

TAMIL AS A NATIONAL AND OFFICIAL LANGUAGE

MEMORANDUM TO PRIME MINISTER

(Text of a memorandum addressed to the Premier urging the revision of the Language Policy of his Government.)

May we, the Tamil speaking citizens of Ceylon, who stand for an undivided, united and integrated Ceylon, make our reasonable representations to you even at this late hour against the 'Sinhalese only' Bill just passed into Law.

We who wish to see 'peace and goodwill' prevailing among all classes of people through the forging of the links of Sinhalese-Tamil unity view with alarm the dire consequences of the hasty implementation of the terms of the 'Sinhalese only' Bill. The portentous events in Colombo on the eve of the introduction of the fateful Bill culminating with the reign of chaos in the Gal Oya Valley, causing loss of lives and damage to the property and bringing the administration of the Gal Oya Board to a standstill are, allow us, please, to point out, the symptoms of a dire epidemic of communal ill-will and unending bickerings leading to possible reign of terror if you and your Government persist in enforcing 'Sinhalese' as the only official language. You cannot for long govern a frustrated community through Gazette notifications and Ministerial circulars.

May we appeal to you to consider calmly, dispassionately and with sweet reasonableness, whether you would succeed in realising the avowed objects that you and your Government seem to have in making Sinhalese the only official language of the composite Ceylonese nation. Your declared objects are:

1. That one Language is necessary to unify the

various peoples of the Country;

2. The Government's policy is necessary to preserve the Sinhalese Language from extinction;
3. That the Language of the majority community of Independent Ceylon should become the official language and be the symbol of the new status of the Country.

While appreciating your endeavours to bring about the unity of the various peoples, we are afraid you are unwittingly trying to lop off the twin-branch from the trunk of the Ceylonese Nation, and thereby make the other twin-branch viz the Sinhalese Race become atrophied under the aegis of the People's Government.

I. Realising the Unity of the people through the language medium:

The Sinhalese and the Ceylon Tamils (the latter according to recent researches in geology, ethnology, archaeology and history are, as one school of thought maintains, indigenous inhabitants of Ceylon) have lived together in this Island from pre-historic times. Without going into details, it is sufficient to point out here that the Sinhalese and Tamils speaking the twin languages have been and are a mixed population permeating their entire Island home throughout the long corridors of time from the dawn of History. Notwithstanding the frequent internecine "warfare" among rival Sinhalese and Tamil princes, the common run of people, History tells us, carried on their peaceful avocations

in perfect communal accord and harmony.

In the districts and villages of the Island where the Sinhalese and Tamils live together, the question of majority and minority (numerically speaking) did never arise. The people adapt themselves to local conditions so readily that differences in language or religion never stood in the way of the people freely mixing with one another in their social and economic life. The village or country folk speak one another's language with ease and observe religious tolerance, as if by nature. Buddhists and Hindus jointly worship and conduct festivals in sacred shrines which Buddhist and Hindu pilgrims alike frequent.

The recognition of the Tamil language, therefore, along with Sinhalese as an official language will in no way be an obstacle to the work of bringing together the various communities to form a national entity, as long as the Sinhalese and Tamils retain the sense of "togetherness" in their community or civic life.

2. Preservation of the Sinhalese language from extinction:

The fear that recognising Tamil as an official language 'would hasten the extinction of the Sinhalese language' is both logically baseless and imaginatively fictitious. Sinhalese and Tamil are two closely allied if not twin languages. From its very origin right throughout its growth and development, the Sinhalese language has received sustenance from the Tamil language, 'the oldest of the living languages of today'. Mudaliyar W. F. Gunawardene says in his

(Continued on page 6)

GAL OYA COMMISSION OF INQUIRY

SHOULD CONSIST OF MORE THAN ONE

THE necessity for a suitable Commission of inquiry into the incidents in Colombo, Gal Oya and other places is keenly felt by the public. If the progress of the country is to continue on democratic and Parliamentary lines, and if goodwill and harmony so very indispensable for the stability and unity of the country are to be retained, a repetition of the recent happenings should be avoided. This object cannot be achieved without the aid, inter alia, of a representa-

BY

S. SIVASUBRAMANIAM

ive, independent and impartial Commission composed not of one individual but of at least three to five persons, preferably the latter.

The appointment of a one man Commission will be a most unsatisfactory method of dealing with the onerous requirements of a grave situation. It cannot be gainsaid that 'several heads are better than one' and that for purposes of inquiring into one of the most serious national events that have occurred since the regaining of our national independence, a Commission composed of several suitable individuals is likely to command more respect and confidence from the public than a One man Commission.

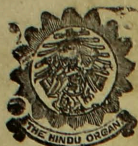
A Commission composed of several persons will get more co-operation from the public than a one man Commission; and its findings are also more likely to be acceptable to the country, particularly when there is so much of controversy and feeling in regard to the subject matter.

The necessity for a Commission composed of several individuals has been rendered still more imperative by reason of the Prime Minister's pronouncement on the incident at Gal Oya and Batticaloa and by his thus making the work of any Commission of inquiry very difficult. His statement is one of the most unfortunate things that could have happened. This peculiar statement is in itself a very weighty reason for the appointment of a mixed Commission composed of several individuals and not a one man Commission. It would normally be most difficult indeed for any one single person if he is constituted the sole member of the Commission to go counter to the express and emphatic pronouncement of the Prime Minister.

In all important matters as a rule Commissions appointed in Ceylon have been constituted with at least three persons generally. In a matter like the Bracegirdle incident, a Commission of three was appointed. The reason why a strong Commission with representatives belonging to more than one community should be appointed in such a grave matter like the recent riots and disturbances is very patent and needs no argument, normally

The demand that the scope of any Commission appointed should include the events that occurred in the city of Colombo and elsewhere is very sound. The whole chapter of unhappy events in the various parts of the country will have to be looked into and steps taken to avoid such recurrence in the future.

The action of the Municipal Council of Colombo (Continued on page 3)



தமிழ்ச் சிவாயவே ஞானமும் கல்வியும்
தமிழ்ச் சிவாயவே நானாதி விஞ்ஞையும்
தமிழ்ச் சிவாயவே நானாதி நேத்துமே
தமிழ்ச் சிவாயவே நன்னொளி காட்டுமே.

Hindu Organ

FRIDAY, AUGUST 10, 1956

Treasure These Thoughts

Love is the only reality in life. All the rest is Maya. I would tell you that I lay more stress on love than on truth. But there is no difference between truth and love. If you study our ancient scriptures you will find that the way to truth is love. The two are one and the same. They are only two aspects of God in whom we live.

—C. Rajagopalachari.

INTERNATIONAL IMPERTINENCE!

THOUGH it is obvious that all those nations which are perturbed by the dramatic decision of President Nasser to nationalize the Suez Canal Company are not prepared to precipitate a crisis that may verge on the declaration of war, yet it is noticeable that the statesmen of these countries have failed to curb their tongues and have spoken more than they ought to have and that in a manner calculated to arouse international passions.

If Colonel Nasser had sprung a surprise on the Western Nations, he cannot be blamed for that. Egypt is in need of sound economic foundations particularly in its process of making political freedom become really worth. What Egypt has done in its present move has been actuated by a pressing need for creating economic facilities in which it has been lacking. The exigencies of the economic situation of this country may have emboldened the Government to take a courageous and fearless step. In short, Egypt is

an independent sovereign state that has full freedom of action in taking suitable measures to ensure stability whether economic or political. We do not deny the fact that there are ways of achieving this object other than that on which Colonel Nasser has set his mind. However the question of removing the Suez Canal outside the scope of Egyptian control and placing it under international supervision cannot arise whatever the commitments of the Western Nations may be. A water-way that has world significance merely by that circumstance cannot lose its national characteristic unless it be that the entire territorial extent of the globe is to be brought under international administration. The Western Nations must not pretend to be unaware of the modern trend in political development. The value of a particular area to a single nation or even a group of nations, cannot work to enable exclusive territorial or administrative rights to accrue to that group, effecting a corresponding loss of title to the area concerned.

The Suez Canal cannot be of specific significance to the Commonwealth Nations for them to acquire a right to determine its political status. Thus the Conference that has been summoned by the Western Powers cannot attempt to arrive at decisions on the propriety or otherwise of Egypt's action. Even if Egypt had acted unilaterally in violation of accepted international obligations, the proper place for discussion and decision is the U. N.

The Big Powers would do well to remember the fact that fast disappearing Fascist Colonialism cannot be recalled to existence under the cloak of protecting international interests. Suez cannot lose its label of Egyptian nationality as much as Goa cannot deny the stamp of Indian suzerainty merely because the natural and therefore legal owners have permitted other nations to use and occupy the areas concerned. We are confident that wiser counsels will prevail in the Conference of Western Nations and that the Suez Canal problem will be tackled according to democratic conceptions and the dictates of prudence and commonsense. If however a face saving step is necessary, the matter may be referred to the U. N. for mere discussion but not decision.

Sri Somaskanda College Silver Jubilee

Sri Somaskanda College, founded by the wellknown philanthropist the late Mr. Malavarayar Kandiah of Puttur, celebrated its Silver Jubilee last week.

The late Mr. Kandiah, popularly known as Malavarayar Kandiah, emulating the great example of the Saiva Paripalana Sabha, founded a Hindu Educational establishment at Puttur for the purpose of promoting education, twenty-five years ago. He was a man of wealth. But unlike others of similar financial worth, Mr. Kandiah put his earnings and inherited income to proper and worthy use for the common good. His intentions were so noble that the Trusts created by him, the Puttur Sivan Temple, Sri Somaskanda College and Somaskanda Annachathiram have grown steadily.

The College has acquired a place in the educational sphere of the Peninsula. The present Principal, Mr. S. Cumarasamy, who possesses both talent and capacity coupled with a broad outlook has been evincing great interest in the progress of this institution ably assisted by a chosen staff of competence.

The attractive Souvenir published by the College authorities for the occasion is another illustration of the many-sided development of this institution.

The Souvenir is more than an *ad hoc* publication. It contains contributions from learned men and well written articles by students of the upper classes.

The College is under the Management of Mr. T. Muttusamipillai Crown Advocate, President of the Saiva Paripalana Sabha Messrs. T. Manikavasagar and S. Ponnambalam are Joint Trustees of the College.

Bilingual Bombay State

According to an announcement in the Lok Sabha of India by Pandit G. B. Pant, Union Home Minister, Bombay is to be a Composite State consisting of Bombay City, Maharashtra Saureshra, Gujarat Kutch, Vidarbha and Marathwada. The necessary provision has been made by an amendment to the States Reorganisation Bill.

HOW TO BUILD A NATION

Extracts from a speech delivered by Premier Nehru on the occasion of a foundation stone-laying ceremony at the Poona University premises.

"The final things are not factories or river valley projects or even universities. They are only the ways and means to create the finest human beings." It was the human being which was the primary factor and factories and universities would be "just brick and mortar". If they did not lead to the achievement of the objective.

The building up of new India was a problem of bringing about "a marriage" between India's magnificent and glorious past and the present, by which is meant modern technological and other achievements. It was really astonishing how India of the past divided into different units was able to maintain cultural unity right from snow capped Himalayas and Kashmir to Cape Camorin. That rich cultural heritage belonged to everyone in India. At the same time unless they mastered the modern scientific achievements there was a danger of India relapsing into the static past again. There were times in the past when India had shown vitality, but there were also static periods in her history.

If people forgot the demands of the future and frittered their energies in quarrelling with each other India would go down again. India was now free and nothing stopped her from going ahead.

"The nation, freed at last from subjugation, is trying to marry the past with the present to create a great future."

They were living in a peculiar and remarkable time. Man had wrested from nature her secret treasures and had unlocked a mighty force from the atom. For what purpose man would use that force was the biggest question mark of the present. India was not in a position to influence world events but the events were influencing her and she had decided to throw her weight on the side of peace and co-operation.

Libraries should spring up in every village of the country. This was an age of transition. New ideas were coming up

More Temples Admit Harijans

Another five Hindu Temples within the Municipal Limits of Jaffna were declared open to Harijans on Friday last. The temples are Pandikottu Pillayar Temple, Vannarponnai; Ankusa Pillayar Temple, Vannarponnai West, Katiyesan Kovil, Vannarponnai, Koddady Villunry Pillayar Temple and Santhayar Madaththu Pillayar Temple. The Trustees and Managers of these Temples received Harijan devotees at the entrance and welcomed them inside the shrines for Dharsan of Poojah.

Tamil As Official Language In Madras

Speaking at the inaugural Session of the Madras Legislative Assembly, Sri Sri Prakash, Governor of Madras stated that the proposal to make Tamil the Official Language of the State in place of English has been receiving the consideration of the Government and added that according to Section 345 of the Constitution of Bharat, legislation is expected to be introduced to make Tamil the official language of Madras.

The people must develop the habit of reading in order to grasp those ideas and to know what was going on in the country and the world. At present there was a vicious circle. Because of few readers, publication costs of books were high and because of high prices of books people did not buy books to read. That vicious circle must be broken.

India's freedom struggle was in three stages. Moderates then were the people who really laid the foundation for the revolution that was to take place in India. The second stage was a mass phase started by Lokmanya Tilak which created the necessary ground for Mahatma Gandhi to complete the task in the third stage.

GAL OYA COMMISSION...

(Continued from page 1)

in recording that there has been a failure on the part of the present Government to maintain law and order in the city during the period of the disturbances is very significant and is one of the most serious charges that could be laid at the door of any Government. Such a charge could to some extent be met only by the appointment of a competent high ranking Commission composed of an adequate number of suitable persons. No Government could with any semblance of justification ignore the city Council's resolution. Such of the members of the Municipal Council as are also members of Parliament have a special obligation to take the initiative in getting a suitable Commission including the Colombo incidents within its scope appointed without delay.

Commissions appointed to deal with similar situations in the past have at times risen to the occasion and discharged their duties without fear or favour. One such instance was the Bracegirdle Commission. To cope with the requirements of the present situation, Parliamentarians and active politicians should be avoided in the composition of the Commission, which could include religious dignitaries, Judges of the Supreme Court and other eminent persons, the members of the Buddhist Sangha also finding representation in the body.

It would be relevant to make the following additional observations in this connection.

As against the Prime Minister's pronouncement made after a stay of a few hours in the course of one day there is the report of an unofficial Committee of five leading persons of the Eastern Province including the Chairman of the Urban Council of Batticaloa and a retired Judicial Officer which contains serious findings arrived at after due inquiry and substantiated by oral and documentary evidence. Some of the findings of the Committee are as follows:

"(1) That it was not labour troubles as the Prime Minister tried to explain but purely communal anti-Tamil riot.

(2) The the Communal Anti-Tamil attack was engineered and

directed by highly placed persons.

(3) That the rioting was according to plan.

(4) The mass hooliganism was part of an over-all plan to subdue the resistance of the Tamil speaking people by a show of terrorism.

Soon after the Prime Minister's statement, the President of the Lawyers' Association of Batticaloa who is on the spot and who ought to know the facts, issued his own statement contradicting the Prime Minister.

The situation revealed by the report of the unofficial Committee and the statement of the Lawyers' Association discloses an extraordinary crisis of the greatest magnitude. Parliament and Government should take steps for the appointment of a competent Commission without delay. It would be necessary for the Parliamentary Opposition to intervene if Government is tardy in its movements.

It is, no doubt, unfortunate that there is no co-operation between the Government party and the Tamil Members of Parliament. As we know, the action of the Government in introducing the Official Language Bill is greatly responsible for this absence of co-operation. It is still more unfortunate that there does not appear to be sufficient co-operation between the Tamil Members of Parliament and the non-Tamil members in the Parliamentary opposition group. Notwithstanding these two major handicaps, it is trusted that all concerned would be alive to their responsibilities in viewing an outstanding matter of this import in its proper perspective and see that the right thing is done by the people of the country.

A grave national situation has arisen. The limitations of group or party policies and predelections should not be allowed to interfere with the handling of such a situation.

GOVT. VACANCIES
JAFFNA KACHCHERI

N2124-Applications for the post of L. D. O. Overseers, Grade II will be received upto 12 noon on 28-8-56. For particulars see Part I, Section 11 Govt. Gazette 10-8-56, G. 61. 107.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 12-8-56 TO 18-8-56

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

The first two days will be favourable for new undertakings. But Tuesday, Wednesday and Thursday morning will see you in troubles. Rest of week will turn favourable again.

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

First half of the week will be favourable for your personal affairs. Financial gains also promised. But Thursday afternoon Friday and Saturday must be spent with care.

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

First half of the week will not give you mental peace. You will be busy with other peoples affairs. Scandals and troubles through relatives also likely. Second half of the week will be favourable.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Financial gains promised. Health should improve. You will be able to steer clear of most of your difficulties. New ventures will bring in good results.

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

Health will be a problem for some time. You will find it difficult to adjust things. Conditions in office also will not be very favourable. Avoid arguments.

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

Domestic affairs will be far from satisfactory. But professionally a good week. Financial gains and favours from friends promised.

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

Ruin to enemies and financial gains promised. You will be able to succeed in your undertakings with much ease. Friends of the opposite sex will be very helpful.

SCORPION Visaka 4, Anursha, Kettai [Vrischika Rasi]

Health will not be very satisfactory this week. Financial condition will improve but major problems will not be solved. You will have to work hard for your success.

SAGITTARIUS Meolam, Pooradam, Uttiradam 1. [Thanu Rasi]

Domestic conditions will continue to be unsettled. There will be some misunderstandings and quarrels. Beware of scandal mongers. Financially a good week.

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

You will have some additional responsibilities to worry over. Be careful in all your deals. Troubles through secret enemies also shown.

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

A good week. You will be able to succeed in your undertakings with much ease. But all is not well on the domestic side.

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

The first two days of the week will be very irksome. You will be facing a lot of opposition in all your affairs. Rest of the week will be comparatively favourable. But there will be no mental peace.

Order Nisi

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No 567

In the matter of the Last Will and Testament of the late Kander Pandaram Kanthavaram of Puloly West Deceased

Murugupillai Ratnasabapathy of Alvai North Petitioner

Vs

1. Ratnam widow of Kander Pandaram of Puloly West
2. Murugupillai Somaskander of do
3. Murugupillai Balasubramaniam of Do
4. Murugasapillai Mahalingam and
5. wife Maheswary of Alvai North
6. Sidamparapillai Mahadevanpillai and
7. wife Saraswathy of Puloly West
8. Rasiyah Paramakurunathan and wife
9. Thangammah of Puloly West
10. Navaratnam daughter of

11. Kanapathipillai Sachchithanatham and
12. wife Sivapakkiam of Puloly West
13. Rasamma widow of K. P. Murugupillai of Do Respondents

This matter coming on for disposal before S. Thambi-Durai Esquire District Judge Point Pedro on the 18th day of July 1956 in the presence of Messrs Kandaiya and Mailvaganam Proctors on the part of the petitioner and the affidavit of the petitioner dated the 17th day of July 1956 and the affidavit of the witnesses dated the 17th day of July 1956 having been read.

It is ordered that the 13th respondent be and she is hereby appointed Guardian ad Litem over the 3rd and 10th minor respondents

It is further ordered that the Will of the said deceased and now deposited in court be and the same is hereby declared proved and that the petitioner is the executor named in the said Will and that he is entitled to have Probate of the same issued to him accordingly unless the

HOUSE FOR SALE

The House and compound belonging to me situated at Nallur in extent 6 lachams varagu culture is for sale. The land is about 300 yards from the Nallur Kandasamy Temple and is full of produce. The house is stone-built and with electric lights, well, lavatory.

Price Rs. 28000/-

The owner is at present living in the house and may be contacted personally.

V. ANNALEDCHUMY (M 343 3, 10)

respondents or any other person shall on or before the 20th day of September 1956 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said minors shall be produced in court on the above date:

This 18th day of July 1956
Sgd. V. M. Kumaraswamy
Additional District Judge (O 227 10 & 17)

J. H. C. Wins Athletic Championship

At the J. S. S. A. Inter-collegiate Athletic Meet (Northern Group Meet I) which was concluded on Saturday last, the Championship changed hands after nine years, when Jaffna Hindu College annexed the championship with 62 points. Mahajana College, Tellipallai became runners-up with 51 points while Jaffna Central College who were champions from 1947 to 1955 came third with 40 points. 245 athletes from 17 Colleges and 31 girls from seven Schools participated.

Only two new records were set up while in four other events the achievements were just outside the existing records. S. Selvarasa of Jaffna Central College established a new record in the Senior Pole Vault by clearing 11 ft 3 ins and annexed the Parsons' Challenge Cup for the best performance at the meet. N. Segarajasingham of Jaffna Central College did the Intermediate 80 yds. Hurdles in 12.2 secs to set up another new record. Segarajasingham is a brother of the All Ceylon High Jump Champion, N. Ethirveerasingham. The achievements in the Junior 100 yards and Intermediate 100 yards were only a tenth of a second outside the Jaffna Schools, record while the distance achieved in the Senior Discus Throw was only 8½ inches short of the existing record. In the Junior High Jump the height cleared by the winner was only ¾ of an inch less than the record.

Mahajana College annexed the Diana Challenge Cup for the Relay Events. While Nadesan's Challenge Cup for the Girls' relay, went to Chundikuli Girls' College,

Jaffna Hindu College annexed the Juno Challenge Cup for the Inter-Collegiate Athletic Championship.

The following won the Individual Championships:-

Senior: P. Kulasingam (Mahajana) 13 points.

Intermediate: P. Jeyarajah (Chavakachcheri Hindu) 10 points.

Junior: S. Ganesaratnam (Mahajana) 10 points.

Dr. G. Ponnampuruma, the Patron of the Meet, in his speech emphasized the importance of athletics for the physical development

Legislation On Language— A High-Manded Act

(Editorial comments on the language policy of the M. E. P. Government in the Somaskantha College Souvenir.)

The Tamils and the other minorities resident in the Island are now confronted with a formidable crisis, which will most assuredly assume very serious proportions and bid fair to become insurmountable, if the authorities let slip the present opportunity to be magnanimous in their dealings with the minority communities. It has been said that power corrupts and absolute power corrupts absolutely. The numerical majority with which our Sinhalese brethren are endowed by the course of history should never make them adopt an attitude of snobbish intransigence. The reactionary proposals of the Government regarding the settlement of the language issue show an altogether unwarranted disdain for the just demands of the Tamils, Muslims and Burghers,

We are persuaded that freedom of speech is the most essential of the fundamental and inalienable rights of the citizens in a democratic state. If this right is withheld and the minorities are discriminated against, democracy boils down to inane mockery, and those who hold the reins of government become betrayers, and not the custodians of national solidarity and integrity.

We are reminded of Christ's significant query, "Or what man is there of you, whom if his son ask bread, will he give him a stone?" The recent political landslide of the United National Party which enabled the Mahajana Eksath Peramuna to be comfortably ensconced in power made us entertain the hope that it augured well for the future of all sections of the people. We rightly looked up to the M. E. P. Administration to usher in an era of pros-

perity and goodwill. Instead, the stand taken by the powers that be on the language question has only helped to disillusion us and view with suspicion the economic measures formulated and the political reforms suggested by the Cabinet.

Beside the controversy that is raging over the language issue, all development projects pale into insignificance. There are cogent reasons for regarding one's own language as one's mother-tongue. Any outrage perpetrated on a people's mother-tongue will be invariably resented by them, and we cannot call them ungrateful if they are indifferent to the ways and means adopted to step up their economic well being.

We hope that saner counsel will soon prevail, and an amicable settlement of this much-vexed question arrived at in the near future. We have great confidence in the Premier's ability and willingness to play fair by the minorities. We cannot help feeling that this far-sighted statesman, richly endowed with all the qualities of a national leader, has been ill-advised by his colleagues in office and by the other adherents of the Peramuna. That is perhaps why the concessions proposed earlier in the Language Draft Bill have been whittled down.

Then again, the relegation of English to a very subordinate position in the cultural and educational life of the country is bound to have serious repercussions, for without an adequate knowledge of English, which is rightly acclaimed as an international language, the Ceylonese cannot take their lawful place in the comity of nations.

It is galling to note that several clergymen belonging to the various Christian denominations in the Island have girded up their loins and expressed in unmistakable terms their resolve to stand by the Tamils in their fight for obtaining language parity. Milton once characterised Bishops as "blind mouths." Were he alive now, he would have to revise his

TRAFFIC NOTICE

Nallur Kandaswamy
Temple Annual High
Festival—1956

In connection with the above festival, the following roads are closed for all vehicular traffic between 11th August and 5th September, 1956, inclusive.

1. That section of Point Pedro Road between Arasady Junction and the 2nd Mile Post.
2. That section of Temple Road between Pandarakulam Lane and Somasundaram Lane.

DEVIATION OF TRAFFIC

Drivers of vehicular traffic are advised to use the following deviations:—

1. When proceeding from Direction of Jaffna towards Kopay (or in the opposite direction), the Naval Road Nallur Cross Road deviation.
2. When proceeding along Arasady Road toward Kopay (or in the opposite direction), the Wyman Road—Naval Road—Nallur Cross Road deviation.

PARKING OF VEHICLES

For the convenience of the worshippers, three vehicle parks will be established and all drivers of vehicles are recommended to use them. The Parks are:—

1. At the Amman Temple Grounds for traffic approaching Kandaswamy Temple via Arasady Road.
2. At Kailasa Pillaiyar Temple Grounds for traffic approaching from the South.
3. At Muthuraisanthai Market Grounds for traffic approaching Kandaswamy Temple from the direction of Kopay.

Sgd. W.E.C. Jebanasan,
Supdt. of Police, N. P.
Police Office,
Jaffna, 1st August 1956.
(M. 351 10)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT
OF JAFFNA

No. Testamentary 193
In the matter of the Last Will and Testament of the late Ratnammah wife of Seeniar Ponnampalam of Kondavil

Deceased
Seeniar Ponnampalam of Kondavil
Petitioner

This matter coming on for final determination before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 6th day of July, 1956 in the presence of Mr. V. Navaratna Rajah, Proctor on the part of the petitioner and the affidavit of the petitioner and that of Mr. V. Navaratna Rajah attesting Notary having been read:

It is ordered that the Last Will of the late Ratnammah wife of Seeniar Ponnampalam the deceased dated 2nd July 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 Executor named in the said Last Will accordingly.

This 6th day of July, 1956

Sgd. P. Sri Skanda Rajah
District Judge, Jaffna

Drawn by
Sgd. V. Navaratna Rajah
Proctor for Petitioner

(O 222 3 & 10)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

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

SHARES: 8000 shares of Rs. 100/- each. 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

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

INDIAN MONEY bought and sold

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

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

New Social Order Of The Free And The Equal

Acharya Vinobha Bhave's Comments

Abolition of caste has now become one of the main planks of our Bhoodan. The caste system which is observed in the name of religion is creating conflict and irreligion. Goodness is to be covered and honoured, wherever it is found. It is in the same measure among people of all castes, language and religion.

I feel deeply hurt and distressed when I see that Harijan women hesitate to sit along with others in my prayer meetings. It is difficult to persuade them. Their answer is 'Our sitting may be tolerated today because of your presence. But after you go away we shall be in trouble'.

Our social life has become so static and rigid that we have become incapable of least adaptability. All the Vaishnavite saints have taught us during many centuries that we can never realise God unless we give up ideas of superiority of caste and race.

Even in the Varnashram—there was no place for untouchability. Even if one is really superior to another the moment that one is conscious of it that one becomes an inferior. Greatness lies in the feeling and in the recognition of the equality with all. Do we not claim that God is our father and we are all His children? I wonder if anyone of us can specify in what way one is superior to another. The self is the same in all. It is neither high nor low. If character is the test there are good and bad men in all castes in an equal measure. It is the height of stupidity to think of any caste being superior or inferior to another. We cannot make any progress in the creation of new social order of the Free and the Equal unless we abolish the silly differences of caste.

I do not suggest that we should not insist on our own standard of cleanliness and regulations of diet. One has a right, for instances, to insist on vegetarianism. But that has nothing to do with caste as such. There are thousands of Harijans who wear Tulassimalas. Yet we treat them as untouchables. And there are many among the upper classes who are not vegetarians and are not scrupulous

about cleanliness. Still they are treated as touchables! Superiority, if any lies in the purity of mind and high character. No one can be born superior. Godly men are among all castes and there have been many saints among Harijans also.

Varnashram once meant division of labour. But today professions are open to all irrespective of caste. The Brahmin was called the twice-born. It meant that he was re-born again with a consciousness of new values and a purpose in life. He got a sense of the mission in life as a servant of God and he lived for the Good of all.

One of the Tamil saints declares 'Kaliyug is coming to an end. Men of God are again moving about in distant quarters of the country spreading the message of God'. The description may be appropriately said of our Bhoodan movement. Hundreds of men and women are now walking through the villages with the message of Bhoodan. They are out to end inequality and misery. I therefore make bold to say that Kaliyug has come to an end. The ugly distinctions of caste can have no place any longer.

(To be continued)

Vannarponnai Mayana Paripalana Sabbai

At the 23rd Annual Meeting of the Vannarponnai Mayana Paripalana Sabbai presided over by Mr. C. C. Somasegaram, J. P. U. M. Crown Proctor, two minutes' silence was observed as a mark of respect to the memory of the late Mr. R. Sivagurunathan President of the Sabbai.

It was also decided to throw open the Crematorium to Harijans.

Mubandiram E. P. Rasiiah was elected President for the ensuing year.

PERSONAL

Dr. H. W. Thambiah, took his oath as Queen's Counsel on Tuesday last. Dr. Thambiah functioned till recently as Commissioner of Assize and reverted to his practice early this month. He is a member of the Land Commission and Chairman of the Legal Aid Commission.

Legislation On.....

(Continued from page 4)

opinion and endorse the view that clergymen were evincing an intelligent interest in national affairs, and actively participating in enterprises conducive to prosperity.

We shall be failing in our duty, if we do not voice our vehement protest against the arbitrary and highbanded proposal of the Government to make statutory provision for the use of Sinhalese only as the state language. We should, on the other hand, advise the Tamil leaders not to resort to measures which might aggravate the situation and encourage the spread of communalism. We would suggest that peaceful, concerted action is the crying need of the hour, and that it would unerringly make the authorities realise the gravity of the wrongs they were going to inflict on the minorities by obstinately holding on to an outmoded theory of majority-rule ignoring the righteous demands of the minorities.

We should also warn those who have volunteered to shape the destinies of our beloved country that, if parity of status is not conceded to both Tamil and Sinhalese throughout the Island, disunity will be the inevitable result, and we might become the laughing-stock of foreigners who would cynically maintain that our political development is synonymous with progressive deterioration.

OBITUARY

MRS. M. SANGARAPILLAI

We regret to record the death of Mrs. Thangapillai widow of the late Dr. M. Sangarapillai of Mallakam and mother of Dr. S. Rasanayagam of Colombo.

Mrs. Thangapillai was 75 years of age and was in normal health till a few weeks prior to her death. She was given medical treatment at her son's residence in Colombo where she passed away on Thursday August 2. The remains for removed to her residence at Mallakam. The funeral took place on Friday in the presence of a large gathering of relatives and friends.

TEMPLE BUILDING IN TAMIL NAD

Influence On Orissa Architecture

Kalinga is an ancient country in South India. That part of India in between Eastern Ghats and Bay of Bengal, bounded on south by the Godavari river and on the north by the present boundary of Orissa State was known in ancient India as Kalinga-nadu in classical accounts of Greek and Roman writers. Kalinga was described as the whole region comprising the lower Gangetic basin and the lands along the sea coast upto the river Godavari. For the purpose of this article, the present Orissa State, a major portion of the ancient Kalinga, is considered.

For convenience of explanation, it is usual to divide the Hindu architecture into two subdivisions—based again on geographical features. The style of architecture to the north of the Krishna river is called Indo-Aryan and that to the south of the river is popularly known as Dravidian or rather Tamilian. In both, the principles are the same and the difference is in the method of stressing some features. In Indo-Aryan style, vertical features are made prominent and in Tamilian style, horizontal features are brought out prominently. Often we find one or more good features of a style are freely intermixed in the other, maintaining the general characteristic features of that style.

The Orissan temple architecture by reason of its distinguishing peculiarities and a long history of evolution came to acquire for itself a nomenclature. Kalinga style, which is one class of Indo-Aryan (800-1300 A.D.) or northern style. The other six classes of this style are found to exist in six other geographical regions—in and round about Central India (Khajuraho group), Rajasthan, Gujarat, Kathiawar, Deccan and Muttra area, comprising about three-fourths of the area of India.

To fully appreciate this article, it is necessary to know the bare outlines of the history of Kalinga between 800-1300 A.D., when

it saw great upsurge in temple building. This recalls a similar and almost contemporary phase of temple building in Tamilnad—nay throughout the world. It was in this mediaeval period that the whole of Europe was overpowered by a faith which found expression in the production of great religious monuments. The Saisunaga, Nanda and Maurya dynasties ruled the Kalinga region during the 6th to 2nd century B.C. Afterwards it became independent. Under the Mauryan Emperor, Asoka, Kalinga was again conquered. But again it became independent by about 180 B.C. Later it was under the Andhra empire till about 226 A.D., and then was ruled by the 'Kalingadhipatis', 80-500 A.D. From the beginning of the 6th Century A.D., Eastern Gangas were ruling the territory. Their capital was Kalinga-Nagara, now identified with Mukhalinga in Parlakimedi, in Andhra State. During the reign of Rajendra Chola I (1012-1044 A.D.) a victorious North Indian expedition was led by his General, passing through Kalinga. In the beginning of the 12th Century, Ananta Varma, Chodaganga who was ruling Kalinga refused to pay tribute to the Chola Emperor. He was the grandson of the great Chola King, Kulothunga I (1070-1120 A.D.) through his daughter Rajasundari. Still, in 1112 A.D., the Chola King invaded Kalingattu pparani and subjugated it. This noteworthy victory is immortalised in the famous Tamil-classic Kalingattu pparani by Jayamkondar the court poet of the Chola King. Besides the above Tamil conquests, the great preceptor of Vaishnavism, Sri Ramanuja, went and lived at Puri for some time. Consequently here we find a big Vaishnavite Math near the great Jagannath Temple named 'Embar Math' (Embar Math) and also a temple near the sea-shore housing the small icons that were worshipped by Ramanuja.

(By V. M. Narasimhan in the 'Madras Hindu' Sunday Edition)

TAMIL AS A NATIONAL AND OFFICIAL LANGUAGE

(Continued from page 1)

'The Origin of the Sinhalese language', 'Sinhalese is essentially a Dravidian Language. That is not all. Its evolution too seems to have been on the Tamil basis. And so we seem safe in saying that while in regard to its word equipment, Sinhalese is the child of Pali and Sanskrit, it is with regard to its physical feature and physical structure essentially the daughter of the Tamil Language'. The History of the Sinhalese language and literature shows, at the same time, what great contributions Tamil scholars and Tamil Buddhists monks have made towards the making of the Sinhalese language and literature. Besides, the Tamil language itself is the storehouse of a rich Buddhist literature which, if you and your Government would exercise your intelligence and imagination in the right direction, would be an invaluable asset to the enrichment of the Sinhalese literature. You would thus see that the Tamil as a recognised national language would be a source of strength to the growth and development of Sinhalese as a vigorous modern language. A Language Commission composed truly of versatile scholars free from communal bias would, we believe, hasten the integration of modern Sinhalese and Tamil, each at the same time retaining its individuality.

3. Language as a symbol of the Independent status of the Country:

From the arguments adduced under Sections 1 and 2 above, you would please see that the two main races speaking Sinhalese and Tamil have been living together throughout the ages linked together by the sense of 'togetherness' in spite of the seeming linguistic differences and periodical political upheavals. The Sinhalese and Tamils enjoyed independent status for long centuries as they had kingdoms of their own before the coming of the Portuguese and even after. And in British times, the social, economic and political changes that took place brought the Sinhalese and Tamils together under one rule and both with the help of changing times marched together arm in arm towards freedom. The language problem is an offspring of communalism which is of recent origin, and father-

ed by vote-catching politicians. Even today the masses, unless put up by self-seeking politicians, never worry themselves about linguistic or religious differences. Theirs is to live and let live.

Taking, for argument's sake, that Sinhalese and Tamils are two different races speaking two widely different languages, we see no reason why two peoples having common historic traditions, political and economic interests living in the same country for thousands of years, knit by a sense of 'togetherness' should not form a national entity though the two retain their racial individuality and each continue to use its language as the language of Government, for the people should be governed in a language they speak and understand. Belgium, Finland and Switzerland, Canada and South Africa recognise two or more languages of equal status without impairing the sense of nationhood or the spirit of nationalism. India, a multilingual country, while declaring Hindi an All India Inter State Language, recognises all the 14 state languages as official languages of equal status with Hindi. English continues to be the official language of India for 15 years, or until such time Hindi can take its place as an inter-State Language.

Unlike the abovenamed countries with peoples of diverse races speaking different languages, Ceylon is the happy home of two twin races lisp in twin tongues bound together by 2,500 years of historic and cultural traditions. Ceylon thus stands unique in the comity of nations; and Sinhalese and Tamil as its official and national languages would for ever add to the glory of the independent status of Free Ceylon.

Placing before you this aspect of an undivided united and integrated Ceylon, a status which Ceylon almost attained during British times with Sinhalese and Tamil as the accepted national languages, may we request you to save the country from communal disaffection and consequent disruption by introducing with the least possible delay an Amending Bill giving Tamil statutory

recognition as a national and official language, i. e. a language of administration and education for all Tamil speaking citizens just in the same way Sinhalese is the language of administration and education for the Sinhalese speaking citizens.

May we once again request you earnestly to bring to bear upon the solution of this national question of paramount importance your statesmanship coupled with your high scholarship and liberal outlook and lifting this issue above party politics, give Tamil its due place and restore the communal accord and harmony that existed before this apple of discord, through the imposition of Sinhalese alone, was hurled late in 1955 at the behests of Sinhalese chauvinists in the midst of the body politic.

Just visualise from the 'untoward happenings' in Colombo and East Ceylon on June 5, and the weeks following what is going to be the future of the communal relationship between the Sinhalese and Tamils. You cannot deny the fact as a result of your forcibly injecting the communal virus, the 'Sinhalese only' Bill that for the first time in the religious history of Ceylon, and that too in this year of grace, the Sambuddha Jayanthi Buddhist pilgrims from south Ceylon were deprived of their annual pilgrimage to Nagadeepa, hallowed by a visit of the Prince of Peace.

Now is the time for the ancient race of the Ceylon Tamils, the inseparable twin-branch of the time-honoured Ceylonese Nation to take timely measures and administer such wholesome remedies to remove the canker that would otherwise sap the very vitals of the nation; and eradicate the cankerous germ in time and thereby preserve not only their racial individuality but also the integrity of the nation as an organic whole.

The proviso in the 'Sinhalese only' Bill that "where the Minister considers it impracticable to commence the use of only the Sinhalese language for any official purpose immediate-

ly on the coming into force of this Act, the language or languages hitherto used for the purpose may be continued to be used, until the necessary change is effected as early as possible before the expiry of the thirty days of December, 1956"—the proviso makes it so brutally clear that from, the 7th of July 1956 'Sinhalese only' is the official language and the use of Tamil is tolerated under duress only as a matter of expediency, and that its use may be stopped any day at the discretion of the Minister by a simple administrative order. You as Prime Minister and Minister in charge of the Language Department, may still continue to 'assure' and 'assure' that 'it is a simple matter for you to enable' the reasonable use of Tamil at the most until the 30th day of December 1960, when on that day of doom for the Tamil language in Ceylon, Sinhalese alone will be the official language by law. Before that fatal day of execution arrives, it is our most sacred duty to the land of our fathers to appeal to the highest tribunal of the land viz the entire people of Ceylon through, as it were, a Referendum, and get the necessary operation effected to remove the communal poison by transfusing fresh blood into the body-politic of Ceylon i. e. by restoring Tamil to its rightful place as a national and official language of Ceylon.

It is, therefore, open to you to ignore the legitimate demands of a whole race by your wilful turning a blind eye the festering sore of the communal canker and help the speedy weakening, if not the extinction of the whole nation in Ceylon brought about by Sinhalese chauvinists and Tamil separatists,—these racists though diametrically opposed to each other work towards the same end, viz ruin and disaster to the Ceylonese nation at large, or.

If you assert yourself and exercise your clear judgment, you can yet by the correct use of your skill as a statesman and true patriot get the 'Sin-

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 196

In the matter of the Last Will and Testament of the late Karthikeyar Thuraiappah of Mallakam.

Deceased

Packiam widow of Karthikeyar Thuraiappah of Mallakam Petitioner

Vs

1. Thuraiappah Sockalingam of Mallakam now of Sarang, Selangor, Malaya

2. Thuraiappah Thillai. nathan of Mallakam Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esqr District Judge Jaffna on the 17th day of July 1956 in the presence of Mr. R. N. Sivapragasam Proctor for Petitioner and the affidavit of the Petitioner dated 10th day of July 1956 and those of the attesting notary of the Last Will and witnesses dated 16th day of May 1956 having been read.

It is ordered that the last Will and Testament No. 181 dated 5th November 1951 and attested by S. Canagasabai Notary Public of the said deceased be and the same is hereby declared proved unless the said Respondents or others interested shall on or before the 17th day of August 1956 show sufficient cause to the satisfaction of this court to the contrary.

It is further declared that the said Packiam widow of Karthikeyar Thuraiappah of Mallakam is the Executrix named in the said will and that she is entitled to have Probate of the same issued to her accordingly unless the said Respondents or others interested shall on or before the 27th day of August 1956 show sufficient cause to the satisfaction of this court to the contrary.

This 17th day of July 1956

Sgd P. SriSkandaRajah District Judge.

Drawn by Sgd R. N. Sivapragasam Proctor for Petitioner (O. 225 3 & 10)

'Sinhalese only' Act amended by the health and life-giving introduction of the Tamil language as a national and official Language along with Sinhalese and go down the history as the Architect of an undivided, united and integrated Ceylon.

Hoping fully that you who have just realised your long-cherished desire of being the Head of the Government would succeed in keeping Ceylon united for all time through Sinhalese-Tamil unity. we subscribe ourselves respectfully—

T. Muttucumaru, Retired Principal, Chavakachcheri Hindu College—President, College of Higher Studies, Jaffna and several others.

வாசுதேவராயன் வந்தது பெயர் மலிவானது கரக்கமான்
கோண்டிறை யாசு கோயில் குறைவிடா துயர் கன் வாழ்
நான்மறை யறங்க ளோங்க நற்றமம் வேன்வி மம்
மேன்மைகொன் னாநவ கீதி வினாளுது வலக மெக்கலாம்

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