

## MR. DAHANAYAKE'S EDUCATIONAL POLICY

### SETTING THE STAGE FOR SWITCH-OVER TO 'SINHALA'

*"Great Wits are sure to madness near allied  
And a thin partition their bounds divide"*

If ever there was a genius in the Ceylon Cabinet, then Mr. Dahanayake is one. There is about him a supreme confidence in his capacity to deliver the goods, a supreme faith in the rightness of his cause and in his infallibility, a supreme ruthlessness in his methods, unscrupulousness as to the means he adopts, and a Fascist determination to bear down all opposition that is characteristic of all men of genius. No one can understand Mr Dahanayake's educational policy without a knowledge of the background in which it has evolved. The utter rout of the U. N. P., its near extinction was achieved by the M. E. P., as Prof. Green has said somewhere, by the efforts of three groups, the Bikkhus, Swabasa teachers and the Ayurvedhic physicians. The first duty then of the M. E. P. Cabinet, as of Mr. Dahanayake, is to redeem in full the promises held out to these three groups. The U.N.P. committed political suicide by its high-handed attitude, its self-complacency and its reluctance to canalise sectional sentiment more than by any lack of plan or corruption and inefficiency. The M. E. P. Government in its own self-interest has set all its store on direct mass appeal and has decided to show to the Singhalese nation a good account of its stewardship before the next elections come round.

The pivot of this achievement for the Singhalese electorate who alone should count in any election is the implement-

ation of the Sinhala Only Act. The key position in the implementation is held by Mr Dahanayake, for all attempts at implementation are bound to fail unless the whole educational machinery from the Kindergarten to the University is geared fully to the switch-over to Swabasa and all minorities are compelled to study Singhalese. It is only the Sinhala Act that can place the Singhalese race in a position to dominate and absorb and assimilate all the minorities so that ultimately in the course of

N SANGARAPILLAI,  
B. A. (Lond.)

fifty or a hundred years there will be only one nation and the minorities will lose their identity as a separate community. That is the grand vision that flits before Mr Dahanayake—a vision which never caught the imagination of any leader before him.

The pace of switch-over to Singhalese should be completed before the deadline set up by the Parliament is reached. That is the one supreme end before the Minister. A trained teacher who has never been inside any university, who is not conversant with educational movements and developments in the outside world and to whom Mr. P. Kandiya's outspoken criticism of the University came as a chance illumination has by an irony of fate become the Educational Director of Ceylon. Like all dictators he has a supreme contempt for

experts or educationists. He has nothing to learn from them. They must toe the M. E. P. line without demur. Nothing should stand in the way of the plan he has set before him. The rights of minorities to an equal share in the Government and their cultural development, the harm sure to be inflicted on a whole generation of educated youths, the inevitable deterioration in educational standards, the dearth of swabasha-qualified teachers to handle modern subjects, the lack of text-books—all these cannot deter him from accelerating the pace of switch-over. The set programme must be carried out to the gratification of communal diehards of Mr. Mettananda's type.

Mr. Dahanayake with his magic wand can raise text books and teachers of science at a short notice. He has but to call the tune and the piper will play. In 1958 English is to be a mere second language and all subjects are to be examined in Swabasha. No one knows how these students can do their subjects in English in the H. S. C. or how they can follow the lectures at the University. He is indignant that the University is unprepared to conduct all lectures in Swabasha from 1960. His answer to the University's refusal is to raise the Pirivenas to University status. The Bikkhus of the Pirivenas may be in blissful ignorance of the principles of modern criticism and research or of modern political and social developments. They may be Rip Van Winkles who have stumbled into the modern

(Continued on page 2)

## HOME MINISTER'S IMPRESSIONS

### Humouring At A High Level

Continuing the contributed article on 'Home Minister as Harbinger' the writer skips over his unfinished observations to comment on the Home Minister's statement on his recent Northern tour.

There were political discoveries even in this little Island of Sri Lanka. But there never had been any startling finds as were disclosed by Home Minister Senator Jayasuriya in the arid North. The able propagandist of the M. E. P., Senator Jayasuriya was able to state without fear of contradiction that the top problem of the Tamil speaking people was Language'. Here is a mild suggestion that the statements made by the leaders of political parties of the Tamil speaking people and reported in the Press during the last ten months and the elaborate and eloquent speeches made by the Tamil speaking M. Ps and Senators in Parliament (Both Houses) were either not taken seriously by the M. E. P. or were insufficient to make the ruling party believe that Language was the Tamil speaking people's vital problem.

The Home Minister could have confounded his critics by making a sweeping statement in a few words; but he was charitable enough to comfort his critics by adding that the 'matter would

(Continued on page 6)

## Jaffna Hindu College OLD BOYS ASSOCIATION

(JAFFNA BRANCH)



Dinner at 8 p. m.

on Saturday 3rd November 1956  
at College Hostel Hall.

Annual General Meeting at 3 p. m.  
on Sunday 4th November 1956  
at the College Hall.

Dinner fee 6-50  
Membership fee 2-50

All Old Boys are kindly requested to send their present address and the above fees to:

K. V. NAVARATNAM,  
Hony. Secretary.  
9-10.56,

C. RAGUNATHAN,  
Hony. Treasurer,  
J. H. C. O. B. A.  
Vannarpennai.



## NOTICE

The offices of the Hindu Organ & Inthusathanam and the Saiyaprakasa Press will be closed on Saturday the 13th inst. on account of Vijaya Thasami celebrations.

MANAGER.



தெரிந்தபடி.

தமிழ்சிவாயவே ஞானமும் கல்வியும்  
தமிழ்சிவாயவே நானறி விச்சையும்  
தமிழ்சிவாயவே நானறிந் தேத்துமே  
தமிழ்சிவாயவே நன்னெறி காட்டுமே.

தெரிந்தபடி.

## Hindu Organ

FRIDAY, OCTOBER 12, 1956

## Treasure These Thoughts

*The intellect is superficial in its working, good only for argument. The way is to be found by going beyond the intellect. None is so far away from the Sage as the mere intellectual.*

STILL THEY TALK OF  
SETTLING THE PROBLEM!

It is becoming more and more ridiculous for responsible politicians belonging to the ruling Party to declare, while preparations are being made post-haste by the M. E. P. to effect the switch-over from English to Sinhalese, that the Tamil speaking people need not fear any danger to their mother-tongue. The Committee on Swabasha Degrees that was appointed by the Minister of Education has recommended, in an interim-report, that the necessary arrangements for conducting the Degree Examinations in Sinhalese should be made by the Peradeniya University early. And stepping much further the Committee has suggested that "it shall be provided by law that with immediate effect the medium of all instruction at the Peradeniya University shall be the Official Language of Ceylon." Still there is so much glib talk and good will gossips that are intended to pave the way for 'Conciliation Conferences'. We have no quarrel with the Minister of Education for his enthusiasm for making adequate arrangements to enable the development of the Sinhalese

language. All that we are concerned about is that the zeal of the Minister should not be allowed to be so misguided as to create an iniquitous set-up whereby one of the two national languages becomes compulsorily degraded not merely at the administrative level but even in the educational sphere.

Minister Dahanayake cannot continue to play hide and seek in the matter of defining the educational policy of this country in the context of the national languages. The declarations that are made during the debates in the House of Representatives and similar statements that are issued from time to time by responsible leaders and the all-embracing observations that are made at public meetings, social gatherings and complimentary dinners have ceased to be of any interest to the minorities who are being reminded, day in and day out, of the rigidity of the 'Sinhala only' Act by the several steps that are being taken by the different Ministries to implement the decided policy of the Government on the Official Language of the Island.

Premier Bandaranaike who seldom fails to make a statement on Foreign policy without paying a tribute to the Indian Prime Minister has chosen to ignore the 'Nehru approach' to the language problem which in the Asian sub-continent is diversified in extent. A Premier who is unable to work out a formula for making two linguistic groups to live together in a spirit of tolerance should be the last person to attempt to fill the role of mediator in international affairs. The Premier and his party should stop all administrative and executive steps that have been proposed or already taken to implement the 'Sinhala only' decision before making statements of fair play and justice to the Tamil Language.

## Mr Dahanayake's...

(Continued from page 1)

world after a sleep of ages. But their profound scholarship in Sinhalese and Buddhism is all that the independent Sinhala nation needs. Mr. Dahanayake obviously looks to the Pirivenas rather than to the University at Peradeniya to supply the future Ministers, Administrators, Civil Servants and

REMEDY FOR SOCIAL  
RECONSTRUCTION

## Spiritual Revival Not Marxism

CAN Communism remedy the defects in Eastern Countries? This is a question that is engaging the attention of leaders. Premier Nehru has plainly declared that it will not suit the problems in India (article appears elsewhere). Miss B. Thamotharampillai B.A. has answered this question under the caption 'Will Marxian Philosophy improve the existing conditions' in the Vidhya, the magazine of Urumpiriy Hindu College—(1956).

We are living in a world where tragedy is universal. There is a relaxing of established law and order. The universe is full of misunderstanding, bitterness and strife. Everywhere we perceive intellectual darkness and ethical barbarism. The Russian Socialists and the American Capitalists are suspicious of each other. The modern mind is shaped by Marx's 'Capital', Darwin's 'On the Origin of Species' and Spengler's 'Decline of the West.' The outward confusion of life reflects

leaders of thought and research.

The pious wishes expressed by Mr. Jayasuriya at a press interview can not fail to place his cabinet colleagues in an embarrassing position. For the cabinet as a body has studiously pursued a policy of floating the sentiments of the Tamil people and of ensuring their defeat by isolating the Ceylon Tamils from the rest and forcing the study of Sinhalese down their throats by the threat of non-recruitment to the Public Services. How can they be in a mood to revise their policy before they see any signs of eventual defeat? The only answer the Tamils can give is to stiffen their resistance at all cost and wait till the sober elements among the Sinhalese have had time to prevail. A few years of eclipse need not matter in the life of an ancient race.

the confusion of our hearts and minds

What are the chief causes of the present distress? If the world of today is in a perilous condition, it is because, it knows too much about war and revolution, and little about the central questions of the values of philosophy and religion, which it regards as "empty notions and mere fancies".

The Communistic groups springing up sporadically offer us a relief. They want not poverty but riches. They hate the actual rich; but love their possessions and influence. Their revolutionary ideas aim not at a change of spirit, but at a change of ownership; so that the 'have-nots' of today might be the 'haves' of tomorrow and exercise control with greater ruthlessness than the owners of yesterday.

No doubt, Marxism exerts a powerful attraction in all countries. Many of us, who are dissatisfied with the existing evils, are drawn to the Soviet conception which exalts a classless society. The cell of Communism has the passion of religion. In its concern for the poor and the lowly and in its demand for a more equitable distribution of wealth, it gives us a social message with which all idealists are in agreement. But we do not agree with the Marxian philosophy of life, its atheistic conception of ultimate reality and in its disregard of the sacredness of personality. It repudiates indi-

vidualism. Rosa Luxemburg with deep insight says "Marxism pretends only a temporary truth, dialectic through and through, it contains in itself the seeds of its own destruction."

The most important argument advanced against communism is the one against its bureaucratic running of the economic machinery. Bureaucracy is inefficient in running a business. The civil servant does not feel the same keen self-interest as the employee of a private corporation. It is also feared that incentive to hard work and stimulus to self-improvement will disappear altogether. When personal gain or self-interest is eliminated, people will not give their best. Inventive ability and enterprising spirit will languish.

When freedom of enterprise disappears, the free choice of occupation also will go. Workers will be assigned certain jobs and they cannot change them without the consent of the planning authority.

The Communists say, that law and order in the name of religion is established merely to guard the possessions of the rich. Marx says "Religion is the opium of the people." How can such idealists offer us a peaceful co-existence? Edmund Burke says "Religion is the public ornament. It is the public consolation. It nourishes the public hope." The social revolutionaries by destroying the present institution may bring about a change in the political, economic and social fields. But is it in destroying and building down, that skill is displayed? "Rage and frenzy will pull down more in half an hour than prudence" deliberation and foresight can hope to build up in a hundred years.

The term 'equality' does not mean equal opportunities, but the provision of adequate opportunities to all mankind irrespective of caste, creed or clan. For instance in a partnership all sharers have equal rights but not to equal things. He that has five rupees has as good a right as he that has five thousand to his larger proportion. But he has not a right to an equal dividend of the profit of the Joint-Stock.

It is apposite here to mention that under Communism there is no unemployment. But there is also no unemployment in a jail. A state which does not pay heed to the liberty of the individual

(Continued on page 5)

## DEEPAVALY SALE

## CHILDREN'S CLOTHES

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SHADOW-WORK, EMBROIDERY & SMOKING CLOTHES  
MADE & LATEST CUT, FIT & STYLE

Orders are Accepted & Executed Promptly

By:- Mrs. B. S. Kanaganayagam

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## Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 14-10-56 TO 20-10-56

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

A good week for finances. You will find it easier to clear problems. Responsibilities will be heavier. Take care of health.

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

Health will continue to be unsatisfactory till mid week. Finances should improve. Avoid clashes with relatives. Second half of the week will be very favourable.

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

Spend the first day of the week with care. Health will be far from satisfactory. You will have no peace of mind. But friends will help and console you much.

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

Clashes with relatives likely. Monday and Tuesday must be spent with care. Rest of the week will be comparatively favourable. But there will be no peace of mind.

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

The first three days will be favourable for new undertakings. Wednesday Thursday and Friday must be spent with care. Clashes and misunderstandings likely. Week end will turn favourable again.

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

Health should improve after Wednesday. Financial gains also promised. New ventures will bring in good results. Spend Friday evening and Saturday with care.

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

You will find it difficult to make both ends meet this week. Health should be given particular care. Avoid quarrels and misunderstandings with friends.

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

A good week. Some of your personal worries should clear. You will be able to steer clear of obstacles. Health a problem.

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

A good week. You will find some favourable changes in your routine work. Expenditure will rise but you will get enough to meet them.

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

A good week. You will find opposition melting away. Financial gains and fame also promised. Go ahead with your plans.

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

Health will not be very satisfactory. But professionally a good week. You will find it easy to negotiate your ventures. Triumph over competitors also promised.

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

Finances should improve after mid week. Some of your personal problems too would be solved. But health will not be very satisfactory.

estate shall on or before the 22nd day of November 1956 show sufficient cause to the satisfaction of this Court to the contrary.

This 27th day of September 1956  
Sgd. V. Sivasubramaniam  
Addl. District Judge.  
(O 263 12 & 19)

## NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P. 115

Pakavathippillai widow of Markandu Vallipuram of Vaddukodai West  
Vs. Plaintiff

1. Markandu Paramasivam of Vaddukodai presently of the Welfare Office Seremban in Malaya,  
2. Markandu Navaratnam of Vaddukodai presently at the Shanghai Pahang Estate Bentang in Malaya,  
3. Velupillai Vallipuram, wife 4. Valliammai both of Vaddukodai presently of the Rice Mills Bagan

Serai, 5. Markandu Kana-pathippillai of Vaddukodai presently of the Municipality Panang, 6. Sangarappillai Palanippillai, and wife, 7. Kana-gammah both of Vaddukodai presently at No. 1 Jalan Salamat Green Town, Ipoh in Malaya.  
Defendants

It is hereby notified that action No. P. 115 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition or sale of the land called 'Kappavudai' in extent 8 Lms. V. C. and 13, 1/2 Kls. with house well and plantations situated at Vaddukodai East.

The defendants in the aforesaid action are summoned to appear in Court on the 6th day of November 1956 at 10 O'clock of the forenoon.

By order of Court,  
Sgd. P. Rajasingam  
for Secretary

This 3rd day of September 1956.  
(O 264 12 & 19)

## Acharya Bhawe on Mahatmaji

Speaking at a prayer meeting at Coimbatore during the Gandhiji Jayanti, Acharya Vinobha Bhawe referred to the daily program of service of the Mahatma.

God created great souls to save the nation whenever there was need for such persons and Mahatma Gandhi was one of them. His weapon of non-violence was the greatest experiment tried successfully so far in ancient and modern history. Mahatma Gandhi taught the people that "soul force" was the mightiest force which could withstand any weapon.

Acharya Vinobaji referred to the childlike simplicity of Mahatma Gandhi and said that they (ashramites) used to complain to Bapuji even if they had slight stomach-ache and he would listen to them with complete patience and would console them. Acharyaji quoted the words of Mahatma Gandhi to Mr. Louis Fischer, an American journalist, that all lands had to be divided among peasants if India had to be economically sound. He had also then said that "Purana Talim" would not suit our land and we should adopt "Nai Talim" and now he was happy to find basic education taking its due place in the country.

Not a day, passed without Gandhiji spinning his daily quota of yarn. Even on the day he was assassinated, he completed his duties in the afternoon before attending the fateful prayer meeting. He wanted everyone to follow the example of Gandhi in letter and spirit and devote at least a part of his time to hand-spinning.

Modern scientific invention had enabled them to hear the voice of the dead and to see their faces. But no invention could reproduce the soul that had departed. One could see the Atma only by *Antardhyan*. He did not believe in unveiling people's portraits. But he did so just to respect the wishes of others. By getting used to seeing the portraits, people missed the significance of seeing them. The significance lay in imbibing the spirit and teachings of the great soul whose portrait was kept there and shaping their own lives accordingly. It had become almost a fashion to adopt a form of idol worship which was done in a modern way by

unveiling portraits. He neither opposed the unveiling nor did he believe there was any great virtue in doing so.

Great savants appeared on the earth from time to time to re-establish Dharma which disappeared from the world on occasions. Gandhiji came in this line of great prophets and seers. His weapon of ahimsa and love to win over the enemy and to bring a new courage and a new hope among an

(Continued on page 4)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 215

In the matter of the intestate estate of the late Vinasy Thampu of Vannarponnai North West Jaffna

Deceased.  
Thambu Selvaretnam of Vannarponnai North West Jaffna  
Vs. Petitioner

1. Nagamuttu Kandiah and wife, 2. Thavamany of Vannarponnai North West Jaffna

Respondents.

This matter coming on for disposal before P. Sri Skantha Rajah Esquire District Judge Jaffna on the 23rd day of August 1956 in the presence of Mr. K. V. Navaretnam Proctor on the part of the petitioner and the affidavit of the petitioner dated 25th June 1956 having been read;

It is ordered that the abovenamed petitioner be declared entitled to have letters of administration of the estate of the abovenamed deceased and the same issued to him accordingly unless the respondents or others interested shall on or before the 24th day of September 1956 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 23rd day of August 1956  
Sgd. P. Sri Skantha Rajah  
District Judge.

Time to show cause extended till 29th day of October 1956

Drawn by  
K. V. Navaratnam  
Proctor for Administrator  
(O. 265, 12 & 19)



## Electoral College And U. S. A. Elections

### By Whom Is The President Chosen In The End?

**T**HE U. S. President is ultimately elected by a so-called "electoral college". The "college" comprises the whole number of Presidential electors—equal, in each State, to the number of Senators and Representatives to which the State is entitled. They are the persons actually voted for on election day, who in turn meet at their State capitals and vote for President.

On the first Tuesday after the first Monday in November, a date fixed by federal law, some 60 million voters in the 48 states go to the polls and select the 531 members of the electoral college. Before election day each of the parties selects a full slate of candidates for the seats to which a State is entitled in the electoral college. The identity of these candidates and the manner of their selection is of little consequence, provided there is no question of a revolt on the part of a State's electors against their party's candidate for the Presidency. Indeed, in 27 States the names of the candidates for the electoral college no longer appear upon the ballot. Instead, the ballots in these states carry only the name of the party candidates for President and Vice-President, and a phrase for each party column indicating that the proper number of candidates for the electoral college are pledged to vote for the party's nominees. This is known as the "Presidential short ballot."

No member of Congress may be "appointed" (that is elected) to the electoral college. In a few States, electors are bound by State law to vote for the party choice for President; but in most States their vote for the party choice is simply a matter of course.

In all the States the electors are chosen at large, which means that the entire slate of the party receiving the most votes in the State wide election is elected and the electoral vote of the State is thereafter cast as a unit. For example, if the State is carried by the Republican Party in the popular vote, the Republican electors

meet in the State capital and cast their entire number of votes for the Republican Presidential candidate.

What happens if no candidate for President receives the necessary vote? The election is then given to the House of Representatives where each State has but one vote to be cast, as the majority of the state representation shall determine, for one of three men who earlier had received the most votes. Should the same thing happen in the case of the naming of a Vice-President, the Senate is called upon to decide with the members of that body voting as individuals to choose from the two men with the greatest number of votes. Such action, however, has rarely been necessary.

The record shows that two Presidents have been chosen by the House. The electoral college tied 73-73 on Jefferson and Burr in 1801, and the House then elected Jefferson. In 1824 the electoral vote stood: Jackson, 99; Adams, 84; Crawford, 41; and Clay, 37. The House, having the authority to choose any one of the three highest on the list, elected Adams.

There is, however an anomaly in the electoral college system. A candidate could win more popular votes than anyone else and still fail to win a majority of votes in the electoral college. On three occasions (1824, 1876 and 1888) the candidate with the largest popular vote failed to obtain an electoral vote majority. Consequently electoral reform has been considered at various times. This would require a constitutional amendment and is taking time, especially because the anomaly has not arisen during the last six decades.

The chief reason for the adoption of the system of electoral college 150 years ago was simply the fear that, because of the scattered and relatively isolated communities of the new republic, the voters would not be able to in-

(Continued on page 6)

### ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA  
Testamentary Jurisdiction  
No. 219

In the matter of the intestate estate of the late Chellamah wife of Kasippillai Thambaiyah of Erlalai Jaffna.

Deceased  
Kasippillai Thambaiyah of Chunnakam presently of Malaya by his attorney Kasippillai Selvarajah of Chunnakam

Petitioner

Vs.

- Minors
1. Pathmathevi daughter of Thambaiyah
  2. Thambaiyah Satchithanathan
  3. Rajeswari daughter of Thambaiyah
  4. Bhuvaneswar daughter of Thambaiyah
  5. Ambigathevi daughter of Thambaiyah all of Chunnakam. The 1 to 5 being minors by their guardian-ad litem
  6. Appucuddy Nalliah of Chunnakam

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 30th day of August 1956 in the presence of Mr. C. Ramalingam Proctor on the part of the Petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the 6th respondent be and he is hereby appointed guardian-ad-litem of the 1 to 5 respondents who are minors for the purpose of these proceedings and that the petitioner be and he is hereby declared entitled as the widower of the deceased abovenamed to have Letters of Administration of the estate of the said deceased issued to him accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 1st day of October 1956 show sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of August 1956

Sgd. P. Sri Skanda RAJAH  
District Judge.

Date to show cause extended till 29.10.56.

Sgd. P. Sri Skanda Rajah  
District Judge.  
1 10.56.

(O 261 12 & 19)

### Order Nisi

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 216

In the matter of the estate of the late Thiagarajah Kanapathippillai of Vaddukoddai West, Jaffna

Deceased  
Annaladchumy widow of Thiagarajah Kanapathippillai of Vaddukoddai, West

Petitioner

Vs

- Minors
1. Kanapathippillai Thiagalingam of do
  2. Kanapathippillai Sornaladchumy of do
  3. Sinnachchippillai widow of Thiagarajah of do

Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before P. Sri Skandarajah, Esqr, District Judge, Jaffna on the 27th day of August 1956 in the presence of Mr. V. Nagalingam, Proctor for petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the above-named 3rd respondent be appointed guardian-ad-litem over the 1st and 2nd respondents and that the petitioner be declared entitled to have letters of administration of the deceased issued to her as widow unless the said respondents or anyone else shall appear before this court on the 28th day of September 1956, and show cause to the satisfaction of the court to the contrary.

This 27day of August 1956

Extended to 29-10-56

Sgd. P. Sri SkandaRajah  
District Judge

(O. 262 12 & 19)

### Acharya Bhawe...

(Continued from page 3)

enslaved people was unheard of in world's history. This was the 'sakthi' of 'Sadhus' about whom we had heard in our ancient literature. Gandhiji, the great seer that he was, visualised the needs of the country years before swaraj was attained and launched upon his constructive programme of basic education, prohibition, eradication of untouchability and khadder, all of which had stood the test of time and proved their value and worth at the present day. "Gandhiji had lived for us and had left the precious heritage of his teachings for us to follow. We were not going to confer a favour on him by following him but were only benefiting ourselves. It was not as if we should follow his teachings blindly. We had to ponder over them and like sensible human beings satisfy ourselves how they ennobled and enriched our thoughts and actions by adopting them in our daily lives."

Letter to the Editor

### Mediators' Memorandum?

Sir,—Some gentlemen who want to pour oil on troubled waters at the present crisis have conceived the idea that if the mother tongue is made the chief medium and Sinhalese a necessary second language the Tamils could be satisfied. We are grateful to these gentlemen for their interest in our cause. They have every right to put forward such a proposal in the form of a memorandum. But they must not expect any Tamil to sign it. What is involved in the present issue is not merely a language. There has been a great upsurge of feeling against a system in which the Tamils could find scope for their abilities. The Language Bill was merely a symptom of a deeper and a more fundamental attitude. By getting some amendments to the present Bill passed we do not solve the question of the future status of the Tamil race in this Island. It is, therefore, to be hoped that no self respecting Tamil will sign the memorandum that has been sent from Colomb.

Yours etc.  
A Tamil

## 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.

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

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,  
Shroff.



## Some Recommendations Of The Committee On Land Surveys

The Committee on Land Surveys that was appointed by the Minister of Lands and Land Development to

1. Enquire into and report if delay in Court proceedings is occasioned by insufficiency in the number of private (Licensed) Surveyors and/or by any other cause.

2. Enquire into and report if serious inconvenience to the public, other than delay in Court proceedings, is occasioned by the same or other cause.

3. Enquire into and report whether the public and/or the profession suffer due to lack of regulations governing the work of Licensed Surveyors.

4. Consider and recommend what steps, if any, should be taken to remedy any of the defects described above, and in particular to consider the desirability of setting up a Survey Board as the Statutory authority responsible for licensing, control and discipline of private Surveyors.

In the course of its report has made several recommendations. The summary of the recommendations dealing with the delay in Court proceedings occasioned by Surveyors is published below.

Partition Surveys should be issued in rotation to members on the Court's Panel. The panel should be restricted in numbers, in order that each surveyor may receive between six and ten commissions per month, and should be selected from applicants on grounds of efficiency.

A supplementary panel of surveyors may be formed out of those who are suitable and are willing to fill vacancies in the regular panel. Any overflow of work may be assigned to members on this panel.

Appointment to a regular panel will be made by the Judge. The qualifications for nomination to the regular panel should be ten years professional experience, (including services under Government), and upper age limit of 65 years, and residence within the Judicial District. These rules may be relaxed if men with the requisite qualifications, are not available.

Surveyors may be removed from the Panel on reaching the age of 65 years or on ceasing to reside in the district. The Judge may order the removal of a Surveyor from the Panel on grounds of general slackness and indifference to his duties, after considering any ex-

planation the surveyor may offer. A surveyor may be removed from the Panel for malpractice or professional misconduct only after such charges are investigated into by the Statutory Board of Survey, and the surveyor found guilty.

While surveyors are on the regular panel they should come under the administrative control of the Judge in all matters relating to the work of the Court. The Judges will also maintain a personal file for each surveyor in which a record of the quality and quantity of his work will be maintained.

### ORDER NISI

(IN THE DISTRICT COURT OF CHAVAKACHCHERI No. 60 (Testamentary))

In the matter of the intestate estate of Thamban Andy of Chavakachcheri South,

Deceased  
Wally widow of Thamban Andy of Chavakachcheri South  
Vs  
Petitioner

1. Maniccam daughter of Thamban Andy
2. Rasammah daughter of Thamban Andy
3. Andy Nagalingam and
4. Ledchumy daughter of Thamban Andy all of Chavakachcheri South, minors appearing by their Guard ad-litem
5. Thamban Kandiah of Chavakachcheri South

Respondents  
This matter of the petition of the petitioner abovenamed praying that the 5th respondent be appointed guardian-ad-litem over the 1, 2, 3 and 4 respondents who are minors for the purpose of enabling her to obtain letters of administration to the estate of the abovenamed deceased and that she be issued letters of administration to the estate of the abovenamed deceased coming on for disposal before S. Thambay Durai, Esquire, District Judge Chavakachcheri on the 27th day of July 1956 in the presence of Mr. S. K. Thiravaniyagam Proctor, for the Petitioner and the petition and affidavit of the Petitioner having been read;

It is hereby ordered that the abovenamed 5th respondent be appointed guardian-ad-litem over the minors 1, 2, 3 and 4 respondents for the purpose of these proceedings and that letters of administration in respect of the estate of the said deceased be issued to the Petitioner as his widow unless the said Respondents or any others shall appear before this Court on or before the 18th day of September 1956 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said 5th respondent do produce the said 1, 2, 3 and 4 minor respondents in Court on the said date.

This 27th day of July 1956

Sgd. S. Thambay Durai  
District Judge

Drawn by  
Sgd. S. K. Thiravaniyagam  
Proctor for Petitioner.  
18.9.56. Extended and issued  
for 23.10.56  
Sgd. S. T.  
D. J.

## St. John's College, Jaffna

Admissions January, 1957

Admission tests will be held in the College on the following dates:-

1. Nov. 17th 9.0 a. m. for admission to Forms I to IV (6th Std. to S. S. C. Prep)

2. Dec. 21st and 22nd 9.0 a. m. for admission to Lower Sixth (University Entrance First Year)

3. Jan. 5th 1957, 9.0 a. m. for admission to Primary School Kindergarten to 5th Standard.

Applications on forms obtainable from the College Office should reach the Principal 2 weeks before the date of the examination.

J. T. Arulanantham  
Principal  
(M. 376 12 & 19)

## Remedy For...

Continued from page 2)

is more or less a prison house and employment is no compensation for the loss of liberty. Laski's statement summarises the whole theme, 'Communism suffers from moral laxity, social perversity and intellectual anarchy.'

Even in Russia where Communism is in operation, it has failed to bring about economic equality. The dream of a classless society is realised. Thus communism has no practical value.

Can the existing conditions be remedied by an instrument other than communism? Under democracy, states are becoming welfare states. Why not the government impose heavy taxes on the unearned income and the windfall wealth of the rich? The revenue derived from such sources can be distributed to the downtrodden.

The crying need of the present day is a "Spiritual Revival" because we are neither the converts of Karl Marx nor are we the disciples of Stalin. This 'spiritual revival' alone can give a rational basis to the social reconstruction. What we need today is a profound change in the man's way of life. I mean the re-making of man. We cannot hope to change human life and society unless there is a change of human nature. This self-change is not automatic. It is the submission of the self to reality. We must look to that God common to all mankind, the mere vision of whom, could all men but attain it, would mean the immediate abolition of war."

## Rajaji On Language Problem Of The Minorities

(Excerpts from Sri Rajagopalacharis' speech at a students' meeting in Madurai)

Though Hindi was the language of a vast majority of people in the country, it should not be the official language of India. In matters of administration equal justice and expediency were very important matters. If Hindi were made the official language, it would not be fair to the large body of Tamil people living in a compact area who had studied English for 20 years. English was to them an asset and a possession. It would be an act of "grave injustice" if the people in Tamil Nad were ordered to manage their business in Hindi which they did not know.

English was well understood both in the Centre and in other States. So, neither the Centre nor the States would suffer any damage or injury by being compelled to carry on the Central and inter-State correspondence in English. "Why should we not utilise the English language in which we have been trained for several generations? I should give it up if the Central Government were ignorant and happened to be a purely Hindi Government without any knowledge of English. But that is not the case. All intelligent and educated men in India today know English. Nobody can question that fact."

There was no sense in imposing a language which would at once consign to a disadvantageous position a large body of people. They should know what democracy meant. At

though democracy must be Government by majority, the objective aimed at was the welfare and equal happiness of all the people including minorities. Minorities were not necessarily communal minorities. A minority is any group which is smaller in number than the main body of the people. They in Madras were a language group and would be at a terrible disadvantage if Hindi were made compulsory the official language. No doubt their knowledge of English was the result of foreign rule. But the result of foreign rule was different from foreign rule.

## Wayside Whisper

New Party in the Near Future

The visit of the Home Minister to the North has set prominent people who do not belong to the popular parties busy exploring the situation with a view to collecting together the conciliation-minded in the form of a Compromise Crew. The new group will not function as a Party in the politically accepted sense until it has gained numerical strength and moral backing. Till then the Compromise Crew may be engaged in devising ways and means of effecting a conciliation according to their convenience.

Dr. Malalasekera and Moscow

In this inexplicable world inexplicable things happen. Dr. G. P. Malalasekera, foremost Buddhist leader, has accepted, though with understandable reluctance, appointment as Ambassador in Russia. Where will the advantage lie, with Dr. Malalasekera or with Moscow. As for the learned Doctor, the only consolation will be the thought that Moscow may eventually become not merely the seat of Sinhalese learning but of Buddhist culture as well!

Comrades will Have It Out at Colombo Harbour!

The Colombo Harbour like Suez has come under evil stars. The Hammer and the Sickle whoever owns it as the guiding banner has cast a shadow of sorrow over this Port of international reputation. Comrades who in the State Council days agreed to capture the Harbour for their collective leadership having fallen out now, have determined to have it out there. Comrade Philip has the advantage, the hand of authority being with him. But Comrade N. M. has not abdicated his position. He has also the unofficial hand of authority ready to give him a helping pat at the proper time.



## Communism No Cure For Indian Ills

### Means To Achieve Ends Must Be Correct

Addressing a Congress Workers' Camp at Alipur near New Delhi, Premier Nehru ridiculed the idea entertained by some that Communism was the solution for the problems of India and uttered the warning that the Communist way would only result in class war and civil strife and declared that Indians could not fritter away their energy in fighting among themselves.

The Communist Party in Russia was born of a revolution. In India the Communist Party swore by whatever emanated from Russia and followed Russia with a religious zeal. Karl Marx was a great philosopher, but he wrote in a period which is already 150 years old and those principles cannot be applied in this country. There were many in the Communist Party with a history of sacrifice, but they had closed their minds. Repetition of the slogans raised a hundred years ago would not carry us anywhere.

Did the Communist Party want to repeat in India the whole struggle of Russia under the leadership of Lenin? In China, they established the present social order after 40 years of ceaseless fighting. We cannot afford all that process of fighting and then reconstruction in our country.

As a principle, Socialism was all right, but we could not accept internecine battles and hatred. Russians made Stalin their God and then, after his death, called him a tyrant. This was the result of choosing the wrong path. Inevitable mistakes followed when we adopted wrong path. Gandhiji taught us that our means to achieve our ends should always be correct, although they might be difficult.

The Communists were free to propagate its ideology, but there could be no resort to violence. They could unite the labourers and were within their rights to go on strike, but everything should be by peaceful means.

It must be remembered that capitalism was born of the industrial revolution in the West. It resulted in the stepping up of production a thousand-fold and it brought about a new way of life. It was wrong to think that Socialism meant complete

equality. It was equality only to a certain extent. Socialism was an offspring of capitalism. It was claimed to be a cure for the state of things in which the rich grew richer and the poor, poorer. Its objective was that the means of production should be in the hands of the people. The idea of equality was certainly there in Socialism but it was not complete equality. In Russia there was no discussion about equality. They said equality was possible after some time but not now. They paid their engineers and technicians ten times or even more than they paid others because they wanted work to be done. But even now in Britain, which had a capitalist system, the general condition of the people was better because Britain had the advantage of 150 years of industrial advancement. It could nevertheless, be said that the period of capitalism was over that it did not fit into our country, just as zamindari or jagirdari did not fit in with the present times.

### Electoral College....

(Continued from page 4)

form themselves on the qualifications of the candidates for the two highest federal offices. It was decided, therefore, that the people in the various States would choose electors from among the most capable men whose judgment they trusted and that the electors, in turn, would conscientiously weigh the qualifications of the candidates and vote accordingly, thus expressing the will of the people. This system is still followed, even though it is now obviously an anachronism after the development of modern communications. Modern communications familiarise the voter not only with issues but with personalities.

## Home Minister's Impressions

(Continued from page 1)

other Federalist M. Ps, however, could not make the M. E. P. Government see the mistake. Only a tour of the Home Minister could make the M. E. P. understand that a second kiln was absolutely necessary!

As observed in the earlier article the modus operandi of the M. E. P. Home Minister is to drive a wedge between the people and their Representatives in Parliament by preparing the ground for a new party to spring up, a group that can negotiate with the party in power for 'small mercies'. The next move has fallen on another old stager the Minister of Education. The Principals of Colleges who remained unruffled earlier during the visit of the Home Minister have been invited to the Headquarters for a heart-to-heart talk on certainly the subject that has caused a heart-burning in Tamilakam. More Ministers will be tempted to adopt this attractive method of peace-making and the merry-go-round of mediators is expected to move round in self-satisfaction.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 227

In the matter of the estate and effects of the late Maniar Kathiravelu of Karainagar West

Deceased.

Theivanai widow of M. Kathiravelu of Karainagar West.

Petitioner.

Vs.

Minor 1. Kanapathipillai Thiagarajah and G. A. L. 2. Rasammah widow of Kanapathipillai of Karainagar West Respondents.

This matter coming on for disposal before P. Sri Skantha Rajah Esquire District Judge Jaffna on the 18th day of September 1956 in the presence of Mr. A. Kanagasabai Proctor for the petitioner and the affidavit of the petitioner dated 24th day of August 1956 having been read.

It is ordered that that the abovenamed 2nd respondent be appointed guardian ad litem of the minor the 1st respondent for the purpose of this case and that the petitioner abovenamed is declared entitled to have letters of administration and the same issued to her accordingly unless the respondents or others interested shall on or before the 29th day of October 1956 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the 2nd respondent abovenamed do produce the said minor in court on the said date.

This 18th day of September 1956

Sgd P. Sri Skantha Rajah District Judge

(O. 260, 12 & 19)

## EMPHASIS ON THE IDEA OF SOCIAL JUSTICE

### Necessary in the Concept of Freedom

IN the course of a lecture on 'Liberty in a Welfare State' at the Catholic Centre in George Town, Madras Sri M. Patanjali Sastri, retired Chief Justice of India, said that the test whether social interest outweighed the individual's freedom to exercise that right was the best way of ascertaining the reasonableness of any restriction imposed on any of the rights of the individual.

The idea of unfettered freedom for the few which brought many evils in its wake, was now sought to be tempered by the Socialists who wanted better standard of living to the common man and demanded abolition of class privileges. In the democracies of Europe he said the battle between the concepts of liberalism and socialism was over, and it was now almost accepted on all hands that a degree of social control and regulation was inevitable under modern conditions. Even in America, whose economy was dominated by private enterprise, President Roosevelt brought in legislation seeking to fix minimum wages and controlling the prices of goods. In England also the Labour Government took up large schemes of nationalisation and social welfare, and even the Conservative Government that came later had not dared to do away with these schemes, except in the case of nationalisation of iron and steel. The trend of events showed that the middle classes and the propertied classes in the various countries should change their outlook and be prepared to reconcile themselves to more and more restrictions of their freedom of action.

The legislatures were authorised to put certain "reasonable" restrictions in the interests of society on the exercise of these fundamental rights and the Courts were there to decide whether a particular restriction was rea-

sonable or not. "But in respect of the other variety of rights of the individual, the State could impose any restriction and it was the supreme authority in that respect. In the cases of Prohibition law and the law against suicide by taking poison, the social interest undoubtedly outweighed individual liberty.

Regarding the differences of opinion held in the various countries on the question of Prohibition. It might be recalled how in America an attempt was made to introduce Prohibition. But, it soon resulted in a lot of illicit distillation and the authorities there gave it up on the plea that it might affect the general law-abiding character of the people. "If public opinion is strongly against a particular legislative measure then the result of placing it on the Statute will only lead the people to disregard the law and commit offences against the law". But in India, having regard to the long tradition of the country, the Government seemed to believe that Prohibition could be worked out successfully. Large sections of the people did not drink any alcoholic drink, and those who did the Government thought were comparatively small in number so that there would not be any practical difficulty in introducing Prohibition. In placing the restriction on the particular right, social interest outweighed the right of individual freedom.

வாங்குதல் வறுமையை மலிவாகக் காக்காமல்  
கோஞமுறை யாகச் செய்யக் குறைவிடா தயிர்வாக வாழ்க  
நான்மறை யறங்களை நோக்க நன்றியை வேண்டி மக்கள்  
மேன்மைமொன் னைவ நீதி வினக்குக வகை மெல்லாம்