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NO 5.

THE SPREAD OF DISEASE

YOU ARE RESPONSIBLE

YOU may think it quite unfair to be told bluntly that you are responsible for something you haven't done or for something that you at least are not aware of having done. Nobody likes to be blamed for harmful actions that can reasonably be laid at the door of something or somebody else. And yet it is a fact that you are responsible for having harmed the health of others.

"But why", you may ask, "am I to blame?" Well, perhaps you will remember that when you had your last attack of common cold or sore throat, or when you had typhoid or intestinal worms or diarrhea, you wondered where on earth you could have picked up the disease. It may never have occurred to you to hold someone else responsible for your misfortune, just as little as you would

cost of the sickness that you hardly stopped to ask yourself whether the particular ailment you had might have been prevented. If the illness came back later to strike you down again, may be you began to wish that the doctor or the nurse of the Government could do something to protect you against it in the future.

You remember, probably, how you just woke up one day, out of a clear sky, to find yourself sick. Because you had seemed in good health the day before, you didn't see how you could blame your own body for having started its own sickness within itself. Perhaps you said to yourself that this abrupt occurrence of disease in your healthy body must be due to something entering it from the outside. But how could such a "something" have got into your body without your noticing it?

External Agents

The secret of it all is really quite simple, and what you may have suspected is correct. Disease, or much of it, is caused by "agents" that enter the body from the outside. These external agents are so small that they cannot be seen with the naked eye, but only with the help of a magnifying lens or even a microscope in many cases. They enter the body from the outside environment and later leave the body to return to the outside environment. Entering your body stealthily, these germs cause it to become sick; and again they leave it stealthily to enter, perhaps, another person's body and to make it sick.

In other words you, as a father, are responsible for the spread of your common cold to your son, for example, who lives with you in the same house. Or you, as a mother, are responsible for the spread of

War Against Evil

Let there be a silent but determined war against evil thoughts and indecency of speech or action or entertainments, and against all forms of exploitation for selfish ends. Let every father and mother realise and remember that the good name of the State will serve our children better than anything else we can make and provide for them losing or risking that good name of the State. Let us try to recover this which I fear we have lost. The totality of character or reputation of the State is made up of individual behaviours which are entirely in the hands of each one of us. Always let us realise the immediate presence of God everywhere and at every moment. This is a fact and not a fable. Do not believe anything said about anybody without hearing the other side. Every responsible citizen should deem himself a judge bound by the fundamental laws of fair play which are really the same as what is embodied in judicial procedure minus the formalities. Let us not slander one another. Slandering others is not a form of public service or a substitute for our own good behaviour. May all our efforts be to raise ourselves and not to pull others down.

—C. R.

Rajaji Cabinet

The fifteen member Madras Cabinet headed by Sri C. Rajagopalachari is as follows:—

Sri C. Rajagopalachari, M. L. C.; Sri A. B. Shetty, M. L. A.; Sri C. Subramaniam, M. L. A.; Sri K. Venkataswami Naidu, M. L. A.; Sri N. Ranga Reddi, M. L. C.; Dr. M. V. Krishna Rao, M. L. C.; Sri V. C. Palaniswami Gounder, M. L. A.; Dr. U. Krishna Rao, M. L. A.; Dr. R. Nagana Gound, M. L. A.; Sri N. Sankara Reddi, M. L. A.; Sri M. A. Manickavelu Naicker, M. L. A.; Sri K. P. Kuttikrishnan Nair, M. L. A.; Raja Sri Shanmugha Rajeswara Sethupathi, M. L. A.; Sri S. B. P. Pattabhirama Rao, M. L. A.; Sri D. Sanjeevayya, M. L. A.

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POWER OF THOUGHTS AND DEEDS

Evil Acts Recoil on Doers

IN this short essay we shall discuss the question whether our thoughts and deeds as such are capable of producing currents and forces which may influence others, the lives of men or the future of countries. That our speech creates forces or waves which can be caught and made to reproduce it is proved by the radio. Do other actions of human beings generate any forces or waves? Can they be caught and made to reproduce the acts which had generated them? Have they any force or influence? This is our theme.

Postulating the indestructibility of matter, and the fact that energy is never lost but exists in an altered shape, we can say that as all our acts are instances in which we use up energy they must reproduce some other kind of energy or force, and theoretically should not be impossible to collect these forces or waves and make them reproduce our actions as it is in the case of the radio.

Thoughts and Energy

We have spoken of our acts. Physiological research establishes that our thoughts can be equated in terms of expenditure of energy and on the hypothesis above given it

By

S K. Roy Chaudhury

should be possible to catch the currents or waves generated by our thoughts. With the progress and advance of science it is not difficult to foresee a day when the possibilities hinted at above will be converted into realities. What a disturbance and revolution would such an invention bring into our world! No person and no nation will then be able to have any secrets from each other everything will be revealed by instruments. Secrets like that of

the atom bomb or the super hydrogen bomb, the levying of new armies or fighting forces, procuring armaments, etc. will then be open books to all provided with the necessary recording and reproducing instruments. The plans and even the secret thoughts of leaders of opposite groups and factions or political blocks will be known to each other, and make war impossible. Even in the field of social life the thoughts and plans of antisocial men, thieves, murderers, and the like being known beforehand will be of no use to them. The world then will be a much better place to live in as there will be no wars and no crimes.

Senses as Diviners

We were speaking of mechanical contrivances above. There is, however, good reason to think that we have within ourselves subtle instruments or senses whereby we can divine the thoughts of others and know what is happening beyond our view. We may instance the cases of thought reading, telepathy, clairvoyance, etc. as proving their existence. In India Yogis possess this power and the Yoga Shashtra assures the acquisition of such powers if one faithfully follows its precepts. In fact the powers are there latent in all men. In some they function automatically, in others some training and endeavour is necessary before you get them to function.

The mind of man can be said to be an internal sense-organ without whose help none of the bodily physical sensory organs are able to function. According to Hindu Shastras there are five Jnanendriyas or organs of perception, (the eyes, the ears, the nose, the tongue, and the skin), and five Karmendriyas or organs of action, (the hands, the feet, the mouth, the anus, and the organ of

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blame your friends or even your enemies—for the occurrence of rainy weather on your fishing or picnic or ploughing day. These things happen, it is often said, either by mere chance or are due to God or some unknown factor beyond our understanding.

Disease therefore seems to many people to be an inescapable evil that simply has to be put up with, whether one likes it or understands it, or not. So for anybody to tell you that you are the cause of spreading disease to others may appear to be quite far-fetched as well as unpleasant and impolite.

World Health Day Talk

When you were ill, you were perhaps so full of worries about the discomfort and the disablement, about the outcome and the



Hindu Organ

TUESDAY, APRIL 22, 1952

Treasure These Thoughts

The stone image serves as a prop
To fix the mind on the Lord
I felt the Presence in the
stone image.
I recognised the Inweller or
Inner Ruler.

SLANDER—AN ELECTION WEAPON?

THE PRELIMINARY SKIRMISHES in the battle of the ballot boxes have commenced. Slander as a weapon in the armoury of the candidates for parliamentary honours is in great demand. He who wags his tongue wickedly and emits forth the fire and brimstone of abuse misinterprets the approbatory clapping of hands of those who readily assemble round a microphone and retire home with the satisfaction of a hero. All this is being done in the name of the culture of this lovely isle.

Sri Lanka of pristine glory has a culture to feel proud of, but certainly not the culture the contestants for parliamentary seats are giving evidence of. The culture of the East can be seen in the ethical code of conduct so very beautifully expounded in the rich literature of the oriental languages. The pages of the epic poems of the eastern languages all extol the virtues of the administrators and ministerial advisers of old.

The proceedings of the various election meetings that have been held so far all over the Island and particularly in the Northern Peninsula reveal to what depths of degradation the present day politicians have descended in marked contrast with the magnanimity of their forbears. Personal animosity, bicker and clash for leadership seem to be the dominant characteristics of those who rush in where others fear to tread. To these self-styled leaders we commend the weighty words of Sri C. R. Jagopala-ccari, Premier of Madras. Said he among other things "Let us not slander one another. Slandering others is not a form of public service or a substitute for our own good behaviour". Here are words worth in

gold spoken after his acceptance of the Premiership of Madras by one of whom the people went in search in order to entrust him with the heavy burden of managing their affairs.

Public speaking in recent times has acquired the status of a stage performance in the form of a curious blend of parrot like repetition of catch phrases to the rhythm of clownish gesticulations. The elegance of a Ramathan or the sweet reasonableness of a Arunachalam—these have become things of the past. Times have moved exceedingly fast and the tongue of man has acquired a new but sinister technique to cater to the taste of the man-in-the street. All these, again, are being performed in the name of the culture of Sri Lanka. Can blasphemy descend further than this?

WAYSIDE WHISPER

Sinhalese As State Language!

The S. L. F. P. Leader Mr. Bandaranaike had a trying time at Negombo. Protesting vehemently that he never advocated Buddhism as a State Language, the Buddhist champion presented a Rosary to his party nominee, a Catholic.

The occasion was momentous and for a while the Freedom Party Leader forgot the fact that he was President of an All Ceylon Party and assumed his original denomination—Sinhala Maha Sabha Leader.

And in an exultant mood let the language cat out of the party program bag

Within 12 Hours!!

Not long ago Mr. Bandaranaike promised the mango trick of making the National Language(s) official language(s) within 24 hours. The time factor being important in these days of snap elections and snap decisions, the S. L. F. P. Leader is reported to have declared according to a report in the 'Times of Ceylon' that there could be no difficulty in making SINHALESE (not and Tamil) the official language overnight.

The Secret Is Out

Not to be outdone (according to the same source of news) Mr. C. M. Fernando the party nominee for Negombo is reported to have said that one of their (the party's) aims was to make the Sinhalese the Official Language—within 24 hours

PROHIBITION PROPAGANDA

New year week was made proper use of by the North Ceylon Prohibition League in the form of propaganda meetings at several centres.

At Chavakachcheri

Mr. S. K. Chelliah, Vice Principal presided at the public meeting held on the 14th instant at Chavakachcheri Hindu College Hall. Dr. C. Gurusamy, Messrs K. Navaratnam, T. V. Thiayarajah, and Pandit S. K. Thambiah spoke.

The following committee was appointed to carry out the League's program of work.

Messrs. S. K. Chelliah, V. Vinayagamoorthy, N. Manoharan, S. Kailasapillai, K. Thillainathan, R. T. Subramaniam, C. Appakuddy, S. Suppiah, S. Chinniah Pathther, M. Sinnathamby, K. Velupillai, S. Balasubramaniam, and Pandit S. K. Thambiah.

At Kalthady South

Presided over by Mr. N. Eliathamby, a public meeting was held at Kalthady Muthukumarasamy Vidyasalai on the 16th instant.

Dr. C. Gurusamy, Vidwan K. K. Nadarajah, Messrs. R. N. Sivaprakasam and S. Ambikaipakan were among the speakers.

At Kalthady North

Messrs S. Ambikaipakan and K. Ambalawananar and Vadivel Samy spoke at a public meeting held under the chairmanship of Mr. N. Ramalingam, Chairman V. C. at Kalthady North on the 17th instant.

At Chunnakam

Mr. T. Kumarasamy J. P. presided at the public meeting held in the outer courtyard of Kathiramatulai Sivan Temple at Chunnakam on the 20th instant.

Messrs K. Navaratnam, S. Ampikaipakan, K. Ambalawananar, N. C. Vallipuram and Pandit K. Namasivayam were among the speakers.

At Naranthana

The V. C. Chairman, Mr. S. M. Ridgeway occupied the chair at the public meeting held at Naranthana on the 17th instant.

Dr. C. Gurusamy, Mr. K. Navaratnam, and Vidwan K. K. Nadarayan explained the objects and program of work of the Prohibition League.

Ramayana The Memorial to Kambar

Declaring open the Kambar Art Exhibition held in the Sri Amaruviappan temple at Terizhandur, Mr. N. Raghunatha Aiyar said that a study of Kambar's Ramayana would help one to appreciate better the innumerable shades of meaning embedded in Valmiki Ramayana. With such meticulous care and depth had Kambar studied Valmiki that to an average reader of Valmiki many things he might miss at first sight would become explicable if he studied Valmiki Ramayana after he had studied Kambar's work.

It was a great thing, Mr. Raghunatha Aiyar said, that Kambar's monumental work had been well preserved for posterity. He suggested the publication of popular editions of Kambar's Ramayana to interest the common man in it. He also said that the traditional method of studying such great classics through the *parampara* method must be preserved so that the central idea of the poet might be well brought out. In our attempt to give a critical rendering of the poet we were often tempted to interpolate and read meanings that were not there. Because Kambar and Valmiki were great poets, it was not necessary that they must have known everything under the sun. An attempt to read such ideas into their works was absurd. Mr. Raghunatha Aiyar paid a tribute to the work done by Saivaite Mutis in bringing out publications of classical works and said that good popular editions of Kambar's Ramayana must be made available. Raghunatha Aiyar said that it had a place in inspiring and enthusing the study of the classics.

Mr. M. Bhaktavatsalam who presided said that it was Kambar's *bhakti* that endowed him with the *Sakti* or energy to produce his monumental work. He suggested that a study of Valmiki would ensure a better appreciation of Kambar. Kambar had enriched the Tamil language by his great work. He had enshrined in Tamil the epic Ramayana and, in so doing, earned a niche for himself as a memorable poet.

Train Travel in The North

At the annual General Meeting of the Jaffna Railway passengers' Association held at the Makkam English School Hall, a letter from the Ministry of Transport and works expressing regret of the Hon. Sir John Kotelawala K.B.E. regarding his inability to meet a deputation from the Association during his forthcoming visit to Jaffna was read. It was, however, resolved to meet the Minister in deputation in Colombo on a date convenient to him.

A vote of condolence on the death of the prime Minister Mr. D. S. Senanayake was passed.

The president, Mr. T. K. Rajasekaran, speaking from the Chair, said that the Association was not at all

Mapping the Moon

When the first space ship takes off for the moon it will carry maps drawn by Mr. Percy Wilkins, 55-year-old Ministry of Supply officer.

He has been working for ten years at his own expense on what he believes is the only complete map of the moon, showing every mountain range, crater and rock structure that the world's best Telescopes have discovered.

"I work mostly from photographs sent to me from observatories all over the world" said Mr. Wilkins. "But I try to check most of the details on my own telescope."

In the back garden of his home in Kent Mr. Wilkins has built his own 18-inch telescope. He even ground the glass for the reflector mirror. Most evenings Mr. Wilkins, who is the director of the lunar sections of the British Astronomical Association spends peering at the moon. On cloudy nights he works on his maps.

His recently completed map shows the moon with a diameter of 100 inches. The scale is 21½ miles to the inch.

Mr. Wilkins believes the first space rocket could be launched in the next ten years or so if men and governments really made an effort.

"The best place for a rocket to land would be on one of the big plains near the moon's equator," said Mr. Wilkins. "I think that the best would be the one astronomers call Mare Imbrium—The Sea of Rain."

Most of the names of Mr. Wilkins's map are those used among astronomers, but some 600 of the small features he has named himself. The names vary from Julius Caesar or Archimedes to such words as Bear.

Mrs. Hilda Wilkins does not mind her dining table or her parlour floor being covered with maps of the moon.

"I am not very interested in the moon she said, "But I do go out into the garden sometimes when the weather is a bit doubtful to see if there is anything to be seen."

"Watching the moon seems to be a pretty whole time job. My husband never gets time to take me to the pictures. But he did go to see the film about the rocket ship travelling to Mars".

(A. B. Patrika)

satisfied with the present train service in Jaffna, which was wholly inadequate. With the available engines and rolling stock, he maintained that a better train service could very well be provided.

Several resolutions for ameliorating the conditions of train travel were passed.

The following were elected office bearers:

President: Mr. T. K. Rajasekaran.

Vice-presidents: Messrs. K. N. Sivapirakasam & Raj Arinathanam.

Hony. Secretary: Mr. S. Sabaratnam.

Asst. Secretary: Mr. P. M. Sellathurai.

Hony. Treasurer: Mr. K. Rasanayakam.

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generation) The eleventh organ is the mind, and without its help the others cannot function.

Essence Of The Elements

Mind is said to be composed of the Satvika or sublimated essence of the five gross elements—earth, water, fire, air, and Akasha or space. Thus composed, the mind would be an ideal instrument to catch all kinds of currents or subtle disturbances in space and to understand their significance. Even without the help of the eye, ear, nose, tongue, or skin, the mind can see, hear, smell, taste, and feel when properly trained. Things which are beyond the physical, gross sensory organs would be within the reach of man's mind, properly trained to receive and catch all currents or waves of energy. If thoughts and actions produce currents or waves in space, there is no reason why a subtle instrument like the mind of man cannot be able to catch and interpret them. We need not invoke the 'supernatural'. The phenomenon is a psychic and scientific possibility. The powers developed by Yoga are not 'miraculous' powers, but only the natural result of training and use of the mind of whose functions and powers we have at present a very limited and partial knowledge only.

Equilibrium Of Energy

Energy or force which is not in equilibrium must end by doing some work. Our Hindu theory of creation is that when there was disturbance of equilibrium in the primordial Force (*kṣobha*) the three Gunas or 'moving forces' separated and led to creation, and creation will end in dissolution (*laya*) when equilibrium is re-established. It is the unbalance or difference in forces which has led to action in the shape of creation. When the difference will be bridged and balance restored, there will be no more any force to do work, and there will necessarily be an end of all action. Modern science has grasped the Truth to this extent that it says that the sun, which is the fountain of all activity for the earth, is radiating heat but ultimately a time will come when there will be no more to give because all the world will be of the same temperature. That will be the end of the world as we

know it.

The progress or decay of human races and of men may be explained by the fact that the currents and waves produced by their thoughts and actions reacted on the minds of themselves and their successors and either helped or hindered them. No child, no race ever begins from the beginning. Man is equipped with the achievements of his forefathers, though this is not always patent to us. Thoughts and actions of previous generations are either a help or a hindrance as appears from the case of skilled artisans or vice-addicts.

Doubts, however, assail us when we find that thoughts and actions are having no influence whatever, e.g. in the case of evil acts of conquerors or victors in war or of oppressors who plunder, molest, and torture weak and unarmed people. The thoughts and prayers of the oppressed for their own deliverance and for the punishment or destruction of the oppressors seem to have very little effect. Possibly we should have to judge taking a long-term view, for it would be contrary to the all laws that force currents have no effect. Past history of the world favours the view that oppressors do not have it all their own way for all time and their evil acts recoil on them. The collective and concentrated ill will of the oppressed masses and the forces released by their evil acts will undoubtedly shape a scourge for the destruction of the oppressors sometime or other, though it is little comfort to the oppressed unless they can see the nemesis overtaking their tormentors.

—Prabuddha Bharata

Dinner To Sir John

Sir John Kotelawala was entertained to dinner by the P. W. D. Recreation Club, Jaffna on the 16th instant. Covers were laid for Sixty and were restricted to the members. The Club's President Mr. T. Gunaratnam presided.

Messrs C. Vamadeva and S. S. Muthiah welcomed the Minister and paid tributes to him for his services to the country.

Sir John thanked the Club for the very warm reception accorded to him.

Letter to the Editor

The Hindu Temples Etc. Bill

Sir,—Apropos the report in your paper that among other unfinished pieces of legislation, the Hindu Temples and Religious Trusts Bill is awaiting disposal by the next parliament, may I be permitted to state that this position is not unsatisfactory. The Hindu Community, is, I believe, generally agreed that some suitable steps should be taken to preserve and safeguard its temples, religious trusts, and institutions and things religious. Differences exist regarding the methods and details. The coming General Election has given an opportunity for the Hindu public through its voting population to consider the matter, discuss it with the candidate for the House of Representatives, have an interchange of views and ideas and come to agreed conclusions. Once this happy consummation is reached, the voters could give their mandate regarding details and methods to the candidates. It is best, however as far as possible to avoid raising election issues in this connection. The matter is pre-eminently one for persuasion, adjustment and united action on the part of the Hindu Community as a whole.

Clear and harmonious agreement and unification are re-

quired. If there is division on the matter, it is definitely bad for the Hindu Community and religion, the Tamil people and Ceylon. The divisions already in evidence are more than sufficient; and the times are not good.

The amendments suggested by the Senate are an improvement on the original draft except in respect of a few important points and it is open to the Hindu Public to go into the matter fully and suggest all necessary amendments. It should be made possible for the Hindu Community to do its best by itself and the rest of Ceylon and this cannot be done by leaving Hindu Temple and religious institutions and society as they are.

May the dawn of the New Year, with the traditional and time honoured spirit of Reconciliation and mutual good will associated with it facilitate the happy process of united action and concord.

The following passage from one of the most ancient and sacred Hindu books appears to be apposite:

"When people come together, let them gather in peace, endeavour to speak in harmony, try to bring about harmony of mind, resulting in unity of action."

S SIVASUBRAMANIAM
156, Hultedorf.

Prohibition A Success In Bombay

The Home Minister of Bombay, Mr. Morarji Desai, said that he was more than convinced that Prohibition had made lakhs of people in the State happy. He was confident that the present-day critics of Prohibition, who vociferously opposed it, would admit after a lapse of five or six years that Prohibition had been a complete success.

Mr. Desai was opening the new building of the Bombay City Prohibition Committee's recreation centre at Nardulla tank in the city. Built at a cost of Rs. 7,500 with the help of Government grant, the centre is equipped with a reading room, a canteen, a rural centre and provides entertainment facilities such as indoor games, and radio.

Mr. Desai said Prohibition was a *fait accompli* in Bombay State and before long it would be introduced in many more States. He had no doubt that the people in the State wanted and supported Prohibition as the results of the general elections had amply proved. The Home Minister appealed for the co-operation of the anti-prohibitionists to help the Government implement its policy, for democracy required, he said, that every law must be respected.

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 20-4-52 TO 26-4-52

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

A very active but less profitable week. You will find it difficult to make both ends meet. Beware of trouble with younger people in the family.

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

This should be a restless week. But you will be able to make some profits in business. Take care of health specially eye troubles.

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

More money comes in than expected this week. All household and property matters under beneficent stars. Go ahead with your plans.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Old friends and relatives tax your purse a bit this week. Spend the first two days of the week with care. Rest of the week favourable for business deals.

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

The first two days will be of much help to you. But Tuesday and Wednesday must be spent with care. Petty official trouble likely. Improvements promised again from Thursday.

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

You will find it difficult to keep out of scandals this week. Mental worries also shown Thursday and Friday worst out of the lot. Indications for minor accidents not ruled out.

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

Except for the last day this week is likely to bring in success. Lawyer members of the family will help you a good deal. Go ahead with your plans. Spend Saturday with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Domestic conditions will not be very satisfactory this week. Trade and business conditions also will be on the decline. You will meet with some opposition in your personal affairs but sure to triumph over them week end.

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

Domestic conditions will contribute to your happiness this week. You will have reason to pat yourself on the back. Friends of the opposite sex will help you a good deal. A romantic week end promises.

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

A comparatively more satisfactory week than the earlier ones. You will be able to make some material progress. Financial gains and domestic harmony promised. An indication for a small trip shown week end.

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

Don't be in a hurry to decide matters this week. Some ease in financial affairs promised but you will have no mental peace. Troubles through secret enemies shown week end.

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

A profitable week. If unmarried you may receive some proposals for marriage. You will get the help of your superiors in important deals. Domestic harmony also promised.

THE SPREAD OF DISEASE

(Continued from page 1)

tuberculosis to your baby daughter. Or you, as a food-handler, are responsible for the spread of typhoid to the people who eat the food you deal with. And so on for a whole army of different diseases, all of them spread by germs that can come and go without our ever noticing them.

"Abl" you may say now, "If my neighbour has unconsciously allowed typhoid germs to spread from his body to my child's body (my child fell ill after him,) then I may have been responsible for giving 'sore-eyes' to his son (his son developed soreness in his eyes after I got it)". In other words, when the title of this article points a finger at you and labels you as a disease-spreader, it certainly does not mean to describe you as someone with evil intentions nor does it mean you alone. It most certainly means your neighbours as well as you yourself and everyone else in the community—old or young, doctor or layman, male or female, educated or ignorant, rich or poor. Absolutely everyone is responsible, though unintentionally, for the spread of disease.

Of course, you are not responsible for the spread of all diseases. As you may already know, there are diseases, such as cancer, diabetes, heart disease, stomach ulcer, etc., which cannot be spread from one person to another. We call such diseases "non-communicable" or "non-transmissible", while all the other diseases, the so-called "communicable" ones, are capable of being spread from an infected or sick person to a non-infected or well person. Examples of the communicable diseases are malaria, tuberculosis, typhoid, syphilis, etc. The communicability of this group of diseases is due to the fact that they are caused by the external agents, the so-called germs, mentioned earlier. These germs themselves are transmissible from person to person, while the other group of diseases have no known external agents causing them and are therefore said to be non-communicable.

At this point you may raise another objection against being held responsible, even for the spread of communicable diseases, from your body to other. You may say that you never knew in

the first place how the germs could possibly have reached your body; and therefore you cannot reasonably be considered responsible for their spread from your body to other persons.

This objection is a very real one, and it certainly is understandable that you should raise it. So, we will try to explain, in simple terms how your body actually can and does spread germs to others. It can do so in three different ways, of channels:

Channel No. 1—The Breath Channel

Through your breath you discharge into the surrounding air, by spitting, coughing or sneezing, not only the exhaled air but also any germs that you may have. Such germs may be, for example, those of tuberculosis, diphtheria, tonsillitis, or mumps, etc. These germs upon reaching the air, can enter someone else's breath and cause in him the corresponding disease.

Channel No. 2—The Urine-stool Channel

Through this channel not only the urine and stools are discharged into the surrounding soil or water by urination or defecation, but also such germs, which you may have, that can cause typhoid, dysentery, cholera and diarrhea are discharged. These germs, upon reaching the soil or the water of rivers and lakes, may enter someone else's raw food or drinking water and cause in him the corresponding disease.

Channel No. 3—The Hand Channel

Through this channel your body can spread all the germs that you may have. Because the hand touches the nose and the mouth (breath channel) as well as the lower waste organs (urine-stool channel), your hand may spread to other people's hands any or all the germs spread by the first two channels. If your germs of typhoid or sore throat reach someone else's hands by way of your hands, then they will almost certainly reach his nose or mouth from his own hands and cause in him the corresponding disease.

Therefore, if you want to stop spreading germs from

Indian Presidential Election

The nomination papers of all the five candidates for the Presidency of the Indian Republic were found to be in order after scrutiny by the Returning Officer Mr. M. N. Kaul.

The candidates in the field are: Dr. Rajendra Prasad, Prof. K. T. Shah, Mr. Hari Ram, Mr. Krishna Kumar Chatterjee and Mr. L. G. Thatté.

FOR SALE

Building site, 7½ lms., on the Kanduvil Rd., within the Chavakachcheri Town Council limits; coconut and other plantations, and half share of well. Offers to A. S. Kanagaratnam, Chavakachcheri. (M. 11. 22).

your body you should obey the following three rules:

Rule No. 1

Use a handkerchief around your nose and mouth when you cough or sneeze or spit. The handkerchief helps to block the breath channel of the spread of the disease.

Rule No. 2

Use a properly constructed toilet or latrine when you defecate or urinate. Don't defecate or urinate anywhere else. The sanitary toilet or latrine blocks the urine-stool channel of the spread of disease.

Rule No. 3

Use soap and water to wash your hands after each time you use the toilet and before every meal. Soap helps to block the hand channel of the spread of disease.

Thus it may safely be said that you spread disease, or the germs causing disease, through three channels: the breath channel, the urine stool channel, and the hand channel.

And you can stop spreading disease by obeying three rules: The rule of the handkerchief, the rule of the toilet and the rule of the soap—one rule for each channel.

As long as you continue to fall sick with communicable disease, that is, as long as others continue to spread their disease-germs to you, you also continue to be responsible for the spread of disease to others. Likewise, if you stop spreading disease to others, others will stop spreading disease to you.

Will each one of you who has learnt this lesson teach it to two others? If you have in the past been unintentionally responsible for the spreading of disease, you will by spreading this gospel of three channels and three rules become intentionally responsible for blocking its spread. A B.P.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1422

In the matter of the intestate estate of the late Rosammah Annammah wife of William Sinnappu Rajaratnam of Sanguvely Deceased.

William Sinnappu Rajaratnam of Sanguvely

Vs. Petitioner

Minor 1 Pearl Ratnamalar Rajaratnam

do 2 Sam Nesadurai Rajaratnam both of Sanguvely, minors appearing by their Guardian-ad-litem the 3rd respondent

3 J. C. Joseph of Kanduvil Respondents

This matter of the petition of the Petitioner abovenamed

coming on for disposal before K. D. de Silva Esquire, District Judge, Jaffna on the 21st day of February 1952 in the presence of Mr. V. Venasitamby, proctor on the part of the petitioner and the affidavit and petition of the petitioner abovenamed having been read.

It is ordered that the abovenamed 3rd Respondent be appointed Guardian-ad-litem over the minors 1st and 2nd respondents and Letters of Administration to the intestate estate of the abovenamed deceased be issued to the petitioner unless the respondents abovenamed or others interested shall appear before this court on or before the 25th day of April 1952 and show sufficient cause to the contrary. Jaffna this 21st day of

February 1952
Sgd. K. D. de Silva,
District Judge,

Drawn by
Sgd. V. Venasitamby,
Proctor for Petitioner.
(O. 4. 11 & 22)



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(M. 234.)

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FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.