

B. B. C. BROADCASTS

TAMIL PROGRAM

[This article by the Producer of TAMIZHOSAI, B.B.C. Eastern Service, K. P. Rangachary appeared in the *MadrasHindu*.]

All the important broadcasting organisations of the world have various special services to listeners overseas. These services are all functionally different. Some are for their own nationals abroad, to help them to keep in touch with the home-country and, perhaps, assist in lessening a loneliness they soon learn to cultivate. Some are general services to make available to the world the best in their own culture, music, literature, philosophy and also present to the foreigner, who cares to listen, their point of view. Others may be purely propagandist, however subtly they may be sugar coated. But a few aim at establishing a two day traffic in ideas. At their best, regional programmes to listeners, overseas should belong to this category.

What The Listeners Want

Presenting the native culture of one country to foreign audiences in interesting and easily assimilable form has its own problems. So have propaganda broadcasts, if they are to succeed in winning a following. But planning regional programmes has a few peculiar problems of its own. For one thing, they have to be in the language of the region addressed, not in the national language of the country from which the broadcasts emanate, nor even in one of the internationally understood languages. Again, in these broadcasts friendliness and cordiality are assumed, and so it is not so much a question of what you want to broadcast but what the listeners want to hear. Therefore the programmes have to be planned to cater to the restricted requirements of particular regions and tie up with local problems and conditions. And then, there are the common handicaps of all external services. Your programmes, it must be admitted, supplement the sustained, full-time, often high-grade service of a local home station; also your listener, more often than not, hears your programme occasionally, or intermittently, seldom regularly, as a matter of habit—except, of course, when it is relayed by a local station. All these factors, therefore, condition your programme planning.

And last, but not least there is the paucity of talent, actors, writers, talkers and voices, to be taken into account.

Regional Programs

To take an example the BBC broadcasts from London a programme in Tamil. It is not, in fact, a typical example, because it is not strictly speaking a regional programme, as it is directed not to one region but to Tamil listeners in India and Ceylon and in addition has an incidental audience in Malaya. But it would do to explain the influence the character of regional programmes has on their planning.

The main thing is to find out what your listeners want to hear. As this cannot be done by direct contact with the listeners, the BBC does the next best thing. They arrange for someone with a fairly intimate knowledge of the people of the region addressed to come over and produce the programmes for them. The success of this method consists not only in getting a person with a sound enough insight into the likes and dislikes of the listeners concerned, but in ensuring he is in charge of the programmes only for a limited period of time, or at any rate that he renews his personal contact with the area at fairly frequent intervals, for however wide and dependable may be the knowledge with which he starts off, the longer he stays away from his own country the less will be useful in judging what the listeners of that region want to hear. This means a periodic change of programme personnel and, as such, the plans must aim at structural unity inside each programme rather than continuity over very long periods of time. This is also necessary for another reason. As was mentioned earlier, your listener is probably only an occasional listener, not a habitual and regular one. So again it becomes necessary that each programme should be able to stand and hold the listeners' interest on its own. Then we have the fact that your Tamil programme from London supplements a full-time service

Ramanathan Day Celebration

Ramanathan Day was celebrated on the 26th ultimo at the Vivekananda Society Hall presided over by Mr. K. Alwappillai, Commissioner of Food.

The Minister of Local Government Dr. C. W. W. Kannangara explained the distinguishing features that characterised the life of Sir Ramanathan, a truly great son of Lanka who was Statesman, Scholar and Philosopher.

The Hon. Speaker Mr. Albert F. Pieries sent a message.

Messrs. V. Kumaraswami Parliamentary Secretary to the Food Ministry and V. A. Kandiah Advocate spoke in praise of the sincere services of the Ceylonese Leader.

Mr. P. Sri Skandarajah, Chief Magistrate proposed a vote of thanks to the speakers.

Tribute To Departed Principal

The old boys of J. H. C. now studying at the Calcutta University observed two minutes silence in honour of their beloved principal the late Mr. A. Comarawamy. The Bengali students too participated in the observance.

from Madras, Trichy or Colombo. This means you must broadcast something which is worth listening to in addition to whatever the listener gets from his own home station. That is: one, your programme must not repeat what he gets from the local stations, and two, your programme has to stand comparison with the quality of other radio-fare that is available to him. Considering all this, the Tamil programmes from the B. B. C. London, attempts to take the form of a radio magazine published for Tamilians from Britain. If this is to succeed as a regional programme, it should try to include only terms which, while being of a type Tamilians would like to hear, are such as cannot be produced from any place except London. It may assume that Tamil listeners are interested in Britain—her culture, her way of life, her system of democracy and her social and political institutions, but must not attempt to sell anything. It should be interesting, but not pretend to provide entertainment for leisure listening.

HOW TO ACCOMPLISH LIBERATION

Real Renunciation in Practice

[IN ancient days in India there was a king, Dharmadhvaja of Mithila, who was reputed to have mastered the practice of renunciation. All the scriptures on liberation and the holy mandates pertaining to his duties as king were well known to him, and he appeared to follow all the instructions as prescribed. His senses seemed so well subjugated and his kingdom so wisely ruled that many men of wisdom desired to follow his example.

At that time there lived a woman, Sulabha by name, who belonged to one of the foremost mendicant orders, and, as is the custom of mendicants, she wandered from place to place, practising Yoga. In her travels she heard of Dharmadhvaja and of his devotion to the austerities of renunciation. The report of his attainments came from so many sources and was so uniformly impressive that she decided to go to his kingdom and seek an interview with him.

Through her Yoga powers, Sulabha cast aside her usual form, assuming one of perfect symmetry and flawless beauty. With magic speed this exquisite lady, whose eyes were like lotus petals, reached the city of Mithila, and being a holy woman she easily gained audience with the king. The renowned monarch was surrounded by his ministers and many learned scholars. Impressed by the appearance of the mendicant, he cordially welcomed her to his court.

Though Sulabha responded to the king's greetings with a graciousness that matched his own, she surmised that Dharmadhvaja had not yet attained true liberation, though no doubt a certain power had accrued to him inasmuch as he inspired everyone in his kingdom with confidence. To ascertain the exact extent of his progress

towards enlightenment, she exerted her Yoga powers and entered his mind, so that its hidden depths were revealed to her. The king did not fail to recognize what was transpiring, but temporarily ignoring this, he addressed himself to Sulabha.

'O holy lady,' he said, 'questions must be asked in order to determine another's knowledge of the scriptures, another's age and condition of birth. Therefore, since you have come to my palace, you should answer my inquiries. But I shall first speak to you of emancipation, for there is no one so well qualified as I to discuss it.'

About Emancipation

'My knowledge was gained long ago from the high-souled and venerable Panchashikha of Parashara's race, a member of a mendicant order. During one rainy season this learned monk dwelt in my place for several months and at that time I became his disciple. Because of his teachings, my doubts vanished and I became fully conversant with the systems of Sankhya and Yoga. Panchashikha guided me agreeably to the truth by methods suited to my comprehension. At no time did he command me to give up my kingdom, My life, consequently, is spent in ruling wisely and in observing in detail the ways of conduct laid down in the treatises on emancipation.'

'Know from me that renunciation of all attachments is the highest means of attaining freedom. Renunciation of the objects of the senses flows from knowledge. It is through the struggle to perfect oneself in Yoga, which arises in knowledge, that the Self is reached. Knowing the Self, one

(Continued on page 3)



Hindu Organ

TUESDAY, DECEMBER 2, '52

Treasure These Thoughts

Service of man, performed as an act of worship to the Lord, without the desire for petty personal gain, cleanses the heart of all impurity and brings in its wake supreme satisfaction.

COMPENSATION FOR DAMAGE

NOT within living memory of the oldest inhabitants of the Peninsula had a hurricane hit Jaffna so damagingly as had the furious wind that swept over the North on Sunday last. It looked as if the elements became suddenly enraged and were bent on merciless mischief. For full twenty four hours the wild blowing persisted to the tune of intermittent showers and cracking of boughs of trees till quiet was restored. And when the panic-stricken people set about to see what had happened they stood breathless to find the rigor of divine punishment. Cultivators whose dirt and of work distinguishes them as strong-minded men lost their nerves when they saw the ravage of the dastardly wind.

The cultivators of the North have been suddenly deprived of their very means of existence and have been left destitute. What is the remedy for this situation? That is the question that should engage the attention of the Government and the Representatives of the Northern Electorates. Here is a damage that has exceeded all previous losses incurred by farmers in similar circumstances in both extent and financial incidence. The loss that has been suffered by agricultural producers is colossal. Plantain production has been destroyed beyond any redemption and every cultivator has been reduced to a state of destitution.

The Government cannot refuse to accept the burden of granting relief to agriculturists who have been rendered destitute, for it is the first article in the creed of socialist democratic administration to provide assistance to the needy and the destitute.

But granting the principle of compensation is one thing and making a just distribution of the state assistance is another. It has been openly said that the moneys voted by Government for relief works never reach the hands of those for whom they have been intended. Hence we suggest that the Members of Parliament of the Peninsula should immediately inform the Government of the plight of the people of the North and persuade the Administration to vote forthwith moneys sufficient to meet the situation. We also suggest that the Government Agent, the Revenue Officers and the Village Headmen should without delay collect true particulars of the damage and submit the information to the Government for early action. The various social welfare associations should themselves gather facts and figures and place the statistics before the elected representatives to enable them take action in this matter. The situation is extraordinary and pressing and therefore should be met without undue loss of time.

Kankesanturai Town Council

Mr. A. V. Sathasivam, Proctor and present Chairman of the Kankesanturai Council was re-elected as member for Ward No. 2.

Mr. S. Kirupamoorthy was re-elected as member for Ward No. 1.

Tiruketheesvaram Temple Restoration Society

The sixty third meeting of the Working Committee of the Tiruketheesvaram Temple Restoration Society was recently held at the Old Kathiresan Temple, Bambalapitiya, with Mr. K. V. S. Sundaram, one of the Vice-Presidents, in the chair.

In view of the commencement of temple reconstruction at Tiruketheesvaram after Thaipongal and the volume and nature of the work involved, it was unanimously decided to open the Society's registered office in Colombo and also to employ a staff. The report of the Sub-Committee regarding accounts was accepted. It was decided to hold the General Meeting of the Society after the return of the President of the Society Sir Kanthiah Vaithianathan to Ceylon and the receipt of the Auditor's report.

BHARAT WAY OF BIRTH CONTROL

Alternative To Contraceptives

With food shortage in various parts of the globe, and especially in countries like ours, thinking men and women are concerned to find means whereby population will not outstrip food supply. One way that suggests itself is of course to limit population increase through birth control. Also it is well-known that the poor who constitute the bulk of our population are altogether incapable of feeding or looking after the numerous children they beget, that our infant and maternal mortality is unconscionably high, and ill-nourished mothers are unable to bear the strain of frequent child-birth. Primarily for these reasons it is held that population should be restricted. But the question is how?

The method which at once suggests itself, is that of birth control through contraceptives. It is necessary that in making up our minds on this topic certain important issues are not overlooked.

Physiologically, the sex secretion is vital to human development. If you tamper with the sex glands you change a person's development. Castrate a male calf, for example, and his physical and mental development is retarded. He is and looks not unlike a cow in appearance. He is meek and mild with none of the ferociousness that characterizes the properly developed bull. If, on the other hand, you overwork the sex glands also, you impede the development of an individual. Thus people given to sex abuse in their youth are often of poor build, neurotic and weak. Masturbation is condemned precisely because it wastes the sex secretion. And yet what will be the result of the use of contraceptives but the reckless waste of this valuable element? Indeed, from this point of view, contraception appears to be worse even than masturbation; for it involves sex abuse on the part of two instead of one. When there is no fear of conception couples are apt to indulge themselves freely and become a prey to lust, weak-willed, emasculated and lacking in vigour and energy. It is well known that excessive sex indulgence leads even to insani-

ty. Is it right for us to put in the hands of our people means which are likely to sap thus the very foundations of their physical, mental and moral development.

Late Marriage

What, it may be asked, is the alternative?

(a) A practical way of preventing too many births is to cut short the child bearing period of couples, by bringing about late marriages. Public opinion should be built up against early marriage, and even legislation may be adopted for the purpose.

(b) Our people had various devices for checking indiscriminate sex indulgence. Couples were separated from time to time when the girl was sent away to her parents' home for long periods. There were rules laid down, whereby the husband was not so much as to touch his wife during certain days. Couples whose children were married were not supposed to mate and beget children themselves. Widows were not permitted to remarry, although this is something we may not approve of today.

(c) With the spread of education and a higher standard of living, we may expect that people will be reluctant to marry early or bear children as wife and children mean so much more expense in the way of food, clothes, education, medical care and such like. Everything done to promote education and profitable employment leading to a higher standard of living will therefore act as a preventive to indiscriminate breeding.

(d) Above all, in line with our ancient traditions, we need to revive the ideal of self-restraint. Our ancestors had practised great austerities to achieve mastery over the body. They did not, however, merely seek to deny the flesh its cravings. Such a procedure would have been negative, leading to frustration and nervous disorders, had they not sublimated their sex craving to something which they regarded as supremely worthwhile, whether it was devotion to the deity, realization of self or attainment of salvation. When,

Peninsula Suffers Damage By Gale

Heavy Loss Of Agricultural Produce

It was no flood, nor a pouring rain; it was a strong and speedy west wind that rudely shocked the peasants and agriculturists of the North on Sunday last.

Plantain cultivators are the worst sufferers, wholesale cultivation having been razed to the ground. Palmyrah and shade trees succumbed to the fury of the surging wind and were uprooted only to block highways and dislocate telephone and telegraph service.

The entire Peninsula has been affected and no single compound can be said to have escaped some damage.

Though the train service up to 11 a. m. on Sunday was uninterrupted except for a delay due to tablet failure at Navatkuli, from Sunday noon the service beyond Jaffna was disorganised till today.

Even motor transport was affected and circuitous routes had to be taken.

Elders do not remember in their generation any other damage by gale so pathetic as the one sustained now.

On the other hand, one's life lacks purpose and is drab and empty as is often the rule under modern conditions one seeks an outlet through sex. What is required to draw the mind away from sex is, therefore, it would seem some positive life-purpose which will keep the mind entirely absorbed. Some may find it in social service, some in politics, some in pursuit of truth, some in business or an occupation, some in religion, and others in art. Our aim then should be through our educational system to provide our people with such positive ends which are capable of absorbing their time and energy. This will also enable them to practise self-restraint.

These are some methods which might be adopted to control birth without resort to contraceptives.

—Harijan

CROP PROTECTION BY SPRAYING

New Developments

It has been estimated that ten per cent of the world's food is destroyed annually by insects, molluscs and worms, fungi and bacteria, viruses, mammals and weeds—and in many agriculturally backward countries—these losses are as much as 40 per cent.

One of the most effective modern methods of controlling pests is to spray crops with insecticides and fungicides. The pioneers of crop spraying, the French wine growers of the 1880's and their many disciples in Britain and other countries, aimed chiefly at drenching their plants with Bordeaux and Bourguignon mixtures (lime and copper sulphate) and it is only in comparatively late years that the designing and construction of low volume sprayers was given an impulse by the formulation of hormone weed-killers in Britain. These weedkillers had to be used in highly concentrated form, and soon a number of United Kingdom agricultural engineering firms produced machines which could deliver insecticides as well as hormone weedkillers in very much smaller quantities of water, often only a fraction of the 300 to 400 gallons per acre needed by the orthodox high volume machines. But

By

STEPHEN W. POLLAK

while the low volume sprayers soon replaced other apparatus in large acreage cereals and row crops (where) such application is easiest for a variety of technical reasons, low volume spraying still encountered great difficulties in the case of fungicides and insecticides in other crops.

After World War II, with the world's hunger for food and raw materials growing daily, it soon became imperative to surmount these obstacles, and scientists in research institutes all over the world began to look not only for new and better chemical formulations but also for machines to apply them safely with the maximum effectiveness. The problem of the low volume boom sprayer, as today used in many ground crops in Britain, was solved relatively speedily, since only minor mechanical changes were involved with regard to pumps, nozzles and so on. But the low volume boom sprayer did nothing to improve the treatment of many of the most vital and at the same time most vulnerable crops like, tea, rice, cotton, rubber and oil palms where the spray has to be aimed at leaves or trunks many feet above the ground and where at the same time economy of

spray liquid, notably in tropical countries, is one of the most essential requirements

A new sprayer to cover these needs, based on the principle of 'rotary atomisation', has made its appearance in Britain. Called the Micron Sprayer it applies the turbine principle for the first time in crop protection. Roughly, the principle works like this: a 420 cubic centimetre B. S. A. Industrial engine drives a paddle fan in a swivel fan casing. The fan delivers 2,500 cubic feet of air per minute and this air stream drives a small turbine-like "atomizer" set in a seven inch nozzle. Simultaneously, the engine eases a pump to lift the spray liquid, contained in a 20 gallon tank on which the machine is mounted, into a "cup" rotated at 12 000 revolutions a minute by nozzle "turbine", while about ten gallons of liquid are reinjected into the tank for keeping suspensions agitated. Through the revolving action of the rotating cup the liquid is broken up into very fine particles and carried out of the nozzle by the air stream at a nozzle velocity of over 100 miles an hour.

The effects of the relatively simple operation are three-fold. First the rotary action of the nozzle at high speed atomises the spray liquid evenly, breaking it up into tiny droplets. Secondly where high volume and even some low volume sprayers produce particles large enough to be carried to the target by their own momentum, the Micron multiplies the particles, not merely by ten but, cubically, by one thousand, and these particles are assisted towards their target both by the force of the air stream and by the slightest prevailing breeze, thus easily reaching 60 to 80 yards compared to maximum ranges of 30 to 40 yards previously attained. Thirdly this ultra-fine atomization in turn results in ultra-low quantities of water or oil being spread in the form of a fine film over the surface to protected instead of having to put down a multiple of this quantity to ensure an effective "kill" of the pest.

A good example of the apparatus in action was its present performance against desert locusts in East Africa and the Middle East, where less than one gallon per acre of oil-based insecticides was needed to destroy the insects! More recently it has made its appearance in cotton and rice fields, rubber plantations and orchards, and several of the most important agricultural research institutes in Europe and the East, are at the moment carrying out tests with it on a variety of crops with different fungicides and insecticides.

U. K. I. S

Letters to the Editor

Tamil Cultural Society's Aims

Sir,—Please permit me to address this communication to you in connection with the Tamil Cultural Society.

The objects of the Society are as follows:—

"To institute and promote the study, development and advancement of the Tamil language, literature, history, archaeology, arts, science and social conditions and culture of the Tamil speaking peoples in all aspects, and in the furtherance of these objects the society shall be entitled.

(a) To co-operate, collaborate, or affiliate with organisations abroad and at home, promoting cultural ends;

(b) To establish and maintain effective collaboration with Government Government Agencies, professional groups or other organisations or individuals interested in similar aims.

(c) To foster the promotion of Tamil culture abroad and at home in all educational and cultural institutions including the University of Ceylon;

(d) To promote and conduct scientific research, surveys demonstrations, public lectures, recitals conversazioni and study classes in the field of Tamil culture;

(e) To encourage the publication of books, booklets, monographs and periodicals concerned in Tamil culture;

(f) To provide information, counsel and assistance in the field of Tamil culture and to make available more widely the cultural heritage of the Tamil speaking peoples;

(g) To assist in developing an informed public opinion on matters relating to Tamil culture;

(h) To undertake such other duties and functions as may be deemed appropriate for the promotion of Tamil culture."

Our purpose is to serve Tamil Culture as best as we may. We shall be grateful to you and your readers who may through your columns send us their suggestions as to how we may realise the objects of the society.

We take this opportunity also to appeal to those interested in our aims and purposes to become members of the Tamil Cultural Society, and thus make it an efficient organisation for service.

An island-wide membership will give the Society a representative character and thus make its contribution substantial to Tamil culture and to Tamils. Membership of the Society is open to all those interested in Tamil culture, irrespective of nationality.

Yours etc.

S. SIVASUBRAMANIAM,
156, Hulftsdorp
Colombo.

How To Accomplish Liberation

(Continued from Page 1)

transcends joy and grief and soars beyond death. I have acquired this transcendent knowledge and so remain unaffected by the pairs of opposites, such as pleasure and pain, honour and dishonour, wealth and want.

'It is when men are motivated by self-interest that their acts bring about their rebirth. Such acts are like soil saturated with water; the softened earth causes seeds to sprout. But because of the holy teachings of Panchashikha, my selfish tendencies, like seeds that have been fried in a pan, are unable to sprout. My understanding has been freed from the productive principle, desire, and no longer do my activities result from attachment to the objects of the senses. Having seen the futility of affection and wrath, I neither love my wife nor hate my foes; I remain unmoved by companionship of any sort. My attention is fixed on the supreme Divinity alone. Happy indeed am I to have gained my own object, liberation of the soul, and I regard my state, that of ruling a kingdom and yet remaining detached from all relative existence, as superior to the state of a wandering mendicant.

'Now, the wise hold various ideas about how to obtain emancipation. Some say that it is gained through knowledge attended by rites, but Panchashikha taught that it is gained

through pure knowledge alone. Since, all men, kings as well as monks, are free to acquire pure knowledge it is clear that a householder can become the equal of any monk. Such a householder am I, who subjugated my senses, who am endowed with control over word, thought, and deed. All beings are apt to have certain attachments in the course of their lives, but with proper direction on the path of true knowledge, the highest can be reached regardless of outward circumstances.

'What would I gain by giving up my royal life? It is in spite of it that I have been cleansed of sins, that I live in the supreme Divinity. Let me stress the truth that outward signs and symbols have nothing to do with attaining emancipation. The outward emblems of a mendicant are the ochre cloth, the shaven head, the triple pointed staff, and the begging bowl. The royal umbrella and the sceptre are the external signs of sovereignty. Since knowledge alone is responsible for release from the sorrows of illusion, it would appear that the adoption of specific emblems is useless. Either set of symbols can accompany the process of liberation and its attainment. To gain liberation, neither poverty nor opulence is required. Real knowledge, whatever one's condition, is the only requisite.

(Prabuddha Bharata.)

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THE USE OF KNOWLEDGE

Responsibility Of Scientists

PROFESSOR A. V. Hill did well to make the question of responsibility for the use or misuse of knowledge the subject of his Presidential address at this year's meeting of the British Association in Belfast. It is a subject that causes acute anxiety. He pointed out some things often forgotten in discussion: that many sciences and many problems come in, medical problems particularly; that in the last resort the decision how to use resources, material and human, is moral and not technical; that there are no cheap and easy solutions; that the responsibility of the man of science is not entirely different from that of the ordinary citizen.

This last point is important, because the ordinary citizen is apt to take extreme views. A hundred years ago he pictured the man of science as a harmless old gentleman intent on a useless, unintelligible hobby. Now he is more apt to see the scientist as intent on large scale crime, for which he, the

By

PROF. A. D. RITCHIE

ordinary citizen is in no way responsible. There is, however, a small grain of truth in both views and some reason for the change. Let me try to state the situation as comprehensively as I can.

Every free man is morally responsible for the consequences of what he says and does, so far as he can foresee those consequences. On the whole, the greater his knowledge the greater his power to act and foresee, but only within the limits of his special knowledge. This is true of most kinds of knowledge, from that of the craftsman to that of the mathematician, and that of the administrator. In countries with free institutions allowing of free discussion every citizen has some responsibility, greater or less according to his functions, for what is done collectively and publicly.

Collective Responsibility

The great change in the past century is that responsibility has become less individual and more collective. The scale of

events and also their speed is greater. A disaster in one part of the world is, in greater or less degree, a disaster everywhere. This means that men's wills are effective mainly so far as they belong to some organised group, political, industrial, professional, social. This leads to awkward predicaments because our ethical ideas are derived from individual relations. Many people are tempted to make the excuse that they act under instructions, or in accordance with majority decisions, and are not themselves responsible.

Misuse of Knowledge

Though the scale and speed of events in the world are new and dangerous, the trouble caused by the misuse of knowledge is not new. The first man who fitted sharp-edged flint heads to his arrows turned an instrument which might, with luck, knock over a small bird into one which could kill a man. He probably used them used them immediately for that purpose. Even if he used them to kill a deer to feast all his friends, then almost certainly he and his friends went on to use their new found skill to exterminate the local edible animals.

The next step was starvation or else war with another tribe to possess their hunting grounds. This is the first chapter of a long story which every one can fill in for himself. It is said that the Chinese were the first to invent gunpowder, and used it for ornamental fireworks and for scaring birds off fruit trees. If that is true, it forms an honourable, and perhaps solitary, exception. Certainly that was not how gunpowder was used later in the Western world.

Technical Achievement.

Destruction of the natural material resources of the earth is the most conspicuous and enduring of human technical achievements: forests destroyed, fertile soil wasted, water polluted, useful and beautiful animals exterminated, land despoiled and disfigured by mining and industrial operations. Of course there is the other side of the picture; soil improved by good husbandry, draining and irrigation, domestication of animals and plants, and also some

beautiful buildings and cities, but very few of the last hundred years. Modern industry is constructive but hardly constructive enough to compensate for waste and destruction, and the greater the technical resources available the swifter has been the destruction.

Scientific Knowledge

In earlier times people scarcely knew they were destroying the world's wealth, nor how to avoid doing so. Now these things are sufficiently known, thanks to science. Will that knowledge be used? How will it be used? Who will reap the benefits? We know that the population of the world is increasing, thanks mainly to medical science, that nevertheless far more people are ill-nourished than well-nourished, and that world food production is increasing, if at all, not so fast as world population. The old solutions of the problem of feeding increasing populations were war, plague and famine. If these are not to be the new ones too, deliberate decisions will have to be made.

Its Use

Many kinds of improvements are possible, but not all at once nor everywhere, because none are to be had without cost; cost in materials, manpower, technical knowledge and skill. All these commodities are limited in amount, and what is used for one purpose is withheld from another. If some people are benefited then others are not. The decision who is to benefit is a moral one, not a technical one. A decision based upon ignorance is ineffective and therefore morally wrong, if knowledge is to be had. That is where technique comes in.

Whose Duty?

When science appeared to be a private activity of small public interest, the mark of the genuine investigator, his special moral virtue, was intellectual integrity, when his work is of public importance and he himself often a public servant, but with a wider meaning. His duty is to do all he can, individually and in co-operation with his scientific colleagues, to make public authorities and ordinary citizens well informed on any important matter about which he has expert knowledge. On all other matters his responsibility is exactly the same as that of every citizen, to support justice and mercy, and oppose selfish ambition, pride, greed or panic.

—U K. I. S.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No 1455

In the matter of the estate of
the late Rasamma widow of
Vettivelu Sadasivampillai of
Saravannai East

Deceased.

Vaithilingam Chellappa of
Saravannai west

Petitioner.

Vs.

1. Sinnathamby Somasundaram of Velanai East, 2 Thuraiappah Ponnambalam 3 Ponnambalam Karthigesu and 4 wife Challyamma of Mandaitivu, 5 Kandiah Sabaratnam and Wife, 6 Visaladchy of Vaddukkodai West, 7 Ponnappa Somasundaram of Oddumadam, Vannarponnai West.

Respondents

This matter coming on for
disposal before K. D. de

Silva Esquire, District Judge, Jaffna on the 12th day of September 1952, and 31st October 1952 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner as one of the heirs of the abovenamed deceased, unless he abovenamed respondents or any others interested shall appear before this court on or before the 12th December 1952 and show sufficient cause to the satisfaction of this court to the contrary.

This 12th September 1952

Sgd. K. D. da Silva.

District Judge.

Drawn by
Sgd. C. C. Semasegaram
Proctor for Petitioner

(O. 122, 28 & 2).

TRAVEL AIR CEYLON

TEMPTING REDUCTION
OF FARES

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