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NO 53

THE EVERLASTING SPIRIT OF RELIGION

A Manifestation Of The Eternal Glow Within Man

Why modern civilization has come to regard religion with a sort of disdain is because it is wrongly supposed that religion is an outburst of irrational sentiments is a bundle of dogmas. Religion is the light that illuminates the most rational life. It is a manifestation of the eternal glow of the spirit within man. The dogmas are that which bind individual egos to the group ego, and are formed by the stresses of history, cultural patterns and the impact of prophetic personalities. It is the dogmas that give shape to a group-religion and provide it with a sustaining force, in a mundane sense. But dogmas, after all, are not everything in religion. They change from time to time. All religions, in the realm of dogmas, undergo changes with the passage of time. But behind these, there is the central spirit, the spiritual fibre, that give eternity to what is really meant by religion.

There can be no strong civilization without religion. Religion loses its grace if it is destitute of spirituality. That religion which aims at nothing more than a happy utilitarianism is not a soul-giving religion. It is an innate belief in the divinity, the spiritual fibre, that supports and binds all life, which gives sanctity to religion. Belief comes first, everything else next. True belief withstands all vicissitudes. It does not melt away before reason, but is rather strengthened by the latter. Primitive dogmas, which may have served a necessary purpose, begin to wither with the development of the mind, and are replaced by better and stronger convictions. Ultimately, religion is

very much an individual concern, in practice.

An impure heart, a conceited intellect, cannot understand the spirit of religion. True religion begins where intellect ends. Religion is neither emotion, nor scholarship, but knowledge that is free from all doubts, a faith born, not out of necessity, but of impersonal experience. The revelations in the Upanishads, the gospel of the Buddha, the teaching of the Christ, all have sprung from an impersonal source, though in some cases, quite understandably, their followers have tried to effect that impress of individual personalities, in the interest of the group religion. But religion is much more than individual sources. The dogma of revelation is mainly in the group interest. Religion is ultimately a matter of intuitive experience by the aspirant.

Rationalism is not an enemy of religion, nor is the end of religion. No intelligent man in the world can say that he has reached the zenith of intelligence. Knowledge grows and widens as experience matures and deepens. Knowledge is eternal. Religion is eternal and all-encompassive. There is nothing called eternal materialism. Even the most prosperous man, with no spiritual aptitude whatsoever, having all the means to meet his cravings, sometime or other cannot escape a stage, however momentary, when he feels an inner void, when he is unhappy. It is only religion which can fill this void, and it shows that the world is not everything after all, that it cannot satisfy the hungry spirit in man.

Religion is the expres-

sion of the universal impulse to reach out towards the unknown, which none can resist. Every person thinks differently, but this impulse in different degrees, is common to all. Rivers flow in many directions, but they reach the homogeneous sea. Differences are on the way, but not in the sea reached. The lower distinctions can be brought together and reconciled only in the light of the higher unity in Truth. Man is a bundle of animal and spiritual instincts. In most, the animal part is vastly dominant, but no man is devoid of the spiritual spark in him. The purpose of religion is to make that spark blaze forth in all its brilliance.

It is said that religion has done more harm than good. On the contrary, but for the religion but for the restraining inhibitions imposed by religion or by the cultural pattern grown out of religion, man would have been a total brute and society anarchic. True, in the name of religion, the worst inhumanity, the most barbarous outrages have been perpetrated. But they are the results of the group egos on rampage, the results of even political, economic, cultural and social interests coming into clash. It will not be proper to blame religion if the brutal propensities in the people hurl them down to the level of wild animals, resulting in bloodshed and death. The primary cause is that man fails to understand religion and practise it.

Truth, love and purity are the foundations of religion. The spirit of religion is dynamic, and must find its expression in life. One cannot be religious and yet be ruled by one's lower nature. A sterling character, purity of motive, broad-mindedness, freedom from bigotry and staunch loyalty to truth and justice, are the marks of a religious man. Refined manners are natural to him. His integrity is

(Continued on page 5)

SWATANTRA PARTY OF INDIA

Policy Further Clarified

The aim of the Swatantra Party is one of "ordered progress in and through freedom". The role of the party is that of "winning for the individual citizen freedom in the context of democratic life which the struggle for national independence won for the nation". The party "has faith in the God-given strength in each individual" and therefore believes that "in a free society those moral and material values which are the basis of a good life can best be produced by the people themselves."

The Party views the State as a creator and sustainer of an environment in which the genius of the people can unfold itself. Gandhiji's stand that "that Government is best which governs the least" is endorsed and the proposition is advanced that "the business of the State is not business but Government".

While the State should not hesitate to prevent and punish anti-social activities and to protect the weaker elements of society, its main role should at one end be to create the urge to improve one's lot and at the other to encourage the sentiment of solidarity and the readiness to share one's possessions. The party stands for the equitable sharing of the benefits of increased productivity, but it holds that State compulsion towards levelling is not desirable since it tends to atrophy the spirit of enterprise at one end and to freeze that of compassion at the other.

The party believes that the "concentration of economic and political power in the hands of the State" is more dangerous than any other. "The

tyranny of the State, which is a total tyranny is the biggest single threat to freedom."

In keeping with its basic philosophy, the Swatantra Party holds that the self-employed citizens are the most valuable members of the community and will, therefore, do all it can to safeguard the rights and freedom of the peasant-proprietor, the artisan, the shop-keeper and the professional man.

The party believes in the decentralised distribution of industry. As opposed to the obsession with gigantism that has dominated current governmental thinking the party will try its best to take industry to the villages where it can operate increasingly with the aid of electric power. While the party would welcome the development of heavy and basic industries commensurate with the availability of resources, it rejects the false and lop-sided priority given to heavy industry and the neglect of agriculture, cottage and light consumer goods industries.

The party holds that that the sense of property, "which is a basic human trait", along with its corollary of competitive enterprise is a tremendous incentive to human endeavour. The party does not stand for laissez faire. It stands for socially regulated free enterprise. "It believes in the incentives for higher production and expansion inherent in competitive enterprise, with adequate safeguards for the protection of labour and against unreasonable prices, profits and dividends in those cases where there is no competition or where competition is

(Continued on page 6)



திருச்சிதம்பரம்

தமச்சிவாயவே ஸ்ரீராமாய கல்வியும்
தமச்சிவாயவே தானநி விசேசமும்
தமச்சிவாயவே நானநி ரேத்தும்
தமச்சிவாயவே தானநி காட்டுமே

திருச்சிதம்பரம்

Hindu Organ

FRIDAY, MARCH 18, 1960

Treasure These Thoughts

You cannot have Soul-force except through the knowledge of the Soul and unless you have enough of Soul force you cannot overcome the weakness common to all living creatures.

POLL FOR PROGRESS

Tomorrow the voters of Lanka will be standing their trial in the High Court of Democratic Practice. We hope they will do so with rare fortitude of mind and unfailing courage of their conviction.

The capacity to judge candidates in any Election must be of a high order. Those who offer their services as candidates for Parliamentary Elections belong to a confusing variety of parties and groups and thus present a problem to the electors. The declared policies and programs of the contestants in several instances look alike but necessarily have subtle distinctions. Thus the voter is compelled to give serious thought to the question of finding out for himself the required data before discharging his responsibility. The cumulative effect of the considered decision of the electors will be the evidence before the Tribunal of Democracy about the capacity of the people to elect their Representatives. The voter, therefore, should not shirk his prime responsibility and resign himself to a state of indifference. He must be vigilant and thoughtful. The first step must be to enforce on himself mental discipline to ensure a just decision. The Election Law merely provides for the orderly conduct of Elections in accordance with Law. But it is the voter who can make the Election Law useful to the country. Every effort, therefore, must be made to elimi-

nate illegal and corrupt practice.

Let us all poll for the progress of the country, for progress means peace and prosperity. Evil trends in political activities can be avoided only where the welfare of the nation and respect for correct human values guide the voters.

Search For Ancient Forms Of Ceylon Culture

Two regular contributors to B. B. C. sound and television programmes, one an authority on Asian music, and the other a professor of anthropology, will leave London tomorrow for a six weeks' visit to Ceylon to make sound recordings and films. They hope to document ancient forms of Ceylon culture.

The men are Mr. John Levy, who has written books on Indian philosophy, and is an authority on Indian music, and Professor Christof von Furer-Haimendorf, Professor of Anthropology at the School of Oriental and African Studies in London. Professor Haimendorf has written books on Indian tribes, and has made films on the sherpas of Nepal.

Professor Haimendorf is also an authority on Buddhism, and has made a study of the different forms of Buddhism in Nepal. He hopes to make a similar study in Ceylon.

Mr. Levy is professionally a musician and also a qualified architect. In some recent years he has specialised in sound recording, and is a regular contributor to B. B. C. programmes. Three of his recordings of Indian music being produced in America.

His special interest on his visit to Ceylon is pure Ceylon music, drumming, dancing and folk music. "I have made a study of the Tamil music of South India, and I believe that even more ancient and pure forms of Tamil music exist in Ceylon. I am interested in comparing them", he said.

Two special types of Tamil music he hopes to find are "Villubutta" and "Naiyandy".

(U.K.S.)

VEHICLE FOR WORLD THOUGHT

University Grants Commission Chairman Recommends English

(Extracts from a speech delivered by Dr. Chintamin D. Deshmukh, Chairman of the University Grants Commission of India in Madras.)

Mr. Deshmukh said: "If we do not desire the Balkanisation of the country as the first strange fruit of our Independence, neither do we desire the Balkanisation of our University world, and that system of higher education will be best which succeeds in keeping in touch with others in the same or similar fields or at least in the same field of endeavour and similar fields of specialities." The pursuit of learning which was the primary aim of colleges and universities must be a world movement in that it might be seen at its best and furthered to the best advantage of humanity.

"But then the question arose, as to how we should reconcile this with the view of those who said, that our own national democracy required the spread and development of the regional language," he continued. "There must be some continuous nexus, first, as between State and State, and then as between our country and other countries". So far as the crucial world of higher education was concerned, he thought the answer to that was what the University Grants Commission had given, that the actual manner of bringing about every desirable change of medium must be left to the discretion and judgment of those whose business it was to impart education.

Secondly, while the changeover in subjects like Philosophy or History might not take more than two years, the change-over in subjects like Chemistry or Physics might take over four years and in Medicine and Engineering ten years.

Another consideration relevant to the subject was that the promotion and development of the regional language medium would not be accomplished unless they were in touch with world thought. Even from the point of view of the development of regional languages, it was very necessary that they should retain their grip on the connection with the pursuit of learning in the rest of the world, that is, by

cultivating one foreign language spoken in advanced parts of the world, 'advanced' from the educational point of view.

Most people would agree it would be a good thing to know a modern foreign language. But which should it be? Some people would say, "Let us have Russian, French or German." All these were good languages, and well developed. But in English the people of India had an "existing asset" which despite their best efforts they had not yet succeeded in losing. If that was so, would it not be reasonable to try and keep that language, especially as about two thirds of current research work and expression of thought was taking place in that language. Were they to lose the treasures contained in the temples of learning namely the libraries of English and books and have translations of them in German, French or Russian? He believed that, viewed this way there would probably be no divergence of view on the matter, but professing a view was different from practice, and the danger lay in mistaking the one for the other.

What, on behalf of the university world, he would urge, Dr. Deshmukh said, was that if this view was accepted, every honest and sincere effort should be made to ensure that English was available to them as a means of talking to each other, and, therefore, judging each other. Otherwise, they would require a great army of interpreters.

There was a time, Mr. Deshmukh said, when universities led. To-day, universities had to limp painfully behind, not because they lacked in the pursuit or application of knowledge. The pursuit of material things, the development of technology, the development of pure and applied science, these were happening so fast that it was as much for the universities to keep abreast and they would find ample evidence of it not only in India but in USSR, USA and UK. There was no single country in which there was not a "searching of hearts" in

regard to the ways improvements could be carried out in the existing systems of higher education. Therefore, there was nothing for them to be depressed on that score. It was true that a body like the University Grants Commission could do a little more than they had been able to do, if larger funds could be placed at their disposal. But then it was a vicious circle. It was not possible for the Government or the Planning Commission to make larger allocations to them because "we are a poor country and we are a poor country because university education is not properly developed." Therefore, they did not know where to make a beginning. Nevertheless, he said, they were trying to do what they could to improve matters.

But what about the society outside colleges and the universities? It was here that one might be tempted to indulge in a little pessimism and yet here again one must consider it was a kind of vicious circle which had to be broken somewhere, because if they gave in to the vicious circle, they would be lost. Therefore, they must hope that the young people who were the products of their universities would not be infected by what was going on around them, but would make their own contribution towards bringing about the desired result. His reference was to politicians and business. In the old days, business was supposed to be an excuse for almost everything. An educated man, as soon as he got into business, readily accepted duplicity of standards. While he was an excellent fellow in his private contacts with his friends, he was quite a hard nut to crack in the world of business. Now what used to happen in the world of business was happening over a larger sphere in the world of politics; it was not as if anybody had to be blamed for it—it was because independence had come to them ahead of literacy and education in contrast with some of the more advanced Western countries as for instance, Sweden, where Independence was preceded by 100 years of education. Power had been now allotted to people, the franchise-holders, at least 60 per cent of whom were illiterate, or in any case who did not have that breadth of vision which would enable them to

(Continued on page 8)

ROLE OF UNIVERSITY

One Of Great Responsibility In Our Society

(Continued from last issue)

I would suggest that another area in which the universities have a continuing responsibility is the professions. I do not need to review for this knowledgeable audience the intimate relationship between the professional school and the profession itself, (I distinguish between "intimate" and "cordial". The relationship is always intimate, sometimes cordial.) The school guards the door of the profession. What kinds of individuals train for the profession, what kinds of preparation they receive, whether they cherish high standards of performance—all of these and more are determined largely by the professional school. It is not surprising that in field after field the practicing professionals have sought to control the schools. Their interest is legitimate, but of course the schools must not be controlled from outside. They must be an integral part of the university, lending and gaining strength from the rest of the university community, collaborating in the same great intellectual enterprise, committed to the same values.

But their capacity to maintain their own integrity depends upon making their values and goals recognized among the leadership of the profession. Therefore they must move out and take an interest in the profession itself. I am convinced that to an increasing degree the professional school must play a state-mau-like role in the profession at large.

Now let me turn to international affairs. To say that the universities have ventured off campus in response to the challenge of international affairs is a gross understatement. They have travelled to the ends of the earth. But, as in so many of their extramural dealings their response has been characterized by energy rather than direction and has not always been informed by a clear conception of the appropriate role for the university in the international field.

The hazards of this kind of response are well illustrated in the early

history of the university overseas contracts. When the International Cooperation Administration began to write contracts with the universities for overseas service, it conceived the relationship as basically a purchase of services, and unfortunately many universities acquiesced. Agood many of the universities did not ask whether the activities in question were ones to which they could make a unique contribution, whether they were a wise expenditure of effort in terms of the total mission of the university, whether they would leave any increment of growth for the institution itself.

One may criticize the ICA for using the universities in this fashion. But as long as the universities have no conception of themselves other than the supermarket conception, they will have to resign themselves to the fact that people will walk in off the street, buy a box of Wheaties, and walk out.

Even today the universities are engaged in activities overseas which all accord with the highest conception of the university's role. The universities have a long and honorable tradition of international activities. This tradition draws its strength from the universal character of the values which animate teachers and scholars. The international fellowship of learning is as old as civilization. The international tradition of the universities may manifest itself in new ways—as in a concern for economic development—but it must not be distorted in the service of values which are not its own. It is not appropriate, for example, for a university to engage in propaganda. It is not proper for a university to engage in political maneuvering.

Functioning within their own tradition, the universities enjoy an enviable dignity and prestige, and a reputation for disinterested and high-minded action. The demands of the moment should never entice them into activities which compromise that reputation. During World War

II, England's Admiral Cunningham had to decide whether to go on with the evacuation of the British Army from Crete even at the risk of losing ships. He said, "It takes the Navy three years to build a ship. It will take 300 years to build a new tradition. The evacuation will continue."

I have given three examples of extramural activities in which the university has a continuing responsibility. Other examples will occur to you. Now let me turn back to a more general consideration of the university's role in our society. Any coherent conception of the university's role must begin with an university's central missions—teaching and intellectual inquiry. These are the secret of the university's strength, and the springs of its vitality. To the extent that it allows itself to be diverted from these functions, it is contributing to its own eventual decay as a significant institution.

The extramural activities of the university needs not impair the university's capacity to carry out its central mission. They may even increase it. But this outcome will be ensured only if the university plans it that way.

No outsider can presume to say how far the Universities should go in meeting the demands on their time. Only university people can weigh the competing pressures they face. And only university people can appraise the very real limits of money and personnel they struggle with. A Nigerian proverb says, "The owner of the house knows where the roof leaks."

To sum up, then in the years ahead the nation is going to demand many kinds of help from the universities, many kinds of leadership. And we know that the universities are going to respond in some fashion. They may respond haphazardly, scattering their energies, accepting trivial assignments, playing technician when they should be playing statesman. Or they may respond wisely, setting their own priorities, recognizing the primacy of their intellectual commitments, and giving adequate recognition to those fields in

which they must exercise real leadership.

I should like to see the universities debate their role in society as fully and vigorously as they have debated the other great issues of academic life. Whatever the outcome of that debate, I should like to believe that everything the university undertakes in the world of affairs—whether it is the consulting of a single professor or a major university project—would bear the indelible stamp of the university's style, in the kinds of objectives sought and in the manner of approaching those objectives. Everything that the university does in the world outside should be marked by its commitment to the highest

standards of performance, its habit of taking the long perspective, its preoccupation with root problems, its intellectual approach to practical matters, its disciplined habit of mind, its commitment to the highest values of our culture, and its relative disengagement from the self-interested considerations which move protagonists in the day-to-day strife of the world.

In other words, in everything that the universities undertake they should bet true to themselves. Only in that way can they exercise their great intellectual and moral influence to accomplish objectives within their own tradition.

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 661

In the matter of the intestate estate of the late

Walliar alias Walliam-mai widow of Maniccam of Karanavai North.

Deceased.

Maniccam Namasivayam of Karanavai North.

Petitioner.

Vs.

Maniccam Sellathurai of Karanavai North.

Respondent.

This matter coming on for disposal before N. Siv gnanasunderam, Esquire District Judge, Point Pedro on the 27th day of January, 1960 in the presence of Messrs. Ratnasingham & Subramaniam. Proctors on the part of the petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the petitioner as heir of the said deceased be declared entitled to take out Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to him accordingly unless the respondent above named or any other respondent above named or any other person shall on or before the 25th day of March, 1960 appear and shew sufficient cause to the satisfaction of this court to the contrary.

This 27th day of January, 1960.

Sgd N. Sivaganasunderam
District Judge.

Drawn by,
Ratnasingham &
Subramaniam
Proctors for Petitioner

(O. 231 11 & 18)

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Sole Agents,
Jaffna.

Order NisiIN THE DISTRICT COURT OF
Point PedroTestamentary Jurisdiction
No. 662In the matter of the intestate
estate and effects of the
late Maniccam wife of
Sinnathamby Kandappoo of
Karaveddy West

Deceased.

Sinnathamby Kandappoo of
Karaveddy East.

Petitioner.

Vs

1. Walliammai widow of
Sithamparappillai of
Nugavil, Karaveddy
West.Minor 2. Kanappoo Sarvees-
warathevan of do.

Respondents.

This matter coming on for
disposal before N. Sivagnana-
sunderam, Esquire, District
Judge, Point Pedro on the
3rd day of February, 1960 in
the presence of Messrs.
Ratnasingham & Subra-
maniam, Proctors on the part
of the petitioner having been
read.It is ordered that the 1st
respondent above named be
appointed as Guardian-ad-
litem over the minor the 2nd
respondent above named to
represent him and to protect
his interests in these
testamentary proceedings that
the petitioner as husband of
the deceased be declared
entitled to take out Letters of
Administration to the estate of
the deceased and that Letters
of Administration be issued
to him accordingly unless the
respondents or any other
persons shall on or before the
25th day of March, 1960
appear and shew sufficient
cause to the satisfaction of
this Court to the contrary.It is ordered that the minor
be produced before this Court
on the said date.This 3rd day of February 1960
Sgd N. Sivagnanasunderam
District JudgeDrawn by.
Sgd Ratnasingham &
Subramaniam
Proctors for Petitioner

(O 232 11 & 18)

ORDER NISIIN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 762In the matter of the last
Will and Testament of
the late Parasakthi-
amma widow of Vish-
nudeva Iyer Thambu
Iyer of Vaddukoddai
west.

Deceased.

Thambu Iyer Nadaraja
Iyer of Vaddukoddai
west.

Petitioner.

Vs

1. Sinna Iyer Markanda
Iyer and wife
2. Jegathambal both of
Vaddukoddai west

Respondents.

This matter coming on
for disposal before C
Thanabalasingham Es-
quire; Additional District
Judge, Jaffna on the 18th
day of February 1960 in
the presence of Mr. N
Ehamparam Proctor on
the part of the Petitioner
and the affidavit of the
Petitioner and the affi-
davit of the attesting
Notary and the witnesses
having been read.It is ordered that the
Last Will and Testament
bearing No. 523 made by
the deceased abovenamed
on the 15th day of May
1946 and attested by Mr.
N. Ehamparam, Notary
Public, the original of
which has been produced
and is now deposited in
this court, be and the
same is hereby declared
proved and that the
Petitioner is the Executor
named therein and that
he is hereby declared
entitled to have Probate
thereof issued to him
accordingly unless the
Respondents abovenamed
or any other person or
persons interested shall**ORDER NISI**IN THE DISTRICT COURT
OF KURUNEGALATestamentary Jurisdiction
No. 5531Chelliah Thuraisingham of
Nayanmarkadu, Nallore
Jaffna presently of Kuru-
negala

Vs

1. Chelliah Kanagasabai
2. Ariamalar wife of Muttu
Raja,
3. V. MuttuRajah
4. Chelliah Selvarajah
5. Chelliah Selvamalar
6. V. Kanapathipillai all of
Jaffna

Respondents

In the matter of the intes-
tate Estate of the late Tillai
ampalam Chelliah deceased of
KurunegalaThis matter coming on for
disposal before P. A. de S.
Senaratne Esquire District
Judge of Kurunegala on the
23rd day of November 1959
in the presence of Mr. R. C.
Subramaniam, Proctor on the
part of the petitioner and the
affidavit of the petitioner
dated 8th November 1959 hav-
ing been read.It is ordered that the Peti-
tioner be and he is hereby de-
clared entitled as son of the
deceased to have letters of Ad-
ministration to the estate of
the said deceased unless the
Respondents or others inter-
ested shall on or before the 21st
day of January 1960 show suf-
ficient cause to the satisfaction
of this Court to the contrary.It is further declared that
the 6th Respondent be and he
is hereby appointed Guardian-
ad-litem over the minor 4th
and 5th Respondents unless
the Respondents or others in-
terested shall on or before the
21st day of January 1960 show
sufficient cause to the satisfac-
tion of this Court to the con-
trary.

The 23rd day of November 1959

Sgd. P. A. de S. Senaratne
District Judge29 2-60 In the District Court
of Jaffna Case No. 761T.

Extended for 4-4-60

Sgd. P. Sri Skanda Rajah

D. J. Jaffna

Copied by
R. C. Subramaniam Proctor
Karpakavila
Kopai
(O.233 11 & 18)on or before the 28th day
of March 1960, show
sufficient cause to the
satisfaction of this court
to the contrary.The 18th day of February
1960Sgd. P. Sri Skanda Raja
District Judge

(O 230 11 & 18)

**Startling Invention In The Field
Of Newspaper Printing****Same Edition Printed In Cities
500 Miles Apart**A new piece of facsimile being printed in the capi-
transmitter equipment, tal.coupled with the use of
microwave radio transmis-
sion, is enabling a Japa-
nese newspaper to produce
almost simultaneously, in
centres some 500 miles
apart, identical copies of
five editions daily. The
centres are Tokyo, on the
mainland, where the head-
office is situated, and
Sapporo, on the island of
Hokkaido.The equipment is the
Muirhead Page Facsimile
Transmitter, designed, in,
conjunction with The
"Guardian", Manchester,
one of Britain's leading dai-
ly newspapers, by Messrs.
Murihead and Company
Ltd of Beckenham, Kent,
England.Whereas it once took at
least two days for a news-
paper printed in Tokyo to
be delivered in Sapporo,
today editions are selling
there within 75 minutes ofAs the Tokyo edition is
printed, complete pages
are transmitted, page by
page, by microwave to Sap-
pore, and recorded photo-
graphically. The resulting
facsimile negatives are
printed down to offset
plates and rolled off in the
usual manner.Since June 1959, trans-
mitters have been working
in pairs for 17 hours
every day, producing five
daily editions for both
islands. Entire news pages
are transmitted—text half-
tone and line illustrations
and advertisements.Japanese technicians
from the newspaper saw
the Prototype working in
Britain in 1957, and plac-
ed an order worth for
£85,000 of equipment. In
Sapporo, new building
costing £2,000 O/G was spe-
cially built to house the
machinery and staff. Six
(Continued on page 3)**SCHOOL OF TECHNOLOGY
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mencing on January 18, 1960

in

- (a) Electrical Engineering (City & Guilds Exami-
nation). Action is being taken to have the
School recognised as suitable for preparat on
of students for the Part I Examination of the
Institute of Electrical Engineers (Eng.)
- (b) Radio Service Work (City & Guilds Exami-
nation)
- (c) Surveying and Levelling (Surveyor General's
Licence Examination)
- (d) Course for Draughtsmen for the School
Certificate and the Surveyor General's Exami-
nation for Authorised Draughtsmen.
- (e) B. Sc. (Econ) — First Year — G. C. E. Ad-
vance Level Economics. — 3 terms. (Univer-
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OUR DUTY TO THE PHYSICALLY HANDICAPPED

(BY MUHANDIRAM E. P. RASIAH,
Jt. Secretary, Dt. Council for the Welfare of the Deaf and the Blind)

According to Mr. E. Marland, the U. N. Expert on the Welfare of the Deaf and the Blind, Ceylon has a blind population of nearly 6000 of which about a 1000 are under 20 years of age. This group is in need of education and vocational training. The task of educating and training the deaf is relatively easier than that of the blind. There are, at present, three schools in Ceylon — at Ratmalana, Ragama and Kaithadi—for the education of those in this age group. But there is only one sheltered workshop, situated at Seeduwa, near Negombo, to provide vocational training. It is hoped that such workshops would be established in Towns like Kandy, Galle and Jaffna.

Voluntary Organisations

"The Ceylon National Council for the Welfare of the Deaf and Blind" has now taken over the responsibility of attending to the welfare work among the deaf and the blind throughout the Island. "The Jaffna District Council for the welfare of the Deaf and the Blind" has got itself affiliated to the National Council and it has thereby become obligatory for it to render the fullest assistance and co-operation to the Parent Body in promoting the welfare of all Deaf and Blind persons and in running efficiently "The Nutfield School for the Deaf and Blind" at Kaithadi—the only one of its kind for the Tamil-speaking handicapped children. It is heartening to find that at present, Mr. D. S. Ambalavaner, B. Sc is officiating as Principal of this school which has been registered as an assisted English school. There are about 59 deaf and 13 blind children with 10 teachers. These teachers are not teachers in the ordinary sense of the word—they are really 'master-architects' capable of drawing out the potentialities of these handicapped children and bringing them on a par with normal children. If a proper survey is carried out in the Jaffna District, a large number of handicapped children requiring attention and admission to this school, is likely to come to light.

The Jaffna Branch

The Jaffna District Council, which was inaugurated on 23-8-57 with Dr. J. S. Amerasingham, retired S. H. S as its President and Mr. T. Balasanthiran, D. R. O. as Treasurer, counts a membership of about 100 at present. It has with its limited resources been able, inter alia:—

1. to purchase and place in the possession of the E. N. T. Surgeon at Jaffna, a 'Hearing aid' for testing deaf patients.
2. to collect and keep in reserve Rs. 4000/ for the purchase and installation of an Audiometer estimated to cost in the region of Rs. 6000/.
3. to foster and promote vocational training for the pupils, so that they may be found remunerative employment and transformed into normal citizens.
4. to press for and urge the establishment of an up-to-date sheltered workshop.
5. and has plans to collect from generous donors (cash or in kind essential basic tools amounting to Rs. 1500/ urgently needed at the workshop of the Nutfield school.

It is heartening to note that a public-spirited citizen, Mr. V. S. S. K. Brahmaandam, has kindly come forward to organise classes for the training of the deaf and the blind children here, in the manufacture of beedies, cigars, snuff etc.

The Union Bakery at Kaithadi has also commenced training a few of the senior students as bakers.

Justice Expected

The past tendency of neglecting the physically handicapped is being slowly replaced by a realization that the handicapped person is first and foremost a human being and only secondarily a handicapped one. Equality of opportunity will have to be afforded to every child in a democratic set-up irrespective of his position, capacity or physical imperfection. It

is also our bounden duty to train physically handicapped children and transform them, wherever possible into useful, normal citizens and potential producers, who could contribute their share—how ever limited it may be—towards, inter alia, the building of our country's economy. Major I. H. Bridges, a blind war veteran, Secretary of the American Foundation for Overseas's Blind exhorts "Don't pamper the blind; what the blind require is not asylum in special Institutions, but the chance to live the life of normal human beings." Therefore, it is not charity but justice that these physically handicapped persons expect from society and the State. Is it proper to deny it to them?

Appeal

Jaffna Peninsula is a small place, yet its past is full of the rich records of the noblest impulses that move mankind—fellow-feeling, sacrifice and Service—fellow-feeling for a humane cause, sacrifice and service for the future welfare of our unfortunate brethren. The present generation too should endeavour to cherish them.

Would you not come forward to give your sympathy and support to this deserving cause, by joining as a member of this Organisation—the only Organisation that has assumed responsibility for the welfare of these unfortunate, physically handicapped—and interesting yourself in its efficient working.

Vehicle For World Thought

(Continued from page 2)

judge between right and wrong. Nevertheless, it was inevitably from these people that they had to choose the representatives for the Legislatures, to a large extent. It would be some time before the newer generations of educated people would be available in plenty to take part in politics. He was not at all pessimistic in the matter, but wanted only to point out the facts of the situation. Many an

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Swatantra Party

(Continued from page 1)

petition is not adequate to secure the necessary corrective".

While the party believes in a mixed economy where the State and free enterprise function side by side in the service of the community, it stands for the restriction of State enterprise to such heavy industries as are necessary to supplement private enterprise in that field, such national services as railways and the starting of new enterprises which are difficult for private capital and initiative to establish. Where the State enters the field of industry or business, "it should not be given a monopolistic position but should show results based on competition on equal terms".

(Madras Hindu)

The Everlasting...

(Continued from page 2)

unquestionable. He is not dogmatic about anything, and does not try to force his belief upon others. His sincerity is spontaneous, and beliefs in God absolute. He does not decry atheists, but tries to convert them, through his own example, into the religion of ethics to begin with. He is humble to the lowly and is not overawed by the mighty. Since he believes in practical religion, he is a sound realist.

The spirit of religion throbs in every aspiring heart. It should grow like a burning fire to destroy the impurities in one's character. It is an all-encompassive spirit, and therefore, recognizes no hatred or intolerance towards anybody. Before it selfishness melts away and yields place to compassion, generosity and self-effacing love towards all. The possibility of ensuring a happy future of peace and common fellowship on earth can be realized when the people, by and large imbibe this everlasting spirit of religion, when religion does not cease with ritualism alone, when group egos are not allowed to exploit religion, when man learns to tread the path of divine life.

May God bless all.

(Madras Hindu)

Divine Life

Startling Invention In The Field Of.....

(Continued from page 4)

transmitters and eight receivers are shared between Tokyo and Sapporo.

The new method of publication not only means a saving in time; it also effects great economy. Printing plates are made directly from the facsimile copy received by microwave transmission without the need of repeating the initial Linotype setting and block-making process.

Briefly, this is how the system works. The newspaper to be transmitted is wrapped down the down the transmitter cylinder; a tiny part of the page is illuminated very brightly, and the image of this area is projected through a lens on to a photo multiplier cell. This in turn produces electrical impulses corresponding to the varying black and white tones of copy to be transmitted.

The scanning unit, which carries the optical

system, the illuminating lamps and the photo multiplier cell, is traversed parallel to the axis of the cylinder, which rotates the entire newspaper is scanned in the form of a tight spiral.

The receiving machinery reverses the process. A photographic film is wrapped round a cylinder and placed in a light-proof box (the equivalent of a photographic cassette), be used in a dyatight. The film is exposed line by line to a beam of light varying intensity according to the impulses received from the transmitter.

Rotation of the receiving and transmitting cylinders as synchronised and the facsimile copy is built up again by this equivalent scanning process.

The equipment for the Japanese newspaper was produced with a definition increased from 250 to 500 lines per inch to meet the need of reproducing the

fine lines of Japanese characters — some of them only 8/1000th of an inch thick—and to enable the fine detail to be retained.

During transmission there is a short lapse of time during which line faults would not be visible on the receiver, and therefore would pass unnoticed until the film is processed. To overcome this, the operating units can be equipped with the "Mufax" picture monitor—which enables visual quality control to be exercised during transmission—and also with a radio telephone set to keep the operators at each end in immediate and continuous contact.

The firm is famous for the earlier transmitters on which this equipment is based. They are in use in newspaper offices in many parts of the world and are so reliable that the factory factory is the only service depot.

—(British Bulletin)

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Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 20-3-60 TO 26-3-60

ARIES Aswini, Barani, Kartika 1st part [Medhantasi]

You will be able to gain much in your undertakings this week. Labour will be comparatively less. Friends will be very helpful. But mind your health. Eye troubles likely.

TAURUS Kartikai 2, 3, Rohini, Mithuna 1st part [Idaya Rasi]

Sunday and Monday must be spent with care. Troubles through relatives and scandals likely. Professionally a fairly favourable week. You will have to work hard for your success.

GEMINI Mithuna 2, 3, Thiruvathirai, Punarvasu 1, 2, 3 [Mithuna Rasi]

The first two days will be favourable for new deals. But spend Tuesday, Wednesday and Thursday morning with care. Rest of the week will turn favourable again.

CANCER Punarvasu 4, Poosa, Ayilya [Kataka Rasi]

This is an unsettled week. In certain things you will be able to steer clear of opposition and have your own way. But in personal affairs you will find it difficult to go ahead

as you want. Thursday, Friday and Saturday morning must be spent with care.

EO Maha, Poora, Uttira 1, Singha Rasi

Quarrels and disputes with friends and relatives likely. Domestic affairs will be unsettled. Mind your health. But there will be no serious consequences in anything as Jupiter's gochara (அச்சுப் பார்ப்பு) is favourable. Spend the last day of the week with care.

VI GO Uttira 2, 3, 4, At Chittirai 1, 2 [Kanni Rasi]

Health a problem again. Domestic Affairs also will be far from satisfactory. Beware of secret enemies. You will have to work hard for your success.

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

A good week for professional deals. You will be able to steer clear of all opposition. Ruin to enemies shown. But some emotional conflicts likely.

SCORPION Visaka 4, Anursha, Kettai [Vrischika Rasi]

Financially a good week. Favours from relatives also promised. But health

will be unsatisfactory. Abdominal complaints likely.

SAGITTARI Moolam, Pooradam, Uttiracani 1, [Thula Rasi]

Brothers and sisters will be very helpful in your affairs this week. But there will be no mental peace. Expenses through vehicles likely.

CAPRICORNUS Uttiracani 2, 3, 4, Thiruvonam, Avittirai 1, 2, [Makara Rasi]

Financially a favourable week. You will be able to gain much fame through your professional deals. But health will not be very satisfactory.

AQUARIUS Avittirai 3, Satayam, Pooraddati 1, 2, [Kumbha Rasi]

Emotional conflicts likely. But financially a good week. Fame and success in new undertakings promised. But minor health upsets shown. Eye troubles likely.

PIECES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

Health a problem. Expenses will be heavier than usual. You will have to work hard for your success. Domestic affairs also will be in a muddle.

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