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NO. 30

A HINDU CONCEPTION OF DEMOCRACY

(By V. VEERASINAM B. A.)

Democracy is government of the people, by the people, for the people. At a time when every government calls itself people's government, when democracies have become party governments and not people's, when it is admitted that no government in the world can be called pure democracy and when it is feared that democracies may deteriorate into dictatorships, it is worthwhile to do a little re-thinking about the concept of democracy.

The idea of government is necessarily and naturally becoming more and more impregnated with its aspect of rule. Whereas, the true and sole function of government ought to be the maintenance and promotion of harmony in the State. Forms and methods of government have necessarily been changing, but a pattern in which the centre of control, rather adjustment has been passing from the one to the many in ever widening circles with a tendency for the reversal also of this process is noticeable in the progress of humanity. In the present day world we see the rapid shifting of the centre of adjustment to the people as a whole in the so-called democracies with a marked tendency developing in them as well as in other States for a return of the power of control to the few or one. The wonder of it is that all are promoting these tendencies in the name of democracy, the people's government. Even people in the totalitarian countries willingly tolerate present privations with the ultimate hope of an early achievement of democratic rights for themselves and their progeny. Democracy has such a popular appeal because it is based on human nature, the yearnings of every individual. Every one wants to be free and aspires to the status of

equality if not of superiority, with every one of his acquaintances. Though he does not expect absolute freedom and equality in a democracy, he hopes for both within reasonable limits. Should a government fail to maintain the harmony of the State in keeping with the inherent urge of the citizens for liberty and equality, it may be said to have ceased to be a democracy and entered a phase of necessary change ultimately leading to the assertion of the people of their rights of freedom and liberty and a return to democracy. Democracy is the form of government for human beings and the other forms are either an index of a diseased society or a preparation for the final triumph of democracy.

Democracy is an ideal based on the equally ideal principles of equality and freedom. All democracies of the world are on the march towards the ideal, but they are on different stages of development according to the degree of equality and the freedom available to the citizens to achieve that equality. The degree of equality and freedom depends on the capacity of the citizens to harmonise within themselves the desire for both. If the present democracies are to rise step by step towards the ideal without any lapse into undemocratic governments, the citizens have to be re-educated to have a correct notion of the ideas of equality and freedom and to practise the ways of realising them.

This inherent urge for equality in man is a confirmation of the religious doctrines of the one-ness of souls, God-ness of liberated souls and spiritual brotherhood of man. It is this urge that has produced the political doctrines of democracy with freedom as a condition necessary for

the realisation of equality. Equality and freedom are the Alpha and Omega of democracy. The fundamental rights are amplifications of these. Means, methods and procedures adopted by democracies to achieve their ends are based on these principles though they may vary from State to State. The idea of Parliamentary democracy on the British model has come into greater vogue of late. Many new democracies without the strength of the long British tradition of democratic life which contributes not a little to the successful and healthy growth of democracy in Britain and even some of the old show signs of deviation from the democratic way. The wrong notion that democracy is majority rule, the increasing rigidity of political parties, the idea of Opposition for opposition sake forgetful of the principle of co-operation implied in the third ideal of Fraternity necessary for the growth of democracy and the growing faith that parties and Opposition are the essentials of Parliamentary democracy have begun to unsettle the body politic of democracy with their appeal for selfish power dominating individuals and parties. The party system shows signs of assuming all the faults of narrow communalism. The excesses detailed above though justifiable on grounds of expediency sins against pure democracy which is government by people and not by parties, by the natural method of co-operation and not by a permanent and rigid Opposition. In Parliamentary democracy which really means democracy by discussion, — without "dialogue" of some kind no government can function — the urge of equality among the representatives will not only create plenty of opposition, the warp and woof of discussion, but will also readily supply a Cabinet to supplant another provided that the people and their representatives clearly understand and strictly adhere to the principles of equality, freedom and fra-

ternity. In British Parliamentary democracy, the idea of equality originated as political equality and has developed into equality in every matter contributory to the welfare of the people. Political equality cannot but lead to the demand for economic equality. Socialism is the offspring of democracy. Every State is now socialist. Every citizen is made to claim equality as a birth right.

The majority in any State being the 'have nots', equal distribution of wealth among citizens at the expense of the 'haves' is the long term policy of every democracy. Even if economic equality is established, absolute equality will ever remain an unrealisable ideal goading men and nations to more and more competition and greater and greater selfishness making it impossible for men on earth to live in peace. That is why some go to the extent of saying that the principles of equality and freedom as essentials of democracy are vague. Urged on by the philosophy of satisfaction of desires of the goal of man, and the innate urge for equality in everything, humanity is in danger of losing democracy. Can the general philosophy of life still having a subconscious hold on the average Hindu, namely that the control of desires leading to their complete renunciation is the goal of life, solve the problem? There can never be in a state equality among the citizens through satisfaction of desires nor can there be equality as a result of complete renunciation. It is foolish and chimerical to conceive of such equality for the functioning of democracy. All desires are usually selfish, but people generally understand and appreciate the self-less desire resulting in unselfish actions. Urged by such a desire one is even ready to lose his life. You can conceive of equality in selflessness, unselfishness, among the citizens of a State. One has a glimpse of such a possibility on occasions of great na-

DEEPAWALI

BY SOURU RAJAN

With the coming of Deepavali in a few days may our people realise the holy significance of this thrice sacred days which is the beginning of a season of penance—a day of fast being the masa Sivarathri day and a day of remembrance of our social duties to all living beings, man, animal, bird, and beast. It is the day when we take stock of all our activities in thought, word and deed of our *punniya* and *papa*, merit and demerit so that when we stand before the divine throne of unfailing justice of Dharma Raja we can give an account of our sojourn on earth without fear. During the *prathosavatham*, the vigil, followed by the *Narak Sathurdasi Snana* at moonrise when the last Crescent of waning moon comes up, we are made to think of Him whose crown is adorned by the crescent. We are made to feel happy of our future by taking refuge in Him who gives *mukthi* to our souls. To observe this sacred day with feast of drink and meat is against the spirit of Saiva and Vaishnava Samprathaya. The giving of *thana* clothes, grain, oil etc to the needy is a meritorious act. To feel for our fellow beings especially children, the aged and the feeble is a social duty. Caste and creed need not enter into this great festival that has been observed by us from time immemorial. To illuminate our homes with rows of lights is a poor imitation of what is happening in the heaven and where the stars in their glory adorn the milky way which becomes prominent during this season from Deepavali to Maha Sivarathri. The day of the festival is when the Sun is in Swathi nakshetra in the zodiacal sign of Thula or Libra (the balance) being the symbol of weighing in the balance of our conscience on acts of *papa* and *punniya* by which the path to Heaven becomes illuminated hence Deepavali. Deepavali precedes Skanda Sashti sacred to Skanda Kumara.

(Continued on page 3)

NOTICE

The Saiva Prakasa Press and the offices of the "Hindu Organ" and "Inthusathanam" will be closed on Saturday the 31st instant on account of the Deepavali Festival.

Manager.



தமிழ்நாடு

தமிழ்நாடு என்னும் கவிஞர்
கமலினாயகே நானறி விக்கையும்
தமிழ்நாடு நானறி கோத்துமே
தமிழ்நாடு நன்னெறி காட்டுமே

தமிழ்நாடு

Hindu Organ

FRIDAY, OCTOBER 30, 1959

Treasure These Thoughts

A steady and sustained discipline is essential. Certain hours in the early morning and before retirement to bed must be devoted entirely to the remembrance and meditation of the Lord.

DRIVE FOR DOMINATION!

A careful analysis of Red China's behaviour towards India as indicated by the continuous acts of aggression that are being committed against the latter reveals the real intentions of the Communist country. Following the traditional pattern of totalitarian expansionism China has begun to bestride Asia like a colossus. Soon after the People's Republic of China was established, the Red Leaders thought it useful that the tactic of allying themselves with the Statesmen of other Asiatic Free Nations should be employed. Hence the great demonstration of collaboration on the plank of Panchaseela by Premier Chou en lai and Premier Nehru. Having established herself as a free country Red China has resolved to head toward power outside her borders relying on the torrential might of millions of men and arms. The drive for domination started with what was termed as a creeping into Indian territory and has now assumed abnormal

dimensions of aggressive character.

India has been reacting to the Chinese Aggression with undue restraint. This is in keeping with the principles of Gandhian politics. But the more India is restrained the greater becomes Chinese enthusiasm. Protests coupled with plea for the method of conference to solve the border disputes have failed to make any impression on the imperialistic Reds. Even the misgivings that have been created in the minds of the Indian Communists have not been able to make the Chinese Communists realise the gravity of their impudent acts. The Communists appear to be determined to plunge the world into the tragedy of a total war. They however, do not seem to understand what effect such a conflagration will have on themselves—demon-drive to destruction!

FUNDAMENTAL CHANGE IN FUNDAMENTAL RIGHTS

The people are unable to keep pace with the Government that is making speedy changes in the normal laws of the land by sweeping regulations. It cannot be denied that the entire country demands a full and competent investigation of the assassination of Mr. S. W. R. D. Bandaranaike. The public do not, however, want that any action should be taken that would deny the people their fundamental rights. Expert, competent and energetic enquiry into the tragic death of the former Premier is what is required. This does not mean that the normal laws of the land should be over-ridden by emergency regulations. The Dahanayake Government exhibited its true inclination for the 'D' spirit when it threw away all respect for democratic decorum and imposed Censorship of the Press, a step that was mercilessly criticised by the Press of the World. Now the astounding regulations regarding the procedure for arrest and remand of persons in connection with the death of the late Premier add to the 'D' complexion of the new Government. What next, we ask. 'D' simply stands for Dahanayake. It certainly cannot signify either democracy or discipline.

THE NECESSITY FOR A CULTURAL RENAISSANCE

A meeting of the members of the various Panels of the Pradesha Kalai Manram, Jaffna, was held at the Jaffna Kachcheri, on the 24th instant at 3. p. m. Mr Sri Kantha, the president of the Manram, presided. After a few introductory remarks explaining the aim and scope of the Kalai Manram and the support which the Ministry of Cultural Affairs is giving to the cause of the revival of the Tamil Arts and Crafts, the president called upon Kalaipulavar K. Navaratnam, General Secretary of the Kalai Manram, to address the members

Mr. Navaratnam who spoke on 'The necessity for a Cultural Renaissance' prefaced his speech by reading two extracts from the reports of the All Asian Writers Conference, held in New Delhi, in 1956, and the symposium published by the organisers of the conference on *Cultural Freedom In Asia*, held in February 1955 at Rangoon. Mr. Navaratnam said that they were lucky to see the fulfilment of their desire of a cultural renaissance in Ceylon being realised by the formation of the Kalai Manram with the support of the Government for the resuscitation of the Arts and Crafts of the Tamils. The government of Ceylon has come forward to finance the activities of the Manram and that it was the duty of the people to make use of this excellent opportunity in the right way beneficial to the country.

Continuing further he said, "A country's greatness is judged by its cultural attainments only. The Tamils had a glorious cultural past. Ancient Tamils lived a life enriched by religious and aesthetic activities. They never divorced art from life. Art, Culture and Religion permeated their every day life. But, unfortunately, as a result of the impact of Western ideals of life, we have lost our traditional customs, manners and tastes. Our outlook in life has completely changed. Certainly, it is not wrong to accept the good things of the West, but they should be adapted to the conditions of our environment, tradition needs and ideals. A wholesale copying of the West will gradually kill

the individuality of our culture and tradition which if allowed to happen will be a great loss to the collective cultural advancement of the world.

The beautiful artistic household utensils which were the pride of every Tamil home, is now relegated to the corner or sold as scrap metal in exchange for the cheap "and nasty goods which are manufactured for the Eastern market, and which no one with education or taste would use in England." To day our homes are full of cheap and inartistic aluminium and porcelain wares manufactured by the factories of Europe, America and Japan. This inartistic taste of the people has not only expelled art from their every day life, but also has killed the age old crafts of the country and has thrown the traditional craftsmen out of employment. Instead of using the artistic utensils, the modern educated people are placing them on tea-pots and on corner-pieces, as drawing-room decorations.

The ancient artist or the craftsman never produced his articles for the mere purpose of exhibiting them. The great masterpieces of art, both of the West and of the East, were not produced as museum pieces or as exhibits to satisfy the craze and curiosity of the wealthy antique collector of modern times. The paintings of Ajanta and the Cathedrals of Italy were works of spiritual dedication. They were meant to elevate man from the animal level to a Divine atmosphere of Holiness. The South Indian Images of Natarajah, Sri Krishna and Rama were not meant to be desecrated as commodities for a luxury market. They were made for use as objects of worship and adoration. They are symbols meant to raise in us a longing for the Divine which permeates everything. The same applies to music also. Music was used as an aid to enrich the religious and aesthetic culture of the people. Music played a very important part in the religious ritualism of all the religions of the world. The Devarams and the mystics of Hinduism are standing monuments to

the great truth of what I have said. Dance too had the same purpose. In ancient Tamil land, temple ritualism was mixed up with music, dance, sculpture and drama. The fine arts were cultivated by the ancient Tamils as indispensable aids to the pursuit of higher values in life. But, today the conditions have changed and we are gradually drifting towards the mechanical ideal of art for the sake of art. This attitude will only make art a scientific skill or craft and will never help the blossoming of the Divine in man.

The Tamils as a cultural group has a place in the world of culture. They have undoubtedly contributed very many good elements to the composite culture of India and Ceylon, nay, even to that of far off China, Japan, Java, Sumatra and the Middle East. If they could preserve their cultural heritage and develop it in the right lines they will earn the respect of all right thinking nations of the world and also will be in a position to contribute many good aspects to the collective cultural life of humanity. We should not be imitators and beggars only. We are beggars in the economic sphere. Let us not be cultural beggars also. We must give something to the world and what we can give is our precious elements found in our religion and culture. Therefore, it is the duty of the members of the Kalai Manram, to rise to the occasion and do their best to consolidate our cultural heritage and position in this country. The Ministry of Cultural Affairs is prepared to help us financially and it is our duty to avail of this opportunity and achieve as much as we can."

After the speech of Mr. Navaratnam, the Chairman of the various Panels submitted tentative programmes of work to be undertaken by their committees. These were discussed in detail by all the members. The President at the end requested all the Chairmen to submit an approved scheme of work to be undertaken by the panels with an estimate of financial aid required by them, to the next meeting of the Executive Committee of the Manram. The President also announced that the Cultural Ministry has donated

(Continued on page 5)

A Hindu Conception Of Democracy

(Continued from page 1)

tional calamities. Democracy can function satisfactorily only when the citizens and their representatives vie with one another for equality in selflessness, in common parlance, unselfishness. When, by a process of democratic education and tradition, at least fifty per cent of the citizens are unselfish, the time will be ripe for the dawn of true democracy. Equality among citizens can also be achieved when one is able to identify himself with others through love which in other words is again losing one's self in the greater self of the nation. Selflessness is the keynote for the success of democracy. Equality in unselfishness is the real equality characterised as one of the essentials of democracy.

Inherent urge in man for freedom is a corollary to his urge for equality. Equality is the essential for democracy, and freedom is the means. The idea of freedom is a complicated abstraction in the minds of many and therefore vague but the feeling for it is intense and is highly inflammable. Absolute independence is not for man or even for States. Man likes to be independent, but he cannot achieve it without the help of others. Recognition of this fact and of the inevitability of the curbs on his freedom are attitudes essential for the citizens of a democracy. The urge for freedom is so strong in man that it often passes beyond the pale of civil liberty, sometimes with ample justification. Maintenance of a healthy civic atmosphere for freedom to fructify is an essential feature of democracy. Freedom to obtain maximum satisfaction of the maximum desires possible has become the craze of mankind. Religions which advocate control of desires as the path to salvation are losing their hold on the people. Hindu philosophies of the various schools advocate in unison that control of desires is the path to freedom. Liberation or "Moksha" aimed at by these schools is metaphysical and can be called self realization through the complete renunciation of the lower self of desires. Though such a goal will be disdained by the present generation

with the exception of a scanty few, even they cannot fail to grasp if they care to discipline themselves in introspection that at the moment of their greatest achievement or joy, the performers are forgetful of their self and are selfless. It is common experience that self-consciousness is a bar to efficient performance. Even if this haven of selfless freedom is unreal to them, they will admit that though freedom is necessary for progress, self control is the fountain head of civilization. Government, rule by an external authority, is necessary as people are not sufficiently disciplined in self-control; but for government as harmony which pure democracy is, the citizens ought to maintain within themselves the harmony between freedom and control. Self-control thus becomes the second virtue of a democratic citizen to be worthy of freedom.

Fraternity is classically the third essential for democracy. Equality is the essential for democratic harmony, liberty is the means to attain it and fraternity is the method of retaining it. Fraternity is a family virtue. Equality and freedom among brothers of the same family, though not in age and absolute brings about this fraternity. When selfishness and intense individualism have loosened the family ties, when quarrels and resentful differences among brothers are tending to mar the harmony in families, the idea of fraternity as the basis for democracy has become vague to most. Fraternity is paradoxically the cause and effect of co operation among brothers. As a basis for democracy, it is the co-operative aspect of fraternity that is most conducive to harmony. It is almost synonymous with co-operation. It is worthy of note that equality and freedom of the participants are necessary for their co-operation. It is through the process of automatic co-operation among the units of life that harmony is maintained in organisms. Co-operation is the third factor essential for democracy. It is becoming emphasized in international politics. Resistance will figure in human co-operation but over-emphasis on Opposition in Parliamentary democracies is

unnecessary and injurious to the promotion of democratic harmony.

When parties unscrupulously whet the appetite of the voters for more and more desires, when every politician mouths socialism and welfare, flood gates of incessant demands for satisfaction in the name of democracy are thrown wide open, and social and political disturbances leading to anarchy have become the common feature engulfing most of the democracies the findings of Hindu Philosophy are capable of at least serving the purpose of an antidote to the menacing growth of selfishness in individuals, parties and nations. They can help the growth of democracy from harmony to greater harmony and lay the foundation for world government and world peace. Hindu ideals are not the property of Hinduism only. Other religions and cults have also been advocating and practising them. A fresh evaluation of the foundations of democracy and a research on the bearing of religion on it have now become imperative. Education for democracy is a subject worthy of a new faculty in every University. Unless there is a new orientation in educational theory and practice in general and especially on Education for Democracy, the growing craze for technological education and national superiority is likely to lead to the destruction of democracies and humanity. Hindu concept of democracy can still save the world.

Meetings That May Be Held

According to an announcement in the Gazette Extraordinary of October 25, the following more categories of meetings are allowed to be held during the existence of the State of Emergency.

A public meeting in connection with the election of a Member for Electoral District No. 48 Koyay Electoral District No. 9, Attanagalla Electoral District, No. 52 Vavuniya held in that district at any time during the period commencing on the date fixed for the nomination of candidates for such election under the Ceylon (Parliament Elections) Order in Council, 1946, and ending on the date immediately prior to the date fixed for the taking of a poll at such election under that Order in Council.

A meeting of a trade union convened solely for the purpose of discussing any matter relating to the affairs of that union.

A public meeting consisting of persons assembled for the purpose of giving effect to any of the provisions of the Irrigation Ordinance, No 32 of 1946, and of the Paddy Lands Act, No. 1 of 1958, or any regulation made under either of the aforesaid enactments or explaining or giving publicity to any of the other enactments which are administered by the Commissioner of Agrarian Services.

WANTED

"WANTED immediately for Jaffna Hindu Ladies' College a Physical Training Instructress. Apply General Manager of Schools, Jaffna Hindu College Board of Directors, Jaffna, before 11-11-59". (M 145 30 & 4)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. T 703

In the matter of the Intestate estate of the late Ambalavanar Somasundram of Karainagar East, Karainagar Deceased.

Sivakamasundary widow of Ambalavanar Somasundram of Karainagar East, Karainagar.

Vs.

Petitioner
Minor 1 Indradevi daughter of Somasundram.

" 2 Somasundram Kugathanan

" 3 Kamaladevi daughter of Somasundram and

4 Kasinathar Ambalavanar all of Karainagar East, Karainagar.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 13th day of October 1959 in the presence of Mr. C. Rasiyah, Proctor on the part of the Petitioner and on reading the affidavit and petitioner having been read.

It is ordered that the abovenamed 4th Respondent be and he is hereby appointed guardian-ad-litem over the minors the abovenamed 1st to 3rd Respondents for the purpose of watching the interests of this Testamentary proceedings and that the Petitioner is entitled to have Letters of Administration to the estate of the abovenamed deceased unless the Respondents or any other person or persons interested shall on or before the 16th day of November 1959 show sufficient cause to the satisfaction of this Court to the contrary.

This 13th day of October 1959
Sgd. P. Sri Skandarajah
District Judge.

Drawn by
Sgd. C. Rasiyah
Proctor for Petitioner.
(O. 149 30 & 4)

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N. B. Second Term begins on October 26, 1959.

Letters to the Editor

A COMPOSITE CABINET

Sir,
The formation of a Composite Cabinet including representatives of various parties and Communities in Ceylon to carry on the Government of the Country for the duration of the normal period of the present Parliament is most desirable under prevailing conditions in Ceylon. A general election without a suitable background and political atmosphere cannot remedy matters. The same degree of instability and animosity is bound to be reproduced if the Country goes for a general election with the same circumstances and mentality now prevailing. It is even possible that things might become worse after the General Election. What is urgently required is a spirit of accommodation and give-and-take politically and otherwise among Communities, political parties, groups and personalities if the country is to survive. Such policy of accommodation and give-and-take cannot be put into practice unless a start is made among the highest circles—Governmental and parliamentary. A Composite Cabinet on a national basis is thus the supreme need of the hour.

In times of national emergency composite Cabinets or governments composed of representatives of various political parties and Communities had been tried and generally found to be beneficial and had been successful in tiding over difficulties and grave perils in other countries.

Irrespective of the date of the General election a Composite Cabinet for Ceylon Will make its own distinctive contribution and more than anything else help Ceylon out of the morass in which she finds herself.

I am fully aware that talking of Composite Cabinets when people are talking about General Election might seem somewhat incongruous. It may appear incongruous only on the surface. If in the long run, Ceylon is to remain united and prosperous and emerge out of the present chaotic condition and be spared from graver misfortunes in the future than it has experienced in the past a Composite Cabinet is a prime requisite—such a Cabinet will create an atmosphere of conciliation, adjust-

ment, compromise and harmony, prior to, at the time of and subsequent to the General Election. Even for the purpose of holding a satisfactory General Election, the immediate formation of a Composite Cabinet would be most helpful, till the New Parliament meets and the new Cabinet (again a Composite Cabinet) is formed.

An atmosphere of unity and harmony is indispensable for Ceylon's safety and prosperity.

The present Government Party and the Opposition groups must move immediately without standing for party interest and give the country a Composite Cabinet. If this is not forthcoming, it is not beyond the competence of the Governor-General to advise these Parties to do the right thing by the country and if such advice is not followed and right thing is not done, for him to intervene and set up a Composite Cabinet or an analogous body composed of elected representatives wherever possible and feasible to carry out the function of the State.

Extraordinary situations require extraordinary methods of approach. Ceylon's present political and general condition could only be put right by extraordinary methods of approach.

Yours etc.
S. Sivasubramaniam
103/2, Hultsdorf Street,
Colombo 12.

A TRIBUTE TO OUR MAYOR

Sir,
We are all familiar with biographical details of many a Mayor in both fact and fiction and the classic example of mayoral folly is the case of Mayor (Browning's) Hamelin who rid the town of rats and unfortunately of the children as well. But our Mayor is a rare and remarkable personality—a rare blend of youthful charm, American efficiency, British diplomacy and Tamil culture. His score to date is a fine one and we should co-operate with him body and soul and give him the noble task he has initiated.

(Continued on page 5)

What is the Secret of Longevity?

(BY MUHANDIRAM E. P. RASIAH)

What is the limit of a man's life? The answers of scientists are various? The Italian, Bodio says the limit is 70. I. Pavlov extends the Span to 100. Mechnikov and A Bogomolets to 150, while the German Doctor Hufeland to 200.

In the 1926 census, more than 29 000 citizens who have lived over 100 years, were registered in the Soviet Union. And now 40,000 cases of exceptional longevity have been registered. There was not one who was a bachelor or an old maid. Many of them have been married for 70 to 80 years and even 100 years and are the founders of huge families—the children, grandchildren etc numbering over 100 to 150.

Centenarians, as a rule, do not drink or smoke.

but this does not mean that they are ascetics or hermits. It appears that the essential condition underlying the lives of all centenarians is hard labour and constant activity. They have all been people who had invariably worked all their lives. "No lazy-bones ever reached advanced age; all who do so, led extremely active lives" so says Dr. Hufeland.

Liu Chen of Hukuan County, Shansi Province, China has just celebrated his 138th birthday. He is a cultivator and an active member of a local farming co op. He got married at 30 and has several children, grandchildren, etc. Even now he takes a hand in light jobs.

Hodja Gusiyeu of the Soviet Union and his wife

celebrated the 100th year of their wedding recently. The bride was 117 and the groom 33 years older—150 years.

Yegor Koroyev of Ermani village is older than Gusiyeu—156 years. He holds a certificate from Alexi Petrovich Yermolov, hero of the Anti-Napoleonic war of 1812 "that Koroyev had served in the kitchen of His Highness from 1816-1827 and had become an excellent cook."

M. Aivazov of Azerbaijan is 148 years old. He has been awarded a govt. order for his health and activity in spite of his age.

Fyodor Garkovets of Kharkov is 105 years old. His eyes are still young and sparkling and full of mischief.

T. Bazirev is a farmer of Djambal Collective farm. He is 110 years old but could easily lift 32 kilograms. He recently took part in a wrestling match and laid the de-

(Continued on page 5)

— Astrological —

WEEKLY FORECASTS

'SRI PATHY'

FROM 1-11-59 TO 7-11-59

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

You will have some troubles through the friends of the opposite sex this week. Domestic affairs also will be in a muddle. Monday and Tuesday must be spent with care.

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

A good week. You will be able to steer clear of all obstacles. But spend Wednesday, Thursday and Friday morning with care. Rest of the week will turn favourable again.

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

Things will be unsettled this week. You will have to face some unwanted criticism. Troubles through secret enemies also shown. Health upsets also possible. Spend the last two days with care.

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

A fairly good week. You will be able to steer clear of whatever obstacles you come across and succeed in your undertakings. Clashes with relatives possible.

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

Agricultural pursuits will bring in good results. Financial gains also promised. But there will be no mental peace. Work will be heavier than usual.

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

Things will be still unsettled. You will have to work hard to succeed in your undertakings. Avoid clashes with relatives.

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

Health a problem throughout the week. But financially a good week. Gains through agricultural pursuits promised. You will be quick to lose your temper.

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

Expenses will soar. Eye troubles likely. Some old investments will bring in some good results. Friends will help you out of difficulties. But there will be no mental peace.

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1. [Thana Rasi]*

An unsettled week. Financial gains promised. But work will be heavy and you will have to shoulder new responsibilities. Health upsets also shown.

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

Father's relatives likely to cause you some difficulties. Financially a good week. Favours from friends and superiors promised. But minor health upsets likely.

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

Some improvements in your personal as well as professional affairs promised this week. But there will be no mental peace. You will not be able to have your own way in things.

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

Health upsets likely. There is a possibility of a serious illness. New ventures will be delayed but successful. Work will be heavier than usual.

Pious Resolution on Tibet Passed

Respect for the fundamental human rights of the Tibetan people and their distinctive cultural and religious rights was called for by the United Nations in a resolution that was supported by 45 members out of 82. Opposed to the resolution were 9 Communist Nations namely: The Soviet Union, Hungary, Bulgaria, Czechoslovakia, Rumania, Poland, Ukraine, Albania, and Byelorussia. 26 nations including India, Ceylon, Burma, Nepal abstained from voting. Guinea and Costa Rica were absent.

The Resolution

The General Assembly, recalling the principles regarding fundamental human rights and freedom set out in the charter of the United Nations and in the universal declaration of human rights adopted by the General Assembly on December 10, 1948.

considering that the fundamental human rights and freedom to which the Tibetan people, like all others, are entitled include the right to civil and religious liberty for all without distinction.

mindful also of the distinctive cultural and religious heritage of the people of Tibet and of the autonomy which they have traditionally enjoyed.

gravely concerned at reports, including the official statements of His Holiness the Dalai Lama to the effect that the fundamental human rights and freedoms of the people of Tibet have been forcibly denied them.

Deploring the effect of these events in increasing international tension and embittering the relations between peoples at a time when earnest and positive efforts are being made by responsible leaders to reduce tension and improve international relations.

1. affirms its belief that respect for the principles of the Charter and of the Universal Declaration of Human Rights is essential for the evolution of a peaceful world order based on the rule of law.

2. calls for respect for the fundamental human rights of the Tibetan people and for their distinctive cultural and religious life.

The Necessity For A Cultural Renaissance

(Continued from page 2)

Rs. 10,000 for the Manras for the current financial year and requested the various committees to limit their expenses within this figure. He also requested the panels to start their activities immediately so that the Manram may hold its Annual Arts Festival in June 1960 as decided in the last Executive Committee Meeting of the Manram.

The President thanked all the members for turning out in full numbers and requested them to continue to show their earnestness by cooperating with the Executive Committee in carrying out the aims and objects of the Manram.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 700 T

In the matter of the Intestate estate of the late Theivani Pillai wife of Marimuttu Periyathamby of Chundikuly, Jaffna Deceased

Marimuttu Periyathamby of Chundikuly, Jaffna Vs Petitioner

1. Periyathamby Ponnampalam
2. Periyathamby Balasubramaniam all of Chundikuly, Jaffna

Respondents
This matter coming on for disposal before P. Sri Skandarajah Esquire District Judge, Jaffna on the 6th day of October 1959 in the presence of Mr. S. C. Mahadeva, Proctor on the part of the Petitioner and the affidavit and petition of the Petitioner having been read

It is ordered that the abovenamed Petitioner be and he is hereby entitled to have Letters of Administration to the estate of the abovenamed deceased intestate as he is the husband of the deceased unless the Respondents or any other person or persons interested shall on or before the 16th day of November 1959 and show sufficient cause to the satisfaction of this Court to the contrary.

This 6th day of October 1959
Sgd. P. Sri Skandarajah District Judge
Drawn by
Sgd. S. C. Mahadeva Proctor for Petitioner (O 150 30 & 4)

CEYLONESE DOCTOR DISCUSSES PUBLIC HEALTH NEEDS IN U. S. A.

Dr. Kandiah Balasubramaniam, public health official in the Ceylon Ministry of Health is among the educators from the Middle East, South Asia and Africa attending the five-day meeting of the American Public Health Association in Atlantic City* to consider the theme "Public Health is One World."

The delegates spoke on medical problems and practices in their own countries on problems which are local and must be solved by their own facilities, as well as on more general problems, such as development of new vaccines against various diseases, which must be met by world wide public health facilities.

Most of the specialists also have commented, in conversations with American public health personnel, on the role the United States is playing in raising health standards around the world.

Dr. Balasubramaniam noted that "in the interdependence of nations the United States is the major partner, and with its vast resources has done much to uplift our standards and our economic condition."

Letters to The Editor

(Continued from page 4)
ed on our behalf. The Library is only a beginning. It has to be followed by a sports stadium, better roads and avenues, Parks and Zoos, avenues better Lakes and more Lake View Hotels and of course many more 'Homes Beautiful'. With our genial and talented G. A. to foster fine Arts, a Kalaippulavar to undertake Historical research, a Professor Kanapathypillai to revive the temporarily dull but never lost Tamil tradition Jaffna is sure looking up. The presence of missionaries in our midst adds a cosmopolitan touch to the picture. Our duty as responsible residents of the town to is look up with our Mayor and his enthusiastic band of City Fathers and keep on doing so

Yours etc.
S. Kumarakulasingham
55, Arasady Road, Vannarponnai Jaffna.
20-10-59

Kala Mantram Jaffna District

A State-sponsored Kala Mantram has been inaugurated in the Jaffna District under the auspices of the cultural Ministry, for the renaissance of music, art, dance and drama, with Mr. M. Sri Khanta, the Government Agent as President and Kalaipulavar K. Navaratnam as Secretary. This Mantram formed a few panels and placed them in charge of different activities.

One such panel—the Panel in charge of Folk songs, Dance and Drama—met at the office of the Assistant Commissioner of Local Government on 24th inst. under the Chairmanship of Muhandiram E. P. Rasiyah.

Kalai Pulavar K. Navaratnam addressing the members said that the resurgence of our folk songs folk lore, dance and drama was most important, as on it depended the cultural advancement of the rural folks, the back-bone of our country.

A scheme of work, including the collection of folk songs, folk-lore etc. through the various Community Centres in this District, was then discussed and the following office-bearers were elected:

Chairman: Muhandiram E. P. Rasiyah.

Deputy Chairman: Mr. K. P. Muttiah and Mr. T. Thangarajah.

Joint Secretaries: Mr. V. C. Chanmugam and Mr. S. Paranjothi.

Treasurer: Mrs. P. Athanasiar.

Propaganda Officer: Isai Arasu G. Sellathurai

What is the Secret of Longevity?

(Continued from page 4)

mobilised young soldier, Tyulebai flat on his shoulders.

Suleiman Arshly a gardener of Abkhasia is 122 years old. When asked about his health he had said "Oh, I am quite well I am having a bit of trouble with my teeth—one is beginning to wiggle."

Tlabagan Ketsbe who is 148 years old has 164 descendants. Married life and family life in Russia do not diminish but help to lengthen a man's life.

The problem of longevity is a social problem. The span of a man's life depends on the general manner of his living. If they are good, well-balanced, free from worry and natural, they will lengthen his span; if artificial or bad, they are bound to shorten it.

It is said that in the caves of Himalayas there are many ascetics seated in yoga for years; but we have had no authentic details of genuine instances of longevity. It is also said that in ancient times, during Noland's regime, there were very old but steady people in Delft.

Is longevity after all a blessing to be desired and sought after?

Chief Organiser: Mr. W. N. Thevakadacham.

Mr. A. A. Joseph, the A. C. L. G. congratulated all the members present for their selection to this panel, the most important branch of cultural activity, and exhorted them to earnestly get to work and help in the cultural renaissance of North Ceylon.

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Manager.

Order Nisi

In the District Court of
Point Pedro

Testamentary Jurisdiction
No. 652

In the matter of the in-
testate estate of Ka-
thirithamby Subrama-
niam of Puloly West
Deceased

Thangamma widow of
Subramaniam of Puloly
West Petitioner

1. Subramaniam Bala-
subramaniam
 2. Subramaniam Cumara-
swamy
 3. wife Chellamma all of
Puloly West
- Respondents

This matter coming on
for disposal before S.
ThambyDurai Esquire
District Judge Point
Pedro on the 7th day of
October 1959 in the pre-
sence of Messrs Kandaiya
and Mailvaganam Pro-
ctors on the part of the
petitioner and the affida-
vit of the petitioner
dated the 4th day of
October 1959 having been
read.

It is ordered that the
petitioner is the adminis-
tratrix of the estate of
the said deceased and is
entitled to have Letters
of Administration issued
to her unless the res-
pondents or any other
person shall on or before
the 20th day of Novem-
ber 1959 show cause to
the satisfaction of this
court to the contrary.

This 7th day of October
1959

Sgd. S. ThambyDurai
District Judge
(O 148 30 & 4)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA.

Testamentary Jurisdiction
No. 697

In the matter of the intestate
estate of the late Sangarap-
pillai Sinnathamby Maria-
thas of Chunnakam.
Deceased.

Packiaratnam widow of S. S.
Mariathas of Chunnakam
Petitioner
Vs.

- Minor 1. Mary Rita daughter
of S. S. Mariathas
 - " 2. Mary Reesa daughter
of S. S. Mariathas and
 - " 3. Mary Helen daughter
of S. S. Mariathas all
of Chunnakam. They
all being minors by
their proposed guar-
dian-ad-litem
 4. Athanas Anthonypil-
lai of Chunnakam.
- Respondents

This matter coming on for
disposal before P. Sri Skanda

Rajah Esquire District Judge,
Jaffna, on the 2nd day of Oc-
tober 1959 in the presence of
Mr. C. Ramalingam Proctor on
the part of the petitioner and
the petition and affidavit of
the petitioner having been
read:

It is ordered that the 4th
respondent abovenamed be
and he is hereby appointed
guardian-ad-litem of the 1st,
2nd and 3rd respondents
abovenamed who are minors
and that the petitioner above-
named be and she is hereby
declared entitled as the widow
of the deceased abovenamed
to have letters of administra-
tion of the estate of the said
deceased issued to her accord-
ingly, unless the respondents
abovenamed or any other per-
son or persons interested shall
on or before the 9th day of No-
vember 1959 show sufficient
cause to the satisfaction of this
Court to the contrary.

This 2nd day of October 1959.

Sgd. P. Sri Skanda Rajah
District Judge

(O.147 30 & 4)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 702

In the matter of the intestate
estate of the late Edward
Rajaratnam Thambapillai
Reginald of 35, Kandy Road
Chundikuli Jaffna
Deceased

1. Grace Saraswathy widow of
E. R. T. Reginald of 35,
Kandy Road, Chundikuli

Vs. Petitioner

1. Godwin Chandra
Rajah

Minor 2. Shirley Chandra Leela

- " 3. Ella Chandra Logini

- " 4. Kamala Chandra
Rajini

- " 5. Winston Chandra
Kumar all children of
E. R. T. Reginald of
35, Kandy Road,
Chundikuli

6. The Reverend George
Jeyaratnam Thamba-
pillai of The Vicarage
Rakwana

Respondents

This action coming on for
final disposal before P. Sri
Skandarajah Esquire, Dis-
trict Judge, Jaffna on the 13th
October 1959 in the presence
of Mr. T. Arianayakam Proctor
on the part of the
petitioner dated 12th October
1959 having been read it is
ordered that the abovenamed
6th respondent be appointed
Guardian-ad-litem over the
minors the 2nd to 5th Res-
pondents for the purpose of
protecting their interest and
of representing them in this
case and that the petitioner
be declared entitled to have
Letters of Administration to
the estate of the said intestate
as his lawful wife and direct-
ing that such Letters of Admi-
nistration be issued to her
accordingly—unless the Res-
pondents or any other person

or persons interested shall
appear before this Court on
the 9th November 1959 and
state objections or show suffi-
cient cause to the satisfaction
of this Court to the contrary.

It is further ordered that
the 6th Respondents do pro-
duce the minors namely the
2nd to 5th Respondents in
Court.

(Sgd) P. Sri Skandarajah
District Judge, Jaffna

Drawn by me
(Sgd) T. Arianayakam
Proctor for Petitioner

(O 146 23 & 30)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 696 T

In the matter of the Last
Will and Testament of
of the late Norah
Selvanayakam Gunaret-
nam of Manipay.
Deceased.

Samuel Christmas Guna-
ratnam of Manipay
Petitioner.
Vs.

1. Victor Selvanayagam
Philippiah of Uppuveli,
Trincomalee, 2. George
Albert Hector Philippiah
of 18 park lane, Newsle
Road, Welikade Colombo,
3. Samuel Reginald Ariya-
nayagam Philippiah of
Panakude Estate, Eraur,
Chenkaladi, and, 4.
Charles Wilmot Singa-
nayagam Philippiah of
23 Jayawardena Avenue,
Dehiwela.

Respondents.

This matter coming
on for disposal before P.
Sri Skandarajah Esquire
District Judge, Jaffna on
the 29th day of Septem-
ber 1959 in the presence
of Mr. S. Rajendran,
Proctor for the Petitioner
and the affidavits of the
Petitioner and of the
Witnesses having been
read.

It is ordered that the
Last Will and Testament
of the abovenamed
deceased be declared
proved and that probate
thereof be issued to the
petitioner as the Ex-
ecutor named therein
unless the abovenamed
Respondents or any
other persons shall appear
before this Court on the
9th day of November
1959 and show sufficient
cause to the contrary.

The 29th day of Sep-
tember 1959.

Sgd P. Sri Skandarajah
District Judge.

Drawn by,
S. Rajendran
Proctor for Petitioner.
(O. 145 23 & 30)

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FOR FURTHER PARTICULARS**APPLY TO:****S. KANAGASABAI,
Shroff.**

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Editor: R. N. SIVAPRAKASAM.