

## THE JAFFNA HINDU LADIES COLLEGE

### An Account Of Its Progress

WE reproduce below extracts from the Principal's Note as they appeared in the first issue of the College Magazine *Sakthi*.

Hindu Ladies' College—the last-born beloved of the Hindu College Board—needs your support, prayers and wishes to enable her to travel successfully along the unknown and untrodden path of the Future.

Today we stand on the ninth rung in the ladder of success and progress. Aided with the support of our well wishers and sympathisers and armed with the eager conscientious spirits of our minds, we hope to climb higher and higher till we reach the top-most peak in the ladder of progress. We have taken the plough in hand and we are ever ready to put our necks to it and drag it and make deeper furrows so that the seed of Education will grow and bring forth bountifully, thus enriching the lives of our girls—the future women of Lanka.

#### Great Step in the Cause of Hinduism

The Board of Directors of the Jaffna Hindu College founded this institution in September 1943 with the hope of giving a general and religious education to our girls, making them worthy of the heritage of our great religion and land. The hopes of these great leaders of ours have been realized, the dawn of a distant 'morrow' is brighter and rosier dawn for the Hindu girls of our land has come true today itself. The success of the realization of this beautiful dream has showered laurels on the laps of the Board of Directors, friends and sympathisers, who have all contributed much to this institution at a sacrifice of the strain of their nerves. Today, we can visualize a day, hence, when this institution will have grown great and mighty not by brick

and mortar alone but also by its great traditions—intellectual and spiritual

#### Strides of Progress

The college has marched with equable strides of progress in all fields of activities during the year under review. The number of students on roll is 266 and it is regrettable to say that we have to curtail our admission owing to lack of space and accommodation. Our number in the Boarding House also has increased to 275. To meet this increase in number we had to rent out a building close by to house our Junior Students. It is our wish to extend a warm welcome to all girls who seek admission to our College and Hostel but this can only be made possible if more of buildings can be put up. The introduction of free education has stirred the whole mass of people into thirst after knowledge and we shall be helping this welcome attitude of the public towards education if we can take in every little soul that seeks admission to our college. Perhaps with the help of our well-wishers, we hope to do so in the near future.

#### Exam Results

The Education Department has brought about two vital changes in the sphere of Education with the introduction of the eighth Standard Selective and the substitution of G. C. E. for the S. C. Whatever the merits and demerits of the new system of education may be, we feel certain that these examinations will help our girls in choosing the type of career that appeals to them best. Our college offers instruction in all branches of Education—Arts, Science, Needlework, Music, Handicraft and Home Science.

We have fully equipped our Physics and Chemistry laboratories. Recently a Home-Science and Technical Block was built to meet the demands of the students who needed a building to do their Home Science practical work. We started our H. S. C. class in 1950 and in December 1951, we sent our first batch of students for the University Entrance Examination. We are glad to note that our H. S. C. results has been quite good—2 passing out of the 6 we sent. A better equipped library is one of the urgent necessities of the College and it will help our students in acquiring a wider general knowledge. Our S. S. C. results, as usual, maintain the same excellent standard. Last year we sent 54 students and 40 got through obtaining extensive distinctions.

#### Music School

The College offers extra instruction in subjects such as Home-Science, Needle-work, Handicraft and Music—which are of special interest to girls. The interest the girls take in Home Science can be gauged by the large number of students in that department. Besides the class work, full time special Needle work classes are opened to students who are interested in Needle work and Embroidery. During the year under review, instruction in Handicraft was added on to the school curriculum. We have not confined ourselves only to class-work in these subjects but we have been taking part in larger issues such as Home-Science demonstration, needle work competition, Arts and Crafts exhibition respectively. A Music School has been opened for students who are interested in music and they are coached up for the N. C. O. M. S. Examination.

#### Religious Instruction

Religion is given a prominent place in our curriculum. Religion as a subject is made compulsory to all students down from the 4th Standard up to S. S. C. Apart from the class work in religion, a specialized study in religion has been given to the students in

## FOURTH ARRACK TAVERN TO GO

### Changanai Adds To Series Of Success

#### Sixty Six Percent Want Abolition

Another area to be rid of the arrack menace is Changanai. Adding its contribution to the series of success of the Prohibition League, Changanai has kept up the enthusiasm rightly evinced throughout the peninsula in the campaign against arrack.

2741 persons wanted abolition of the Changanai arrack tavern as against 498 for retention. 78 votes were spoilt. However the percentage of win was convincing.

The next polling is on 7-1-53 for Kayts followed by Jaffna on 10-1-53.

the way of preparing them for the Religious Examination held by Vivekananda Society in Colombo. By teaching religion, we try to inculcate in the students belief and trust in God, and an idea of the importance spiritual and moral success as their goal in life.

Our College has marched forward in all fields of activities. The progress and success of the College is due much to the unflinching co-operation and indefatigable help rendered to us by the Jaffna Hindu College Board. I take this opportunity of thanking the Managing Committee Members for their genuine devotion, loyalty and service to the College and pray that their influence may be increasingly felt. I thank individually the Patron Adigar A. Naganthar, the President Sir W. Duraisamy, the Manager Mr. T. Muttusampillai, the Secretary Mr. A. Arulambalam, the Asst. Secretary Mr. V. Manickavasagar, the Treasurer Gate Mudaliyar Ponnampalam and the Committee Members Messrs. S. Patanjali, R. Rajaratnam, P. K. Somasundaram and A. Cumarasamy.

## Smoking Causes Cancer

Two investigators, who spent four years in trying to find out whether smoking is an important factor in causing cancer of the lung, have come to the conclusion that it is. Their investigations involved the interviewing of nearly 5,000 hospital patients by specially appointed anaesthetists.

The research workers in charge of the work were Dr. Richard Doll, of the Medical Research Council, and Professor A. Bradford Hill, of the London School of Hygiene and Tropical Medicine.

Of 1,357 men suffering from cancer of the lung, only seven were non-smokers. Of 108 women, 40 were non-smokers.

So certain are the investigators that tobacco is deeply involved in causing the disease that they declare in the *British Medical Journal* that even non-smokers suffering from lung cancers may have contracted the disease through breathing in other people's smoke.

Pipe smokers are less liable to contract the disease than cigarette addicts, possibly because the pipe stem filters off the irritant causing the cancer to develop. Cigarette holders and many tips may reduce the risks.

One thing baffles the experts. What constituent of tobacco is it exactly that causes the trouble? If they could answer this problem, doctors would be half way to stamping out lung cancers through preventive measures.



Hindu Organ

TUESDAY, JANUARY 6, '53

Treasure These Thoughts

"Looking on woman as mother is like fasting on ekadasi day without touching a drop of water."

### STUDENTS IN A QUANDARY

NEVER BEFORE IN THE history of the educational development of this country has there been a more confused situation than that in which the students of the present generation find themselves. On the one side there is the never-ending controversy about the wisdom or otherwise of the adoption of the National Languages as the media of instruction; on the other there is the amusing assortment of a large number of examinations which has created a tantalising situation for students. The result is that neither the parent nor the student, nor even the teacher knows the route of the journey of education and the various halts all along the way.

Ask a student at the Senior School Leaving Certificate level what his intentions are in the matter of his higher education and you will read on his wearied face a gloomy look of pathetic helplessness. Of course there is the Ceylon G. C. E., the London G. C. E., the University Entrance, the H. S. C., and a host of other examinations for the student to aim at but curiously enough he does not know on which to set his heart; nor is he in a position to understand the significance of higher education in the context of changed circumstances. Moreover the student is at a loss to choose subjects for himself suited to his capabilities because he has to reckon with the provision of facilities for the study of those subjects in the institution in which he receives education. Again there is the continued drought of educational output whereby a dearth of qualified teachers has become a problem more serious than the complexity of the educational policy itself.

Ask a teacher what the provision are in his school

Indian Information

## NO ESCAPE FROM INTERNATIONAL PROBLEMS

### EGYPTIAN JOURNAL ON INDIA

THE leading Egyptian Newspaper *Al-Ahram* of Cairo said that 'India pursues a foreign policy which aims at preserving world peace'. This was published in its issue dated 29th December 1952.

The Paper which was commenting on Shrimati Vijayalakshmi's visit to Cairo said: "India did not support the wars of liberation in Islamic countries for religious purposes as India is a secular State. She supported them because she believed that these peoples were fighting for a just cause. This belief made Nehru to call the last Conference of Asian States in 1947 to support the independence of Indonesia."

"It was also Nehru who intervened against the partition of Libya under several imperialistic States. He also supported the cause of Tunisia and Morocco and the national aims of Egypt".

About India's role in world affairs, the Paper pointed out: "India is pursuing not a neutral but an independent foreign

policy. If India does not join one of the two blocs it does not mean that she intends to remain neutral, for neutrality in the opinion of Indian leaders is an escape from international problems. India pursues today a foreign policy which aims at preserving world peace. This wise and far sighted policy based on the teachings of Gandhiji has to a great extent strengthened the international position of India".

We do not propose that welfare officers should be appointed to safeguard the interests of students. The teacher and the parent are, by virtue of their special relationship with the student, themselves welfare officers. We only want the teacher and the parent to combine together in an attempt to make the present confusion in the educational affairs of this country clear and that without loss of time.

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Referring to Shrimati Vijayalakshmi's visit, the paper observed: "It is our duty to welcome Mrs. Pandit. She co-operated strongly and faithfully at the U. N. with the other members of the Arab-Asian Bloc. Her attitude was noble whenever the Arab cases were brought forward. It is enough to mention her stand during the discussions on Tunisia in the U. N. She said that India believed that granting self-determination to the Tunisian people was necessary for the preservation of world peace in one of the most vital areas of the world".

### African National Congress

The African National Congress and the South African Indian Congress have expressed their sense of gratefulness and thanks for the support the people of India and the Indian National Congress have been giving them in their struggle against racial Apartheid in South Africa.

The National Action Committee of the African National Congress and the South African Indian Congress in a communication to the President of the Bihar Pradesh Congress Committee thanking the Bihar Pradesh Congress Committee for the support of their stand and message of goodwill said: "It is very encouraging to note that the world at large is condemning the pernicious doctrines of race superiority in this country as it constitutes a threat to world peace. This noble effort on the part of the people of India will go down in history as a landmark for the ultimate establishment of peaceful relations between

the peoples of the world. We take this opportunity of conveying our deep sense of gratitude to the people of India who are spontaneously raising substantial funds for our struggle".

### Kashmir

The *Die Neue Zurich Zeitung* of Zurich, Switzerland, in a recent despatch from its Bombay Correspondent dealing with the relationship between India and Kashmir said: "The abolition of hereditary rulership and the installation of an elected Sadar-Riyasat are not only symbolic of the complete elimination of the feudal regime but also of the relationship between India and Kashmir as well as of the political changes in the State itself. The clearly expressed will of the Kashmir Government for the greatest possible measure of autonomy within the Indian Union has asserted itself against all opposition in the State and in India".

Speaking about Sheikh Abdullah, the despatch said: "This tall and energetic man so full of joie de vivre thinks and acts exclusively as a Kashmiri. The problems of India and Pakistan concern him only in so far as they affect the interests of Kashmir. According to him, progress means transformation of the way of thinking of the masses who are to be taught to discard the narrow communal views and to turn their attention to broader social and economic reforms. This idea has brought Abdullah into conflict with Pakistan's two-nation theory and its theocratic form of State.

"Like his great Indian counterpart Nehru, Abdullah stands for a secular State and this has earned him, as it has earned Nehru, enmity and violent criticisms of orthodox elements in Kashmir, India and Pakistan. Under the present circumstances Abdullah sees in economic co-operation with India a means of promoting the economic prosperity of the State in view of the large markets India offers and the greater financial potential of India. Apart from this and apart from military help he gets from India, the reconstruction and development of Kashmir occupy first place in Abdullah's programme while all extra-State and supranational subjects have only a secondary importance".

Referring to the areas

of the Kashmir State controlled by the 'Azad Kashmir Government', the despatch went on: "As regards the Pakistan controlled areas of the State, it is known that quarrels between the leaders and between them and Pakistan are frequent. Independent-minded Kashmiris refuse to accept Pakistan's serious intervention in their affairs. Amidst these disputes reconstruction of the State must naturally suffer and it does seem that in Azad Kashmir very little is being done for the common man. In any case, the authorities have not succeeded in resettling many refugees from the eastern districts of Kashmir and this fact is causing many attempts on the part of the refugees to go back to their former homes."

The despatch concluded: "The general impression is confused and unsatisfactory. It appears that more and more people on either side of the demarcation line are becoming reconciled to the thought that the present state of affairs will continue for a long time. Pakistan naturally will never admit as a Government and the opposition are almost sworn to "liberate" Kashmir. In Srinagar, on the other hand new foundations are being laid on which the Kashmiris can build a better future".

### Notice For Tenders

The Assistant Registrar of Co-operative Societies, Jaffna will receive tenders up to 2.30 p. m. on 20-1-53 for the construction of a Plantain Store for the Vali East Plantain Sale Society, Neervaley Jaffna.

The tenders should be made in duplicate on forms obtainable from the A. R. C. S. Jaffna from whom particulars and information can be obtained and at whose office plans can be seen.

Tender Forms will be issued up to 4.30 p. m. on 13-1-53 on production to the A. R. C. S., Jaffna of a receipt for deposit of Rs. 50/- at any Kachcheri or at the office of the A. R. C. S., Jaffna.

Intending tenderers will have to satisfy the A. R. C. S., Jaffna as to their capability to undertake the work before issue of tender forms. No tender deposit will be returned until the specification and agreements issued with the tender forms have been duly returned intact to the A. R. C. S., Jaffna from whom they were received.

Asst. Registrar of Co-op. Societies, Jaffna.

(M 214.)

Letter to the Editor

### Peasant Settlements In The Trincomalee District

Sir,  
I am forwarding herewith a copy of a memorandum addressed by me to the G. A. E. P. and the M. Ps. for Matur and Trincomalee for favour of publication in your esteemed paper.

"In writing this appeal, I beg to state that there is widespread and hidden dissatisfaction among the minority communities with regard to the ways and means adopted by the Govt in settling peasants in this district. The case for the minority communities it appears to me has not been reasonably considered by the Govt and the representatives of the people in this District too, have not given sufficient attention yet. I have therefore thought it right to bring this question to your notice and the Govt through you. It appears to me that members of the public have also not taken up this matter, up to now on behalf of the common people interested in this settlement question.

The Govt is justified in settling the Sinhalese in this district because the minority communities had gone to Sinhalese areas through their own efforts and at their expense in the past. But now the Govt is helping the peasants and in doing this the Govt should have announced a clearcut policy i. e. settlements should be given in certain proportion to each community without pushing the minority communities further, into the background in their own areas. As matters stand now, economically and politically the minority communities are going to be ruined in this district.

These peasant settlements are coming up in two areas viz. Koddiiyar and Kanthalai in this District and the first stage of peasant settlement has been finished under the ALLAI EXTENSION Scheme during September last. Out of the 125 completed cottages given to peasants it is understood that 110 cottages have been given over to the Sinhalese and the balance 15 cottages to others, mostly Tamils. The principal complaints are:

(a) That, as the selection from local people was restricted to 8 villages only, the number of families in sufficient numbers could not be found for the first stage settlement. In the first place the Govt could have called for applications from people in Koddiiyar Pattu without restricting to 8 villages, thus giving a chance for the Muslims, Tamils, Sinhalese and others. If there was not sufficient response then the Govt could have allowed the people of

Trincomalee town to apply before giving preference to outsiders. A good number of peasant families from the villages in this district have drifted into Trincomalee town since 1938 owing to unemployment and poverty in the villages in the hope of bettering their living. There are a number of families living under miserable conditions in Trincomalee town owing to reductions in the Naval Establishments during the past two or three years. Has the Govt thought of the poor members of the depressed class and the poverty stricken Burgher Community in this settlement question? Are we to understand Sirs that there are no suitable families among these lots who could comply with the Govt's conditions for peasant settlements? Leaving all these considerations the Govt, I regret to find, is helping its own people from outside and from distant places by a wider and unrestricted choice. Can the minority communities feel loyal to the Govt, when they see this kind of discriminatory act?

(b) The Govt. ought to know that in these 8 villages named, there could not be many families to apply for the 125 settlements as these 8 villages are sparsely populated. If so why was this special arrangement made? There must be some special reason for this restriction?

(c) The period allowed for calling applications was restricted to less than 2. days. I consider that three months' notice should have been given to the villagers to know and to understand the conditions attached to this peasant settlement question. The poor villagers move slowly and they take time to decide an issue.

Very many people in this district are getting alarmed that the Government is going to adopt the same method in settling families further, in the Allai Extension Scheme and at Kanthalai. I beg of you Sirs, to impress on the Government what the London Times has recently said in connection with the Kenya riots "that everywhere and always in a peasant society when two or more groups or communities are in competition for land and where the Government shows special favours for a particular race or community, then the foundations of loyalty will always be in danger". I think that the Government should consider the reasons etc. of the minority communities and assist them to live in this Island with dignity, security and provide equal opportunity side by side with the Sinhalese people. Here I would specially commend the case of the depressed class and the Burgher Community of Trincomalee for consideration"

Yours etc  
C ARUMUGAM,

### Great Role Of Ayurveda

After laying the foundation-stone in Ernakulam Dr. Radhakrishnan, the Indian Vice President in a speech, said that Ayurveda was a more positive science of keeping their health, prolonging life, preventing disease and postponing the inevitable event of death. It was more a science of health and life than of disease and other things. Prevention of diseases was a means for preserving health.

The Vice-President observed that this country never kept herself isolated from the rest of the world. It influenced the world and received influence from the world. They had contributed to world knowledge and they had received from the world stock. Somehow, Ayurveda kept itself in an isolated condition. In modern times, greater flexibility was demanded. So far as Ayurveda was concerned, instead of getting arrested in the progress of things, it was essential for them to proceed with fresh investigation and not depend entirely on what their ancestors did a thousand years ago. No doubt the future of Ayurveda was as bright as its past. In this country, medical facilities were negligible compared to the population and if medical facilities were to be given to all people, a system like this had its place and could make an essential contribution. Dr. Radhakrishnan hoped that in this part of the country where Ayurveda had a long-established tradition, there would be no lack of encouragement for the development of the indigenous system of medicine.

### Erlalai Saiva Mahajana School

An English Assistant with S S C. English or higher qualification to teach English from Standard two is required in the above school. Applications should reach the Manager before the 9th instant

The Manager,

Erlalai Saiva Mahajana School  
4th January 1952.  
(M. 213, 6)

## CLASSLESS SOCIETY BASED ON CO-OP. SPIRIT

### A New Social Philosophy

IN his call to the Indian Nation regarding his 5 year plan the Indian Premier made a stirring appeal for Social Justice. In view of the general importance of the theme of his views, extracts from his speech are published in these columns.

We look at the world around us and there is much to give us hope, but there is also a great deal to fill us with dismay, for, there is fear and hatred and violence and talk of war, just when it would seem that the prize sought, was almost within its grasp. We look at our own country and find both good and ill, powerful forces at work to build her and also disruptive forces which would disrupt and disintegrate her. We cannot do much to affect the destiny of this world as a whole, but surely we can make a brave attempt to mould the destiny of our 360 million people.

What then are we to do? What should we aim at and by what road should we travel? It is of the first importance that we should not lose ourselves in the passion and prejudice of the moment. If we are to aim high, we must keep to our moorings and adhere to the high principles which have always formed the background of Indian thought from the days of Buddha to our own day, when Gandhiji showed us the path to right action. Greatness comes from vision, tolerance of spirit, compassion and an even temper which is not ruffled by ill fortune or good fortune alike. Not through hatred and violence or internal discord can we make real progress. As in the world to day, so also in our own country, the philosophy of force can no longer pay dividends, and our progress must be based on peaceful co-operation and tolerance of each other.

### Unity the First Essential

In India, the first essential is the maintenance of the unity of the country, not merely a political unity, but a unity of mind and heart, which discards the narrow urges which separate and disunite and which breaks down the barriers which are raised in the name of religion or between State and State or in any other form. Our economy and social structure have outlived their day and it has become a matter of urgent necessity that we should refashion them so that they might promote the happiness of all our people both in the material things of the world and in the domain of culture and the spirit. We have to aim deliberately at a social philosophy which seeks a fundamental transformation of the structure, a society which is not dominated by the urge of private profit and individual greed and where there is a distribution of political and economic power. We must aim at a classless society, based on co-operative effort, where there is opportunity for all. To realise this, we have to pursue peaceful methods in a democratic way.

We live in an age of science. We hear and read of revolutions, but the greatest revolutionary force of the past 150 years has been science, which has transformed human life and has changed political, social and economic organisations. This process of change goes on at an ever more rapid pace and we have to understand it and adapt ourselves to it

### NEW J. P.

Mr. J. S. Chelvadurai Nicholas, Retired Asst.

Commr of Excise has been appointed a Justice of the Peace, Jaffna District. He is the eldest son of Gate Mudir P. C. Nicholas C.C.S. and brother of Mr. Nicholas Ponnudurai J. P and Municipal Commissioner of Penang. He had a distinguished career in the Excise Dept. and was responsible for the organization of the first Excise Station on the Excise Gazette



## The Changing Man

The times have changed; and there have been corresponding changes in man with the passage of time. Like mere fashions, his thoughts, his ideas, his conception of what is good and what is bad, his outlook of life and his sense of values have changed too. From the point of view of religion and morality, it would appear that man has become comparatively more irreligious and more immoral, and, what is more, is all set on being more so in the future.

Today God has become for the most part, a matter of convenience, and man has not missed a single opportunity to say in return, "I am I; take me or leave me."

To all practical purposes religion has been done away with from the intellectual regulation of his existence. A large majority of people remain outwardly religious, but only a small fraction of them think it worthwhile to practise diligently, without compromise, what they profess to believe. The religious set-up of the present day is somewhat like the Sports Club where the members swear by their colours, always cheer their side and regularly pay their subscriptions and bar bills. But that is all. Many, if not most of the people, practise, their particular faiths through a haunting fear of the Unknown, through a lingering fear of eternal condemnation based on the accep-

## Discovery of Stars

It is understood that a new star travelling at a speed of 190 miles a second was discovered at Massachusetts and reported to the American Astronomical Society at Amherst. Another star the speed of which is said to be 122 miles per second has also been discovered.

tance that they are essentially ridden with sin, and through a great expectation that their small merits will be rewarded a thousand fold in the hereafter. In life we find that blind faith is more common than sound, clear judgment and conviction.

So, with the fear of religion and the fear of condemnation by society removed to a great degree, the individual at a vital moment of decision is guided by practical considerations, his conscience and his common sense. As the Kynsey Report and the study of any advanced city culture bears out, today the individual gets a free hand under the modern social structure, provided he does not threaten the existence of that society or give rise to widespread, open, hysterical indignation.

—Madras Sunday Times

## New Snake In Red Eden

The *Manchester Guardian* says: "A lesser known snake has recently been breeding fast in the Communist garden. Among the venomous throng of Trotskyites, gradualists, cosmopolitans and deviationists of varied hue an exotic reptile, the formalist, is increasingly in evidence. This is, apparently, a dangerous species whose malice consists in poisonous propagation of music, literature, sculpture or painting which has insufficient bearing on the condition of the toiling masses. One such serpent has been rearing its head in Berlin. It is none other than Gerhart Eisler, the East German propaganda chief, who has just lost his job and one of whose sins was apparently the toleration of 'formalism' in the State Opera. One may perhaps be permitted a split second of sympathy with this latest transgressor who had undoubtedly been doing his best in recent months with a veritable cascade of peace anthems and workers' marches.

"An old dodge favoured by Marx-Leninist in his predicament used to be the insertion of an elucidatory note in theatre programmes explaining the true motives of Verdi, Massenet or Weber. Thus, a deft paragraph or two to the effect that 'Peer Gynt' for example was written to demonstrate the corrupting influence of Kulak society on peasant youth would suffice. Can it be that those days are over or had Herr Eisler really been neglecting his programme footnotes? Looking nearer home, does one not detect symptoms of 'formalism' in Farringdon Road? What is one to think of the Christmas card sent out to the faithful of Britain last week by the 'Daily Worker'? It depicts a rollicking family of five including three children clad in what look suspiciously like white fur romping suits. True, the festive figures are holding aloft small squares inscribed with the word 'Peace' and there is no doubt negative merit in the omission of the Goodwill to all men'. But Papa is wearing a bowler hat and his walking stick has a disquietening bourgeois formalistic look."

## X-Ray Physics

### Sir C. V. Raman on New Possibilities

Sir C. V. Raman delivering a lecture on 28-12-52 on "The nature of X-Rays", under the auspices of the 8th annual session of the Indian Academy of Sciences at Trivandrum.

Traced the progress of X-Ray physics since its discovery by Roentgen in 1895. The discovery of diffraction of X-Rays by crystals by Von Laue in 1912 established the wave nature of X-Rays and opened up a powerful new method of investigation. In 1925, Dr. Compton reported a change of wave-length in X-Rays scattered by electrons which was like a bombshell on the wave-theory of X-Rays. This result, called the "Compton Effect" was explained by considering X-Rays as particles.

The scientist narrated how he tried to explain the Compton Effect on the basis of classical physics, and in doing so was led to the discovery of the Raman Effect in February, 1928, in which light underwent a change of

## GOVERNMENT TENDER

Vavuniya Kachcheri

Sale of rents of the following toddy taverns for the period 1st March to 30th September 1953 will be held at the Circuit Bungalow, Mullaitivu on 20-1-53 commencing from 10-45 a. m. Nos. 2 & 6—Maritime Lattus—Valayanmadam and Alampil, respectively. For particulars see Part I—Section II, Govt. Gazette 2-1-53, copies of which are available for perusal at all Post Offices

(G. 54. 6)

wave-length during scattering by molecules.

He then examined in detail the nature of the diffraction by crystals. Every "Laue" spot on a crystal diffraction photograph was a monochromatic reflection of X-Rays by crystal planes, on which X-rays were incident. This was not, however, experimentally verified. Recently he and Mr. Jayarama, working at Bangalore, succeeded in showing the truly monochromatic nature of the best-drawn reflections. The new method used by them opened up new possibilities in X-Ray physics, including the confirmation of the theory of dynamic X-Ray reflection put forward in 1942 by himself and Mr. P. Nilakantam.

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

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