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## WAY WITH POETS

## SHEAVES FROM BARATHY

Kind-Hearted Poet  
And  
The King Of Beasts

Barathy was ever child-like and pure in his behaviour. Whether he was invited or not he used to go to the houses of his friends and relations. He shed joy and peace wherever he went.

Once Barathy went to Trivandram to attend to a marriage of the daughter of his close relative, who was then holding a high position in the state. Unfortunately the proud relative developed a false sense of superiority complex of his office and position. He did not even wish that others should know that he was a kinsman of Barathy. He became indifferent to and even scorned the presence of Barathy in the marriage pandal.

Barathy understood the inner feelings that were

By

(G. K. SUNDRA SASTRY  
B. A. B. F.)

raging in the heart of his host. He did not wish to hurt his feelings also. So he went straight to the lady of the house. She was of a different mould. She was happy to see Barathy. She asked the bride and the bridegroom to prostrate before Barathy who in all sincerity blessed them. She further said, "Oh! Barathy thousands of people came for the wedding, but your presence and blessings have added the greatest fasture and joy for the day. I have noted that my husband has not given you the right type of reception which you richly deserve. Nevertheless you have come and blessed the couples."

Barathy in all amle said, "Mother, I know that you feel much when I do not

come here. Now you are happy and I also feel equally happy. It is all His will." Thus with sincere and courteous words the poet sage blessed the couples again and again and took leave of the lady.

In the evening Barathy and a huge party went to the state zoo. Even now Trivandram, the beautiful capital city of Travancore State—has one of the best zoos in the East. The birds and the animals are kept almost in their natural 'Homes' and surroundings.

Barathy in no time, became the friend of the care-taker of the zoo. The care-taker in all joy took Barathy from cage to cage and explained the peculiar traits of all birds and animals. The poet began to pat the birds and the beasts and addressed them as his friends and relations. All the time Mrs. Chellammal Barathy was praying that the beasts and the wild birds should not harm Barathy.

Finally Barathy reached the cage of the lion. Then the care-taker said, "Sir, you should not touch or pat the lion. A simple kick or a gentle strike of his tail will do you much harm. So resist from touching the lion". To this Barathy laughed and said, "Brother, do not be afraid, I am a brother to this lion. You will see that it treats me well". The care-taker then called the lion near and asked the poet to touch its tail. Barathy then addressed the lion, "Oh! King of beasts, know that I—the king of poets—am here. How I wish that I get your strength, courage and agility. I like you for you are natural in your behaviour. Alas! man is pretentious, unnatural and insincere in his behaviour.

insincere in his behaviour.

## Power of Truth

By

V. E. Willis-Maladeniya

To know the TRUTH is to be in harmony with the Infinite and Omnipotent power. To know the truth is, therefore, to connect yourself with a power which is irresistible and which will sweep away every kind of discord, doubt or error, because the "Truth is mighty and will prevail."

To think correctly, accurately, we must know the "TRUTH". The truth then is the underlying principal in every business or social relation. It is a condition precedent to every right action.

To know the truth, to be sure, to be confident, affords a satisfaction besides which no other is at all comparable; it is the only solid ground in a world of doubt, conflict and danger.

Every action which is not in harmony with Truth, whether through ignorance or design, will result in discord, and eventual loss in proportion to its extent and character.

The humblest intellect can readily foretell the result of any action when he knows that it is based on truth, but the mightiest intellect, the most profound and penetrating mind loses its way hopelessly and can form no conception of the results which may ensue when his hopes are based on a premise which he knows to be false.

God's eternal truths decide man's destiny. Frequent serious thoughts on these truths furnish sound reasons for right living.

You are ever grateful to your benefactors. [Note: Androcles and the lion] So oh! King of beasts, now to welcome me—your brother and let the people become happy."

Wonderful! It seemed that the lion understood the language of the poet.

(Continued on page 5)

## HEALTH HABITS

BALANCED DIET FOR  
BETTER LIVINGOver-Eating As Source Of  
All Evils

The importance of diet has been stressed from the most ancient times by many teachers of mankind. Charaka, an early Ayurvedic physician, taught that overeating was the cause of wars—through a concatenation of causes from Satya Yuga, the Golden Age, down to the chaos of Kali Yuga, the present Dark Age. He wrote:—

In Satya Yuga, when righteousness and happiness reigned and no one ate more than he needed, gradually some began to eat a little too much, began to heed the inclination of the sense of taste; from that came heaviness of body; followed tiredness; from that laziness; then hoarding to save trouble and exertion; arose possessiveness, greed, deceit, falsehood; in their turn came lust, anger, fear excitement, grief, apprehension; followed then the misleading and exploiting of weaker people which ended in violence and wars.

This Tract will not deal with the sick; it will indicate what a well-balanced diet is, which, if adopted, should go far toward restoring health and maintaining it. The food problem of those who are ill, in some way abnormal, or who live where pure, natural food is not available, is largely covered by the following advice of W. Q. Judge:—

There are many who fix their faith on particular kinds of food and who endeavour to convert others to that particular kind of faith. They, like all others who fix their faith upon externalities, are "false pietists of bewildered soul." The question never is of kinds of food, but of fitness for each particular case; for when all is said and done, each body extracts from any kind of food only that which conforms to the nature of the possessor of the body, and that nature is subject to change from within. The main thing to be observed is to keep the body efficient as an instrument for the soul who inhabits it, by whatever means and food may be found necessary for that purpose. Here, like and dislikes are

set aside and only the purpose of the soul is considered.

The above quotation should give the food faddists also something to think over. We shall avoid fads and extremes, holding to practical common sense, humane principles and moderation, and thus endeavour to be useful to housewives in both East and West. After all, human bodies vary little in time or space, therefore the properly balanced, natural diet for normal human beings under most circumstances does not change or "date," and can be used internationally as a basis to be modified as necessity may dictate. Hence we may profitably heed the advice of ancient and spiritual teachers as well as that of some modern dietitians. We shall use familiar terms most easily understood by the average person.

**WHY A BALANCED DIET?** Because the matter of bodies is being constantly replaced by other matter, largely obtained from what we eat, it is possible to cure and prevent much disease through a proper diet, as well as to maintain better health. The body is made up of many organs and substances, all of these must be nourished daily. A well-balanced diet supplies much of the material needed for this purpose. Sunlight, air, water, exercise, rest, sleep, pure and tranquil thoughts, good feelings, etc., also contribute to human well-being, but here we shall consider only the role of food.

Take for example the blood: science teaches that the average life of a blood cell is 6 weeks. If you have no infection and are not constipated, you could start today with a well balanced, blood-building diet and 2 months from now should have an entirely new blood stream.

Inflammation is the reaction of living tissue to injury. If you habitually eat too much of one kind of food, thus forcing some part of your digestive system to overwork, the overstrained tissues become

(Continued on page 5)





தமிழ்நாட்டில்.

சமச்சிவாயவே ஞானமுக்கவியும்  
சமச்சிவாயவே நானறிவிச்சையும்  
சமச்சிவாயவே நானறிந்தேத்துமே  
சமச்சிவாயவே என்னைநாட்டுமே

தமிழ்நாட்டில்.

## Hindu Organ

FRIDAY, JANUARY 22, 1954

Treasure These Thoughts

A man must not only have faith, but intelligent faith too. To make a man take up everything and believe it would be make him a lunatic.

### 'LANGUAGE OF THE AREA'

THAT the foundations of a friendly settlement of all outstanding questions affecting Indo-Lanka relations have been laid, and that firmly, is really a matter for jubilation. And the Premiers of both countries deserve the highest praise for having been able to smooth out a situation that has been threatening to get worsened by irresponsible utterances and rash conclusions. Even in the matter of the introduction of special electorates to enfranchise Indians who are registered as citizens of this Island, the New Delhi talks have gone well, whatever party leaders, with their own axes to grind, may have to say about it. Special electorates in the circumstances in which they are provided need not necessarily come under the category of cankerous communalism. But it is surprisingly strange and certainly inexplicable that a significant form of sectionalism has been subtly introduced into the text of the draft proposals made at New Delhi by an unwarranted and irrelevant reference to the 'language of the area'. The Indian Premier who may not be aware of the fact that in Sri Lanka the two national languages, Sinhalese and Tamil, are the official languages, therefore, may not have given serious thought to the implication of the reference to the 'language of the area'. For Sir John Kotelawala, who had occasion to clarify the meaning of the word 'Swabasha' to which he had made reference at a reception meeting and which reference was said to have been misinterpreted

ed in the press, to have overlooked the sinister significance of the peculiar phrase 'the language of the area' there cannot be any explanation. If it is contended that it was an official band that had been responsible for the irresponsible wording of the agreement and that this ominous phrase had been coined without due thought and consideration and regardless of its full implications, then no sooner Sir Kanthiah Vaithianathan had gallantly pointed out the effect of the misleading phraseology to his Premier than should Sir John Kotelawala have cleared the misunderstanding and corrected the error.

By resolution of the State Council and by subsequent executive acts of the Parliament, Sinhalese and Tamil have been made the State Languages of Sri Lanka. What the Tamil speaking people of this Island ought to do now is to call upon Sir John Kotelawala to take immediate action to remove the misunderstanding caused by the inclusion of the phrase 'language of the area' in paragraph five of the New Delhi draft agreement. Should the Premier fail to respond to the full-throated demand of the Tamil speaking people of this Island then would arise the need for the Parliament and the Cabinet to make an unequivocal statement on the national policy on the issue of State Languages. It is to be hoped that Sir John Kotelawala, the man of action he is would immediately take action to remove the serious misunderstanding that has been caused by the irrelevant and sinister reference to the 'language of the area' in the Indo-Lanka agreement that was triumphantly reached at New Delhi.

### Why We Go Bald

An institute for the study of hair has been organized in the U. S. A. There researchers hope to learn the answers to puzzling hair problems, including the supreme one: what starts a person losing the 120,000 hairs that grace the average scalp. The scientific study of hair has made little progress. We know that our hair is composed of a tough protein, keratin, which is also the main component of nails and the horny structures of animals. We also know that the average hair grows about one centimetre every 17 days, out of a depression in the skin known as a follicle. It is alive only at the root where it is supplied by a nerve and a blood vessel. Singeing the hair or washing it with eggs has no effect on its growth.

(EIS; Medical Features)

# INDO - LANKA AGREEMENT REACHED

But 'Language' Reference Betrays Swabasha Reservations

## SIR KANTHIAH VAITHIANATHAN SENSES THE SITUATION

AN eight-point proposal on the Indian Citizenship issue was reached at New Delhi. But the wording of the pact and the pointed reference to the 'language of the area' suggest that the Swabasha policy of the Government of Sri Lanka is something mysterious. Sir Kanthiah Vaithianathan's statement is quite clear.

### The Pact

(1) Both Governments are determined to suppress illicit immigration traffic between the two countries, and will take all possible steps in close co-operation with each other towards that end. Periodical meetings between high police authorities on either side of the Palk Strait may be held and information relating to illicit movements exchanged.

### Register

(2) The Government of Ceylon proposes to undertake the preparation of a register of all adult residents who are not already on the electoral register, and will maintain such a register up-to-date. When this registration is completed, any person not so registered will, if his mother tongue is an Indian language, be presumed to be an illicit immigrant from India or immigrant from India and be liable to deportation and the Indian High Commissioner will extend all facilities for the implementation of such deportation.

(3) The Government of Ceylon may proceed with the Immigrants and Emigrants (Amendment) Bill, which throws on the accused the onus of proof that he is not an illicit immigrant; but before any person is prosecuted in accordance with this provision, the Government of Ceylon will give an opportunity to the Indian High Commissioner to satisfy himself that a prima facie case exists for such prosecution, the final decision being that of the Government of Ceylon.

(4) The registration of citizens under the Indian and Pakistani Citizenship Act will be expedited, and every endeavour will be made to complete the disposal of pending applications within two years.

### Language

(5) All persons registered under this Act may be placed by the Government of Ceylon on a separate electoral register, particularly in view of the fact that the bulk of the citizens do not speak the language of the area in which they reside. This arrangement will last for a period of only ten years. The Government of

Ceylon agrees that in certain constituencies where the number of registered citizen voters is not likely to exceed 250, they shall be put on the national register.

(6) Citizens whose names are placed on a separate electoral register will be entitled to elect a certain number of members to the House of Representatives the number being determined after consultation with the Prime Minister of India. The Government of Ceylon expects to complete their action in this respect before the present Parliament is dissolved in 1957.

(7) In regard to those persons who are not so registered,

it would be open to them to register themselves as Indian citizens if they so choose at the office of the Indian High Commissioner, in accordance with the provisions of Article 8 of the Constitution of India. It is noted that Ceylon proposes to offer special inducements to encourage such registration, and that these inducements will be announced from time to time. The Government of India will offer administrative and similar facilities to all persons of Indian origin to register themselves as Indian citizens under the Constitution of India if they so choose, and will also

(Continued on page 5)

### 'EDUCATION' EXPRESSION

## AIDS TO ACHIEVE ACADEMIC FREEDOM

### System Of Instruction Must Meet Cultural Needs

(In this column expert expressions of opinion by eminent men on 'education' are collected and presented with a view to creating a proper understanding of the educational problem in the East. References to 'education' in the recent speeches of Sri Nehru and Dr. B. V. Keskar open this column this week.

"Academic freedom implied the right to freedom of thought and must extend not merely to analysis, criticism and assessment of phenomena of physical world, but also to institutions, beliefs, ideas and experiences—even if ideas and experiences appeared to be dangerous. But academic freedom like political freedom had its limitations. Limitations to political freedom were imposed by dangers which threatened the very existence of freedom and by internal disruption in which destroyed the very conditions in which freedom could flourish. Limitations to academic freedom were also imposed by the need of guarding against external and imposed dangers. The former might come from pressure of the executive governments and organised parties and from student or teacher groups influenced or controlled by extraneous agencies, work-

ing in open or secret. The internal danger flowed from failure of the teachers and students to maintain a regard for law, decent behaviour and high moral standard within which alone academic freedom could function. More sinister was the danger arising from failure to maintain the academic atmosphere free from coercion—wherever it might proceed from.

If academic freedom was to be maintained, the authorities and teachers had to maintain the highest standard of learning. They should exercise a high regard for merit in every selection and appointment eschewing partisanship, canvassing and electioneering intrigues. They must shoulder the responsibility for the discipline of those who failed to discharge the academic trust reposed in them, whether they were teachers or students.

(Continued on page 5)



# CORRECT CONCEPTION OF CULTURE

## SELF-CONTROL AS THE CENTRAL IDEA

The deterioration that Communism works in moral values and in the respect for truth is the factor that has made the veteran statesman Shri C. Rajagopalachari, Premier of Madras dislike totalitarianism. So says this illustrious disciple of Mahatma Gandhi in an article on 'My conception of Future' in the "Divine Life" reproduced here.

**C**ULTURE is not just art or literature or dancing or music or painting as they prevail among people. It is the pattern of behaviour generally accepted by a people. Culture is very far from freedom. No man of culture feels free. He imposes on himself all sorts of restraints. So, then the culture of a people is the pattern of restraints which that people have, as a whole, after trial and error through generations, settled down to accept, in the interests of social order and happiness. There is joy and pride in the acceptance of such restraints and no resentment or pain. In that sense there is freedom in culture as an essential part.

It is this which distinguishes culture from state regulation. State regulation began as a protest against the anarchy created by indiscriminate individual freedom and the greed and competition that resulted from it. The practice of State regulation has resulted in the discovery of several evils in the remedy itself, worse than the disease. In the cycle of human progress, the slogan of 'freedom' has therefore been raised as a counter to excessive state regulation. The one comes from America and the other from Moscow. But neither the slogan of 'freedom' nor the slogan of 'State-regulation' can solve the difficulties of humanity. The right slogan is 'self-control' and that is the message of Indian philosophy and the culture that can be claimed by India as its own.

### The Root Idea

Every culture is based on and bound up with a definite idea. The culture of Greece was based up with the sense of beauty. The culture of Rome was developed round the sense of order and law. The culture of India is built round the central idea of

self-control. The way of life, the pattern of behaviour, accepted as correct and esteemed by the people of India as worthy, by the common folk as well as by the enlightened, is the way of self control as laid down in the Upanishads and the Bhagawat Gita and emphasised, with the whole force of a political revolution behind it by Mahatma Gandhi.

Therefore, before we discuss culture in the Indian background, it is necessary to dwell on the essentials of it. The first two verses of *Isa Vasya Upanishad* put it down in simple and brief language.

'God pervades everything in this world.'

Dedicate everything to Him while doing the things you do and enjoying the things you possess. Do not entertain covetous desires.'

Life necessarily involves activity and work. Work necessarily involves some evil or other, particularly attachment to the fruits of activity. If one must work, as one must live, there is no other way to escape the contamination of evil, except by dedication of all activities to the all-pervading Supreme Spirit.

'Whatever you do, do it as an act of dedication to God, be it small or be it big, whether it is a trivial business, or a thing of great and general importance.' This is how Brother Lawrence is said to have lived. Even when cooking or scrubbing the floor or cleaning the vessels, he did his work in company with his God. He worked and he laughed with God by his side.

'There is a soul in the body that functions in the material world. He who denies the soul and identifies it with the body and thus kills his own soul, will find the world all dark

and without any light to guide his steps.'

Why? Because such minds are led by desires and will wander into evil and grief. The soul can conquer the wandering mind and the senses. It can control the senses and prevent their attachment to sensuous pleasures which leads man to ruin. All that one thinks to be other than oneself, moving or unmoving, near or far, should be seen and realised to be part of oneself. The sense of separation from those around you should be overcome.

What I have explained is a rendering of the six verses of the *Isa Vasya Upanishad* and it is also the teaching of the Gita. The Upanishad proceeds to explain that, by the result of the life and discipline taught therein, one will attain equanimity and reach knowledge and power of enjoying all that comes to one to the best advantage. 'You will thereby,' says the Upanishad, 'properly enjoy the things of enjoyment for years and years, that is, in the right way and not leading to pain and grief.'

### Indian Culture

All Indian culture is bound up with this doctrine of self-control, based on a recognition of the existence and the functioning of a soul pervading the material universe.

Civilisation in modern times has developed into and identified itself with man's control over his environment, man's control over nature. In the pursuit of this objective, civilisation has forgotten the prime requisites for happiness, viz., control over oneself. We have learnt very greatly how to control ourselves. Control over nature and nature's environment has extended beyond all expectations and has, in recent years, spread out to a dangerous field, viz., to the obtaining of psychological power over the minds of men and women. Humanity is reduced to the condition of material nature and the rulers of the world have developed a technique to control the minds of men and women as they have succeeded in controlling material nature. The attempt to control the minds of men and women as if they were raw materials like coal and iron, took shape in Hitlerism and totalitarian Communism.

If civilization means

(Continued on page 6)

### ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction  
No. 500 T.

In the matter of the Last Will of the late Murugapper Karapatipillai of Puloly East Deceased

Nithiyaluxmi Santhirasegaram of Puloly East Point Pedro

Vs. Petitioner

1. Kanapatipillai Sivasubramaniam
2. Alvappillai Nadarajasingam
3. wife Vijeyaluxmi
4. Alvappillai Velupillai
5. and wife Kanthimathy
6. Wallippillai widow of Kanapatipillai
7. Velupillai Santhirasegaram all of Puloly East Respondents

This matter coming on for disposal before A. W. Nadaraja, Esquire, District Judge, Point Pedro on the 9th day of October 1953 in the presence of Mr. M. Esurapatham Proctor on the part of the Petitioner and the Last Will dated the 14th day of May 1951 and attested by C. Pathmanathan Notary Public and the petition and affidavit of the petitioner dated the 9th day of October 1953 and 3rd day of October 1953 and the affidavit of the Notary who attested the Last Will and of the witnesses attesting thereto dated the 22nd day of July 1953 having been read.

It is ordered that the Last Will be declared proved, that the petitioner be declared entitled to obtain Probate thereof as Executrix appointed thereunder and that Probate thereof be accordingly issued to the Petitioner, unless the Respondents or any other persons appear before this Court on or before the 29th day of October 1953 and shew sufficient cause to the satisfaction of the Court to the contrary.

This 9th day of October 1953

Sgd. A. W. Nadaraja  
District Judge

Drawn by  
Sgd. M. Esurapatham  
Proctor for Petitioner  
Time to shew cause  
extended to 21-1-54  
Intld. A. W. N.  
D. J.

(O 159, 15 & 22)

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 1570

In the matter of the Last Will of the late S. A. Rajaratnam of Alvai North

Petitioner

1. Christy Jaberatnam Thuraiyappah and wife, 2. Elizabeth Selvaratnam of Alvai North now of Lema; 3. Albert Daniel Rajaratnam Rajaratnam of Alvai North; 4. Mary Laura Nestamary daughter

### ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction  
No. 504

In the matter of the Intestate Estate of Kanapathy Muttan of Valveddy Deceased

Muttan Vairavan of Valveddy Vs. Petitioner

1. Muttan Velan of Polikandy
2. Ponnai Kanapathy of Valveddy
3. and wife Ponny of do Respondents

This matter coming on for disposal before V. M. Cumaraswamy Esquire Additional District Judge, Pt. Pedro, on the 31st day of December 1953 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and the petition and affidavit of the petitioner having been read

It is ordered that the Petitioner as son of the deceased Kanapathy Muttan of Valveddy be declared entitled to have letters of Administration issued to him accordingly, unless the Respondents shall appear before this Court on or before the 25th day of February 1954 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 31st day of December 1953.

Sgd. A. W. Nadaraja  
District Judge  
(O 156, 15 & 22)

ter of Rajaratnam; Minor 5 Grace Ratnamary daughter of Rajaratnam; Minor 6 Pearl Rajamany daughter of Rajaratnam all of Alvai North Respondents.

In the matter of the Estate of the late Samuel Alvapillai Rajaratnam of Alvai North deceased, of Alvai North.

This matter coming on for disposal before Spencer Rajaratnam Esq., District Judge, Jaffna on the 6th day of October 1953 in the presence of Mr. M. Esurapatham, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 14 February 1953, having been read.

It is ordered that the said 3rd respondent, be appointed guardian ad litem over the minors the 5th and 6th respondents and that the said Petitioner be declared entitled to have Letters of administration to the estate of the said intestate as his widow and the same issued to her accordingly unless the respondents or others interested shall on or before the 9th day of November 1953 shew sufficient cause to the satisfaction of this court to the contrary.

This 6th day of October 1953

Sgd. Spencer Rajaratnam  
District Judge.

Time to shew cause extended to 22-1-54.

Intld. S. R.  
D. J.  
(O. 160 15 & 22)



## LONG-TERM FORM OF HEALTH INSURANCE

### Place Of Co-operative Hospitals In Progressive Economy

IN his contribution to the 'Moolai Co-operative Hospital Society Souvenir' Mr. A. Sembacutti Aratchy, Assistant Registrar of Co-operative Societies, has traced the growth of the Institution and has rightly inferred that the progress of the nation depends on the efficiency and adequacy of public health programs.

That Moolai which has earned continental fame as having provided the first Co-operative Hospital in the East, has contributed to the welfare of Sri Lanka as a whole need not be re-iterated. The *Souvenir* produced in the same full hearted enterprise as that in evidence in the Co-operative Establishment at Moolai gives a precise account of Co-operative Hospital undertakings with particular reference to Moolai.

AN efficient and adequate public health programme and a curative service are essential ingredients in a progressive economy. It must be admitted that in spite of recent advances in the field of Western Medicine in the way of inventions of new drugs and better methods of treatment of the more complicated human maladies, lack of adequate medical facilities is a crying need in the less favoured and under-developed countries. With all the attempts made by the State in Ceylon in this direction there is still the complaint that the small man and the middle class salary earner are crowded out of state institutions and are compelled to go to the private practitioner or nursing home at costs far beyond their means. It is not uncommon to hear of overcrowded hospitals and maternity homes. Government hospitals with a few hundred beds each are called upon to cater to thrice the number of in-door patients and the resultant overworking of the limited staff is bound to tell on the efficiency of the Service. Hence the medical services become both inadequate and inefficient. The better favoured, however, can afford and do get efficient services at private nursing homes and "paying wards" while one serious illness or the inevitable maternity case of the salary earner often means a crippling debt for years to follow.

#### Community Need

Thus arose the need for an institution which would give efficient medical facilities at rates within the means of the

middle class man. The Co-operative Hospital Scheme found fertile ground among the community hard pressed by overcrowded hospitals and heavy medical bills.

The Co-operative Hospitals Scheme may be described as a long term and simpler form of health insurance. As is usual in any other Co-operative society, the area of operation is limited as is the liability of individual members. The value of a share is usually Rs. 100 payable in instalments within a period of ten years. The usual admission fee is Rs. 5 and on admission a member is expected to buy at least one share and pay one instalment before he enjoys the privileges of full membership. The objects of the Society may be defined as follows:

1. To provide hospital facilities to its members.
2. To dispense prescriptions.
3. To do such other things as are incidental and conducive to the attainment of the above objects.

#### The Different Types

With these objects in view, societies organised may take the form of either of two types. In the more simple type of society only a qualified Apothecary or Medical officer is employed by the society. This officer is expected to visit the various villages or central points where he examines medically the members at appointed times and dates. This examination is free to the members and their families and any malady

thus diagnosed is promptly attended to with free medical advice and out-door dispensary facilities, at nominal rates. Thus the membership is assured of medical attention at the very initial stages of disease on the payment of a nominal fee. This constant visit of the Medical Officer and the regular 'Check up' has the added advantage of making the members health conscious, and thus prevent heavy medical bills. This form of society however has not proved so very popular as the other type where the society provides both in-door and out-door medical treatment. Here the Society runs a fully equipped Hospital complete with X-Ray and Operation Theatre and full medical and nursing staffs like in any other private or State institution for the convenience of members. Thus Hospital and Maternity Home facilities with additional expert attention whenever required is available to the members at cost plus a nominal percentage for overhead expenses. This scheme of Co-operative Hospitals has been found to be very popular by experience.

Pioneered by a few—the actual number of original members was 31—Co-operators from Moolai and surrounding villages who were driven by dire necessity—the first Co-operative Hospital in the East was organised on 4th August, 1935. Within a short time, in their own humble way the first Co-operative Dispensary was opened at Tholpuram (village adjacent to Moolai). At this time the members received free medical advice and paid only the cost plus 10% on the drugs and medicines supplied. The member were entitled to 3 free visits from the Medical Officer and any subsequent visits had to be paid for at Rs. 2 per visit. This dispensary and the services rendered by it proved popular as it was a long felt need and the membership increased in the 2nd year to 148 with a share capital of Rs. 1875. Within the short period of two years the Society had proved its value and for the year ending April, 1937, the Society had dispensed 5300 prescriptions and their doctor had paid 290 visits to member patients in their homes. This success in their small venture not only encouraged the membership for further development but also created a public opinion and sympathy resulting in dona-

(Continued on page 6)

#### ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 1677

In the matter of the intestate estate of the late Kanthar Mailvaganam of Uduvil, Jaffna Deceased

Soundramah widow of Kanthar Mailvaganam of Uduvil, Jaffna Petitioner.

Vs.

1 Mailvaganam Sivagamasundari; 2 Mailvaganam Pushpam; 3 Mailvaganam Sanmuganathan; 4 Mailvaganam Nesamalar; 5 Mailvaganam Paransothimalar; 6 Mailvaganam Sivasothimalar; 7 Mailvaganam Roginythevy; 8 Mailvaganam Paramanathan; 9 Mailvaganam Jeganathan; 10 Mailvaganam Pathmavathy.

The 3rd to 10th respondents are minors appearing by their guardian ad-litem the 2nd respondent abovenamed

Respondents.

This matter of the petition of the petitioner praying that the 2nd respondent be appointed guardian ad-litem over the 3rd to 10th respondents, that she be declared entitled to administer the estate of the deceased intestate and that letters of administration be issued to her, coming on for disposal before Spencer Rajaratnam Esq., District Judge, Jaffna on the 16th day of November 1953 in the presence of Mr. Prince R. Rajendra, Proctor for the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the 2nd respondent be and she is hereby appointed guardian ad-litem over the 3rd to 10th respondents, that the petitioner declared entitled to administer the estate of the deceased intestate and letters

#### NOTICE

This is to inform that Share Certificate relating to Shares Nos 948 to 952 in favour of Mr Sivapragasam Rajadurai of Anaicottai presently of Kilinochchy has been lost.

A duplicate certificate will be issued unless objection is lodged within one month from date hereof by a person duly entitled to do so.

V. VENASITAMBY  
Secretary,

The Jaffna Co-operative  
Stores Ltd.

150, Hospital Street, Jaffna  
7th January 1954.

(M. 205. 15, 22, 29)

#### Jaffna Hindu Ladies' College Raffle

The draw in the above Raffle will take place on 23-5-54 at the College premises.

A. Arulambalam,  
Hony Secretary,  
J.H.L.C. Committee.

(M. 192).

of administration issued to her accordingly, unless the respondents or any others shall show sufficient cause to the contrary on or before the 27th day of January 1954 at 10 a.m. It is further ordered that the 2nd respondent do produce the minors the 3rd to 10th respondents in court on the said date.

This 16th day of November 1953.

Sgd. Spencer Rajaratnam,  
District Judge.

Drawn by  
Sgd. Prince R. Rajendra,  
Proctor for Petitioner.  
(O 157, 15 & 22)

## THE HINDU ORGAN & INTHUSATHANAM

The revised rates of subscription with effect from 1-4-1953 will be as follows:—

	(Post) Rs. cts.	(Delivery) Rs. cts.
English	9 00	6 00
Tamil	9 00	6 00
English & Tamil	13 00	10 00

#### Outside Ceylon.

	Rs. cts.
English	10 00
Tamil	10 00
English & Tamil	15 00

Manager.



## 'EDUCATION' EXPRESSION

(Continued from page 2)

And those who were concerned with the Universities had the affirmative obligation to be loyal to the Constitution. If the universities failed to uphold those obligations, they would have to be reorganised. They did not exist in vacuum. They were creatures of public will as represented by the legislatures; they were supported by public funds and they received benefits from the public. And the public had to see that those primary obligations were duly discharged, that the highest regard for law was enforced and that the national spirit was inculcated and maintained at a high level.

### Cultural Demands

The system of education in any country must meet the social and cultural needs of that nation and must be in consonance with its historical background. It should also be such that it will make those who receive it competent to help in the development of the country in all directions. The question of re-organisation of education will have to be tackled keeping these points in view," said Dr. B. V. Keskar.

One glaring defect of the present set-up which has to be removed is that education does not possess any national character or individuality. Probably no effort has been made to evolve one. The present curricula are a hotch-potch of items taken from various countries and sources, mainly from the West and more especially from England and America. A student who receives his education in a British institution or university unconsciously learns the British way of life and British social and cultural approach to questions, the same thing can be said of anyone taking his education in a French university inasmuch as he imbibes French culture and tradition. The same can be said to a greater or lesser extent of other important countries of the world.

The most remarkable thing about our present system of education is that anyone taking his education in an Indian university or educational institutions certainly does not imbibe Indian culture or tradition, nor does he fully absorb either British or American culture. A student educated in India can best be called a kind of 'Anglo-Indian', who though not completely unacquainted with the country in which he is living, is more versed in the life and culture of Great Britain and America. His knowledge of his own country is distant and woefully inadequate. Any foreign student passing a number of years here is hardly likely to go back having absorbed something of India's magnificent traditions, unless he makes a special effort for it.

Some of the basic defects of the present system can be traced to the medium that we use for educational pur-

## Sheaves from Barathy

(Continued from page 1)

It roared and roared for ten long minutes! Then Barathy in all ecstasy felt its ears, combed its mane, gave gentle pats over all its body and exchanged greeting of joy and welcome. The whole party including the proud officer stood in awe, love and admiration.

Then Barathy and party left the zoo. They came to the gate. To their surprise they saw Sree K. G. Sesha Iyer—the then leading scholar-advocate of the state [Later on he became the judge of the State High Court]. He accosted Barathy thus, "Brother, Barathy, how is it that you did not inform me of your arrival? It pained me to hear that you walked the whole distance from the residence to the zoo. I place my phaeton at your disposal. It is yours as long as you are in this city". So saying he took Barathy into his phaeton.

The close kinsman-officer then only understood the greatness and glory of Barathy. Thereafter he took immense joy to call himself as the close relative of Barathy.

poses. For the last 150 years, we have been utilising English as the medium for our higher education. When it was first introduced, it might have served the purpose of bringing us into contact with the outside world, but it has, on the other hand, crippled the growth of Indian languages and, therefore, of Indian thought and culture. A foreign medium can never help in contributing anything constructive to our culture. It will always tend to colour all our thoughts and our approach with a foreign background. It is obvious that in studying through the English medium we will have to devote a very large part of our time to English literature which is a flower of British life, culture and society.

This cultural subservience to a foreign country is most damaging to the growth of our own personality and the development of our thoughts. It is not possible for even a genius to rise to his full height in a foreign language, however well he might know it.

The present advocacy of English as a medium by eminent men in the country can only be considered as another proof of the cultural enslavement that has taken place. In fact, Indians are the only people in the world who are using a foreign language as their national medium. There cannot be a greater disgrace or sign of cultural inferiority.

## Balanced Diet For Better Living

(Continued from page 1)

inflamed, slowly, insidiously, undermining health. The reverse is also true: fail to nourish an organ and it will work on to exhaustion, deformity and disease.

**DIGESTIVE HYGIENE:** To benefit from a well-balanced diet you must see to it that your digestive and eliminative hygiene is as it should be. What the most perfect diet could do for you may be entirely prevented by constipation. Food waste should not remain in the body over 24 hours. For internal cleanliness a thorough bowel movement at least once a day is essential. The best, natural and harmless way of having this is to eat some uncooked foods each day. These are easy to prepare, delicious and necessary to a balanced diet. Fresh fruits such as melons, peaches, pears, figs, apricots, grapes, etc. are aids to elimination.

(Theosophical Free Tract No. 26)

## Indo-Lanka Agreement Reached

(Continued from page 2)

give publicity to the availability of such facilities

(8) Both Prime Ministers are desirous of continuing the present practice of close consultation between the two Governments in matters affecting their mutual interests.

(Sgd.) Sir John Kotalawala, Prime Minister of Ceylon

(Sgd.) Jawaharlal Nehru, Prime Minister of India.

### Sir Kanthiah's Statement

#### Languages

In his statement Sir Kanthiah congratulates the Premier on "having achieved a certain common measure of agreement with our great neighbour on a difficult problem." He adds: "It is important, however, that I should comment immediately on the languages issue in Ceylon which has unfortunately been pinpointed in the document signed today as the matter is likely to cause some concern to the

## FOR SALE

FOR SALE as going concern with current Govt. contract fully equipped Saw Mills in Northern Province, Engine, boiler, three benches etc.

Apply: Ranawake, 15 Vidyalaya Place, Colombo. (M. 211, 15, 22, 29)

Tamil-speaking citizens of Ceylon.

"I have pointed out to our Prime Minister that I do not personally like the way in which the language issue of Ceylon has had to be brought into this document particularly the reference to the phrase 'language of the area' which has no legal or policy significance in the island.

"All I can say at this stage to the Tamil-speaking citizens of Ceylon is that this document brings up forcibly the necessity for very early discussion and an unequivocal settlement of policy by the Government with regard to the use of the two official languages of Ceylon.

"Pending that statement of policy this document may be viewed as a record of concessions received for the benefit of Ceylon from the Government of India in a problem affecting them, which have no bearing on the rights of Ceylon citizens."

### Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 24-1-54 TO 30-1-54

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

Except for the last two days this week will be quite favourable. You will find much improvements in your financial position. But all is not well on the domestic side. Spend the last two days of the week with care.

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

You will have to work very hard if you want to succeed in your undertakings. Some improvements in your financial affairs are promised. You will be able to clear some of your debts. Social success and fame also indicated.

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

Your mind will be unsettled throughout this week. You will be upset over minor things. Some improvements are promised in the domestic field. Financial gains also promised week end.

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

All is not well on the domestic side. But there will be nothing to worry regarding your profession. Financial gains promised. But expenditure too will be on the rise. Clashes with relatives shown week end.

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

Some misunderstanding with the married partner shown this week. There will be no mental peace. Financial gains promised week end. You will stand to gain much from strangers than from relatives.

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

A good week for new undertakings. Improvements in your financial position also promised. But take care of your health for some time. Clashes with relatives likely.

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

This is an unsettled week. Be careful in all your undertakings. Troubles through secret enemies also shown. Avoid arguments in office.

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

A good week for profession. Triumph over competitors also shown. But there will be no mental peace. Health also must be given care for some time.

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

Troubles in the office likely this week. You will be quick to pick up quarrels. Domestic upsets also shown. Do not commit yourself in anything week-end.

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

New ventures will bring in good results. Domestic harmony also promised. Friends will help you much and you will be able to triumph over your enemies.

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

The first two days are likely to upset you a bit. There will be no mental peace. Improvements promised later and week end will prove satisfactory. But domestic upsets likely.

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

The first two days are favourable for business deals. Tuesday, Wednesday and Thursday morning must be spent with care. Rest of the week will be comparatively good.



## Long - Term Form Of Health Insurance

(Continued from page 4)

tions up to Rs. 20,000. Thus in October 1940, the Hospital was opened and admission of in-door patients commenced. In 1941, the Hospital had treated 32 in door patients while 3700 prescriptions were dispensed. The profits and donations increased to Rs. 30,000 and the Hospital has been recognised by the State and received an annual grant of Rs. 7500 which was later increased to Rs. 15000, and a further sum of Rs. 100,000, towards the building fund. It is today a fully equipped Hospital with an average of 27900 prescriptions and 3700 in-door patients per year. It has accommodation for 100 beds and employs 4 Doctors 2 Physicians, 1 Surgeon, 1 Lady Medical Officer, —7 Apothecaries, 1 Lab Assistant 25 Nurses and a trained and adequate staff of Attendants.

As is usual in any pioneer venture, the original members, I am sure, had to face numerous difficulties and criticisms in the beginning. To nurse this scheme from such small beginnings up to what it is today would have required a great degree of patience integrity and selfless service, and I am sure all co-operators will join me in congratulating the pioneers for the success.

Forgoing is but one example—and the pioneer at that of the application of the Co-operative method in providing medical facilities. The Co-operators in other parts of Ceylon soon followed suit and now the scheme has proved to be popular and today there are Co-operative hospitals adequately accommodated both for in-door and outdoor treatment at Tallipalai, Matara, Bandara wala and Sandalankawa, and hospitals without resident accommodation at Kalutara and Kurunegala. More are under organisation.

In concluding it is worthwhile mentioning, that as in other Co-operative venture profits in this type of society are distributed on the basis of patronage and does is not spent well of the Movement that even ill health can be made to pay dividends if only the patients will co-operate?

## CORRECT CONCEPTION OF CULTURE

(Continued from page 3)

happiness, this must not be permitted. If men and women are reduced to something like coal and iron, where are the moral values, the weights and measures by which we judge progress and civilisation? Moral values cannot be allowed to become the playthings of psychological technique. The culture of a people is essentially the prevailing pattern of joyous restraint accepted by the people.

### Totalitarian View Of Truth

Now, Hitler claimed, when he was in power, as the Communists claim to day, that truth is not an inviolate temple. Their activities past and present, are based on the convictions, that truth is just what we agree to be true and nothing more permanent than that. This can not be accepted. When you stand for freedom of culture, I presume you claim that no direction should be given to culture in disregard of the respect that is due to truth, that is, in disregard of moral values.

Now, there are some who argue that truth continually grows, that it is not static, that it is ever a matter for further research and therefore there is no sense in talking about the absolute essentiality of regard for truth or for moral values. I agree that truth is not entirely disclosed to man but there is such a thing as an essential, unalterable desire to seek the truth, and unqualified respect for what we for the time being believe to be the truth. The opposite approach is that we do not know the ultimate Truth and, therefore, what the ruling party has decided to be good for the people is the truth.

What I most dislike in totalitarian Communism is the deterioration it works in moral values and the respect for truth. When regulations lose the life-giving governance of moral values and when indoctrination is deemed lawful and proper, in order that some objective may be reached then there is loss of freedom, which all of us deplore. And this is what happens when Communism is allowed to rule. This is what we have in mind when we say that

freedom is lost in Communist ruled countries.

God is dethroned in those countries as the first necessary step to dethrone Truth so that nothing may stand in the way of whatever the ruling party decides on such data as are accepted by them as good for the people. In fact 'the people' is a phrase that has, with the Communists, replaced moral values. Of all the slogans, that I dislike, I dislike most this misleading slogan of 'the people.' It is sought to replace every moral value, everything sacred. Even justice in judicial matters is considered by the Communists as justice, only when an indoctrinated crowd shouts it. The party that has got hold of power makes the people what they are, if not in one generation, in two or three. And this was sought to be done secretly before, but it is openly done now. In fact, it is acclaimed to be lawful education. The difference between culture as we understand it and culture as developed in Communist countries consists in this—that we respect truth and have regard for moral values which are deemed inviolable.

It may be that everything is relative and we have to be content with truth as we know or believe it to be. But it is something to love what we regard as truth. It is disgusting altogether to shape life, not caring for moral values. You know that a child does not remain a child all the time. It will be in course of time quite different from what it is now. But you love it with all your heart. You do not stint the child in your love or in your attention because he will grow into a big man later on. Truth grows, but we must love it at all stages and not regard it as an illusion. I consider that this is the meaning of the slogan of 'freedom.'

### The Right Slogan

But for my own part, I would love it that, instead of making 'Freedom' the banner of our struggle against world colonialism and totalitarianism, we set up self-control, that is, the restraint of our activities based on moral values, and self-culture as our banner standard. Not

freedom which may deteriorate into licence and anarchy, not State regulation which may deteriorate into tyranny, but 'self-control' and 'self-culture' are the right slogans. As against the culture of unrestrained liberty which is the slogan on one side and the culture of all-round State regulation which is the slogan on the other side, India stands for self-control, which is neither freedom nor regulation from outside. This is what Gandhiji stood for, what the Bhagawat Gita preached and what was solemnly voiced forth in the ancient Upanishads. This alone will save the world from anarchy as well as from the slavery of totalitarianism. To cultivate self-control, faith in the Divine, is an indispensable, pre-requisite condition of mind; without it, we may talk of self-control, but it will not be possible. It is only when based on faith in the Divine that self-control will be a joy and a fulfilment and a progressive evolution, instead of being a painful imposition.

The culture of India is based upon and bound up with self control. It is the characteristic fundamental of Indian thought. It is this alone that can establish true freedom which is different from free play of individual ambitions. It is self-restraint, control from within, that makes art truly artistic, hearty, beautiful and order orderly and enjoyable.

### ORDER NISI

IN THE DISTRICT COURT OF  
COLOMBO

No. 15673. Testamentary  
D. C. Colombo.

No. 1686. Testamentary  
D. C. Jaffna.

In the matter of the intestate estate of Pakkieswary daughter of Vallipuram Sundram of Chavakachcheri Jaffna late of Mental Hospital Angoda.....Deceased.

Ponnammah widow of Murgesu Kathiravelu of Neeravady Vannarponnai East Jaffna.

Petitioner.

Vs.

Vallipuram Candiah of Chavakachcheri Jaffna.

Respondent.

This matter coming on for disposal before C. X. Martyn Esquire Addl. District Judge of Colombo on the 16th day of September 1953 in the presence of Mr. K. Nadarajah Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner abovenamed dated the 8th day of September 1953 having been read; It is ordered that the petitioner abovenamed be and she is hereby declared entitled as grand mother of the deceased abovenamed to have Letters of administration to the estate of the deceased abovenamed issued to her accordingly; unless the Respondent or any other person or persons interested shall on or before the 10th day of December 1953 shew sufficient cause to the satisfaction of this Court to the contrary.

Sgd C. X. Martyn.  
Addl District Judge

This 19th day of September 1953.

Time to shew cause extended to 19th February 1954.

Sgd. Spencer Rajaratnam.  
District Judge Jaffna.

18th December 1953.  
(O. 158. 22 & 29)

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

### BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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S. KANAGASABAI,  
Shroff.

வான்முதில் வழிது பெய்த மலிவானது சரக்க மன்னன்  
கோன்முறை பாசு செய்து குறைவிலா துயிர்கள் வாழ்க  
நான்சுறை யறங்க கோன்க நற்றவம் வேன்வி மல்க  
மேனமைகோன் சைவ சீதி வினவகுச வலக மெய்வாம்.

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