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HINDU ORGAN

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Consult

SRIPATHY (JR.)

C/o Hindu Organ

Estd. Sept. 11, 1889.]

PUBLISHED EVERY FRIDAY

[PHONE No. 56]

PRICE 10 CENTS

VOL. LXV.

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JAFFNA, FRIDAY FEBRUARY 5, 1954

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NO. 43

THE TENTACLES OF THE TOBACCO OCTOPUS

How They Reach The Youth

HOW young boys and girls are led astray and lured into the pernicious 'smoking' habit is depicted and deprecated in the article which is reproduced here from the "Harijan."

IT appears that tobacco companies have stopped at nothing to popularise their products, especially cigarette. Now, we see these days new type of development in their advertising campaigns. This type of development comprise mixed group pictures of Indian youths portrayed in a series of cigarette advertisements appearing in our big influential English dailies. There have been in vogue the figures of Western girls in such advertisements, to glorify the baneful product in the interest of the advertiser and not of the consumer. But the pity is that the time has come to such a pass for Indian girls as not to be spared from being dragged into the advertisements; our boys and girls in general who resist the temptation may now be induced to accept the shackles of a drug and compelled to contribute to the coffers of the tobacco companies for the rest of their lives, because few smokers have the will-power to quit their habits no matter how harmful they know it to be to their health and happiness, how much unnecessary expense they incur on this account and what a bad example they set. In other words, our women and young people in their hundreds of thousands are to be looked upon as 'untapped markets' for the greater profit for free enterprise!

Of the illustrations in these advertisements that have come to our notice one is a dining-hall in a hotel where a girl sitting face to face with a young man at a dining-table, is watching with all attention the young companion smoking with no qualms whatsoever, and thus exalting the Western style.

Another is a drawing-room in a home where a girl standing by two young boys sitting together, is in an appreciative mood, while watching one of them smoking and offering cigarettes to another 'to make friends' and thus making inroad on the serenity of the home.

Who knows the idea of this development is not aimed at whipping up an appetite or interest for smoking in the minds of the fair sex? The picture of a lady in the presence of a smoker as depicted in the advertisements is most unnatural and exotic and thus inartistic too, as it is derogatory to the dignity of the Indian womanhood which instead stands as a check to the waywardness of a man, be he a husband, brother, son or friend. Unfortunately, modern advertising is on the side of the money-maker. If the money-maker is running a socially harmful business, advertising is bad, and the more skillful he is, the worse it is.

It is too bad that the pictures of Western girls in smoking style are having plain sailing in the advertisements. At the same time, they are often seen in increasing numbers in action—smoking hither and thither—seemingly in "monarch of all" spirit, disregarding Indian manners and customs, especially feminine grace and modesty so peculiar to India's womanhood. The enlightened women of the West are consequently called upon to make a bold stand against this sort of pernicious advertising, disparaging the fair sex, if they are to escape the charge that during their stay in India they have found no lesson to learn from the women of India.

The Path Of Peace Lies

In Co-operation And Not In Disruption

IN the course of a speech on the Republic Day of India the veteran Congress Leader Sri C. Rajagopalachariar, Premier of Madras warned the people against Communism. Extracts from his speech are reproduced below.

Then I must warn against another danger. The Government is doing its utmost, and with as much alacrity as is possible, to introduce measures for improving the lot of the common man. We should all be warned against those who think their only business is to agitate and who do not mind causing disorder and disorganisation of essential services to achieve their ends by rousing discontent, by intimidation and coercion. Disorganising essential services is the worst form of anti-democratic violence. Civic life and production must go on undisturbed while we endeavour to make such reforms and changes as are necessary. It is easy to build castles in the air and promise a place therein for everyone, and beguile people, but we cannot allow ourselves to lose our way. It is only orderly Government that can improve the lot of the people and make it better than it is now. Unless the low level of national prosperity is raised, we cannot improve conditions by mere mutual injury. Impatience is fraught with damage to the general interest. And

(Continued on page 5)

but instead leave a heritage to lead them astray for the benefit of the few tobacco interests having no limit to which their avarice will lower human self respect and dignity.

We would be decidedly remiss in our duty if we remain indifferent to such advertisements through which the tentacles of the tobacco octopus would be reaching our young boys and girls.

DRUNKENNESS IS A DANGEROUS DISEASE

NOT MERELY A VICE

"DRUNKENNESS" according to the 1877 edition of the Encyclopaedia Britannica "may be either an act or a habit, the latter consisting of frequent repetitions of the former. As an act it may be an accident due to the incautious use of one or other of the intoxicating agents; as a habit, it is one of the most degrading forms of vice which can result from the enfeeblement of the moral principle by persistent self-indulgence."

Today, much more is known about drunkenness and drunkards than was known then, and in the light of the report recently published by the Regional Office for Europe of WHO statements such as this are seen to be largely meaningless or false. Increased knowledge has brought with it a far-reaching change of attitude to the whole problem—every page of the report reflects the idea that prolonged excessive drinking with harmful effects is not a vice but a disease.

The distinction is important for vice will suggest punishment, policemen and prisons, whereas disease calls for far more powerful and effective means—doctors and hospitals, medicines and psychotherapy, social work and a re-organisation of the alcoholic's life, prevention and scientific research.

Drink is a frequent topic of conversation and, in certain circles at least can rank with politics, football and even the weather "Just keep on the move and the drink won't affect you. I can take any amount of whisky at a dance, and feel none the worse." You can't take it I drank just as much as you, and not a trace of a hangover. Don't tell me the soda makes all the difference. It's the amount of alcohol that counts." "The one for the road is responsible for most accidents. The last drop that breaks the camel's back."

Opinion of Specialists

But what do the specialists say?

The man who claims comparative immunity from the

effects of alcohol because of bodily movement is mistaken, and if he gets less drunk than his friends who stay in the bar the answer is that he drinks less because he has not got the time. Dancing with a glass in your hand is not done. "Moreover," the report adds, "the dancers are under more vivid and constant stimulation of different kinds than those who sprawl in an easy-chair complaining about taxes"

Experiments have conclusively shown that the rate at which alcohol is broken down in the body is not increased by even strenuous muscular exercise. This distinguishes alcohol from foodstuffs, for which the rate of change is considerably increased by muscular movement. The explanation is presumably that only very small amounts of alcohol are eliminated from the body directly, in the breath for example, and that the oxidation or "burning" of alcohol within the body depends in the first stages exclusively on the liver and not on the muscles.

Body weight, plays an important part in drunkenness. Alcohol is absorbed rapidly from the intestine and spreads to all parts of the body, two thirds of which by weight consist of water. The alcohol dissolves in the water, and it follows that a glass of brandy drunk by a big man will result in a weaker alcohol solution than if drunk by a small man; the big man will be able to "take it" better.

Water in the drink also counts, for the more the alcohol is diluted, the less it will intoxicate. Whatever six small whiskeys and water may do to you, six small ones neat will do more—or rather you will be able to do less.

That beer, which has properties beyond that of other usual drinks, should be the least drunk-making way of taking alcohol points to the well-known fact that food reduces the effect of alcohol. What happens is that food in the stomach slows up the rate at which the alcohol is absorbed into the blood.

(Continued on page 6)

WELDING HUMANITY INTO SINGLE FAMILY

THE U. N. SHOULD WORK FOR THIS IDEAL

Civilization is a collective enterprise to rise above more humanity to a freer and fuller life of the Spirit. The United Nations is the most ambitious enterprise in this direction so far known to history. It aims at welding humanity into a single family and making our globe truly One World. It is at once a fulfilment of the aspiration of the ages and a challenge of the future. It is both a trial and an opportunity. The ideals and principles which man has professed through the ages have to stand this trial and meet the challenge of Truth and Reality.

Two world wars within living memory and the discovery of the awful mysteries of Nature have convinced man of the inadequacy of his resources to face the problems which thicken round him. The success of the U. N. would be a guarantee of peace and prosperity. Its failure would mean a relapse of humanity into mutual iso-

By

BATUKNATH BHATTACHARYA

lation and the terrors of the jungle law. So much hangs by its success and failure and yet its recent proceedings have brought to light the tensions and disruptive trends in international relations which may at any time precipitate mankind and civilization alike into an abyss.

These tensions arise out of the basic ideas about the relations of States and nations, the status of individuals, the pattern of society, the direction of industries and food production and the organization of culture. The positive achievement of the United Nations so far has been, with some exceptions, the substitution of conference for coercion as a means of resolving disputes between States and armed intervention by an International Force, when occasion demands, as in the Korean affair. The expert technical, material, and financial aids which it has provided to under-developed countries very largely out of the super-abundant resources of the U. S. are a record of service inconceivable in any previous epoch of history.

Positive Function

These positive manifestations of the collective goodwill and pacifism of the race are no doubt impressive. Placed beside the blue-prints of its enormous undertakings and the work of the auxiliary bodies—the specialized agencies and systems—of trust which have stemmed from the main organization, they point to the vast undone in

this venture of ensuring peace, justice, and progress throughout the world. The positive function assumed by the U. N. is the reordering of the entire economy of the human family and placing it on such enduring bases as would avert future disasters. The fear of war and the roots of malice, hatred, and cruelty are to be eliminated and the inner being of humanity is to be renovated by inculcating a new morality of hope and happiness.

The Universal Declaration of Human Rights proclaimed by the General Assembly in 1948 rests upon and presupposes certain fundamental ideas as to the relations of men and nations—their duties and mutual dealings—which may be said to have won the largest measure of assent. Here is the text, in rubric, so to say, of the Charter of Freedom and Concord. The diversity of men's thoughts and interests and the character of the age in which we live, however, necessarily lead to differences in its interpretation and its application in practice. Our age has been called one of synthetic intolerance and on the basic issues systems of thought sharply opposed have been reared by intellectuals of different schools and are propagated through writings and speeches and the mechanical appliances of broadcasting. The solemn text, therefore, reads differently in the commentary of events.

How To Eliminate Dissensions

The dissensions which divide people today turn broadly on population, race, creed, culture, and economic interests. Each of these factors gives rise to a sharp cleavage of opinions and conflict of activities which seem to baffle mediation. The rate of geometrical progression at which population is shooting up—80,000 hungry mouths added every day (and three crores a year)—is ever calculated to unsettle world economy. The weight of numbers presses most on the industrially undeveloped and agriculturally backward regions. The possibility of relief through emigration is barred by the laws of exclusion from the rich but sparsely-peopled areas which might accommodate the overflow. But there is little chance at present of Acharya Vinoba Bhave's Land gift Movement spreading to the inadequately utilized parts of our otherwise plundered planet. Planned parenthood is the remedy generally prescribed, but the interests of individual nations are rarely brought into harmony with the destiny of mankind. In a world where the index of education is so low as at present, a general

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1696
In the matter of the intestate estate of the late Muttukumaru Cathiravetpillai of Vannarponnai East, Jaffna. Deceased.

Dr. Vaidyanathan Tampu Pasupati of Vannarponnai, Jaffna. Petitioner.
Vs.

1. Kamalambikai wife of V.T. Pasupati
2. Murugesu Rajaratnam Karalasingham and wife
3. Ratsammah all of Vannarponnai, Jaffna
4. Mylvahanam Sri Khanta and wife
5. Maheswary both of Vannarponnai presently of No. 50, Nelson Place, Wellawatte. Respondents

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the intestate estate of the abovenamed deceased coming on for disposal before Spencer Rajaretnam, Esquire, District Judge, Jaffna on the 7th day of December 1953 in the presence of Mr. V. Venasitamby, Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read.

It is ordered that Letters of Administration to the intestate estate of the abovenamed deceased be issued to the Petitioner unless the Respondents or any other person shall on or before the 12th day of February 1954 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 7th day of December 1953

Sgd S. RAJARETNAM
District Judge.

Drawn by
Sgd. V. Venasitamby
Proctor for Petitioner.
(O 165. 29. 5)

appreciation of the optimum limit or the ceiling figure which a given state of technique may support without a lowering of the standard of living is only a distant hope. The future of the family and marriage as mankind's cherished institutions is uncertain where all loyalties yield to the paramount loyalty to the State.

Racism is the stiff hurdle that lies across the path of the movement of equality that it is the glory of the United Nations to have initiated. While Equality of Races is the official creed it counts as an anaemic and intellectualist doctrine with those who, with a natural love for their own standard of living and in their anxiety to maintain their own pattern of culture enact laws of apartheid and segregation. A cohesive feeling and a sense of oneness bred by propinquity and numerous points of contact is natural. It may be outgrown only from a vision of human destiny.

(Prabuddha Bharata)

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 178
In the matter of the intestate estate of the late Kumarasamy Iyer Suppiah Kurukkal of Nallur Jaffna. Deceased.

Kamadchiammah widow of K Suppiah Kurukkal of Nallur Jaffna. Petitioner.
Vs.

- Minor 1. Suppiah Kurukkal Balasubramania Iyer
- do 2. Manonmanyammah daughter of Suppiah Kurukkal
3. Sabaretnakurukkal Kumaraswamy Kurukkal all of Nallur Jaffna. Respondents

This matter coming on for disposal before S Rajaretnam Esquire District Judge Jaffna on the 8th day of January 1954 in the presence of Mr S. Kanagaretnam Proctor on the part of the petitioner and the affidavit of the petitioner filed of record having been read.

It is ordered that the abovenamed 3rd respondent be appointed guardian ad litem over the minors the 1st and 2nd respondents for the purpose of this case and that the petitioner as the widow of the deceased be declared entitled to have letters of administration over the estate of the deceased and the same issued to her accordingly unless the respondents or others interested shall on or before the 12th day of February 1954 at 10 a.m. appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the abovenamed petitioner do produce the minors the

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1703
In the matter of the intestate estate of the late Kathirgamar Kanapathipillai of Kayts Deceased.

Sellamuttu widow of K. Kanapathipillai of Kayts
Vs Petitioner.

Kathirgamar Nagamany of Kayts Respondent.

This matter coming on for disposal before S. Rajaretnam Esquire, District Judge, Jaffna on the 23rd day of December 1953 in the presence of Mr. M. Kathiravelu Proctor on the part of the petitioner and the affidavit of the petitioner dated 6th December 1953 having been read:

It is ordered that the abovenamed petitioner as the widow of the deceased is declared entitled to have letters of administration over the estate of the deceased and the same issued to her accordingly unless the respondents or others interested shall on or before the 8th day of February 1954 appear before this court and show sufficient cause to the satisfaction of court to the contrary.

This 23rd day of December 1953.

Sgd. T. MUTTUSAMIPILLAI,
District Judge.
(O. 163, 29 & 5)

1st and 2nd respondents in court on the said date.

This 8th day of January 1954

Sgd. A. E. R. Corea
District Judge.

Drawn by
Sgd. S. Kanagaretnam
Proctor for Petitioner
(O. 161 29 & 5)

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.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 5% respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels & speciality. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

SANGAM LITERATURE REFERENCE

To Indian Aborigines

THE term aboriginal is usually applied to the tribal population of India not in a derogatory sense but as an indication of their being the earliest among the present inhabitants of this country. According to the latest census their number exceeds nineteen millions. Not all of them are in the same stage of culture or speak the same language or are racially homogeneous. They differ in these respects in a very marked manner. Speaking very broadly, they may be divided into three groups according to their distribution, namely, the tribes living in the Northern and North-Eastern zone in the mountain valleys and Eastern Frontiers of India. There is a second group which occupies the Central belt of the older hills and plateaus along the dividing line between the Peninsular India and the Indo-Gangetic Plains. In addition, there are tribes scattered over the extreme corners of South-Western India, in the hills and the converging lines of the Ghats. These groups are distinguished from one another in language, culture and physical characters although within each group there are affinities in these respects to a large measure. The existence of cultural and regional divisions of these tribes, however, is not accidental, but is due to the nature, source and chronological differences in their migrations into this country.

The Different Type

If we take the last of the three groups mentioned above, namely, the tribes of the Peninsular India below latitude 16°, their concentration is found chiefly in the southern-most parts of the Western Ghats stretching from Wynad to Cape Comorin. From the fact that they occupy these marginal areas and also from records in the oldest Tamil literature of the Sangam period they appear to be the most ancient inhabitants now living in India having been pushed by the intrusion of more advanced people into their present habitats, where safety and shelter were found against increasing pressure.

Beginning from the North-East, the Chenchus occupy the arc of the Nallakallais Hills across the Kerala and into the Hyderabad State. Along the Western Ghats from the Koraga of South Kanara, the Yaras living in the lower slopes of the Coorg Hills, the Irulas, Paniyans and Kurumbas of the Wynad, and stretching almost to Cape Comorin along the ranges of Cochin and Travancore and sheltered in the isolation of the forests are found the most primitive of Indian aborigines such as

the Kadars, Kanikkars, Malapantarams, with many of their original traits still preserved.

Excepting the Todas, Badagas and Kotas of the Nilgiri Hills, who form a separate and closely knit economic unit, the basis of life of these aborigines centres round hunting and good gathering as they have not yet developed a settled community life, but wander from one place to another in quest of food. With the simple implements in their possession, namely, a digging stick and a bill-hook, they collect edible roots, tubers, honey and fruits of the chase such as birds and small animals which constitute their chief means of subsistence. Fire was made by friction or by a drill and until lately their wearing apparel consisted only of an apron made of leaves or a grass skirt.

Social Structure

Their social structure is based on a dual organization with authority vested in the headmen who settle disputes and perform the rituals of hunt. Matriliney was the line of descent and the Marumakkathayam law determined inheritance. Among some, like the Kadars, there is the custom of filing the teeth and tattooing on the body as beauty aids. What was originally their language or languages is not known. They speak now corrupt forms of the Dravidian language such as Malayali, Tamil, Telugu or Kanarese according to the nature of the territory they occupy and the people with whom they came into contact.

Physically they are of short to medium stature, of deep chocolate brown skin colour, and with broad flat nose and thick lips. The head-shape is long and the body well-developed. In the interior of the hills, especially among the Kadars, Irulas and the Puliyans, there is present distinctly frizzly or spirally curved hair similar to what is seen among the Melanesian tribes but not of the pepper corn type found among the Andamanese tribes. It is interesting to note that in some characters of the blood, such as the Sickle Cell trait, they closely resemble the Melanesian and East African Negro tribes. At the present time they are greatly intermixed and it is only in the extreme interior that the more archaic types are to be found.

The second of the major groups of the aboriginal tribes occupy the mountain belt between the Nerbada and the Godavari—the Central barrier that divides the North from the Peninsular India and has provided a shelter for these

ORDER NISI

IN THE DISTRICT COURT OF
CHAVAKACHCHERI

No. 38

In the matter of the intestate estate of the late Valliar R. Sangarapillai of Kankar-santhurai Deceased.

- 1 Murugesu Kandasamy of Kiliinchochy
- 2 Tirumanchanam widow of Vetharanian Sidamparapillai of Periapalai

Vs. Petitioners.

Valliar Krishnapillai of No. 9, Hill Street, Trincomalee Respondent.

This matter of the petition of the petitioners praying that they be declared entitled to administer the estate of the abovenamed deceased and that letters of administration issued to them accordingly, coming on for disposal before A. W. Nadarajah Esqr., District Judge, Chavakachcheri on the 22nd day of December 1953 in the presence of Mr. C. R. Tambiah Proctor for the petitioners and the affidavit and petition of the petitioners having been read:

It is ordered that the petitioners abovenamed be and they are hereby declared entitled to have letters of administration to the estate of the abovenamed deceased and letters issued to them accordingly, unless the respondent or any others shall show sufficient cause to the contrary on or before the 2nd day of February 1954.

This 12th day of January, 1954.

Sgd. A. W. NADARAJAH
District Judge.

Drawn by
Sgd. C. R. Tambiah
Proctor for Petrs.
(O 162 29 & 5)

primitive tribes from the most ancient times. References of encounter with these people occur in numerous passages in ancient Sanskrit literature, where their chief physical traits are graphically described. These tribes form the largest assemblage of India's aboriginal population numbering several millions, of which the Santals alone exceed two and a half millions.

The other important tribes belonging to this group, beginning from the Eastern Ghats and Orissa Hills, are the Khond, the Bhumj and the Bhuiya. In the plateaus of Chota Nagpur live the Mundas, the Oraons, the Hos and the Birhors. Further west along the Vindhya ranges live the Kols and the Bhils, the latter extending as far North-West as the Aravalli Hills. The Gonds, who next to the Santals, form the largest group, occupy what is known as the Gondwana and extend southwards into Hyderabad and the adjoining States of Kankar and Bastar.

'Austic' Languages

On both sides of the Satpura range and around the

KASHMIR — THE HOME OF HINDUS AND MUSLIMS

Varying Manners And Customs

THE manners and customs of the people of Kashmir are as old as their history. But they vary with the altitude.

The dress worn by the Kashmiris is common to both men and women. The gown or *pheran* is worn by both Muslims and Hindus. When worn by Hindus it reaches down to the ankles and has long narrow sleeves turned up at the ends. On the other hand, Muslim gowns are only of knee-length and the sleeves are loose and wide open. These *pherans* are worn throughout the year with the addition of a woollen one in the winter.

Men wear turbans on their heads. During Muslim rule, the Hindus became accustomed to the Moghul type of turban tied with 20 yards of cloth. But this type of turban is not much in vogue today. Even the Muslims are slowly discarding the turban in preference to the skull cap which is generally worn by farmers.

The most popular type of footwear are *khadowos* or wooden sandals. The Hindus usually do not wear leather shoes and go

(By L. KAUL)

barefooted into the kitchen. In some homes it is customary to feed birds before the family sits down to a meal. But this practice is not followed by the Muslims.

Muslim women wear embroidered *pherans*, while Hindu women have an inch wide ribbon round the neck and skirt. A girdle of *pashmina* wool tied round the waist and a scarf which covers the neck and head, distinguish the women's apparel. Shoes made of grass are usually worn by them.

As in their dress so also in their customs, there is much in common between Hindus and Muslims. Presents in cash or *galimat* are accepted by both communities. They also use the *Mehandī* dye on the occasion of a marriage known as *Manzrat*. But while in a Hindu wedding, gold ornaments are usually worn, the most important being known as *dighoor*, among Muslims the use of silver ornaments is permis-

sible. Then again, a Hindu child is christened on the fourth day of his birth at a function known as *sunder*. But a Muslim child is christened on the seventh day.

The language of the people is *Kashur*. It is believed to be a product of the Mongolian language and was later influenced by Sanskrit and Persian. The influence of both these languages is obvious from the number of borrowed words used in ordinary parlance.

The Hindus are worshippers of Shiva. Among the Muslims there are two sects, Shias and Sunnis. The Shia community, which came into existence in 1436, constitutes nine per cent of the total Muslim population.

Kashmir's abundant forest wealth provides ample raw materials for the construction of houses, which are mainly built of wood, stone and bricks. The roofs are made from the bark of birch trees with a layer of earth on top. They are given a slant to prevent them from collapsing during heavy snow-falls. The ceiling and roof are overlaid with rafters. Between these rafters, small pieces of wood are inserted. Sometimes the ceiling is artistically adorned with carved, rectangular, octagonal or hexagonal designs which form, what is popularly known, as *Khutumband* ceiling. Generally, the houses are three-storeyed. In the villages, people live mostly in mud huts but with the improvement in their economic position they too have started building houses with stone and brick. The houses have ordinary shutters and lattice-work windows which are useful both during the winter and the summer.

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.

The Path Of Peace Lies

(Continued from page 1)

interest means damage to every particular interest. There are two ways of acquiring wisdom; one by bitter experience after long-drawn agony; the other by accepting wise counsel and reflection and right understanding. It is my earnest prayer and hope that political education for successful democracy may be got by our recently emancipated people without going through the hard school of actual experience of misdirection and chaos into which some are inclined to lead them. The path of progress lies in peace and co-operation and honest hard work. "Our greatness, our wealth, our greatest asset is in the cleanliness of heart that each one of us maintains by individual effort and watchful care," he added. "Each narrow or evil thought disables us

FORT BRAND DOUBLE GROOVED ROOFING TILES

For buildings where the very highest quality of roofing is required, use double interlocking Fort Brand roofings. These tiles have withstood every test for strength, reliability and weather worthiness. Ask the numerous users for their opinion. Single grooved Trust Brand roofing tiles are also available. Best is the cheapest in the long run.

William Mather & Sons
Estd. 1888.
SOLE AGENTS, JAFFNA.
(M. 225. 5-26)

substantially and makes it more difficult to recover the lost ground. Let us not get apart from one another, but unite and co-operate more and yet more. May God guide us all and make us vigilant for the general prosperity and happiness of our people."

Jaffna Hindu College O. B. A.

(Colombo Branch)

The Hony. Secretary of the above association Mr. R. Seethapathy Iyer informs that a General Meeting of the Jaffna Hindu College Old Boys' Association (Colombo Branch) will be held at 10 a.m. on Sunday the 7th February, 1954, at the Colombo Hindu College, Bambalapitiya. Mr. V. M. Asaipillai, the President, will preside.

After the reading of the notice convening the meeting and reading of the minutes it is proposed to consider correspondence re appointment of representative to Jaffna Hindu College Board, formation of a central union, and ways and means of assisting the Carnival to be run in aid of the Jaffna Hindu Ladies College.

NOTICE

The public is hereby informed that the power of attorney given by me, the undersigned, dated 17th January 1953 to Swaminathar Pillaiyanar Appukandu of Puloly East in connection with the property comprised Registered No. 455, Early registration No. A 189/291 & 189/294 is revoked and that he is not permitted to transact any business in connection with the property.

KANAPATHIAR RAMALINGAM
BALASUNDRAM,
57, Kampong Bahru Road,
Singapore 2.
(O 167 5)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1534

In the matter of the intestate estate of the late Nallathamby Samuel Sithamparappillai of Temple Road Lane, Chundicuti.

Deceased.

Saraswathy widow of Nallathamby Samuel Sithamparappillai of Temple Road Lane, Chundicuti.

Petitioner.

Vs.

1. Pushparajah Mahendran Sithamparappillai, 2. Arunasalam Thirunavukkarasu and, 3. wife Pushparani Manohara all of Temple Road Lane, Chundicuti, 4. Pushpthevi Manoranjitham Sithamparappillai of do, 5. Thambiah Sabaratnam and, 6. wife Pushpamirtham Manorathy of K. K. S. Road, Kokkuvil, Minor 7 Pusparagam Manosakthy Sithamparappillai, Minor 8. Pushpalayam Manoganam Sithamparappillai, Minor 9. Sarojini Sithamparappillai, Minor 10. Poovendrarajah Sithamparappillai and, Minor 11. Puvendran Sithamparappillai all of Temple Road, Lane, Chundicuti.

Respondents.

This matter coming on for disposal before K. D. de Silva, Esqr, District Judge Jaffna on the 29th day of October 1952 in the presence of Mr. V. K. Subramaniam Proctor for Petitioner and the affidavit and petition of the Petitioner having been read;

It is ordered that the said 1st Respondent be appointed Guardian ad-litem over the minors 7th-11th Respondents for the purpose of representing them in this proceedings and that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as widow of the said deceased, unless the said Respondents or any other person interested in the above estate shall appear before this Court on the 19th day of December

Can Man Control His Life?

By

V. E. Willis, Maladeniya.

There is a school of thought which holds that it is impossible for man to control his life. This school believes that man is a mean creature of circumstance, controlled by his environment, and that if he is fortunate as if fortune comes in accidentally, he may be happy, healthy, and prosperous. Fortunately this is not the case, for man has more control over his life than he usually imagines.

It would be untrue to say that the man is a victim of mere accidental circumstances. His troubles are brought on by himself, through sloth, bad management of life and his lack of self-discipline, bad temper or a difficult personality.

But, such a man need not remain a victim to the twists or kinks in his personality. He can become changed, so that he may attract people.

The first thing that he has to do is to get rid of the idea that the fault is not in himself. He must realize the truth that within himself is the cause of everything that comes into his life, and that if he wants his life to be transformed, he himself must be changed. Life is all right, if we are all right, and if we meet its experience in the right way.

Realizing this, he can become changed, through revising his thoughts, for we are all the product of our own thoughts. To the extent that we change our own thoughts from negative, destructive ones to positive, constructive ones, that are in accord with ETERNAL TRUTH and the underlying laws of life, to that extent do we ourselves become changed; and, through this change in ourselves, do our environment and circumstances change also.

A man, who suffers from a sour, pessimistic, cynical, jealous, criticising spirit or temper, who is always at loggerheads with people, will find his life transformed when he becomes filled with good-will and friendliness, through cultivating thoughts of good-will and friendliness.

1952 and show cause to the contrary.

This 16th day of November 1952.

S. Rajaratnam
District Judge
9-11-53.

Time to show cause extended to 15-2 1954.

Sgd. S. Rajaratnam.
District Judge.
(O. 166 5 & 12)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 7-2-54 TO 13-2-54

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

This is a favourable week again. Except for small troubles in the office you will go ahead with your plans. Improvements in your domestic conditions also promised after Wednesday.

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

A good week for professional undertakings. But all is not well on the domestic side. Be careful in your dealings with your in-laws. Troubles through friends of the opposite sex shown week end.

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

You will find much improvements in your personal affairs this week. Success in new undertakings also promised. Avoid arguments with relatives middle part of week. Week-end will bring in some unexpected good news.

CANCER Purnaprasam 4, Poosa, Ayilya [Kataka Rasi]

There will be no mental peace throughout this week. You will find it difficult to make both ends meet. Work will be heavier and you will be shouldering many responsibilities.

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

The first two days of the week will not be very favourable. Be careful in all your undertakings. The rest of the week is comparatively favourable. But you will have to work hard for your success.

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

The first two days will be favourable for new undertakings. Tuesday and Wednesday must be spent with care. Rest of the week will turn favourable again. Go ahead with your ventures.

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

The first half of the week is favourable for your dealings. You can negotiate any important affairs. Thursday and Friday will upset you much. Week end will turn favourable again.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Except for the last two days this week will be quite favourable. Financial gains and success in new undertakings promised. Spend Friday night and Saturday with care.

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

You will have to work hard for your success this week. Do not be quick to pick up quarrels. Misunderstandings among friends shown. Week end will turn favourable again.

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

The time continued to be favourable. Even the minor hitches you had in certain affairs will be cleared after Thursday. Go ahead with your ventures.

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

You will be successful in your undertaking after initial difficulties. But there will be no mental peace. Troubles through relatives shown. Unexpected success in professional undertakings promised week end.

PISCES Pooradduti 4, Uttiradduti, Revati. [Meena Rasi]

Troubles through secret enemies shown this week. Be careful in all your official dealings. Paternal relatives likely to cause you much anxiety. Avoid quarrels.

SANGAM LITERATURE REFERENCE

(Continued from page 4)

Maikal Hills are found similar tribes like the Korku, the Agaria, the Pardhan and the Biiga. In the hills of the Bastar State live some of the most picturesque of these tribes, namely the Murias, the Hill Marias of the Abujmar hills and the Bison born Marias of the Indravati valley. Unlike the Southern group they retain their original languages although the Bhis, the Kols, the Gonds and the Oraons have adopted dialects belonging to the Aryan and Dravidian families. The basic language of this group, which is still retained to a very large extent, belongs to the Muonda branch of what is known as the Austric family of languages the name given by P. W. Schmidt after his native country Austria to a large group of languages distributed widely over Eastern Asia and Oceania but which has not been traced south of the Godavari river in India. The 'austric' is an agglutinative language with extraordinary development of suffixes and prefixes and absence of masculine and feminine genders except among the Khasis, the objects being distinguished according as they are animate or inanimate.

These tribes, generally speaking, are on a higher plane of development than the southern primitives. Instead of following hunting and food gathering they practise shifting cultivation with the hoe and the axe as implements. Excepting in the centre and in the interior of the hills and plateaus they have undergone the largest amount of acculturation from their Hindu neighbours and have borrowed liberally customs and practices from them.

In the earlier times they wore only bark cloth and among the more primitive ones like the Juangs of the Keonjhar and Pal Lahara, aprons made of leaves constituted all their garments. They now wear mill-made cotton cloths which they buy from their Hindu neighbours. Weaving was unknown among them but basket making and wood carving are developed to a very high degree. They live in settled communities in solidly built huts and communal life is comparatively well organized under the village headmen. Among the more advanced of these tribes like the Santals there is not only a village council, a 'Dhir', but they have what is called the Hunt Council or the Supreme Council of the whole tribe elected on a purely democratic basis for settling inter-village dispute.

In general the tribes are patrilineal and the common form of marriage was by capture. The social life of the tribe centres round what are

called the Bachelor's Dormitories or 'Dhumkarias'. Among the Murias of Bastar, there is an extraordinary development of this institution known as the Ghotul, shared by both boys (Cheliks) and girls (Motiaris) where the young and adolescent are taught strict discipline and have to do a great deal of fagging duties for the village. These dormitories are also the centre of folk dancing and music which occupy an important place in the tribal life. Physically they are of short to medium stature, dark skinned with long head and generally possessing curly but not frizzly hair. Their characteristic feature is, however, the development of the lower forehead associated with sunken nose which is short and very broad. They are morphologically allied to the Australian aborigines among whom these traits are very marked. Physically they are strong, muscular and well built. They generally show a preponderance of the 'agglutigen B' unlike that of the South Indian aborigines among whom the incidence of 'A' is greater.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1435

In the matter of the intestate estate of the late Ambalavanar Kanapathipillai of Karainagar West. Deceased.

Thangamuttu widow of Saravanamuttu Sanmugam of Karainagar North.

Original Petitioner. Ambalavanar Kanapathipillai of do

Present Petitioner. Vs.

Sanmugam Kaodiah of Karainagar North. Respondent.

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 7th day of January 1954 and on previous dates in the presence of Mr. V. K. Rudrasingham Proctor on the part of the present petitioner and the affidavit of the petitioner dated 19-10-53 filed having been read:

It is ordered that the above-named petitioner is declared entitled to have letters of administration over the estate of the said deceased and the same issued to him accordingly unless the respondents or others interested shall on or before the 8th day of February 1954 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 7th day of January 1954

Sgd. T. MUTTUSAMPILLAI District Judge.

(O 164, 29 & 5)

DRUNKENNESS IS A DANGEROUS DISEASE

(Continued from page 1)

stream. As exodation proceeds apace, it follows that the alcohol in the blood does not reach as high a concentration as it would on the rapid, empty-stomach rate of absorption; the steady exodation process can "cope" with alcohol that is not being absorbed too rapidly.

Experiment and measurement have also established the extreme effect that "the one for the road" may have. As the alcohol content of the blood rises, it becomes increasingly difficult to co-ordinate one's movement, but it can be shown that the error of movement does not increase at the same rate as the blood alcohol concentration, but develops by leaps and bounds.

"A small increase in blood alcohol may result in a proportionately larger degree of impairment, two-fold or even more." That the extra drop can bring on sudden and surprising drunkenness is an effect that many drinkers may have noticed.

Psychological View Point

From the psychological point of view, this answer is given:

"In certain countries, wine has been used as a healthy, cheap and pleasantly tasting beverage—until recently less dangerous than milk and water, and the only possible way of conserving fruit juices. But the main reason has, no doubt, even in these countries been the specific anaesthetic action of alcohol upon certain complex functions of the nervous system. In northern countries this has been practically the only reason.

"Alcohol covers up unpleasant feelings like that of fatigue, cold and hunger. But on a somewhat higher level of mental functions, alcohol will have the effect of temporarily solving even emotional conflicts". It does so by more or less paralyzing the inhibitory nervous functions.

"Even in the absence of actual emotional conflict, this lowering of the level of nervous energy is felt as pleasant—most likely because it somehow saves nervous energy" and thereby gives one the experience of complete mastery of any situation, of an overflow of strength and activity. One might describe what happens as a descent from a world of serious responsibilities, heavy tasks and difficult adjustments into another world of irresponsible play and phantasy, where things seem to adjust willingly to our demands. It is impossible to use alcohol (not even as a common beverage)

without noticing this effect, and without feeling on some occasions that the effect is pleasant."

This is a needlessly complicated way of speaking about the man who has a glass of beer with his lunch—for him it is the normal, usual thing to do—but it does apply very clearly, for example, to the sociable drinker in search of relaxation, to the student who bolsters himself up with a couple of glasses before facing his examiners, or to the bereft who drown their sorrows in drink.

Not everybody, however, resorts to alcohol when wanting to escape from the crushing boredom of everyday existence, or when having to cope with a desperate emotional tug-of-war, and one of the difficult questions to which research workers have still to find an answer is what distinguishes the potential future alcoholic from those who practically don't drink; at all or who manage to keep their drinking within reasonable limits.

Apart from theories involving bodily factors, the report deals with the problem of whether there are definite types of people who become alcoholics. Various classifications are mentioned and no definite conclusions reached but there are some very interesting suggestions.

Frequent among alcoholics are people who according to their past history "suffer from feelings of inferiority and insufficiency, with frequent depressive spells. They are poor mixers unable to assert themselves; and therefore tend to withdraw into a loneliness which they feel very keenly. Alcohol has an almost specific effect on their personal difficulties by giving them confidence and helping them to overcome inhibitions—in particular it makes it possible for them to associate with other people without shyness and inferiority feelings."

Others are morose, heavy, pedantic and stubborn, and tend to use alcohol more or less consciously as a means of overcoming unpleasant emotional states, or of solving problems of social adjustment.

In the history of their alcoholism, personal conflicts and difficulties play an important role

"The extreme opposite is the easygoing, friendly and sociable fellow, habitually somewhat above the average in mood and activity. He starts out as a social drinker—and a careless one, because of his blindness for his own weakness of character. He follows the drinking pattern of the gang or the occupational groups passively, unable to notice any danger signals and, as the helpless victim of environmental influence, tends to rapid social decline."

Among the other drinker types discussed are the immature, the aggressive, and the self-aggrandising.

Good supporting evidence for the theory that psychological conflict is at the origin of excessive drinking comes from an experiment with cats, which is described in some detail in the report. The cats were taught to obtain food in a complicated way from a box and then were made "neurotic" by being frightened when they were about to take the food. This hunger-fear conflict caused severe disturbances in the animals and they were quite incapable of coping with the situation, but they managed much better after they were given alcohol. "Ten of the sixteen neurotic animals began to prefer the alcoholic milk and eight of them soon learned to select the cocktail glass in which it was placed before sampling the milk in any other receptacle." When the animals had recovered from their neurosis they returned of their own accord to plain milk.

From the various theories on the causes of alcoholism, with their physical, psychological, cultural, social, economic and occupational aspects, one feature emerges clearly; whatever may have started the drinker drinking, it is drink and the results of more drink that makes him drink more. This is the vicious circle that overpowers the alcoholic and marks him as a diseased person. The effects of drink—hangover, remorse, family difficulties, the row with the boss, physical pain, the jitters, the whips and the jingles—drive him to more drink and it is at this stage that alcoholism can properly be called a disease, though the word "alcoholism" may cover a variety of conditions in which excessive drinking is merely the common factor.

—Madras Sunday Times

வாழ்க்கையில் வழிநடையுள்ள பெரிய மனிதனைக் காக்க மண்ணைக் கோருகின்ற யாருக்கும் சூதாட்டியைத் தவிர்த்தல் வாழ்க்கை நான்மறை யறங்களை நோக்கி நன்றம் வேண்டி மல்குமேன்மைகொள் சைவ சீதி விளங்குக வலக பெய்க்காம்.