

# PROBLEM OF PROHIBITION WORKING FOR PEOPLE'S WELFARE

## Requires Studied Consideration

**W**HETHER prohibition will soon become a live issue in Ceylon politics one cannot tell for certain. It is true that, mainly through the influence of Mr. Dudley Senanayake, the U. N. P. party has decided to abolish racing and drink. The foresight and balanced judgment of the party are none too conspicuous. The value of prohibition as a political stunt is very problematical for it is likely to lose more votes for the party than it can win. Secondly prohibition would mean an annual loss of over Rs. 66 million to the general revenue. That consideration itself may make the Cabinet think twice before embarking on such a venture.

Let us assume that U. N. P. leadership is serious about the implementation of its decision and is fully alive to the dangers that beset the enforcement of prohibition. The history of prohibition in other countries is not decisive for or against it, for prohibition has not been tried sufficiently long anywhere with a moral support of the masses and under great leaders. In the U. S. A. some thirty five years ago, under the inspiring influence of Pussy-Foot Johnson the Volstead Act was passed and America went dry for some time. The whole nation was swept by a wave of enthusiasm for prohibition. Soon the public fervour began to flag and a reaction set in. The taste for drink was so ingrained in the hearts of the nation that many began to look upon prohibition as an invasion of the rights of the individual. The hearts of the administration, the police and even the judges were not in the enforcement of the Act. Boot-legging and rum-running proceeded on a grand scale. After an experiment for a brief

period the Act was repealed to the regret of nobody.

The history of prohibition in India is more encouraging. In 1937 the Congress Government introduced prohibition seriously in the Salem District. Experiment in a select area is seldom effective, because it offers great facilities for smuggling. But in spite of that disadvantage the experiment proved a success, thanks to the initiative of a dynamic personality like Rajaji and his lieutenants. There was a marked reduction in crime and disturbance of the peace, and an increase in workers' efficiency and the happiness of the home. The material and moral gain to the district was striking. In 1942 the Governor took over the administration and prohibition was dropped. In some parts of India prohibition is now in force tentatively and a committee is going into the working of the measure. The Union Deputy Minister of Labour, who is a Muslim in his evidence before the Committee advocated drastic penalties like the deprivation of citizenship rights for repeated offences against prohibition. Of course in his case his zeal outran his discretion.

N. SANGARAPILLAI,  
B. A. (Lond.)

At one time Jaffna was dry. Foreign liquor was scarce and arrack was smuggled from the mainland on a small scale. But there was toddy in abundance. The excise staff soon became wealthy and public enthusiasm soon waned. After sometime the state lifted prohibition.

There is little doubt

that prohibition, if it can be effectively enforced with public co-operation, will prove a great blessing to any country. The argument that men cannot be made sober by legislation, contains a large element of truth, but is only a way of evading the problem. It is the business of the state and the public to exert all their influence to bring down the evil and not allow things to drift. The general improvement in the public welfare which will follow on the enforcement of prohibition by way of increase of funds for the family budget, improvement of health, morality, occupational efficiency and domestic happiness will more than compensate any loss of revenue and the rigours of enforcement.

But be the benefits ever so high, prohibition should not be undertaken lightly and heartedly, without a correct appreciation of its dangers and difficulties, and a definite plan to overcome them. Side by side with its enforcement there must be a moral rearmament of the people and public co-operation must be enlisted. The leaders should not think that their duty is over with the passing of the necessary legislation. Social reform of this kind demands constant vigilance, propaganda and earnestness for a long period on the part of the leaders and the public. Stern enforcement alone cannot achieve the purpose. On the other hand it may defeat the ends of prohibition by giving scope to corruption and the ruin of many addicts. The men thrown out of employment must be absorbed in gainful jobs. The Government will have to increase the penalty as offences increase. The higher the penalty the greater is the temptation to corruption and evasion. That is where the need for moral rearmament and the influence of great personalities come in. In Russia there is said to be less crime and less in-

## PRINCIPAL FUNCTION OF THE POLICE

[The proper functions of the Police in a democratic State are examined in an article which appears in the 'Social Service' Journal published by the Madras Law College. The writer is the Commissioner of Police of Madras Shri S. Parthasarathy, B. A., M. I.—A few extracts are published below.]

It would need little argument to support the position that there can be no modern State without an efficient Police as part of the Civil Services. It may be in Monaco Islands there is no crime and no police. One can no doubt speculate on the possibility of there being a well disciplined State in which every citizen recognises his duties to others and there is no need of any external pressure for making him observe strictly a highly ethical and moral standard in all his actions. But human nature being what it is, this can only be a vision or a dream and it is essential to have regulations and to have an effective force to enforce and ensure compliance of such regulation by all. This makes it clear that the Police are part of the essential foundation on which the continuance and progress of a State rest.

But what then is a Police State and why is it objectionable and how is it different from a Welfare State? Any instrument any invention or any advance in Science can be used to good purpose as well as to achieve bad ends. On the improper use of the Police by Dictators to suppress all opposition the term Police State has come to mean "a totalitarian State controlled by Political Police," an arrangement obviously obnoxious to citizens of a free country. The term 'Police' itself acquired bad associations and it will no

temperance and that may be ascribed to the fact that there the state and the public are more interested in the reform of the addict than in his punishment. Whether prohibition will prove beneficial or not depends on the spirit in which it is worked.

longer avail any to say with the Poet "What is there in a name?" The abuse to which the Police were put to by them to perpetuate political subjection did this most useful branch of civil administration, grave injustice and incalculable harm and gave it a bad odour and evoked the hostility of the public towards it, making it less effective in its usefulness to the public in its primary duties of law enforcement.

The Police are a "force" and must by show of force or by its actual use in the ultimate resort see that all legal orders and rules are observed, and there is certainty in administration, without which orderly civil life and progress would be impossible. A free State like ours has greater need of discipline connotes strict observance of regulations by all, high and low, and is not to be confused with mere obedience to superiors. Discipline implies initiative and responsibility both of which are absent in blind obedience. The need for discipline is very great in a Welfare State and the Police hold up the model of a disciplined body and form the foundation on which the common weal can be secured.

The emphasis and objective are different. In a "Police State" the Police are used only for controlling the subjects and for achieving the strictly police objective of maintenance of superficial order for the benefit of the ruler, while in a Welfare State the Police act in such a way as to further the objective of the highest welfare of all classes. It is a regulation rather than control, the provision of scope for free activity for all rather than imposing of restraints, that are purposes of Police activity in a

(Continued on page 6)





மேச்சிவாயவே குணமுடையவரும்  
மேச்சிவாயவே நானறிவிச்சவரும்  
மேச்சிவாயவே நானறிந்தேத்தமே  
மேச்சிவாயவே நன்னெறிகடருமே  
திருவிதழங்குமே

## Hindu Organ

FRIDAY, MARCH 18, 1955

### Treasure These Thoughts

*By means of education from childhood tempered with discipline in the code of social behaviour the free happy mind is to be formed which alone can usher in a new epoch in human relations.*

### TRAITOROUS ACTIVITIES

THOSE who draw political inspiration from foreign lands need not, because of that fact alone, necessarily become traitors to their own country. But where the inspiration is drawn only to develop a self-destructive mentality—a symptom which can be accounted for only by psychologists, the tendency towards treacherousness grows. It is to this class of politicians that the Communists of this Island belong. Except for the fact that these Red Leaders own Sri Lanka as their place of birth there is nothing to show that they have any love for this country. Their culture, their civilisation, their manners of living all bear the foreign brand. And yet they make a claim to leadership here.

To the unsuspecting worker in the estate plantation, the simple minded labourer in the Harbour, in general, the modest employee, the Communist makes a social approach with a political something up his sleeves and acquires a place in the leadership of this country as a nationalist flaming with undiluted patriotism but all the time paying homage to that ideology which by its inherent nature of inhuman tendencies is inimical to the interests of the people. This is how Communists of an alien persuasion of political philosophy have come to wield power in this Island. But developments have become so dangerous that it would be unpatriotic for the Government to allow the continuance of marked traitorous activities even to satisfy idealistic theories.

Disputes between employers and employees do exist. With the progress of political rule better remedies have been formulated by Governments. The labourer is no more the nincompoop that he was during the days of colonialism. Today he is well informed and has a good grasp of world affairs. He can fight for his own rights with courage and conviction and does not require the aid of outsiders much less pseudo-politicians. He knows his worth, the value of his vote and how the Ministers of State and Members of Parliament derive authority and power from him. It is inexplicable how 'labour' that comprises of the political power of this land should look to agents of foreign powers for guidance.

The Government owes a duty to the people. Administration of justice demands that all traitorous activities should be detected and punished. It is true that democracy differs from totalitarianism in this respect in the prevention of subversive propaganda. The story in Moscow in the case of a strike by transport workers would be different—the outside world would only know that so many traitors have been 'liquidated'.

In the interest of peace and economic stability it is absolutely imperative that political parties should not be allowed to interfere in industrial or agricultural or economic disputes. Grievances of employees must be heard by a panel of 'welfare leaders' who do not belong to any party. Appeal from the decisions of this panel must be to the Supreme Court. It should be made an offence under the penal code for any one even an aggrieved employee to call a strike or to incite other employees to join it. On the other hand the settlement of disputes between employees and employers should be clearly provided for in plain language and unequivocal terms. But in any case traitorous activities must be stamped out.

### GREETINGS

The visit of Shri Sri Prakash, the Governor of Madras, to Sri Lanka has been an occasion for the two neighbouring nations to get closer and to understand each other better. Unlike in the days of the colonial regimes, today

every officer of the nation be he President or Premier, Governor or Minister, is a representative of the people. In India these representatives have such a record of patriotic activities that every one of them is respected by the people as a hero. Shri Sri Prakash was one of those stalwart camp-followers of Mahatma Gandhi who as members of the mighty body, the Indian National Congress, had peacefully planned and triumphantly prosecuted the historic fight for freedom from foreign fetters. Madras has been very fortunate in getting the services of a true and trusted statesman as its Governor. His speeches and writings are characteristic of the high cultural touch of Gandhian contact and bear the hall-mark of an education that believes more in spiritual values.

'Let us not mistake culture for art, sculpture, music or singing. Real culture is yearning to get on with your fellow-men'. These words that were uttered by the distinguished visitor at one of his speeches correctly indicate the need for the existence of good and neighbourly relations between nations as well as individuals.

We extend to the distinguished guest a hearty welcome to Sri Lanka.

### In the House of Representatives

## Govt. Party Strength Defends Premier

A steam roller majority! Periodical additions to the number by non-U. N. P. M. Ps joining it. And what difficulty is there for the Govt. to defeat no-confidence motions.

The Nagalingam affair and the various steps taken by Government and the final statement by the Premier will be enough for the people to estimate the worth of the U. N. P.

The Governor-General's acceptance of the retirement after several weeks, and the tribute paid by him to the retiring Judge; only prove the public contention that if any one deserved to be appointed as Acting Chief Justice it was Mr. Nagalingam. And yet things not only

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## 'Kalai Pulavar' K. Navaratnam Feted

The Hindu Sanmarga Sangam of Jaffna feted its President, Mr. K. Navaratnam in recognition of the conferment on him of the title of 'Kalai Pulavar'.

Speaking from the chair, Mr. C. Coomarasamy made the suggestion that it was necessary that Tamils should learn Sinhalese as well irrespective of whether the Sinhalese learnt Tamil or not and added that the book on Art written by Mr. K. Navaratnam was a production that could create a constructive taste in the minds of the lovers of Tamil Art.

Sir Kanthia Vaithianathan speaking next declared that no amount of Tri Sinhala propaganda could destroy the glory of the Tamil language which was acknowledged by scholars of other countries and added that the enterprise of Mr. Navaratnam deserved full praise.

Rev. Fr. A. L. Singarayar, Kathi M. M. Sultan, Mayor of Jaffna Mr. V. Nagalingam Proctor Mrs. N. P. Pillai, Dr. D. T. Niles also paid tributes to Mr. Navaratnam.

Acknowledging the felicitations Mr. Navaratnam expressed the hope that an English Edition of his recent book would be published soon and that he was waiting for convenient circumstances to release for publications two other productions.

### Hindu Sanmarga Sangam

Hon. Mr. S. Natesan, Minister of Posts and Information delivered the chief address at the weekly prayer meeting held by the Sangam last Friday.

### Back To The Earth House

'Sri Lanka is famous for its 'earth' houses and they are definitely more congenial to the climatic conditions of this country' said the Hon Sir Kanthiah Vaithianathan, when he laid the foundation of the Model Rammed House on March 14 near the Jaffna Kachechi.

Mr. M. SriKantha the Government Agent Jaffna, who presided at the public meeting paid a tribute to the diligence of the Minister of Housing in tackling the problem of shortage of houses.

## Exchange Control Regulations Relaxed

### Ceylon Students In India

"Ceylon students in India were facing great hardships owing to the Ceylon Exchange Control authorities. We were issued monthly remittance permits to get money from Ceylon. During periods of emergencies we couldn't get money at all. We had to get special permits for such remittance and it took over a fortnight to get money that way.

'I have been informed by the Public Relations Secretary of the Ceylon High Commission in Delhi that our parents, who are the monthly permit holders, will be allowed to remit the allowance for a subsequent month during a month in which some emergency arises. Having done so we could get a special permit for remitting money in that subsequent month. This is one of the four alternatives I suggested to the Controller of Exchange, Colombo and I am happy that it has been accepted by which some of our difficulties would be solved.

"Still there are certain irregularities and difficulties in the issue of monthly and special remittance permits and I have made representations to the authorities concerned. I hope that these too would be rectified.—So states Mr. S. Sri Bhaskaran, President of the Union of Ceylon Students in India in a statement to the Press.

He also adds that the Secretary of the Control Board of Revenue of India has informed him that Income tax clearance certificates issued to Ceylon Students in India will be valid for one year in future.

### Ramanathan Memorial Lecture

His Excellency Shri Sri Prakash, Governor of Madras, will deliver the Ramanathan Memorial Lecture at Parameshvara College, Jaffna on "Our Cultural Affinity" at 6-00 p.m. on March 20.

Sir Arunachalam Mahadeva, K. C. M. G. will preside.



# A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 11-3-55)

## Fifth Adhyayam (Contd.)

The next statement that God matures the forces of nature is practically a summarized description of what was stated before and implies the maturation of the pristine impurity that binds the soul, மலபரிபாகம், as stated earlier, the mellowing or ripening of the recalcitrant Malam, a hard core of rot afflicting the soul and not easily eradicable. Creation, the provision of bodies, organs, worlds and enjoyments, is intended to bring about the ripening and eradication of this pest. தோற்றம் மலபரிபாகம் வர, says Umapatiyar, creation is for bringing about the maturity of Malam, to cook or prepare it for the table as it were. Not creation only but the acts of preservation, destruction, &c, also are intended for the same purpose. We prefer again to quote from Siddhiyar:

சொன்ன இத்தொழில் என்னாரணம் தோற்ற என்னில்  
...உயிர்க்கு

மன்னிய புத்தி முத்தி வழங்கவும் அருளால் முன்னே  
தன்னிய மலங்களை எல்லாம் துடைப்பதும் சொல்லலாமே.

The answer to the question as to why these (five-fold) acts are performed is...that they are intended to enable the soul to enjoy (the fruits of its actions) and attain salvation, getting rid of its impurities through God's Grace.

The final statement of our Sruti that God is the efficient cause of the world hardly needs any explanation. The original words in the text are 'Sa Visva Yoni'. We have introduced the word efficient (or operative) before the word Yoni (or cause) to comply with the intention of the author, in the light of the earlier and later teachings of the Sruti which clearly state that the material cause of the world is Maya and that God is the intelligent or operative cause only. This epithet Visva-Yoni is similar to the Odunki (ஒடுங்கி) of the Siva Gnana Bodham. It is something like saying that plants spring up out of the earth, when in reality they originate from seed, of which the earth is the resting place, or that cobwebs are cast out by the spider when their real origin is the spider's body energised by the life principle in the spider. Of the name Pankajam (பஞ்சஜம்) applied to the lotus. Pankajam means born from mud but in reality the lotus grows out of seed or roots imbedded in mud.

6. This (God) forms the secret of the Vedas and is concealed in the Upanishads. Brahma knows It as the source of the Vedas. The Devas and sages of old who knew (understood). It assimilated Its nature and became Sivam (Amritam, deathless).

This forms the secret of the Vedas. This statement immediately reminds us of the last incident in the life of the great Manickavasagar, the inaugural exposition and induction to the public (அரங்கேற்றம்) of his immortal book the holy Thiruvachakam. The most eloquent interpretation, the highest and at the same time the briefest possible exposition it was that any author ever gave of the contents of his work. Kadavul Maha Munivar summarizes the incident in beautiful language:

செய் காட்டும் கருதலித் திருவடவார் பொருள் கேட்டல்  
கைகாட்டித் தம் உருவம் காட்டாமல் மறைந்தார்...

When the Brahmins of Chidambaram begirt with arecanut groves of luxuriant growth asked him to expound the meaning (of the Thiruvachakom), he pointed his finger (towards the Presiding Deity of the Temple) and disappeared:

This is as much as to say that This (God) is the meaning, the secret of the Thiruvachakam. Similarly the Sruti says that This (God) is the secret of the Vedas. And this avrment of the Sruti we find is reaffirmed by our Tamil Saints repeatedly by referring to God by such expressions as இருக்கி உட்பொருள் (Devaram) the Inner Meaning of the Rik (Vedam), தேவ விழுப் பொருள் (Thiruvachakam) the Excellent Essence of the Vedas, &c.

(To be continued)

# KAIVALYA NAVANEETHAM

(TRANSLATED BY BALAJI)

The Mumukshu or aspirant thirsting for liberation from Samsara or the cycle of births and deaths which is subject to the Tapatrayas or three kinds of distress springing from the body and the senses, from the natural elements, and from the supernatural forces, frees himself first from the triple Eshanas or attachments to wife, children and wealth and approaches in all humility the Sadguru with deep devotion, seeking release from the bondage of Samsara, and the knots of the Pancakoshas. They are the Annamaya or the gross physical sheath sustained by food, the Pranamaya consisting of the vital airs, the Manomaya made up of the mind, the Vijñanamaya made up of the intellect and the Anandamaya made up of bliss.

The Master blesses the disciple by thought, look and touch and assures him that there is a way of release from misery which, if practised, will remove all worldly afflictions and stop the wheel of Samsara for the aspirant. This assurance cools and creates hope in the mind of the disciple who now asks the Master to kindly teach him the secret of liberation.

The Master says: "Listen, my child! It is only one who has forgotten his own Atman, the real Self, that is ever perfect, blissful, infinite and immortal that is caught in the wheel of births and deaths, helplessly like a dry leaf in a violent wind. This misery will continue only until he attains Atma-Jnana and realises the truth of his own Self. He will be liberated from Samsara who perceives that the ego-sense is utterly false and truth behind it is the Atman called the Kutastha. By remaining as the Kutastha, he realises that he is himself the allpervading Brahman. If you thus know your real form, you will be freed for ever from the Tapatrayas or triple miseries that afflict all beings. I have told you the secret since you have asked for it."

Disciple: O Master! You seem to think that I am an ignorant fool who does not know myself; is there anyone in the world who does not know himself? Still they rotate in the wheel of births and deaths. Why?

Master: He alone may be deemed to have true knowledge of the Atman or Self who knows the distinction between the Deha and the Dehi, that is the body and the soul within the body.

D: Is there a Dehi other than this Deha or gross body? Who is that?

Hearing the disciple's words betraying ignorance, the Master smiles and says: "You are asking me who is the unseen Dehi other than

the body. Well, can you just tell me who is the knower of the objects and experiences in the dream-state? When you slip from the dream-state into deep sleep, which is like a great void without any visible objects, who again, is it that experiences the void and the bliss of sleep? Further, what is that knowledge which, now in the waking condition, is aware of both the states of dream and sleep?

Disciple: Of course, it is my daily experience to see through my physical senses the visible objects in the wakeful state. In the dream-state where the physical body and sense are not functioning, a dream-world is still experienced. Both these experiences of waking and dreaming do not exist in deep sleep where there is no bodily or mental activity at all, and one experiences merely the void. It seems therefore reasonable to infer that there is a Dehi separate from the Deha or body. But its nature is not quite clear to me. The truth seems to flash in the mind for a moment but gets veiled again. Pray enlighten me clearly about the nature of that Reality.

Master: To those who are unable to see the crescent moon in the sky, it is shown by pointing out its relative position to objects such as trees and houses on the ground. And the minute star Arundhati which it is very hard to see by the naked eye is pointed out by describing its position in relation to the brighter stars in the sky. Similarly, the study of the nature of the extremely subtle Reality of Brahman should proceed from the known to the unknown, from the gross to the subtle. The student should begin with the analysis of the nature of the visible world before he starts on a study of the invisible or the Reality behind.

According to the scriptures Adhyaropa is the cause of man's bondage and misery. Apavada or the removal of this leads to liberation from the sufferings of Samsara. The words Adhyaropa, Adhyasa, Kalpana and Bhraanti are used in the scriptures in one and the same sense. What is Adhyaropa? It is the misunderstanding of one thing as another by superimposing on that thing the qualities that do not really belong to it. This superimposition is born of Avidya or ignorance. It is through ignorance that we mistake one thing as another. Examples of such superimposition or Adhyaropa are the misunderstanding in darkness of a rope to be a snake, of a pillar-post as a human being, the seeing of water in a burning desert-sands due to mirage and the appearance of blue colour in

# BHARAT'S ROLE IN ASIA

India has a unique role to play in Asia, said Mr. Chester Bowles, former American Ambassador to India, addressing a large audience at the English-speaking Union of the Commonwealth in London on Tuesday. "Not only is she a member of the Great Commonwealth of Nations but she has contacts with China and Russia which few countries of the free world possess. I think that Britain is fully aware of these contacts and is benefiting from them more than most of us."

"India", continued Mr. Bowles, "is making great strides towards industrial productivity and is turning her back on the old social order. She has only now begun to exploit her vast resources, and although to some extent she lacks the equipment and the technicians, her progress has been impressive."

"Whatever may sometimes be said to the contrary, I believe that Britain has given India a valuable legacy in the way of irrigation schemes—irrigation schemes which span the sub-continent—bringing fertility and plenty to vast areas. Perhaps above all Britain has brought, as she has brought to so many countries in the world including my own, a democracy which works and is the basis of freedom and the hope of millions."

"There is no doubt", he said, "that India is a great nation, and when she is in full command of her resources as she will be in time she will be a stabilising factor in the world."

Among the distinguished audience were Mrs. Pandit and Mrs. Roosevelt,

the sky which is a colourless void. In the same way, through Avidya or ignorance, we superimpose on the Atman which is one and non-dual, full of the light of knowledge and is entirely devoid of Nama and Rupa, i. e. name and form, the attributes of duality such as name and form and the manifoldness of the Universe made up of the Pancha-bhutas or five primary elements. This ignorant and false superimposition on the ever free and perfect Atman, that is our Self, of attributes that do not belong to it, is the root cause of all our mundane misery. Aparada or the removal of this superimposition through knowledge and right understanding of the nature of our Atman or Self, leads to the bliss of liberation.

(To be continued)



## Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 20-3-55 TO 26-3-55

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

Health will continue to be a problem. Quarrels with friends and relatives also shown. Expenditure will be on the rise. Do not begin anything new.

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

This is a good week for new undertakings. You will be able to recover some money that you lent earlier. Friends will be very helpful. Domestic harmony also shown.

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

The first two days of the week likely to upset you a bit. Friends will cause you some anxieties. Improvements promised after midweek. Go ahead with your ventures.

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

The first two days will be favourable for new undertakings. Some improvements in the domestic circle also shown. Tuesday and Wednesday should be spent with care. Rest of the week will turn out to be favourable.

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

Some troubles in office likely this week. Your father's relatives will be the cause of some upsets at home. Thursday and Friday must be spent with care. Week end will turn out to be favourable.

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

Except for the last two days this week will be favourable for business or professional deals. But you will have to work hard and you will have no mental peace. The last two days should be spent with care.

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

An unsettled week. Whatever money you make you will spend away. Domestic upsets likely. Do not be quick to pick up quarrels. Week end will bring in some good news.

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

All is not well on the domestic side. Be careful of new undertakings. Some commitments that you make earlier may bring in some problems this week. Some scandals likely end of week.

**AGITTARIUS** Moolam, Pooradam, Uttiradam 1, [Thanu Rasi]

A good week for professional deals. Triumph over competitors also shown. But health will not remain satisfactory. Expenditure too will be on the rise.

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

You will have no mental peace throughout this week. Be careful in all your ventures. Ill health to mother shown. Beware of scandals week end.

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

A favourable week for new undertakings. Financial luck promised. You will get all the necessary comforts you want. Expenditure through brothers and sisters likely week end.

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

Your relatives will cause you some annoyance this week. Some troubles in the office also shown. Do not begin anything new before the new year.

Social Controls  
of Scientific  
Activities

Prof M. L. E. Oliphant, President of the Australian Academy of Science in a speech delivered at Bombay deplored the rapid development of the production of destructive weapons:

Prof. Oliphant said:—"The part played by science and applied science in the modern community was so great that the control activities in these fields could no longer be left to the scientist alone.

"In the realm of basic science, investigations must continue in an atmosphere of complete freedom, for no one could know from one day to the next, where, how or when the next major discovery will be made, or in what direction the seekers for knowledge will turn to-morrow. Complete freedom does not imply freedom to injure other human beings, to commit acts of cruelty or to neglect the interests of others. The pursuit of knowledge must be governed by the ordinary rules of social conduct.

However, in the applied science—and we have seen how difficult it is to draw a line between basic and applied science—the social consequences of development are all important. Ruthless exploitation of men and of raw materials had followed many developments in applied science. Grave dangers could arise to life and to health through the adoption of new equipment or processes which have not been tested thoroughly or which produce unexpected side effects. The deliberate design and development of weapons of destruction is an activity unworthy of science, essential though it may be until a stable state of the world has been established. Activities in these fields must be subjected to social control.

"There is nothing more certain than that another world war will devastate the globe, destroy our civilisation and bring about just those conditions where Fascism and the Russian form of Communism, which we fight, will reign on earth.

"Only by finding some way in which men can live in peace will it be possible to carry forward the search for knowledge with the certainty that it will not be used for destruction. If real peace can be achieved, progress will be more rapid because less creative effort would be devoted to preparation for war and proper attention could be given to the major problems of our age—population and food supplies, conservation and distribution of raw materials, and universal education at a high level."

## Order Nisi

IN THE DISTRICT COURT OF  
POINT PEDROTestamentary Jurisdiction  
No. 527

In the matter of the Last Will and Testament of the late Sivakamippillai widow of Vetkandar of Puloly West Deceased

Kandaiya Arambamoorthy of Puloly West Petitioner

Vs.

1. Sivakamippillai widow of Sandirasegaram of do; 2. Parupathapackiam wife of Arambamoorthy of do; 3. Kandiah Thiyagarajah of do; 4. wife Wallippillai of do; 5. Kandiah Muttukumaram of do; 6. Kanagasabai Paikaran of do; 7. Karagasabai Sutharisanam of do; 8. Sattanathar Cumarasamy of do; 9. Suppai Thambiah of do; 10. Parupathy widow of Pannambalam of do; 11. Govindar Marar and 12. Wife Sivapackiam both of Kandavalar; 13. Parupathippillai widow of Subramaniam of Alvai South Respondents

This matter coming for disposal before S. Thambi Durai Esquire District Judge of Point Pedro on the 25th day of November 1954 in the presence of Mr. V. Paramsothy Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated the 25th day of November 1954 having been read:

It is ordered that the Last will and Testament made by Sivakamippillai widow of Vetkandar of Puloly west the deceased abovenamed on the 25th day of October 1954 in the presence of the attesting witnesses, Thamothearam Rasiah, Kandappan Arumugam, Kandiah Kanagasabai, Thamothearam Thedchanamoorthy, Subramaniam Sinnathanby, Ponnambalam Subramaniam and Murogesu Kanapathippillai all of Puloly west which has been produced and now deposited in this Court be and the same is hereby declared proved and it is further ordered that the Petitioner abovenamed is the Executor named in the said will and he is hereby declared entitled to have Probate there of issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 13th day of January 1955 shew sufficient cause to the satisfaction of this Court to the contrary.

This 25th day of Nov. 1954

Sgd. S. Thambidurai  
District Judge.13-1-55. Time to show cause  
extended for: 24-2-55Sgd. S. Thambidurai  
District Judge24-2-55: Time to show cause  
extended for 31-3-55Sgd. S. T.  
D. J.

(O. 204 18 &amp; 25)

ORDER NISI DECLARING  
WILL PROVED &cIN THE DISTRICT COURT  
OF JAFFNATestamentary Jurisdiction  
No. 1836

Parawoo William Sinnathurai of Karainagar

Vs Petitioner

1. Sinnathamby Richard Selvanayagam of Karainagar North, Jaffna, presently of Irrigation and Drainage Department Federal Workshop, Ipoh Federation of Malaya; 2. Nsammah wife of Parawoo William Sinnathurai of Karainagar North; 3. Joseph Vekuppillai Thambippillai and wife; 4. Chellammah both of Karainagar North Jaffna, now of Upper Kovil Road, Kuala Lumpur; 5. Ariamalar daughter of Sinnathamby Kanagasabai; 6. Manoranjitham daughter of Sinnathamby Kanagasabai; 7. Kanagasabai Kulasegaram; Minor 8. Kanagasabai Kulasegaram all of Karainagar North; 9. Palanam widow of Kanagasabai of Thangodai in Karainagar. The 8th respondent is a minor appearing

by his guardian-ad-litem the 9th Respondent

Respondents

In the matter of the Last Will and testament of Kandar Charles Sinnathamby Thambiah of Karainagar North deceased of Colombo

This matter coming on for disposal before P. Sri Skanda Rajah Esq. District Judge, Jaffna on the 12th day of November 1954 in the presence of Mr. T. Arumainayagam, Proctor on the part of the petitioner and the affidavit of the above-mentioned petitioner dated 16th July 1954 having been read.

It is ordered that the Last Will and testament and codicil of Kandar Charles Sinnathamby Thambiah of Karainagar North deceased dated the 30th day of October 1952 and 25th May 1953 and numbered 10771 and 10997 both attested by K. S. Mahesa Sarma Notary Public be and the same is hereby declared proved unless the respondents or any other person shall, on or before the 18th day of February 1955 show sufficient

cause to the satisfaction of this court to the contrary.

It is further declared that the said 9th respondent, be appointed guardian-ad-litem over the minors the 8th respondent and that the said Petitioner be declared entitled to have probate of the Last Will and testament and codicil of the abovenamed deceased as the executor named in the said Will and the same issued to him accordingly unless the respondents or others interested shall on or before the 18th day of February 1955, show sufficient cause to the satisfaction of this court to the contrary.

This 12th day of November  
1954Sgd. P. Sri Skanda Rajah  
District JudgeDrawn by  
T. Arumainayagam  
Proctor for Petitioner  
3-1-55Time to show cause is extended and re-issued for  
28-3-55Sgd. P. Sri Skanda Rajah  
District Judge

(O. 205 18 &amp; 25)



# VIST TO JAFFNA

OF

## H. E. Shri Sri Prakasa Governor Of Madras

His Excellency Shri Sri Prakasa, the Governor of Madras is scheduled to visit Jaffna on the 19th and 20th inst.

On Saturday evening (19-3-55) His Excellency will visit Shri Murukandy Shrine, Iranamadu Colonisation Scheme, Kili-nochehi and will be received by the M. P. for Chavakacheheri.

On Sunday His Excellency will visit Shri Nallur Temple and then attend the Government Agent's party at the Resi-

dency, Old Park between 10 a. m. and 11 a. m.

The rest of the program is as follows:

### SUNDAY (20-3-1955)

12.30 p. m. Rotary club Jaffna.

5 p. m. Civic Reception Town Hall, Jaffna.

6 p. m. Ramanathan Memorial address at Parameshwara College Jaffna.

His Excellency Shri Sri Prakasa will leave Jaffna on Monday at 9 a. m.

## Reviewed News

### 'SELF-RELIANCE

#### DEFENCE AGAINST A. BOMBS

Declining to sign an appeal for banning A. weapons, Acharya Vinobha Bhave told a Communist who made the request that it would be more useful if the message of self-reliance were spread among the people and observed that the countries that filled up these bombs would crumble under their weight and it would be enough if the bombs were not brought to India. Communist banning A. weapons! Violence cut violence!

### PROHIBITION FOR THE NONCE

When Shri Sri Prakasa was entertained at Temple Trees by Premier Kotela-wala, the latter had to become a prohibitionist for the time being in the presence of the Governor of a 'Prohibition' State—Madras. Sir John Kotela-wala insisted on plain water till the personality that inspired a fleeting thought of abstinence left the place. The Governor of Madras, in reference to the question of Sri Lanka adopting Prohibition, stated that the success of the scheme depended on the way it is planned. If the Government could find employment for the tappers certainly prohibition would be a success.

Unfortunately the difficulty with the Government of this country is

that it does not want to introduce prohibition. That is the problem.

### ELEMENT OF CHANCE

Sir Alexander Fleming the chance discoverer of penicillin is dead. Chance does not visit all. Where chance and genius collaborate the result is spectacular.

### OF NO SIGNIFICANCE

The Nagpur incident in which a rickshawpuller jumped into the car of the Indian Premier has been dismissed as of no significance. The rickshawpuller be he out of his senses or incited by political madmullahs has a significance for it. He was certainly unequal to the task of felling down the foremost man of the present day. Shri Nehru cannot walk into the jaws of death for his mission for the re-establishment of world peace is still unfinished.

### COMMUNIST THREAT TO CIVIC LIFE

That the Communists alone are responsible for the strike of the employees of the South Western Bus Company is quite clear. Comrades Phillip and Leslie have both deprecated the motives behind the 'power-hungry Communists' sponsored strike. It is evident that the strike is not a protest of the working classes. In fact it is the usual device of the Moscow minded Reds to capture political power.

## In The House Of Representatives

(Continued from page 2)

happened the other way but also the Govt. was able to get the approval of the people—!

## 'Life Imprisonment' Preferred

Mr. Fred de Silva's motion urging the Government to consider the desirability of abolishing capital punishment and substituting 'life imprisonment' in its place was accepted only after the vociferous opposition critics had argued that it was the U. N. P. Government that was responsible for increase of crime in this country.

The Minister of Labour presented a Bill to prevent persons who take part in a strike in any industry from remaining in furtherance of that strike in the premises in which that industry is carried on.

## OBITUARY

### MRS. S. TAMBIRAJAH

We regret to record the death of Mrs. Meenadhipillai, wife of Mr. S. Thambirajah J. P. of Serampan, Malaya.

Mrs. Meenadhipillai was the eldest daughter of the late Mr. R. Namasivayampillai of Mallakam and a sister of Mr. R. N. Sivasambo of Madras, Mr. R. N. Sivaprakasam and Mrs. Sathiyavathy wife of Mr. S. Nadarajah, Proctor of Mallakam.

Mr. and Mrs. Tambirajah were one of the earliest Jaffna families to settle in Malaya. The late Mrs. Meenadhipillai has left behind her husband, Mrs. Rasammah wife of the late Dr. T. Arumugam (daughter) Mr. S. Rajah and Mrs. Thangammah Rajah, Mr. S. Muttukumar and Mrs. Maheswari Muttukumar (sons-in-law and daughters) and sixteen grand children and sixteen great grand children. Mrs. Meenadhipillai was 69 years of age.

The funeral took place at Hose Road in Serampan on March 3 in the presence of a very large gathering of friends and relatives.

## Central Province Saiva Maha Sabbai

### 30th Annual General Meeting

The 30th Annual General Meeting of the sabbai was held at the sabbai hall on 12-3-55 at 6 p. m. with Mr. A. Thetchanamurthy C. C. S. in the chair.

The following office-bearers have been elected for the ensuing year:

Patrons: Gate Mudaliyar N. Canaganayagam, Muhandiram K. V. Ranganathan, Messrs: N. Sivanandaram, S. U. Somasekeram, S. P. Vailthingam M. P., N. Coomaraswamy, S. A. Kanagasabai, S. Kandiah, and P. Balasingam.

President: Mr. A. T. Thetchanamurthy C. C. S.

Chairman, Community Project: Mr. S. Kandiah, chairman, building Committee, Mr. P. Balasingham, Vice-Presidents Messrs: A. K. Velupillai, R. M. Subbiah Chettiyar, M. Nadarajah, D. Ramnujam, N. Balasubramaniam.

Joint General Secretaries: S. Sithamparapillai and S. K. Ratnasingham.

Treasurer, Community Project: Mr. P. Ambalavanar.

General Treasurer: Mr. S. Thambiyappah; Secretary, Study Circle: Mr. T. S. Sanmugathan.

Secretary Guru Poojaha: Mr. S. Sockanathan.

Editor: Mr. V. Kandanam. Twelve other members for the General Committee and seven for the Community project Committee, assistant treasurers, auditors and preachers to Hindu Prisoners were also elected.

A resolution requesting the general Managing Committee to organise the celebration of Buddha Jayanti in a fitting manner, helping the spiritual awakening movement in the Island to check among

## Official Designations— Tamil Equivalents

According to the recommendation of the Official Languages Commission the Government has published a list of names of Government Departments and official designations in Sinhalese and Tamil.

The constitution of the Official Terms Committees is as follows:

### Research Assistants

Mr. V. Sathasivam (up to February 28, 1954), Mr. F. X. C. Nadarajah, Mr. M. Kanapathipillai, Miss I. Rajendram.

### Supervisors

Modi. C. Venasithamby, Mr. S. K. Rajasingham, Mr. C. Ponnambalam, Mr. S. Swaminathan.

### Advisory Board

Mr. J. T. Amarasingham (up to August 3, 1953), Mr. S. H. Perinbanayagam, Mr. K. P. Haran, Prof. K. Kanapathipillai, Mr. V. Nagalingam (up to August 3, 1953), Mr. V. K. P. Nathan, Mr. S. Periyathambiyoy (up to June 21, 1953), Mr. K. Sabanathan, Mr. R. N. Sivapragasam, Rev. Fr. X. S. Thaninayagam.

A large number of terms and phrases have been collected from official publications, files and other office documents by the Research Assistants and wherever possible they have also suggested equivalents in Tamil. They have been scrutinized and where necessary revised by the supervisors. The lists revised by the supervisors have been further examined at meetings of advisory board. The terms and phrases approved by the Advisory Board are being 'processed' for inclusion in the glossary. This work is proceeding—adds the publication.

other things the growing menace of irreligion was moved by Mr. S. Sithamparapillai and was unanimously Accepted by the Maha sabbai.

## SHAIVA SCHOOL OF HINDUISM

by

S. Sivapadasundram B. A.

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Messrs. George Allen &amp; Unwin Ltd. London

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