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SRIPATY.

Hindu Organ Office,
Jaffna.



A SHARE IN THE CONTROL OF INDUSTRY

DEMAND OF LABOUR

AMONG the resolutions passed at the recent conference of one of the branches of an important railwaymen's union was one urging the Railway Board to hand over the administration of railways to the respective unions on the lines adopted by the Mexican Railways.

The demand of organised labour for a share in the control of industry marks an inevitable stage in the unfolding of the democratic process. In the last few years we have witnessed a sociological change the full implications of which with reference to the management function are yet to be assimilated. Historically, organised labour in the West has almost invariably acted hostile to management. It is an illustration of the working of the law of challenge and response that as Toybee has shown, operates so decisively to stimulate the growth of movements in human society. We now see the shift in the locus of power from managements to man. Where the change was occurred, the results seem to be obscured by the momentum of the old situation, the force of old habits, loyalties and modes of thought.

The writer had occasion recently to go through a report on the working of the National Railways of Mexico for the year 1948. A large operating deficit ensued during the period seriously injuring a credit of the undertaking. For this reason the Federal Government were promoted to take several steps including the filing of a petition to the labour authorities for setting up of a new organ of management somewhat on the lines of the corporate form of a board of directors. This new body will be composed of eight members of whom only two will be drawn from the Mexican Railway Syndicate. It will have full authority to formulate and execute the administrative programme. The President of the board will have power to veto decisions which he considers are inadequate or harmful. This re-organisation is being brought into effect at a time when there is deep division in the ranks of the Railway Syndicate. Among other things, it is calculated to reduce labour "interference" in management.

Soviet Trade Unions

Take the case of Soviet Russia. It was in this coun-

try that vigorous efforts were made to put plant management under what was called "Workers' Control". Here again, self-government in industry which was the moving force of the early years of the Revolution was later abandoned in favour of authoritarian management. Within the factory discipline is no longer enforced by elected representatives of the Soviet, or workers' committee. In a very instructive comparison of British and Soviet Trade Unionism which appeared in the columns of THE HINDU a few weeks ago, Harold Laski put the position in a nutshell in the following terms: "It is vital to realise that the Russians trade unions exercise influence and not power". The new conception of management in Soviet Russia was summed up by Kaganovitch in a speech before the seventeenth Congress of the Communist Party. "Management" he said, "means the power to distribute material things, to appoint and discharge subordinates, in a word, to be master of the particular enterprise. This is a definition of management to which every industrial dictator in the world would unhesitatingly subscribe."

In recording the foregoing developments in Mexico and Soviet Russia it is not the intention to throw any doubt on the validity as a principle, of the participation of labour in management. What is sought to be examined here is the adequacy of the concept of employer-labour relationship as a jockeying for power in terms of institutional controls. This approach seems to be defective as the political and economic conflicts inseparable from it have always masked the true significance of the management function.

The staking of proprietary "claims" by individuals and groups arises from their inability to realise its de-personalised character. To-day human society has reached a stage of development when all managerial activities entail grappling with a complexity of factors to be integrated into an operative whole. In organising labour according to plan, the time-space factors and materials in the process of transformation must be controlled in a way not found in earlier times. Cold objectivity is required in the handling of matters in which

(Continued on page 3)

First Of Its Kind In The Province

Hosiery Centre At Mirusuvil

There was a very large gathering present on the occasion of the opening of the Hosiery Centre at Mirusuvil under the auspices of the Girls' Industrial Home, Mirusuvil by the Rev. Fr. S. J. Vedanayagam, O. M. I.

Mr. H. Benjamin the organizer in a speech of welcome thanked those present and expressed the view that the people of the place should be happy as this centre was only the fourth of its kind in the Island and the first in the Northern Province.

Mr. C. Rasiah the O. I. C. explained the benefits of the Industry. Messrs. P. S. Gnanapragasam P. M. Antonpillai D. Soosai-pillai and K. K. Sebastiampillai

Tiruketheeshvaram Temple Restoration Society

A meeting of the Working Committee of the Tiruketheeshvaram Temple Restoration Society was held recently at the Old Kathiresan Temple, Bambalapitiya, with Dr. S. Rajendram, one of the Vice-Presidents in the chair. The Committee decided to hold a General Meeting of the members of the Society on Sunday 11th December for the purpose of (a) election of the General Committee by the members of the Society (b) election of office-bearers and trustees by the General Committee, under the rules and constitution of the Society. It was also decided to appeal to the Hindu public to join the Society and to launch a membership campaign.

also spoke.

Fr. Vedanayagam thanked all present and declared the Centre open.

SWAMI SIVANANDA ON SELF-CONTROL

SELF-control leads to the highest merit. Self-control is the eternal duty of man. Self-control surpasses in merit, charity and study of the Vedas.

Self-control increases your energy. Self-control is highly sacred. Through self-control you will be purified of all your sins, and gifted with energy and thereafter you will acquire the highest blessedness.

The Greatest Duty

There is no other duty equal to self-control. Self-control is the highest virtue in the world. Through Self-control you can enjoy the highest happiness both in this world and in the next. Gifted with self-control you will win great virtue.

The self-controlled man sleeps happily and awakes happily and moves in the world happily. He is always cheerful.

Self-control is the best of all vows.

The man who is without self-control always suffers misery. He brings upon himself many calamities, all begotten by his own faults.

Forgiveness, patience, abstinence from injury, impartiality, sincerity, control of the senses, cleverness, mildness, modesty, firmness, liberality, freedom from anger,

contentment, sweetness of words, benevolence, freedom from malice... all these combined make up self-control.

It also consists of respect for the preceptor and more for all. The man of self-control avoids both adulation and slander. Depravity, infamy, falsehood, lust, covetousness, pride, arrogance, fear, envy and disrespect are all shunned by the man of self-control.

He never incurs obloquy. He is free from envy.

It Shows The Eternal Region

That eternal region in Brahman which originates from Vedic penances and which is concealed in a cave can only be acquired by self-control.

The self-controlled man is never fettered by the attachments originating from earthly connections and sentiments.

There is a forest where the man of self-control lives. That is ever a sacred place. Of what use is a forest to a man of self-control? Of what use is the forest to him who has no self-control?

The man of self-control acquires great reward in the next world. He acquires esteem in this world and attains to a high end hereafter. He acquires the state of Brahman. He attains liberation.

THE DESTINY OF MAN

Viewed From Social Standpoint

A man is a unique creature in the evolutionary process and society a distinctive achievement. Out of the give-and-take between man and society the good life springs and thrives, whose roots hark back to the pre-human world and which carried man as creature rational and moral into an ideal goodness that he alone can conceive and actualise in evolution.

Scale of Values

The course of organic evolution shows many blind alleys and lapses, many trends that are irrelevant to progressive change or are even opposed to it in direction or are inherently limited specialisations. Man alone can escape, if he wishes, from the backslidings, pitfalls and shortcuts innumerable, and can speed up his progress in the correct direction to the maximum. By conscious reasoning and deliberate choice, he decides which make for unlimited and which for limited human progress, and also imposes upon progress that appears to be restricted to his own species, his own scale of values. He does not accept the goal of mere survival and adaptation to the immediate environment as is operate in pre-human evolution, though survival and adaptation have, to be sure, a far-reaching moral significance for his progress. For the probability of survival for individuals, groups and species in the organic realm increases with greater harmony of the living creatures within themselves in their internal organisation, with one another and with their environment. In the depth of his own self man now suffers from discord and conflict. There is disharmony between one part of his social structure and another, between his science and technology on one side and his ethical notion and system of human relations on the other, between his social system and morality of the one part of his territory, urbanised, highly integrated and parasitical, and another, rural, inchoate and victimised. There is also strong resistance to the natural increase of size of the human society to an international co-operative community that yet remains man's distant evolutionary dream. In all these respects man finds himself today at variance not only with the main principles that are at work in biological and social evolution but also with his system of moral values. Further, man's scale of values reaches out to a freedom, knowledge and goodness unknown in the pre-human kingdom.

All these categories viz., freedom, knowledge and goodness find their true meanings only when evolution reaches the human level. Thus man consciously direct his evolution according to the spiritual values that he imports into it. The increased efficiency of his adaptation and his increased freedom and mastery over environment are not

doubt material bases for his higher values, but these are judged only with reference to the latter. Human progress becomes no longer an uncertain by-product of haphazard cosmic but is saturated with ideals. The really significant freedom and mastery that man seeks are those of the intellect that in mystic contemplation overreaches the boundaries of time and space and encompasses the totality of existence. His really significant adaptation is represented by intensification of feeling that inundates the world with love, goodness and joy, and binds him with all sentient creatures in service and sacrifice.

Mind And Morality In Evolution

Such expansive collective institutions come from art and religion which must be put in the service of evolution. Man as a spiritual creature is the offspring of the community mind from which he derives his scale of values and his frame of intellectual reference even as he derives his physical being and continuity from his family and the social community. It is the mind of the community which provides him with the voice of the super-ego or conscience demanding from him self-subordination and sacrifice, even the sacrifice of life itself as its own will. The identity of man's feelings with the group life and mind, indeed, marks the deepening of the self that is the fount of all his spiritual values and ideals, differentiating civilisation from biology, progress from evolution. Step by step there is the onward development of the mind from inhibition and conflict to expression and reason, from fear, anxiety obsession to freedom and joy, from ego centrality and aggression to sociability, universality and transcendence.

Psycho-analysts now aver that most forms of aggression, sadism, crime and anxiety together with thirst for power and self-display are products of sexual inhibition both in its infantile and later sexual and social aspects. Freedom from excessive repression and from the taboo on tenderness as well as encouragement of mother love are stressed as contributing towards a great improvement of peaceable and tolerant as contrasted with predatory and aggressive social attitudes both of whole societies and of the individuals composing them. Freedom from irrational anxiety which is the common feature of all forms of neurosis is, according to Ernest Jones, the best single criterion of normality. Individuals who have in a large measure achieved this condition are happy and adapted. On the other hand, maladjusted or 'bad' personalities are victims of much fear and anxiety arising indirectly from the successive introjections and projections of aggressiveness. As

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Treasure These Thoughts

"The One without a second is the Lord, Concealed in beings all, pervading all, The inner self of all; impelled by Him, And all the deeds; he is the stay of all. He is witness, He is consciousness and He is lone and of attributes He is wholly void."

—SVETASVATAROPANISHAD

THAT SCHEME OF NATIONAL EDUCATION

ONE MORE MINISTERIAL Announcement on the Educational Policy of the Island has been made and yet the problem remains as knotty as ever. It cannot be that this question of evolving the educational policy of Sri Lanka is beset with such intricate details and insurmountable difficulties as to baffle the Ministerial brains all put together. The Minister of Education was candid enough to allay the fears of the Assisted Schools at least as far as the sentimental value of a Ministerial statement before a gathering of responsible educationists goes. But when he referred to the 'Scheme of National Education' he only made mention of something that has been not yet shaped into existence. The veiled threat to those Assisted Schools which are alleged to be working for the dis-unity of the nation that they need not await state assistance should have been pronounced only after a full and comprehensive Scheme for the National Education of the country had been planned and placed before the people.

At a time when the National Economy of the Island has to be built up, the need for the clarification of the educational policy is very great and immediate. The Minister for Industries pleads for a greater emphasis on technical training and suggests that the Colonial Scheme of education which aimed at only producing the personnel for Government Service should be entirely scrapped and a National Scheme of Education whereby the economy of the land could be put on a firm and sound footing should be introduced forthwith. The Minister for Agriculture advocates an educational policy with a lavish leaning towards Agriculture. The great projects planned by these two Ministers can be of real advantage to the country only when the youth of the land are given an education on national basis that provides for such training. Any more delay in outlining the educational policy by the Government will only mean that the Cabinet is not equal to the



Coconut Shy?

With the introduction of Prohibition in Madras people expected coconuts would improve and prices would come down, because in S. India they used to tap coconuts for toddy and thereby deprive the trees of the nuts and import the nuts. But queer results ensue from well-intentioned arrangements. Now owners of the palms find they are not of much use and so cut them down to make room for building sites, or neglect them. Thus coconuts are higher in price while tappers are unemployed and illicit manufacture of toddy is growing. The Madras Government has been asked by the Prohibition Committee to take steps to prevent the destruction of coconut palms. Thus does one problem create another in this queer age!

Where's The Museum?

The Jaffna Museum Advisory Committee have solicited public aid to improve the Museum. It is not likely that many in Jaffna know about the existence of this institution, and visitors to Jaffna who have to stay at the Rest House, close by, may not feel its presence. As the committee agree it is housed in an unsuitable place, though the building itself belongs to the Museum age. The Museum should be located in more pleasant surroundings and the articles better arranged. Jaffna has many things of interest which the outside world hardly knows, and the Jaffnese themselves of the present generation may not recognise as their own. These should be assembled, I mean the things of interest, in

task of devising a scheme to satisfy the national demand.

The fixing up of a suitable scale of salaries for teachers and the laying of conditions for State Aid to Assisted Schools are by themselves deserving of immediate attention; but these subjects should not receive piece-meal consideration before the entire educational policy has been moulded and brought into existence by legislation. We agree with Professor Green in his comment that there has been a wastage of time and effort in Sri Lanka in experimenting with education. However, the membership of the U. N. E. S. C. O. which this country has secured will necessarily bring it into close and fruitful contact with world educational activities. The Government should now settle down to hard facts and appoint a Commission to decide upon a definite educational policy in order that the present chaotic situation may be ended and educational institutions and educationalists may be given something with which to make a bold start to instruct the youth of the land in a truly national way and train them to shoulder the responsibility of not only eking out a livelihood for themselves but contributing to the collective existence of the people.

the Museum for the education and interest of all.

And Where's Jaffna?

We don't sell Jaffna to tourists. Not that there is nothing worth doing, but we take things so lazily, easily, leisurely. It had been left to the Air Ceylon to discover the Keerimalai Springs for Colombo folks, though the springs should not be made the mere picnic ground of the Island.

Some Interesting

My notes of my last visit to the Jaffna Museum tell me that some of the cards tagged on to the show-pieces need revision. EIGHT SILVER TOERINGS has been rendered as எட்டுக்கால் விரல் குவார்தை. There were no eight-legged ladies in this land of ours even in its hoary days. PAIR OF SILVER ARMLETS — தம்பின் கோல்கள் காப்பு. Though we are loose in the sounding of the words should we be so in writing it too? That brings to mind the inscription on a railway compartment — மலக்கனிகை குடம். Jolly! கல் இதைத் யாழ்ப்பாணத்தவரின் பவுண் பக்கம் for Gold Pendant set with precious stones worn by Jaffna Ladies, suggests that some of us are stone-set. Perhaps, who knows? And again the tripping over எழு! The Superintendent — is he called curator — may perhaps be called that descriptions are correct, neat and proper.

Tale-piece

I have said there are many things in Jaffna for the Museum — and, of course, quite many persons too. Among the things our beaked tumbler, and for persons, why, you can point to Yalpad, old, grey hoary!

Hindu Youths' League

Inaugural Meeting At Tellippalai

An inaugural meeting of the Hindu Youths League was held at Tellippalai Seva Sangha Reading Room on the 1st instant. Mr. K. Malaandy presided.

Mr. S. Nadarajah stressed on the necessity of such Leagues and said that the Hindu Youths should endeavour to open such leagues in every part of the Island.

The President in his speech said that in the present day when religious education was ignored such manrams were necessary to spread religious knowledge. An advisory committee consisting of the following was elected.

Messrs. S. Subramaniam, T. K. Rajasekaram, N. Subramaniam, N. Chelliah, K. Muthulingam, S. Ratnasabapathy, V. Kanagasundaram, K. Kathiraiandy, M. Sithambaramathan, S. Shunmugam, K. Ramachandra, C. Somasundaram, S. Ranganathan, P. Subramaniam.

The following were elected office bearers:

President: Mr. T. T. Jayaretnam, B. A.

Vice-Presidents: Mr. T. S. Sakthivelpillai, and Mr. K. Malaandy.

Secretary: Mr. T. S. Mylvaganam.

Treasurer: Mr. S. Nadarajah. A committee was also elected.

A. C. T. U. Session

'ADEQUATE ASSISTANCE' TO ASSISTED SCHOOLS

Ministers Lays A Condition

"WE are, not prepared to stand by and see this country broken up into groups of people with conflicting interests, whether on the basis of religious or who encourage the disunity of the nation whether on the basis of religion or any other basis, must not expect to be enabled to carry on their work with Government assistance" Said Mr. E. A. Nugawela, Minister of Education addressing the Annual Sessions of the All Ceylon Teacher's Union at the G. O. H. on Saturday while giving the assurance that the Government did not think of discriminating against Assisted Schools.

Mr. Nugawela added it had already been made clear by the Prime Minister that the Government appreciated the services assisted schools had rendered to the country in the past and recognised their present usefulness. It had no desire to do anything that might decrease that usefulness in the future.

Discussing the need for teachers of arts, crafts and other forms of practical education, he announced that he had already taken steps to make provision for such additional kinds of training.

The arrangements made in the Technical College for training craft teachers were only by way of an experimental beginning. Even so, by the end of March 1950, it was hoped to have 60 such teachers trained.

Craft Teaching Training

"It is probable that, before long, we shall have a special training school to impart such training," Mr. Nagawela said. "Similar arrangements are being made for training specialist teachers in the various branches of Home Science for girls."

"A conference is about to meet for the purpose of making similar arrangements for rural schools with agriculture and rural crafts as their basic activities."

"It is possible that we may send some of our people to India to study the methods which are being followed there in developing such training."

"It is not only the quality of our teacher-training that we are working to improve, it is the quantity also. At least three more training schools for teachers are contemplated, and one of these is expected to be for secondary school teachers with English as the medium."

Jaffna Site Preferred

"I should like to have that college in Jaffna, not only for the sake of geographical convenience, but far more with the object of enabling Sinhalese teachers to spend some time in the North and getting to know our Tamil fellow-citizens by mixing with them intimately."

"Anticipating too, that (whatever may be the exact lines of the coming development) some extension of the mother-tongue media in education is inevitable sooner or later, we are already having all teachers trained on bilingual lines."

"The teachers under training in Sinhalese and Tamil Training Schools are learning English for five periods of one hour duration a week, while these in the English training college are learning either Sinhalese or Tamil."

"This will enable us to solve

within a few years the difficult problem of bilingualism, and I hope it will also help in time to solve the equally serious problem to the social and economic differences between the so-called English teachers and the 'Swabasha' teachers."

Differentiations

"There is much talk and discussion nowadays about the necessity of differentiation in our educational system. I understand that is one of the main topics for consideration at this very conference."

"It may interest you to know, therefore, that, so far as I and my Ministry are concerned, we have already gone beyond the stage of discussing differentiation; we have begun to prepare actively for implementing it."

"For, however admirable may be the schemes of differentiation we put down on paper or even place on the Statute Book it is obvious that they will never get beyond that stage unless we have teachers trained in readiness to take up work in the various types of institutions."

"Whatever may be the age ultimately decided upon for selection, whatever types of schools we decide to have, for the purpose of differentiation, we shall be unable to take even one step to implement those decisions unless we have teachers trained to undertake the teaching of the various subjects necessary."

Equality of Opportunity

"The gulf between the average swabasha primary schools and a first-rate primary school like the Royal Primary School cannot be easily bridged. However, there is need to elevate the amenities and conditions in a vast majority of our primary schools particularly as selection tests are contemplated at the end of the primary stage," said Mr. A. E. Chamber President of the All-Ceylon Union of Teachers in the course of his address at the Annual Sessions.

He pointed out that out of the age group of 10, only 40 per cent. are at school and of the age group of 14 nearly 95 per cent. are not at school.

Considering the conditions in Ceylon, the multilateral school with a multi-bias curriculum was advocated by Mr. Tambe as appearing to be the best for the country.

He thought that if selective tests were applied at the age of 10 on the basis of 20 per cent. for academic education, then only 8 per cent. of the country's children will be selected.

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Letters to the Editor

Protection For Passengers At Pannai

Sir,

Everyone knows that after the construction of the causeway between Pannai and Allappiddy, the traffic between the Islands and Jaffna has increased greatly. Even very late in the nights, one can notice travellers coming and going across that small stretch of water between Pannai and Allappiddy.

These travellers undergo lots of difficulties and always make their journey by night in great fear of robbers and drunkards who are reported to be hovering about the streets leading to the Pannai jetty. After sun-set the entire area around the Pannai Toll Station is enveloped in thick darkness, which drunkards and high-way robbers make use of to molest and rob innocent travellers, including farmers and even patients. It is the duty of the Jaffna Municipal Council and the Police to provide the necessary safety measures to the Public.

This section of the Jaffna Municipal area is a very busy one, and the Council should provide it with adequate street lights. It would be sufficient if the road branching off from the K. K. S. Road and the southern section of the Sivan Temple-Pannai Road, which are the two important thoroughfares used by those who come from the Islands via Pannai be provided with lights, which will not cost the Council much. In addition to this, the police should organize regular patrols along these roads particularly between 6 and 10 p. m.

These arrangements, if made by the Municipal Council and the Police, will, it is hoped, relieve the travellers of the fear and danger with which they move about.

Yours etc.,
Vannarponnai,
PASU PATHY.
22-10-49.

Prize Day At Union College

The Founders' Day Celebration and Prize Giving of Union College, Tellippalai came off on Friday, October 14th. Mr. S. P. Sateunnam, E. O. N. D., presided and Mrs. Sateunnam gave away the prizes. Mr. S. F. de Silva Actg. Asst. Director of Education was the Chief Speaker.

The Meeting commenced with prayer by Rev. S. P. Vijayarathnam. After the welcome song, a senior student of the College gave a speech of welcome. The Actg. Principal, Mr. S. K. Rasiiah then presented his Report. The entertainment part of the programme consisted of a playlet by the kindergarten pupils, a recital by the Music Class and a one act play entitled "The Master of the House" by Upper School students. After the distribution of the prizes, a vote of thanks was proposed by Mr. Lyman S. Kulathungam, President of the Senior Schools Board, J. D. C. and was seconded by Mr. K. Kathiraiandy of the staff of the College.

TRUMAN STALIN MOVES IN ATOM CHESS-BOARD

Peace-Idealists Now In Greater Need

POWERFUL explosives don't always go off. Military experts probing the earth on the scene of a Civil War battle fought near Rapidan, Virginia in 1862, found old shells which had lain harmless all those years, but which rocked the countryside when touched off by fresh detonators.

Atomic weapons are quite a little different. There is a chance they will never again be used in war for mass destruction. But the best hope is to prevent war itself. It is far less significant to improve, suppress, control, destroy, or agree about the Bomb. What we need is a fresh detonator to set off peace efforts that have been buried lately under the debris of technical defence plans and futile international discussions.

Russia's big bang may have flung sand, flame and radioactive particles high in the air behind the Urals, but in most of the world it scattered human thought in soaring fragments through the firmament. Without any evidence, practically everybody took it for granted that what President Truman meticulously described as an "atomic explosion" was The Bomb.

A gratified Politburo could not have asked for more. Surely Russia will one day have The Bomb. For the present, it is likely that a crude, elementary atomic fission has been brought about, with less disastrous results than the Soviet explosion of two years ago, whose loss of life was known to intelligence units of the western powers.

Has Stage For Peace Set

As if bound to find a silver lining in the radio-active cloud, certain commentators hastened to conclude that Russia's possession of atomic secrets would set the stage for peace. Between equals, negotiation could get somewhere; the Russians would now be less afraid of American power. The sole basis for this happy assumption appears to be a theory that as long as one side can kill millions on the other, it will not mind the millions that it loses.

A startled Congress, as though goaded by a hot pitchfork, leaped into action at Washington and jammed through the military assistance programme for Atlantic Pact countries. Yet when you examine the methods of defence proposed for West Europe, when you note the obsolete weapons mainly to be shipped, you can only marvel. What has most of this to do with defence against atomic warfare? Such defence might slow up armies entering to take over after atomic missiles had done their work, but by that time who would care what happened?

The Peace Societies in some cases also seemed bent on ignoring reality. The head of one asserted in the public prints: "The Russians were unquestionably angered and offended because when they were our allies we produced the atomic bomb behind their backs." Yet Mr. Truman at Potsdam told Stalin about The Bomb, and the Soviet chief said he was glad, exclaim-

ing, "I hope you use it." Nothing can be accomplished for peace by whitewashing the fact that during the war and since, the U. S. S. R. has been moved primarily by nationalistic considerations.

What Does This Stalemate Mean?

In the United Nation the stalemate over atomic power has shown Russia to be least concerned about the socialization and internationalization of atomic energy for peaceful purposes. On the other hand, for the West to stand stubbornly on a formula that seems correct to a majority, automatically repulsing every new move, would hardly be statesmanship. A new group within the U. N. could be set up to review the problem afresh, and the American delegation might go far to break the long-jam by initiating new proposals for disarmament in general. In world affairs, entrenched positions, even when justified, are often less valuable than attempts to find a new perspective. Speaking of the U. N., it may be noted that United Nations Day, October 24th will find that great world body limping along on an annual budget less than half the yearly cost of New York City's police force—and about a thirtieth of the first U. S. appropriation for European military aid.

Common folk have responded to the news of Russia's atomic advance with a wholesome absence of panic, even if their calm has been based largely on fatalism. Positively, they could help create a public opinion that would push officialdom into something more realistic than defence through bigger bombs, which hereafter will be no defence at all. They could demand fresh thinking and bolder action from their functionaries in world councils.

The Danish Prime Minister, Hans Hedtoft, recently addressed an audience in Copenhagen at an exhibition "The Atomic Age." To those who discount the effectiveness of action below the official level, he spoke encouraging words. "We need peace idealists," he said, "as never before. Not the kind of idealists whose will to peace is identical with defeatism and sentimentality, but realistic people whose reason bids them repudiate war, and who at the same time have the will to co-operate with peace-making forces to secure justice and freedom".

WEDDING

MURUGIAH-PATHMAVATHY

The marriage of Sri T. Murugiah, Chief Clerk, Bank of Ceylon, Kurunegala with Sow Pathmavathy daughter of Mr. & Mrs. V. Ponnuswamy of Sundara Giri Vannarponnai Jaffna took place on Monday the 24th instant at the Bride's residence.

A large number of friends and relatives attended the wedding.

We wish the couple prosperity and long life.

A Share In The Control Of Industry

(Continued from page 1)

personal equation should be eliminated as far as possible. Managerial tasks are therefore concerned with collectivities. There is no room in them for antagonisms created by atomistic political and economic thinking, because management establishes its own "law of the situation."

"Law Of Situation"

Every problem in production can admit of only one optimum solution. It is that which represents the correct response to the "law of the situation" and is dictated by the logic of facts and events, and not by superiority of the power of any of the human agents participating in it. The important factor is the self-regulating and self-directing character of the organism as a whole. The organising activity is the directing activity and the interaction is the control. Mary Follett, in her illuminating study of the Dynamics of Administration, emphasises the point that authority should arise within the unifying process. "As every living process is subject to its own authority evolved by or involved in the progress itself, so is social control generated by the process itself. Or rather, the authority of self-creating coherence is the controlling authority."

Looking at the subject in the light of our own cultural heritage, the "law of the situation" is none other than what we refer to as *dharma*. By *dharma* we mean the inherent functional character of an organism, viz., the truth of it. The Indian aim is to accept and assimilate the apparent diversities of life as aspects of an integral truth. The substance, purpose and form of Management may seem unrelated to each other. But they are tied together by the moral compulsions of the work-situation. This inner unity is fundamental. Any institutional device which does not conform to it bound to fail. When Engels wrote, "The Government of persons is replaced by the administration of things and the direction of the processes of production," he was describing prophetically the kind of authority which ought to prevail in the sphere of social useful activity.

When man participates, according to his capacity, in the management of collective social power for the purpose of total productivity for all, there is no question of his subservience to any individual, class or group. He is only responding to the work-situation the *dharma* of the job on hand.

(Mr. R. V. Subramanian in the Hindu)

In the House of Representatives

ELECTIONS AMENDMENT BILL

M. P. FOR VAVUNIA IN BREEZE WITH SPEAKER

AFTER Mr. D. S. Senanayake, the Prime Minister, had moved that the Bill be read a second time, Mr. S. J. V. Chelvanayakam rose to a point of order that portions of the Bill were out of order and added that the limitation placed on the legislative powers of Parliament by section 29 of the Ceylon (Constitutions) Order in Council prohibited the making of any law that would make persons of any community or religion liable to disabilities or restrictions which persons of other communities or religions were not liable to.

The speaker ruled "this House has a right to bring in any law in this House and to legislate on any matter it likes. The law may be good or the law may be bad. If the law is bad and if it goes against section 29 of the order-in-Council then sub-section (3) of that very section operates". Mr. D. S. Senanayake said that the Bill being a straight forward measure needed no lengthy explanation and added that in an independent country the person who chooses the Members of that Legislature should be a citizen of that country and of no other.

Discrimination Against Working Class

Mr. P. G. B. Keuneman opposing the Bill said that the discrimination was not only against a community but against a special



He figured in a breeze

class of persons, the working class. Mr. C. Suntharalingam (Vavuniya) said that he opposed the Bill with all the power he could command and referred to the Bill "as a form of cunning, a type of deceit and a kind of chicanery which are some of the new weapons in the political armoury of the Prime Minister". The Speaker called upon the Member to withdraw the words and after a lengthy breeze, Mr. Suntharalingam withdrew the remarks made above and continued his speech.

He was called to order more than once for repeating arguments brought forward by the earlier speaker.

Mr. G. R. Motha continued the attack which was later taken up by Mr. Chevanayakam.

The House stands adjourned till today.



(By Squint Eye)

While Bombay, Madras, Delhi and other places have a sugar shortage Calcutta cries for salt.

The agony is the same for those who want salt for their congee and those who need sugar for their milk that's the Tamil proverb.

Lord Boyd-Orr, 69-year-old former Director General of the United Nations Food and Agricultural Organisation, has been awarded the Nobel Peace Prize, and he said he thought it was because of his work to double food production and bring contentment to the people who are in revolt against hunger and poverty.

Anything that goes to make peace with the stomach deserves a prize.

It is roses all the way for Pandit Nehru in the U. S. A. Not a bad word or comment, not even when after a conference at the white House with the President he was besieged by pressmen on all sides and was late for Tea with Supreme Court Justice Felix Frankfurter and Mrs. Frankfurter.

In Ceylon many years ago when Nehru was late for a reception at Galle they spoke of "these unpunctual Indians" etc.

C. J. Clark 75 of France proud father of his twentyfifth offspring says he expects to have a lot more.

France is on a Grow more Population basis, and Clerk with a high score goes and does it again!

NEW SENATORS

Messrs Cyril de Zoysa, U. B. Wanninayake, C. A. Dharmapala, D. W. J. Perera and Dr. E. M. V. Naganathan were elected to the Senate by the House of Representatives.

PERSONAL

Mr. P. Ratnarajah, C. I. D. Inspector of the Head Quarters, Colombo, has been promoted A. S. P.

He is the eldest son of Gate Mudaliar V. Ponnambalam of Urumparai.

Mr. Ratnarajah was educated at the Jaffna Hindu College and at Thomas College, Colombo.

Ceylon Government Railway

LEVEL CROSSING REPAIRS

The Level Crossing at Jaffna (13 miles 22 chains on Chilaw Line) on the Ma-elija Cart Road will be closed for vehicular traffic as follows for carrying out repairs: Partially closed from 6.00 p.m. to 10.00 p.m. on 1-11-49. Totally closed from 10.00 p.m. on 1-11-49 till 1.00 a.m. on 2-11-49. Partially closed from 1.00 a.m. till 5.00 a.m. on 2-11-49. During the period of partial closure, Road traffic will be assisted over the level crossing. No deviation of road traffic is possible during the period of total closure.

E. BLACK
for Actg. General Manager.
C. G. R.
P. O. Box No 355, Colombo,
27th October, 1949
(G 74 25)

Rent Control Board—Jaffna Municipal Area NOTICE

It is hereby notified for general information, that the Chairman, Rent Control Board for the administrative limits of Jaffna will receive applications for consideration, if forwarded in triplicate affixing uncancelled stamps in accordance with the regulations framed under section 24 of the Rent Restrictions Act No. 29 of 1948 published in Government Gazette No. 9969 of 22-4-49.

All applications to the Board should be addressed to the Chairman, Rent Control Board, No. 14, First Cross Street, Jaffna.

All sittings of the Board for the hearing of such applications will be held at the Office of the Chairman, Rent Control Board, No. 14, First Cross Street, Jaffna.

(Sgd.) A. R. SUPRAMANIAM,
Chairman,
Rent Control Board, Jaffna
Jaffna, 19th October 1949.
(G-77, 25)

For Sale

A dozen glass almirahs suitable for shop and home at the Jaffna Hindu College. Contact the Principal for price and date of delivery.

(M. 141. 11 to 25)

Chronic Diseases

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(M. 131 4-28)

WANTED

"A qualified lady teacher wanted for the Manipal Hindu College. State qualifications etc. Ability to do General Science and Mathematics in the Middle forms is a recommendation." Apply to the Manager, Manipal Hindu College, "Pathmalaya", Flower Road Colombo.
(M. 152. 25 & 28).

Ceylon Government Railway Level Crossing Repairs

The Level Crossing at Polgahwela Station Yard (Railway mileage 45 miles 38 chains) on Kurunegala—Polgahwela—Kegalle P. W. D. Road, will be closed for vehicular traffic as follows for effecting repairs:—

Partially from 7.00 p.m. till 11.00 p.m. on 1-11-49 and from 2.00 a.m. till 5.00 a.m. on 2-11-49.—Traffic will be assisted over the crossing.

Totally from 11.00 p.m. on 1-11-49 till 2.00 a.m. on 2-11-49.—Traffic from Mawanella to Kurunegala and vice versa may proceed via Rambukkana.

During the period of total closure, traffic from Ambepussa to Kurunegala and vice versa may proceed via Alawwa and traffic from Kurunegala to Kegalle and vice versa may proceed via Rambukkana and Mawanella or via Alawwa & Ambepussa.

E. BLACK
for Actg. General Manager.
C. G. R.
P. O. Box No. 355, Colombo,
27th October, 1949.
(G, 73 25)

The Destiny Of Man

(Continued from Page 1)

a satisfactory harmony is between the super-ego and the primitive impulses, the sense of guilt and sin, anxiety and need for punishment are diminished. Aggress, that is largely a reaction to inhibition and anxiety, is simultaneously combated. With less inhibition, not only are aggressiveness, anger or hate reduced but there is a general transition to insight, tolerance or love and in fact the instincts can express themselves more smoothly and freely in satisfactory integration with social and cultural norms. All these contribute towards improved individual adaptation as well as social integration. In the total pattern of behaviour the ambivalence of love and hate, creation and destruction, is gradually superseded by the predominance of love, tolerance and creation. It is a fundamental psycho-analytic notion that in the more developed attitudes and forms of conduct there is less ambivalence than in the primitive or atavistic ones. Not only are stresses and conflicts minimised but these are dealt with rationally and consciously, making for more differentiated and harmonious behaviour and mentality.

The exaggeration of sin and guilt in the repressive moral code and convention of society as well as the inhibitory influence of the super-ego accompany unhealthy reactions of excess, of aggression and sex obsession and constitute the principal roots of social unrest and mass aggression and crime. The less there is inhibition, frustration and conflict, and the less the super-ego retains its tyrannical, fantastic character the more the ego can adapt itself to reality at the superior level of reason and conscious choice and control of behaviour rather than at the inferior one of habit, and or the unconscious routine with their cruder and clumsier methods of adjustment. Simultaneously man's wider social attitudes and feelings develop with the gradual diffusion of the ambivalent attitudes of love and hate and super session of the primitive, simpler and restricted forms of object-love. The self on the upward path of development asserts the supremacy of its social or universal over its narrow ego-centric or restricted aspects and finally reaches out to the poise and majesty of the all-pervasive mind of the universe, over-reaching but including human mind and morality. Man's morality becomes a phase of his consciousness of identity with the not-self; it achieves a supreme detachment, transcendence and impulsion. His body is the victim of disease, decay and death, but he lives on eternally through the effects of his thought, feeling and action on the social community. He can confer immortality on himself independent of his personal survival after death, through each new contribution to truth, moral and aesthetic insight and zeal for goodness and service to the enduring and expanding value of configuration of humanity. The individual's perennial understanding and infinite sensibility and love confer immortality on his social and cultural order in which these take forms and which is transmitted as an enduring external legacy from generation to generation. The social culture—the heir of the past and the promise of the future in which the immortal values of life are focussed and pooled—is the acme or the crown product that crosses the boundaries of its scene and limitations of its frame. The social culture at its highest and noblest becomes identified with the cosmic group mind which like the god of personal religion,

ORDER "NISI" DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1070

1. Cathiravelu Kandiah Sanmuganathan and wife
2. Maheswary both of Vannarponnai East Petitioners.

Vs.

- Minor 1 Venasithamby Parameshvaran
- Minor 2, Thanalakshmy daughter of Venasithamby both of Changanai, minors appearing by their proposed Guardian-ad-litem

- 3, Murugesu Karthigesu of Changanai Respondents

In the matter of the Last Will and Testament of Annammah widow of Ramu Venasithamby, deceased of Changanai.

This matter coming on for disposal before S. S. J. Goonesekere Esquire, District Judge, Jaffna on the 22nd day of September 1949 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the petitioner and the affidavit of the abovenamed petitioners dated 3rd June 1949 having been read,

It is ordered that the Last Will of Annammah widow of Ramu Venasithamby, deceased, dated 18th May 1949 and numbered 1779 be and the same is hereby declared proved unless the Respondents or any other person or persons interested shall on or before the 10th day of November 1949 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said Murugesu Karthigesu of Changanai, the 3rd Respondent, be appointed Guardian-ad-litem over the minors 1st and 2nd Respondents and that the Maheswary wife of Cathiravelu Kandiah Sanmuganathan the 2nd petitioner is the executor named in the said will and that is entitled to have Probate of the same issued to her accordingly unless the Respondents or others shall on or before the 10th day of November 1949 show sufficient cause to the satisfaction of this court to the contrary.

The minors are to be produced on the said date.

This 22nd day of September 1949

Sgd. S. S. J. GOONESKERE, District Judge.

(O. 86, 25 & 28)

reveals, to be sure, the full possibilities and implications of the goal of evolution—a collective ideal of the species calling for its highest love, intelligence and adventure. As man's conception of evolution enlarge itself, his group mind or deity is also enlarged in order to inspire grander moral relations and direct him to unknown vistas of progress.

Evolution is integrative, coordinating and harmonising; it discards ugliness incompetence and inconsistency from every nook and corner of life. It is a vast and intricate web with its warp and woof penetrating and interlocking the lives of plants, animals and humans in subtle, unsuspected ways, as science sees it. Human evolution expands and amplifies this grand symbiosis and wholeness of nature in order to fulfil man's vision of an all-embracing cosmic unity in truth, beauty and goodness, as the human personality apprehends it. The meaning of truth, beauty and goodness is derived by the human personality from the spiritual world. Neither the process of life nor of society can reveal the supreme and ultimate values towards which these must ascend. As the evolution of life, mind and society searches for the highest good and the highest value, it becomes the symbol of Being. Thus there is always a mysterious prophetic element imported to the evolution and destiny of Homo socius.

(Dr. R. Mukerjee in "A. B. Patrika.")

Special Committee On Hindu Temporalities Etc

In view of representations received by Government from time to time from various Hindu Associations and prominent Hindu citizens urging the need for legislation to control Hindu Temporalities and other allied matters, the Hon. the Minister of Home Affairs and Rural Development has on the advice of the Hindu Members of both Houses of Parliament, appointed a Special Committee consisting of:

- (1) Mr. K. Kanagaratnam, M. P. Vaddukoddai (Chairman);
- (2) Mr. S. Sivapalam, M. P. Trincomalee;
- (3) Mr. S. Ethirmanasingham, M. P. Paddiruppu;
- (4) Mr. T. Ramalingam, M. P. Point Pedro;
- (5) Mr. V. E. K. R. S. Thondaman, M. P. Nuwara Eliya;
- (6) Mr. K. Rajalingam, M. P. Nawalapitiya; and
- (7) Mr. V. Kumaraswamy M. P. Chavakachcheri.

to—

- (a) consider the representations made to Government urging the introduction of legislation to—
- (i) control Hindu Temporalities and endowments;
- (ii) prohibit animal sacrifice in Hindu Temples;
- (iii) ensure freedom of worship in Hindu Temples to all Hindus without discrimination;

- (b) ascertain the views of prominent Hindus, Hindu Associations, and Hindu Temple authorities in particular, and of the Hindu community in general, in regard to these matters; and
- (c) recommend the lines on which legislation, if any, should be introduced in respect of all or any of these matters on which public opinion among Hindus favours the introduction of legislation.

2 The Special Committee propose to visit the more important Hindu areas like Jaffna, Trincomalee, Batticaloa, etc. to make investigations and receive representations on the matters referred to them. Their programme of visit to these places will be announced in the Press in due course. In the meantime, the Special Committee will be pleased to receive written representations individual Hindu citizens or Hindu Associations or Hindu Temple authorities may wish to make. Those who wish to meet the Special Committee in person individually or in a deputational representative of any recognised Hindu body, will be afforded the opportunity of doing so after their written representations have been considered.

3. The Special Committee desire to emphasise that they are starting on their investigations with an open mind and would be quite prepared to hear and consider the views of all those who wish to be heard. In view of the great importance to the Hindu community of any action that Government may ultimately be advised to take, the Special Committee hope that all public-spirited Hindus will co-operate in these investigations and help in determining the course of action that would be of lasting benefit to the Hindu community.

4. All representations or other communications intended for the

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1033

In the matter of the intestate estate of the late Ratnapoopathi wife of Manicka Thiyagarajah Thurai Rajah of Chulipuram

Deceased Chinniah Kandasamy of Chunnakam Petitioner

1. Nannithamby Sinniah
2. Sinniah Sinnathamby, both of Chulipuram
3. Manicka Thiyagarajah Thurai Rajah of Chunnakam presently of Colombo Respondents

This matter coming on for disposal before S. S. J. Gunasekera Esquire, District Judge, Jaffna, on the 19th day of August, 1949, in the presence of Mr. W. Muttukumaram, Proctor on the part of the Petitioner and the Petition and affidavit of the petitioner having been read and filed of record; from which it appears that the abovenamed deceased died intestate;

It is ordered that the petitioner abovenamed the said Sinniah Kandasamy be appointed administrator of the estate of the abovenamed deceased Ratnapoopathi and that Letters of Administration be issued to him accordingly, unless the Respondents abovenamed or any other person interested in the aforesaid estate show sufficient cause to the contrary to the Court on or before the 5th day of October 1949.

This 19th day of August 1949. Sgd. S. S. J. Gunasekera District Judge.

Time to show cause is extended up to 9th November 1949. Sgd. S. S. J. Gunasekera District Judge.

(O 87-25 & 28)

NOTICE

Tender For The Construction OF 9 Wells—Village Expansion Scheme, Achchuvali

The Chairman, Tender Board, Ministry of Agriculture and Lands, Secretariat Buildings, Galle Face, Colombo, will receive tenders for the construction of 9 wells in Village Expansion Scheme, Achchuvali, up to 12 noon on Tuesday, November 29th, 1949.

Tenders for the above service should be made on tender forms obtainable from the Government Agent, Jaffna, at whose Office, plans and specifications can be seen and further particulars obtained.

Tender forms will be issued up to 12 noon on Saturday, November 19th, 1949, only on production of a receipt for Rs. 50/- deposited for each form at the General Treasury or any Kachcheri.

P. J. HUDSON, Government Agent, N. P. The Kachcheri, Jaffna, 17th October, 1949. (G. 76, 25, 28 & 1)

Special Committee should be addressed to—

The Secretary to the Special Committee on Hindu Temporalities, Ministry of Home Affairs and Rural Development, Torrington Square Colombo 7.

M. VAIRAMUTTU, Secretary.

(G 72 14, 18 & 25)

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OF The Jaffna Hindu College

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(M. 137)

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T. S. Muttulingasamy Agent

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Chief Editor T. MUTTULINGASAMY