

# THE COLLECTIVE SPIRIT IN COMMUNITY WELFARE

## Significance Of Rural Development And Rehabilitation Schemes

THE Director of Rural Development in his Administration Report for the year traces the history of the scheme of Rural Development and discusses the theoretical and practical aspects of the Governmental plan that aims at making the rural population think, discuss and act on matters relating to their welfare.

Rural Development as a Government sponsored activity originated from a Motion passed in the State Council urging the organization of a scheme for the upliftment of the rural peoples of the country. Consequently in 1937, the Department of Commerce and Industries carried out a series of economic surveys of rural areas and the information disclosed by these surveys made certain remedial measures desirable. For further investigations into this, a Rural Development Branch was created in the Department of Commerce and Industries in 1940 and Rural Development Officers were posted to selected villages within which rural service centres were established. At the end of 1947 there were about 70 such centres.

### The Early Stage

From the experience gathered from this work Government decided that considerable economic and social rehabilitation was possible if a special Department was established for rural welfare work. The Department of Rural Development was accordingly established in 1948. Its purpose was the co-ordinating of village development activities through special rural welfare societies organized for the purpose. The approach was that self help, mutual aid and service, principles that were not unknown in the traditional life of this country, should be utilised for the development of the health, economic and cultural aspects of a village.

The first two years were spent in the organization of the Department and at the end of December, 1955, there were 6,172 men's societies and 2,195 women's societies. Besides the function of co-ordination these village societies afforded useful platforms for other Government Departments dealing with village welfare not only for propaganda and educative purposes but also to obtain the association of the rural people themselves in effectuating schemes of development on a collective basis. It worked on the principle that every citizen should have a fair opportunity of taking part in the activities of Government and in getting a share from development programmes. The procedure would be the insistence on the active participation of the people themselves in schemes planned for the economic, cultural and health development.

### Present Position

At present there are over 6,000 rural development men's societies and 2,000 parallel women's organizations in the rural areas. No real claim, however, can be made that all of these are effective. The main difficulty has been that all Government Departments have not associated themselves fully with the rural welfare societies in the implementation of their programmes. Sometimes, the degree to which such association has taken place has depended on the whims and fancies, prejudices and dislikes of individual

officers. The result has been that where these organizations have been utilised the society has become a strong centre for village work. Such societies are those that are alive and are regarded as good societies. Where these organizations have not been utilised the result has been a sense of frustration and, sometimes, the disintegration of the society itself.

### The Theory

A democratic concept of administration requires that there must be as complete a co-ordination as possible between the centre and the perimeter. The centre must be alive to the requirements of the people in the perimeter and the people themselves must be aware of what is happening for their benefit. It is in this mutual association that any implementation is possible for development schemes. This particular matter was stressed by the Prime Minister of India at the Development Commissioners' Conference on Community Projects which is the counterpart in India of the Rural Development Movement in Ceylon when he said: "It is not good enough often to sit in our chambers and decide everything according to what we consider is the good of the people. I think the people themselves should be given the opportunity to think about it and thus they will affect our thinking as we affect their thinking. In this way, something much more integrated and living is produced, something in which there is a sense of intimate partnership—intimate partnership not only in the doing of a job, but in the making of the job, in the thinking of the job. It is true that

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## Dr. Kumaran Ratnam

### AN APPRECIATION

By S. Sivasubramaniam

THE untimely passing away of Dr. Kumaran Ratnam removes from our midst a patriotic Ceylonese of great distinction. The professional, civic and public life of the country is considerably the poorer today by the occurrence of the sorrowful event. Though he was comparatively young in years, a remarkable record of service to the nation in many spheres of activity lies to the credit of Dr. Kumaran, who followed in the footsteps of his distinguished father.

Dr. Kumaran's nationalism was not narrow. If his devotion to the welfare of the community to which he belonged was great, his devotion to the country was equally profound. If Dr. Kumaran's devotion to the cause of Ceylonese nationalism was great, it was no narrow nationalism which he espoused. His patriotism did not stand in the way of an enlightened spirit of inter-nationalism which influenced his thoughts and actions. He was somewhat ahead of the times in this direction, and rightly ahead. He was a sincere follower of the principles of internationalism as preached by India's great leader and thinker Shri Jawaharlal Nehru and was fully conscious of the potency of the ideal of one world.

In the profession to which he belonged Dr. Kumaran along with his brother Dr. Rajadurai maintained the very high tradition of service created by their respected sire. The institution founded by their father, THE RATNAM PRIVATE HOSPITAL, and the public of Ceylon have both been served with uncommon zeal by the two brothers.

In the civic life of Colombo, Dr. Kumaran's father had created a tradition somewhat similar to that of Joseph Chamberlain in the affairs of Birmingham. This tradition was followed by Dr. Kumaran and maintained with a high degree of probity and public spirit. Dr. E. V. Ratnam was one of the greatest Councillors whom the Municipal Council of Colombo ever had. Dr. Kumaran was likewise regarded as one of the City's best Councillors and Mayors.

Mr. Kumaran's participation in the national politics of the country had a distinctive flair about it and had a wholesome progressive and unifying influence. His outlook was extraordinary. He was a rare bird. The ideal of a United Ceylonese nation was always in his mind.

In our country where it becomes difficult at times to avoid emphasis on sectional views and welfare

and at the same time appear to be free from sectionalism, Dr. Kumaran by the liberality of his thoughts and aspirations, large hearted services and spirit of deep nationalism was able in substance to combine the two seemingly conflicting ideals.

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Dr. Kumaran's participation in national affairs fulfilled a very vital need and his death creates a void which so far as the Tamil community is concerned appears an irreparable loss at the present crucial times and which so far as the—Ceylonese community is concerned leaves a gap which it is not quite easy to fill in a hurry.

Many of us felt that if persons of the stamp of Dr. Kumaran had been returned to Parliament for service of the country, it would have been of singular benefit. Such participation could possibly have had some valuable effects on the course of events in Ceylon. Unfortunately, that avenue was not trod by

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## Prohibition Should Be Enforced By Legislation

Legislation should be enacted making it illegal to import, manufacture, sell or possess any brand of alcoholic liquor, the State, however, reserving the power to have the monopoly of importing particular type of foreign liquor for medicinal purposes and hospital use, said Mr. T. Muttusamypillai, President of the Saiva Paripalana Sabha and General Manager of the Jaffna Hindu College and Affiliated Schools in the course of his evidence before the Prohibition Commission at its sittings in Jaffna.

Mr. Muttusamypillai further suggested that administrative organisations necessary for the implementation of the prohibition program should be set up. Men entrusted with duty in connection with the enforcement of prohibition ought to be men of outstanding character and integrity and over 25 years of age. The Excise Department as at present constituted should be scrapped as the public had no confidence in it.

Mr. Muthusamypillai was of the opinion that the loss of revenue owing to prohibition might be made good by taxing all commodities other than articles of food and medicine. Tappers should be employed to tap trees for sweet toddy.

The Commission opened its sittings in Jaffna by recording the evidence of Mr. M. Srikantha, G.A., Jaffna.

Sir V. Coomarasamy is the Chairman of the Commission.

Mr. C. Muttutamby, M. M. C. advocated prohibition but suggested that the co-operation of

amusing and untenable. In the first place, it is inexplicable that any good government should exploit the weakness of the people for vice and evil habits and earn revenue in a questionable manner. Again it has been urged by experts of Industrial development that the tapping of palms for sweet toddy would not merely afford a reasonable income to Government but make the manufacture of sugar and jaggery help the economic progress of the country.

Prohibition need not be viewed as a problem that requires a solution. It is a must. Legislation must be introduced without any further delay. But prohibition in practice, as in other similar instances, certainly requires prudent planning.

the people should be obtained and that alternative employment should be found for toddy tappers.

### North Ceylon Prohibition League

In a memorandum submitted to the Commission, the North Ceylon Prohibition League, represented by Mr. K. Navaratnam said that prohibition 'should be started here and now before the habit of drinking undermines the welfare of the whole race'.

The Jaffna District Community Centres' Union represented by Mr. E. P. Rasiah made the following suggestion for achieving the goal of Total Prohibition.

- (a) Immediate ban on the import, possession, sale or distribution of foreign liquor
- (b) Gradual prohibition of the manufacture, possession or sale of Arrack, say within five years.
2. Immediately replacing the Tree Tax system by the Tavern system
  - (a) One to three taverns to be opened in each D. R. O's area.
  - (b) Tappers to be licensed to tap fermented and sweet toddy on a 50/50 basis.
  - (c) Gradually to increase the tapping of sweet toddy by proportionately reducing the number of trees to be tapped for fermented toddy.
  - (d) Manufacture of Jaggery or Sugar to be popularised by giving technical advice.
3. By propaganda and gradual legislation number of consumers to be reduced and consumption of fermented toddy to be restricted.

## S.S.C. (ENG) EXAMINATION

The Minister of Education, by his uncontrollable enthusiasm for making statements of policy every now and then and issuing conflicting commentaries on them has contributed to the confusion that exists in the country about certain contemplated changes in the medium of instruction in schools and the S. S. C. Examination.

The Permanent Secretary to the Ministry of Education has issued a statement explaining the changes.

'According to several newspaper reports there appears to be a certain amount of confusion as to the position of English as a medium of instruction and English for the SSC Examination in and after 1957.

'The medium of instruction to children of Sinhalese and Tamil parents has been advanced to the higher stages and in the next year such children will be taught in Sinhalese and Tamil in the SSC Final Class

'Such children will therefore, be required to take up the SSC Examination in the Sinhalese and Tamil media except in subjects such as science and mathematics, where a concession has been granted

'That is to say, the English medium S S C Examination would in General be barred to Sinhalese and Tamil children from 1957 onwards except, however, being made to those children who have already either failed the S S C Examination or who are being referred or have completed two years' study previous to that date in the English medium and who have not for one reason or another taken up the English medium S S C Examination in 1956.

'Those children who in accordance with Section 4 (4) of the Education Regulations, 1951, have been permitted to receive instruction in English, will have the option to continue to do so and will have the right to take up the S S C Examination in English as heretofore.

'In other words, children who receive instruction in a given medium will have the right to take up the examination in the same medium as has been envisaged all through, the only new factor that has come into the picture being the medium of examination for recruitment to Government Service. On this point a statement has already appeared in the Press.'

## Reviewed News

### M. E. P. Minister Making!

The prime mover in the formation of the M. E. P. Mr. I. M. R. A. Iriyagolle, M. P. for Dandagamuwa has become the primary cause for a crisis in the affairs of the ruling party. The Premier much as he feels it necessary to accommodate the prime mover, however, has not been assured of the backing of his colleagues, or to be more exact, the Prime Minister finds that this question may eventually lead on to a major crisis. But according to Mr. Bandaranaike there is no such crisis.

### Exit English!

The decision is reported to have been arrived at a top-level conference summoned by the Premier that English should be taught as a second language from 1958.

Consequent on this decision, the quick-footed Minister of Education has made another decision—namely that the S. S. C. (English) Examination should not be held after 1956.

### Likes to Loiter at Trinco!

Retention of the use of certain facilities at Trincomalee and Katunayake even after the control of the naval bases are transferred to Sri Lanka—this is the latest step taken by U. K. Certainly England cannot but like to loiter at Trincomalee. Premier Bandaranaike is prepared to consider this request and Sir Claude Corea will do the talking in London.

### Suez Stage by Stage!

England has invited the 18 Suez Nations, to get up the Suez Users Association in London on October 1. Britain and France have referred the Suez dispute to U. N. and intend asking the Security Council to (Continued on page 5)

தமிழ்நாட்டில், இராமாயணம், கல்வியும், நமச்சிவாயே நான் நினைக்கிறேன், நமச்சிவாயே நான் நினைக்கிறேன், நமச்சிவாயே நான் நினைக்கிறேன், நமச்சிவாயே நான் நினைக்கிறேன்.

**Hindu Organ**

FRIDAY, SEPTEMBER 28, 1956

Treasure These Thoughts

*Meditation is an attitude of mind. If we cultivate the right attitude, then the mind will not wander, but will only remember God within.*

### PROHIBITION— IS IT A PROBLEM!

THE consensus of public opinion according to the evidence that was placed before the Prohibition Commission at its sittings in Jaffna may be summarized as being in full favour of total prohibition subject, however, to the proviso that the implementation shall be by stages and according to a sound planning. Representatives of religious and welfare societies and prominent individual social workers have made this very sober suggestion with a view to making those who are addicted to the evil habit of drinking move away from it. The introduction of legislation to effect this moral and social reform, in itself, may be insufficient to achieve this end. Hence it becomes absolutely necessary that not only should drinking be regarded as a pernicious practice that is in direct conflict with religious and moral principles but those who are addicted to it should be kept out of bounds of society. In this direction the Government should begin to set a laudable example by making consumption of liquor a disqualification in anything connected with administrative affairs and governmental activities. If only both the Government and the general public would begin to express open contempt for those who drink then the 'addicts' would be driven to feel the sting of social sanctions against them though in the indirect way.

The argument that Prohibition would seriously affect the economic welfare of the country is both



# PRESERVING PALLAVA SCULPTURE WORKS

## RECENT DISCOVERY IN PERANGUR

[This article by Sri V. M. Narasimhan on the ancient archaeological relics found in India and the significance of the recent discovery of a Pallava Image appeared in the Madras Sunday Edition of the Hindu and is reproduced here]

A STANDING Vishnu sculpture was very recently noticed by me standing alone, facing east, on the bank of a tank in Perangur village situated between the first and second farlong stones after the 105th mile stone on the grand trunk road from Madras to Lower Anicut. It is also near the south Pennar bridge under construction near Villupuram.

The image is in Ardha-chitra. It is worked only in the front side, the back being flat and rough. It measures 5½ feet including its pedestal and 5 feet 2 inches from its feet to the top of its *krita*. Across its shoulders, it is 2½ feet. It is four handed. In its upper pair of hands are held the usual insignia of Vishnu. The lower left hand is in *Katiga* pose, while the other is in a peculiar pose, rarely met with in iconography.

In general the sculpturing of the image is singular and archaic, being very typical of Pallava style. The face is ovoid, longer than broad, with flat nose and double chin. The torso is elongated and supported by long legs and broad shoulders. The treatment of the four hands with each pair branching off from one shoulder is also peculiar. Jewellery and apparel are sparingly shown to give the appearance of slightness. The slim abdominal portion has a sharp horizontal incision above the hip. Verticalism is very much stressed by the *krita* and the prominent vertical folds in the costume. Besides, the simple broad crescent necklace, massive ornaments in high relief the cord like sacred thread falling over the right lower arm, the natural and simple disc and conch in upper pair of hands without flames and the disc in *pratyoga*, *krita*, the thick girdles with loop, side twists and bell like ornaments hanging down reminding one of wood works, the transparent *dhoti* tugged in the front, the *Srivatsa* mark on its right chest, and "strand from the *Yagnopavita* or *Channa-*

*vira* passing inside the *dhoti* and then falling on the right foot are all typical of Pallava sculptures. Further, the image is chiselled from a kind of granite, a little dark in colour which is considered to be very hard. Unlike in the Tirunagari Pallava sculptures, the unwanted stone portions above the shoulders are removed which makes the head look more beautiful and artistic. As far as I know, this sculpture seems to be the biggest free-standing Vishnu statue known in early Pallava style. Judged by its style and other peculiarities, it can be assigned to a period prior to 800 A. D.

The earliest Pallava Tamilian temples are the caves cut in rock by the Pallava king, Mahendra Varman, 600-630 A. D. at Tiruchi, Dalavanur (near Gingee) and else where. Narasimha Varman 630-658 A. D.; the son of Mahendra Varman, succeeded in not only building more cave temples in a more elaborate style but also free-standing monolithic temples as seen at Mamallapuram and elsewhere. Next, Narasimha Varman II, also popularly known as Rajasimhan, 690-715 A. D., was the first Pallava king to build temples with stone. So free-standing Pallava sculptures too must have become more common from this period. Experience and known sculptures too, confirm the above theory.

The next point to be noted is that the Tamilian sculptures like the temple architecture underwent a continuous series of changes from 600 A. D. to 1600 A. D. till the fall of the Vijayanagar empire. These one thousand years are made up of almost four equal periods of about 250 years each, namely, Pallava, early Chola, later Chola and Vijayanagar. The Pallava period can be sub-divided into four styles: Mahendra style 610-640 A. D. Mamalla style 640-674 A. D. Rajasimha style 674-800 A. D.

and Nandi Varman style 800-850 A. D. Each style has its own peculiarities and can be easily distinguished. Hence by comparative study and judged by style, the image can be safely assigned to the later part of the Rajasimha style. It compares very favourably with the Satyamangalam sitting Vishnu in the Pallava Gallery in the Madras Museum.

To the right of the image and within a few yards distance from it is an ancient dilapidated Siva temple. Any visitor has to think twice before entering it. Several inscriptions on its walls are seen buried in the debris platform that has risen up all round, engulfing them. The temple has a *garbhagraha* without a *vimana* and an *Ardha mandapam* in early Chola style and a modern *mukha mandapa* in brick masonry and very crude. Some of the sculptures placed in the niches (*Koshtams*) in the outside are very beautiful and attractive. In particular the Durga in one of the niches is so very graceful and neat that special mention must be made about it. Apart from these images, in the dark northeast corner of the front *mandapa* can be seen an image of Vishnu, as beautiful and notable as other images, in early Chola style. It is left on the floor but seems to be in *pauza*.

Such a wonderful early Pallava sculpture is left uncared for. As a result of this, in the hands of some mischievous urchins or other hooligans, it has already suffered slight damage. Two fingers in its outstretched palm and its right toe are broken at tips. Similarly the early Chola temple has been left to take care of itself. These are national monuments that must be preserved for our posterity. Hence it is hoped that the Hindu Religious and Charitable Endowments (Administration) Department will get itself interested in them early and take necessary steps to protect and to preserve them.

# MISCONCEIVED NOTIONS OF RIGHTS AND DUTIES

## Cause Of Indiscipline In Educational Centres

The problem of over crowding in Universities and the resulting indiscipline among students in Indian educational institutions was the basis of a talk given by Dr. P. Pariga, Vice Chancellor of the Utakal University.

It is a patent fact that there is a measure of indiscipline among students and there is academic disquiet. The object of this talk is to analyse the causes and to suggest remedies. Before one proceeds to analysis, it is appropriate to separate the apparent from the real in the matter of indiscipline. What appears as indiscipline may be, as it often is, a temporary phase. An event occurs, political or social, which violently agitates the whole community or country and then the students as a part of the community also get agitated and resort to acts which smack of indiscipline. Such apparent indiscipline is clearly a temporary phase and should be left out of consideration here. If anybody believes that in the modern age the students should be kept cloistered separated from all social reaction, he is mistaken.

Having made allowance for all such temporary phases, there is to my mind, a real core of indiscipline among the students. Such indiscipline manifests itself in flouting academic authority, in misbehaviour towards individual teachers and in creating disturbance in the academic atmosphere on slightest pretexts based on misconceived notions of rights and duties. Now let us analyse the situation and get at the causes which have led to such a disquieting situation.

Human beings of average social stability become restive, impatient of normal conduct if they are dissatisfied with their occupation. This is true of the average student. Today most of the ills of the student community can be traced to such dissatisfaction. A noticeable fact is that there is a great desire for university education and as a consequence, most of the colleges are over crowded. It is difficult to say whether this rush to the University is actuated by a desire to acquire

knowledge or simply to postpone the search for employment and to increase the chance for success in that search by acquiring a stamp of the University education. Perhaps it is a mixture of both these motives with a preponderance of the latter.

Hence a large percentage of students that enters the University or its colleges does not profit by the instruction given therein either on account of inadequate educational attainments prior to entrance into the University or on account of inferior mental calibre. This type of students swell's the percentage of failure at the University examination resulting in great wastage of national man power in fruitless efforts. This very fact of a large percentage of failure causes a sense of frustration in the minds of the average student and, in consequence his interest in study weakens.

Apart from this feeling of frustration, inadequacy of the teaching staff is another contributory factor for the lack of interest of students in serious study. It is known that there are classes consisting of as many as 200 students. In such classes it is difficult to hold the attention of students unless the teacher is highly efficient and his lectures are so effective that it compels attention. In such classes individual attention is impossible. Hence in order to ensure more personal contact, tutorial classes were devised in each subject. Even in these classes there are as many as sixteen students per teacher. This is far from the ideal. Sometimes such classes do not even meet according to schedule. The result is that there is not as much personal contact between teacher and the student as one would desire.



## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 221.

In the matter of the intestate estate of the late Sinthu Rayan Carwalho of Chapel Street, Jaffna Deceased Savariammal Kanagaratnam Victoria widow of Sinthu Rayan Carwalho of Chapel Street Jaffna Petitioner

Vs.

- Minors
1. Xavier Antony Rosary Edwin Carwalho
  2. John Sebastian Gnanenthiran Carwalho
  3. Leonard Ambrose Rajendran Carwalho
  4. Maria Nav s Thireasa Edwich Rosita Carwalho
  5. Lou's Jayabalan Carwalho
  6. Xavier Antony Manuel Victoria, all of Chapel Street Respondents

This matter coming on for disposal before P. Sri Skanda Rajah, District Judge, Jaffna on the 30th day of August, 1956, in the presence of Mr.

W. Muttukumaraswamy 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 Sinthu Rayan Carwalho of Chapel Street Jaffna the deceased abovenamed died intestate leaving behind the 1st to 5th Respondents his children as heirs and that the said 1st to 5th respondents are minors and that the 6th Respondent is a fit and proper person to be appointed guardian-ad-litem over the said minor respondents:—

It is ordered that the 6th Respondent abovenamed Xavier. Antony Manuel Victoria be appointed guardian-ad-litem over the 1st to 5th minor Respondents abovenamed to represent the said minor Respondents in the proceedings of this Case and that Letters of Administration be granted to the Petitioner abovenamed unless the Respondents abovenamed or any other persons shall show sufficient cause on or before the 1st day of October 1956 to the satisfaction of this Court to the contrary.

It is further ordered that the 1st to 5th minor Res-

## Change of Name

I, Sinnathamby Sittampalam known as Sinnathamby Somasuntharam and signed as S. Somasuntharam inform the public and the Government that in future I shall be called Sinnathamby Sittampalam and will sign as S. Sittampalam.

S. Sittampalam

Uduvil East  
Chunnakam  
12-9-56

(M. 307. 14. 21 & 28)

pondents shall be produced before this Court on the aforesaid date.

Jaffna, this 30th day of August 1956

Sgd. P. Sri Skanda Rajah  
District Judge

Drawn by,  
Sgd. W. Muttukumaraswamy  
Proctor for Petitioner

(O. 259, 28 & 5)

## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 566

Gnanambihaiammah widow of A. Tharmalingam of Imayanan

Petitioner

Vs.

1. Tharmalingam Tharmarajah
2. Tharmalingam Pavala-gandhi
3. Gopalasunderam Kandasamy all of do

Respondents

This matter coming on for disposal before S. Thamby Durai Esquire District Judge, Point Pedro on the 9th day of July 1956 in the presence of Mr. K. Ramalingam, Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the 3rd respondent be and he is hereby appointed Guardian ad litem over the minors, the 1st and 2nd respondents for the purpose of these proceedings, unless the respondents shall appear before this court on the 23rd day of August 1956 and show sufficient cause to the

## Necessity Of The Development

(Continued from last issue)

While the Indian ports offered their own produces and received the goods of other countries, Kankesanurairai not only supplied the products of North Ceylon and received foreign merchandise but also served as a distribution centre between India and the West.

With the deeping of the Palk Strait under the Sethu Samuthram Project of the Indian Government and with the anticipated increase in the output by the Government Cement Factory coupled with the availability of ample fresh water, electricity, storage facilities and the railway connection, Kankesanurairai will no doubt emerge as an emporium of commerce if a "break-water of about 2000 feet in length" (as recommended by D. C. Coode) is provided to afford a shelter from the North East monsoon. A rice fumigatorium and oil storage facilities have to be provided.

satisfaction of this court to the contrary.

This 9th day of July 1956  
Sgd. S. Thamby Durai  
District Judge

Drawn by  
Sgd. K. Ramalingam  
Proctor for Petitioner  
Time to show cause extended for 4-10-56  
Intld. S. T.  
D. J.  
(O. 258, 28 & 5)

## Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 30-9-56 TO 6-10-56

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

You will be quick to pick up quarrels this week. But you are sure to come out triumphant. Financial gains promised. Health must be given particular care.

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

You will have to work hard for your success this week. Health will not be very satisfactory. Some of your domestic problems will be solved.

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

A good week. Financial gains promised. You will find it easier to solve your personal problems. Ruin to enemies also shown.

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

A good week. Financial luck promised. Brothers and sisters will be very helpful. But health will not be satisfactory. Abdominal complaints likely.

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

Gains through old investments promised. Your friends will be very helpful. Mother's relatives likely to upset you a bit, vehicles may cause you some expenditure.

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

A good week on the professional side. Financial luck also promised. But you will not be able to save anything. Health too must be given particular care.

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

Domestic affairs will remain unsettled. Troubles through maternal relatives likely. Friends of the opposite sex will be very helpful. Go ahead with your ventures.

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

You will gain in your undertakings after initial difficulties. Domestic problems still continue to be troublesome. You can rely upon your friends to help you out of difficulties.

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

The first day of the week will have to be spent with care. Don't venture in any new deals. Rest of the week will be quite favourable. Go ahead with your plans.

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

The first day of the week favourable for new undertakings. Monday and Tuesday will prove to be troublesome. Rest of the week will be fairly favourable.

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

The first 3 days will be favourable for new deals. Financial gains promised. Spend Wednesday, Thursday and Friday morning with care. Rest of the week will turn favourable again.

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

Don't rely very much on friends of the opposite sex this week. They may upset your plans. Domestic upheavals also likely. The last two days the worst out of the lot.

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 616,313.00

**SHARES:** 8000 shares of Rs. 100/- each. 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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

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

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

**INDIAN MONEY** bought and sold  
**LOANS** on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,  
Shroff.



## The Need For The 'Middle Path'

Speaking on the 'Rt. Hon. Srinivasa Sastri Day' Celebration at Madras, Dr. C. P. Ramasamy Aiyar said that memory of the notable and mature personality of the Rt. Hon. V. S. Srinivasa Sastri should be kept alive always. He continued:

They had been emphasising, throughout, the underlying value and significance of human personality. The greatest corrective to the personality cult, was the recognition of the value of human personality. To the extent to which a person realised that he stood for something valuable in his country and that he would not barter away his opinion or outlook for that of any other country, to that extent the evil of personality cult would be eliminated. Mention of all that was necessary because the subject of the talk was the personality of the Rt. Hon. Srinivasa Sastri. The greatest single contribution he had made to the life of India—indeed to the life of the world—was that personality.

Mr. Srinivasa Sastri was a man who exemplified several great virtues and among them, was his consistency of conduct, which was remarkable. He also realised the obligation that 'just a your personality is valuable to you, so is another man's personality to him' and that the other man's point of view, outlook and approach deserved equal consideration. The Rt. Hon. Sastri was much misunderstood and often maligned.

Everyone, must take the utmost care to form his own opinion after having gathered the required materials. But having formed an opinion, he would find that in the transaction of politics and many other things which brought men and women together, that opinion could not be pressed on others, but might have to be modified to some extent to meet the other man's point of view. In such cases arose the need for what they called the 'middle path' and in that respect the Rt. Hon. Sastri was 'unique.' He was a man who enjoyed the confidence of Gokhale and Mr. Krishnaswami Aiyar. He was a man who, at the same time, enjoyed the confidence of Gandhiji and successive Viceroys. Not that he sacrificed his principle but

## Dr. Kumaran Ratnam

(Continued from page 1)

him and the country is definitely poorer by it.

Heredity, parental training and example, the society in which he moved, the nature of the profession in which he was engaged, intellectual outlook, all combined made him an ideal Ceylonese and patriot.

As in the case of his father, this reverence for religious personalities including the members of the Sangha, the Ramakrishna Mission and one of Ceylon's greatest sages the revered Yoga Swamikal made him appreciative of the Fundamentals of Human Existence and evoked in him noble qualities, which influenced his day to day action and political, civic and humanitarian work.

"Dr. Kumaran's father the late Dr. E. V. Ratnam though he was a complete Ceylonese in outlook and was long resident in Colombo, had a warm corner in his heart for the place of his birth and for institutions and things Jaffnese and for the people of Jaffna and for Tamils in general, wherever they were found. His son Dr. Kumaran, though he was not born and bred in Jaffna as his father, yet maintained a high degree of loyalty towards Jaffna and the Tamil people generally and it was a refreshing experience to note this great aspect of his life. This trait is worthy of being emulated by Tamils who are away from what are presently considered the chief Tamil areas in Ceylon like the Northern and Eastern Provinces.

May the University or rather Universities of Ceylon, supply our country with leaders like Dr. Kumaran from generation to generation.

May the country have more men of the stamp of Dr. Kumaran Ratnam in future to enable Ceylon to occupy an honoured and useful place in the Community of Nations,

he saw each one's way of looking at things and saw each one's code of conduct and was eminently fitted to make alliances. Above all, the Rt. Hon. Sastri was most human and humane. He was a man who loved the good things of the world, and they should all cherish his memory.

## Peace Pilgrim In Saudi Arabia

Shri Nehru was given a great ovation by a very large gathering at the airport when he arrived in Saudi Arabia.

Crown Prince Amir Feisel, Premier of Saudi Arabia received the Indian Premier.

Shri Nehru in reply to an address of welcome said that in the world of today every intelligent person was a messenger of peace and added that he had arrived in the land known for pilgrimages as a pilgrim in search of peace.

## Reviewed News

(Continued from page 2)

endorse the original 18 Nation Dulles Plan for international operation of the Suez Canal.

Egypt, in the meanwhile, has asked the Security Council to consider 'actions against Egypt' by Britain and France.

The debate on the Suez dispute has begun in the Security Council.

The Australian Premier Mr. R. G. Menzies, told the Australian House of Representatives that Sanctions must be imposed if the U. N. proved ineffective—Talking out of turn!

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 223

In the matter of the estate of the late Muttukumaru Velupillai of Vaddukoddai West, Jaffna Deceased Velupillai Perinpasivam of Vaddukoddai West

Petitioner

Vs.

1. Velupillai Kadampam Kathiraman of do
2. Velupillai Gunapoo-shany of do
3. Velupillai Senthilmany of do
4. Sarasvathiammah widow of Velupillai of do

Respondents

This matter of the petition of the above-named petitioner coming on for disposal before P. Sri SkandaRajah, Esqr. District Judge, Jaffna on the 5th day of September 1956 in the presence of Mr. V. Nagalingam, Proctor for petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the above-named 4th respondent be appointed guardian-ad-litem over the minors 1-3 respondents and that the petitioner be declared entitled to have letters of administration of the estate of the deceased issued to him, unless the said respondents shall appear before this court on the 8th day of October 1956 and show cause to the satisfaction of the court to the contrary.

This 5th day of September 1956

Sgd. P. Sri Skandarajah District Judge

(O 260, 28 & 4)

## Significance Of Mahalaya Amavasai

(By Saiva Pulavar Subramaniam)

THE term Mahalaya Amavasai literally means the New Moon of the 'Great Stay'. It is the belief of the Hindus that during the solar month of Kanya (Temil Puratasi) and the lunar month of Badrapada, corresponding to September and early October, the ancestors of a person leave their celestial abodes (the Preta Loka) and make their sojourn in the homes of their descendants on earth. They make this migration and settlement in the beginning of the period of fifteen days, technically called by the name of Mahalaya Paksha, preceding the New Moon day of the month of Kanya. They stay, of course, unobserved and invisible in the house of their descendants for the space of a month till the Sun enters the Vrichika (the Scorpio) fifteen days after the New Moon. The reason for their advent and stay will be best appreciated by the Hindu whose religion always guided by sacerdotalism consists largely of ceremonialism. It is well known that on every occasion when the conjunction of the sun and moon takes place, the spirits of ancestors are believed to be satisfied by the offering of oblations and the performance by their descendant. But the Kanya (Puratasi) Amavasai is deemed so sacred as to impart sanctity to the lunar fortnight immediately preceding and following it. That is why Pitris do not come there for the moment alone, which, in other New moon days they do, and return to Yama's region soon after the receipt of the oblations; but they, as has been already mentioned voluntarily take their descendants. They are, as it were, in the position of abode in the midst of their guests and must be gratified by special rites and offerings in the form of milk and sugar, honey and ghee, curd and fruits, rice and sesamum. A man might be a beggar or a poor resourceless person. Even he, it is said, must perform the ceremony. It is enough, if he bathes and offers, with a full heart, the sesamum and water. The yearning and hungry spirits are then satisfied as much as though the libations were made in holy Gaya itself.

(To be continued)

## Ancient Hinduism Traced To Afghanistan

According to a statement made to the 'Madras Hindu' by Mr. T. N. Ramachandran, Joint Director - General of Archaeology Government of India, a wealth of material was available in Afghanistan about Hinduism & Buddhism of the centuries before the Christian era and the conditions of the country at the time.

The expedition which was led by Ramachandran covered areas traversed by Hiuen-Tsang, the Chinese traveller, and Alexander the Great; besides terrain not covered by them, a total of over 5,000 miles. The sites, which offered most abundant material for study, lay in the river valleys of Afghanistan—showing again that Hinduism was essentially a riverine civilisation from its earliest stages.

These finds, it is believed, might help to throw light on certain beliefs and traditions of the ancient Hindu. Buddhist and Jain faiths and perhaps also help to unravel the mystery shrouding historicity and dates of several personalities of ancient Hindu India. The coins were of gold and silver and were finely made and had an appearance of freshness. It was also clear, that these precious metals were available in plenty in the area in those early times.

## WEDDING

Paramalingam—Thaiyalnayaki

The marriage of Mr. K. S. Paramalingam, Relief Apothecary, Madampe, son of Mr. and Mrs. K. Sinnathamby of Neeravady with Srimathy Thaiyalnayaki daughter of Mr. A. Kanagasabai, J. P., U. M. Proctor S. C. and Notary Public of Karainagar was solemnized according to Hindu rites on Friday September 14 at 11.45 p.m. at the bride's residence at Karainagar in the presence of a large gathering of relations and friends.

We wish the new couple all happiness, prosperity and long life. May Ishwara bless them both.



## SUBMISSION TO LAW AND AUTHORITY

### PRIMARY DUTY OF THE CITIZEN

Culture without self-discipline is unthinkable. Self-discipline is needed for Rule of Law to be accepted. Welfare States require this essential characteristic in the people for good government to be a success. This is the trend of the talk that is reported below.

"No considerations of administrative convenience or executive efficiency should be allowed to weaken the control of the courts and no obstacle should be placed by Parliament in the way of the subject's unimpeded access to them" observed Mr. Justice P. Rajagopalan of the Madras High Court delivering the 27th Founder's Commemoration Day Address of the Annamalai University.

If the problem of the Welfare State is the problem of Law and power, the solution to my mind is that the power is controlled by Law. The citizen must submit to the exercise of the power, which conduct, in its ultimate analysis, is submission to Law.

No one in the State should be accorded a privileged position outside the Law. The Constitution was the supreme Law of the land, which bound alike the citizen, the Legislature, the Executive and the Judiciary. The other laws also bound them. The Rule of Law was one of our cherished heritages, and credit had been accorded to the Britisher for that. The role of the Executive, particularly in a modern Welfare State, required closer supervision to ensure its strict adherence to law.

The relation between Law and State, was co-extensive with the problem of Law and power. But co-ordination of power and law could not be effected without Judicial control, whatever might be the other devices that should be employed.

To-day in India the need for judicial control is perhaps at the maximum. The political party that has captured power both in the Centre and in the States was geared to fight foreign domination. The freedom of opinion of the individual party member cannot be effectively exercised in the Legislature. At the same time there is no organised and effective Opposition against the majority party. Even though a Federal Republican form of Government

with an elaborately written Constitution has been adopted, the English Parliamentary Executive was preferred to the United States Presidential Non-Parliamentary Executive. This brings the Legislature under the control of the Executive, and with the clear majority that the party has, the desire for any compromise of its views by the influence of the 'view of the other side, which is the secret for the success of democracy, becomes less pronounced'. It was for the courts of the land ultimately to ensure that the Executive kept within the bounds of law. In this connection, remedies were offered by Articles 32 and 226 of the Constitution, enabling the citizen to seek redress in a court of law by applying for an appropriate writ.

In a Welfare State like ours, a good portion of the law was bound to be administered, not by the regular courts of the land, but by the Administrative Tribunals, backed by the Authority of the State represented by the Executive. There were no insurmountable barriers between Law and Authority even in a Welfare State. Respect for Law and respect for Authority which acted within the Law were both integral parts of the concept of the Rule of Law. It was the Law that controlled both the individual and the Executive, the Executive being only one of the Authorities that represented the Authority of the State. If the problem of the Welfare State was the problem of Law and power, the solution, to his mind, was that the power was controlled by Law. The citizen must submit to the exercise of the power, which conduct, in its ultimate analysis, was submission to Law. Submission to Law and submission to the Authority that administered the Law were among the primary duties of the citizen.

If you are to accept the Rule of Law as the guiding rule of the life that is still before you, you have

## THE COLLECTIVE.....

(Continued from page 1)

those of us or those few who are more trained, who have given more thought to the problem and might be considered to some extent especially suited to that kind of work, are better qualified for thinking out and giving that lead, but it is equally true that those who may not be specialists but for whom you are working and who ultimately are supported to work at this, unless they feel that mental urge, that trace of the collective spirit in them to think and act, they will not work in the way that we all want to work."

### Where Colonialism Erred

One of the more unfortunate legacies of colonialism is the inability to link up more integrally with the rural population, to think in the terms in which they think and to transmit their thoughts and wishes to the centre. Very often contacts by Government servants in the field are largely confined to the traditional leaders in villages and these contacts often do not reflect the thoughts and wishes of the common man. There is as a result very little discussion and thought by the villagers themselves on those matters which at least are to their immediate benefit and the lack of more adequate success in various rural welfare schemes such

to realise the need for disciplining yourself to lead such a life. You have to submit to the Rules of the University. You have to submit to the Authorities of the University. It is for the Authorities to keep themselves within the Rules of the University. Discipline was part of the very atmosphere of the University. If should be the very life-breath for them. Culture without self discipline was really something unthinkable. It was to the cause of that culture that the Founder of this University dedicated himself and his wealth.

as co-operation, food production, cottage industries, etc., is due to the fact that the formulation of these schemes have been done with little knowledge of the attitudes of the people who are expected to implement these schemes.

### Functions

This is one of the more important deficiencies that is made good by the Rural Development Movement. The Rural Development Movement through its village societies provide a ready platform of organized village groups. They can have the opportunity of free and frank discussions of their various problems, economic and otherwise, with the representatives of Government Departments and schemes can be organized to take advantage of Government assistance and also be adapted to suit particular village requirements. It is in this close integration of the people with Government officers and it is in these common discussions that a proper assessment of the worth of a scheme, its suitability to a particular area and its possibilities of success, can be discussed.

### Departmentalism

The peculiar feature of the Rural Development Department is that it cuts across all departments. One of the most unsatisfactory features of departmentalism is that the officers do not realize that the village or the area which is to benefit from a particular scheme is not broken up into self-contained departmental units and is in fact a homogeneous whole. Co-operatives cannot be entirely different from food production to the villager though there may be a Co-operative Department and a Food Production Department. A Rural Development Society will discuss the problems of a village irrespective of the particular Ministerial or Departmental classification which is effected for

the purposes of government administration. It is in view of this feature that when community development was taken up in India, co-ordination at all levels was first established and the principle of the multi-purpose village worker accepted and put into practice.

### Self-Help Principle

In such loose-knit organizations as Rural Development Societies the tendency to discuss and criticize only would have made them valueless as an instrument for practical good in the villages. Therefore, one of the main planks on which the Rural Development Movement was based was on the principle of self-help. In other words, it was not sufficient for a Rural Development Society merely to discuss, criticize and put forward resolutions regarding the deficiencies in the villages. It was just as essential that besides making their opinions known that they should actively participate in the gradual elimination of these deficiencies. The principle of self-help takes in two factors into consideration:—

(i) for a Nation that had just achieved freedom after many years of subjugation it was essential that in the building of the national character that there should be some contribution and continuous participation of the people themselves in the work that had to be done for their development,

(ii) that this process would include the participation of the people more integrally in various schemes such as agricultural development and co-operative development sponsored by departments for the economic welfare of the rural areas. Further, the construction of works in rural areas such as schools, dispensaries, minor irrigation works, sanitation schemes could take place with a part-contribution by the people themselves.

In the Department of Rural Development this principle has worked on the basis that whatever could be done by the people themselves should be done by them through their own organizations and that governmental assistance would only come in for those which on account of their technical nature were beyond the capacity of the normal villager. Generally, however, it was agreed that the maximum assistance which Government would provide would be 50 per cent of the value of the total work, the balance being provided by labour and donations of the people themselves.

வாழ்க்கை வளம் பெறும் மனிதனின் சுயமேம்பாட்டை  
கோட்டுவதற்காக சென்னை நகரில் துவக்கம் வந்த  
நான்மறை யறங்களை நோக்கி நிறுவும் வேண்டி மக்கள்  
மேன்மைகொள் சைவ கீர்த்தி விளக்குக வகை முகவரம்

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