

# THE COOPERATOR

PUBLISHED ON THE 1ST AND 15TH OF EACH MONTH

Vol. VII, No. 9

JAFFNA, AUGUST 15, 1968

Rs. 6/- p.a. (including postage) — 20 c. per copy

## IN THIS ISSUE

	PAGE
Monopoly and Cooperation	2
L. Stettner	
Colon Classification	4
K. Manickavasagar	
Indian Music	5
Dr. B. C. Deva	
Ramakrishna Deva	5
P. Chandrasegaram	

### COMMENTARY

#### ...REGARDLESS OF FRONTIERS

The history of civilization is the history of ideas beyond anything else. Enshrined in books and journals, they afford us pleasure, increase our knowledge and console the spirit within us. Thanks to technical advances we live in an age when ideas of whatever origin become in a matter of hours the common possession of humanity. The possession of common ideas in turn makes for mutual understanding and an emerging world community. No longer can men live on parochial ideas, any more than they can survive merely on home-grown food. Thrown back on local ingenuity, human civilization will itself suffer a serious set back.

On the other hand, every fresh human advance has been marked by significant inter-continental communication in ideas. Witness the encounter with the West that led to the Asian awakening of the mid-century, and the post-war exchanges among the learned nations that has resulted in the phenomenal scientific revolution of our time. Witness too how Martin Luther King derived his ideas partly from the Christian Gospel, partly from Mahatma Gandhi, who in turn was influenced by the Sermon on the Mount and the writings of Tolstoy and Thoreau; the latter it may be recalled owed so much to the Bhagavad Gita and the ancient classics of India.

It is for reasons like these that freedom of opinion and expression is regarded as complementary to government by consent and a judiciary independent of the executive power; in fact, these three freedoms stand together, each dependent on the other two. The freedom of information and opinion includes the right to gather, receive and impart these, without governmental interference and regardless of frontiers, orally, in writing or in print, in the form of art or by duly licensed visual or auditory devices. This fundamental human right, which is the touchstone of all the freedoms, is defined in Article 19 of the Universal Declaration of Human Rights:

*Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.*

In the light of the above, what are we to make of the 45% surcharge on foreign exchange being extended to books and that ironically in International Human Rights Year, 1968? A book costing Ten rupees is now priced Rs. 14-50, a magazine price-marked Re. 1 is sold for Rs. 1-45; where the profit margin to the importer is meagre, a good book may not be available at all. A country where, in spite of illusory figures of literacy, functional literacy is low, and which was described not long ago as a "cultural desert", can ill-afford to reduce its share of current books and journals. Nor can it be argued that the production of local literature will gain by keeping out foreign writing in the way that import substitution comes into play in the case of consumer goods. Rather, it is what is first rate that creates and sustains the reading habit and stimulates local writing too in the process!

And what shall we say of the system which requires an Export Licence to send an 'exchange copy' of our journal, say to our Indian counterpart, *The Indian Cooperative Review*, or for a local scholar of international standing to return the marked script of an examination thesis? And of all countries, this embargo applies to the one country with whom we had cultural traffic all through our history! May be, the intention is to check exchange abuses. A more imaginative framing of the regulation would have saved us both the silver of the foreign exchange and the gold of the cultural exchange!! What is in peril now is the freedom of ideas regardless of frontiers.

## One of the Most Powerful Movements in the World

The Cooperative Movement is one of the most powerful movements in the world. It certainly is the most powerful movement in Ceylon, declared Mr. W. Pathirana, CCD & RCS, who gave away the prizes to the best farmers in the Jaffna West ACCD's Division, at the Jaffna Town Hall.

He went on to say that the Ceylon Cooperative Movement was considered a model one in Asia. Everywhere one went in Ceylon, even in nooks and corners, one would find cooperative societies. This was a measure of the Movement's strength.

Tracing the history of the Cooperative Movement in Ceylon, Mr. Pathirana said that the first phase began with the setting up of credit societies. These societies were some of the purest forms of Cooperation. The second phase was ushered in during the 2nd World War when the Government was forced to form consumer coops. After the War, the Government started registering agricultural societies: this was the third phase. The most important phase began in 1958 when multipurpose cooperative societies were set up to cater to all the needs of members.

### New Life

Mr. Pathirana pointed out that the New Agricultural Credit Scheme whereby credit was channelled to the farmers through coops, had given new life to societies. The success of the food production drive was mainly due to the credit given to farmers.

Spotlighting the Coop Movement's role in Ceylon, he said that coops met the needs of about 75% of the people. The entire turnover of coops for a year was Rs. 2,200 million. Our Movement was not, he pointed out, an independent one like in Denmark nor was it completely controlled by the State as in some countries. Though there was Government control, there was a measure of autonomy too.

Posing the question whether our coops would be able to exist if State assistance were withdrawn, Mr. Pathirana remarked that he had seen some coops which did not have money even to buy their rations. Some got marketing loans and used it to buy consumer items. But there were also other societies which out of nothing as it were had worked wonders. This showed what the Cooperative Movement, even as it existed today, could do. There was a feeling that there were far too many cooperatives in Ceylon: out of the 15,000 societies 4,000 were not functioning at all. In some countries, the area of operation was much larger than in Ceylon and they were working without any assistance from the Government but were able to compete effectively with the private sec-

tor. It was that kind of society which they should strive to set up in Ceylon. We should not have societies which would die without Government assistance. The Movement should be able to go on, on its own strength.

Paying a tribute to the Northern Cooperative Movement, Mr. Pathirana said that its example should be emulated by others. But there was a lot more the Northern co-operators could do. If the Cooperative Movement in the North could live for one day without Government assistance, then it would have reached the zenith, he concluded.

### The Ideal Weapon

Mr. R. Rajaratnam, President NDCF, said it was only now that the authorities had realised the importance of farmers in the economy. By honouring the best farmers in this way, they would be spurring others on to emulate them.

Mr. T. Murugesampillai, A.G.A. Jaffna remarked that Cooperation had become the very life-blood of the Northerner. Recalling how the Cooperative Movement had saved Ceylon from famine and re-

volution during the 2nd World War, he said that Cooperation was the ideal weapon for national development. He exhorted the Northerners to participate more actively in the Cooperative Movement and live up to its ideals.

Mr. V. Ponnambalam, President Alaveddy MPCs suggested that multipurpose societies give the lead by experimenting with cooperative farming. This would lead to self-sufficiency in food. He pointed out that during the last 25 years the Cooperative Movement had, to an appreciable extent, met the needs of the farmer, the worker and the ordinary man. But there was more to be done. For instance, cooperative marketing had not yet been fully developed. Only when there was a streamlined system of cooperative marketing could the farmer be weaned away from the middleman. He stressed that farmers should be saved from the clutches of the money-lender. Savings too should be increased so that the Movement could finance itself without being indebted to others.

Mr. R. C. S. Cooke, Vice-President, NDCF, proposed the vote of thanks.

## Farmers Told to Give Up Outmoded Methods

Give up outmoded methods of farming and adopt improved methods of cultivation which are being used all over the world and have produced spectacular results.

This was the advice given by Mr. V. Ramasamy, President of the Mathagal MPCs, at the Society's 10th Annual General Meeting. He appealed to the members to take a keener interest in the use of modern methods which would help to free them from perpetual indebtedness.

Mr. S. J. Augustine HQI, appealed to the members to settle their loans promptly and to market their produce through the Society. He pointed out that neither the Bank nor any other institution would give financial assistance to a society if members failed to repay their loans. He requested them to put their savings in the society. If Savings Deposits increased, then the society would before long be in a position to operate on its own capital without having to borrow from outside. He stressed that Savings were vital

to the prosperity of the cultivators in the area.

Mr. P. Selvaretnam, Administrative Secretary NDCF, pointed out that there was a general scarcity of food the world over. Therefore this was a fine opportunity to improve the economic position of the cultivator.

Stressing the importance of educating the members if the society was to function well, he suggested that general meetings should be held at least once in three months. He added that the NDCF would assist the society in organising Seminars and Training Classes at regular intervals.

A resolution passed by the members called upon the Government to increase the GPS prices for onions by Rs. 6/- in view of the high cost of living stemming from devaluation and other factors.

Mr. M. Kanapathipillai proposed the vote of thanks.

The audited Accounts for the period 1-1-67—31-12-67 show that the society has made a net profit of Rs. 12,227-12.



# MONOPOLY AND COOPERATION

(Continued from our last Issue)

(b) In the Public Sector

## The Dilemma

All "capitalist" economies are at the same time "mixed" economies in the sense that an important sector of enterprise has been transferred from private to public ownership. The interesting point in this context is that such public sectors are in most cases "monopolistic" in that they have exclusive or dominant control over the supply of a particular product or service.

However, public ownership eliminates, for the portion of the nation's capital assets which it covers, the particular monopolistic "abuse" of lopsided income distribution associated with private aggrandisement through ownership of capital. On the other hand, as any student of public administration knows, public ownership does not eliminate monopoly abuses in terms of waste, high costs, excessive prices, irresponsible management and insensitivity to consumer demands.

A vast literature has accumulated on the problems of ensuring responsibility and efficiency in public enterprises. Proposals and attempted solutions have ranged from the establishment of separate autonomous public corporations designed to respond to the dictates of the "market", through decentralised administration, to close scrutiny and supervision by the electorate as represented in Parliament.

by LEONORA STETTNER

## Implications for Cooperation

The common thread that runs through all of these proposals is an attempt to reconcile the need for direct accountability to the consumer—whose needs are presumably registered in market "supply and demand"—with the difficulty that many urgent social needs are not accurately reflected in the private market. Another problem is to find a substitute for the managerial and productive incentives provided, in the private sector, by the quest for profits.

In short, public officials are in search for ways of applying those specific features which characterise Cooperation—direct accountability to users, democratic control by workers and consumers, responsiveness to consumer wants and the productive incentive which derives from direct involvement and a sense of self-help, i.e., of working in one's own enterprise. It may well be, as Professor Lambert stressed in his introductory remarks at the Central Committee, that part of the answer lies in a "cooperativisation" of the public sector. This might well include the setting up of cooperatives or "para-cooperatives" in such sectors of public enterprise as rural electrification, rural bus services, supply services to public authorities, community recreational services and travel agencies, certain municipal enterprises like taxi services, and collaboration between local authorities and cooperatives in public construction projects.

## Monopoly and Efficiency in the Socialist Economies

Socialists sometimes maintain that the abuses of monopoly can be eradicated by transforming private monopoly into public monopoly. But the experience of public ownership in the planned economies of Eastern Europe has demonstrated that sometimes public monopoly too entails inefficiencies and creates economic problems.

True, the exclusive public ownership of means of production makes it impossible for income distribution to be distorted through private accumulation of profits or for consumers to be exploited for the benefit of shareholders. But the other "abuses" of monopoly are not only possible; they have been openly acknowledged in recent years in most of the socialist countries. These include restricted consumer choice, failure to respond to consumer demands, poor quality, irrational pricing, lack of managerial and productive incentives, over-centralisation and wastage due to inadequate criteria for economic decision making.

## Implications for Cooperation

The inefficiencies of completely centralised planning and administration of State monopoly has led in recent years to a dramatic swing towards "market socialism" in most of the economies of Eastern Europe. Although the new adaptations vary in detail from country to country, the under-

lying principles involved are the same.

"Profits" have been reintroduced, not as a return on privately-owned capital (since all means of production are publicly owned) but as a measure of efficiency and hence a criterion for economic decision-making; as a partial source of income for managers and for workers (in the form of participation in residual earnings of individual firms); and thus as an incentive to productive effort. Formerly, "profits" were returned to the State which provided the capital; under the new arrangements, finance is provided either through self-financing or by State banks on the basis of the performance and persuasiveness of individual managers, and only a limited interest is paid on capital.

Competition has again become respectable in the sense of rivalry between State and cooperative enterprises directed towards producing high quality goods at lowest costs and hence with maximum "profits". This in turn has necessitated a sharp increase in the autonomy permitted to individual managers and cooperatives in bidding for supplies of raw material, of equipment and of credit, in competing for customers, and in determining their own product mix and input patterns and investments in the light of consumer preferences.

Finally, prices have been transformed from passive instruments of centralised accounting into important guides to economic decisions. "Net returns" and entrepreneurial targets are now calculated in

terms of money rather than of physical output, and goods and services are priced at full cost including a "charge on fixed capital", in other words, "interest" to ensure that capital is not used uneconomically.

The implications for Cooperation are clear. It is apparent that the socialist State monopolies are moving in the direction, not of capitalism, but of Cooperation. They are incorporating its basic principles of limited interest on capital and democratic participation in residual earnings by workers and consumers. At the same time, cooperatives as such are being given a key role in this process as one of the major competitive forces relied upon to ensure economic efficiency in State enterprise.

## Monopoly and Efficiency in International Trade

### The Dilemma

The monopoly dilemma prevails also in the field of international trade. The same economic and technological pressures which make a virtue of size in domestic markets are operative on the international level; and here too, despite the enormous possibilities for increased output and higher living standards as a result of specialisation and division of labour, there are serious threats to consumers and small producers. Again the threat stems from excessive prices (and profits) achieved either through cartels and agreements or as a result of market domination through sheer size. In the field of primary commodities, the problem has reached such proportions that entire countries have been victimised as "underdeveloped" regions.

In the classical model of free and competitive international trade it was assumed that the benefits of technological progress would automatically be diffused to developed and under-developed areas alike. The industrialised countries by concentrating on capital-intensive manufacture, would benefit from the steady reduction of production costs and increased output. These gains would be shared with the under-developed areas through reduction of prices for the manufactures shipped to them and increases in prices for their food and raw material exports as living standards and demand increased in the industrialised areas.

But the contrary has actually happened: the terms of trade have moved against the under-developed areas rather than in their favour. This is because there are a number of economic rigidities and distortions which clog the mechanism by which the fruits of technological progress are supposed to be diffused throughout the world. The demand for the exports of the under-developed areas is relatively inelastic, i.e., it does not rise proportionately with incomes in the industrial countries. It is also restricted by artificial trade barriers, by the development of synthetic substitutes and by technological economies in use of raw materials. Because of monopolistic elements in the developed areas, the gains from technological progress are channelled into higher profits and wages and shorter hours rather than into lower prices; in short, they are

retained by the developed nations, not shared with the under-developed countries.

In addition, primary producers in developing countries have had to buy their supplies from huge corporations like Standard Oil of New Jersey, Shell, International Harvester, Ford, and Unilever; and they have also had to a certain extent to sell to big corporations—a development which has substantially contributed to the deterioration in terms of trade. At the same time, incomes in the under-developed areas are kept at a subsistence level by the population explosion, concealed unemployment on the farms and open unemployment in the cities; surplus labour does not move to less labour-intensive areas of the world as assumed in the classical model.

## Implications for Cooperation

The details of the many ways in which cooperatives can make a basic contribution to the economic and social problems confronting under-developed areas are well documented. The major point which merits repetition in this context is the role which agricultural cooperation can play in redistributing to primary producers in these areas at least part of the residual earnings which are now being drained off to owners of capital—in many cases foreign to the countries concerned. This is true right through the whole range of cooperative activities—cooperative credit, cooperative extension services, purchasing cooperatives, processing cooperatives, marketing cooperatives, joint use of farm equipment and machinery, handicraft cooperatives, and

cooperative projects for consolidation of fragmented holdings, land clearing, cultivation, cropping, irrigation, drainage and installation of tanks, wells and pumps.

In the last issue of *Cartel*, which was published by the ICA for a number of years, Thorsten Ohde contributed an important article on Monopolies and Cooperation. His words provide an appropriate theme for the renewed debate which is now taking place.

"...the profit economy suffers from the weakness that it is a profit economy... the Co-operative Movement is ripe to serve as the single most important instrument for remedying the deficiencies of the private profit economy... and can supply the cornerstones of an entirely new economic system within which the profit motive will be subordinated to the principle of service to the community".

Cooperators need to show the world how the growth of cooperatives and the wider application of Cooperative Principles can help to achieve a fair distribution of incomes and sustained expansion in western industrialised countries, how they can contribute to increased productivity in planned economies and how they can help the peoples of developing countries to raise their living standards. By joining in the debate on monopoly, on incomes and on ways and means of helping developing countries, they can show how Cooperative Principles can indeed provide the cornerstone of an economic system based on service.

ICA Journal

## ENGINES HANDLED OVER

Seven outboard motor engines were handed over to the Mohideen Fishing Coop Society by Mr. V. L. C. Pietersz, Senior Asst. Director of Fisheries, when he visited Trincomalee recently.

Speaking at a reception that followed, Mr. M. K. Sellarajah, President MPCs Union, Thampalakamam and Member, Fisheries Advisory Board, said that the Government was now concentrating on improving Fishing and Agriculture as it felt that only through their development could Ceylon's problems be solved. He also emphasised the need for a Housing Scheme and an Insurance Scheme for the fishermen.

Mr. V. L. C. Pietersz assured the fishermen that the Department would give them all the assistance they needed. He promised to see to it that enough fishing gear was sent to the Trincomalee Depot in future.

Messrs. V. Poopalapillai, D. F. I. Philips and W. Emmanuel also spoke.

## DELEGATES CHOSEN

The following delegates from the Trincomalee District were chosen to represent coop societies at the annual general meeting of the People's Bank: Messrs. M. K. Sellarajah, E. M. Kanagasabai, R. Navaratnarajah, S. Hameedu and N. Shanmugampillai.

## Students to the Fore

Students dominated the show, when Cooperative Day was celebrated jointly by 24 coop societies in the Vaddukoddai parish.

The Festival Committee, while thanking the students, decided to go all out to spread the cooperative gospel among them. It was decided to set up a coop in every school in the area.

Mr. K. Sandrasegaram, Coop Inspector, welcomed the decision and said that the Dept. too favoured the idea of catching them young. He assured them that he would make representations to his superiors and see that the newly set-up school coops were registered.

## SIRUPIDY MPCs

The Sirupiddy MPCs has made a net profit of Rs. 3,381/68 cts. for the period 2-2-67—1-2-68, according to the Audited Statement of Accounts.

Presiding over the Society's annual general meeting held recently, Mr. V. Manikkam announced that very soon the Society would be moving into its new building. He appealed to members to repay their loans promptly.

It was decided to amalgamate the North and South Stores.

Messrs. S. Sinnathurai, A. Kandaswamy and C. Sivasambu were re-elected to the Committee.



# As I See It — by Jay

## Commissions and Omissions

Whenever there's strong public agitation on a particular issue, the politicians adopt the familiar trick of appointing a Commission of Inquiry: this serves to soothe tempers and make the public forget whatever it was they were agitated about. But when it comes to implementing the recommendations of the Commission, you'll have to wait till the cow jumps over the moon. This is what seems to have happened to the Film Commission Report.

The Film Commission Report shows how the trinity (I refrain from using any adjective lest it involve the paper in a libel charge) has a stranglehold on the import, distribution, exhibition and production of films in Ceylon. The Report also made some valuable recommendations on how to break this stranglehold. But alas, the vested interests have had their way and still hold sway.

One of the recommendations made was that the Government should cut down the import of films, particularly Indian films and also compel theatres, by law, to reserve a portion of their screen time for locally produced films.

Every country, especially developing countries, has found that the only way it can foster its nascent industries is to give them special protection against foreign competitors. You could either ban the foreign product altogether or impose heavy duties on it so that people will be forced to patronise the local product. When Ceylon banned the import of biscuits, shirts, batteries etc. the local industries began to flourish. Today we are in a position to export some of these items which don't compare badly at all, judged by international standards. Spurred by this, Ceylon extended the ban on imports to include agricultural produce too. The result has been that Ceylon (particularly the North) produces almost all the red onions she needs. And in the not too distant future, we'll be growing all the potatoes we want. This has been made possible by a total ban on imports.

Potatoes and pictures may seem poles apart. But the same logic applies to films too. The film is not merely an art but an industry too. It is because Britain has realised this truth that she has passed laws to safeguard her film industry from the tentacles of the Hollywood octopus. American films are allowed into Britain on a quota system and legislation compels Britain's theatre owners to reserve a sizable part of screen time for films produced in Britain. If not for these legislative fences, Hollywood would long ago have swallowed up the British film industry. It's not only Britain, there are several other countries too which have legislative safeguards for indigenous films.

This is precisely the kind of thing the Film Commission recommended and it's exactly

what the authorities have failed to do so far.

No one need worry about the specious arguments put forward by the vested interests in the film industry. Their blood-brothers put forward the same arguments when other local industries were to be given protection. But now their mouths are stopped: the results have seen to that effectively. The same thing will happen in the film industry too. Once local film production takes strong root, the vested interests themselves will jump on the band-wagon and crow about their contribution to a national industry.

What has to be done right now is for the State to impose a partial ban on the import of Indian films and simultaneously give active assistance to the producers of Sinhala and Tamil films.

The ban on Indian films might seem discriminatory but it's not. It's not so much Hollywood or Britain that block the progress of the local film industry. It's Indian films that, like *Nandhi*, block our way. Therefore the road-block has to be removed, if we are to move forward. And we must make sure that the road has not been mined or booby-trapped.

Already the sixth locally produced Tamil film has been screened. Whatever its faults (and it shares these with most South Indian Tamil films), *Nirmala* is a distinct advance on its predecessors. Despite the new Indian films that were released (deliberately perhaps) almost simultaneously, *Nirmala* has had the good luck to survive for a month in Jaffna. Not only that, one of the heavyweight Indian contestants had to retire hurt from the scene: I'm referring to M. G. Ramachandran's (perhaps the biggest draw locally) *Arasa Kattalai* which came on a few days after and was taken off some days before *Nirmala*. But we can't rely on luck and talent to protect our film industry. Legislation is the best safeguard.

To those misguided souls who think that a ban on Indian films would amount to cultural deprivation for the Tamil community, I should like to say that swim suits, jeans, Dravidian James Bonds and the twist (the gimmicks used by the latest Indian Tamil films) are certainly not Tamil culture — even at its worst. We should be far happier without them. And a ban on such films would surely help us to produce films reflecting our life and the distinctive Ceylon Tamil culture. Then perhaps one day a Tamil film might win international plaudits, something which the Indian Tamil cinema has dismally failed to do in over a quarter of a century of existence; while Sinhala films like *Rekawa* and *Gam Peraliya* have won coveted awards outside Ceylon.

Cultural deprivation, my foot!



Mr. W. Pathirana, CCD & RCS, who gave away the prizes to the best farmers in the Jaffna West ACCD's Division, addressing the gathering at the Jaffna Town Hall. (Report on P. 1).

## 'Backward Regions Need Coop Movement Most'

Backward regions need the Cooperative Movement most, said Mr. T. Murugesampillai, A.G.A. speaking at the Coop Day celebrations organised by the Pachchillapalli MPCU Union, Pallai. He stated that the truth of this was borne out by the experience of other countries. Cooperation was a gift of the gods and it was up to the people to use it well. He advised the cultivators of the region to undertake intensive cultivation of subsidiary food-stuffs.

Mr. S. Arunasalam, D.R.O. who presided, said that Coop Day was not meant for mere tamashas. It was a day on which we took stock of the past and planned for the future.

Mr. R. Rajaratnam, President, NDCF, explaining the significance of Coop Day, said it was a day on which they should realise that they belonged to an International Movement, with a membership of over 200 million. He stressed the need for Savings Schemes if they were to make the Movement really independent.

Mr. K. S. Arumugam suggested that a Paddy Research Centre be set up at Jaffna to evolve suitable, high-yielding strains for the area.

Mr. T. Kandaswamy ACCD Jaffna South expressed his pleasure at seeing so many youngsters taking part in the celebrations. He appealed to cultivators to repay their loans, as otherwise it would be a slur on the Movement. He suggested that societies draw up schemes to strengthen themselves.

Despite all the defects, the Cooperative Movement was indispensable for social progress, said Mr. P. Selvaratnam, Administrative Secretary, ND CF.

A noteworthy item on the programme was the reading out of reports on various societies, detailing their history, progress and the problems that faced them.

## LETTER TO THE EDITOR

### Caste Problem—A Point of View

Sir,

Recent events in the North have once again focussed the attention of the country on the problem of caste prejudice. It is not a new problem, but as old as the people and the land. Before we go into the details of recent disturbances it is better to trace the history of the caste system on a classical-scriptural basis.

Aryans divided society into four different categories based on birth on an occupational basis, namely Brahmins, Ksatriyas, Vaisyas and Sudras. Historically, the early Aryans rejected the native Dasyus. But this four-fold order was never strictly adhered to. During the time of Ramayana, Rama justified the killing of a meditating mendicant Valli as he was a Sudra. The early Aryans could not condone the idea of a mendicant Sudra. But the picture had completely changed during the period of the Mahabharata. Vidura, the Prime Minister of Dhritrashtra and also his half brother was the son of a courtesan. Above all Bhishma, great grandfather of the Pandavas and Kauravas was the son of a fisher woman. Chaliyan, maternal uncle of the Pandavas was a Sudra. The four-fold Varna order had completely disintegrated during the time of the Mahabharata. But the Brahmanic hold on the ordinary man and woman was such that this system that had lost its usefulness was revived. After the downfall of the Guptas, which dynasty could claim to genuine Ksatriyahood? They were all admitted into the Hindu fold as Ksatriyas after purifying ceremonies.

The penetration of Aryan influence into South India, Ceylon and the Far East must have taken hundreds of years. With the passage of time there began to develop a parallel caste system in South India and Ceylon. The four-fold Varna order was not followed. But the Vellalas of South India, Nayars of Malabar and Goigamas of Lanka assumed supremacy next to the Brahmins. Whether it was Chola Emperor or a Pandyan King, they were all Vellalas. Even in Ceylon though there was a four-fold division based on occupation, Kings of Ceylon were all Goigamas. Dhoby and Barber, though they were considered low in the caste hierarchy, acted as priests on certain occasions such as wed-

dings and funerals. Whether in South Ceylon or North Ceylon, a funeral cannot take place without a Barber. Hocar, whose knowledge of the caste system was based on first-hand information offers the following definition "castes are merely families to whom various offices in the ritual are assigned by heredity." This was a specific feature of the caste system that existed in Ceylon and it still exists.

There is no religious sanction in any Hindu scripture for caste discrimination. Thirugnanasambandar Nayanar, a Brahman Hindu saint, ate and slept with another Hindu saint, Thiruneelaka Yalpana Nayanar, a musician who was considered as a low caste. He followed the Brahman saint where he went providing music for his songs. Thirunavukarasu Nayanar, another Hindu saint, was worshipped and embraced by Thirugnanasambandar Nayanar when they met for the first time. Periya Puranam, which relates the history of sixty three saints relates these incidents with poetic beauty. There are numerous episodes scattered in Periya Puranam, which speak for themselves.

The diehards of orthodoxy draw their arguments from the Manu Dharma Sastras. The Laws of Manu were outdated even at the time they were codified. Through centuries these laws became outdated as there wasn't a central authority to legislate on behalf of the Hindus. The constant change of dynasties in the Aryavarta and foreign invasions prevented the Hindus from reviving these laws. Thereby these social laws have failed to keep pace with social developments.

From time immemorial the Hindu social order was confused with Hindu religious thought. The institution of caste was identified with Hindu doctrine. Hindu doctrine has nothing to do with the four-fold social order or the parallel caste system that developed in South India or Ceylon. It was only a social institution. Swami Vivekananda declares in unmistakable terms that the institution of caste has nothing to do with Hindu religious doctrine.

Any social reformation must be preceded by public consciousness about the urgency of the reform. Now the time is ripe for the state to legislate for the abolition of caste.

S. MYLVAGANAM.

Erlalai,  
9-8-68.

### Scheme Will Save Rs. Four-and-a-half Million

The Muthu Iyan Kaddu Colonization Scheme for the Cultivation of subsidiary food crops, will save—when complete—Rs. 4½ million in foreign exchange.

During 1968-70, 3000 allottees will be settled on 9000 acres of land. Chillies will be cultivated on 3000 acres, onions on 750 acres and pulses on 2250 acres. 3000 acres will be reserved for homesteads. Water will be provided from the Muthu Iyan Kaddu Kulam. The allottees will consist of approximately 1000 educated youths and 2000 landless peasants.

The cultivation Programme during the three-year period is as follows:

Year	Chillies Acres	Onions Acres	Pulses Acres
1968	200	50	250
1969	1000	250	750
1970	3000	750	2250

At the end of the three-year period, production is expected to be as follows:

Crop	Acreage	Yield Cwts.
Chillies	3000	24 000
Onions	750	60,000
Pulses	2250	18,000



# COLON CLASSIFICATION IN RETROSPECT

Classificatory thought has existed even before the birth of Christ, and its definition has been wide and varied. Classifiers throughout the ages have given different explanations of the subject. W. C. Berwick Sayers explained that the word classification has four accepted meanings. Only Dr. Ranganathan, however, has given a precise definition that "library classification is the presentation of multi-dimensional thought in uni-linear form".

B. I. Palmer, a British co-worker with Ranganathan feels that "no single man has done more to rationalise the theory of library classification than this eminent Indian librarian", now living in retirement in Bangalore. In the case of many, retirement from office is retirement from work. But to Ranganathan retirement has meant even greater opportunities to do more work. Having completed seventy years of a fruitful, dedicated and enriching life, Dr. Ranganathan was appointed in August 1962 as the Honorary Professor and Head of the Documentation, Research and Training Centre in Bangalore established by the Indian Standards Institution.

Library classification in its modern sense was created by Melvil Dewey of America in 1876 when he set the ten Indo-Arabic numerals to combine in the Decimal order with substantial provisions for expansions both in array and in chain. In between the Decimal Classification (DC) and the International Classification of Rider, library scientists responded to the literary warrant and devised various general schemes. Charles Ammi Cutter, a good friend of Melvil Dewey brought out in 1891 the Expansive Classification (EC), which in turn, influenced the Library of Congress Classification (LC) enumerated in 1904. These were followed by the Subject Classification (SC) of James Duff Brown in 1904. They were all primarily enumerative in their manifestation and consisted of enormously long lists of subjects.

On the other hand the International Conference on Bibliography which met in Brussels in 1895 felt the necessity of a classified index to published materials, and for its indexing, the Conference conceived the idea of expanding and improving the DC to fit its needs. Thus was born the Universal Decimal Classification (UDC) and its first edition, in full, appeared in French in 1905. The UDC too in the early years enumerated with lists of subjects. This state of enumeration of subjects in classification continued to be in use throughout the first quarter of this century.

In 1924, Shiyali Ramamrita Ranganathan, who had enriched his mind with Vedic and Indian classical literature and tested the truths of their statements with mathematical formulae, was chosen by Destiny to switch over to the then 'library keeping' and assumed duties as the Librarian of the University of Madras. The authorities of the University sent Ranganathan to UK to learn 'systematic library keeping'. There he found the lessons too rudimentary and illogical, so much so that whenever he was asked to give the correct DC

number for a book he was able to give more than one correct number; and he convinced the examiners of the correctness of all his answers. Thus Ranganathan found inconsistencies and inadequacies in what was taught to him. Hence he spent most of his time touring libraries and analysing their procedures in an attempt to discover a better classificatory system.

He noticed a bias in DC towards America and its cultures; a lack of awareness of the Indian Classical literary wealth in the West; inadequacies in UDC which followed the same order of subjects and schedules as in DC, and above all he found that the enumerative process of classification fell short by failing to cater to the growing literary warrant. Finally, the revisions of the tables added volumes to the schemes as evidenced in the DC, not to speak of LC, which is a near encyclopaedia in itself.

## The One and the Many

Ranganathan felt by intuition that this process of enumerating the subjects illogically was undermining the potency of human knowledge which was to enter the era of information retrieval by computer and biocomputer processes, as seen by us now. With his knowledge of library keeping in the West he applied his knowledge of Vedic philosophy to find out a lasting solution to the problems which he

Dr. Ranganathan's invention so impressed his lecturer Berwick Sayers, the celebrated British librarian, that in his 'Manual' he comments: "nearly every scheme has not only its main tables worked out 'enumeratively', it has systematic mnemonic schedules which develop and qualify all or some of the subjects in those tables. Ranganathan devised a set of independent tables for subjects, for relations, terms and other classification factors, each of which could be used in combination with the other tables to subdivide. These tables were, in Colon language, like the parts of a mecano set which by the use of nuts and bolts can be used for many different constructions. In appearance, the numbers are like the classification, complex. One result of this method is that the very full tables which all other schemes possess are unnecessary. A series of relative short tables can be used to mark the widest range of subjects".

## Remarkable Achievement

Ranganathan's achievement was indeed a remarkable one. A couple of years later Henry Evelyn Bliss, another notable student of Sayers, brought out his Bibliographic Classification (BC) enumerated in four volumes. Classificatory thought was more logical in this scheme than that of the earlier enumerated schemes. Ranganathan paid attention to the propositions of Bliss. Simulta-

the London Polytechnic Library School is that "Ranganathan has distinguished several main phase relations and it does not seem likely that there are many, or any more". To secure priority for books in the Literature class he prescribed a hyphen as the symbol for the Favoured Language of the library. Besides two other Principles, the Mnemonic and Octave Devices, were introduced. The invention of the Octave Device, now known as Sectorizing Device, gives the CC infinite hospitality in array.

## Beyond National Boundaries

Though the Fourth Edition brought in further Devices, the influence of the Third Edition itself went beyond national boundaries. It however found difficulty in penetrating the fabric of the enumerative school. However, if not for Book Reviews in periodicals, the thought-provoking studies of British and Indian Library scientists would not have been heard of in the United States. One of the few exceptions to the enumerative school is Professor Jesse H. Shera. He introduced the CC to American librarians in the pages of 'Library Quarterly': "The Decimal and Library of Congress schedules are extensive and elaborate lists of terms, each of which is intended to describe the subject content of books, the whole being arranged in a hierarchical sequence that approximates the particular opi-

Dr. S. R. Ranganathan's 77th birthday was celebrated on August 12th.

and the dot took care of the other respective facets. Common subdivisions, were grouped into anteriorising and posteriorising divisions. Alphabetical indexes were provided for Geographical, Botany, Agricultural and Zoology schedules. To cater to the literary warrant five partially comprehensive main classes were introduced with Greek letters as their notation. J. Mills declared that "the success of the PMEST formulae can hardly be doubted. Division according to strict formulae produces maximum speed and certainty in locating. Thus CC meets better than any other general scheme the two major requirements of classification—to collocate helpfully and to locate unambiguously and precisely. The Main class Geography exceeds even the LC in its collocation of all forms of geography".

The Classification Research Group (CRG) and B. C. Vickery in particular, found however, that the Fundamental Categories could not be limited to five and that it may have to include two more at least. Partly in response to this and to satisfy the requirements in Depth Classification, Ranganathan invented the Rounds and Levels, and also formulated when, where and how the Rounds and Levels would occur and recur.

## Documentation Service

Further examination continued to individualize micro thought in Documentation Work. Ranganathan and his co-workers felt that "to embody all the details for all classes in a single volume will be to scare away, from classification, the majority of librarians working in general libraries". Hence it was proposed to have two stages of CC. The Fifth Edition released in 1957 confined itself to Basic Classification sufficient to classify books in general, public university, college and school libraries. The contemplated stage 2 is to cater to the needs in Documentation Service, which, as shown by Ranganathan, is really exhaustive, expeditious, pinpointed bibliographical service to specialists with emphasis on nascent micro thought. It is being worked out by expert classifiers and specialists in the classes concerned.

The Greek notation of all partially comprehensive classes, leaving out Social Sciences, was changed to Roman letters without relocations and a new Basic class—Language and Literature—was formed in the Sixth Edition. Levels of Time and Space facets were provided.

The 'dot' as the connecting symbol of Time and Space facets caused difficulties at the level of Documentation Service. The Seventh Edition has converted the 'do' for Time into a single inverted comma. The notation for Social Sciences has also been replaced with Roman letters. It is likely that the remaining triangle shaped Greek letter delta will remain constant in the scheme.

(Continued on page 7)

K. MANICKAVASAGAR  
Librarian, Jaffna Central College

was facing. He discovered the truth that the manifestation of the Oneness in Many was visible even in human efforts. Thus the Colon Classification of Dr. S. R. Ranganathan conceived abroad and tested for its validity in the Madras University Library for five years assumed its final physical form in 1933.

The Colon Classification (CC) did not provide ready-made class numbers as other schemes did; instead the CC consisted of standard unit schedules in the second part of the scheme, and enunciated in the first part a set of rules for the construction of class numbers as warranted. The notation of the scheme was a very simple one sufficient to cater to the demand of literary warrant at the time of its creation covering a—z, A—Z, 0, 1—9 and the connecting symbol of different facets was the punctuation mark 'colon' which gave the scheme its name and is still the 'energy' of the scheme. In the order of arrangement any digit followed by a small letter had precedence over the number itself. Every digit was a decimal fraction and carried ordinal value. Every basic class had a definite order of facets and each facet was provided with enumerated isolates. Other unit schedules included geographical, language and common divisions, the use of eight devices which included the Favoured Category Device, Classic Device and the Bias Phase Number Device. A special feature of the Colon Classification, and one which is absent in all the other schemes, is the Book No,

neously, he took interest in a comprehensive and detailed theory of library classification. The resulting product was his Canons and Principles expounded in the 'Prolegomena to Library Classification'.

Amazed by the creative writings of his students, Sayers remarked: "Bliss and Ranganathan have done work which makes the workers previously in the field seem amateurs" and "any library that does not possess Bliss' two books on organization and Ranganathan's Prolegomena is without the means for its staff and the readers to make a proper study of classification". It was in the light of the Prolegomena that the Second Edition of CC took shape in 1939. This edition added a new Basic class, Spiritual Experience and Mysticism, with the Greek letter delta (a triangle) as its notation. Knowledge obtained by 'direct insight' and not by mere intellect were to be placed here. This class which had an obvious literary warrant has not been catered for by any other printed scheme.

War broke out, and despite hardships, Ranganathan concentrated on the underlying structure of the facets and discovered the lasting concepts of Five Fundamental Categories—Personality, Matter, Energy, Space and Time—as the basis of classification, and the concept of Focus. The Third Edition of CC which appeared in 1950 based its terminology on these discoveries and added five more phase relations and assigned connecting symbols for each of them. The conclusive opinion of J. Mills of

nion of some individual or in individuals as to the fundamental order of the several fields of knowledge. To these schedules has been applied a notation system that provides a ready-made class number for every topic. Hence the introduction of the new topics which have not been anticipated by the makers of the scheme, often jeopardizes the underlying logic of the entire structure, if it does not actually do violence to it. This does not bother American librarians very much, for, though they pay lip service to the doctrine that the classification should provide a logical approach to the contents of the book collection, most of them employ its notation as merely a locational tool with little thought for its subjects, significance or its relation to those subjects which immediately precede or follow". This judgement, I may add, is not totally inappropriate to the librarians of this country too.

Research in the fundamental categories was accelerated. Dr. Ranganathan propounded the 'Philosophy of Library Classification'. Discussions and Seminars on the new concepts brought in radical thoughts to CC and these demanded a new edition. Thus the Fourth Edition entered the domain of Documentation in the 1950s. The PMEST Facet Formulae was invented and introduced with a different connecting symbol for each facet. Earlier Colon was used as the connecting symbol for every facet, but it was not assigned to the Energy facet, while the comma, semicolon,



The social and cultural dynamics of any society is obviously reflected in the arts of the society and we find this in the changing horizons of Indian music. Two significant characteristics of the Indian society are, first, its variegated strains of influence and secondly, its partial isolation from outside influences, sometimes for centuries on end. The enormous age of this sub-continent is itself a serious problem in the historicity of cultural changes. Further, the geographical extent of the land poses question of cultural exchanges of great complexity.

In any cultural study of India, the contribution of various races and tribes is the most important. It is the study of the contribution of these unities that can give us the clearest picture of the evolution of Indian music. For what is now a concert melody (raga) is but often a highly sophisticated and developed form of an archaic folk or tribal melody; what is now an intricate instrument like the vina is but a refined folk instrument like the kinnari.

The present culture of India, then, is an outcome of the interaction of races and cultures, both indigenous and foreign. The Negrito, the Mongoloid, the Dravidian and the Aryan have all contributed to this complexity. Strains and remnants of these ancient tribes can still be found in isolated pockets. The evidence of their contribution to the development of Indian music can be recognised in the names of various melodic types (ragas): for instance, tribal appellations like *chenchu*, *yerukalu*, to ragas bear evidence to their possible origins. Names like

tion of these various types and today we have two broadly similar systems of Indian music—Hindustani (North Indian) and Karnatak (South Indian). The two are so simple in fundamentals that they are considered as stylistic differences of one system. Essentially both are melodic. They follow more or less the same rules of raga construction. The concept of rhythmic cycles (tala) is also common to both. However, there are differences which make these two quite distinct systems of Indian music. With greater facilities of communication, a fast exchange of techniques and ideas is taking place, which may reduce this difference in the course of time.

The concept of raga which is now basic to Indian music gets a definite shape from about the 5th century. The system of jatis and modal shift gets a new conceptional twist and the idea of raga is developed to its finest. Even now the dynamism of this concept is not lost and new ragas are being created. Most broadly defined, a raga is a tonal scheme characterised by a definite scale (alphabet) order of arrangement of notes (spelling), melodic phrases (syntax), pauses and stasis (punctuation) and tonal graces (accent). In essence every raga is a language.

A great change came over the structure and style of playing of musical instruments. The more ancient instruments were of the harp and lyre type.

by DR. B. C. DEVA

Bangala, Karnata, indicate regional associations.

#### Ecclesiastical Music

While these musical styles are one of the bases, the ecclesiastical music of India forms another direction of influence. So far, the only ecclesiastical chant that we know of is the Vedic. In its simplest form it is a chant of three notes—the lower grave, middle and the higher accented, each separated from the next by a major tone. This gradually developed into a heptatonic scale of Sama Veda. This recitation is a descending one with a scale corresponding roughly to the Greek Phrygian mode (the scale of D). Obviously this was an Aryan chant and greatly influenced all later codifications.

Of the other important stream, the Dravidian, we do not have any information before the second century. The Indus Valley civilisation, which is supposed to be pre-Vedic and Dravidian, does not offer any clue. Excavations have brought to light, so far, only a clay whistle. But from the second to about the sixth century, we come across, in Tamil classics, detailed description of a highly developed musical system. Details of melodic schemes called pans, tonal intervals called *alagu* are given.

Concurrently with this, North Indian sees the development of melodic schemata known as jatis. Scales derived by modal shift, *murchhana*, formed the basis of these jatis.

#### The Two Systems

Slowly there is an interac-

We hear of the *vipanchi*, (nine stringed) and the *satantri* (hundred stringed) *vinas*. The simpler *vinas* of this type were known from Vedic times, for the *vina* and the *venu* (flute) were used for accompanying the Vedic chant. Perhaps due to the excessive influence of vocal music with its glides, shakes and trills, these were found inadequate. Or else, there were deeper psychological reasons. In any case, these harps and dulcimers disappear completely by about the 15th century, giving place to finger-board instruments. Today we have the *sitar*, *sarod* and *vina* (finger board lutes) as the most popular and accepted ones.

One of the major influences from outside India was the music of Central Asia, Persia and Arabia. Influence of Arabic music can be seen even today in the music of the Indian islands in the Arabian Sea. A raga like *Hijaj* points to its Arabic origin, *Hijaj* being an area in Arabia. And ragas like *Turushka* *todi* show the Central Asian origin. More than anything, these incursions have affected the style of singing, particularly North Indian music. For instance, *ghazala*, *tappas* and music of that genre are definitely foreign. These Central and West Asian cultures have also given to India bowed instruments like the *sarangi* and perhaps even some long-necked lutes. A few centuries of Muslim invasion and rule brought in, its wake a changed perspective in music. It is to be emphasised that there was no essential change in the structure of music, but

in its attitude. Because Islam does not permit music as a part of its ritual, it was necessarily fostered outside the places of worship. Hence an element of physical pleasure, particularly of the courtier, became predominant.

What was perhaps closely associated with both temples and royal courts in earlier times came to be confined to only the courts and their royal pleasures. No doubt the older music still survived in isolated religious pockets. Hindu philosophy had also become highly esoteric and the common man in his busy life had neither the time nor the energy to follow the complicated theological ways. As a reaction to

both these—the fast growing alien influences and the withdrawal of Hindu religion from the personal intimacy of daily life—came the *bhakti* (Adoration) movement. This flood of emotional devotion threw up great composers and musicians: to mention a few—Jaya-deva, Chaitanya, Nanak, Mira, Kabir, Purandrasa and Tukaram. Music came to the people as devotional songs and spread from home to home.

#### Western Impact

A great impact on Indian culture and music has been Western civilization. With the invasion of Western traders and rulers, the older Indian way of life has undergone an

enormous change. The change is not only material but intellectual and emotional. Technological development has also contributed much to this social orientation.

The new directions and influences are too contemporary to be evaluated in terms of their being beneficent or otherwise. But it is possible, at least to describe them, as far as contemporary objectivity is possible. Once again, the change in the horizon of Indian music is not in the basic techniques but in the social attitude towards music. Basically the music is still one of raga and tala. But musical styles and attitudes have changed greatly.

The most significant outcome of the cultural interaction is in the change over from a feudal to a managerial society.

(Continued on page 7)

## RAMAKRISHNA DEVA

Tomorrow is Ramakrishna Day.

Ramakrishnadeva did not preach any new religious view; nor did he advise his followers to abide by any new way of *Sadhana*. He had no scruples in accepting the various paths or stages of different religious systems. If he was original, it was in his insistence that the final and sole aim of man is God-consciousness.

For himself Ramakrishna followed the austere Hindu way of *Sadhana*; but he had also tried and achieved the ways of Christianity and Islam. He found that his own realisations were in fundamental agreement with the teachings of Christian and Islamic scriptures.

#### Life Synthesis

Ramakrishna preached and practised synthesis in religion. The synthesis was more than intellectual unification; it was enlivened by direct experience, it was realised. It was life synthesis.

by P. CHANDRASEGARAM  
Dept. of Education, University of Ceylon.

God realisation is the keynote of Ramakrishna's spiritual endeavour. To know about God and to realise him was his ideal. Mere ratiocination about God's existence and nature does not help us in reaching Him. The Scriptures and Philosophies are mere signposts to prove his Existence; but the Goal is to be reached by realisation which is the fruit of intuition. Love and surrender are its means.

God is in the world but you will have to persevere to see him. God is to be sought and realised by the path of *Bhakti*.

Ramakrishna passed through immense trials, mental and physical, till he realised the Infinite. The Infinite was realised by him through the Mother at Dakshineswar. The Mother was quite close to him full of infinite Bliss. Realisation of God through the Mother resulted in the nothingness of earthly possessions.

'Many gods' to him were the manifestations of the One God. 'I see Him in all, man, image, stone, everywhere I see Him'. 'I see one and not two

or many'. For him, monism, qualified monism and dualism are not antagonistic to one another. They are all the various steps and the final one is monism or *Advaita*.

God with form and without form are not two different Beings. He who is with form is also without form. To a devotee God manifests Himself in various forms. Of the deep devotion of His Worshipper the Infinite reduces Himself into the Finite and appears before him as Being with form. On the appearance of knowledge, God with form melts away with the formless. Through Form one goes to the Formless. Ramakrishna himself worshipped God in the image of the Mother but through this form he reached the formless Absolute, the Brahman.

Ramakrishna's religious view may be called Pantheism.

He looked upon wealth with disapproval; wealth is an obstacle to *Sadhana*; it is illusion; collect it and use it according to your need but do not make it your ideal. Al-

ways do your duties unattached with your mind fixed on God. He exalted renunciation and this is why he was so emphatic in denying attachment to wealth.

#### Not a Trifle

His conception that Lord is doing everything everywhere, it has been contended by some, is denial of human free will. In other words, human beings are only the means and not ends. If everything happens according to His will, what then is the value of human effort? But from the transcendental view of things all such doubts and contradictions disappear. 'He is the only Reality, He is in me, you and everything'. The human being is not a mean trifle. God is in him. He who has really known that God is in him, cannot do evil or sinful action. You have to keep yourself stainless for you know that God is in you.

The supreme significance of Ramakrishna's teaching lies in his spiritual message—Call God with all eagerness and sincerity and He cannot but

come to you. Another message of his is the service of man. Service of man is the service of God. 'If you want peace of mind, serve others, if you wish to find God serve man'.

Sri Ramakrishna was born in a poor Brahmin's family in the village called Kamarpukur in Bengal on the 17th February 1836. His father was Khudiram Chatterjee; he would not break the cherished principles of his life even when he found that its observance meant ruin to himself and to his family. Once when bidden by the landlord of his village to bear false witness in his favour, he refused to do so and in his wrath at the defiance, the landlord despoiled him of all the worldly possessions. His mother Chandra-mani Devi was a symbol of womanly virtues. Tradition has it that the pious couple had many divine visions and experiences before the birth of Sri Ramakrishna, indicative of the divinity of their Gadadhar as their son was called in early days. Ramakrishna's celestial wife, who was afterwards known as the Holy Mother to the innumerable disciples and devotees of Ramakrishna, was Saradamani. We have it from Gurudev that Holy Mother was an incarnation of Goddess Saraswathi. In Vivekananda, the Master found a solid disciple, who would build an undying spiritual order.

Though Paramahansa was noted for his quality of reverence, he was a positive revolutionary and a rebel. On the occasion of his upanayana ceremony, investiture with sacred thread, he insisted in the face of much opposition, on receiving his first Bhiksha or alms from a blacksmith woman, according to the promise he had made to her previously. The whole village disapproved it but he had his way to his extreme delight; human justice triumphed.

The Holy Mother had some premonition that Guru Maha Raja's end was near and Sri Ramakrishna passed into Mahamadhi on August 16, 1886 leaving behind him a new spirit to be broadcast in this world.

'Obeisance to Thee, Ramakrishna, the Foremost of Avatars, of the Reinstator of Dharma, the Embodiment of all Religions'.



# The Responsibility of Teachers

On Bapu's departure I had to give up my lonely quest and come out among the people. Ever since, for the last twenty years I have been on my feet. In course of time was started the Bhoodan movement which is now in its last stage. A resolve for Bihar-Dan has been announced. All the leaders of Bihar unitedly decided to accomplish Bihar-Dan by October 2, 1968. The food-providing masses are being very much ignored in India. Here is now an attempt to raise them up.

But there had been little opportunity so far to contact the learned fraternity. It, however, became possible at Pusa Road Conference. I came to know them. It delighted me much and I felt that all these intellectuals, Vice-Chancellors, Principals—I am talking of those whom I could meet—were very eager for self-realisation, for a glimpse of their true self. I found them awakened.

## Setting up Teachers' Family

Doubts are natural in man's mind. It is unfair to blame anybody for the same. Gradually these doubts are resolved. It is but natural that there should be misgivings about a movement newly begun. In course of time they will disappear. There is an effort to establish an *Acharya-kul*, (Teachers' family) for the whole of Bihar. The word 'Kul' symbolises family. We, the teachers, belong to one

pled down today and come to the common level.

But the moment a man realises this truth he is instantaneously redeemed. Redemption in simple parlance means knowing oneself. The one who knows the *Atma* (self) is transformed into a new man. The arrival of the vision changes the entire complexion of the nature in view. I trust that this new shape which is now emerging will provide solution for several problems. We shall be meeting from time to time and removing doubts. But there should be firm determination in spite of doubts and misgivings. With a resolute mind we shall be able to create the third force.

## Creating Third Force

Which force? This third force will be contrary to the force of violence and will be distinct from the force of State. You can call it *Lok-Shakti*. State force is the name of the right given by the people to carry out the management by law. This *Lok-Shakti* is neither opposed to State force nor inclined towards it. But it is different from it. It is, however, antagonistic to the other force, the force of violence. So here is an attempt to set up a third force of this type. That is why all of you have been invited. The path has been opened.

There are two sorts of ways. One is walking on the edge of a sword. It is difficult. The

man is getting nearer to man. Both the sky and leisure are falling short—so swift is the march of science. Where the mind is big, the heart has also to become large. For, a small heart will lead to discord in man's life. All the conflicts in the world today emanate from this dissonance, for the mind has grown up while the heart continues to be dwarfish. Had both our mind and our heart been dwarf so many problems would not have cropped up. The lion's mind is small and so also his heart. He is satisfied on getting the day's feed. He has no anxiety about other lions or about the whole of his tribe. But what has been the fate of man? His mind has attained such a cosmic character as to have reduced scientists like Newton and creators like Vyas to the size of a pygmy. Our children today possess much more knowledge than these giants had. So while knowledge has grown wide the heart remains little.

How to get out of the riddle? Either the mind should be cut down to size or the heart should be enlarged. Reducing the brain means throwing science backward, which is impossible. There is little sense in dragging science behind. It won't recede, it will march on forward. So there is no way save rendering the heart large and larger. Things like 'I am a Bihari', 'I am an Indian', won't help at all, won't work. Greetings to the whole world. We are world citizens. In the Rigveda one finds the word 'Vishwa-manusha' (universal being). There is no other choice except this.

Now 'world-citizen' implies a personality. If the teachers don't have it, who else can? Certainly, the masses cannot have that consciousness. The teachers must, therefore, have a large heart. If your community attains world-citizenship, the Teachers' family (*Acharyakul*) is established, you develop your own power—the very countenance of the teachers will be transformed. Buddha, Mahabir, Yajnavalkya, Janaka, Ashoka—all of them, are looking towards us as what we propose to do. And I feel that their blessings are definitely with us.

One thing more. You will have to collect some money for this work, in order to set up an office and maintain some workers. I have suggested that all members of the Teachers' family should contribute one percent of their salary. This will be enough to run the family well.

—Sarvodaya

## Here On Short Visit

Dr. Alexander F. Laidlaw of Canada who has been invited by the Government of Ceylon to be Chairman of the proposed Royal Commission on the Cooperative Movement of Ceylon, was in Ceylon recently on a short visit.

He was received at the Katunayake Airport by Mr. Edmund Wijesuriya, M.P. President of the Cooperative Federation of Ceylon, Mr. T.D.L. Peiris, Secretary-designate to the Commission and Miss Margaret Catley of the Canadian High Commission.

Dr. Laidlaw is an authority of international repute on the

Cooperative Movement. He was Associate Director of the Extension Department of the University of Antigonish and was for a long time actively associated in Adult Education and the Cooperative Movement in Nova Scotia. For some time he was Consultant

to the Government of India and the Reserve Bank of India on Cooperative Education and Training. He is presently the General Secretary of the National Cooperative Union of Canada and a Cooperative Consultant to the F.A.O.

## SOUTH YALPANAM MPC'S UNION LTD., KILINCHCHI.

Phone : 8.

T'gram : "Yarlunion".

We supply Provisions, Textiles, Agriculture requisites and Building materials.

Agents for : Messrs. Shell Company of Ceylon Ltd., Ceylon Nutritional Foods Ltd., B.C.C. Ltd., Elephant Brand Asbestos and Ceylon Petroleum Corporation.

## JAFFNA M.P.C.S. UNION LTD.

Largest Wholesale Cooperative Establishment in the North, Authorised distributors for

### CEYLON STATE HARDWARE CORPORATION

also dealers in Textiles, Cement, Milk-foods, Groceries, Oilman stores & Ceramics and all goods distributed by the

### COOPERATIVE WHOLESALE ESTABLISHMENT

Address :

74/3, Hospital Road, Jaffna.

Retail Shop at :

15/1, Power House Road, Jaffna.

## For Speedy Discharge and Safe Delivery

Jaffna District

## Co-operative Harbour Services Union Ltd.

25, Front Street,

JAFFNA.



- STEVEDORES AGENTS
- LANDING CONTRACTORS
- FORWARDING AGENTS

Telephone No. 590

INVEST your SAVINGS in—

## THE JAFFNA COOP. PROVINCIAL BANK LTD.

### FIXED DEPOSITS

Interest on Fixed Deposits for 3, 6 & 12 months is 1½%, 2½% and 3½% respectively. On Deposits for 5 years and over and on Deposits for 10 years and over the rates are 4% and 4½% respectively.

### SAVINGS DEPOSITS

(1) Interest at the rate of 3% is allowed on Savings Deposits from 1-5-67. Arrangements can be made to withdraw funds from this account daily.

(2) From 1-11-1967, in the case of Institutions, the rate of interest payable will be 4% for the month in which there is a minimum balance of Rs. 5,000/- or over.

(3) For Cooperative Societies, from 1-11-1967, the rate of interest payable will be 4½%.

### SECURITY DEPOSITS

From 1-11-1967, the rate of interest payable on Security Deposits of Societies will be 3½%.

### PAWN BROKING

Pawn Broking is done at all our Branches. The rate of interest charged is 10% and Repayment by Instalments is allowed.

Branches :

Jaffna—Paranthan—Chunnakam—Point Pedro (Nelliady)—Chavakachcheri—Chankanai—Kayts—Vali East (Averangal).

Head Office :

59, MAIN STREET, JAFFNA.

by ACHARYA VINOBA

and the same family. Worshipping knowledge, endeavouring for purity of mind, explaining to the students continuously with a feeling of affection, thinking over the problems before the society with a detached spirit and placing our judgement before the people, and showing the path to the society—all these things, we, of the Acharya Community, have been doing.

The word 'Kul' denotes a family. Besides it has a similarity with the Arabic word. There are several words which, though belonging to Sanskrit, have likeness with the Arabic ones. In Arabic, 'Kul' means whole—all taken together. So, *Acharya-kul* signifies family of Acharyas and also all Acharyas taken together. There is no feeling of high and low or big and small in the family. All the Acharyas, junior or senior, are worthy of respect in my eyes. If we make a joint effort we will be able to lift up the mountain on our shoulders. We cannot keep ourselves aloof from modern problems.

## Stress on Duty

This *Acharya-kul* is not being established with an eye on claiming our rights. For that you have got unions etc, which I do not oppose. But the objective here is to awaken towards one's duty. This will provide a personality of its own to the teacher community. There is a story in Mahabharat that once an equivocal expression was uttered by Yudhishtir. The result was that his chariot which always moved at a level of half a foot above the earth immediately fell down and reached the ground. Likewise, the mental chariot of the teachers which was above the ground has top-

other is of the teachers—to keep on explaining with love, explaining with love also to those who are full of envy. This is a path on which one can go on running with blind eyes without any danger of a pitfall since there is nothing to lose, everything to gain. You have to suffer with love; meet wickedness with saintliness, violence with forgiveness and ignorance with knowledge.

## The Power of the New Idea

Today some body asked me: 'How to work when darkness pervades all round?' I replied, 'I would like to see darkness.' Once a man fell from the sun straight on to darkness on the ground. He began to think, 'what a dung-heap here! It must be cleaned.' He started digging with a spade. He got dead tired, and yet the heap was intact. Hearing him working at the spade, a man from the neighbourhood came to see with a lantern.

Immediately all heap disappeared; for light came with the lantern. Darkness cannot stay before light, and the older the darkness the weaker it is. A dreadfully deep cave has been dark for hundreds of years. If you go there with a 'torch', it vanishes within a moment. Except for light, no other force can destroy it. In fact, darkness has no existence of its own. Darkness is there because there is no light. Our spiritual power is light. Light embodies this idea, thinking about it, going deep into it. This is a power. Which power can stand against it?

## What is Required is a Large Heart

Also keep it in mind that the world is coming closer,



# INDIAN MUSIC

(Continued from page 5)

In a feudal society it is more or less the government of society by an individual: but in the present set up it is a group that is responsible for the management of social order. In the process of change, individual to individual communication has lost its meaning and individual-to-mass contact has become the directing force.

Till about a generation ago, the royal court or the petty feudal lord was the patron of music. He was a connoisseur who could pay incisive attention to a musical performance. The musician maintained by him was assured of a secure livelihood and had any length of time to study and practise: and the royal audience has any amount of leisure to listen. Religious endowments and temples, the other major patrons of music, were also not inclined to hurry. The music was, therefore, leisurely with an intense (often even exaggerated) individuality, leisurely and meditative.

This class of patrons has been replaced by the concert-goers—mostly the middle class businessmen, professional and office managers. They have no time to take a music performance leisurely. The whole life is keyed to faster tempo. Since they pay less fee individually, mass audience has become common and necessary to support a musician.

## The Radio

Radio broadcasts and gramophone have also had singular effects. The technical limitations have affected the musical style, for programming is an indispensable part of their work.

These two—mass audience and technological communicative media—have produced certain changes worth noting.

First is the loss of personal rapport between the artist and the listener. A huge audience can never have a personal appeal to the musician. The radio listener and disc purchaser are not even physically and mentally present for the artist. He is not, therefore, in a position to know the immediate response of the listener, which is an integral part of Indian music that relies so much on the immediacy of creative inspiration. As a result of this, Indian music is losing the intimacy of personal communication.

Secondly, there has been an abridgement of psyche. The urban audience and broadcasting limitations cannot afford to have long expositions. They are conditioned to short-lived habits. Therefore, current music is an idiom of short phrases and quick movements. Ragas are now rarely sung for two and a half hours, as was done a decade ago. (Not that it was very creative, for most of it was repetitive). A quickness of feeling and compression of mood is gaining ground.

As against these there have been salutary consequences. The most important is the availability of music of the highest order to every one. One need not be a courtier to have an opportunity of listening to chamber music; one can, without heavy expense, go to a public concert. This is building an unprecedented social awareness to art. This

awareness is not always discriminative, but is a compelling force on the artist to express himself effectively.

Another consequence is on the life of the musician himself. Till within recent memory, the musician was generally outside social currents and was not 'respectable'. He, on the other hand, lived aloof and kept his virtuosity as a 'trade secret'. With changed conditions, he has had to come out and teach without reservations and live in a quick and competitive society. His ivory tower is crumbling. Also, he is no more unhonoured; on the contrary; musicians are now, being bestowed with some of the highest honours of the State.

## Musical Education

The social attitude to music has also had another profound repercussion; and that is in the field of musical education. The traditional method was known as the gurukula vasa: an apprenticeship, living with the guru (preceptor). The disciple lived with the guru and served him. The guru in his turn looked after the student and taught him the art. There were no regular syllabi or examinations. It was a patient, hard and intensive training. But it was a very effective method, for the tutelage left nothing to chance and there was no hurry to 'complete a course.'

This way of musical training is slowly going out of vogue. Advanced students still go to a guru: but the training is more in the form of paid tuition than as the old way of living with the guru. Normal training in music is now mostly institutionalized. Schools, colleges and universities offer courses in music. There are professional music institutions which prescribe syllabi of study and examinations. This system has enabled a larger public to learn music thus taking the art to even humble homes. However, while such a method is extensive it is not intensive. Teaching students in groups, prescription of definite syllabi, examinations—all these have affected the intensity of understanding. The products of this training rarely become good artists or teachers. The impasse is now deeply agitating those responsible for musical pedagogy and attempts at finding a creative synthesis of the old and the new are being made.

Of far reaching consequence is the growth of instrumental ensembles, again an effect of Western orchestration. Ensembles were known and effectively used in ancient India: they were called kutupa. But the more vigorous Indian music is highly individual and melodic and does not tolerate harmonization. But instrumental ensembles—called now vadya vrinda—are growing.

Film music has almost completely taken over Western orchestral methods—and has been extremely effective. Classical vadya vrindas are still in a stage of growth: for often it is a problem of not ruining the raga with all its finer implications but yet reach out for newer dimensions of tone-colour and volume.

—Indian & Foreign Review

## Celebrations at Chulipuram

The hoisting of the Cooperative flag by Mr. N. Manikka Nadarajah, DRO, Vali West, signalled the start of the Coop Day celebrations held at Victoria College, Chulipuram.

Mr. M. Siva Rajaratnam explained the significance of the New Agricultural Credit Scheme and the need for greater paddy production.

Mrs. N. Pakkiam quoted extensively from Sangam literature to show that the ancient Tamils had a tradition of cooperation.

Miss S. Sakuntalai, a student, explained the benefits of Cooperation.

Mr. S. Sanmugaratna Sarma stressed that efforts should be made to eradicate the ills that afflicted the Movement.

Mr. T. Mylvaganam, Study Circle Leader, Vali West, explained the significance of Cooperative Day. He also stressed the value of cooperative education and showed how it could lead to economic development.

The celebrations ended with the staging of a drama on a cooperative theme.

## Colon Classification

(Continued from page 4)

Another new feature in the Seventh Edition is the zoning of its notation into four groups each having a specific kind of notation. Accordingly—zone 1: generalia: a—z; zone 2: recently recognised main classes: 0, 1—9; zone 3: Traditional main classes obtained by the postulates: A—Z; zone 4: emerging methodologies: digits within brackets. Thus the CC has secured infinite hospitality in its notation. Inclusive of the ten connecting symbols, the scheme has 70 digits in all. The Basic Classification consists of about two hundred short unit schedules.

### Logical Verbal Correlatives

The terminology used in the scheme was refined in every edition so much so that Professor Shera finds: "the serious student of library classification will soon discover that Ranganathan is using his terms with the greatest accuracy and precision and that they are logical verbal correlatives of the ideas and principles with which he is dealing".

More than any other scheme the Rules of each main class expounded in the CC explain the facets found in a class and this functions as a Code for classifiers. Observing this phenomena, J. Mills is convinced that "in principle, it is the easiest of the schemes to classify by, since each class has its clear facet formula and, owing to the faceted notation, complete hospitality in compounding is possible". In classifying a book Dr. Ranganathan has explained eight steps—beginning with the title as found in the document as the first step and ending with the class number as the seventh step. He adds a further step to translate the synthesized class number into natural language by way of verification. This foolproof method has not been thought of by any classifier to date.

## NINTAVUR WENT GAY

(From Our Correspondent)

The village of Nintavur went gay when all Cooperative Societies in the area joined in a big Cooperative effort to celebrate International Cooperative Day under the aegis of the Nintavur M.P.C.S. Union, which is the pivot on which these Societies revolve.

The celebration was indeed a success considering the backwardness of the area. Never in the history of Nintavur had such a spectacular celebration been held.

The celebrations began with a cycle race from Nintavur to Kalmunai and back. The Inspector of Police Sammanthurai conducted the race in a fitting manner. There was a big ovation as the three winners breasted the tape at Nintavur.

The second item for the day was a motorcade. Tractors and Lorries were gaily decorated and carried Coop. Slogans. To the beat of music the pageant moved from Nintavur to Kalmunai and back through a large crowd of sightseers.

The third item for the evening was an unusual relay race. The runners were drawn from the best School Relay Team in Nintavur. They were attired in speckless white. The A.C.C.D. Kalmunai Mr. S.D. Thavomoney handed over the Coop Pennant to the first runner at the office gate. The flag was interchanged at five points and the last lap was taken over by a champ and the majestic poise with which he carried the flag to the venue of the celebration added

splendour to the race.

The fourth item in the programme was the hoisting of the Cooperative Flag by the A.C.C.D. Mr. S. D. Thavomoney. Simultaneously the Lion flag was hoisted by the Additional G.A. Amparai District Mr. C. Narayanasamy as the Cooperative Anthem was sung by three girls.

The fifth item was the General Meeting. The venue of the meeting was gaily decorated. The whole place was lit up with coloured jets and tube lights.

The meeting was presided over by Mr. M. M. Mustapha the M.P. of the area. The stress was on the recovery of loans. Refreshments were served and prizes were awarded to all competitors.

The meeting was followed by variety entertainment.

## WORK IN PROGRESS

The Pungudutivu East MP CS has already started work on its new building which is expected to cost Rs. 20,000/-. The land cost Rs. 7077/78. According to the plan, there will be a store for fertilizers, in the new building.

The Annual Report for the period 5-1-66—31-3-67 states that the society has made a net profit of Rs. 5,851/36.

The Report states that the society has also undertaken the construction of the Pungudutivu VC building at a cost of Rs. 13,837/97 cts.

## Eastern Province Agricultural Cooperative Union Ltd.

Kalliyankadu, Batticaloa & Karaitivu  
MAIN DEALER FOR MASSEY-FERGUSON  
TRACTORS & IMPLEMENTS

SALES ○ SERVICE ○ SPARES

Electric & Oxygen Welding Undertaken

T'phone:—257, Batticaloa

T'gram:—"Service"

T'phone:—10, Nintavur

## EARN AN EASY

RS. 150/- PER MONTH

JOIN YOUR LOCAL WEAVING CENTRE

Handloom Sarees, Vertices, Shawls, Table Cloth, Bed Spreads, Chairbacks, Handkerchiefs, Pillow Cases, Towels, Door and Window Curtains.

Available in lovely designs and enchanting colours at

Jaffna Co-operative Textile Societies Union,

10, CLOCK TOWER ROAD, JAFFNA.

## Eravurpattu M.P.C.S. Union Ltd., Chenkaladi

We are:—Agents of Ceylon Nutritional Foods Ltd.

" " Ceylon Petroleum Corporation.

" " People's Bank in Pawn Broking.

Transport Agents of Commissioner of Agrarian Services.

Paddy Purchasing Agents of Commissioner of Agrarian Services in Eravurpattu.

Owners of Rice Mill and milling rice for Government.

Wholesale and retail dealers in Consumer goods, textiles, cement, agro chemicals, agricultural implements etc.

Phone 28 Eravur.



## Able to Stand on Own Feet Now

The South Yalpanam MP CS Union is now able to stand on its own feet, said Mr. A. Shivasunderam, President, South Yalpanam MP CS Union, at the annual general meeting held recently.

He disclosed that Crown Land had been obtained to put up a building and the plan was to be drawn up shortly. He pointed out that the Contracts undertaken by the Union had been delayed due to lack of essential materials. Despite the shortage of consumer and other items, there had been a greater turnover and bigger profits this time. He said the Union was thinking of setting up several industries, especially power looms, but foreign exchange difficulties were standing in the way. He appealed to members to repay their loans, otherwise cultivation would be badly affected next time.

Messrs. Anton Ponnambalam, C. Sivakolunthu and J. Asinather were elected to the Committee.

Resolutions calling upon the Union to open a Cooperative Hospital and a Retail Depot at Kilinochchi, were withdrawn after discussion.

The Union which was formed in 1957, suffered losses in 1964 and 1965 but during the period 1-12-65—30-11-65 has made a net profit of Rs. 72,707/22. The Consumer Section had made a gross profit of Rs. 65,896/55, the Textile Section Rs. 26,263/64 and the Petroleum Section Rs. 31,030/89.

The Union which has 27 societies presently affiliated to it has as its area of operation now the Karachchi DRO's Division.

The main source of income for the Union is the Consumer Section whose turnover is over Rs. 2 million a year. The annual turnover of the Textile Section is round about Rs. 3½ lakhs. The Petroleum Section, which provides a round-the-clock service, has an annual turnover of over Rs. 6 lakhs.

The Union undertakes Contracts too. Some of the biggest works undertaken are the Kilinochchi GPS building and the Kilinochchi Hospital Administration Block.

Paddy Purchase was initially the biggest money spinner for the Union bringing in an annual commission of about Rs. 50,000/-. Following societies being appointed direct agents, the commission has now dwindled to about Rs. 5,000/- a year.

The Union employs 20 people, including an Administrative Secretary and a Manager. All the employees have undergone training at the Jaffna Cooperative Training School.

The Union's proposed schemes of expansion include a Power-loom unit and a factory to manufacture umbrellas. Preliminary surveys are being carried out. The Union also expects to open shortly a new section dealing in Electrical Goods.

## 'Interwoven With the Socio-Economic Fabric'

The Cooperative Movement is interwoven with the socio-economic fabric of the people in this country, observed the Prime Minister, Mr. Dudley Senanayake, at a Cooperative Rally held under the auspices of the Kurunegala District Coop Societies Union to celebrate International Cooperative Day.

The Prime Minister went on to say that the Movement had taken deep root in the country for the past thirty years. It had brought relief to the masses in the matter of supply of essential commodities needed for their day-to-day life. It had become an integral part of a socialist democracy as worked in this country.

Dwelling on the role played by Coops in the agricultural and industrial development of the country, Mr. Senanayake said that they took an active part in stepping up food production. It was heartening to learn that nearly 60 million rupees had been lent to farmers through societies for the development of agriculture. He appealed to farmers to repay the loans promptly so that they could maintain the present tempo of food production.

Mr. M. D. Banda, Minister of Food and Agriculture, Mr. Edmund Wijesuriya, M.P., President of the Cooperative Federation of Ceylon and Mr. P. R. Dassanayake, A.G.A., Kurunegala, also addressed the gathering.

## Beedi Workers Hit by Lack of Raw Materials

In a memorandum submitted to Mr. Vernon Abeysekera, Government Agent, Jaffna, the Beedi Workers' Coop Society has pointed out that the lack of raw materials has badly hit them. They have requested the Government to give them the necessary assistance so that they could make headway.

The memorandum was submitted to the Government Agent when he formally inaugurated the Society.

Addressing the members, Mr. Abeysekera expressed his pleasure at seeing Muslim women too coming forward to work as members of the Beedi Society. He recalled how Kemal Pasha of Turkey had fought for the emancipation of Muslim women so that they too could participate in the life of the nation. He assured them that he would do his best to see that they were adequately supplied with raw materials.

## Need for Savings Stressed

Mr. R. Rajaratnam, President, NDCF, speaking at the 24th Annual General Meeting of the Araly South-East MP CS, stressed the need for Savings Schemes if the Cooperative Movement was to be really an independent one.

According to the Audit Report, the Society has made a net profit of Rs. 3,692/66, for the period 1-1-67—1-2-68.

# The Local Scene

Surveyed by RAJ

## ANOTHER BATTLEFIELD?

Sellasannathy may be destined to become the next battlefield in the temple entry campaign. One section of the Harijans has announced that they'll be performing satyagraha like in Maviddapuram. Another section which believes satyagraha is futile, has declared that they'll try to enter the temple using peaceful methods. Some politicians from down South (who could be more gainfully employed in fighting rank discrimination against the Rodiyas in their areas) have also announced their intention of joining in the fray. In the meantime, some Hindu religious leaders are preparing to lead selected Harijans into the temples. They have appealed to political parties and to government officials to keep away from the scene, so that they could settle the matter among themselves.

Meanwhile, the Harijans are demanding that the doors of the smaller temples too be thrown open to them. In this connexion, some people who prevented the entry of Harijans into one of the lesser-known temples, are being charged by the Police under the Social Disabilities Act.

Now that the war is hotting up (or should I say escalating?), an official ruling has been given that the Social Disabilities Act is adequate to meet the challenge of the obstructionists. But, strangely enough, at the height of the Maviddapuram campaign, an impression was created that the Act was full of loopholes and therefore could not successfully ensure temple entry for the Harijans. Someone is certainly playing hide-and-seek. But who?

P.S.—After this was written, an announcement has been made that Sellasannathy will throw open its doors to Harijans.

## CRIME ON THE INCREASE

Statistics show that homicides and thefts are increasing in Jaffna. No doubt a trained sociologist will be able to relate these disquieting social phenomena to the tensions latent in our decaying social order. When the traditional order begins to crumble under the assault of the modern era, one has to expect these eruptions. To the traditionalist, all these are but manifestations of the Kali Yuga.

## ENGINEERING CORPORATION TO TAKE OVER?

Reports have it that the State Engineering Corporation is to undertake the construction of Jaffna's Model Market. It is understood that the authorities decided on this in order to cut through the legal tangles which had snarled up the entire project.

## SECOND THOUGHTS

The Government is having second thoughts about acquiring the Power House Site to put up the new O.P.D. This follows protests from various quarters.

Knowledgeable people feel that the Government should altogether drop the idea of putting up the O.P.D. at this particular site. There's plenty of space available elsewhere. The Power House site could be used for the expansion of the Central Bus Stand.

## NEW LOOK

The dreary-looking Jaffna Police Station is to be pulled down to make way for brand new buildings. Work is expected to begin somewhere in October and provision has been made in the Estimates. One hopes that the policemen too will get new quarters. How long can you expect human beings to live in old stables?

## IN THE BREACH

The 'No Smoking' rule in theatres seems to be observed in the breach. At one particular theatre (which shall remain nameless), I observed several people smoking, despite the warning notices flashed on the screen. What was worse was that the management allowed vendors to hawk cigarettes, *inter alia*, inside the theatre. Obviously the right hand doesn't know what the left is doing. Or is it that it knows and doesn't care?

## Mathibalasingham Memorial Library

Cooperators and well-wishers of the late Mr. M. Mathibalasingham, ACCD, are planning to set up a Library at the Jaffna Coop. Training School to perpetuate his memory.

A sub-committee, drawn from all 3 ACC Divisions, will shortly be set up to work out the scheme.

## Photograph Unveiled

Unveiling the photograph of the late Mr. M. Mathibalasingham at the Jaffna Cooperative Training School, Mr. W. Pathirana, CCD, commended the OBA on its decision to put up a Library at the School to perpetuate Mr. Mathibalasingham's memory. He said that it would be a fitting token of gratitude for all the good work he had done. He added that though he had not known Mr. Mathibalasingham personally, he had heard nothing but good of him.

Mr. K. Paramothayan, Principal, Jaffna Coop Training School, said that the late Mr. Mathibalasingham was a combination of very rare qualities. He took as his motto Swami Vivekananda's saying "You who are born to do good, if you cannot do good, at least desist from doing evil".

Mr. V.N. Navaratnam, M.P., said that Mr. Mathibalasingham was one who strictly followed cooperative principles without compromising them. He firmly believed that it was only through Cooperation that we could solve the problems facing us.

## Karma Yogi

Mr. Mathibalasingham was one who always did his duty without fear or favour, said Mr. K. S. Ponnuthurai, SAC. He lived the life of a Karma-yogi, as set out in the Bhagavad Gita.

Quoting the Biblical saying that "He who doeth good is of God", Mr. V. Canagasabai, ACCD, Jaffna East, said that Mr. Mathibalasingham's one aim was to do good. He always remained calm and collected. He was never upset and this helped to solve problems easily.

Mr. T. Kandaswamy, ACCD, Jaffna South, said that Mr. Mathibalasingham's life was a shining example to everyone. His advice had always been "Do your duty without taking an undue personal interest in things". In this he echoed the Gita's exhortation to do one's duty without worrying about the fruits of one's labour.

Mr. S. Handy Perinpanayagam said that Mr. Mathibalasingham was a rare type of Government servant who wanted to do his duty by the people. His aim in life was to propagate cooperative ideals. His name would always be remembered with affection.

Mr. R. C. S. Cooke, Vice-President, NDCF, said that Mr. Mathibalasingham was a humble man who did his duties without any pomp or show. The best tribute that we could pay him was to emulate him. Messages extolling the life and work of Mr. Mathibalasingham, from Mr. R. Rajaratnam, President, NDCF and Mr. M. Sivasithamparam, Deputy Speaker, were read out.

Mrs. M. Mathibalasingham ceremonially handed over her husband's collection of books to the School.

Mr. A. Francis, Secretary, OBA, proposed the vote of thanks.

## VISITORS FROM NEPAL

A party of cooperative officials from Nepal toured the Jaffna District, visiting important cooperative institutions and familiarising themselves with their working.

The Nepalese visitors spent two weeks in Jaffna.

## WANTED

### STORE KEEPER CUM CLERK

Qualifications:—Minimum Educational qualifications:—G.C.E. (O.L.) or J.S.C. with School of Cooperative Training.

Age:—Between 21 years and 30 years.

Salary:— $\frac{165-225}{6 \times 10}$  (all inclusive).

Security:—Rs. 1,500 Cash—Rs. 2,000 Property.

Please apply to the undersigned by Registered post before 20-8-68.

President,  
Vengalcheddikulam M.P.C.S.  
Union  
Cheddikulam.