

EQUITABLE DISTRIBUTION OF WEALTH

'The Advanced' & 'The Backward'

THINKING people of the 'advanced' regions of the world seem to have been moved by the sudden realization that the greatest threat to their prosperity lies in the fact that their prosperity is not shared equally by half the population of the world. They seem to have discovered the fact that audacious skyscrapers of their prosperity stand on the sands of the misfortune of the millions of the world. One Mr. Peter Woon writing in the *Hindu* makes a strong plea for equitable distribution of the wealth of the world. He writes:

Plea For Even Distribution

'...We cannot afford to lose sight of the fact that the development and assistance of the depressed lands and their peoples is an essential complementary to the bid for strength and, in the long run, a factor of much greater importance in the cause of lasting peace....

'...The task of raising the living standards of the poor peoples of the world is a vicious circle getting ever larger. Where there is poverty there is hunger, where hunger ignorance. So long as these conditions exist there will be bitterness and strife. We must increase food production to save people from starving; we must develop industry to give a firm footing to the climb from poverty. The great responsibility, if only for self-preservation, lies with the more prosperous ...

'...The solution we know, lies in a careful programme of development in greater productivity, improved quality, and a more complete and effective use of all our resources. ...The task of all nations of the world today is to remove these discrepancies in the distribution of world-resources. Hunger among the millions will be the

cause of war unless we act very quickly; the world shortage of food must affect the lives of all, prosperous and poverty stricken, unless it is tackled immediately.

Succouring The Less Fortunate

'If "civilization" and "peace" are to mean anything in the second half of the 20th century, the nations of the West must begin immediately a concerted and unceasing effort to bring about more equitable distribution of the wealth of the world.'

Mr. Peter Woon's earnest articles represent the seriousness of the awareness of the Western intelligentsia regarding the necessity of helping in all possible ways the 'depressed-backward-underdeveloped' countries of the world.

President Truman's and his party's attitude on this point is too well-known to require mention here.

Above all U N O with all its various branches has already done a lot of groundwork for executing very comprehensive plans of succouring the 'underdeveloped' countries. They have already collected very valuable statistics and have created world wide movement.

In the context of the above facts it can be said that a regular world-wide movement for helping the 'depressed-backward-underdeveloped' countries is not only already on foot, but has also gained considerable momentum.

It is therefore high time that the 'backward' people whom the 'advanced' world seems anxious to help, should on their own account and from their own standpoint examine the entire situation thoroughly to fully grasp all the pos-

Stress on Self-Help Campaign

Valigamam North Rural Union

"Silently but steadily the social welfare workers of the different Rural Development Unions of Valigamam North have contributed to the progress of the people. The stress so very significantly placed on the value of self-help if rightly understood would enable the country to move forward along the road to prosperity" said Mr. R N Sivapirakasam in the course of his presidential address at the annual meeting of the Valigamam North Rural Development Societies' Union held on Saturday last at the Mallakam English School.

Mr. T. Balachandran D. R. O. speaking next thanked the rural workers for the response they had given to the call of the country and enumerated the most significant self-help undertakings that had been successfully completed during the previous years.

Mr K. Ponnambalam suggested that rural concerts should be organised both as a cultural effort and as an appeal for financial aid.

Earlier Mr. Anton Abivasakam, the Secretary, submitted the Annual Report.

Election of Office Bearers

President : Mr. R. N. Sivapirakasam

Vice Presidents : Mr. W.M. Joshua, Mr. S. Selladurai

Secretary : Mr. Anton Abivasakam

Asst. Secretary : Mr. K. Arumugam

Treasurer : Mr. K. Ponnambalam.

A committee consisting of the D. R. O. and the R. D O as *ex officio* members and five others was also elected.

sible trends, implications and promises of this movement, and preserve their control over it.

Planned Aid

If help is to come, perhaps it may come. But it must not come like a callous killing deluge of kindness which chokes life out of poor beneficiaries.

(Continued on page 4)

MAN - MAKING EDUCATION

What Swami Vivekananda Wanted

EVERY philosopher is also an educationist of sorts, for there can be no philosophy of life that does not carry with it consequential implications for education. Swami Vivekananda was primarily a religious teacher, but as religion, life, and education are inextricably united, he has left behind a wealth of observations on educational problems which constitute a coherent philosophy of education; and it is my purpose in this paper to consider some of the salient features of this philosophy, specially those aspects of it that have real value for us in these critical days of discord and strife.

First of all let us consider Vivekananda's views about the aims of education. 'The aim of all education, of all training,' he says, 'should be man-making'. 'It is man-making religion that we want. It is man-making theories that we want. It is man-making education all round

(From the Prabudda Bharata)

that we want'. We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet'. A mere accumulation of information, he asserts, is not the end of education; for such information may remain unassimilated and may run riot in the mind, wreaking great havoc on the individual personality and through it on society. 'What is required is "life-building, man-making, character making, assimilation of ideas." A nation may conquer the waves, control the elements, develop the utilitarian aspects of life seemingly to the utmost limits, and yet not realize that in the individual the highest type of civilization is found in him who has learned to conquer the self'. Not inert ideas, therefore, but

ideas that provide the dynamics for the battle of life are what education should impart. True education means not the taking of some university degree but the training of the will whereby its current and expression are brought under control and made fruitful. An education that brings no good either to the individual or to the country at large is a negative education, and an 'education based on negation is worse than death'. We need an education that quickens, that vivifies that kindles the urge of spirituality inherent in every mind.

Value Of Self Education

How, then, is such an education to be provided? Swami Vivekananda has emphasized the fact that all education is ultimately self-education, that self-help is nowhere more significant than in education. 'No one was ever really taught by another. Each of us has to teach himself. The external teacher offers only the suggestion which rouses the internal teacher to work to understand things'. 'You cannot teach a child any more than you can grow a plant. The plant develops its own way. The work of the teacher is to stimulate, to inspire, to guide. The child's personality has to be respected. His individuality—but not his eccentricity—must be afforded scope and opportunity for proper development; for liberty—which is not to be confused with licence—is the first condition of such development. In every child there are innate tendencies which require adequate scope for satisfaction; but due to undue domination exercised by parents and teachers, children do not get free scope for wholesome growth. Parents and teachers should beware of any undue violence to the child's personality. They should instead give children positive ideas

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Hindu Organ

TUESDAY, APRIL 29, 1952

Treasure These Thoughts

Obtain the grace of the Lord.
Leave the tattwas, lose the self.
Become purified, stand unified,
Plunge deep in the ocean of bliss!
Subdue the self, realise the Truth.

IN DEFENCE OF THE DISFRANCHISED

THE denial of civic rights to certain inhabitants of a country by its Government is one thing; the deprivation of rights already granted to them is another. The disfranchisement of a large number of Indians who had enjoyed the right to vote at the last general elections in Sri Lanka, therefore, cannot be dismissed in a light-hearted manner as being of not much consequence. Nor is it proper to examine the question from the aspect of the measures that have been taken by the leaders of the disfranchised Indians with a view to registering their emphatic protest against the refusal of the Premier to summon the dissolved Parliament for finding a way out of the difficulty.

That the dissolution of the first Parliament of this Island had to be made in circumstances that have a touch of abnormality cannot be denied. It is equally to be admitted that when political events take statesmen by surprise and suddenly lead them on to the final and decisive step of obtaining a mandate of confidence from the people, pending issues however important they may be cannot cry halt to such a vital decision being taken.

The Ceylon Indian Congress cannot be blamed for having boycotted the Indian and Pakistani Citizenship Acts because that step was certainly one of the many ways open to aggrieved persons to have their grievances redressed. But this organisation cannot absolve itself from indirect responsibility for the hardships that have re-

sulted from the course of action pursued by them.

At the present hour what is needed is not acrimonious outbursts and sentimental propaganda but considered action and constructive proposals. The Premier should go all out to convince the Ceylon Indian leaders that the matter has not been finally disposed of and that the interests of the disfranchised Indians would be adequately safeguarded by constitutional methods until the next Parliament makes a decision on the question.

The Indian Congress Leaders on the other hand may conduct the Satyagraha campaign provided the Gandhian spirit underlying it is put into execution and the object is restricted to the sphere of creating soul-force to put matters aright. But if the Satyagraha movement is meant to be a weapon of nuisance brandished in a vindictive spirit to coerce the Government into some action, the Indian leaders will be well advised to call it off. A Round Table Conference of the Ceylon Indian Leaders and the Government, however, may be able to achieve a result sufficiently acceptable to all. Whatever the measures, let there be no heart-burning, ill-will and bad blood.

Where The Leaders Contest

U. N. P. Mr. Dudley Senanayake: Dedigama

Opponent: Mr. Darrel Peiris, (L.S.F.P.) Mr. Hector Wijetunga (N.L.S.S.P.)

N.L.S.S.P. Dr. N. M. Perera: Ruanwella

Opponent: Mr. P. C. Imbulana U. N. P.

Communist Party: Dr. S. A. Wickremasinghe: Hakmana

Opponent: Mr. A. Dharmasena (U. N. P.), Mr. L. U. Jayasinghe (R. P.)

Tamil Congress: Mr. G. G. Ponnambalam: Jaffna

Opponent: E. M. V. Naganathan (T. A. K.)

Federal Freedom Party: Mr. S. J. V. Chelvanayakam: Kankasanturai

Opponent: Mr. S. Natesan (U. N. P.)

Sri Lanka Freedom Party: Mr. S. W. R. D. Bandaranaike: Attanagala

Opponent: A. W. G. Seneviratne: U. N. P.

Labour Party: Mr. A. E. Goonesinghe: Colombo Central

Opponent: Mr. P. Keeneman (C. P.), Sir A. R. Razik (Ceylon Moors Union) and 4 others.

Letter to the Editor

Satyagraha By Indian Congress Not Fair

Sir,

A delicate and trying situation has arisen in respect of the Indian population in Ceylon and its claims to participate at the forthcoming Parliamentary Elections. A solution is eminently desirable in the interests of equity as well as the maintenance of good relationship internally between the various communities in the Island externally between Ceylon and India. At the same time, the solution should have reference to the ideal of the uninterrupted continuance of a stable and good government in the country and should be such as not to jeopardise it.

In politics, the next best is the best if the best cannot be immediately had. The remedy suggested in certain quarters that after the Elections, if it is found that Indian interests have gone unrepresented in Parliament, then it would be desirable for the new Parliament and Government, to legislate and provide for representation for Indians and Pakistanis for the duration of the next Parliament is, in the circumstances, the only practical and reasonable way of meeting the situation, taking into consideration the pros and cons for all other proposals.

The move to launch Satyagraha, I beg leave to state with the best of goodwill towards the rights of Indians in Ceylon, is not statesman-like and fair. I venture to make this observation as one who is keenly interested in the recognition of the legitimate rights of Indians and in the maintenance and improvement of good relationship between India and Ceylon and who devoutly believes in the identity of interests, material and otherwise, between the two countries, and also as one who has, if I might be permitted to say so, actively worked in furtherance of such objectives.

The President of the Ceylon Indian Congress, Mr. Perisunderam is a leader who has laboured long, in fact almost originated the movement for the amelioration of the position of Indians in Ceylon. He is also one who has been associated with and worked hard and with zeal for the general political advancement of Ceylon from the time of the inception of the Reform Movement under the leadership of Sir Ponnambalam Arunachalam and Sir James Peiris. He has singular political antecedents and achievements to his credit. His record of political service is longer than those of many Ceylonese. These factors and his position as an ex-Minister of State ought to invest his personality with certain degree of moral authority among political circles and entitle him to be heard with respect in the Counsels of the Nation. At the same time, the self

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MAN - MAKING EDUCATION

(Continued from page 1)

which they can and will make their own, each according to his or her own needs and powers. The function of the teacher is to serve as a guide. 'You can only serve', says Vivekananda to the teacher. 'Serve the children of the Lord if you have the privilege. Do it only as worship'.

According to Vivekananda there is only one method by which to attain knowledge, to achieve success in a task, and to build up character; and that is the method of concentration. 'The very essence of education,' he says, 'is concentration of mind'; and the greater the concentration, the greater is the knowledge acquired and the greater is the efficiency of the task performed. High achievements in the various fields of human endeavour including the attainment of sanctity are the result of concentration. The science as well as the power of Yoga, for example, is the fruit of concentration on the internal world, on the unseen realms in the self. But the ability to concentrate is not acquired in a hurry: it comes only through the practice of meditation, through the constant training of the mind to control the undesired impulses and the disturbing thoughts that tend to rush in when we try to concentrate on an idea or on a job. We become what we think. 'Thoughts', says Vivekananda, 'live; they travel far'. Hence the significance of concentration on Truth, on Beauty, and on Goodness for the attainment of a spiritual character and for the acquisition of 'the tremendous energy and gigantic will power' generated by spirituality.

Auction Sale

Ford V. 8 Lorry

A Ford V. 8 Lorry bearing Distinctive Number Z 1469 without Route Rights will be sold by Public Auction on Saturday 3rd May 1952 at 10 a.m. at the Municipal Garage Jaffna. The Purchaser should pay the full amount and remove the Lorry immediately after the sale. The Lorry could be inspected at the Municipal Garage during working hours.

K. SHANMUGAM,
Commissioner.

Municipal Office,
Jaffna, 22-4-52.
(G. 3. 29.)

Prohibition Example Of Madras

Speaking at a reception meeting held in Madras, the Prohibition Minister, Mr. Palaniswami Gounder in his reply said that as a result of prohibition the condition of Harijans, industrial labourers and other poor people had been ameliorated, while people in the villages had also benefited a great deal. He stated that in his recent tour of his constituency, villagers, especially womenfolk, expressed their support for the prohibition policy as they considered it a beneficial measure. Therefore the new Ministry had decided to enforce prohibition with greater vigour. The Minister expressed the hope that under the guidance of Rajaji and with the willing co-operation of the public and officials, prohibition would be a complete success and Madras would set an example for the rest of the country to follow.

Correction

[Owing to a printer's error, the words *integrity and ability* appearing after the words 'men of' in the first paragraph of the news item under caption 'SPECIAL POLICE OFFICERS' in our last issue were wrongly printed as 'in-ability'. This is regretted—ED.]

Danger to Ancient Classics Averted

Mr. R. Krishnamurthi, Editor of the *Kalki* and President of the Madras Kambar Kazhagam, in proposing Mr. A. Srinivasa Raghavan to preside over the Kambar conference, said that the Kambar celebrations had started when a move was engineered to burn down Kambar's works. The real danger to their ancient classics was not from a few misguided individuals but from young boys and girls, studying in the schools and colleges getting such atheistic tendencies into their heads and threatening to boycott their great classics in Tamil literature.

Godliness and literature were intertwined in Tamil, he said, and if books devoted to religion were to be eschewed, they would find there was hardly any good literary work left worthy of study in Tamil literature. Fortunately for them, things had changed and the Universities were coming forward to bring out authoritative editions of 'Kamba Ramayana', which was a clear sign of the new atmosphere pervading the universities. This was a matter for great gratification.

GERM-SCARE POLITICS

COMMUNIST PROPAGANDA

The London *Economist* (April 19) summarizes the "three features" of the Communists' germ-warfare stories which make them "specially effective as atrocity propaganda". The first is that the Communists hold the initiative. "There are no countercharges; nobody is accusing the Chinese or North Koreans of using germ warfare".

Secondly, all nations are known to be conducting research in the field of bacteriological warfare, lending a certain plausibility to the charges for a public which has seen the advent of so many new horrors of war.

"The third feature is the special difficulty of finding out whether bacteriological warfare is being carried out or not".

Alarm Signals

The *Economist* continues: "It may well be that the present campaign of Communist accusation is only the first example of germ-scare politics; that in future any country which suffers from some exceptional epidemic will imagine itself the victim of bacterial aggression, whether this results from popular panic or from the interested opportunism of its government."

"The only way in

which such charges can ever be checked is for the state which makes them to submit its evidence to the scrutiny of impartial and competent experts. Without the restraining of genuine neutral investigation, the nature of warfare by disease is such as to give immense scope for a propaganda arousing the most extreme emotions of fear, horror and hatred without any foundation in reality at all.

It is, indeed, highly probable that there have recently been serious epidemics in China and North Korea. In both countries the general standards of hygiene have remained very low, and the ravages of war, recent in Korea and long-continued in China, have aggravated conditions conducive to pestilence. Long before the Chinese Communist radio began to talk about germ warfare, correspondents in Korea were commenting on the astonishing deficiencies of the medical services of the Chinese Army.

Clever Ruse

"By projecting the idea of American germ warfare into their home-front propaganda the Communists in China and in Korea have actually killed two birds with one stone, for they have stirred up fresh hatred against the Americans while at the same time they have disclaimed any responsibility for the ravages of disease with which their health authorities are unable to cope.

"From the time-lag which

Sanatorium Patients' Assn.

At the fourth Annual General Meeting of the Kankesanturai Sanatorium Patient's Welfare Association held on 22-4-52, the following were elected as officers bearers for the year 1952-53.

- President: Dr. S. Nadarajah (Ex. Officio)
 Vice President: Mr. A. K. Visuvanathan
 Joint Secretaries: Mr. P. Vamadevan and Mr. K. Thiagarajah.
 Joint Treasurers: Mr. T. Vamadevan (1st Apo) (Ex Officio), Mr. P. S. Selvanayakam.
 Librarians: Mr. N. Kumariah, Asst: Mr. K. H. Sugathasa.
 Auditor: Mr. K. Somasundaram.

Registration of Marriage

Pathmanathan - Rajalakshumy

The marriage registration of Mr. K. Padmanathan of the Irrigation Office Ratnapura, second son of Mr & Mrs. S. P. Kandiah, 245 Navalar Road, Jaffna (Manager, Saiva Prakasa Press, Jaffna), with Miss. Rajalakshumy, second daughter of Mr. & Mrs. C. Suntharampillay of No. 11, Annasathiram Lane, Navalar Road, Jaffna, took place on the 16th instant at 8.30 p. m.

occurred between the first Chinese talk about germ warfare and the full orchestration of world-wide Communist propaganda, it appears likely that the theme was first developed by the Chinese Communists for local needs and was only developed on the grand scale when Moscow's planners of political warfare saw how easily it could be exploited".

CANDIDATES FOR NORTH & EAST

Congress—Federalist Clash

JAFFNA		
Dr. E. M. V. Naganathan	(F. P.)	Hand
Mr. G. G. Ponnambalam	(T. C.)	Umbrella
KANKESANTURAI		
Mr. S. J. V. Chelvanayagam	(F. P.)	Bicycle
" S. Natesan	(U. N. P.)	Key
VADDUKODDAI		
Mr. A. Amirthalingam	(F. P.)	Scales
" K. Kanagaratnam	(T. C.)	Hand
" C. Ragnathan	(Ind.)	Elephant
" T. Rudra	(Ind.)	Umbrella
" A. Vaitilingam	(C. P.)	Key
" V. Veerasingham	(Ind.)	Bicycle
KAYTS		
Mr. C. Balasingham	(Ind.)	Bicycle
" V. Navaratnam	(F. P.)	Hand
" S. Senathirajah	(Ind.)	Key
" A. L. Thambiyah	(T. C.)	Elephant
" S. A. Thiagarajah	(Ind.)	Scales
KOPAY		
Mr. C. Arulambalam	(T. C.)	Elephant
" R. R. Dharmaratnam	(L.S.S.P.)	Star
" C. Vaoniasingam	(F. P.)	Key
PT PEDRO		
Mr. C. Balasingam	(L.S.S.P.)	Cart Wheel
" P. Kandiah	(C. P.)	Bicycle
" K. C. Nadarajah	(Ind.)	Hand
" T. Ramalingam	(T. C.)	Eye
CHAVAKACHCHERI		
Mr. N. Arunasalam	(F. P.)	Bicycle
" V. Kumarasamy	(T. C.)	Scales
MANNAR		
Mr. V. A. Alagacone	(Ind.)	Star
" C. Sittampalam	(Ind.)	Key
VAVUNIYA		
Mr. U. B. Dassanayake	(Ind.)	Key
" T. M. Sabaratnam	(T. C.)	Umbrella
" C. Suntheralingam	(Ind.)	Star
" K. Velupillai	(Ind.)	Chair
TRINCOMALEE		
Mr. R. R. Navaratnam	(F. P.)	House
" S. Sivapalam	(U. N. P.)	Elephant
" K. Sivapalam	(Ind.)	Star
BATTICALOA		
Mr. R. M. B. Kadirgamer	(Ind.)	Elephant
" S. A. Sinoelbhe	(U. N. P.)	Tree
KALKUDAH		
Mr. V. Nalliah	(U. N. P.)	Umbrella
" S. Sivaganam	(Ind.)	Elephant
PADIRUPPU		
Mr. K. Arulambalam	(Ind.)	Star
" S. U. Ethirmanasingham	(U. N. P.)	Bird
" S. M. Rasamanikam	(Ind.)	Spectacles

LETTER TO THE EDITOR

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same circumstances impose corresponding obligations on him to avoid critical situations for the country and at all times to persevere towards the continuance of a stable, united and independent Ceylon for which he has so long laboured. He has thus got dual rights and obligations in this connection. His colleagues in the Congress Committee though junior to him are estimable persons who, I believe, would have the general interests of Ceylon at heart while working for the rights of their community.


The fact that the Ceylon Indian Congress has thrown open its membership to all communities at the last session is yet another reason for reviewing the entire position from a Ceylonese point of view and not merely from the angle of vision of a particular community, the emphasis being laid on the necessity to arrive at decisions

generally acceptable to all communities in Ceylon and not to the Indian Community alone.

A settlement would be statesmanlike and honourable. A struggle at this juncture would not be correct. It is not good to proceed on the basis of *Aut Caesar aut nullus*. The attainment of political aims by progressive steps is a procedure worthy of adoption in a country with a heterogeneous population, particularly when the community concerned is not indigenous or entirely indigenous.

In India itself, since the attainment of Independence and the passing away of Mahatma Gandhi, the use of the weapon of Satyagraha has been generally discounted and Ceylonese would like this latter trend to be followed in their country.

S. Sivasubramaniam
156 Hultsdorff



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Anuradhapura Vivekananda Society

The Annual New Year Treat of Mrs. T. Sittampalam to the Hindu Prisoners organised under the auspices of The Vivekananda Society Ltd Anuradhapura by its Secretary Mr. A. K. Arumugamthamby was conducted at the Anuradhapura Prisons on Sunday 13-4-52 at 9 a. m. Mr. A. Rajaratnam conducted Co-regational Prayers and Mr. S. Jeganathachary delivered an Admonition to the Prisoners.

"Guru Pooja of Thiruvukkarasu Swamigal was celebrated at The Vivekananda Society Ltd Anuradhapura by Mr. S. Sivaramalingam on Monday 21-4-52 at 8.30 p.m.

The Foundation Stone for a new building for The Vivekananda Society Ltd Anuradhapura was laid on Monday 21-4-52 at 10-15 p. m. by the President of the Society Mr. M. Rajendra C. C. S. Government Agent N. C. P. Anudhapura.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1408

In the matter of the estate of the late Manonmayi daughter of Appapillai Kandiah of Tellipalai West Deceased
Kandiah Sivarajah of Tellipalai West Petitioner

This matter coming on for disposal before K. D. de Silva Esquire, District Judge, Jaffna, on the 23rd day of January 1952 in the presence of Mr. T. Vannianathan Proctor on the part of the petitioner and the affidavit of the petitioner dated the 23rd December 1951 having been read; it is ordered that the petitioner is the sole heir of said deceased and is entitled to have letters of administration over the estate of the said deceased issued to him unless any person shall on or before the 14th day of March 1952 show sufficient cause to the satisfaction of the court to the contrary.

This 23rd day of January 1952

Sgd. K. D. de Silva
District Judge

14-3-52

Time to show cause is extended to 12-5-52

Sgd. K. D. de Silva
D. J.

Drawn by
Sgd. T. Vannianathan
Proctor for Petitioner
(O 5, 25 & 28)

WANTED

Wanted for the Jaffna Saiva Training College, Thinnevely part-time teachers for (a) Arts (b) Crafts. Salary same rates as for part time teachers of Government Training Colleges.

Apply to the General Manager of Schools, Hindu Board of Education, Jaffna.
(M. 14, 25, 29 & 2)

EQUITABLE DISTRIBUTION OF WEALTH

(Continued from page 1)

Help must come through channels of intelligent irrigation systems planned by the beneficiaries according to their own requirements. No help, however voluminous, spontaneous and well intentioned, should be allowed to violate the national will of a country however humble or 'backward' that may be, and its scheme of values and way of life: nay, help must come couched in genuine reverence as an offering and supplication and wait for acceptance. The receiver should undoubtedly be thankful but the giver should be boundlessly beholden for any acceptance of help. This is the only way of keeping the entire affair on the spiritual plane where it should be. This is however by way of digression.

The Indian View Point

For a thorough examination of the situation from the standpoint of the 'backward'—and we shall do this examination mainly from the Indian standpoint, as we understand it;—the first desideratum is to ascertain the connotation of the words like 'depressed', 'backward', 'underdeveloped' or in other words to know what precisely makes for 'advancement'. Have the international bodies who have given currency to the use of these words in the present context, ascertained the precise connotation of these words? Do they at all think that it is necessary to do so?

Incidentally, we may express our surprise at the readiness, swiftness and a facile sense of self-possession with which the foreign diplomats and journalists have taken to using these words with reference to Asiatic countries. They seem to have taken for granted the correctness of the use of these words with reference to the countries of their choice. But on what authority and with whose sanction?

Ideals must be Practical

What makes for development or advancement? As we understand it, development or advancement can be of two kinds: one of which is characterised by the control of man on the outer nature, and the other by the control of man over his inner nature. Both these developments must go hand in hand if a country were to

be called truly 'advanced.' The first development empowers man to organise matter in his own way for the purposes of meeting the requirements of life. And the second one gives man the power over his inner nature. The latter power expresses itself as desirelessness, fearlessness and selflessness which makes one progressively independent of matter itself. While the paramount importance of the first development should go unquestioned, it may be conceded that from the standpoint of the ultimate value, which according to the Hindu tradition is, *moksha*—spiritual liberation—the second development is of superior importance. But there is no denying the fact that the second sort of development in most cases largely depends on the first one. According to Swami Vivekananda that society is the most advanced in which the highest ideals of life become most practical.

In the light of the above analysis that country alone can be called truly 'advanced' which can claim this double mastery over both outer and inner nature. In this sense of the word every single country in this world may perhaps with justice be called 'under-developed'.

Backwardness of Advancement

True, in India we are beset with the problems of our unfed, sick, illiterate, uneducated and the unemployed. But are we not compelled to stare in agony at the horrible helplessness of the so called 'advanced' countries with the diabolical fruits of their own know-hows? We are not so much impressed by their satanic destructive power as we are moved by a profound sort of pity at their backwardness of mind, typified by the absence of 'inner check' in their national minds which makes them rush inexorably to create scientific monstrosities. To us it all looks very childish to go on all the time manufacturing all that brood of alphabetical bombs while sighing 'peace' simultaneously. What a stupefying absurdity this! What a dreadful specimen of dire backwardness! And the final wonder of it all is that this famine of 'inner check' in the 'advanced' countries does not seem to worry the UNO in the least, though this backwardness of their horrible advancement is hourly leading the world to the blind point of a most agonising suicide.

They are piling atomic and other bombs, it seems, for

ensuring peace on earth and good in heaven! And this is what the *Atomic Scientists News*, the Journal published by the Atomic Scientists Association has to say in purport:

Atomic bombs are not difficult to make but very difficult to destroy... To destroy an atomic bomb implies destroying the fissible material it contains. This might be done by exploding it in an uninhabited area or by casting the material into the sea. But to explode the world stockpile of bombs might have serious consequences through radio-active contamination. The procedure would involve an appalling waste of potential energy resources. The stock of our existing source of energy are none too plentiful.

What a situation! If the atom bombs are utilized (!) in a right massive modern manner, gone are the human

civilizations with all our vanities. A great peace will then surely descend on this agitated planet! And what happens if they do not use the bombs, that is to say, if they destroy the stock-pile? A more insidious and insufferable doom! All, fruits of 'advancement'!

What sort of advancement is this which forces humanity towards such a doom? Is this advancement at all? Is it not most ruinous backwardness? Has UNO any programme to help those countries which suffer specially from this kind of backwardness?

Did not Pandit Nebru make it absolutely clear that even if India had all the wealth of the world she would not manufacture atomic bombs? Whereupon does he draw this power to make such an assertion? Is it all from backwardness?

(Veeranta Kesari).

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