

## THE COMMON MAN MUST BE HEARD

### ADMINISTRATIVE SET-UP MUST BE DEMOCRATIC

HERE are two statements by two eminent men on the question of interviews. The democratic government of Sri Lanka will do well to afford the common man full opportunity to be heard wherever he wants to do so.

Writing about interviews and their importance in *Hindustan Times* Mr. Harekrishna Mahtab says:

The tradition which the British have left in India with regard to interviews is, to say the least, not conducive to good administration. It was necessary for a foreign rule to keep the administrative machinery at some distance from the people so that their likes and dislikes may not be reflected in it in any manner.

#### Personal Contact

A foreign rule is a rule of authority, irrespective of the will of the people, but a people's rule, whatever may be its form, democratic or dictatorial, must have its root in the people. Therefore, it must be within their easy reach. Apart from the representatives of the people deciding the questions of policy in the legislatures, the attitude of the executive officers from top to bottom must be tuned in such a way that a common man may have easy approach to any Government officer he likes. It may be the common man does not know which officer he has to approach on which subject. It may be he does not know how to present his case. It may be that he will talk utter nonsense but even then he must have a hearing and the officers, whatever may be their rank, should always be in readiness to listen to what he says and then advise him what to do.

#### 'Bharatha' Example

In the course of my study of administration,

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The Rt. Hon. J. Chuter Ede, Home Secretary of the last Labour Government in England, says in the *Parliamentary Affairs*

"About many of the complaints and protests which reach the Home Office, there is nothing that can be done, but it is the duty of the department to give the complainant a reply which will assure him that his representations have been seriously considered and if he calls, he must be sympathetically interviewed and made to feel that there is someone anxious to help him. Few things do more to foment discontent than a feeling among the public that the Government is inaccessible and deaf to their complaints. You will remember that Absalom was able to start an insurrection by standing beside the way of the gate and calling to any man that had a controversy: 'See there is no man deputed of the King to hear thee. It is one of the duties of the Home Secretary to make the King's subjects feel that there is someone deputed of the King to hear them that it is the business of one of the great officers of the State to see whether any of His Majesty's subjects is being oppressed or is suffering a hardship or wrong that can be mitigated or redressed'

#### Utmost Bound Of Civil Liberty

"For as Milton wrote: 'This is not the liberty which we can hope, that no grievance ever should arise in the Commonwealth; that let no man in this world expect, but when complaints are free-

## Where Reason And Faith Differ

Reason represents the self in man; faith represents the God in man. Reason moves in the sphere of law; faith moves in the sphere of love. Reason dwells amid forms; faith dwells alone in the spirit. Reason dwells in time; faith dwells in eternity. Reason sees only facts; faith sees only Truth. Reason sees the world of appearances; faith sees the world of Reality. Reason asks for the rights of man; faith requires only righteousness. Reason is fearful, cautious, conservative; faith is fearless, bold, and affirmative. Reason doubts and distrusts; faith hopes and trusts. Reason gropes slowly towards the light; faith beholds it unveiled. Reason is analytical and critical; faith is synthetic and creative. Reason sees differences; faith sees both identity and unity. Reason separates and divides; faith draws together and unites. Reason sees incongruity and discord; faith sees congruity and concord. Reason sees everything imperfect; faith sees everything potentially perfect. Reason sees only a part; faith sees the whole. Reason works by logic; 'faith worketh only by Love.'

—Siva Rajya

ly heard, deeply considered and speedily reformed, then is the utmost bound of civil liberty attained that wise men look for.'

I do not think the right of a common man in a people's rule can better be described than has been done by the ex-Home Secretary of England. A people's rule can easily be felt by the people if the administrative machinery is saturated with that spirit. A people's rule at the top and an authoritarian set-up below are not good for any purpose. While the officers themselves have to adjust to the new changed situation the system also requires substantial changes which have to be thought out and acted upon as expeditiously as possible, so that the discontent caused by this factor may not be taken advantage of for other purposes.

## BIGGEST LESSON OF ABNEGATION

### Turkish Estimate of Gandhiji

IN the article that appeared in the "Yeni Sabah" of Istanbul, Rafi Jevad Ulannay, member of the Turkish Delegation which visited India recently gives his impression of Gandhism thus.

Gandhi is today's India and from this point of view, we may call India (Hindustan) Gandhistan also. As a matter of fact, the whole country believes that he was sent by God to conduct India to happiness and salvation. And that is true.....One can hardly conceive that it was possible to liberate a continent of 350 million from domination like the British one, without having recourse to the slightest violence or force. India has been everything for Britain and provided her trade, wealth and splendour. However, Britain, despite her powerful fleet and her shrewd diplomat, who always imposed their conditions in international policy, was compelled to withdraw in front of the grandeur of this unarmed old man, living on the milk of his goat.

#### Moral Elevation

A member of the press mission, who were invited eight years ago by the British to visit India, had declared on his return: "I do not know a man in the name of Gandhi in India; but I can say today that I saw nothing else but Gandhi in India." India considers that independence is a right of which she was deprived and which was restored to her and she fosters no hate nor has she a grudge against Britain. Thus is Gandhi's people, able to reach such a moral elevation! After independence was achieved by his country, he returned to his cabin and to his goat despising the gold-decorated rooms of the palaces and proving once more that the aim of men should not be the acquisition of wealth

and luxury but the achievement of their ideals.

When Gandhi fell under the bullets of a fanatic on the land he had liberated, he recommended to his friends to burn his corpse and throw the ashes in the river so that no trace of him be left. We greet you glorious dead! You gave to the world the biggest lesson of abnegation which a struggle never witnessed before in the centuries of human history. The ashes of your sacred body have been mixed with the sun of this huge continent, precious trace which was left from you in India to whom you gave freedom and independence!

#### Election Excitement

### Disunity In Diversity

### Leftists Lash At One Another

'The Sri Lanka Freedom Party is composed of a new set of new capitalists —

'The Communist Party is a party of agents for a foreign country'

'The S. L. F. P. & the C. P. cannot form a Government. So why support such parties?'

Communists are capitalists who masquerade in the guise of liberators of the working class.

—Dr. Colvin R. de Silva

'The N. L. S. S. P. is as reactionary as the U. N. P.'

—Dr. S. A. Wickramasinghe



# Hindu Organ

FRIDAY, MAY 23, 1952

Treasure These Thoughts

*This body is a temple of God:  
The Lord is the Proprietor of  
this temple  
He is the Indweller.  
It is an instrument for God  
realization*

### VOTE FOR STABILITY

THE day has arrived for the voter to make up his mind on the choice of the next Government. To hope for a fault-proof administration is to wander in the drifting realms of imagination. Man has only limited ability and that God willing. Hence the most a voter can hope for, is a Government that will approximate to the best practicability. The voter has heard enough of the disruptionist movement in the West and the Communist dominated East and has seen sufficient demonstrations of the Marxist mentality in this Island itself for him to become apprehensive of the menacing effects which would affect Sri Lanka if such a revolutionary ideology were to be given a foothold by the people themselves. It is now for the voter to analyse the political situation and find out for himself the path that would lead the country to stability and prosperity preserving the ancient heritage of toleration and truthfulness, God-fearingness and humanism.

The country has to return a verdict decisively and effectively against disruption and discontent, disorder and disunity, falsehood and pettiness and finally against irreligion and irrationality if Sri Lanka should survive the rising tide of revolution. The voter has a sacred duty to perform and a vital responsibility to discharge for on his decision will depend whether the people shall fulfil their purpose of life. The Government of a country very much like the life of an individual has to conform to an accepted code of conduct and to aim at the highest conception of man, namely, realization of the truth. For the individual to attain to that great ideal of self realization, calmness of mind, serenity

# WITHOUT GOD - NOTHING EXISTS

“ஆனந்தநோடத்துவித  
மாண்பு மெய்க்குணந்  
நானுவினோடத்துவித  
மாண்புமெய்க்குணந்.”

“O for the day when I will be in advaita union with the unchangeable one as I am now in union with Anava (Pasa)!”

### What is Religion?

Says Count Tolstoi “Religion is a certain relation established by man between his separate personality, and the endless universe, or its source; morality is the perpetual guiding of life which flows from this relation.” And even knowledge of a thing mean knowledge of its difference and similarity with other things, its relation to things which are dissimilar, and to things which are similar and from the knowledge of such relation, our further acts are determined. Say, if the object, be a new fruit we had not seen before, if we find it related to the edible species, we try to eat it; if not we throw it away. If one should make however a mistake in the identification, from imperfect experience or knowledge, or misled by the nice and tempting appearance of the fruit, woe befalls him when he partakes thereof. All our good and evil flows accordingly from our understanding right or wrongly our relation to men and things and society. And the highest postulates of existence and different systems arise as different kinds of relationships are postulated; and in determining the respective views, imperfect observation and experience, passion, and prejudice, trammels created by heredity and society, have all their play; and we have different moral standards followed by men, consciously, or unconsciously, as resulting from their already formed convictions.

### Analogy of Vowels and Consonants

We found accordingly that our present experiences and facts, two grand divisions, totally distinct, and yet in inseparable relation, and we called them respectively mind, and matter, ego and non-ego, subject and object, atma and pasa, chit and achit, sat and asat. We noted their interdependence and inter-relation; as regards the nature of the relation itself, it was in a sense inexplicable. We could

of thought, loveableness of speech and magnanimity of deed are essential. And so too for a Government to be of use to the people it shall be one that will avoid revolution and annihilate irreligion. Let not the voter fail in his duty which is, in simple language, to reject the revolutionaries,

say positively that the relation is not one of causation or succession, not mere order in place and it could not be that of the whole to its part, nor one acting on the other, nor using the other as its instrument nor that of contained, nor no relation at all; and we could not thus picture this relation in any one of the modes known to us in our actual experience; and the only analogy available to us in nature, namely that of vowels and consonants helped us a good deal to have some idea of this relation. It is not one, it is not two, and our Acharya asks us to keep us quiet, “சுவரின் உட்குழற் சுவர இது,” but still even this position requires a naming, and for want of a better name too, we use the word ‘Advaita’ to such relation. The word Advaitam implies the existence of two things and does not negative the reality or the existence of one of the two. It simply postulates a relation between this two. The relation is one in which an identity is perceived, and a difference in instance is also felt. It is this relation which could not easily be postulated in words, but which perhaps may be conceived and which is seen as two (Dvaitam) and at the same time as not two (Na Dvaitam). It is this relation which is called Advaitam (a unity or identity in duality) and the philosophy which postulates such relation is called the Advaita Philosophy; and it being the highest truth also, it is called the *Siddhanta* (The true end).

### God's Relation to Soul and Matter

We propose here to discuss God's relation to mind (soul) and matter, just at present. And the relation we postulate is the same as between mind and body. The couplet we have quoted from Thayumanavar conveys the idea most beautifully and the merit of expounding this beautiful view of ‘advaita’ must in the first place be accorded to *Saint Meikandar*, whom *Saint Thayumanavar* himself extols as the *பொய்கண்டார் காண்பு புனித மாமத்துவித மெய்கண்டார்.* (The Seer of Advaita ‘Truth’) God is related to the soul as the soul is related to the world. God is the pure subject, the Pure Ego and the Soul is the pure object, non-ego. God is Sat (the true existence) Soul is Asat. As how ever we have called the world Asat, we are not willing to extend the term to soul also; and it, besides occupies a peculiar position between God. Sat, on the one hand and the world - Asat, on the other hand; and hence the term *Satasat* has been applied to it. The term means that which is neither God nor the world (maya) but which when joined to either be-

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# DEFENDING FREE CULTURE

## THE ASIAN ASPECT

In considering this question, it is necessary first to determine what other people think about it. Our nearness to Europe and the historical derivation of so much of our culture from Europe leaves us reasonably well acquainted with the European attitude. But what is the attitude of Asia?

Under the term Asia we shall include not merely the Far East, but also Islam. There are, to be sure, differences between nations in this vast area. For our present purposes a consideration of the identities will be sufficient.

Most Asian nations are recovering from rule by Western powers. The resentment of the West which this has engendered still persists. Asians feel that not merely their European rulers but also the United States have used Asian economic resources to feed the industrial machines of the West without regard for the best interests of Asia.

By  
**Dr. F. S. C. NORTHOP**  
*In the Modern Review*

They believe also that in this process Western values, ways and institutions quite foreign often to those of their own indigenous culture were imposed upon them. Western codified law, missionary and educational institutions and the necessity of mastering Western languages are examples.

### 'Know How' Culture

Moreover, Westerners justified their presence on Asian soil usually in two ways. Either they were protecting Asians from worse rulers or aggressors or they were bringing to Asia a superior culture and “know how.” To Asians, these explanations merely added insult to injury; they amounted to the assertion that the native people were inferior both physically and culturally.

This background must be kept in mind if we are to understand our recent failures to win Asian co-operation for the defence of the free world and if we are to learn how to avoid these failures. The failures show in two ways. First, there is the neutral and even negative official reaction of India and many other Asian peoples to the presence of American troops in Korea even when their presence there is an officially ordered police action of the United Nations. Second, there is the same neutrality and even criticism of American efforts exhibited unofficially by Asian scholars at the Pacific Relations Conference at Lucknow in 1950 and at the Conference for

Cultural Freedom at Bombay in 1951.

### Negative Reactions

These negative reactions become in part at least understandable when one notes that both the U. N. police action and the scholars' conferences had two emphases. One emphasis was upon the imperialistic, dictatorial nature of Communism and the necessity of a policy of military containment including the securing of American air force bases throughout Europe, North Africa, the Middle East and Asia in order to protect Asians and ourselves against this Communist threat. The other emphasis was upon the superiority of the American way of life and the contribution of American “know-how”, as implemented by what some Senators have termed “a hard-hitting Voice of America and Information Service.” The anti-Communist approach of the military police action and the professors' conference tend to impress Asians as illustrating what they term American hysteria with respect to Communism and other instances of the traditional Westerners' practice of having reasons convincing to himself for stationing Western troops on Asian soil. The cultural and economic program with its stress on the American way of life and “know-how” tends similarly to strike Asians as another instance of the Westerners' assumption of cultural superiority.

### The Crucial Question

The crucial question now arises: Can anything be done to correct this situation? If our previous methods of enlisting others in the joint enterprise of protecting the free world have backfired in this manner, what other methods can we pursue which have a chance of succeeding?

It has become popular recently to suggest increased economic aid as the sole answer. That this aid is necessary, the annual famines of India and many other countries make evident. That it is wise to give it, if Communism with its claims of economic well-being is to be countered with something constructive, is obvious. But what guarantee is there that this increased economic aid will not be taken as but another instance of Western economic imperialism and of the Westerners' sense of superiority to be used as an entering wedge for imposing an economic and political imperialism?

If nothing else but the economic aid is provided, there is no such guarantee. In fact, the chances are likely that even if our economic

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# WITHOUT GOD NOTHING EXISTS

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comes completely identified with each. When united to the body, it is completely identified with the body, and when united to God, it is completely identified with God. We have already observed that when the soul is united to the body it is completely identified with it, it has not ceased to exist, as the body ceased when the soul was in its own plane. The very existence of the body implied the existence of the soul though for the nonce the soul was not conscious of its separateness and individuality and distinction from the object or body. Just in the same way when the Jiva is in the Highest union with Sivam, the Jiva is not conscious of its separateness, and individuality and distinction for God. If this consciousness was present there will be no union; and if the soul was not itself present, to speak of union in Moksha and Anubhava and Ananda will also

be using language without meaning. And this characteristic of the soul is very peculiar. It is named சரீரத்தன வண்ணமாதல் or அது அது வாதல், 'becoming one with that to which it is attached.' The Hindu Idealists try to arrive at the postulate of the soul precisely by the same mode of proof as is furnished in sutras 3 and 4 of Sivagnanabotham, and arriving at this postulate which is found to be above the 24 tatwas, above the elements, above the tanmatras, above the Guna and Karmandriyas, above the four andaharanas, they have not paused to discover its further nature and characteristics, and have straightway proceeded to identify it with God whom they have read of in the Srutis, and have not tried to learn the relation between these two; and all the absurdities of the Mayavada school are traceable to not under-

standing the nature of the soul aright.

## How Soul Becomes Sivam

அதுவென்று சொல்பதன்  
நதவன்றி வேறே  
அதுவென் நறியறியு  
முண்டே — அதுவென் (அ)  
அறிவு விரண்டுகவன்  
அவ்வறிவு ன்னிநதல்  
அறியுமறி வேசுவரு மாம்.

God is not one who can be pointed out as "That". If so, not only will He be an object of knowledge, it will imply a Gnatha who understands Him as such. He is not different from the soul as an object of knowledge. He becomes one with the soul pervading its understanding altogether. The soul so feeling itself is also Sivam.

—Siva Rajya.

# DEFENDING FREE CULTURE

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program succeeds, we will accomplish little more than turn over to the Communists a more economically efficient Asia rather than the present, famine-ridden, more poverty-stricken one.

## The Russian Method

Why such a pessimistic conclusion concerning the effectiveness of intensified economic aid alone? The answer to this question becomes evident if one asks another question. Have the Russian Communists, who won China and the five per cent of the Indian population who voted Communist in the recent Indian election, been taxing the Russian people in order to pour economic aid into China or India? It is hardly necessary to add that the answer is No. The Russians have drawn manpower and food from China, instead of giving aid. The best that Moscow and Peking have done in India to promise an occasional 50,000 bushels of wheat or rice which have never arrived. The Communists have achieved their present success in China and South Asia partly by picturing an Asian economic utopia, but mainly by winning the minds and deeds of young Chinese, Indian and other Asians to the Marxist-Communist ideology. Instead of spending countless sums of money to send in military equipment, armies or economic aid and thereby running the risk of suggesting to Asians as other Westerners have done that they are imperialists, the Russian Communists have exported ideas. By winning local native Asian leaders to Communist political and economic philosophy, the Soviet Union has placed itself in the enviable position to sitting comfortably and peacefully at home, not guilty of dispatching its army even under the United Nations into Asian territory, while the native Asian leaders do the Communist fighting for them, always in the name of throwing out the American and other Western "imperialists" now so patently on Asian soil. With the native Asian leaders thus converted to Communism, the Communist Asians finance Asia's program of economic reconstruction themselves. Russian military and economic aid comes in only very sparingly afterward as in North Korea if at all. These considerations make it clear that it will do little good to introduce even prodigious economic aid into non Communist Asia in the quantity necessary to lift the Asian masses out of their present poverty if, during this process, we allow the Communists to continue their present program of capturing the leadership of the Asian masses with the Marxist-Stalin-Mao ideology.

## Need For Mutual Trust

Consider also the Asians themselves. Are they likely

to use the increased economic aid with the care necessary to make it effective if the aforementioned suspicion of our motives continues? The introduction of Western aid, advice and ways into an Asian culture is difficult under the best of circumstances. Our aid to Chiang Kai-shek's regime, which ended up all too often in the hands of the Communists with huge private profits in the pockets of the Generalissimo's friends, is a powerful reminder. How much greater will the likelihood of failure be if the present masses of Asians do not regard us as trustworthy fellow free men?

## ORDER No. 1

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 463

In the matter of the intestate estate of the late Thamothe-rampillai Thangarajah of Thunnalai North

Balaratnam widow of Thangarajah of Thunnalai North

Petitioner.  
Vs.

- 1 Thangarajah Setburathapillai
  - 2 Thangarajah Sivalingam
  - 3 Thangarajah Sivanachchiyar
  - 4 Ponnammah daughter of Thangarajah
  - 5 Kanapathipillai Kandavanam all of Thunnalai North
- Respondents,

This matter coming on for disposal before A. W. Nadarajah Esquire, District Judge, Point Pedro, on the 13th day of December 1951 in the presence of Mr. M. Esurapatham Proctor on the part of the petitioner and affidavit of the petitioner dated the 13th day of December 1951 respectively having been read:

It is ordered that the 5th Respondent be and he is hereby appointed guardian ad litem over the minors the 1, 2, 3 and 4 respondents, that the petitioner as widow of the deceased be declared entitled to obtain letters of administration and that letters of administration be issued to the petitioner accordingly, unless the respondents shall appear before this court on or before the 24th day of January 1952 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 13th day of December 1951

(Sgd.) A. W. Nadarajah,  
District Judge.

Drawn by 18-12-51,

Sgd. M. Esurapadham,

Proctor for Petitioner.

15-5-52

Time to show cause extended to 12-6-52

Intld. A. W. N.  
D. J.

(O, 13, 20 & 23)

## Our Astrological Feature

# WEEKLY FORECASTS

"SRI PATY"

FROM 25-5-52 TO 31-5-52

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

A good week for personal affairs. New ventures should bring in the desired results. You will see the downfall of an enemy before week end. Petty official troubles likely mid-week.

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

Health must be given care for some more time. Troubles through maternal relatives or illness to mother likely. Avoid argumentative disposition. If interested in land deals some gains promised week end.

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

Be careful in your official affairs this week. Petty annoyances likely. But much progress on the social and personal side shown. Unexpected gains promised week end.

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

You will have to work hard for your success this week. A difficult week for personal affairs. Favours from foreigners shown. New contacts will prove useful later. Elder brothers will be of much help week end.

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

Minor health worries likely. Domestic troubles also shown. But business or professional success shown. New ventures will bring in the desired results. Avoid speculations week end.

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

Beware of scandals and misunderstandings this week. Some troubles through secret enemies also shown. Financial troubles not ruled out but the help of some elderly lady promised.

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

There will be some unexpected gains this week. Domestic harmony also promised; new venture will be easy to negotiate; a trip connected with business likely. Spend Sunday morning with care.

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

The first three days of the week likely to cause you some worries. Petty official troubles shown. Improvements promised later but not favourable for new ventures. Stick to routine and you will gain something substantial.

### SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]

The first three days of the week favourable for business deals. Wednesday Thursday and Friday will give you cause for mental worries. Health upsets also likely. Week end turns favourable again.

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

Except for Friday evening and Saturday this week is favourable for new undertakings. You can rely on your friends for helping you out of difficulties. Domestic happiness also promised. Last two days may upset you a bit.

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

Your friends will betray you this week. Do not rely on their promises much. Some favours from maternal relatives likely but this will materialise only after much persuasion. You will find it difficult to make both ends meet. Triumph over competitors promised week end.

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

A good week financially. Friends will prove of immense help to you. Triumph over competitors also promised. But take care of health. Official troubles also not ruled out.

# THE COMMON MAN MUST BE HEARD

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which is both an art and science, I find that from time immemorial free interviews have been enjoined upon the administration. In the fifth chapter of the Sabha Parva in the Mahabharata, Narada gives some valuable advice on administration to Yudhistira in the form of a number of questions. Two of his questions relate to interviews. Narada asks Yudhistira: "On rising from bed and finishing your ablutions, do you, in company with your Ministers, grant interviews to your subjects who wish it?" Then in another question, he asks: "Have you been completely devoid of the 14 defects of administrators for, even the well-established Rulers have been uprooted because of these 14 defects?" One of the 14 defects of administrators mentioned by Narada is not giving interviews to those who

Want it.

## Easy Approachability

Coming from the days of the Mahabharata to the period of Asoka. I find that in the sixth Rock Edict, Asoka has expressed resentment that he does not get full information about his subjects and, therefore, he permits in that edict interviews with him in whichever place he may be, in his dining room, drawing room even in his bedroom, be he in a carriage or in the garden.

Turning to the medieval period I find in *Ain-i-Akbari* that Akbar too in his long list of instructions issued to his officers has insisted on their coming in close touch with the people and listening to their grievances personally. As a matter of fact, the tradition with the administrators always has been easy approachability and personal contact.

## Removal Of Distrust

### The Way to World Peace

"The Impact of Science on society is a new book published in the eminent philosopher Dr. Bertrand Russel on the occasion of his 80th birthday. Writing on the way to an improved world he says that the human race could, here and now, begin a rapid approach to a vastly better world, given one single condition: the removal of mutual distrust between the East and the West. He, however, added: "I do not know what can be done to fulfil such a condition. Most of the suggestions that I have seen have struck me as silly. Meanwhile, the only thing to do is to prevent an explosion somehow and to hope that time may bring wisdom."

Dr. Russell put compassion and a wish that mankind should be happy, at the top of the things that the present age needed. He said, "The root of the matter is a very simple, old fashioned thing, so simple that I am almost ashamed to mention it; for fear of the derisive smile with which wise cynic will greet my words. The thing I mean—please forgive me for mentioning it—is love, Christian love, or compassion. If you

feel this, you have a motive for existence, a guide in action, a reason for courage, an imperative necessity for intellectual honesty. If you feel this, you have all that anybody should need in the way of religion".

—The Madras Hindu

## WANTED

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## ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 464

In the matter of the last will and testament of the late Ponnammah widow of Suppar Chinniah

Deceased

Kadirgamer Murugesu of Alvai South Petitioner

Vs

- 1, Kadirgamer Nadesu
- 2, Kadirgamer Veluppillai
- 3, Kadirgamer Karthigesu
- 4, Veluppillai Kandavanam
- 5 and wife Eledchumy all of Alvai South Respondents

This matter coming on for disposal before A. W. Nadarajah Esquire District Judge, Point Pedro on the 18th day of December 1951 in the presence of Mr. M. Esurapadham Proctor on the part of the petitioner and the last will dated the 5th day of February 1951 and attested by R. Navaratnam Notary Public and the petition and affidavit of the petitioner dated the 18th December 1951 and 16th day of December 1951 and the affidavit of the notary who attested the last will and of the witnesses attesting thereto dated the 18th day of October 1951 having been read.

It is ordered that the said last will be declared proved, that the Petitioner be declared entitled to obtain probate thereof as Executor appointed thereunder and that Probate thereof be accordingly issued to the petitioner, unless the respondents or any other persons appear before this Court on the 24th day of January 1952 and show sufficient cause to the satisfaction of this Court to the contrary.

This 18th day of December 1952

(Sgd) A. W. Nadarajah  
District Judge

8-5-52

Time to show cause extended to 5-6-52

Intled. A. W. N.  
D. J.

Drawn by  
(Sgd) M. Esurapadham  
Proctor for Petr.

(O. 14, 20 & 23)

## The Versatile 'Land Rover'

### For Agricultural Use

Ploughed fields, ditches, shallow streams rough hill side or smooth tarmac are all the same to the 'Land-Rover'. It takes them in its stride. Whether towing a trailer loaded with milk churns or supplying power to a saw-mill; dragging a heavy chain or disc harrow or actually ploughing the land; taking live stock to the market or lugging a load of feeding stuffs across country, this sturdy general purpose vehicle does the job efficiently and cheaply.

Many farmers in Britain are using it every day for a variety of jobs. Many

more have a "Land-Rover" on order and await their turn to buy one. Most of these vehicles are exported of course and reports on their performance in the deserts of the Middle East or in the swamps of South-East Asia justify the makers' claim that it is the "most versatile vehicle in the world".

The "Land-Rover" is primarily designed for agricultural use; but it is equally serviceable in industry, ship-building, road construction and a variety of municipal services. It can be fitted with a power-driven front or rear winch, drive the compressor for a pneumatic drill, become a mobile welding-plant or a fire-fighting tender and still remain a comfortable means of transport for people.

## EFFECTS OF DREAM

A king dreamt for eight hours

That he was a beggar

Even in the waking consciousness

He felt the influence of his dream.

A beggar dreamt for eight hours

That he was a king.

Even in the waking state

He experienced the effect of his dream.

The world is a long dream or Deergha Swapna.

Wake up from this long dream;

The waking, dreaming and deep sleep states are false,

Attain the state of Turiya or the fourth,

Which is the only reality,

Which is the connecting link or witness

Of the three states of consciousness



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