

## INDIGENOUS CULTURALISM

### ITS RESURGENCE

The crucial question, therefore, must be faced: What is necessary to create the sense of mutual trust without which no joint United Nations action to deter, or police, aggression and no program of economic aid can be effective? To answer this question it is necessary to shift our attention from what the Asians think about us to what they think about themselves.

#### Spirit of Nationalism

It has been the fashion recently to describe Asians as intensely nationalistic. The spirit of nationalism has set India and the rest of the non-European world aflame, we are told. So far as the Westernized leaders and the many Asian students with a superficial smattering of Western learning are concerned, this is true, or at least this is the way in which most of them like to think of themselves. It is also an effective argument for them to use with Westerners.

But how far down into the Asian masses does this spirit of nationalism descend? Merely to ask this question is to realize that it cannot go very deep. For nationalism, as we understand it, is the creation of the Protestant Reformation and the liberal political thought of the modern West. Above all this the masses of Asians know next to nothing.

In a recent article in the magazine section of *The New York Times* Philip Toynbee, writing from Iran in the midst of the oil dispute, noted that one completely misunderstands what is happening there if one regards it as the rise of nationalism in the Westerners' meaning of this word. Instead, he noted, one must look to the indigenous Islamic culture for an understanding of what current events mean to the masses. They are aware of the departure or departure of Western imperialism. To them this means not the arrival of modern Western liberal democratic nationalism, but the departure of barbarism and the resurgence of Islamic civilization.

#### Chinese Communism

Let us shift the scene from Teheran to Peking. The occasion is the arrival of President Mao's Communist

armies as they take over North China. A British anthropologist who was present informs me that the marching Communist troops were watched by fascinated crowds of tens upon tens of thousands of Chinese. Their fascination arose from the fact that the Communist troops singing old Chinese folksongs. Thereby, the Communists were giving the Chinese the feeling that in rejecting Chiang Kai-shek, with his American political associations and forms, they were throwing off something that was foreign and artificial and returning their own selves and the vital rebirth of their own indigenous cultural traditions. In similar fashion throughout the Islamic world from North Africa, through the Middle East, Pakistan, Indonesia to the Philippines and throughout the Buddhist, Hindu and Confucian world of Indo-China, Siam, Ceylon, Burma, and India, the Communists have kept alive the native Asians' image of America, Britain, France and Holland as imperialists and through native leaders have identified themselves with the resurgence of the indigenous cultural traditions. Only a few days ago *The New York Times* carried a dispatch from Karachi, Pakistan, dated March 20, 1952, reporting that Burmese Buddhists on the border of East Pakistan "have turned Communist" and attacked Burmese Muslims driving them over the border into East Pakistan. So great is the appeal of the native culture, even when allied with Communism, upon the rank and file, that when the Burmese government sent its army to put down the disturbance, "instead of fighting the Buddhists the army troops sold their guns to them and walked off back home." Truly, it is not nationalism but the resurgence of indigenous culturalism that is sweeping the world.

#### How Russia Exploits Situation

The secret of the Communists' success is that the Russians are aware of this development and have allied themselves with it everywhere. The key to our aforementioned failure is that we are still operating within, and from, the standpoint of the provincialism of a Westerners' world. The Communists have been winning

## Jaundiced Minds

The Indian Prime Minister, Mr. Jawaharlal Nehru described Communists as "religious bigots with perverted and jaundiced minds". "I find them completely out of date" he said in Parliament in a sixty-minute speech directed almost entirely at the Communists, who had severely criticised every aspect of Government policy during on the President's address.

"Although they have something about them that is the vanguard of something towards which the world is going, there is also something that makes them rigid, like the old bigots of religion."

"I refuse to bow down to the bigots of this new religion."

leaders in Asia and influencing the masses in the Islamic world every day because they have given them the impression that Communism is on the side of the revival of the indigenous culture. We, conversely, have been losing all too often because our approach has been that merely of attacking Communism or of suggesting that co-operation with us entails recognizing the superiority of our particular way of life. These approaches have little appeal in Asia since the masses of Asians know neither what Communism is nor what our way of life means. But an appeal to their folk-songs, symbols, sagas, values and century-old ways of life, these things, the masses of Asians do understand. Moreover as Gandhi demonstrated for India and Iqbal and Jinnah showed for Pakistan, to such an appeal they respond by the hundreds upon hundreds of millions.

#### The Communist Aim

We know, to be sure, that the final aim of the Communists is the complete antithesis of the preservation of the native culture. No Western ideology or way of life is so completely antithetical to Asian values, traditions and habits as is Communism. This makes their approach all the more significant for our problem.

Suppose that we identified ourselves with this resurgence of Islam and of Confucianism, Taoist, Hindu and Buddhist Asia, not hypocritically and merely in the initial stage of contact as do the Communists, but sincerely and always as a matter of permanent

(Continued on page 4)

## NEED FOR MORAL LEADERSHIP

### Brave the Challenge of Communism

THE only way to avoid a world tragedy was to bring about a peaceful agreement between the East and the West said Dr. S. Radhakrishnan India's Vice-President in the course of a message to the Swiss Broadcasting Corporation. Continuing he said...

The lessons of two wars written in blood and agony warn us that wars do not proceed according to our expectations, but often result in consequences which we least anticipate. In many countries of Europe, another war is likely to be a civil as well as an international one, whatever its military results may be, it will mean the end of all democratic institutions. Remember Mr. Winston Churchill's warning quoted in "The Hinge of Fate" A third struggle will destroy all that is left of the culture, wealth and civilisation of mankind and reduce us to the level almost of wild beasts.

The present policy of building up strength for the sake of peace is a dangerous one as we are likely to overlook the ends of peace and concentrate on the means of building up strength. History teaches us that two groups of powers cannot go on competing in armaments for years without stumbling into war. By a wrong judgment, by a false step, we may imperil the future.

#### Give Up Defeatist Mentality

To think that there is no alternative to war is defeatism. There is no conflict, however vital and fundamental, that cannot be solved by mutual negotiation if the parties to it are peacefully inclined. The world is perishing for lack of understanding. Misunderstanding causes fear, suspicion, hate, anger, stupidity. The situation calls for wise statesmanship, for moral leadership. We should not close the door for negotiation. That would be unwise and unjustified. Agreement on the issues which now

divide the world is not to be confused with either appeasement or surrender.

Replying to a question whether the Communist outlook on life had any chance of acceptance in Asia and, if so, under which conditions, Dr. Radhakrishnan said: The failure of the democratic tradition to live up to its ideals is responsible for the spread of Communism in Asia and Africa. The attraction of Communism will be greatly diminished if the democracies could claim that the coloured peoples no longer suffered from race discriminations, that the democratic Powers were not interested in supporting colonialism, privilege, reaction and corruption in the East, that they respected the principles of the United Nations charter, even when their observance was inconvenient.

#### Canalise Wisdom

We need not tremble at the challenge of Communism. If we tremble, it only means that we are not prepared to remove the evils that exist in our society. We cannot resist great dynamic revolutionary forces; the part of wisdom is to canalise them. If we work for social justice, if we emancipate the downtrodden masses, if we eliminate the evils of landlord-tenant relations, if we remove the other material burdens that weigh on the people, if we satisfy the legitimate national aspirations of the different peoples of the world, we have nothing to fear from Communism. Either democracy takes itself seriously and sacrificially, or Communism will spread.

#### Ramakrishna Mission Madam

It is understood that the foundation laying ceremony of the Katara-gama Ramakrishna Mission Madam building will take place on Sunday 8-6-52 between 6-40 a. m. and 9-21 a. m.



# Hindu Organ

TUESDAY, MAY 27, 1952

Treasure These Thoughts

Can disease come without reason?  
Can loss of property come without reason?  
Can happiness and grief come without reason?  
As you sow, so you reap,  
They are all the fruits of your actions in the past.

## THE FREE LANCE POLITICIAN

The first few results of the General Elections indicate that there do exist electors who still prefer, despite the emergence of as many as nine political parties, to keep aloof from grouping. The peculiar variety of 'Independent' cannot have a place in a full fledged democratic state. He is a representative responsible to none, not even to his own conscience. He cannot be under any obligation to any party or individual. Briefly described he is a free lance, a hydra-headed political creation who can take different shapes at different times.

In a contest where keen rivalry is shown as in the present elections the voters cannot be blind to the fact that no single party should be placed in such a position as to be at the mercy of the free lance representative particularly because there cannot exist a stable coalition between a party and independents much less any measure of understanding. The voter's responsibility does not end with the election of the best candidate; it extends much further and includes the duty of enabling the country to have a government formed by a party or coalition of agreeable parties. Hence the voter has the right to insist on candidates joining some party in instances where all the candidates are independents. The 'Independent' is an intractable representative and cannot be expected to be controlled by even the majority of his supporters for the simple reason that it will not be humanly possible for a Representative to assess public opinion on public questions as they arise. The ascertaining of the wish of the electors is a

## Rain-Maker Uses Mirrors To Advantage

Mr. C. Miller, a 'rain-maker', of Sydney, prepared on May 21 for an attempt to end the calamitous drought in Australia's Northern Territory, by using merely mirrors.

Mr. Miller set up his mirrors in the heart of Darwin, one of them two feet six inches and another two feet eight inches in diameter.

The mirrors, he says, by reflecting the sun's rays, set up a reaction in the outer atmosphere which produces rain. He claims that his methods had already been successfully proved in New South Wales, with seven falls of rain in seven attempts.

While the sun was shining brightly overhead, and with only a few harmless looking clouds in the sky, Mr. Miller patiently and earnestly explained his system to dozens of sightseers and three pastoralists from the drought area, who said they were 'hoping for a miracle.'

The official forecast for the next three days was 'fine, with no prospects of rain'.

matter that often becomes difficult even for a well-organised party. The holding of a non-official plebiscite on matters which come up for discussion in the House of Representatives is not within the bounds of practicability.

It may be late in the day but even at this stage Independent candidates would do well to seek refuge under the banner of some party and seek the suffrage of their electorates on defined issues. For a free lance representative to join a party after the elections cannot be democratic, may just. It is the ballot and not the waving aloft of hands in a public meeting that can give a mandate to a representative. Public Meetings have no authenticity behind them. Authority obtained by means of the show of hands in a mass meeting is no real mandate and cannot stand the test of reason. Let the voters and the Independent candidates bear in mind that the contest for parliamentary seats is no pastime or recreation but a solemn and sacred task undertaken for and in the interest of the common good.

### ELECTION NEWS

## FIRST DAY RESULTS

### Three Ministers Returned

U. N. P. 11. N. L. S. S. P. 0. S. L. F. P. 4  
Federalist 1. C. P. 1

Organised opposition at 6 and the Government Party at 11, out of 21 was the position at 11 a. m. on Monday. The N. L. S. S. P. suffered significant defeats in all the constituencies contested by them on the 1st day. The sitting member for Kalutara lost to his U. N. P. opponent.

The Labour Party Leader failed to retain his seat in the Colombo Central 3 member constituency.

#### COLOMBO SOUTH

T. F. Jayawardene UNP 10918  
Bernard de Soysa NLSSP 5738  
W. A. D. Ramanayake SLFP 1810

#### COLOMBO CENTRAL

Pieter Keuneman CP 32346  
Sir Rajik Farsed Ind 24911  
Dr. M. C. M. Kaleel UNP 25647  
P. de S. Kularatne SLFP 14556  
A. E. Geonasinhe LP 19843  
H. L. Perera Ind. 517  
P. Gonasinghe Ind. 750

#### MATALE

B. H. A. Wihare SLFP 12314  
V. T. Nanayakkara UNP 8898

#### DODANGADANDE

Sir John Kotelawala UNP 21934  
C. A. Mathew NLSSP 6466

#### KALUTURA

P. A. Cooray UNP 11665  
C. de F. Gunawardena NLSSP 11333  
U. Batuwantadawe SLFP 9914  
A. P. de Zoysa B Rep. P 1530

#### TRINCOMALEE

N. R. Rajavarathiar Fed 4450  
S. Sivapalan UNP 3864  
K. Sivapalan Ind 1403

#### MANNAR

C. Sittampalam Ind 5876  
V. A. Alagacane Ind 5290

#### KANDY

E. L. Senanayake UNP 11349  
Mrs T. Ilankaratne SLFP 7641

#### GALAKA

T. B. Panapokke UNP 10962  
P. Teonakoon Ind 6356  
S. E. Srimane S L F P 4725  
Mrs S. K. Waigampaiya Ind 596

#### BATTICALOA

R. M. P. Kadirgamar Ind 11420  
S. A. Sinnalebbe UNP 7960

#### PADDIRUPU

S. M. Rusamaniam Ind 7672  
S. U. Ethirmunasingam UNP 7198  
K. Arulampalam Ind 4350

#### MAWANELLA

C. R. Beligammana S L F P 14225  
H. L. Ratwatta UNP 10847  
Mrs N. E. Seelawathi Ind 739

#### POLLANNARUWA

C. P. de Silva SLFP 5498  
F. L. Baudhasara UNP 2846  
A. Gunasekara C P 129

#### KADUGANAWA

E. A. Nuawela UNP 30503  
C. A. Marikkar SLFP 26837  
H. R. U. Premachandra UNP 19785  
D. N. Naodunke C P 7981  
S. M. L. B. Samarakoone Ind. 1074  
R. N. S. Samaravijaya 718

#### HAMPOTTANA

T. B. Poholiyadde UNP 4766  
P. M. K. Tennakoon NLSSP 3256  
G. Karunaratne SLFP 1441  
T. M. K. B. Chandrasekara Rep. 311

#### PUTTALAM

H. S. Ismail UNP 9177  
S. P. C. Fernando Ind 2529

#### POTTUVIL

M. M. Ibrahim UNP 8093  
M. M. Mustappa Ind 7534

#### KALMUNAI

M. A. Majeed Ind 6078  
M. A. Kariappan UNP 4414  
M. S. Kariappan Ind 3744

#### KALKUDDAH

V. Nalliah UNP 1534  
S. Sivagnanam Ind 6724

#### MUTUR

E. M. A. Mohammed Ali Ind 6050  
A. R. A. M. Aboobucker UNP 3229

## Tamil Congress Triumph

### Overwhelming Majority

Mr. V. Cumarasamy the Tamil Congress candidate defeated the Federalist Mr. N. Arunachalam by 9100 votes at Chavakacheheri.

Mr. T. Ramalingam the Tamil Congress candidate won at Pt. Pedro by a very large majority.

## India Discontinues Use of Honorifics

The Government of India have addressed a communication to all State Governments conveying their decision to discontinue the use of honorific appellations such as 'His Excellency' in the case of Governors and 'Honourable' in the case of Ministers and legislators, except in certain cases and requesting that the same practice be followed in all States.

The Madras Government have, it is gathered, not yet taken a decision in the matter but it is believed they will fall in line with the practice adopted by the Union Government.

The communication to the Governments in all (Part A, B, and C) States enclosed a copy of the memorandum issued by the Home Ministry on May 12 to the various Ministries of the Government of India on the subject and requested that the decisions contained therein be followed by the State Governments as well.

The Home Ministry informed other Ministries that it had been decided that the use of the honorific appellations 'His Excellency', and 'Honourable' should be discontinued except only where it was necessary from the point of view of international usage and courtesy or of parliamentary practice. In view of this decision, the Ministry stated, the appellation 'Honourable' would, in future, not be used in respect of Ministers, the Speaker of the House of the People, the Chairman of the Council of States, etc. and they would be simply described as 'The Minister for...', 'The Speaker', 'The Chairman', etc. in official notes and correspondence, and thus the time-honoured practice of addressing Ministers as 'Honourable Ministers' would disappear. Similarly, use of the appellation 'His Excellency' was to be dropped in all official communications addressed to Governors and Lt.-Governors. This would, however, be used in the case of an Ambassador, when functioning as such but this appellation was to be used only when official decorum specially required it. Likewise the convention of addressing members of Parliament or Ministers as 'Honourable Member' or 'Honourable Minister' was also not to be disturbed.

—The Madras Hindu

# THE LATENT POWERS OF THE CHILD'S MIND

They Need Development

Not Merely Theoretical Progress

ONE of the serious defects of the present school curriculum is that it fails to meet the physical, social and emotional needs of children, too much stress being laid upon the development of their intellect. Education has thus been made synonymous with mere book-learning and the imparting of theoretical information in the class rooms. "The education of the whole man" or an all-round development of a child's mind is being hardly aimed at in the present-day educational system of the country. If education is to be a dynamic force in life, it should not merely consist in the acquisition of theoretical knowledge through books. Education, in the true sense of the term, is not mere telling things—not something imposed upon the minds of children from outside. But the real aim of education should be to develop the latent powers and potentialities of a child's mind and to direct them on the right lines. So an important place should be assigned to art in the education of children, inasmuch as it affords them ample scope for "self-expression in material forms," and provides an outlet for their imagination and emotional energies. No impression can be perfect without expression. To quote an eminent Psychologist:

## Power Of Expression

"Expression and impression react upon each other and each helps to perfect the other, so that where there is no power of expression, the power of impression itself is maimed and crippled."

There is no gainsaying the truth of this statement. No lasting impression can be formed on our mind, unless and until a particular thought or idea is reproduced in some outward form. Art constitutes a far more important and effective means of self-expression than writing. When an absent object is described in words, or an idea is expressed through the medium of a language the mental picture formed thereby is in the nature of a pure abstraction, and fails to be as clear and

vivid as the representation of the idea or the object in a piece of art, such as drawing, painting, or modelling, which is a far more direct and accurate reproduction of the idea or the object in question. Besides, the importance of the imaginative and emotional appeal inherent in a creation of art cannot be under-rated. Every man is more or less a creator: he was made after the image of the Divine Creator, as the Bible says. His imagination as well as his power of creation finds expression in art. Tagore has aptly observed:

## Emotional Energy

"Man has a fund of emotional energy, which is not all occupied with his self-preservation. This surplus seeks its outlet in the creation of art, for man's civilisation is built upon his surplus".

Here man differs from the animal, most of whose physical resources and energies are exhausted in their effort to live—in their struggle for existence. The activities of the latter are mostly motivated by the instinct and urge of self-preservation as well as the preservation of the race.

"Irks care the crop-full bird? Frets doubt the maw-crammed beast?"

## Creation of Beauty

But unlike the animal, man is not content to confine himself within the bounds of necessity and practical utility. Man, to whom "a thing of beauty is a joy for ever", is not always inclined to judge things in terms of utility and necessity. Very often he throws the claims of thrift or necessity to the winds, and is lavish in the use of his resources and materials. Thus economy and thrift are sacrificed to the decorative and ornamental, which cannot altogether be ruled out of his life. Man is not satisfied with the mere erection of houses and buildings, which barely serve to protect and shelter him from the sun and the inclemency of weather. He has spared no pains to beautify the buildings

constructed by him. His attempts at the creation of beauty have crystallized themselves in the form of architecture throughout all ages. The different styles of architecture thus testify to man's innate love of beauty and is indicative of his aesthetic sense. Man has tried to indulge in his aesthetic sense as well as his love of the beautiful in furnishing his dwelling houses also. All the luxurious articles of furniture that a rich man possesses were not perhaps invented for the sake of necessity and comfort only. Some of the furniture may be conducive to his comfort. But from the practical point of view, many of the things are considered to be quite unnecessary. Probably most of the articles of luxury are designed and calculated to satisfy man's love of the beautiful. Clothes are a primordial necessity of man's life. But the average civilised man is not content with the mere clothing of his body. He has tried to evolve the art of dressing from time to time and to set the fashion in style. The different styles of dresses betoken the variety of his tastes and his artistic sense. Perhaps the decorative and ornamental portions of his dresses can easily be dispensed with. Not to speak of the various designs in the ornaments and jeweleries that women adorn their persons with, those are absolutely unnecessary from the point of view of practical utility. Similarly man is not satisfied with the bare narration of facts and the imparting of information. He has tried to create beautiful art and literature by way of self-expression. It is no use multiplying instances. In every sphere of life man's emotional energies and sentiments surpass the limits of necessity and utility and find expression in the creations of art, which bear the stamp of his personality. The genesis of all the great works of art, brought into being with the creative power of man, can be traced to his inherent love of the beautiful and his eternal passion for self-expression. As Tagore has beautifully put it:

## The Communion

"Man's energies running on two parallel lines—that of utility and self-expression tend to meet and mingle. By constant human associations sentiments gather round our things of use and invite the help of art to reveal themselves."

## Major Factor In Peace Effort

### Schacht's Tribute To Nehru

India would play an important role in world affairs, according to Dr. Hjalmar Schacht, Germany's financial wizard.

Nehru's India, Dr. Schacht said would be a major factor in human efforts for peace and progress. The only other country in the orient which can claim an equally important role in world affairs is Egypt.

Dr. Schacht's remarks on India and Egypt are contained in a special despatch published by the leading Cairo newspaper, *Al Misri*, from its Managing Director, Senator Mahomoud Abo al Fath, now in Germany in the course of his world tour.

In an interview with Senator Abo al Fath, Dr. Schacht paid a high tribute to Mr. Nehru's statesmanship and his remarkable success in building a new and great nation which, in spite of its manifold problems, would influence world affairs far more than any other country in the East.

Senator Abo al Fath, newspaper magnate, is one of Egypt's foremost admirers of Gandhism and the Congress movement for Indian independence. He was a member of the Wafd party's delegation which visited India 20 years ago. Later he visited New Delhi as the Arab League's representative at the Inter-Asian Relations Conference on Indonesian independence.

—The Madras Hindu. (O, 16 27 & 30)

## Position of Parties

UP TO 10 A. M. TODAY

U. N. P.	22
S. L. F. P.	5
IND.	6
FED.	1
C. P.	1
N. L. S. S. P.	0
T. C.	2

37

## NOTICE

IN THE DISTRICT COURT OF POINT PEDRO  
Action No. 4188  
Kandar Pandaram Kandavanam of Puloly West Plaintiff.

- Vs
1. Vallipuram Pasupathy of Alvai South.
  2. Murugupillai Somaskandar of Puloly West.
  3. Thinakariar Vallipuram of Alvai South.
  4. Kanapathippilli Sinniah of do
  5. Vallipuram Konamalai of do.
  6. Suppar Kandiah of do.
  7. Murugesu Kandiah and
  8. Wife Thangammah of do.
  9. Ponniah Kumarasamy and
  10. Parupathy of Alvai North
  11. Kadirippillai Sidamparam and
  12. Wife Packeriam of Alvai South.
  13. Moolthiar Thamotharam
  14. Kandappan Knagasabai
  15. Wife Sellachy of Alvai South.
  16. Sabapathippillai Kanapathippillai of Alvai North
  17. Kanapathippillai Ramalingam of do.

Defendants.

It is hereby notified that action No. 4188 has been instituted in the District Court of Point Pedro on the 16th day of January 1952 under the Partition Act No. 16 of 1951 for the partition or sale of the land called Aththai in extent 39½ Lms. V. C. and situated in the Village of Alvai, Vadamarcadhy Division, Jaffna District. The Defendants in the aforesaid action are summoned to appear in Court on the 16th day of May 1952, at 10 o'clock of the forenoon.

By order of Court

S. VELAUTHAR  
Clerk of Court.

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares @ Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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

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

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

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,  
Shroff.

# INDIGENOUS CULTURALISM

(Continued from page 1)

principle. Suppose that we not merely urge the Asians to preserve their particular cultural values and traditions for mankind but emphasize in addition that we value and prize them. Suppose also that we point out the danger to them of copying our ways or those of any one else. And let no one make any mistake on this point. The danger of importing ways from the Western world, whether they be American or Russian, is real. The danger is that the Asians become alienated from their own culture, thereby ceasing to be themselves while of the same time not becoming thoroughly grounded in the scientific, philosophical religious and other cultural roots of the West necessary to understand it and apply it effectively. The result then is a falling between two stools. The people become so superficially Eastern and so superficially Western that they are nothing.

To put the matter even more concretely, suppose that there came from the official statesmen of the United States, official pronouncements backing the revival of Islam, of Hindu, Buddhist, Taoist and Confucian Asia coupled with the affirmation of the wisdom of the Asian peoples building their political institutions in the light of their own revitalized cultural traditions and values.

## Protection of the Free World

Consider what would happen were this done. Instantly the Asians image of us as a people continuously suggesting the inferiority of his particular culture would be broken. Broken also would be their conception of us as a people putting forward reasons convincing from our cultural standpoint for placing our troops on Asian soil. In short, would we not have the solution of our problem? Is not the key the protecting of the free world the revival of Asian, Continental European, African and Latin American values, not the attack upon Communism or the high-pressure selling of our own values?

Such a resurgence can do more than set the masses of Asia's aflame. Were the Chinese today to recall their own great Confucian culture, they would become acutely aware of its basic doctrine of filial piety. The incompatibility of this with Communism, which replaces not merely family loyalty but every phase of one's personal life with a 19th Century made-in-Germany Marxist loyalty to the nation dictated by Mao and spelled out by Lenin and Stalin, would be too patent to need anyone else's commentary. Similarly the more the other Asian people return to their own Hindu, Buddhist or Islamic roots, the more they become aware of the, inescapably religious core of their life and

institutions. Once this occurs they themselves will know and decide what to do with materialistic, atheistic Communism.

## The Correct Way

Consider also the likely change in the Asians attitude towards us. Initially this policy upon our part will give us little advantage relative to the Communists since we will be doing later what they initiated. But very soon the merely short-term character of the Communists' identification with native values will become evident as their longer term aim of completely replacing Asian ways with Marxist Western ones begins to take its toll on one thing after another that the Confucian, the Taoist, the Buddhist, the Hindu and the Muslim cherishes. Then our permanent policy of backing indigenous values as a matter of principle and practice will begin to fall.

At this point may not our Asian good neighbors respond as follows:

"A free America which is big enough to respect my civilization and its values in this way is worthy of my heart respect. For protection of this way of looking at freedom we can be comrades. From such a United States I can accept temporarily economic aid and some of the Western technological, political and philosophical ways and beliefs necessary to make it effective, while at the same time preserving my self-respect. And should we both find it together to be necessary I can even permit the presence of his troops beside mine off our sacred Asian soil without any fear of the loss of our cherished spiritual and cultural values or of my political freedom at his hands. Certainly an America which stands on the permanent principle of encouraging any people to be themselves to build their institutions in the light of their own native traditions and values and to draw from outside only as they choose after the native plant is vibrant and thriving—such a free people I can trust."

Is not such an Asian image of us the true United States of America? Is not this our way to the preservation of the free world?

One final caution remains. Pronouncements of principle alone will not suffice. Words must also be matched with deeds. This will present problems to be ironed out with our European colleagues with their lingering imperialistic yearnings. Any other principle of procedure is not likely, however, in the long run to have the support even of the European people. For, imperialism is a defunct policy not merely for Asia and America but also the nature behind the politicians in Europe.

—From the Modern Review

# GOVERNMENT TENDERS

Mannar Kachcheri

Tenders are hereby invited for the purchase of the exclusive privilege of selling toddy by retail in the Toddy Taverns in the Mannar District during the period 1-7-52 to 30-6-53. Tenders should reach the A.G.A. not later than 9 a.m. on 6-6-52.

For particulars see part I—Section II, Govt. Gazette, 23.5.52, copies of which are available for perusal at all post Offices. (G. 7. 27)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1389

In the matter of the intestate estate of the late Marie Theresa Rajendram wife of Nicholapillai Joseph Rajendram of Jaffna. Deceased Nicholapillai Joseph Rajendram of Jaffna presently of Colombo. Petitioner.

Vs.

Minor 1 Annette Angeline Manoranee Rajendram

" 2 Joseph Gunanayagam Rajendram

" 3 Josephine Bernadette Selvaranee Rajendram

4 P. J. Constantine all of Jaffna.

Respondents.

This matter coming on for disposal before V. S. Jayawickrema Esqr., District Judge Jaffna on the 10th day of December 1951 in the presence of Mr. J. Patrick Proctor on the part of the petitioner and the affidavit of the petitioner dated 29-11-51 having been read:

It is ordered that the above-named 4th respondent be appointed guardian ad-litem over the minors the 1st 2nd and 3rd respondents and that the petitioner be declared entitled to have letters of administration to the estate of the said deceased and the same issued to him unless the respondents or others interested shall on or before the 15th day of February 1952 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the petitioner do produce the said minors in court on the said date.

This 10th day of December 1951

Sgd. K. D. de Silva  
District Judge

Time to show cause is extended and reissued for 19-5-52.

Sgd. K. D. de Silva  
District Judge.

Time to show cause is extended and reissued for 21-7-52

Sgd. Wm. G. Spencer  
D. J.

(O. 15, 27 & 30)

# Vairavan Sinnavan Fund

List of sympathizers who contributed Rs 182 50 to the above fund. The subscription was collected from the staff of the Police Headquarters.

List referred to

	Rs	cts
Mr A R Subramaniam	5	00
" S Kumarathevar	5	00
" K Kanagaratnam	5	00
" T Bhagavadas	5	00
" P Ratnasingham	5	00
" S G Mocrthy	5	00
" A M Ratnasabapathy	5	00
" T Visagaperumai	5	00
" P Sabaratnasingham	5	00
" B C Balasingham	5	00
" R Secvaratnam	5	00
" J A Dias	5	00
" R Jeyarajasingham	5	00
" K J Thuraiajah	3	00
" P Sathasivaratnam	3	00
" K Skandarajah	5	00
" M J H Dias	2	00
" M Rodrigo	2	00
" A Nalliah	5	00
" R A V de Silva	2	50
" R N Wijewickrema	2	00
" S Jeyarajah	5	00
" S Jayasinghe	2	00
" K Thevasigamany	5	00
" V A Bartholomeusz	2	00
" S Murugasu	5	00
" V S Nadarajah	5	00
" V Shanmuganathan	2	00
" L J B Perera	2	50
" H C Spencer	2	00
" C Jayawardene	3	00
" M Thiagarajah	3	00
" C P Kannangara	1	00
" S Rajaratnam	2	00
" N P Silva	5	00
" B A Rodrigo	1	00
" A M Ambikapathy	2	00
" P Casie Chitty	1	00
" A M Zaroq	1	00
" R T Karunachandra	1	00
" P J Gomis	2	00
" J A M Perera	2	00
" E A S Perera	2	00
" P Nagalingam	2	50
" S Sivagurunathan	5	00
" M S Jaldin	2	00
" M Rajaratnam	2	00
" V Mahadeva	2	00
" D Butathsinhala	2	00

" K S Arulanatham	2	00
" M D J Benedict	1	00
" S Sivapadasunderam	5	00
" W K A Piyasena	2	00
" R B Senaratne	1	00
" N P Samarasinghe	2	00
" T Santhirasegeram	2	00
" F J Ratnapala	2	00
" G M Spittel	2	00
" A S Manuel	2	00
New Co. Kankesanturai	2	00
Cement Factory, Kankesanturai (2nd instalment)	5	00
R D. S., Vali North	10	00
Mr N Vallipuram, Bandarawella	60	00
Eskay Em, Colombo	5	00
Mr. Sydney Ranasinghe, Kandy	2	00
Mr N S Rahulan, Colombo	2	00
Mr N Rajamanickam, Tampalakamam	10	00
Mr C de S Wijeyaratne, Colombo	20	00
Mr D A Weerakoon, Horana	10	00
Mr & Mrs Ratnayake & Baby Lakshmy, Gampola	25	00
Mr J A Fernando, Colombo	100	00
Mr N U M Solaiman, Colombo	5	00
Hajee N T Jainu Deen & Friends, Ruanwella	20	00
Mr M E de Fonseka, Talugama	5	00
Mr R A Solomons, Nugegoda	15	00
Mr P Ariyanayagam, Colombo	45	00
Staff Railway Station, Anuradhapura	28	10
Staff District Court, Colombo	32	50
Mr P B Kapuwatte, District Court, Colombo (1st instalment)	10	00
Dr J T Amarasingam, Mutwal	15	00
Mr L G Sriwardene, Colombo	5	00
Staff of Technical Branches, C I D, Colombo	72	00
Mr S K Subramaniam & Others, Rattofa	120	00
Staff Government Hospital, Udugama	53	00
Total	1967	81



## OPTICAL SERVICE

JAFFNA has the services of a **Qualified and Reliable Optician** to dispense your Prescription for Spectacles.

*A large stock of Frames and Lenses just unpacked.*

Prices cut-down by 25%

**V. T. FERNANDO**

11, Main Street — Jaffna

(M. 234.)

Printed and Published by S. P. KANDIAH, F. L. S. A. (Lond.) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Tuesday, May 27, 1952.