

GREAT INTELLECT WITH A GREATER HEART

Jayaprakash Narayan On
Swami Vivekananda

SWAMI VIVEKANANDA belongs to the class of great seers of Truth. His intellect was great, but greater still was his heart. He once told his disciples at the Belur Math that if a conflict were to arise between the intellect and the heart they should reject the intellect and follow the heart. Many a Mahatma has appeared in this land, and some of them understood that to meditate on the soul in the caves of the Himalayas was the correct path to follow. Swami Vivekananda's mind also was influenced by this tradition, and there arose a conflict in him early in his career; his intellect advocating the traditional absorption in self-realization and his heart bleeding for the miseries of the people around him. In the end he came to the conclusion that leaving the solitude he would enter into the soul of every being and worship his God by serving them. And what attracts the poor and lowly to him is this compassionate heart which ever bled for them and exhausted itself in their incessant service in thirty-nine brief years. It was in the anguish of that heart that he cried out, in his memorable message at Madras, in 1897.

"Feel, therefore, my would-be reformers, my would-be patriots! Do you feel? Do you feel that millions and millions of the descendants of gods and of sages have become next-door neighbours to brutes? Do you feel that millions are starving today, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it made you almost mad?"

Feeling For Fellowmen

It was this measureless feeling for the spiritual and material poverty and misery of his fellow men, particularly of his fellow countrymen that drove him round the world like a tornado of moral energy and gave him no rest till the end. His life's campaigns in the East and the West, including the founding of the Ramakrishna Math and Mission, were in response to this

feeling. His life was all purity and love; his coming to and going from this world was quick, sudden. But in the short period of thirty-nine years he accomplished so much by way of stirring up and infusing new life and new hope into the people that in the history of our great country we do not find a second to stand equal to him in this except perhaps the great Shankaracharya.

India Needs Him Now

Today we are building a new India, in our own way. It is now that we need Swami's power and presence. Of course Swami is not physically with us; but his words are there; his teachings are there. They are before us. In our country there is ignorance; there is poverty. Swami gave us a *mantra* in keeping with the cultural and spiritual heritage of our nation. He cut a new path, a new *dharma*, a religion of tolerance, universal brotherhood, and equality of mankind. We have experienced various revolutions in our country; but we have always preserved the soul of our culture in the midst of those cataclysmic changes. We cannot go forward, we cannot be a progressive nation by forsaking that soul of our civilization and culture. It may be that a gifted few can walk in the right path all alone, but for the rest it is necessary that they draw their inspiration from our ancient culture. Swami tried to do this. There were many weakening influences in our country during Swami's time. He wanted these to be removed and replaced by the national dynamic culture. His message was therefore to make ourselves nurtured and nourished by this culture which would lead the nation to power and strength.

Vedantic Dharma

We want to build the nation. How shall we do it is the problem. It is my conviction that we cannot progress unless and until there comes about a Dharmaic regeneration in our country; we need the ministrations of a *dharma* which accepts every other *dharma*, and this Vivekananda gave us in the great

Nominations To Upper House

NEHRU'S VIEWS

Commenting on the constitutional aspect of the nomination of Mr. C. Rajagopalachari to the Madras Legislative Assembly Mr. Nehru said: "Nominations generally are supposed to be of people who do not normally come into the political arena, like specialists, engineers, poets and people who do good work, etc. Therefore, the nomination of a politician who might have stood for election is normally not desirable. In the Madras case, obviously there were rather extraordinary circumstances and special reasons and it was a little difficult, especially at that moment, to put on Mr. Rajagopalachari the burden of standing for elections. It was a special case and it should not affect the rule. "As a matter of fact, I was informed just a day or two before it happened. Having regard to all the circumstances, I left it to the discretion of the people there."

Vedanta. No doubt, Vedanta is not new to our country. But we had no means to find access to it; we could not make use of it; we could not practise it. We need the love and practicality of Buddha and the philosophy of Vedanta. In one of his Madras lectures, Swami said that he would give a message which would be useful not only to his own nation but also to the nations outside. To make his teachings effective and to make them spread among the people, just as Buddha started his organization of monks, so also Swami brought into existence the great Ramakrishna Mission. It is a matter of pride, it is a matter of joy, that his aims and objects are being realized and his vision is being fulfilled through the work of the centres of the Mission through all of which the Vedanta reaches to the people in various forms to help the poor, to educate the ignorant, and to lift up the depressed.

Composing Divergences

The greatest problem in our country is its divergent sects, its divergent castes and creeds. Can we compose

(Continued on page 4)

ATOMIC ENERGY'S BENEFIT TO MANKIND

Technical Journalist's Observations

FOR ordinary people throughout the world the word "atomic" has a sinister significance. It is linked all too readily with atomic bombs. People everywhere are apprehensive of what science may be producing in the way of atomic warfare. Yet only the other day Professor Albert Einstein pointed out that man has survived the invention of the match. If man can use his intelligence to avoid disaster when he has the power to make 50 fires with every box of matches, runs Professor Einstein's argument, then he should be able sensibly to use atomic energy.

In fact, mankind has already benefited from research into atomic energy. These benefits include the use of radio-active isotopes in medicine, in veterinary and agricultural science and in industry. In medicine radio-active isotopes are helping to treat hitherto obscure and often fatal

By
LAURIE MACMILLAN

diseases. All kinds of industrial applications have been found for them—and more are being discovered almost every day.

Less than three months after the atomic bombs were exploded in Japan, the then Prime Minister of Britain, Mr. C. R. Attlee, announced that a British Atomic Energy Research Establishment would be set up. In April 1946 work on this Establishment was begun at Harwell, in the Southern England county of Berkshire. Now, just six years later, appears the first account of what has happened at Harwell up to the middle of 1951.

Peaceful Uses

Although military applications of atomic energy make secrecy necessary on

many aspects of the work, a good deal is revealed of the great progress which have been made in the peaceful uses of atomic energy—in, for example the work done with radio-active isotopes and the promise of the production of electrical power by atomic energy.

When Mr. Attlee announced the setting up of the Establishment at Harwell "covering all aspects of the use of atomic energy" he meant also the production of the atomic bomb. Britain's possession of the bomb and the means to make bombs were announced by the present Prime Minister, Mr. Winston Churchill, recently in the House of Commons. Every man of science and many millions more will deplore the circumstances which make production of the bomb a necessity. But it is now clear that, parallel to the work on the bomb, there has gone on much work that is of immediate benefit to humanity.

In the 128 pages of the book are, among other things, descriptions of the workings of atomic piles and of the way in which radio-active isotopes are produced, and how they work, particularly in medicine. The protection of the health and well being of workers in this new field is described in detail.

For Electrical Power

The evidence of the chapter on reactors makes it clear that the people of Britain are on the eve of the use of atomic energy for the production of electrical power—not as an isolated experiment, but as part of a carefully designed programme. Since the book was written Sir John D. Cockcroft, Director of the Establishment, has indicated that "feasibi-

(Continued on page 4)

Saiva Paripalana Sabhai

Members in arrears of their subscriptions are kindly requested to remit the same to the Treasurer as early as possible before the 15th of July 1952.

The Annual Meeting of the Sabhai has been tentatively fixed for 20th July 1952.

K. Shanmugam,
Secretary



Hindu Organ

FRIDAY, JUNE 27, 1952

Treasure These Thoughts

'It is love and love alone that I preach, and I base my teaching on the great Vedantic truth of the sameness and omnipresence of the Soul of the Universe.'

—SWAMI VIVEKANDA.

PRESERVING TAMIL CULTURE

"We must shine by our merit. We must be known to the world by our actions. Let us stand on our own feet and show our worth to the world" said Mahatma Gandhi making his observations on a resolution on foreign propaganda at the Congress Session at Ahmedabad in 1931. We quote these instructive lines to remind the Tamils that if they should hope to shine as they did in the forgotten past they could do so only by their merit. In plain language it means that the exposition and interpretation of the ancient heritage of the Tamils must be reflected in Tamil Life. Tamil culture is the sum total of the intellectual development of Tamil thought across the centuries as understood from the writings and discourses of spiritual seers and sages of ancient times.

Let the Tamils stand on their own cultural feet and show their worth to the world. In the bottomless treasure of Tamil poesy beginning with the Religious Scriptures and ending with the literature of Sangam period is embedded true Tamil culture though not in a codified form. What remains to be done today is the undertaking of a comprehensive codification of the

maxims on culture in order to present to the world the great views the Tamil thinkers of old had on questions of spiritual and material import to man

Here is an opportunity for the Tamil Cultural Association that was inaugurated recently in Colombo under the leadership of the Hon'ble Justice C. Nagalingam to labour hard and well with a view to not only making the Tamils know what a true Tamil way of life is but enabling the other parts of the world see the loftiness of ideals of the intellectuals among their forbears.

A GOOD TURN

It is gratifying to note that Premier Dudley Senanayake has given deserving attention to the Memorandum of the Ceylon Indian Congress on the question of Indian and Pakistani Citizenship rights. The Premier has called for immediate investigation of the procedural obstacles which appear in the way of applicants for registration as citizens of this country. This gesture confirms our views on this subject, namely, the feasibility of a settlement round the conference table.

Administrative hurdles there are in the way of Ceylon Indians getting themselves registered as citizens of Sri Lanka. These can and ought to be cleared by the simple method of executive instructions being issued by the Premier in his discretionary powers. We confidently hope that this affair has taken a satisfactory turn and has paved the way for a better understanding of the situation by all concerned.

It is true that the Premier has expressed his inability to take steps to have the law on this subject changed. But the possibility of finding a way out of legal difficulties with the aid of free and frank discussions and negotiations between the Cabinet on the one side and responsible leaders of the Ceylon Indian Congress on the other need not be ruled out. The latter should now avail themselves of this opportunity and make every reasonable effort to bring the pressure of peaceful persuasion to bear on the Government to obtain a revision of the Indian and Pakistani Citizenship laws. We hope that a desire for mutual accommodation of outlook will characterise future talks between the Premier and the responsible leaders of the Ceylon Indian Congress.

EXPERIMENT IN PURE COMMUNISM

TITO'S ATTITUDE

WRITING under the heading "Changes in Yugoslavia", *The London Times* says: "From all trustworthy reports by visitors to Yugoslavia it is quite clear that not only is Marshal Tito pursuing a genuine drive against bureaucracy and centralism, but he is also carrying out his battle under the banner of the Marx-Leninist doctrine."

"Making great play with the famous prophecy of the 'withering away of the state', he is making a serious and practical attempt to initiate the first stages in the long and tortuous road to this goal. The 'withering away' process, in however small a measure, has now begun, and to confuse it with a reversion to capitalist practices would be gratuitous and a dangerous misunderstanding."

"So far," proceeds the newspaper, Marshal Tito's experiment in 'pure' Communism, as he calls it, can be divided into four periods. First, before the quarrel with Stalin, came the postwar constitution which divided the country into six federated republics, and granted to the governments of each a measure of independence in economic affairs.

Elimination of Techniques

"Secondly, a new penal code was introduced, which eliminated many Stalinist legal techniques and gave the individual many rights of personal freedom under the law. Whether these rights are always safeguarded in fact is open to question, but the essentially Stalinist theory of justice, which makes social danger the criterion of crime rather than breach of law, is officially condemned. Thirdly and fourthly came concessions to peasants and the introduction of workers' control in factories."

"None of these measures, even the peasant policy, would necessarily have shocked Lenin, and they could all, Marshal Tito maintains, be justified not only in theory but from Russian precedents in the early 1920's. In following different policies, Stalin is seen by Yugoslavia as the heretic, because by keeping industry and agriculture wholly in the hands of the

State, under bureaucratic control, he has developed State capitalism and not true socialism."

The Times adds: "Like other advances in social and economic theories, Marshal Tito's attitude to the peasants was caused as much by material as ideological pressures."

Peasant Problem

"To induce peasants to grow more food is one of the first needs in Yugoslavia, and recognition that collective farming had failed in this object was clearly a pressing reason for Tito's change of policy. Instead of compulsory collectivisation, the emphasis is now on freeing markets and ending compulsory State purchases of agricultural produce (wool is now the only exception to this rule). Similarly, the decision to form workers' councils in factories and to allow considerable powers was also taken under the twin incentives of ideology and material advantage."

After outlining the pattern of current Yugoslav policy — a mixture of enthusiasm and realism, of ideology and commercial self-interest — *The Times* concludes: "It is too early to judge its chances of success. Marshal Tito however, enjoys one cardinal advantage which Lenin lacked. Western financial aid may give him a margin in which to recover from short-term failures."

U. K. I. S.

"Two Brothers" At Chavakachcheri Hindu College

The Chavakachcheri Hindu College Dramatic Society successfully staged the above play on Saturday, 14th June 1952 at 8 p. m. under the distinguished patronage of Dr. S. Subramaniam J. P. O. B. E.

The producers are Messrs T. Thangarajah and S. S. Retnam of the Staff of the College. Mr. T. Thangarajah, who assisted Mr. E. Mahadeva of the Staff of Urumparay Hindu College in writing out the beautiful dialogue, himself an amateur actor in his young days directed the play.

Hindu Ladies' College

The Principal of the Jaffna Hindu Ladies' College announces that the Annual Inter-House Sports Meet will be held on Saturday the 28th inst. at 3 p. m. in the College grounds and extends invitation to parents, and well-wishers.

Annual Sports Events

Kokuvil Hindu College holds the Annual Sports Meet today at 3 p. m. in the College grounds.

The Jaffna Hindu College Sports Meet is scheduled to take place on Saturday the 28th instant at 3 p. m. in the College grounds.

The Real Knowledge

The desire for worldly objects is the most dangerous enemy. It stings one like a venomous serpent; cuts like a sword; pierces like a lance; binds like a rope, burns like fire; blinds like a dark night; and grinds down its helpless victim like a heavy stone. It destroys his wisdom, upsets the balance of his mind, and throws him into the deep dark well of infatuation. It causes him suffer the pangs of hell.

The worst of all evils is ignorance. There is no end to the sufferings of the ignorant. The river of worldly life flows on account of the follies of the ignorant.

The poison of worldly life, from which all troubles proceed, affects only the ignorant. Efforts therefore should be made to root it out. Sorrows do not approach the wise man, who has come to know what ought to be known and has a right attitude towards all things. Wisdom is the only way to cross over the ocean of the world... The state of *Nirvana*, the supreme bliss, having attained which no more experiences birth and death, is realized by wisdom alone.

The knowledge of the Self is the real knowledge; all kinds of knowledge are mere semblance of knowledge, as they do not attempt to find out the essence of reality which is the Self. The root of all suffering is cut off by the vision of the Self. Ignorance of the Self is the source of all troubles and the knowledge of It is that of undecaying bliss and peace.

Yoga—Vasistha

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 29-6-52 TO 5-7-52

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

Unsettling business experiences shown this week. Unless you are very careful you may make some new enemies. The last two days of the week likely to cause you much mental anxiety and restlessness.

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

Your relatives may force your hand about a move in the household changes. You will find it difficult to go against their wishes. Expenditure will be on the rise. But you will make enough money to balance the budget.

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

Happy developments in the home circle promised this week. You will be in the mood to override your enemies. Hence likelihood of a successful time though you will have to face some criticism. Friends will help you a good deal week end.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Some clashes within the family circle likely this week. New ventures need careful handling. Likelihood of your pre-planned activities getting upset. Fellow workers may create some fresh problems to you.

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

You will make some unexpected gains this week. Working conditions likely to be easier than previous week. Domestic harmony and triumph over competitors also promised.

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

You will have to work hard for your success this week. Troubles through secret enemies also likely. Opposition from the family likely to crop up when decisions for new ventures are made.

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

An enjoyable week. But you may overspend. Success promised in new undertakings. At the same time you will have to face much criticism and opposition. Good week for correspondence.

SCORPION Visaka 4, Anursha, Kettai [Vrischika Rasi]

Family life likely to be troubled this week. Do not make any reshuffles in a hurry. Health must be given care for some time. Official troubles also shown.

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

New interesting changes promised this week. You will be able to clear many of your personal problems also. Happy developments shown in the home circle and easier financial prospects than of late.

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

Sunday morning likely to upset your mental peace. Rest of the week favourable for business deals. You will be in an enterprising mood and better able to steer clear of difficulties.

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

The first three days of the week will not be very favourable. Tension in your personal and emotional life shown. Rest of the week favourable for business deals but you will have to work hard for your success.

PISCES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

The first three days of the week may be utilized for effecting vital changes. Wednesday and Thursday likely to cause petty official troubles and mental worries. Rest of the week turns favourable again.

'Comrades In Common Task'

In his foreword to the "Bharat Sevak Samaj" pamphlet Sri Nehru says: "We can to some extent measure our resources or most of them. But it is very difficult to measure the biggest of these resources that we have that is, manpower and that psychology which makes people work for great ends. Unless we utilise this manpower and unless we can produce that temper in our people which laughs at difficulties and get things done sometimes in spite of facts, we cannot achieve anything really big."

"Therefore we have to look to our people, go to them talk and discuss with them, and work with them. We must function as comrades in a common task as partners in a joint undertaking. We may have to teach them something, but we have much to learn from them also. So we should go to them not with the pride of knowledge but in humility of spirit and with the intense desire to bring about with our common labour, that joint effort which can shake and break up a mountain of inertia."

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1433 T

Amabalavanar Velupillai of Vaddu East,

Petitioner.

Vs

1. Subramaniam Mahadevan
2. Subramaniam Rajathevan
3. Subramaniam Thanaledchumy and
4. Subramaniam Jegathevan and
5. Sinnathamby Kandiah all of Vaddukoddai East

Respondents.

In the matter of the Estate of the late Ponnambal widow of Marimuthu Subramaniam deceased, of Vaddukoddai East

This matter coming on for disposal before Gunam Spence Esqr. Additional District Judge, Jaffna on the 14th day of March 1952 in the presence of Messrs. Subramaniam and Somasundram, Proctors on the part of the Petitioner, and the affidavit of the abovesaid Petitioner dated 5th March 1952 having been read,

It is further declared that the said 5th respondent be appointed guardian ad litem over the minors 1, 2, 3, 4 respondents and that the said petitioner be declared entitled to have letters of administration, unless the respondents or others interested shall on or before the 23rd day of May 1952 show sufficient cause to the satisfaction of this court to the contrary.

The 14th day of March 1952
Sgd. K. D. de SILVA,
District Judge.

Extended to 18th July 1952.
(O. 28. 27 & 1)

Cancellation Of Power Of Attorney

I, Murugesu Ambalavanar of Central Electricity Board, Kuala Lumpur, presently of Mallakam, do hereby inform the general public that I have this day cancelled and revoked the Power of Attorney granted by me while I was in Kuala Lumpur, appointing my father Karthigesar Murugesu of Mallakam, as my Attorney in Ceylon, and I shall not be responsible for any transactions conducted on my behalf, and in name by him.

M. AMPALAVANAR

26-6-52

(M 53 27, 6 & 1)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 470

In the matter of the Last Will and Testament of the late Chellappah alias Chelliah Velupillai of Point Pedro.

Deceased.

Nakamutu widow of Chellappah alias Chelliah Velupillai of Point Pedro.

Petitioner.

Vs.

1. Velupillai Kanagasam,
2. Thillainayaki daughter of Velupillai,
3. Velupillai Ksinathan,
4. Thanaledchumy daughter of Velupillai,
5. Velupillai Krishnar,
6. Thilageswari daughter of Velupillai,
7. Velupillai Kamalanathan,
8. Mailvaganam Kandasamy all of Point Pedro.

Respondents.

This matter coming on for disposal before A. W. Nadaraja Esquire, District Judge, Point Pedro, on the 15th day of May 1952 in the presence of Mr. K. Vallipuram proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner dated 15th May 1952 and affidavit of the attesting Notary and the witnesses dated 15th May 1952 having been read

It is ordered that the 8th Respondent be appointed Guardian-ad-litem over the minors 1st to 7th Respondents to represent them and to protect their interests in these testamentary proceedings, that the Last Will No. 2090 dated 18th March 1952 and attested by K. Vallipuram Notary Public and now deposited in Court be declared proved, that the petitioner as Executrix named in the said Last Will be declared entitled to have probate to the said Last Will and that Probate be issued to her accordingly unless the Respondents or any other person shall on or before the 19th day of June 1952 appear and shew sufficient cause to the satisfaction of this Court to the contrary.

This 15th day of May 1952.
Sgd. A. W. Nadaraja,
District Judge.

Drawn by
K. Vallipuram
Proctor for Petitioner.
Time to show cause extended to 10th July 1952.

Intld. A. W. N.
D. J.
(O. 29. 27 & 1)

India & Sri Lanka

'Very Well Acquainted'

At a Press Conference held at Delhi the Indian Prime Minister said, that he did not see any point in sending a goodwill mission to Ceylon as suggested by the Ceylon Prime Minister.

When his attention was drawn to the suggestion of Mr. Dudley Senanayake, Mr. Nehru said that he had seen a Press report to that effect. They were "very well acquainted" with Ceylon in a friendly way, and knew each other's culture and other problems. He did not know what a cultural mission could do. India had also its High Commissioner there.

Mr. Nehru said: "We know exactly what the situation there is. There is no lack of knowledge about it. Both parties know it. There is no particular point in sending any kind of mission to investigate. I do not understand it at all."

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1441

In the matter of the joint last will and testament of the late Pedurupillai Manuelpillai of Karampan Kayts Deceased.

Arokia Mariapillai widow of P. Manuelpillai of Karampan Petitioner.

This matter coming on for final determination before K. D. de Silva Esquire District Judge Jaffna on the 8th day of April 1952 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner and that of the attesting witnesses to the said last will and notary having been read.

It is ordered that the last will and testament of the late Pedurupillai Manuelpillai the abovesaid deceased dated 11th day of December 1949 attested by K. Channugurajah N. P. under No. 92 and now deposited in this court be and the same is hereby declared proved and that

NOTICE

Cancellation of Power of Attorney No. 301 of 10th February 1936 issued to Mr. Thillyampalam Sinnayah of Suthumalai North Manipay

We, Dr. Kanapathimuttu Kasinathan and wife Gonsabushany of Valigamam West, Jaffna presently of 1/15 Balfour Road Kilpauk Madras 10 do hereby inform the General Public that the Power of Attorney bearing No. 301 dated the tenth day of February 1936 executed by us in favour of Dr. Thillyampalam Sinnayah of Suthumalai North, Manipay is hereby revoked and cancelled by us.

Kasinathan K.
Mrs. Gunapoosnany K.
25th June, 1952.
(M. 51. 27 & 1.)

probate of the said last will and testament be issued to the petitioner who is the executrix named in the said last will accordingly.

This 8th day of April 1952
Sgd. K. D. de SILVA,
District Judge.

Drawn by
Sgd. A. Kanagasabai,
Proctor for Petitioner.
(O. 27. 27 & 1)

GREAT INTELLECT WITH A GREATER HEART

(Continued from page 1)

these differences? Can we go forward and gather strength? Vivekananda strongly criticised caste distinctions. He said this was the cause for much of our social weakness. Social unity was broken long ago, causing a tragedy of a thousand years! Swamiji spoke scathingly about the prevailing conceptions of religion—of religion entering the kitchen and the cooking pots, of the religion of 'don't-touchism'. He declared unequivocally that so long as we are caught in this 'dharma', we shall remain far from the real dharma which preaches human unity. People should unite; but there is everything to keep us disunited. A Brahmin is engaged in Brahminism. And if his son takes to business or any other activity, he is still reckoned as Brahmin just because he is born of a Brahmin.

Path to Progress

If we want to progress, we should understand the truth of dharma and follow it up. Quality should be the criterion of greatness or Brahminhood and not mere birth. The aim of our dharma is that even a mlechha can be led up to the highest. Based on this fundamental idea of Vedanta, Swamiji discouraged the 'kitchen religion' and proclaimed that there is no difference between man and man. The difference seen is only in manifestation and not in the potential divinity. All could be brought up to the highest, all could become the greatest. Our weakness, our ignorance, can be driven away with this tonic. Can we build a society, a civilization on this great ideal of Vedanta? I believe that we shall succeed if we try earnestly. If this ideal is broadcast in our country, which Hindu will refuse to accept it? Which foreigner will fail to respond to this call to his own innate divinity? We should realize that our differences, cultural, social, and political, resulting from this caste and other distinctions, can be composed only by this Vedantic teaching of Swami Vivekananda. By the same teaching we can solve the Hindu-Muslim problem. The question of poverty can be dealt with on the same footing. When our dream is to build a happy society, there should not be a few rich and many poor. Swamiji sought a solution for the economic inequality also fifty years ago. In one of his epistles he writes: 'I am a socialist'. The unity and equality he found in Brahminism he wanted to establish in the field of national economy and in the field of society. Today the Rajas, Zamindars, and the rich look down upon the labouring class. This is the opposite of what Swamiji taught. He said, 'They are one with you. The same divinity shines through them and you.' What unity of existence he saw in Advaita Vedanta, what equality

he experienced in the human personality, the same he wanted to bring into the fields of economics and society too. He saw the hungry and the naked about him; and he felt that until they were fed and clothed no dharma could be preached to them; without the welfare of the masses no dharma could be firmly established. So today our hearts bow to Swamiji. I am a student of Swamiji. I am not worthy to talk about him. But this is what I see in him, what I learn from him. He went beyond and wanted to take us also beyond. He sees our weakness not with the eye of contempt, but with that of compassion, with a passion to serve, with a feeling of agony at our fallen condition. In that same epistle he writes about his advocacy of socialism not as a perfect foolproof system but that 'half a loaf is better than none.'

I consider Swami Vivekananda a leader in every respect,—in religion, culture, economics, sociology,—all of which ought to be established on the bed-rock of Vedanta, our ancient rational philosophy. If we fail to remember this and to build our nation on the foundations of our historic legacy, then India will not remain India. We shall, through the help of the Ramakrishna Mission, and by our own efforts, inspired by the Message of the great Swamiji have to try earnestly to realize a fuller and a richer life for ourselves individually and for the vast mass of our own realization, but must flow into a struggle to bring the fullness of freedom to others. All of us should understand this aspect of Swami Vivekananda's teachings, and should not exclude from the purview of religion the consideration and solution of the pressing problems of our village, of our country, and of our brothers and sisters. A solution for these can be successfully achieved if we live and act up to the Message of Swami Vivekananda.

—Prabuddha Bharata

NOTICE

We hereby give notice that we have on 18th June 1952, applied to the Government Agent, N. P., for the License shown in the schedule hereto annexed, for the licensing period ending 30th September 1953, in compliance with Excise notification No. 200 of September 18, 1930.

Schedule.

1. Name and address of applicant: S. F. X. Annasampillai & Son.
2. Description of license applied for: Foreign Liquor retail off.
3. State whether application is for renewal of existing license or licenses: Renewal of existing license.
4. Situation of premises to be licensed: 31 Main Street Jaffna.

S. F. X. Annasampillai & Son.

Atomic Energy's Benefit to Mankind

(Continued from page 1)

lity" studios have been completed. That was in November last year. He went on to say that all that remained to do was to go on and build some reactors. The book reveals that Britain has caught up with, if not actually passed in some respects, the rest of the world in atomic research.

The publishable facts are set down in a way which makes them plain to any student of science. Details are given too, of 283 scientific papers which have been published by the staff of the Atomic Energy Research Establishment to the end of June, 1951. There is also a valuable list of books on Atomic energy.

Of particular interest is a picture of the big experimental pile at Harwell which is released for publication for the first time. Another picture, reminiscent of the airmen in H. G. Wells's book "Shape of Things to Come", shows the kind of protective clothing which must be worn by certain of the workers at atomic energy research to protect them against radiation hazards.

U. K. I. S.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No: 1458

In the matter of the Intestate estate of the late Kanagaratnam Kanagasabapathy of Tellipallai West.....
Deceased.
Kandiah Thirunavukarasu of Tellipallai west Presently of Colombo

Vs. Petitioner.
Thambar Kanagaratnam of Chankansai East.

Respondent.
This matter coming on for disposal before K. D. de Silva Esqr., District Judge, Jaffna on the 23rd day of May 1952 in the presence of Mr. S. Canagasabai Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the petitioner as sole heir of the deceased be declared entitled to have letters of administration to the estate of the abovenamed deceased issued to him accordingly unless the respondent or any other person or persons interested in the estate shall on or before the 21st day of July 1952 appear before this Court and show sufficient cause to the satisfaction of this court to the contrary.

This 23rd of May 1952.

Sgd K. D. de Silva
District Judge.
Sgd S. Canagasabai
Proctor for Petitioner
(O. 24, 24 & 27.)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction
No. 467

In the matter of the intestate estate of the late Velupillai Suppiah Deceased

Suppiah Sivapiragasam of Paloly East, Point Pedro

Vs. Petitioner

1. Muttachchy widow of Suppiah
2. Suppiah Thangavadivelu
3. Suppiah Sokkalingam all of Paloly East Respondents

This matter coming on for disposal before A. W. Nadarajah, Esquire District Judge, Point Pedro on the 3rd day of April 1952 in the presence of Mr. M. Esurapadham Proctor on the part of the Petitioner and the Petition and affidavit of petitioner dated the 3rd day of April 1952 and 2nd day of April 1952 respectively having been read.

It is ordered that the 1st Respondent be and she is hereby appointed fresh Guardian-ad-litem over the minors the 2 and 3rd Respondents, that the petitioner as son of the deceased be declared entitled to have 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 1st day of May 1952 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 3rd day of April 1952

Sgd. A. W. Nadarajah
District Judge

Time to show cause extended to 26-6-52

Intd. A. W. N
D. J.

Drawn by
Sgd. M. Esurapadham
Proctor for petitioner
(O 26 24 & 27)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1439

In the matter of the intestate estate of the late Annaledchumiammah wife of Kuladaivelu Arumugasamy of Tellipallai East.
Deceased.

Kuladaivelu Arumugasamy of Tellipallai East.

Vs. Petitioner

- Minor 1. Sarojini Devi daughter of K. Arumugasamy of Tellipallai East.
2. Sinnathamby Kandiah of Maviddapuram. Respondents.

This matter coming on for disposal before K. D. de Silva Esquire District Judge Jaffna on the 4th day of April 1952 and on 4th June 1952 in the presence of Mr. M. Sithambaranathan Proctor on the part of the petitioner and the affidavit of the petitioner dated 4th April 1952 having been read:

It is ordered that the above named 2nd respondent be appointed as guardian-ad-litem over the minor the 1st respondent and that the petitioner be declared entitled to have letters of administration to the estate of the said deceased and issued to him accordingly unless the respondents or any others interested shall on or before the 25th day of July 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 minor respondent in court on the said date.

This 4th day of June 1952.

Sgd. K. D. DE SILVA.
District Judge.

(O. 25, 24 & 27.)



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