

TO SECURE WORLD PEACE

U. N. O.—The Only Available Instrument

DELIVERING the Francis Endowment Lectures in Madras Mr. A. Ramaswamy Mudaliyar declared that despite the defects of the U. N. O., it was the only instrument available for securing peace in the world.

Continuing Mr. A. R. Mudaliyar said:-

The United Nations, was the result of the conference of Allied Powers, held in San Francisco in 1945, at which a Charter was drawn up and subsequently signed by as many as 60 sovereign nations in order to promote world peace. The history of the effort to secure international peace might be said to have started in 1899 at a conference held in The Hague. It might be interesting to note that the first attempt in this direction came from Russia. It was only after the First World War that men's minds turned in the direction of building an organisation which would try to maintain peace among the nations. The birth of the League of Nations in 1919 marked a turning point in the history of this idea. The League started with high hopes and good principles but these were not realised. Mr. Ramaswamy Mudaliyar said that after the out break of the Second World War, opinion in America gradually veered round from isolationism and the Monroe Doctrine to participation in European affairs. The outcome of the war was clearly seen by leading statesmen in Britain, America and France and a number of other countries, despite the general impression that nothing could stop Hitler's victory. Nothing testified to the faith of those statesmen in the ultimate victory of the Allies more than the plans they began to make as to what should be done when the war ended in victory. That explained the circumstances in which the Atlantic Charter was drawn up enunciating the Four Freedoms—Freedom from Fear, Freedom from Want, Freedom of Worship, and Freedom of Association. The basis of such freedom, they held, could be only the establishment of democratic government in every country. The League of Nations had shown several defects, and any organisation which would replace the

League, they realised, should be free from those defects.

Sanctions—A Fiasco

There was no attempt in the League's Charter to set up a military force of sufficient strength which could serve this purpose. Of course, economic sanctions were devised to prevent aggression but there was a great deal of difficulty in enforcing the sanctions and making nations, particularly the non-belligerent ones, to observe the same. The military force for preventing aggression, which the League lacked was provided in the U. N. Charter. Secondly, the way in which the sanctions even when applied, could be evaded "can be a lesson to all black-marketers anywhere in the world". So much so, these economic sanctions proved to be "a colossal fiasco". Those who imagined that Indian goods were not nowadays going to South Africa lived in a fool's paradise. All the methods to re-export the essential things that South Africa needed were employed and South Africa's needs were plentifully supplied from Indian sources.

The Veto

It was realised, that the two factors which made for war were the un-balance in the economic position of various countries and the fact that despite every provision there might be still aggression. They sought, therefore, to deal with both these potent causes of war. The Security Council, one of the organs of the U. N. was set up specially to check such threats of war, resolve disputes which arose between countries and halt aggression where it was actually committed. The five great Powers, the U. S., the U. K., Russia, France and China, were the permanent members and six others were elected. There was much discussion regarding the veto vested in the Big Five; while these Powers felt it was essential, there were those who considered it would

Explanation of Everything

The explanation of everything is after all, in yourself. No one was ever really taught by another; each of us has to teach himself. The external teacher offers only the suggestion which rouses the teacher to work to understand things. Then things will be made clearer to us by our own power of perception and thought, and we shall realise them in our own souls.

—V.vekananda.

not be desirable. But eventually the provision of the veto was agreed to as otherwise there seemed to be no chance of certain Powers agreeing to the Charter. It might have been perhaps helpful to provide for a definite majority, say three-fourths or two-thirds as a requisite, instead of providing for the veto.

The important thing, was the establishment of an international armed force. A military staff committee, composed of the representatives of the five Powers, was constituted and they started work in 1946. The question had not yet been settled and they were talking of conventional and other armaments, the need for inspection of military installations and so on. It was well-known that the military force had not come into existence and threats to peace had arisen, in spite of all the provisions. But with the numerous failures on record, one was apt to miss the numerous instances where the Security Council had success to its credit.

If There Was No U. N.

But for the U. N. and its Charter, the course of world history might not have been the same as it was now. Before cheaply condemning the U. N. and its work, one should remember that the position would be too dreadful to contemplate if there was no U. N. The U. N. served the cause of peace, if only by halting a dispute and giving more time to the parties to think. Even in the much-disputed instance of Kashmir, he would ask them whether without the U. N., there would not have been a much bigger

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THE THIRD IMPULSE

WE live in the age of the referendum. That is to say, we wish to see how the majority of men and women think and feel. The truth, however, is that there is nothing specially modern in this. For ancient philosophers too were familiar with this principle. Quite recently, within the memory of living men, an eminent teacher used to expound subtle truths involving its application. 'Put three questions to one and all,' he would say, 'and mark the result.' The first question was to be: 'Do you want Power, even to defy death with a smile?' All would certainly answer in the affirmative. The second question was to be: 'Do you wish to acquire Knowledge?' Here too the answer would be uniform; for all want Knowledge. The trouble comes in only because very few are willing to pay the price for it. The third question was to be: 'Do you want to be miserable?' In this case too the answers would be identical, although each person may have his or her own queer notions of what constitutes happiness.

Edited Formula

Some thinkers want to reduce the impulses to two only, Power and Pleasure. Knowledge then would be a handmaid to the other two. Alas! this edited formula has contributed not a little to the phenomena of daily exploitation of the weak by the strong everywhere, and to periodical slaughter of men in millions at the altar of our modern fashionable idols called 'nations.'

Indian teachers knew the wisdom of giving an independent and all-inclusive status to *Chit*, to Knowledge, to *Saraswati*. They taught that *Bhoga* and *Aiswarya* (Pleasure and Power) can only produce *Ravanas*,—to use modern terms, in the individual, domestic, national and international fields, as well. Those venerable teachers also proclaimed the formula: A rogue plus Knowledge is equal to a saint. Witness the example of Valmiki, as explained in the *Adhyatma Ramayan*. According to that book, Valmiki was a 'bandit' who got transformed into a Brahmarshi through the potency of the Knowledge conferred by the repetition of Kama's sacred name, first in an inverted form as *Mata*.

Thought is a wonderfully creative force, capable of securing the welfare of all. Worship and meditation are ways of employing this God-given Power wisely. This is the season set apart by our ancestors for worshipping the triple aspect of Power, Knowledge and Bliss.

Where danger threatens, it has been natural to stress the Durga or Power aspect. In other areas, or when dangers are overcome, it is equally reasonable to stress the Knowledge aspect,—the aspect of reconstruction, of art, literature, philosophy and mystic union, represented by the Veena, the book and the rosary.

Let us exert sincerely and unremittingly to bring this triple perfection nearer and nearer to one and all!

—Vedanta Kesari

We can translate this into religious language, using the concept of the feminine gender (in a way like the 'translation' of the appearance of a living man of three dimensions in space into a black-and-white, cold 'fixed' photograph of two dimensions). In such an arrangement Power is represented by Durga, Knowledge by *Saraswati* and Prosperity and Bliss by *Lakshmi*. By *Upasana* of these, i.e., by revolving the appropriate concepts and values again and again in the



Hindu Organ

FRIDAY, SEP. 12, 1952

Treasure These Thoughts

Behold! The wealthy of this world shall consume like smoke and there shall be no memory of their past joys. Yea, even while they are yet alive, they do not rest in them without bitterness, weakness and fear. For, from the self same thing in which they imagine their delight to be, oftentimes they receive the penalty of sorrow.

Thomas-a-Kempis

REMEDY WORSE THAN THE DEFECT

IF THE GOVERNMENT has failed to prevent the issue of rice ration books to fictitious persons and those not entitled to rations then it must admit that something is rotten in the State of Denmark. It is learnt that at a Conference between the Premier and the Minister of Agriculture and Food it was decided to introduce new measures to meet the menace of the rice-ration racket. We are glad that the authorities have decided to tighten up the existing regulations in regard to the issue and use of rice ration books though belatedly, but we regret to have to state that the chief measure devised by the Government, namely, to withhold the issue of fresh ration books in place of those lost during the period of issue is certainly a remedy worse than the defect.

If ration books are lost it is the duty of the Government to see that these books are not fraudulently and illegitimately used by anybody who may happen to come by them or who have contrived to deprive the owners of these books. No sooner an application for the issue of fresh ration books is made than should the Revenue Officer notify all officials concerned, Co-operative Stores and authorised dealers of the particulars of the lost coupons and stop the issue of rations on those coupons, adopting a procedure very much similar to that obtaining in the

case of lost cheques, money-orders, postal orders and the like. A very exhaustive investigation of the loss of the ration books may be made before the issue of fresh books is ordered. But to penalise an innocent man whose ration books may have been burnt to ashes accidentally, or eaten by worms, or even stolen by designing men and to deprive him of his rations is, to say the least, uncharitable. It is the duty of the Government to provide every citizen with rice ration books. It is equally the duty of the Government to issue fresh coupons in lieu of lost coupons, just as it has to help the people in the recovery of stolen articles.

We have repeatedly pointed out in these columns that the issue of ration books could be made corruption-proof if the machinery for checking the preparation of house-holders' list and the issue of ration books is properly handled. If the Government would say that the lists of house-holders are incorrect then it must admit that the lists of voters prepared by the same officers, namely the Headmen, also must be erroneous. The Government must be able to tell the public how it has been possible for a large number of ration books to have been issued to fictitious persons and to explain why such irregularities cannot be discovered and the miscreants punished. It should not be assumed that every case of reported loss of ration book is a deception practised on the Government by designing law-breakers. The innocent man should not be punished for the loss of ration books in circumstances beyond his control. This measure seems to have the same method of operation as in the case of regulations that demand the strict proof of descent of the people of this Island merely because their names resemble those of the citizens of neighbouring countries. We hope the authorities will reconsider their decision, if it has been made, to withhold the issue of fresh ration books in lieu of lost ones irrespective of the circumstances of the loss and devise measures to sift the grain from the chaff in order that miscreants may be punished and bona-fide applicants issued fresh coupons.

THE STRENGTH AND WEAKNESS OF A RACE INDICATED BY PURANAS

The *Puranas* were a compendium, a kind of thesaurus or treasure house of various traits of human nature said Sir C. P. Ramaswami Iyar in the course of a talk on 'Puranas' as illustrative of our national psychology and evolution.

Sir C. P. Ramaswami Aiyar said that the subject of the talk suggested itself to him when he remembered how research in American was too often a matter of linguistics and word-splitting. On one occasion, he was present at a lecture delivered at a conference of American Oriental Society on "The Bow of Krishna". A great scholar spoke on that occasion for over an hour on whether "the bow of Krishna" was made of wood, horn or other material. He supported his thesis with extensive quotations from various sources and said that the bow was made partly of wood and partly of horn, though people here knew Krishna did not use the bow and would consider it odd that a learned society should occupy itself in the task of discovering the material of which it was made. And then on the other hand there was in the last few years a type of meticulous documented, laborious research upon many matters relating to Indian philosophy, thought, *Puranas* and religion such as was witnessed in a book relating to the Vedic Age recently published by an institution in Bombay wherein it was said in effect that the "Rig Veda was a worthless compilation brought into existence by designing Brahmins for deluding the ignorant," and the author, after disparaging remarks about the *Rig, Yajur and Sama Vedas*, came to the conclusion that the *Atharva Veda* was the one real contribution that might be studied with interest and profit. There was also another publication by a German naturalised American, who endeavoured to show that not only Jainism and Buddhism but Yoga and Sankhya and all the streams and traditions of thought which did not accept the validity of the *Sruti* were primitive and pre-Aryan in origin and that there was an attempt later to bring these into the consolidated scripture of the Aryan race. There was another publication which sought to show the *avatars* of Vishnu, Matsya-gandhi, Hanuman, Ganesa and others were Polynesian relics which were not only of pre-Aryan but pre-Dravidian character. On reading these books, it struck him that it would be useful not to exhaust oneself in efforts to trace origins or proceed on a priori theories of racial, ethnic, credal, cultural or tribal superiorities and inferiorities, but to approach the *Puranas* as human document, meaning something positive for mankind and not as designed for

propaganda purposes.

Worth Of Puranas

The *Puranas*, the speaker said, were stories of racial experiences gradually brought together, in the *Ramayana*, then in the *Mahabharata* and once again in the various other *Puranas* and *upa-Puranas*. Probably these were modified in order to suit the exigencies of the times. Whereas the *Vedas* were considered as *brahmi samhitā* or discourses of the Lord, the *Puranas* were considered as *śūhṛit samhitā* or exhortations and anecdotal teachings of a friend. In this matter, however, most of them were 'grand-children of Lord Macaulay, intellectually and educationally speaking'. He had said that the "absurd stories of impossible persons, inconceivable and fantastic legends were hardly worth perusal by any sensible person". Even Dr. Radhakrishnan first wrote in "The Hindu View of Life"—he modified his opinion later—that "the *Puranas* with their wild chronology, and weird stories are mainly imaginative literature but were treated as part of the sacred tradition for the simple reason that some people were interested." On the other hand, Sir C. P. Ramaswami Aiyar said, *Puranas* were intended to be a source of popular education. The illiterate man in India was not necessarily an uneducated man. Oftentimes, the "illiterate man", in the sense of "uneducated man", was really the half-baked product of the secondary school system, while the peasant, the husbandman and the village artisan were brought up on the old traditional education and *Puranic* culture an exemplification of national qualities and attributes. It was this task that the *Puranas* were intended and made to subserve. In carrying out this task, there was an amazing compendium of heterogeneous subjects thrown into the *Puranas*, on chemistry in one place, medicine in another, archery in a third, or on polity, political economy etc., as in the *Santi* and *Anusasana* parvas of the *Mahabharata*. That was how the task of popular education was implemented and carried out by the *Puranas* which of course dealt mainly with cosmogony and the *avatars*.

Guide To Life

The whole idea of the *Puranas*, Sir C. P. Ramaswami Aiyar continued, was to bring prominently before the minds of the people the fundamental truths of Indian life and religion. The first of these was that creed or faith was not dependent on the worship of

one manifestation or other of God. In *Vaya Purana* there was the unflinching and unambiguous message that he who preferred one manifestation to another was committing the greatest sin. The *Puranas* taken as a whole illustrated the thesis that our faith—call it Hinduism or Brahminism or anything else—was not a dogmatic one but a quest, a way of liberation from Being to Becoming; that there is no hard and fast line between nature and man, man and animal and man and God, and that evil and suffering are not absolute or real but temporary experiences with reference to the evolving spirit. They would find also, for instance about what they now regarded as "the special patented doctrine of equality of communities and all embracing oneness of humanity" when they recalled the story of Vasishta, who was a *ganika garbha sambhu*, born of a prostitute, who by his *tapas* became the greatest and most significant of Brahmins by virtue of mental self-perfection. The *Puranas* in a very unobvious but succinct and careful way, pointed out many of the truths and doctrines essential for life.

There was perhaps, the speaker said, no literature in the world which pointed out the dangers of war and power politics as the *Puranas* did. What the two world wars had taught the world now, had been vividly explained in the *Puranas* which said that the victor in wars really lost and the vanquished were the real conquerors. This was clear when they remembered how Britain and France were suffering while prosperity attended nations like Japan. They found power politics exemplified in the story of Bali and *Chanyakasipu*. Nowhere more than in the *Puranas* were exemplified the mixed strands of good and evil which existed in human nature, or the truth that men and women combined both the saint and the sinner, so that everyone should be alert and watchful lest he or she should falter and fall. Were not these lessons borne home in the *Markandey Purana* the great scene in the *Uttar-kanda* of the *Ramayana* and the final chapter in the *Mahabharata* where one Dharmaputra's brothers and Draupadi fall and none except the dog accompanying him was unaffected? The *Puranas* were a compendium, a kind of thesaurus of treasure house of various traits of human nature. These should be read not from the antiquarian point of view or from the point of view of racial or tribal theories or of philology and linguistics, but as a human document indicative of the strength and weakness of our race. "It is a priceless document, in which lives of gods and men are depicted for the purpose, not only of delectation, but as examples to all to beware of and never to despair. They embody the experiences, the strength, the weakness and the traditions of the race and the evolution of humanity as exemplified in the *avatars*," Sir C. P. Ramaswami Aiyar said.

CO-OPERATION AND CONCILIATION

Modern Idea Of Diplomacy

THERE are in the world to-day two different ideas of diplomacy. One idea—an extremely old one—is that diplomacy is the art by which a government deceives other countries about its own intentions, or causes them to fall out among themselves. This kind of diplomacy is usually a preparation for war, or a kind of substitute for war. It is the diplomacy of a government which regards the countries as its potential enemies or victims. In recent times it has been the speciality of aggressive or expansionist Powers. It was used by Hitler and Mussolini. Today it is one of the openly declared precepts of Soviet foreign policy to promote dissension among Moscovs supposed enemies.

Soviet diplomacy—in this respect again like Nazi diplomacy—has developed, as a branch of the old diplomacy of deception and trouble-making, a special

BY ROBERT NORTH

technique of propagandist diplomacy. Thus diplomatic Notes from Moscow have all too often in recent years been little more than violent attacks on the supposed policies of the Western Powers. Their purpose has been to show these policies in the most unfavourable light, to distort or falsify their aims. Diplomacy of this kind is, in fact, nothing but a weapon in the cold war.

The other idea of diplomacy is a more modern one. It is the idea of diplomacy as an art of peace, not war. The purpose of this kind of diplomacy is to bring about peaceful co-operation among government, for the good of all. This is, in fact, Britain's conception of diplomacy. It looks on other countries, not as enemies or rivals but as possible partners in common international tasks. And its method is to remove obstacles to partnership and to bring about the understandings and agreements which can serve as a basis for partnership.

Britain's diplomacy, therefore, works in two ways. On the one hand it sets itself long-term aims; for instance, to bring a group of countries to work together for some common purpose. After this, it sets out to lay solid founda-

tions and then to build carefully and gradually the planned structure of international co-operation. This is the kind of diplomacy Britain has used in helping to build up, in the field of defence, first the Five-Power Western Union, and later the larger Atlantic alliance, or, in the economic field, the Organisation for European Economic Co-operation.

The second way in which Britain's diplomacy works is to tackle separate problems of disputes one by one, and to solve them individually by negotiation and conciliation. In such negotiations, Britain exercises the greatest patience and tolerance. Her method is first to study and understand the other party's point of view and then to seek for a solution which will be fair to both sides, and serve the common interest of both. For, Britain believes that, if the two parties examine their differences with good sense and goodwill, they will always find that they have some interests or aims in common. If once they recognise these, they will be able to reach some measure of agreement. And if they start by solving a small dispute, they will be able to solve larger disputes.

So Britain's diplomacy does not deal in threats or boasting in sudden dramatic moves which startle the world. Its method is quiet, patient and careful work for constructive aims. It is thus in accord with Britain's tradition of gradual and peaceful political development. Britain's diplomacy has itself a long tradition behind it. The British diplomat today can rely on the experience and accumulated knowledge of past generations of diplomats.

The Diplomat of Today The men and women who belong to Britain's Foreign Service today are chosen through public examinations, for their intelligence and character. But they can still profit from the tradition and experience of the past which can give them confidence and skill in tackling new tasks in a rapidly changing world.

If this world is to achieve permanent peace, it is to be hoped that it will be the diplomacy of co-operation and conciliation, not the diplomacy of deception which will prevail.

TO SECURE WORLD PEACE

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conflagration than there had been actually. When countries did not secure what they wanted, they felt that no good could come out of the U. N., but those who were internationally minded and saw the picture as a whole, would readily realise that some good had, in fact, come out of the functioning of the U. N.

Pacts

Suggestions had been made that the Security Council could be by-passed and other instruments brought into effect to provide some sort of international armed force to check aggression; but, this was something not at all contemplated by the U. N. Charter. The explanation was that regional pacts were contemplated by the Charter. It would be stretching the language of the Charter too far to say that an organisation embracing America and Western Europe could be called a regional organisation. "Let us be frank," he said, "and recognise that because they have realised that they cannot build up an international military force such as was contemplated in the Charter, they have by-passed the Security Council and taken the step of organising a force for

certain purposes for which they feel joint action by them is inevitable. Whether it is wise, whether it is necessary or not, this step is certainly not what was contemplated by the Charter."

At San Francisco, they had no doubt as to how the Security Council would function, even if all the machinery contemplated by the Charter came into existence. When small countries were involved such as Ecuador and Panama, the machinery might function perfectly; but if any two or more of the Big Five came into clash and were determined to wage war, nothing in the Charter could prevent the Armageddon taking place. Any attempt to check such a development required the unanimous consent of the Big Five but where two or more of them were determined to fight, there could not be the necessary unanimity. The force to be used to prevent aggression had to come mainly from the big Powers and if they clashed, the U. N. could have no effective military force to check them. Did it then mean that all the ponderous machinery and elaborate devices of the U. N. were going to be of no avail? Should culture,

tradition, civilisation, all go into oblivion due to the big Powers clashing? What remedy did the Charter provide against such a danger?

The very fact, that the matter would go before the U. N. that the issue would be considered by the General Assembly, that the merits of such a dreadful dispute would be gone into and the whole matter placed before world public opinion and that several things might take place long before the head-on collision took place, provided a remedy. Statesmen and common people would, long before such a collision, have been educated in the case and could judge for themselves and alignments of the nations would be free and open. All these were the advantages of the machinery. But it was clear that the weakness of the weak, and the strength of the strong both constituted dangers to human society to-day.....

Mr. Ramaswami Mudaliar then referred to the various organs of the U. N. such as the ILO, the WHO, and the devices for aiding backward countries. Certain objections to accepting foreign aid had been raised by "the Gandhian School of Economics". To his knowledge, Gandhiji never had any bitterness against anyone; his worst opponents were also his dearest friends. The principles he had laid down were fundamentally based on the human approach.

—Our Astrological Feature—

WEEKLY FORECASTS

"SRI PATY"

FROM 14-9-52 TO 20-9-52

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

A change for the better promised this week. You will find opposition melting away after Tuesday. Financially there is much to hope for. Go ahead with new ventures.

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

Interesting week in personal affairs. If you work hard you are bound to succeed. Some long expected good news promised before week end.

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

You will have less peace of mind this week. Your friends will tax your purse much. Professionally a good time but you will spend whatever you make.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

A hopeful and stimulating link up will be made this week. You will find a change for the better after Thursday. Friends will help you a good deal in your affairs.

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

Helps promised from relatives and friends this week. Socially an important week. You will be able to snap your fingers at hostile critics week-end.

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

You will find it difficult to balance your finances this week. Health must be given particular care. Postpone new deals for some time.

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

You will gain much profits through your new ventures this week. You will buy some luxury goods before week end. Domestic harmony also promised.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Helps from relatives promised this week. Improvements promised from Tuesday. Friends of the opposite sex will prove useful. You may effect any important changes week end.

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

The first three days of the week likely to upset you a bit. But things will improve after Wednesday. Financial gains and rise in position promised.

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

First three days of the week favourable for new deals. But Wednesday and Thursday must be spent with care. Good results will be evident from Friday again.

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

Finances will be very unsteady this week. Quarrels and misunderstanding also shown. Friday and Saturday the worst out of the lot.

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

Financial luck promised. You will have nothing to worry about your business or profession. But domestic troubles likely. Don't lose your temper in a hurry.

RESPECT FOR ANCIENT LEARNING

IN the course of a speech at the Vivekananda College, Madras Mr. C. Rajagopalachari, Chief Minister of Madras said that often, study of Sanskrit hypnotised people into a belief that concentrating on its study was very much more beneficial and profitable than studying other things. That was one of the glories of Sanskrit. But they should remember that knowledge from elsewhere should also be gathered. For instance, if one acquired knowledge of modern science and then studied the *Upanishads* and ancient works in Sanskrit, one would realise how far our ancients had advanced, despite handicaps, in their investigations and pursuit of scientific knowledge. To-day one witnessed the spectacle of western science expressing wonderment at the tremendous advance in scientific knowledge revealed in ancient Sanskrit works. The expression *Ubhaya Vedanta praveena* (master of two Vedantas) could today be appropriately applied to one who had successfully gone through modern and ancient education. Both were essential. After all, the two were not different; modern education was but the natural evolution of ancient learning, like plant life to-day being but the evolution of plant life centuries ago. The plantain fruit was a growth from out of the plantain stem, and both were good food.

Gather Knowledge

Respect for ancient learning, he said, was like paying respect to one's own parents. One could learn very much more from the life that one's parents led than from books. Acquisition of mere knowledge was no advantage in itself unless it was coupled with character, humility and capacity for right judgment. They wanted the young men to learn as many subjects as possible and based the whole thing on a system of examinations. The student thought more of the examinations and preparing for getting through them, than of gathering real knowledge through his studies. Any attempt to simplify the system so as to place emphasis on acquisition of knowledge rather than passing examinations gave rise to difficulties and there was opposition on the ground of

"lowering of standards."

Acquire Character

Exhorting students to seek real knowledge for its own sake and not think merely of passing examinations, Mr. Rajagopalachari said they need not be in too great a hurry in their desire to learn everything. The true purpose of education was knowledge of truth and the acquiring of character and capacity to arrive at the right judgment which would accord not only with truth but with one's own happiness and the well being of others. Otherwise, acquisition of knowledge would be useless. In this connection, oral examinations could serve a useful purpose. It was intended in the old days to test one's capacity to come to right judgment and oral examinations, which now seemed to be looked upon as a counterpoise to high marks in written examinations, was intended to develop that capacity in students. The very desire to acquire real knowledge and the quest for it was a valuable education in itself.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1497

In the matter of the intestate estate of the late Soosai John Antony Fernando of 124 Main Street, Jaffna. Deceased.

Anna Mathavadian Sebastian-mal widow of Soosai John Antony Fernando of 124 Main Street Jaffna.

Vs. Petitioner.

1. Visuvasam Soosai Arokki-am Fernando and wife
2. Thenamaniammal Fernando
3. Soosai Nayagam D'Almeida and wife
4. Gunaratnammal Fernando, all of Jaffna presently of Colombo
5. Visuvasam Sebastian Fernando and wife
6. Maria Bridget Fernando, both of 124 Main Street Jaffna. Respondents.

This matter coming on for disposal before K. D. de Silva, Esquire, District Judge, Jaffna, on the 1st day of August 1952, in the presence of Mr. W. Muttukumaraswamy, Proctor on the part of the Petitioner, and the affidavit of the Petitioner having been read and filed of record from which it appears that the abovenamed deceased died intestate; it is ordered that the petitioner be appointed administratrix of the estate of the deceased abovenamed and that letters of administration be granted to her accordingly, unless the respondents above-

Tender For The Sale Of Land
Within The Municipality,
Jaffna

Guardianship Jurisdiction
No. 394-D. C. Jaffna.

Whereas by an Order dated 22.11.48 permission has been granted by the District Judge of Jaffna to Chellammah widow of Sittampalam Sinnadurai of Vaddukoddai West, the Guardian and Curatrix of her minor children (1) Manoranjitbam (2) Iuvan swary (3) Selvanayagai (4) Rajeswary (5) Nallanathan (6) and Siv gnam children of Sittampalam Sinnadurai in Guardianship case—No 394 of the District Court of Jaffna for the sale of undivided six upon sixteenth share of all that piece of land and premises called "Ilakady" in extent Four Lachchams Varagu Culture—(4 Lms V. C.) situated at Vannarponnai East within the Municipality of Jaffna and more fully described in the Schedule hereto annexed below:

Tenders are hereby invited from intending purchasers of the said share of the land to reach either (1) Mr. V. K. Subramaniam Proctor S. C. & Notary Public, No 53, 2nd Cross Street, Jaffna or (2) The Secretary, District Court, Jaffna on or before the 13th October 1952.

The said share belonging to the above minors will be transferred to the highest tenderer on his depositing in Court the tendered amount within a specified time fixed by Court.

The Schedule referred to above is:-

An undivided six upon sixteenth share (6/16) out of all that land and premises called "Ilakady" in extent Four Lachchams Varagu Culture (4 Lms. V. C.) with stone-built house, well and spontaneous and cultivated plantations and share of well standing on the southern boundary and the usual right of way and watercourse and situated at Vannarponnai East within the Municipality of Jaffna in the Division and District of Jaffna, Northern Province and bounded on the East by the property of Annappooranam wife of Thambirajah, North by Road, West by water channel, and on the South by Kathiravelu Nalliah.

Sgd V. K. SUBRAMANIAM,
Proctor for Guardian &
Curatrix in Case
No. 394—D. C. Jaffna.

N. B.

1. The said Chellammah widow of Sinnadurai and her two major sons who are entitled to the other two-sixteenth share will also sell their share to the highest tenderer of the minors' share at the proportionate price offered for the minors' share.

2. The other co-owners who are entitled to the other undivided half or 8/16 share of the said land "Ilakady" in extent 4 Lms. V. C. is specially notified of this sale by tender.

3. All information or inspection of title deeds to the said land can be had from Mr. V. K. Subramaniam, Proctor S. C. Notary Public No. 53 2nd Cross Street, Jaffna. (M. 113, 12)

named or any other person shall on or before the 19th day of September 1952 show sufficient cause to the contrary.

This 1st day of August 1952.

Sgd. K. D. DE SILVA,
District Judge.
O. 77-12 & 16,

OVER THE HIMALAYAS



The B. O. A. C. jet propelled, 500 mile an hour, Comet airliner which is to start, about the end of September, a regular service to the Far East from London through Delhi recently gave two 90 minute demonstration flights in Delhi. Mr. Nehru accompanied by Mrs. Indira Gandhi, Rajkumari Amrit Kaur the officiating U. K. High Commissioner, Mr. J. J. S. Garner, and Mrs. Garner took part in the first flight and a representative group of journalists in the second. Flying at a height of 36,000 to 37,000 ft. above sea level, the Comet circled over the highest Himalayan peaks which were about 10,000 ft. below the plane's cruising height. Mr. Nehru with Mrs. Garner during the flight.

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