

# INTHUSATHANAM

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## 1975-Food or Famine?

(By E. P. Rasiah.)

Nothing was older than the struggle for food. From the time the primitive hunters stalked the animals of the jungle and the cultivators dug the ground to induce grain to grow, man has been battling with hunger. History was replete with his failures. The Bible has chronicled one famine after another. Food was in such short supply in ancient Athens, that visiting merchant vessels were compelled to share their food-supplies with the city folks. Romans had prayed at the feet of Olympus for food. Every generation in medieval Europe had suffered from famine. The extremely poor is said to have eaten cats, dogs and the droppings of birds. Some starving mothers had eaten their dying children consequent to unbearable hunger. Famine had driven certain people of backward countries to resort even to cannibalism.

According to Lester Brown, a leading food-expert from U. S. A. "The world's reserves of grain just now have reached 22 years' low level—equal to 26 days' supplies, as against 95 days' supplies in normal times. Even the U. S. A. was no longer the bottomless cornucopia that it once was." Against this gloomy backdrop nearly a 1000 delegates from about a 100 nations and a dozen International organisations had gathered in Rome recently for the World Food Conference sponsored by the U. N. O. It was the first instance of a concerted global effort in history to tackle the problem of hunger. For 12 days, the delegates had discussed measures "To secure food for the starving and also about a drive to mobilise technological and financial aids from the wealthy, industrial and oil exporting States to help along 100 poorer nations increase their food output". A Committee of 36 member nations including Ceylon

has been appointed to implement the decisions.

Parson Thomas Malthus, an English Economist, nearly a century ago had predicted "that the population would out-run man's capacity to produce food." Of nearly half a billion people suffering from some form of hunger, 10,000 die of starvation each week in Africa, Asia and Latin America. There were severe shortages of food in Brazil and Bangla Desh. India alone will need 8 to 10 million tons of food in the ensuing year from outside sources; or else 80 million people will have to starve. Experts say that India's 2.2% annual population growth rate will double the country's current population of 596 millions by the year 2000 A.D. Likewise there is the prospect of population explosion in other countries. The apparent inability or unwillingness of many under-developed countries to adopt family planning has embittered many agricultural economists.

Shepherd, a News-paper Correspondent has reported that "In the worst affected areas of Bangla Desh, gruel-kitchens have been installed. They provide a watery mess of broken wheat with fragments of pumpkin and some leafy vegetables. In one village even Hindus (traditionally vegetarians) were consuming dead cattle and buffaloes driven by starvation."

Norman Borlaug, winner of the 1970 Nobel Peace Prize for his development of wheat strains, has said "...you cannot have political stability based on empty stomachs and poverty". We know that shortages and high prices of food have contributed to the toppling of governments in certain countries—Haile Selassie, Emperor of Ethiopia being the latest victim. Dr. John Knowles, President of the Rockefeller Foundation has warned "We will

## The Truth will be Out

### Standardisation of Marks Severe Blow to Tamil Students

That at the sessions of the S. L. F. P held at Matara, a delegate from the North had brought to the notice of the ruling party in the immediate presence of the Premier, the handicap, standardisation of marks, had inflicted on Tamil students in the matter of their legitimate claim for admission to the University is certainly a heartening note. Not that with this demand of the delegate in question the problem stands a chance of being solved but that the S. L. F. P the founding Partner of the U. L. F. Government has been told by a leading member of the S. L. F. P that there is standardisation of marks and that this peculiar procedure has wrought havoc on Tamil students.

It must also be remembered that resolutions or statements placed before the Annual Sessions of any Political Party, even if be the Ruling Front, do not have the capacity to invoke administrative action. At the most the question may be referred to the Minister concerned. What the Minister will do is a matter for mere musing. All that would remain is the fact that a Member of the Ruling Party had himself brought the matter to the notice of the Government. It is now understood that a committee is being set up to report on the much criticized selection according to standardisation.

see increasing famine, pestilence and the extermination of a large number of people, if early action is not taken by world-leaders."

Severe drought threatened the wells and tanks—the life-line of the cultivators of North-Ceylon—to go dry; but the

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## University Admissions

### Quota System Places Candidates in a Quandary

The District Quota System, like any other Quota Manipulation, in the context of admissions to the University for higher education, has created more-misgivings than ever before.

Eligibility being passes in four subjects or three subjects with marks 25 in the fourth subject in the G. C. E. (A) Level Examination of 1974 as many as 15,446 candidates have been pronounced as eligible for selection for admission to the University.

The selections now made available to the Press reveal that only twenty per centum of 15,446 of the eligible candidates have caught the eye of the selectors, the remaining eighty per centum being caught out.

The particulars re Colombo, Jaffna, Galle, Kandy, Batticaloa, Kurunegala, Anuradhapura, Ratnapura and Badulla are as follows:

	Medicine and Bio.	Physical Science	Arts
Colombo	751	803	2241
Jaffna	399	595	609
Galle	114	161	698
Kandy	145	124	998
Batticaloa	19	32	90
Kurunegala	54	76	1349
Anuradhapura	9	8	298
Ratnapura	16	19	474
Badulla	14	19	219

## Come, Offer Worship, O My Mind!

Come offer worship, O my mind,  
To the Almighty's Holy Feet,  
Who has his temple in the hearth  
Of those that pray to Him.

Come, come to honour, O my mind,  
By speaking without speech,  
The Holy Feet which stand as all,  
And are beyond all too,

Come gladly and freely, O my mind,  
For me on earth to know  
and venerate the Holy Word—  
"Where you are, there am I".

Come unreservedly, O my mind,  
That I may revere and love  
That Truth, which is but One alone,  
Yet stands as 'two' and 'three'.

Without attachment. O my mind,  
Come to adore the Grace  
Of the Guru Supreme, to whom are attached  
Those of attachment free.

—Natchintarai



வேதமோ(டு) ஆகமம் மெய்யாம் இறைவன் நூல்,  
ஒதுஞ் சிறப்பும் பொதுவுமென் றுள்ளன்  
காத னுடையவை, காடில் இரண் டந்தம்  
பேதம் தென்பர், பெரியோர்க்கு) அபேதமே.

Both the Vedas and the Agamas are true Revelation, couched in general and specific terms, respectively. Both are the word of the Lord. (Superficial researchmen) say that the conclusions of the two differ, but the wise see no such difference.



திருச்சிற்றம்பலம்

நமச்சிவாயவே நானும் கவிதையும்  
நமச்சிவாயவே நானறி விக்கையும்  
நமச்சிவாயவே நானறிந் தேததுமே  
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்

**Hindu Organ**

FRIDAY, JANUARY 3, 1975

## Off to One Thousand Nine Hundred and Seventy Five

The methodical march to the Twenty First Century has moved closer with the commencement of the last quarter of the present era of one hundred years. The weather is welcomingly bright here, despite the forecasts that depressions threaten disastrous climatic changes. The exasperating consequences of the extensive earthquake in Northern Pakistan and the devastation in the area of Darwin however continue to haunt the minds of the people. Yet hope springs, true to human instinct.

What the next twelve months have in store for the world can only be presumed from the experience of the present and the immediate past. Summarising the situation we may safely say that everything—nation, politics, society, to pick a few is at the cross-roads. Man being a pilgrim pedestrian is certainly confronted with the conflict of conjecture being caught not between two minds but among several minds.

With the background of a bitter 1974, we have to plan for the year that has just dawned. It needs little difficulty to map out the program on the footing that the problem of food is almost precarious with the prospects of a thin harvest of paddy diminishing daily. Here is a challenge to the cultivator, the consumer, the citizen and in general to the country as a whole.

The entire resources of the results of research in agriculture, the concerted effort of the contributing factors of the experts of irrigational development, the sincere and strenuous striving of the peasant and above all the maximum output of co-operation in the Administrative sectors must be utilised in a supreme endeavour to create from the ruins of 1974 something substantial that can pave the way for a pull out.

One thing is crystal clear. There cannot be any complacency anywhere. Awareness of the awful plight in which the people are placed must surely induce, nay inspire every single individual to more work, better work and full work. Let that be the 1975 ideal.

## Democracy and the Press

By the Hon. C. W. W. Kannangara

(Continued from last issue)

It is education alone that could impart in a people the sense of correctness and responsibility which is necessary if they are to choose the proper persons to represent them in the Councils of Government. This mass education is a stupendous task. Literacy should not be mistaken for education. It is only a man who understands the essentials of Government that is capable of exercising a sound judgment in the matter of choosing his representative. A 'literate' man is one who can read and write and understand a few simple things. But it is not all 'literate' men that can come to correct judgment on matters of moment. And above all there is character which only a liberal and well-planned education can give and without which one's judgment is very often blurred. Now have we attained this ideal of mass education either in the West or the East? Or is what we call modern democracy all make-believe?

### Democracy and Dictatorship

The 'totalitarian' States say 'The head of the State is the representative of the will of the whole nation.' And they demonstrate this statement by overwhelming majority verdict of the people obtained at a plebiscite or referendum. The plebiscite is a closer approximation to true democracy as the masses are called upon to register a verdict directly on some stated issue. In the circumstances could the modern dictatorship Government be called democracy? No. The essence of democracy is freedom of choice. No undue influence should be brought to bear on anybody. But in totalitarian States the rabble often say 'aye' on the point of the bayonet or when something spectacular is held out before them to distract

their attention from a realisation of their fundamental rights. Hence the basis of Government becomes one of force and fear. Fear and make-believe sometimes become the basis of Government even in the so-called democratic countries. For the simple reason that there is a vast inequality in the powers of understanding of ordinary men and women. You tell an average man that a certain line of policy is the best for the country, is the only one that would insure the security of his wages, property and his life, and the glory of the nation, he believes you and thinks you must be a wonderful man to have mastered all the details of Government; or what else could he do when he understands as little about the intricacies of this highly specialised organisations called Government as he does about Einstein's theory of relativity. So democracy will never be what it was meant to be and what philosophers dream it ought to be unless and until there is absolute equality of understanding amongst all the people of a nation. To achieve the sine qua non of an almost Utopian democracy should be one of the purposes of education. And education does not mean education imparted in schools and Universities alone, for in schools the education is very elementary and only a small percentage of a nation's children can acquire a University education. So the education I have in view which I might call education for citizenship is the task of every patriotic citizen, organisation or body including the Press. No one will deny that the Press fills a most important place in the affairs of a nation, but it can be a power for good as well as evil. The press in Ceylon has always striven to maintain the best tra-

## Fully Vegetarian Farewell Party

"A farewell party lunch was given to the Magistrate Jaffna on his transfer as District Judge to Kalmunai by the Staff of Magistrate Court, Jaffna on December 26, 1974. As requested by the Magistrate, it was strictly a vegetarian Lunch Party. I was one of those who participated at this function. There were Tamil, Sinhalese and Muslim officers who participated at this lunch party. They appreciated this vegetarian lunch very much. I am proud to say that this is the first Farewell party where strictly vegetarian food was supplied. All credit goes to Mr. Palakkidinar" says Mr. T. Canagarajah who attended the party.

### 1975—Food or...

(From page 3)

recent rains have averted that calamity. It is however feared that the paddy harvest would fail and 1975 may turn out to be an year of Famine. Will Jaffna too be forced to face the fate of Bangla Desh and experience its distress and hardship? Timely action is needed on the part of all to stave off the spectre of famine.

ditions of journalism and always displayed a sense of responsibility and moderation in the task of educating public opinion. It should be remembered that the duty of actively influencing public opinion is just as equally important as that of accurately reflecting it. All the world over the power of the Press has been used on occasions for sinister purposes with disastrous results. I do not say that one organ should represent all points of view. There is nothing wrong in the advocacy of one point of view or in pursuing a certain line of policy provided the organ in question is consistent with its principles and seeks to give sincere expression to them.

### A Tribute to The "Hindu Organ"

The Hindu Organ, perhaps primarily intended to further the interests of the Hindu community, has, I believe, had many many years of useful service. While conserving the interests of the Hindu Religion and pledged to fight the inroads of whatever is undesirable in alien culture and thought, it has, I believe, taken a not insignificant part in the political education of the people.

வாழ்வுகூர் வழாது பெய்க ம் வெளஞ் கரக்க மன்னன்  
கோடி முறை அரசு செய்க குறைவினா துயிர்கள் வாழ்க  
நான்மறை யறங்க ளோகிக நற்றவம் வேள்வி மல்க  
மேன்மைகொள் ளைவநீதி விளங்குக உலக மெய்களாம்;

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