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NO. 77

FOR YOUR FUTURE

Consult

SRIPATHY (JR.)

C/o Hindu Organ.

PHILOSOPHICAL OUTLOOK BASED ON FAITH

AS AID TO LIVING

SPEAKING at the Inter-Collegiate Philosophy Conference held in Madras last week the Madras Premier stated that a true conception of philosophy was needed to make man turn from multiplying weapons of destruction.

All systems of philosophy, Mr. Rajagopalachari said, seemed to start with a doubt and a question. In the *Upanishads*, one would find lengthy chapters and dissertations beginning with a question or a doubt. He thought that philosophy really meant "reconciling oneself to trouble". (Laughter). He had much experience that way. But, before coming to the conference, he looked into a dictionary to find out what exactly it meant, and he found "love of wisdom", mentioned as one way of explaining it. Then, there was "knowledge of the Ultimate Reality"; that, of course, was philosophy. The best knowledge on the subject was to know that the Ultimate Reality could not be known. And then the last meaning given in the dictionary was this: "knowledge of the general cause of things and general principles of things." The theme set for him was whether this knowledge of the cause and principles of things was of any use in the present atomic age.

Philosophy For All Ages

As far as he could see, Mr. Rajagopalachari said, philosophy in the sense of "knowledge of the cause and principles of things" was useful not only in the 'Atomic Age' but in all ages. He did not know exactly what 'Atomic Age' meant, because people certainly knew more about Iron Age or Stone Age or other ages than about the 'Atomic Age'. If by 'Atomic Age' was meant the age of the Atom bomb, then they were discussing something about which they did not know much. There was no need at all for any of them getting

frightened about the atom bomb or the 'Atomic Age' and asking what type of cloth, or what type of learning or what other things were good for the 'Atomic Age'. In particular, they need not ask whether philosophy was good for the atomic age. The question was altogether unnecessary. Let them carry on as they did, generally. Let them study and acquire knowledge, without relation to the 'Atomic Age' or any other age. Let them not give up studying history, mathematics or about the ultimate reality or the general principles and cause of things because "it is the Atomic Age."

The Atom Bogey

Mr. Rajagopalachari said: "Atomic Age is a bogey and you need not be frightened about that word. Secondly, assuming that there is great danger of the Atom Bomb and, therefore, everybody must live trembling in fear of it, even then philosophy is very useful. In the first place, it will reconcile one to death and make one feel that it is much better to die a philosopher than to die someone else in an Atomic Age; let us die without fear. Philosophy will teach you to reconcile yourself to trouble, misfortune, and to Death itself, in whatever form it is. That way, philosophy is a good thing, and what is good is also practicable."

Keeping Atom Bomb In Check

"The other use of philosophy in an Atomic Age", Mr. Rajagopalachari said, "is to prevent the age becoming atomic,—or at least too atomic. Philo-

sophy will be good if it can be spread throughout the world so that people might learn that it is not good to make Atom Bombs for the purpose of destruction. If people understand the Ultimate Reality, they will stop making Atom Bombs. Philosophy teaches men the general causes and principles of things. If they learn these they will stop making destructive things. To dissuade men from making destructive weapons with the help of the atom, is a very good use to which philosophy can be put. It would at least help prevent such destructive things increasing in number and that will mean a great deal saved. If gradually from college to college, institution to institution—those who are not in colleges will not know to make these bombs,—young men and women there come to hate making these bombs, and come to see the general causes and principles of things and understand the Ultimate Reality, the world is bound to improve. That will mean that nothing can be more useful

(Continued on page 4)

Tellippalai Co-op. Vaidyasalai Ltd.

At a meeting of the members of the Vaidyasalai held on Sunday, under the Presidency of Mr. S. J. V. Chelvanayagam Q.C.; it was decided to rent out a new building and open a cottage hospital at Tellippalai before the 1st of March this year. The Secretary reported that in addition to the services of the present medical officer Mr. P. Ponnambalam the Vaidyasalai has been able to get the services of Dr. Gunaratnam Cooke, M. D. B. S. (London) M.R.C.P. (Eng) retired Senior Physician of the General Hospital, Colombo as consultant physician, and said that it was a happy augury for the society to launch on the cottage hospital plan immediately. This is the beginning of the 4th year since the Co-operative Vaidyasalai was started.

FOOD PROBLEM OF ASIA

Commonwealth Plans Give Hope

The problem of easing the food situation in Asia and the part that the Commonwealth can play in it by becoming an important rice producer is emphasised by Mr. Bernard Braine M. P. in "Daily Telegraph" of London.

He surveys the present output of the accepted rice-producing areas and shows that demand throughout the world exceeds supply.

This, he points out, is the difficult problem facing the International Conference called by the United Nations' Food and Agricultural Organisations and now sitting in Bangkok, as rice is the staple food of three out of every five human beings.

Meanwhile, with Asian populations continuing to increase, the position is becoming progressively more serious.

The territories in the Far East for which the United Kingdom is chiefly responsible now consumes 770,000 tons of rice each year. This amount, however, will be totally inadequate to meet the needs of the expanding population of five years hence. On the other hand, only Siam of the former rice producing countries has attained its pre-war output. There is also the anomaly of the new producing countries such as America now supplying Cuba, Korea and Japan while surpluses from Italy go to Japan and Indonesia.

However, irrigation and drainage schemes are converting the swamps along the coast line in Guiano into cultivable land. It is expected that a large part of this tract could be put to growing rice. In fact, production of this commodity has become so important in the area that British

Guiana has already become the chief producer in the British Caribbean Sea. Exports of rice totalled 27,000 tons in 1949 when the total production of rice was about 62,000 tons. The British Guiana Government, the Colonial Development Corporation and the Colonial Development and Welfare Fund, and the United States Economic Co-operation Administration are all playing their part towards promoting rice production in this area.

Their plans also extend in this sphere to Trinidad. These schemes are but the first steps in long-term planning, the financing of which will run into many million pounds sterling. Mr. Braine considers that ultimately in British Guiana alone, nearly one million acres of new land will become available, a good part of which could be given over to rice cultivation. Both in Jamaica and Trinidad, he stresses, there are considerable areas of swampy land which could be similarly brought into production.

At the same time in West Africa further schemes of land reclamation have proved satisfactory. The result is that Sierra Leone should be able in the near future to export considerable quantities of rice. Nevertheless, although these are promising developments it cannot be accepted that the increased supplies of rice will soon become generally available. The best and quickest solution to providing rice for consuming countries still remains for them to increase their own production by the introduction of more modern agricultural methods and the removal of obstructions to increase cultivation.



Hindu Organ

FRIDAY, JANUARY 16, '53

Treasure These Thoughts

O spiritual knight! Be brave,
kill the enemies of peace —
Lust, anger, greed, selfishness
and egoism.
Be firm in your rugged way,
long and weary;
Look not back, march forward,
march!

**INCONVENIENT
TRANSPORT SERVICE**

THE DOUBLE-DECKER bus which suddenly ran off the road and uprooted a huge tree in the heart of the metropolis last week, however, has served to make the Police become more vigilant about their concern for the safety of the people. If the Minister of Transport and the Inspector-General of Police have been drawn incidentally into a mock wordy warfare, the comic interlude has also made the public become wary about the dangers that lurk behind not merely double-decker buses but all other conveyances belonging to that broad denomination called 'Motor vehicles'. That the Omni bus service of the Island has spread itself out throughout the length and breadth of the country reaching far-flung nooks and corners is a fact. But the fact is unfortunately one of which the people cannot yet feel proud. The Common man does not want a facility merely because it helps the gauging of the extent of the nominal progress of mankind; a facility to be worthy of its provision should be of a utilitarian value. In this respect can it be said that the Omnibus service of the Island is able to meet the demands of the miserating population whether in point of speed or security or sufficiency?

Waiting for a bus has become a routine exercise with the passenger as much as his being one of the many travellers who contribute to the continuity of the condition of being overloaded. The bus passenger has certainly to remain a mere passenger even though he pays much more than he should pay proportionately for the facilities which are made use of by him. For there is the bus magnate—the

share-holder of a bus company, who broadens his purse even as the passenger becomes emaciated in the process of a bus journey. That is the tale of the transport system of the Island with reference to the motor traffic but certainly without the chapter on the tragedies of the road which are so obviously a matter of fact as not to need re-iteration here.

The Railway Transport Service is another instance of the embodiment of inconvenience. If the double-decker bus occasionally indulges in an acrobatic feat and becomes a bully, the mail trains which purposing to halt at wayside stations leave the 'halts' in the rear and pull up far ahead of them are by no means any the less fraught with danger. A railway train halting in a place where there is no platform is certainly a source of potential danger to the passengers. And no Railway Authority can ever make bold to say that trains halting outside the platform do so properly. Yet this discomfiture of the passengers being placed in the predicament of running up and down an uneven ground in an effort to obtain a foothold has become a daily feature in the Northern line. There have been instances where even the small-sized platforms in wayside stations were left far behind the brake-van of the mail trains.

As if the difficulty described above is not enough to surprise the patience of a passenger there is the *trap foot board* attached to the railway carriages of the new model which only adds injury to inconvenience. This particular foot-board is a precipitous device fixed in such a way as to make an unwary traveller who has the misfortune to lose his foothold to lodge himself between the platform and the foot-board in painful and perhaps tragic circumstances. The danger increases where the service is during the night.

The inordinate delay, the difficulties attendant on trains halting outside the platforms, the dangers resulting from the slips off the *trap foot-board*, the state of the locks and other toilet equipment of the carriages including water service add to the pain of a traveller more than a double-decker that gets out of hand:

Are these transport difficulties to be allowed to continue as they are? We

**NEED FOR BROTHERHOOD
OF MAN**

To Stabilize Foundations of Civilisation

Man is essentially a social being. No individual can live apart from or work independently of his immediate environment. Society is the sphere of action in which man lives, moves, and strives to realize his ethical and spiritual perfection. The nature and destiny of man is closely allied to the requirements that condition his physical, social, and psychological milieu. Men, whether in small groups or big, are ever interdependent and the nexus of human relations—in other words, the brotherhood of man—forms a very vital factor in the stabilization of the foundations whereon stands civilization. Contrariwise, the vast universe around us is intimately bound up with the fate of man and its mysteries have a bearing on the significance of the activities, forces, and influences that incessantly affect him for good or for ill. The understanding of the problem of life itself—a fundamental problem which every man has got to solve for himself some time somehow—unmistakably points to the existence of a directive or purposive agency in the universe. Having transcended the flesh and sublimated the passions and emotions, one discovers that the essence of the brotherhood of man derives its real force directly from the manifestation of the glories of the Kingdom of God.

**One Universal
Consciousness**

The desire for peace and plenty, based on mutual understanding and co-operation between individual and individual as well as nation and nation, is universally to be met with. Men have always prayed to God for their daily bread and all other material kinds of prosperity. The achievement of the good and complete life, with or without God, has been the goal of all ethical and social striving. In this respect, no prominent variation or basic cleavage is seen to exist between communities of people—rich or poor, ancient or modern. For, essentially, human nature exhibits same or similar characteristics in any part of the world. The surface differences and dissimilarities are all there and will be there without doubt. Yet, man believes in and seeks the unity underlying these superficial diversities incidental to relative existence within the limitations

hope that the Minister of Transport will show his chivalry more by making the necessary improvements than by starting a debating duel with the I. G. P. on the question of jurisdiction of duties.

of space, time, and causation. Developments in the twentieth-century laboratory are arriving, through a detailed step-by-step process, at the tremendous fact of the unity of existence and confirm the validity of the Vedantic idea that there is one universal Consciousness—the 'non-material' content of *sac cid ananda*—which forms the basis of our entire universe. The urge that impels man to love his neighbour as himself (as his own self) stems from this fact of oneness of humanity. Men are brothers and feel from the heart that they are really so in so far as they are the manifestations of the Divine, all children of Immortality and common heirs to the Kingdom of God. The Upanishads picture the Divine as 'willing to become the Many: 'I shall become Many, I shall manifest in many forms'; 'He himself became the visible and the invisible universe'; 'As small sparks come forth from fire, thus do all bodies, all worlds, and all beings come forth from the One'.

Spiritual Guidance

Most people, who are naturally eager to live the good life in accordance with their own temperaments and aptitudes, spontaneously and sincerely turn to the great teachers of creative spirituality, choosing the particular methods, ways, and techniques that suit them most. But these people, the majority of whom may be found to be devoutly religious at heart, are not a little perplexed at the statement of modern materialists that a good and perfect life, leading to the great brotherhood of man, is nay, should be, possible without any relation to God or the ultimate principle of the Divinity. The modern man, in search of world understanding and world government, is frantically busy applying his mind to the investigation of ideological schemes and patterns with a view to discovering the most effective agency of altruism for the reconstruction and unification of humanity. The investigations have covered family, education, industry, politics, art, and religion, yielding results and leading to conclusions that have doubtless revolutionized individual as well as institutional relations. But the objective is far from being achieved. Even the most ardent and sincere votary of peace is aghast at the incompatibility of minds, howsoever culturally enlightened, and at the recklessness with which men are enslaved and exploited by fellow men. While the desire to be good and to do good is not lacking in general, the incentive to positive goodness is either absent or too feeble to resist.

the overwhelming forces of aggressive evil.

The brotherhood of man needs foundations that are stable and enduring, and the incontrovertible evidence furnished by history testifies to the fact that such lasting foundations have been seen to exist in the essential spiritual values that transcend the barriers of race, creed, or colour. Apart from food and shelter, from reasonable comforts and material advantages, men do need the active aspects of ultimate ends that give them a firmer basis of moral obligation than mere humanistic altruism. Utility-hunting and pleasure-seeking motives may take a man far in his search for happiness for himself, but not far enough to make him feel happy by seeking the happiness of his fellow men. To strive to live a good life without God certainly appears modern. It is more easily said than done. Spirituality has never appeared as popular as materialism, and perhaps could never do so, owing to the difficulties and problems inherent in spirituality itself. It is not that men do not want to be spiritual. The hunger of the soul is more insistently immediate than any other hunger. But because it is so difficult to be spiritual, men easily succumb to the fascination of substitutes for spirituality.

**Spiritualise Human
Society**

It is common experience that the religion of merely visiting the temple or church is different from the religion of God-consciousness, and that the latter is more difficult. It is not anything extraordinary to see people going to the church or temple and take active part in the prayers and ceremonies held there in order to invoke divine blessings for a better life in the world. What is difficult is to carry from there the valuable treasure of the essentials of a good life and to exemplify them in daily behaviour. The importance of the relation between our daily life and the Kingdom of God lies here, in the imperative need to ensure the efficacy of the prescription for spiritualizing human life and human society. It is good advice to go out and tell people, young and old, to be nice to one another and be virtuous to the maximum possible extent. But never a word is implied even as to why any one should be nice or virtuous much beyond the minimum necessary to gain personal advantages. Mere good intentions to prepare the way for human unity and understanding through political, economic, or geographical bonds fail, as they have often failed in the past, because they are swept away by the gale of aggressive ideological movements and violent unregenerate passions. That which separates man from man increases or decreases in direct proportion to that which separates man from God.

—Prabuddha Bharata

THE WORLD HEALTH ORGANISATION

For Attaining Peace And Security

History

The W. H. O.—one of the largest specialised agencies of the United Nations—was established as a permanent body on 7th April 1948. It has today a total membership of 78 countries in all parts of the world.

The W. H. O. Constitution was first adopted in 1946. But in order that the Interim Commission which carried on its work could be replaced by a permanent organisation, it was required that 26 State Members of the United Nations should approve its Constitution.

In 1947, the W. H. O. Interim Commission seized a dramatic opportunity to prove the value of health co-operation on an international scale. On 22nd September of that year Cholera broke out in Egypt. To bring it under control it was important that almost everyone in the infected areas should

(By K. RAJENDRAN)

be inoculated. The question therefore arose: Where could sufficient vaccine and other supplies be found for such a vast campaign, and how could they be got to the spot in time?

W. H. O. stepped in. Arrangements were made with drug firms far across the earth to speed up production of vaccines. It collected supplies wherever they could be made available. It contacted many governments.

In all about 20 nations joined forces in a great co-operative effort to help the Egyptian health workers in their battle. About 32 tons of medical supplies and equipment, mainly by air, soon reached the Cholera battlefield.

The epidemic with a heavy toll of human lives had spread throughout Egypt. But the Egyptian Health Army with the aid of its international supply line was able to bring it under control in a remarkably short time.

By 7th April 1948, the membership of W. H. O. reached the number of 26 States required to establish it as a permanent organisation. Today, 7th April is celebrated throughout the world as World Health Day—a day for the re-

viewing of Man's achievements in his war against sickness, and for re-dedication to the cause of bringing good health to all people everywhere".

Three years later—in May 1951—the number of signatories to the W.H.O. constitution had increased to 76.

Aims

W. H. O. is dedicated by its constitution to work for "the attainment by all peoples of the highest possible level of health."

"Health", as defined by its Constitution means "...a state of complete physical, mental and social well-being, and not merely the absence of disease or infirmity." Further, it goes on to say, that Health so defined, is "...one of the fundamental rights of every human being, without distinction of race, religion, political belief, economic or social condition." The Constitution finally declares that "...the health of All peoples is fundamental to the attainment of Peace and Security, and is dependent upon the fullest co-operation of individuals and states."

Vicious Circle

Health and prosperity are interdependent. This is clearly seen from the appalling fact that two-thirds of the world live in "under-developed" areas, where the income per head averages one-tenth of the income in the developed countries, and the expectation of life is only 30 years as against 63. The real work of the W. H. O. therefore is to break the vicious circle 'sickness-breeds-poverty-breeds-sickness.'

OBITUARY

Mrs. N. MARIMUTTU

The death occurred at Chavakachcheri on January 10th 1953 of EMILY ANNA-MUTTU MARIMUTTU. The funeral service was conducted by the Rev. A. C. Thambirajah assisted by Canon S. S. Somasundram and the Reverends E. K. Yeathasan and S. Selvaratnam. The deceased leaves behind one daughter Mrs. Rasammah Rajaratnam and three sons, Mr. A. M. K. Comaraswamy, Mr. M. Peethambaram and Mr. T. Doraiswamy. Two of her daughters Mrs. Chellammah Chinniah and Mrs. Thangammah Aruliah predeceased her. May her soul rest in peace.

Leper Girl "Adopted" by Queen Is Cured

A leper girl whose treatment has been graciously provided by Her Majesty the Queen through the British Empire Leprosy Relief Association has been cured and was discharged this week. The leper worker who made a special appeal over the B. B. C. Home Service was in charge of the cured girl and other BELRA children at Itu in Africa. He reports that she was a child of 12 who responded well to new sulphone treatment and quickly recovered from the sad mental and physical state in which she was found two years ago. Both Her Majesty and the Duke of Edinburgh who defrayed the cost of treatment of another leper child, now also cured have generously contributed towards funds for combating leprosy, particularly for work among children in all parts of the world, though especially in Africa.

—U K I S

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. 9249.

1. Sinnathamby Thamboo and wife
 2. Annammah both of Urumparai North
- Plaintiffs.

Vs.

Thillaiampalam Rasamany of Urumparai North and 16 others

Defendants.

It is hereby notified that action No. 9249 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition of the land called "Vaduvan" and situated at Urumparai in the Jaffna District.

The Defendants in the aforesaid action are summoned to appear in Court on the 24th day of February 1953 at 10 o'clock of the forenoon.

By order of Court,
Sgd. B. P. JOSEPH,
for Secretary.

This 24th day of Nov. 1952.
(O. 138. 16)

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No: 9304.

1. Sinnathamby Thamboo and wife
2. Annammah both of Urumparai North.

Vs. Plaintiffs.

1. Nallathamby Chellaiah and wife
2. Valliammai of Urumparai North
3. Ponnambalam Chellaiah of Urumparai North but presently of Malaya.

It is hereby notified that action No. 9304 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition of the land called "Nitchanai" and situated at Urumparai in the Jaffna District.

The Defendants in the aforesaid action are summoned to appear in Court on the 19th day of February 1953 at 10, o'clock of the forenoon.

By order of Court.

Sgd. B. P. Joseph,
for Secretary.

This 11th day of December 1952.
(O 137. 16)

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 18-1-53 TO 24-1-53

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

You will succeed in your ventures after initial difficulties. Success in litigations and fame promised mid week. You will be able to solve some important problems before week end.

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

Fathers relatives might cause you some annoyance this week. Mental restlessness and troubles through secret enemies also shown. Week end promises some good news.

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

You will have no mental peace this week. Domestic upsets also likely. Health will remain a problem. Do not go out of the way to help friends.

CANCER Punarpoosa 4, Poosa, Ajilya [Kataka Rasi]

You will find it difficult to decide on important matters this week. Clashes with employer likely within the first two days. Don't jump at hasty decisions. Postpone important deals.

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

Triumph over enemies promised this week. Improvements in financial position also promised. But misunderstandings with family indicated Tuesday and Wednesday. Possibility of minor health upsets also.

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

You will have a smooth sailing in your affairs upto Wednesday. Thursday and Friday likely to upset you much. Take care of health specially abdominal complaints.

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

Vehicles will cause you much expenditure and troubles this week. Quarrels with relatives also shown. All well on the business side except for the last day in which some official troubles likely to develop.

SCORPION Visaka 4, Anurashana, Kettai [Vrischika Rasi]

Elderly relatives will help you much this week. Financial prospects look brighter. Some worry regarding an intimate friend shown week end.

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

Some changes for the better in your affairs this week except for minor quarrels and misunderstandings with friends. Professionally a good time but you will have no rest.

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

Health will remain a problem for some time. You will find it difficult to do any work or study. Avoid arguments and hasty decisions.

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

Your friends will tax your purse much this week. Fame and success in new undertaking promised latter half of week. Socially also you will have a good time.

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

You will be very busy throughout this week. Triumph over competitors also promised. Beware of scandals week end. Expenditure also will be on the rise.

Indian Govt. Bans Smoking

A bill has been passed by the Delhi State Assembly on 7-1-52 prohibiting smoking in places of public entertainment. A place of public entertainment is defined as "Any building or other enclosed place to which members of the public are admitted whether, on payment or otherwise to witness any entertainment cinematographic exhibition, dance or dramatic performance or any other form of amusement."

Offenders are liable to be ejected from the place immediately and fined up to Rs. 20/-

Chunnakam Community Centre

Tamil Essay Competition

The Tamil Essay Competition held by the Chunnakam Community Centre took place in the Community Centre building last week. Seniors Intermediates and Juniors took part in it. The interest shown by the public and students is encouraging even though this is the first of its kind in connection with the Community Centre. Distribution of prizes for the winners will take place on Sunday the 18th inst. at 4 p. m.

NOTICE

This is to inform that Share Certificates Nos. 3-12 of 15-10-19 in favour of the late Mr. Ambalawanar Marimuthu of Koddady, Jaffna have been lost.

A duplicate certificate will be issued unless objection is lodged within one month from date hereof by a person duly entitled to do so.

V. VINASITHAMBY,
Secretary

Jaffna Cooperative
Stores Ltd, 150, Hos-
pital Street, Jaffna.

13th January 1953.

(M. 219 16 20 & 23)

WANTED

Wanted Ceylonese lady graduates to teach English, History, Government and Domestic Science. Special posts and vice principalship to suitable candidates. Apply to Manager Vada: Hindu Ladies College, Point Pedro.

(M. 216. 9, 13 & 16).

Philosophical Outlook Based On Faith

(Continued from page 1)

than philosophy in the Atomic Age."

Mr. Rajagopalachari said that he was glad of the opportunity he had to show to them the necessity for the people to cultivate a philosophic attitude of mind in the Atomic Age. In fact, it was a fight between philosophy on the one side and the Atom Bomb on the other. If philosophy fought its battle well, the atom bomb would be defeated. Even if philosophers were unmindful, the Atom Bomb would not win ultimately; but it would be good that they should do their work and not neglect it.

As against the question, 'Is philosophy practical in the Atomic Age?', Rajaji said, one might ask "Is the Atom Bomb practical?" Could it succeed in conquering the invincible will of man? It might destroy man; but it could never alter or destroy his faith, or change his opinion. It could be done only by force of persuasion. The Atom Bomb could, thus, not at all win.

Inaugural Address

Sir C. P. Ramaswami Aiyar, in his inaugural address, said that in approaching the subject of philosophy in relation to atomic age, they should clear their minds of certain pre-conceptions or possible prejudices. They should no whether in the "so-called" atomic age, there was anything which differentiated it from any preceding age. Every new invention or new departure in practical science had been accompanied throughout the centuries by the same kind of query. Many people took it for granted that the mechanical and other inventions discovered from time to time would completely alter the basis of life and activity. However, not much of a change had been produced in the result. Philosophy was an attempt to investigate and explain nature, and it should result in a way of life. There was a time when philosophy contented itself with certain narrow restricted spheres of operation. A different state of things existed today.

Sir C. P. Ramaswami Aiyar said that the Theory of Relativity, general and special, led to certain inevitable conclusions. Then

came the quantum theory. Without the relativity and the quantum theories, the atomic age would not have been born. It was true that they could not positively say where they were now in regard to their thought and speculation about the atomic age. They had discovered that by uniting a certain number of elements under certain conditions, they produced an immense amount of energy, heat and motion and the destructive possibilities of these agencies. This had resulted in a psychology of fear, "a kind of apprehension that an unknown and mysterious force may, like an apparition, come upon us and produce the same effect not only on our mental and bodily processes, but also on our spiritual strivings." This fear psychology had in turn produced a tremendous suspicion.

Posing the question whether philosophy had anything to say to these developments, the speaker said that at no time was a philosophical attitude or outlook more essential or more called for than now, if only to deal with the psychology of fear. One of the results of the new teaching of history and new developments in geography and the nationalist movements which had brought self-government and freedom to many parts of the world, was scepticism. The number of people who conformed to set patterns of past religious beliefs was diminishing. There was more religion in the scientists of to-day than there was at any previous time during the last 100 years if by religion they meant the science of reverence and humility. It was no longer possible to bid goodbye to religion. It was true that certain definite ideas born of particular messages given by great men in the past were proved not to be correct or possible now. One the other hand, the essential facts of the philosophy of the past stood unchallenged. Philosophy was helpful to the extent and in so far as it enabled us to reconcile ourselves to this life and to make of our life the best that was possible under our conditions. Philosophy had always resulted in this single precept of "Live and let live." That might be said to be the sum and substance of the philosophies of the world. The

whole problem of philosophy and religion was the glorification and sublimation of personality. The UNESCO and other allied U. N. organisations were manifestations of this doctrine. "The more the atomic age brings the possibility of mass destruction," Sir C. P. Ramaswami Aiyar concluded, "the more philosophy comes to our rescue for the use of this energy not for purposes of destruction but for the purpose of construction and integration."

—Hindu

Editor's Arrest

Hartal By Karachi Journals

Mr. Z. A. Sastri, Editor of 'Evening Times' Karachi has been arrested for criticising the Basic Principles Committees report on the future Constitution of Pakistan.

Mr. Harid Nizami General Secretary of the Pakistan Council of Editors speaking at a meeting described the policy of the Govt. as shameful. Newspapers in Karachi and Lahore observed hartal on 9-1-53.

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

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

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

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

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

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

INDIAN MONEY bought and sold

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

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