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CULTURAL BACKGROUND FOR GLOBAL BROTHERHOOD

Spiritualistic Basis For World-Fellowship

WILLIAM JAMES, a great American philosopher, once compared man to a plastic material. By education, training and culture we can make him just the type of being we would have him. This is the reason why men born and brought up in different cultural environments, exhibit different mental dispositions, different attitudes of life, and different social and moral outlooks. What we call "World Brotherhood" is that attitude of life in which we look upon and behave with all fellow men as we would to our own brothers. Of the different types of culture which we find in the world, some seem to be inherently opposed to it, while others are more or less conducive to it.

Broadly speaking, there may be three chief types of culture, namely, materialistic, humanistic, and spiritualistic. By a materialistic culture is meant that form of human civilization which is based upon a materialistic theory of the world and a hedonistic view of morality. In it men are regarded as social animals who have been thrown up by the activities of unconscious matter and have to seek the greatest amount of sensual pleasure, each for himself and with certain adjustments to other selves living in the same society. Such a culture is inherently opposed to World Brotherhood. If every man is to seek his own pleasure and the greatest amount of it, we do not see how there can be order and peace in any society. Rather, every man will be at constant war with every other man and try to have as much pleasure for himself as possible even at the cost of other men. Of course, the laws of the society and

the State impose certain limitations on the selfish activities of every individual of the society. But so long as the individuals live and breathe in the atmosphere of a materialistic culture they will not feel an inner urge in themselves to sacrifice their pleasures for the sake of others. On the other hand, they will always have the

[Dr. Satis Chandra Chatterjee, writing in the 'Modern Review' of March 1953 rules out materialistic and humanistic types of culture as unsuited for a basis of world Brotherhood.]

tendency to deprive and exploit other people for their personal gains and will try by all means to evade the clutches of the State laws. And however much the State may be armed with penal laws, the number of crimes and criminals will be enormous. Hence a society or country which has a materialistic culture cannot expect to develop a sincere sense of fellow-feeling and real brotherhood in all its members and citizens. Far less can there be any attitude of world brotherhood in the life of the people of such a society or country. Even if it can develop some sort of community feeling among all its members, it will maintain an attitude of hatred and jealousy, of opposition and enmity towards other societies and countries having a different culture and a different polity. In support of this view of a materialistic culture I may refer to the history of Communist Russia with its Marxist philosophy of dialectical materialism.

A humanistic culture fares better than the

materialistic when judged by the ideal of world brotherhood. It is a culture which recognises man as the crown of creation but does not admit a creator or God, and emphasizes most the dignity of man, and makes service to humanity the highest duty. A society which lives on this faith and moulds the life of its members on this ideal is decidedly better than the one we have previously dealt with. It also helps to create an atmosphere which is more favourable for the development of the attitude of world brotherhood in us. But it suffers from one great defect in so far as it stops short with man as the highest value, the

highest truth and the highest reality. It does not admit any higher moral order than the human nor seek any deeper ground of unity among men than their fellow-feeling. But while fellow-feeling is a noble sentiment which we should always have, it is neither a justification of itself nor a sufficient motive of equally noble actions in our life. Fellow feeling we may always have, but the sacrifices dictated by it we do not always make. A man cannot be expected to make these sacrifices unless he is convinced of a higher moral order that governs the life and destiny of man, and finds some real bond of unity between himself and his fellow-beings. But without such sacrifices for our fellow men, we cannot speak of a real brotherhood of man. So humanism also does not seem to be a sufficient basis for world brotherhood, although it takes us nearer that goal.

The last type of human culture which we find in some countries of the world may be called spiritualistic. It is generally free from the evil influence of a materialistic culture and the imperfections of a humanistic one. It is a culture which derives its

inspiration and sustenance from spiritualism and has an irresistible appeal to the human mind "Spiritualism," says William James, "means the affirmation of an eternal moral order and the letting loose of hope." It is the faith in a universal spiritual power that makes for regularity and righteousness and works in the gods, the heavenly bodies, and all creatures. It is the conviction that there is a supreme power over man and nature who governs the destiny of mankind, and that this power makes righteousness the law (Continued on page 2)

Swami Vivekananda Jayanti.

HE REVIVED THE GREATNESS OF HINDUISM

Swami Vivekananda—An Illustrious Regenerator

IT is just over half a century since Swami Vivekananda passed away from us. He died at the dawn of this century, in 1902, to be precise, when he was 39. Few Indians alive today knew him, but fewer are those who have not heard of him. He is still an inspirer to us all. One of our first modern ambassadors in the highest plane, the plane upon which India has been and perhaps still is significant

kananda earned is any standard, we puny careerists are left astounded by the achievements we have to emulate. Swami Vivekananda, more than anyone else, discovered the treasure-house of Indian tradition to America. But if his work as Ambassador was a glorious success, his discovery of Indian potentialities to Indians continues to win its victories every day. Hinduism is fortunate in



A WORLD FORCE

to the whole world and particularly to the West and America, was Swami Vivekananda. If the measure of goodwill that Swami Vive-

that not a generation passes but a regenerator of this ancient way of life appears. We (Continued on page 6)

India Is Secular

Foreign Journalists' View

Mr. Douglas Wilkie, who visited India recently as a member of the Australian Press Delegation, writing in the Sun News Pictorial of March 24 said: "India is changing more rapidly than any other country in the world." Apropos the secularity of the Indian State he states: "The railway stations in (Continued on page 5)



திருவிழாப்படி.

வாழ்வுக்கு வழி தரும் பெயர்
மலிவான சாட்ச மன்னர்
கோழை யாச சேயர்
குறையிலா துயிர்ச் வாழ்வு
சாண்மறை யறங்க சோங்க
சுற்றலம் வேர்வி மங்க
மேன்மைகொள் சைவ சீதி
வினக்கு அலக மெல்லாம்

திருவிழாப்படி.

Hindu Organ

FRIDAY, APRIL 3, 1953

Treasure These Thoughts

After all, real wealth is work, the application of human energy to the development of natural resources
—Dr. S. Radhakrishnan.

EXPERIMENTS IN EXAMINATIONS

ABOUT sixty-thousand candidates who appeared for the Ceylon General Certificate of Education Examination (Ordinary Level - English Medium) in December 1952 were informed directly what standards they had reached in the subjects offered by them. This procedure in so far as it has created a commendable precedent and the achievement of the Department of Examinations in performing this stupendous task deserve to be mentioned. But there is an aspect which has to be carefully considered by the Commissioner of Examinations with reference to this particular examination.

The immediate cause for the increase in the number of entries for this examination is the fact that the regulations for this examination provided the candidate with a novel form of self-satisfaction, namely the recognition of a pass in a single subject irrespective of his success or failure in the whole examination and the convenience of completing the examination at his will. The confused state of affairs in educational matters has been traced to the happy-go-lucky method of approach which provides for more of convenience and less of effort.

Apart from the facts that both teachers and candidates are still in the dark about the exact interpretation of the results of

this examination and whether certificates will be issued to candidates for individual subjects, the question whether such certificates will have any value has to be reviewed by the public if not by educationists. Yet the G. C. E. Examination is for all intents and purposes the S. S. C. Examination of old and departmentally goes by both names.

If these novel features had not been introduced not more than 30,000 candidates would have entered for the G. C. E. Examination of December 1952 and the results would have been encouraging to both teachers and the taught. Perhaps the Educational Authorities think that by creating chaotic conditions, a clear state of affairs will be reached at the end! But this method of solving a question is certainly peculiar to this Island and to this Department!

In fairness to the parents of candidates, educational institutions, teachers and examinees, the Commissioner of Examinations should publish a statistical survey of the results of the G. C. E. Examination of December 1952, draw his inferences therefrom and justify the introduction of this new method of assessment of the capacity of students at the school leaving level.

'STOP ANIMAL SACRIFICE' EFFORT SUCCEEDS

THE Proprietor - Priest of the Chunnakam Ayanar Kovil who had been all along frustrating the worthy efforts of Saiva Leaders in their campaign against the sacrifice of animals within the precincts of this Temple, has been able to see, at last, things in their proper perspective as may be inferred from the announcement he has made in the press that no longer the sacred premises of the Shrine in question would be used as a slaughter house. We are extremely glad to note that a welcome change of heart has been effected in the person who under the guise of 'Authority' had allowed the perpetration of a hideous crime in the name of the Saiva Religion.

It is equally a matter for jubilation and satisfaction that most of those who had been regularly sacrificing animals at this Temple had decided to give up this irreligious

practice and to pool the cash value of their offerings with a view to feeding the poor. We are confident that this enthusiasm created by the change-of-heart at Chunnakam will not be merely an effervescence but will continue to make a fruitful impression on the mind of the Saiva Public and help the observance of Saivism as it ought to be observed.

Is It A Retrogression?

[CONTRIBUTED]

It is time that we the Hindus of Ceylon, paused for a while in our activities and considered whether our progress as a community has been anywhere retarded allowing others to steal a march on us. The immediate provocation for this procedure is the announcement by the 'Hindu Organ' that it has been compelled by circumstances to reduce its publishing capacity. It has decided it says to come out once only in the week. A more heart-aching, painful and disconsolate announcement is really difficult for a Hindu to imagine. He always prided himself in the fact that he was the proud possessor of a mouth-piece in the Press, which besides being easily the oldest in Ceylon, catered to the religious quest. Now he will be compelled to have it once a week only.

It is indeed a very sad gloomy prospect for a Hindu to face. Let us then try to discover the immediate causes that have contributed to this state of affairs and examine a few likely remedies that may restore the paper to its pristine glory. The scarcity of newsprint and the extraordinary high price that has to be paid for it are of course, the chief reasons for the reduction of the size of newspaper all over the world. But the prosperous newspapers overcame this cause easily. It is the poor financial position of the smaller ones (weeklies) that suffers the worst and unless the patrons stand firm and succour, the chances of closing down for good are more than evident.

The "Hindu Organ" counts among its patrons the whole of the Hindu population as well as non-Hindus. Every Hindu ought to consider it as his

Cultural Background For Global Brotherhood

(Continued from page 1)

of life, and vice and sin the gateways to death. Therefore, we must shun unrighteousness in all forms—hatred, jealousy, injustice, oppression and exploitation. This we must do, if we are to live and prosper in the world, either as individuals or as nations. Nay, more we should love our neighbours as ourselves, and all nations and peoples are our neighbours. We live in a world which is one in respect of its origin, one in its ultimate physical and moral laws, and one in its ultimate destiny. If one part of it be diseased, degraded and destitute, the whole of it is deemed to death and destruction. This is the law of God, this is the eternal moral law. Short-sighted people may not see it, but some men of far-sight and insight have often proclaimed it. The world, however, has not yet fully responded to it.

The spiritualistic culture, briefly indicated here, is to be found in some form in certain Eastern countries and some Christian Western countries. But the spiritualistic faith has not yet been able to assert itself as an active force in the life of the people in general and shape their national and international policies in any large part of the world. In modern times one of the world's greatest men—Mahatma Gandhi—made an honest and serious attempt in this direction. If the leaders of human thought and action in different countries of the world make a similar effort and help establish a new order of society and polity on a full-fledged spiritualistic culture, we will have world brotherhood as our natural attitude and see the Kingdom of Heaven on earth.

—Modern Review

Land for Sale

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duty to subscribe to it. It is at the same time obvious that the present roll of its subscribers do not include the whole of the Hindus. A little reflection, I am sure, will make them change their mind and volunteer to subscribe to the paper.

In spite of the vicissitudes the "Hindu Organ" underwent, it is a miracle that the paper is continuing its career undimmed and there is every hope that in the not distant future it will not only resume its former status but go one better and become a daily—the first daily paper to be published in Jaffna.

India's Protest To U. N.

India has protested to the United Nations against the new plan of the South African Government to move the people of Indian origin in the Union from their homes to selected areas. Following is the text of the Permanent Indian Delegate, Shri Rajeshwar Dayal's letter to the Secretary General.

The Permanent Representative of India to the United Nations presents his compliments to the Secretary General of the United Nations and has the honour to transmit to him the following communication from the Government of India:

"According to the statement made in the South African Parliament by the Minister of Interior, Group Areas will be proclaimed very shortly in a number of places. Accordingly, the Land Tenure Advisory Board has not filed Group Area plans for the various important cities including Cape Town, Durban, Port Elizabeth and Kimberly, giving a very short notice to the interested parties to file objections. The protest by the Natal Indian Organisation against the shortness of time allowed has gone unheeded. A public hearing of the objections which is the next step in the process of implementation of the plans is scheduled to take place on 2nd, 10th and 17th March in Cape Town, Durban and Port Elizabeth respectively.

"One of the two main proposals in respect of Durban notified by the Board is from the Nationalist Party which envisages practically the complete removal of non-Europeans and making Durban entitled a "White" city. The acceptance of this plan would affect 146,000 Indians forcing them to leave their homes, established businesses and a large number of religious and cultural institutions including temples and mosques. The value of the property to be abandoned by the Indian community in Durban is estimated at £30 million. The other plan of the Durban City Council covering residential areas alone would uproot 63,000 Indians for the present. The plan for the central commercial area of Durban which has not yet been submitted would affect 54,000 Indians of that area. There is no provision for alternative housing and the Durban City Council plan is designed to remove Indians to undeveloped land outside the City's boundaries. Similar plans for other cities inflict hardships on Indians in varying degrees, though in smaller numbers.

"The Indian community is apprehending its very early removal from these Group Areas. The proposed zoning will inevitably cause racial

(Continued on page 3)

RESTORATION OF TANKS BY PRIVATE ENTERPRISE

Agricultural Potentialities Of The Dry Zone

THE report of the Committee on utilization of Crown lands affords interesting reading. The development of cultivable Crown Land is a question that has been engaging the attention of Government officers as well as politicians. But beyond suggestions progress of any appreciable type has not been made. The Committee has advocated restoration of abandoned tanks by private enterprise—Is this feasible?

One of the main motives of land policy for over two decades has been to render irrigable, primarily for purposes of paddy cultivation, the maximum extents possible both under major and minor irrigation schemes. And every year, progressively increasing extents have been thus bought under irrigation. In this sphere of activity, the private sector of the economy has contributed practically nothing, and all enterprise and expenditure has been almost entirely by the State.

Government has naturally concentrated on major schemes, where it was possible to settle people congested areas in the Wet Zone; and on minor schemes situated in areas with a local resident population with inadequate resources of land. This policy of restoration of both major and minor works, which has in recent years been greatly accelerated by the promulgation of the Six-Year Plan and the co-ordinated activity of the District Agricultural Committees, has played a massive role in relieving landlessness and rural congestion, in providing employment and creating new wealth.

However, from facts collected from several districts we find that there are numerous restorable abandoned tanks, dotted all over the Dry Zone, which cannot in the foreseeable future be attended to by the State. The hands of the Government are at present already full with its programme of works on major and minor schemes of irrigation. But there are several other small tanks in an abandoned condition with no local villagers needing their restoration. Several applications have been received from men of means who are interested in restoring some of these tanks at their own expense and thereafter as-

weddumising the lands under them. We consider that every encouragement should be given to such enterprising individuals as will undertake this type of work. It will not only serve the immediate interests of food production but afford opportunities of employment to a considerable number of persons, besides helping to open up and develop land as fast as the needs of the country would demand.

We are aware that this proposal will elicit criticism particularly on the ground that the infiltration of private capital into the sphere of irrigation would be undesirable. But in making this proposal, we have considered these objections. Indeed our proposal is of a very limited nature, and will relate only to such of those tanks as for the restoration of which there is no demand from the local population, or where there is no local population at all. Only such lands should be made available

for private development which are not required for alienation to peasants, and where no injury will ensue to peasant interests, and which will serve the fundamental need of the country at the present time viz., creation of new wealth in productive activity.

We have been able to collect information about the availability of abandoned tanks in certain districts for development by private capital. Appendix X gives a tentative list of such tanks in the Revenue Districts of Anuradhapura, Vavuniya, Mannar and Batticaloa. Within the time at our disposal we have not been able to compile a complete list in respect of every district in the Island, where such tanks exist. The districts of Pattalam, Hambantota and Trincomalee would also have several tanks of this category, worth restoration.

Before a decision is made to release a tank for private development the following investigations will be made, apart from taking into consideration the needs of peasants as already stated:—

(a) No haphazard restoration will be allowed. The water resources of the various catchments are at present being analysed by the Irrigation Department, and steps are being taken to make the best use of the yield from each catchment by restoration

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AGRICULTURAL

GANDHIAN WAY OF SOLVING THE LAND PROBLEM

Greatness Of The Gift Movement

THE Indian Premier in commending the Bhoodan Yagna of Acharya Vinobha Bhave said that the Government's responsibility in the matter of solving the land problem has not been reduced by this movement.

Mr. Nehru said it was clear that the biggest and foremost question before the country was the land question. The Congress and other parties had been deliberating over this question for nearly 30 years. Economic and financial experts had also given thought to this question. But there were certain things in the life of the people which remained outside the domain of these experts. One such thing was the movement launched by Acharya Vinobha Bhave which had influenced the hearts and minds of the people. Not only that, it was bound to have its influence on many

a revolution which involved strife and violence, but it helped to change society in a non-violent peaceful manner. "The novel way in which this movement is being conducted is beyond the understanding of our financial pandits. It reaches the minds and hearts of the people," he said.

Mr. Nehru said that in the solution of the land problem in some other countries, bloodshed was involved. But this Bhoodan Yagna had shown the way how this problem could be solved without bloodshed in a peaceful,

The economic holding in Sri Lanka is a subject that has not been critically surveyed. The periodical reports published by Departmental Officers and the theses prepared by undergraduates do not give a complete picture of the economics of agriculture in this Island. How far the moral principle of reserving the right to own land to those who cultivate it can hold good in Sri Lanka is a matter for discussion. Contributions on this question are invited.

other things affecting the life of the people.

The Prime Minister said the Bhoodan Yagna had been appreciated and praised by the All-India Congress Committee. It had been accepted that this movement was a novel way of solving a country's problem, but all this should not make people feel that their responsibility in this matter had ended after they had praised the movement. It would be completely wrong for people to imagine that Acharya Vinobha Bhave alone was now responsible for making the movement a success. People should not consider their responsibility in any sense less than that of the sponsor of the movement.

The Bhoodan movement, said Mr. Nehru, was without doubt being conducted on a high plane and it was growing. But more than that, it was creating a particular atmosphere in the country which was revolutionary. It was not

non-violent and co-operative way.

Referring to the role of the Government in tackling the land question, Mr. Nehru said: "There is no doubt that laws are needed to solve this problem. It is clear that howsoever great a success Acharya Vinobha Bhave might achieve, he could not take the place of law. So the responsibility of the Central Government as also the State Governments in solving this problem remains and has to be fully discharged. The Governments' responsibility in this matter is not reduced by one jot as a result of the Bhoodan movement. If anybody thought that the Governments' responsibility had lessened because of this movement, he would be only deceiving himself.

"The Bhoodan movement, however, creates a good atmosphere for the solution of the problem

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EDUCATIONAL

UNDERSTAND THE PUPIL**BE HIS GUIDE & FRIEND**

THAT the teacher should understand his adolescent pupils and become their guide and philosopher is the view expressed by Mr. M. Sinnathamby B. A. (Hons. Lond, Dip. Ed. (Ceylon) in an article under the caption "The Teacher and the Normal Adolescent" that appeared in the Kokkuvil Hindu College Magazine recently. The article is reproduced here in full in view of the need for views of teachers of themselves.

Adolescence is the period between childhood and maturity. It is a period of intense reactions, divergent attainments, disturbances, conflicts and waywardness.

During this period there is rapid and many sided growth. There are changes in the child's physique, mind and general deportment. Something indifferent creeps into his expression; and he has a peculiar outlook on life. He who seemed good, silent, obedient and lovable, all of a sudden, becomes rebellious, unstable, difficult and unbiddable. The physical restlessness which is the characteristic of the adolescent, breaks into acts of violence against chairs and tables. He shows signs of noisy, excitable roughness and monkey tricks. There is in him a thirsting desire to question about things, and to apply them to his own knowledge.

In this period there is the strong sense of sex and the increased interest in the other sex. There is a marked feeling for self; and an increased urge towards independence. The child in the teens loves to make expeditions from home; and his urge finds expression in the desire to ramble into the country, to go about picnics, or collect pictures, photographs, birds, and flowers. Aesthetic and religious emotions claim the child's mind, and he becomes imaginative and creative. Poetry, music and other fine arts interest him; and he wishes to live in a world of phantasy. The change in the blood composition leads to a completely different make-up of the child. It is during this period boys and girls form themselves into groups, companies, and combine in all kinds of ways. Their moral attitude is chaotic and unpredictable, and if they are not given wise and understanding guidance, they may become anti-social, uncontrollable and delinquent.

All the emotional reactions of this period are

tions induced by emotion. The secretions from the gonads or sexual glands cause sexual excitation and sex desire. The secretion from the thymus acts as a brake on sexual developments,

It becomes, therefore, necessary that a teacher must have an adequate knowledge of the workings of his pupils, if ever he wants to guide and direct them on lines of good conduct and good behaviour. A knowledge of psychology can be of great value to the teacher's craft and his endeavours to be a successful teacher of his subjects and his charges. It is well for him to know that most of the processes of the mind are definitely unconscious; and these mental processes, to a great measure, are the determinants of conduct. A knowledge of the instincts and the "rebirth of personality" of an adolescent, will enable the teacher to help his charges to achieve a balanced and integrated personality. A wise teacher will understand many of the actions and difficulties of his adolescent child by free associations, dream analyses, and free discussions with him.

The successful handling of adolescents depends to a large degree, on sublimation rather than on repression. When a teacher re-directs the natural impulses from their primitive biological goals to ones that are socially and individually uplifting, the teacher is said to sublimate the instincts of his pupil. The pugnacious impulse may be directed into organized competitions or play and into fighting for a worthy cause; the maternal impulse may find expression

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HELPING HAND

(From childhood to manhood is a natural process of progress unless the unusual phenomenon of anti nature appears intrudingly and destroys the adolescent's capacity for evolution. The teacher has to take it for granted that unusual conditions intervene and should therefore be ready to save the adolescent from falling an easy prey to such vicious circumstances)

of the thyroid gland speeds up the heart-beat and the metabolism of the body. As a result of this over secretion, the child becomes over active, excitable, tense and unstable. A slight over-activity of the pituitary gland makes him clear-headed, energetic and forceful. The adrenal, which is closely situated to the sympathetic nervous system, controls the physical reac-

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Restoration Of Tanks By Private Enterprise

(Continued from Page 3)

of old tanks or construction of new ones. Haphazard restoration might have an adverse effect on the schemes already constructed or contemplated and the opinion of the local Divisional Irrigation Engineer should be ascertained as to whether the restoration of any tank will affect any major works or other tanks in operation. Every individual application will be treated on its own merits in conjunction with commitments already existing or anticipated.

(b) Ascertaining whether such restoration will lead to the submergence of any valuable property, Crown or private.

(c) If the tank, or any part of the land that may become irrigable under it, is situated in a reserved forest or proposed reserve, the Revenue Officer will obtain the views of the Conservator of Forests regarding the proposal.

(d) Even after restoration of a particular tank is approved, the supervision of the Irrigation Department is necessary in order to ensure that the work is done properly and that other schemes in the area will not be adversely affected or subjected to the danger of breaching.

We consider it neces-

sary to stress the usefulness of machines both from the point of view of expeditious work and as a solution to any likely shortage of labour, for the work of restoration of tanks and subsequent development of lands under them. No doubt, there are certain limitations to the use of machinery, but it is essential to try it out wherever conditions permit.

Restoration of abandoned tanks by private individuals or organizations is undoubtedly a difficult task. It will, however, pay in the long run.

With the present guaranteed price of paddy at Rs. 9 a bushel and the prospect that it will remain so for a long time to come, an owner of a fifty-acre paddy field can earn a gross income of Rs. 45,000 per year, at an average production of 40 bushels per acre per year. This income can be considerably increased if intensive and improved methods of cultivation are adopted.

Moreover, the terms and conditions on which he will obtain land from the Crown and other facilities that will be provided to him, if our recommendations in our Report are accepted, will certainly make it worthwhile for him to undertake this type of enterprise.

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PHONE No. 56.

Election (Amendment) Bill Passed

Against Sustained Opposition Attack

At the committee stage in the House of Representatives, the Opposition Members availed themselves of the maximum opportunity of driving the Government to a position of some disadvantage or other but failed. The Members for Kopy and Vavuniya led the attack with characteristic vigour and moved as many amendments as could be imagined but could not break the Government majority.

The amendments proposed by Mr. C. Vanniasingham sought to have the words 'corrupt practice' inserted in place of the words 'an offence'; (2) to give the petitioner in a petition the hearing of which had been concluded at the time of the commencement of the amended act a chance to apply for a re-hearing of his petition in its entirety.

The Leftist members and Messrs. Suntheralingam and Vanniasingham notwithstanding, the Elections (amendment) Bill was read a third time and passed by 34 votes to 10.

The Finance Minister in obtaining a supplementary vote for Rs. 66,000 to meet the expenses of the Planning Secretariat met the general criticism of the delay in making the World Bank Report available for discussion by stating that it would be presented for discussion along with the new Six-Year Plan during the next budget.

India's Protest To U. N.

(Continued from page 2)

bitterness and friction. The Natal Indian Congress in a memorandum to the Laed Tenure Advisory Board has pointed out that the real intention of the Group Areas Act is to "deprive the Indian people of their long established ownership and occupation of lands and houses" and to "facilitate uprooting and extraction of the unhappy South African Indian citizens of Indian origin or confine them to ghettos as cheap source of labour."

"The Government of India consider the present move of the South African Government aimed at causing untold misery and hardship to large numbers of persons of Indian origin in South Africa is an extremely serious matter. Not only are these measures a violation of the purposes and principles of the Charter of the United Nations but they are a deliberate disregard of the Resolutions of the United Nations of 1950, 1951 and 1952 recommending the non-implementation of the Group Areas Act. The Government of India have already placed before the United Nations the whole question of the

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 1582

In the matter of the intestate estate of the late Kandiah Thangarajah of Chundikuly Jaffna. Deceased.
Thavamany widow of Kandiah Thangarajah of Chundikuly Jaffna. Petitioner
Vs.

1. Neelambikai daughter of Kandiah Thangarajah
2. Vimalambikai daughter of Kandiah Thangarajah
3. Nakulambikai daughter of Kandiah Thangarajah all of Chundikuly Jaffna.
4. Sithambarapillai Arumugam of Thavalai Iyattalai and
5. Kandiah Subramaniam of Chundikuly Jaffna, the 1st and 2nd respondents are minors appearing by their guardian ad litem the 4th respondent and the 3rd respondent is also a minor appearing by his guardian ad litem the 5th respondent.

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 23rd day of February 1953 in the presence of Mr. K. Nadarajah Proctor on the part of the petitioner and the affidavit of the petitioner having been read. It is ordered that the above named 4th respondent be appointed guardian ad litem over the minors the 1st and 2nd respondents and the 5th respondent be appointed guardian ad litem over the minor the 3rd respondent for the purpose of protecting their interest and of representing them in this case and that the petitioner be declared entitled to have letters of administration to the estate of the said intestate as his lawful widow unless the respondent or any other person or persons interested shall appear before this Court on or before the 24th day of April 1953 and state objection or sufficient cause to the satisfaction of this Court to the contrary.

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

This 23rd day of February 1953.

(Sgd.) S. RAJARATNAM
Drawn by District Judge.
(Sgd.) K. Nadarajah,
Proctor for Petitioner.
(O L. 3 & 10)

treatment of persons of Indian origin in South Africa. They feel it their duty to bring these latest developments immediately to the notice of the United Nations for such action as may be deemed practicable.

The Indian Representative has also requested that copies of this communication be circulated to all the Members of the United Nations and to the Good Offices Commission established by the General Assembly by its Resolution 615/50 of December 1952.

INDIA IS SECULAR

as represented by Pakistan.

(Continued from page 1)

India no longer advertise separate drinking water for Hindus and Muslims. Restaurant menus are divided into vegetarian and non-vegetarian but the people eat together as citizens and not according to their religious fetters. Caste marks are becoming unfashionable. Rickshaws are being outlawed as jobnan.

"I talked with Maulana Azad, one of the world's greatest living authorities on Koran who is India's Minister for Education; with the Minister for Health who is a Christian woman; and with other Indian leaders who are fanatical only in their hatred of fanaticism.

"India has the third biggest Muslim population in the world—45 millions of them—and I found no evidence and heard not one complaint that they suffer any disability in any business or profession. On the contrary, the Government at Delhi is so desperately anxious to prove that

India is not 'Hindus an', that the non-Hindu is apt to be favoured.

"There is a sense of direction of dynamic and on all sides beginnings of a new sense of human dignity among the downcast".

Writing in the *Argus* of March 23, Mr. Peter Russo, another member of the Delegation, summed up his interview with Sheikh Abdullah thus: "Sheikh Abdullah is a zealot, a messiah who genuinely believes that he is leading his people out of wilderness of feudalism.

"A visit to Kashmir will persuade most sceptical observers that Abdullah has done a remarkable job. In Abdullah's opinion—one that certainly counts—the issue between India and Pakistan affects Kashmir in many ways but in only one major aspect does it permit of 'no compromise, no concession, no yielding'. That is on the question of a the cratic state

"Abdullah is firmly convinced that Pakistani theocracy is the very negation of progress; Although Abdullah is a Muslim, he says that we would rather die than 'betray' millions of the non-Muslims of Kashmir and throw them to the 'intolerant discrimination of Pakistani Mullahs".

In an article appearing in the "Sydney Sun" on March 24 Mr. John Goodge, another member of the Delegation sums up Nehru and his achievements

Referring to the emergence of India as a secular State, he says: "Freedom of religion is written in India's Constitution and in practice it is sharply demonstrated. The Minister for Education in the Central Government, Maulana Azad, is the leader of millions of Moslems in India. The Food Minister Kidwai and the Governor of Orissa are Moslems. There are two Generals in the Indian Army. Three Ambassadors abroad are Moslems. There is a Moslem Judge on the Supreme Court Bench. Every State Cabinet has Moslems.

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 5-4-53 TO 11-4-53

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

The first day of the week likely to upset you much. Improvements promised later. Week end will bring in unexpected good results.

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

The first 3 days of the week must be spent with care. Mental worries, loss of money and troubles through secret enemies shown. Favourable time for business deals after Wednesday. New venture will bring in good results.

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

First half of the week promises to be favourable. Triumph over competition and fame. Second half of the week will bring in domestic upsets and worries. Don't begin anything new.

CANCER *Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]*

This is a week which will have to be spent carefully. Your mind will not be at rest. Health and domestic upsets shown. But from the Hindu New Year you are going to enter into a very good time.

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

First half of the week promises to be favourable. You will find your ventures bringing in good results. Opposition will grow in second half. Be careful in all your dealings.

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

A somewhat difficult week. But improvements promised week end. You will find opposition melting away. Still you will have to work hard for your success.

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

Domestic upheavals likely this week. Official troubles also shown. Be careful in your dealings. Friends likely to betray you. Financial loss also shown.

SCORPION *Visaka 4, Anusha, Kettai [Vrischika Rasi]*

You will find much improvement in your affairs this week. Week end will bring in unexpected luck. Improvements in domestic affairs promised.

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

Don't go out of the way to help friends this week. Official troubles likely. Avoid arguments. Misunderstandings with friends also not ruled out.

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

First half of the week will not be very favourable. But improvements promised after mid week. Your new ventures will bring in good results. Financial gains also promised.

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

Some changes in your routine likely this week. Improvements in your domestic and financial conditions promised. Rain to enemies also shown.

PISCES *Pooraddati 4, Uttiraddati, Revati. [Mecana Rasi]*

Don't rely much on your friends this week. Troubles through secret enemies shown. You are going to experience some difficult times. Better be careful in all your undertakings.

HE REVIVED THE GREATNESS OF HINDUISM

(Continued from page 1)

had with us Mahatmaji, Shri Aurobinda, Shri Ramana Maharshi till but yesterday. The last century had the Paramahansa, its Tirath and so the constant infusion of good thinking, and ardent faith in an ever young way of life Swami Vivekananda gave to the airy everything of Swami Ramakrishna a form perceptible to modern ways of thinking. Into the TAMAS which creeps upon each generation of habit drugged humanity he infused the Sattva of Shri Rama

(High Commissioner

DESAI

on Swamiji.)

krishna. Swami Vivekananda died young, comparatively speaking, but within the narrow span of his life he was a combination indeed of experience and achievement which is a model to all times.

Spiritual Devotee

The synthesis of the two great forces, the ancient or Oriental and the modern or Western, marks the Ramakrishna Mission, the last great religious and social movement which characterises the nineteenth century. Ramakrishna Paramahansa (1834-1886), after whom the Mission is named, was a poor priest in a temple near Calcutta. He had scarcely any formal education, Eastern or Western, worth the name, but led an intense spiritual life in his splendid isolation. He had a deep faith in the inherent truth of all religions and tested his belief by performing religious exercises in accordance with the practice and usages not only of different Hindu sects, but also of Islam and Christianity. His broad catholicity, mysticism, and spiritual fervour attracted a small number of occasional visitors, mostly from Calcutta. To them he expounded his views in short pithy sayings and admirable parables. These were not, however, collected or published till after his death, and he lived and died as a secluded spiritual devotee, unknown except to a comparatively small group of people.

The most famous among his disciples, and the one most beloved of the Guru, was a young graduate of the Calcutta University named Narendranath Dutta, afterwards famous as Swami Vivekananda (1863-1902). It was he who carried the message of Ramakrishna all over India. His learning, eloquence, spiritual fervour and wonderful personality gathered round him a band of followers which included both prince and peasant. With their help, and after untold sufferings, he attended in 1893 the famous "Parliament of Religions" at Chicago, and at once made his mark. His

speeches at that august assembly brought him fame and friends, and from that day the teachings of Ramakrishna, as interpreted by Swami Vivekananda, came to be recognised as a world force. Ramakrishna missions and monasteries came to be established in different centres in the United States, and after the return of the triumphant hero to his country, they spread all over India.

Flaming Patriotism

The most notable thing about Vivekananda was his flaming patriotism, his zeal for reviving the greatness of Hinduism and the motherland. The tour in America and Europe gave him a greater sense of social values and his fervent declaration "I do not believe in a religion that cannot wipe out the widow's tears or bring a piece of bread to the orphan's mouth", is the reaction of what he saw in the West. Again on his return, he does not hesitate to declare; "I consider that the great national sin is the neglect of the masses and that is one of the causes of our downfall". Vivekananda's success in America and his militant presentation of Hindu thought and his courageous proclamation that Vedanta was the religion for all, gave to the Hindus generally a sense of pride in their religion. For the first time, people in India felt that there was no reason to be apologetic about Hinduism.

The institution which perpetuates the name of the great guru Shri Ramakrishna is also a monument to Swami Vivekananda. In every corner of India, indeed the globe, the ashramas of Shri Ramakrishna and the saffron-robed monks of the Order have earned for themselves the love and esteem of those amidst whom they have worked. It is in appreciation of this secular service of theirs that the people and the Government of India have been eager to give them all possible support, moral and material.

The great achievements of Swami Vivekananda was, to quote Pandit Nehru's words in his Autobiography, to have given us "a measure of self-respect again and roused up our dormant pride in our past". He has given us an ideal of service and wherever there are Indians, particularly Hindus, in foreign lands, Swami Vivekananda's teachings bid them address themselves to the service of their fellowmen, to acquisition of knowledge about their religious heritage and to pattern their lives according to the Vedanta. We have no time now for apathy or narrow self-interest; nor for gloom in the transient troubles we are undergoing. Let us on this auspicious occasion remember and re-live his words: "No rest; I shall die in harness; life is a battle. Let me live and die fighting".

Understand The Pupil

(Continued from page 4)

in work for child-welfare; and the sex impulse may be directed into intellectual activity and artistic creation. By guiding and directing adolescents to good reading materials which may reflect their difficulties, needs, and ideals, a wise teacher can help to make his pupils lose the idea of their felt loneliness; and to see themselves in the proper perspective the real world around them! Security and freedom must be provided for the adolescent children at school.

Religious organizations have a great environmental influence on the emotional development of a normal adolescent; and any attempt to dissociate religion from his programme of work will complicate his emotional development!

The quickening of the emotional life and of the sex instincts, in particular, at adolescence, offers a great opportunity for emotional training, maturing of attitudes and the eradication of wrongs.

The adolescents' love of adventure, the need to construct and create, their urge to self display and their growing impulses, can find healthy expression in group-activities, crafts, games, and many other organizations like boy scout and girl guide movements.

Let the teacher, therefore, understand his adolescent pupils, discern their actual needs, and become himself their guide, philosopher and friend in shaping their future destiny.

Gandhian Way of Solving the Land Problem

(Continued from page 3)

and makes it a little easier for all concerned to understand it and solve it. The movement creates an atmosphere which curbs internal strife and malice in its solution. In our country, completely original ways are found sometimes, which adds to our strength."

Bhoo-Jan Yagna Based On 'Love'

A Committee with Vice-President Dr. Radhakrishnan as Chairman has been appointed to support the land gift movement launched by Acharya Vinobha Bhave. Its members include Shri Nehru and others.

Gifts to the extent of more than one million acres of land have already been received. Acharya Vinobha Bhave hopes to secure 50 million acres by 1957. This constitutes about one sixth of the total available agricultural land in the country.

The movement ushered in by Vinobha Bhave, Shri Nehru said, had about it the atmosphere of peaceful reconstruction and something thoroughly Indian, evolved and based on the sense of inner conviction and strength. What really mattered was its fundamentally peaceful approach to certain very revolutionary problems which some of them had been thinking about for many years.

Vice President Dr. Radhakrishnan said the movement was based neither on the law of the jungle nor on the rule of law alone. It was based essentially on love.

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Manager.

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction
No. 29

In the matter of the intestate estate of the late Thambipillai Rasaratnam of Chavakachcheri Deceased. Thangkammah widow of Thambipillai Rasaratnam of Chavakachcheri

Vs. Petitioner.

1. Rasaratnam Jayaratnarajah
2. Jeyanithi daughter of T. Rasaratnam
3. Rasaratnam Jeyaanathan
4. Rasaratnam Jeyaseelan all of Chavakachcheri minors by their Guardian-ad-litem the 5th respondent
5. Thambipillai Pennuthurai of Pandatharippu Respondents.

This matter coming on for disposal before A. W. Nadarajah Esqr District Judge, Chavakachcheri on the 10th day of February 1953 in the presence of Mr. S. K. Thiruvianayagam, Proctor for petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the above-named 5th respondent be appointed Guardian ad litem over the minors 1 to 4 respondents for the purpose of protecting their interest and of representing them in these proceedings, and that Letters of Administration in respect of the estate of the said deceased be issued to the petitioner as his widow, unless the said respondents or any others interested shall appear before this Court on the 9th day of March 1953 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said 5th respondent do produce the said 1 to 4 respondents in court on the said date.

This 16th day of February 1951.

Sgd. A. W. NADARAJAH,
District Judge.

Drawn by 16 2-53.
Sgd. S. K. Thiruvianayagam,
Proctor for Petitioner.
Extended for 30-3-53.

Extended for 11th May 1953,
Sgd. A. W. N.

D J
9-3-53.

(O. 2, 3 & 10)

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