

For Your Printing



SAIVA  
PRAKASA PRESS

# HINDU ORGAN

[The Only Newspaper in Ceylon for the Hindus]

FOR YOUR FUTURE

\*  
Consult  
SRIPATHY (JR.)  
C/o Hindu Organ

Estd. Sept. 11, 1889.

PUBLISHED EVERY FRIDAY

[PHONE No. 56]

PRICE 10 CENTS

VOL. LXV.



JAFFNA, FRIDAY MAY 1, 1953



NO. 4

## DEPARTMENT OF INDIGENOUS MEDICINE

### Administration Report For 1952

College  
Number of students on the roll:—

Ayurvedic Section	129
Siddha Section	13
Unani Section	23

*a* Inclusive of 22 women students

New admissions:—	
Ayurvedic Section	30
Siddha Section	1
Unani Section	1
	32

**Scholarships and Bursaries**—There are 40 Scholarships of the value of Rs. 240 per annum and 40 Bursaries of the value of Rs. 120 per annum. These are awarded at the commencement of each academic year and are distributed as follows:—

	Scholarships	Bursaries
Ayurvedic Section	21	29
Siddha Section	10	—
Unani Section	9	9
	40	38

Number of students completing the Final Examination for the Diploma of the College:—

Ayurvedic Section	10
Siddha Section	1
Unani Section	1
	12

#### Post graduate Training

A course of training of one year's duration in the hospital, out-patients' department and the pharmacy is given to students who complete the final examination for the Diploma of the College. Twenty students were trained in 1952 and each student was paid an allowance of Rs 3 per day to meet his expenses during the period of training. As the course of instruction in the College has been extended from 4 to 5 years, it has been decided to discontinue this course of training. Students of the 5th year will hereafter be given a comprehensive course of training in the hospital, out-patients' department and the pharmacy. The examination for the Diploma will

be held at the end of the 5th year.

#### Herbarium

The Herbarium attached to the College is about 4 acres in extent and is planted with a number of medicinal herbs. It is intended for students for the purpose of identification of medicinal plants used in the preparation of ayurvedic medicines.

The Commission on Indigenous Medicine in their Report issued as a Sesejional Paper No XXIV of 1947 refers to the establishment of medicinal farms as follows:—

"A large quantity of drugs and other ingredients required by the practitioners of ayurvedic medicine for the preparation of medicines is imported into this Island every year. If arrangements could be made for the establishment of drug farms or herbaria whence adequate supplies of reliable drugs could be made available considerable savings could be effected. We are of opinion that the cultivation of drugs should not be subjected to any further delay. This should be done in collaboration with the authorities of the Botanical Gardens.

Ceylon has a variegated climate—warm plains in the low country, temperate hills and valleys in the uplands; wet and dry zones and different types of soil. Large tracts of land now lying waste in different parts of the Island may be utilised for the cultivation of drugs. It would be possible to grow satisfactorily not only local herbs but also other plants of foreign origin. Such an enterprise would provide the people of Ceylon with genuine drugs at reasonable prices and also enable the State to profit thereby."

This Department has been in communication with the Department of Agriculture with a view to establishing Herbaria in different parts of the Island.

#### Hospital

Number of patients treated in the hospital in 1952-3, 92

(Continued on page 6)

## The Archbishop Of Canterbury On Apartheid

The Archbishop of Canterbury Dr. Leo Geoffrey Fisher, described the apartheid policy of the South African Prime Minister Malan as a "sort of slavery". Addressing the British Council of Churches in Birmingham on April 21, the Archbishop said the name "apartheid" was misleading.

He added: "If it were entire separation, if South Africa agreed to become two separate countries with separate cultures and customs and governments, there would be much to be said for it.

"In fact, the European is still to use and exploit for his own ends the labour of the African and to keep him not 'apart' but 'under'.

"This is of course a sort of slavery and it rests on serious convictions of the present political majority in South Africa".

The Archbishop told the half yearly meeting of the Council that all history and all Christian history declared this to be no solution and that it must end some time in a disaster.

## Mahatma Memorial In Singapore

In Singapore, the hall built as memorial to Mahatma Gandhi was declared open by British Commissioner General in South East Asia, Mr. Malcolm Macdonald. The foundation stone of the hall was laid by India's Prime Minister, Shri Nehru, during his tour of the South-East Asia in April 1950. The memorial building consists of a spacious library, reading room and a lecture hall which can seat one thousand people.

Declaring the building open, Mr. Malcom Macdonald said that the memorial reflected the homage of the people of Singapore to a great saint of India who was revered in all parts of the world.

Letter to the Editor.

## CONVERSION FROM ONE FAITH TO ANOTHER!

Sir,

I happened to read an article which appeared in the *Inthasathanam* of 24.4.1953 under the title "சமயம் மாற்றம் செய்வது சரியா? இதை அறியுமா?" and soon after my attention was drawn to an article on 'Foreign Missions in India' written by Mr. T. R. Venkatarama Sastri in the *Madras Hindu* of 25.4.1953.

The article is reproduced below in full for the benefit of your many readers who are grieved to find that many a young man has to change his faith to find employment as teachers.

The views expressed by Mr. Venkatarama Sastri speak for themselves and do not need any words of comment,

Thanks,  
ARDENT HINDU

Jaffna  
28-4-53

"Most Indians will welcome the stand of the Government of India in regard to foreign missions. Even some Christians may agree. The Home Minister disclosed to the public that the application of a U. K. Mission to enter India for conversion work had been turned down and that four other applications from American missions were still pending disposal. They should also be rejected on the same grounds. There is no reason for any discrimination between the U. K. missions and the American Mission. We do not agree to any political strings attached in regard to dealings between the countries. The U. K. and U. S. A. Governments are not likely to impose a mission of Christian missions as a condition for any mutual dealing. Nor can we submit to any such condition even if they asked for it.

Missions precede or follow foreign invasions, conquests and Governments. Foreign Governments, however secularly inclined where their imperial interests were concerned, favoured mission work and propagation of

Christianity. Now that we have thrown off the foreign yoke and set up as an independent Republic, we have to consider our attitude to these foreign missions. Conversion was an odious nuisance and, in the past, the method involved abuse of the religion sought to be displaced & it produced resentment and even commotion as in the Christian College which the same moderation of Dr. Miller compassed.

Now the missionaries have learnt softer and subtler methods of propagating Christianity. Their subtle and insidious ways have been discovered by the Government who are wide awake to their disruptive work.

There are, as it has been said, 65 Catholic and 50 Protestant missions in India and yet more are coming for their holy work. At least 32 countries are at work in this business. According to Government figures, 1768 foreign missionaries came into India between April 1950, and the end of 1952.

I have so far seen two very strange pleas in favour of admitting Christian missions though each purports to seek of its own work. One is from the representative of the Salvation Army and the other is from the Catholic Archbishop of Madras.

The former pleads that they have done much bene-

(Continued on page 6)

## Coronation Celebrations

Mr. Sam A. Sabapathy, Mayor of Jaffna and Mr. P. J. Hudson G. A., N. P. have invited the public of Jaffna to be present at a public meeting to be held on Wednesday 6th May 1953 at 5 p. m. at the Committee Room of the Jaffna Municipal Council to consider ways and means of celebrating the Coronation of Her Majesty Queen Elizabeth II.



தஞ்சைப் பதிப்பகம்.

சமச்சிவாயவே ஞானமும் சக்சியும்  
சமச்சிவாயவே நானறிவிச்சையும்  
சமச்சிவாயவே நானறிந்தேத்தமே  
சமச்சிவாயவே நன்னெறி காட்டுமே

தஞ்சைப் பதிப்பகம்.

# Hindu Organ

FRIDAY, MAY 1, 1953

Treasure These Thoughts

The tongue is in a danger zone; It is sharper than the sword; Control of tongue means control of all organs

## PEACE PARLEYS

SIGNIFICANCE has to be attached to the unusual attitude of the *Pravada* to the proposals that were recently outlined by President Eisenhower with a view to not merely ending the war of nerves but formulating a plan for permanent international goodwill. Amusingly enough the Soviet Journal states that 'deeds are stronger than words'. However we are pleased to find that there has been a sudden though steady change in the foreign policy of the Communist Fatherland since the passing away of Stalin and that Malenkov is only too ready to explore all possibilities of a peaceful settlement of outstanding global problems. How far the change of policy is real the world has to judge by the deeds that must necessarily follow the words.

It is a happy augury for peace makers to note that there has been a change of attitude also in other centres of political tension. The dramatic though unconstitutional change of Government in Pakistan has been justified by the business-like approach of Premier Mohammed Ali to affairs that concern not only Indo-Pakistan relationship but world peace. The Pakistan Premier has shown great qualities of statesmanship by taking the thread of the Nehru-Nazimuddin correspondence where it lay idle and hoping for a 'green signal' from Bharat in order that he may be able to meet the Indian Premier at Delhi. How encouraging it is to observe that Sir Winston Churchill is willing to meet Stalin's successor and that at the Communist Headquarters to devise ways

and means for re establishing global understanding or, to put it more correctly, to remove international misgivings.

Nearer home we are extremely pleased to welcome the practical step that have been outlined by Shri C. C. Desai, the Indian High Commissioner in Sri Lanka with a strong determination to narrow down the differences between India and Sri Lanka to that point from which lasting Indo-Lanka amity may be established.

In all these efforts statesmen will have to search within for the urge of peace much more than elsewhere and should bear in mind that the international harmony they seek is more in the interests of the people than in their self-glorification. The people want peace. Let the statesmen who disturbed the peace and those who want it back jointly strive to re-establish it in the most sincere and honourable manner.

## Society Of Saints

### Invaluable To Spiritual Aspirants

Sadhana means discipline for the control of the mind. Through a ceaseless process of concentration and meditation you have to fix your thought on the supreme Reality dwelling within you! A wavering and restless mind cannot achieve anything. The mind, like a stream, should continuously flow towards the Divine. For this, a keen and unquenchable thirst to realise God must be present in the heart of the Sadhaka.

The nature of the mind which makes it run towards the objects of the

By

SWAMI RAMDAS

senses must be thoroughly subjugated. A controlled and purified mind alone can attain to the knowledge of the Divine. What is needed is a steady discipline for subduing waves of desires that agitate the mind. Of course, a complete eradication of desire is not possible when the Sadhaka is still on the path. The total extinction of desire for worldly enjoyments comes when the light of God shines in

## Editorial Independence

While delivering his presidential address at the fifteenth annual conference of the South India Journalists Federation held at the Mahajana Sabha Hall Mount Road Madras Mr. N Raghunatha Aiyar observes.

An editor who values his independence must make his position watertight when he enters on his job. If he finds he cannot get on without doing violence to his conscience, he should get out without delay in case other satisfactory remedies are not open; and then will be the time to tell the public as Tom Hopkinson did when he left *Picture Post*. Nor should working journalists forget that, while it is bad for managements to encroach on the sphere of the Editor, it is bad logic as well as bad taste to argue as if that would justify any attempt from any other quarter, be that a Government department or a private party, to control editorial opinion by holding out inducements or threats.

the controlled mind.

The easy path for the subdual of the sensual desires is not their suppression, but the diversion of the mind from sense objects towards God by developing an unusually strong attraction and longing for Him. The more your mind gets attuned with God, the weaker becomes your cravings for the sense objects. For freedom from attachments, a most efficacious means is a recourse from time to time to solitude. The renunciation that is required of the Sadhana renunciation principally of the attachments existing in the mind.

It is perfectly true that the society of Saints is an invaluable help to the spiritual aspirant. Ever and anon, he should court that society, and by implicit faith push forward in his Sadhana. He should not think that by indulging in the enjoyment of the senses he will be able to attain satiety. Enjoyment means increase of desire. He must be aware that the mind filled with the remembrance of God finds hardly any time to think of sense objects. One-pointed devotion to God and total consecration of his entire life to Him alone would take the aspirant to the highest Truth.

—The Vision

# Marvellous Workmanship Of A Musical Icon

## 'A Sapta-Swara Vishnu'

THE unique musical icon, photo of which is reproduced here comes from Sri Adhi Kesava Perumal Temple, Perunthottam, near Kaverippoompattinam in Tanjore District. About two years back four ancient Pallava bronzes, contemporaneous with Sri Kailasanatha-Isvara temple at Canjigaram, were discovered by me here. At Tirunagari near this place, in the temple associated with Tirumangai Alvar we have a few Pallava sculptures. The area around this place is very rich in archaeological finds. In almost all temples there beautiful early Chola bronzes and sculptures are seen.

The icon under review has some remarkable properties. It is a Sapta-Swara - Maha - Vishnu. When its limbs are struck at by a small thin piece of metal, they give out musical notes as follows: middle of the face—(Sa) Sadja; middle of the Conch—(Ri) Rsabha; middle of the Discus—(Ga) Gandhar; near the heart—(Ma) Madhya ma; palm of the hand on

BY

(V. M. NARASIMHAN)

the waist—(Pa) Panchama; middle of the Abhaya-Hasta — (Da) Dhaivata; both the legs near the calf muscles — (Ni) Nisada; space in between the two feet on the pedestal—(Sa) Sadja, lower

It is a peculiar feature that many Vishnu icons, especially in Chola period, are slightly musical, probably more due to their shapes. Usually the conch, the discus and the rest of an image give out three different notes. Occasionally even Pancha svaras are noticed on some. But the complete octave is found only on this icon.

South Indian sculptors, Sthapatis, are famous for their amazing skill in chiselling rocks and shaping wonderful musical articles from resonant rocks. Hence, we now have musical pianos, musical steps, musical pipes and sculptures giving musical notes. Musical pianos are cluster-

ed stone pillars which give out musical notes when gently tapped. The notes given out by them extend over a range of one full octave. Musical sculptures are beautifully sculptured cutstone figures of marvellous workmanship that give out musical notes when their limbs are tapped. Such sculptures are found in several temples.

Probably inspired by some Darasuram sculptures, which are only a little earlier in time than the icon under discussion, the sculptor has cast it. It is in late Chola style. It is said that even to-day the icon is worshipped now and then by music lovers or by a new artist before the maiden performance is given. But unfortunately, the musical feature of it has been forgotten even by most of the local people. That is why we find one of His Devis broken while the other is left in a very neglected state.

The icon is thirty inches in height with pedestal and twenty four inches without it. It measures ten inches across its shoulders. It is cast in Panchaloha, amalgam of five metals, with gold contents high which gives freshness to it. The discus is held in *prayoga* posture. The conch is also placed slightly inclined. His lower pair of hands are peculiarly shaped. In the Abhaya hasta, the fingers are shown spread out. In the Katiga hasta, hand resting on the waist, the fingers are shown in motion as if keeping time with the musical notes that issue from His limbs. Its Yagnopavita is most interesting. One of its strands branches off from the front-side knot, descends into the cloth, goes round the right leg, travels up and gets knotted again at the centre of the back with other strands. An almost similar feature is noticed on some Pallava bronzes also. The tugging of the lower cloth, the conspicuous girdle with loops and knots, the perfect radial shaped locks of hair on the back are all features worthy of note. The icon is very well made and it is easily one of the best late Chola bronzes that one can see.

—(Madras Hindu.)

# HE ARGUES BEST WHO LISTENS MOST

SUPPOSE a stranger tries to pick a quarrel with you, at a cocktail party, let us say, or a conference. He comes up and says: "I hear you like trade unions; well, they are nothing but a lot of rackets!"

Suppose further that you have a long and honourable record as an impartial student of labour problems, which makes this pretty nearly an insult. What are you going to do?

There are three obvious things to do—and one not so obvious. You can hit him. You can turn your back and walk away with as much dignity as you can summon. You can say: "You don't know what you're talking about!" and start a big argument. This will probably draw a

By

STUART CHASE

crowd like a soapbox debate, and like such debates it will get precisely nowhere.

These are the normal courses of action, but this time, in the interests of peace, and of science, suppose you try an experiment. Stand your ground, put on as reasonable an expression as can be mustered, and say nothing at all.

Your man looks surprised, but soon rallies to the attack: "Everyone knows that unions are all run by racketeers!"

You continue to keep your foot hard on the brake. The essence of the experiment is to refuse to argue on big general statements, where nobody knows what the other fellow means. "Well," you say, "that's one point of view. Tell me some more."

Your man blinks and clears his throat. He is plainly disconcerted. "Well—er—it's a known fact, isn't it?" Now he is moving from offensive to defensive. If you are tempted to follow up the advantage, resist the temptation.

"Go ahead," you say, "I'm listening." And you are listening. You are trying to determine what makes him behave like this. Did he once get a

rough deal from a trade union?

Your man opens his mouth, closes it, and goes into neutral. "Well, some people think they're rackets; what do you think?" This is the signal that the experiment has been successful! The attack has fizzled out. The man who came to back you into a corner is now asking your opinion. You can leave him disarmed, or you can continue the experiment. Suppose you tell him about a case of racketeering which you had personally investigated. "A very bad business." You have saved his face by admitting he has a case; some American unions are indeed rackets. "But now take the U. S. Amalgamated Clothing Workers, who sometimes even endorse bank loans to employers who are in trouble. One could hardly call that racketeering?"

Since you have listened to him, he is now willing to listen to you. He admits that the Amalgamated is a responsible union. He admits that he may be a little prejudiced. You can then discuss various other cases without emotion, on their merits. Both of you learn something which neither of you knew before. No fist-cuffs, no enemies, no shouting, and no backing down on your part.

This ingenious technique was first outlined to me by a social scientist. I have used it on a number of occasions with considerable success.

The essence is in listening. Don't hit, don't contradict, don't cave in or turn the other cheek. Just say: "Tell me some more, I'm listening."

Bernard Shaw once said that the degree of emotion in a controversy varies inversely with knowledge of the subject, and usually the offensive does have very few facts with which to back up its emotion! (I find that most attackers run out of wind in about three minutes.)

When you accept your attacks as a human being with a legitimate point of view, his self-confidence is not threatened; he will eventually try to find out what you think, and may go quite a way to agree with you.

—"Roads to Agreement"

## Pakistan Wants India's Goodwill

The *Washington Post* of April 21 publishes an A. P. A. despatch from Karachi stating that Mr. Mohammed Ali, Pakistan's new Prime Minister, aligned his Government behind the world leadership of U. S. A. He also outlined a markedly new attitude towards India.

According to the APA Mr. Mohammed Ali said: "I am prepared to give Prime Minister Nehru all respect due to a bigger nation. I am perfectly clear in my mind on this he is the leader of 356 million people, a very great man and I am only the Head of a Government of 70 odd million people. I won't stand on ceremony, prestige, vanity or formality."

Mr. Ali added that, if invited, he would go to New Delhi to discuss the two main problems between the two countries—the disputes over Kashmir and Irrigation Waters. The interview was also reported in the *New York Herald Tribune* and in the *Glascow Herald* of April 21.

### Dr. S Radhakrishnan's Goodwill Mission

The Vice-President of India Dr. Radhakrishnan is to visit the United States, Canada and Western Europe on a two-month goodwill mission, according to an Agency message. He is expected to leave India on the 18th May. He will first go to Washington where he would be a state guest. Dr. Radhakrishnan will visit Canada for a few days and then return to the United States for a month's tour of various universities and institutions. Later he will go to Paris to attend the Extraordinary Session of the UNFSCO at the beginning of July. He will also visit Britain, Holland, Belgium, Austria, Yugoslavia and Italy before returning to India towards the end of July.

### GOVT. VACANCIES

Jaffna Kachcheri

Applications for the post of Overseer of allotments of Land given under the Land Development Ordinance will be received upto 12 noon on 4.5.53.

For particulars see Part I—Section II, Govt. Gazette, 24.4.53, copies of which are available for perusal at all Post Offices.

G. 3. 1.)

## 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.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI, Shroff.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1552

In the matter of the estate of the late Sinnathambay Subramaniam alias Selliah of Anaikottai Jaffna

Deceased.

Amminiammal widow of Sinnathambay Subramaniam alias Selliah of Anaikottai

Vs Petitioner

1. Selliah Thamotharampillai
2. Annarayagi daughter of S. S. S. Jish
3. Selliah Matiaparanam
4. Selliah Pavamsothy all of Anaikottai

The 2nd to 4th are minors appearing by their G. A. L. the 1st respondent abovenamed

Respondents

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 20th day of March 1953 in the presence of Mr V Sivasubramaniam Proctor on the part of the petitioner and the amended affidavit and Petition of the Petitioner dated 20th March 1953 having been read:

It is ordered that the said 1st respondent be appointed Guardian-ad-Litem over the 2nd to 4th minor respondents and that the said Petitioner Amminiammal as the lawful widow of the deceased abovenamed be declared entitled to have letters of administration over the estate of the deceased abovenamed and the same be issued to her accordingly unless the respondents or others shall on or before the 1st day of May 1953 show sufficient cause to the satisfaction of this Court to the contrary.

This 20th day of March 1953.

Sgd. S. Rajaratnam

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1587

In the matter of the intestate estate of the late Sinnathangam widow of Subramaniam Kumariah of Changanai West

Deceased.

Somanather Kathiravelu of Changanai West

Petitioner

Vs.

Annappooram daughter of Subramaniam Kumariah of Changanai West

Respondant

This matter coming on for disposal before S. Rajaratnam Esqr District Judge Jaffna on the 3rd day of March 1953 in the presence of Mr. T. Sangarappillai Proctor for Petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that Letters of administration in respect of the estate of the said deceased be issued to the Petitioner as her brother-in-law, unless the said Respondent or any other person interested shall appear before this court on the 27th day of April 1953 and show sufficient cause to the satisfaction of this court to the contrary.

This 3rd day of March 1953.

Sgd. S. Rajaratnam District Judge

Drawn by Sgd. T. Sangarappillai Proctor for Petitioner.

(O. 3. 24 & 1)

District Judge.

Drawn by Sgd. V. Sivasubramaniam Proctor for Petitioner.

(O. 5. 24 & 1)

# SIGNIFICANCE OF IMAGE WORSHIP

## Spiritual Path To Attain The Infinite

(Continued from our last issue)

The point I am making is this: The scientists bring about material progress by harnessing the forces of Nature. The intelligent and intellectual men and women see and revel in the manifestations of human existence as are within their horizon. But neither the scientists nor the intellectuals can say that what they see and do is the last word in human progress. Thus God is there whether we see Him or not, but the realization of God can only come if we apply our minds in that direction.

On the above analogy, it may be said that no image worshipper claims that the image is the last word in spiritual development. On the contrary, it is but the A B C of such development; that is why I stated at the beginning that first things must come first. Just as every one of us, after being born, must remain a child for a while and has to learn to walk before beginning to run—unless to invite a fall, even so most of us who lack the higher spiritual outlook must go through the preliminary stages. The image focusses our attention, develops our concentration, holds the hearts, and inspires the souls of millions of people. In Bengal the Durga Pujā stirs the depths, the inside of thousands of men and

comparisons, a foreigner flying to Bombay has to take a train to Poona to have on the route a glimpse of the beauties of Nature, and an Indian has to go to the foot of the Himalayas when he must get the feeling that he is at the feet of God. If the foreigner or the Indian did not travel, he would not know Nature that is at once beautiful and sublime. Nevertheless, the beauties of Nature will still be there, and it is only the non-traveller that misses them. The same would apply to the spiritual aspirant. If he did not take the first step, he will miss it, but the path will still be there. He takes the first step and always continues to respect the first step (of image worship)—because without it he would not go up the ladder,—and he climbs up and up the path that, like all good and sublime things of life, all good and sublime things of life, must unfold vastas as he proceeds and progresses and that would take him to God to the realization of the Higher Self.

### Leads To Divine Awareness

The significance of image worship lies in this that it puts men, women, and children on the same spiritual path and enables them ultimately to attain the Infinite through finite symbols. It leads men to divine awareness which not only gives a proper pose and balance to life but also humbles them. In our workaday world, it creates the right atmosphere for the correct approach towards the problems of life, the approach that must lead to the betterment of the people amidst whom we live and work, provided all that goes with such image worshippers, provided a narrow view is not taken that God is just in the image and that in our time-table of life we can pray to Him at assigned hours in front of the image and forget Him for the rest of the day or that we can get away from the correct principles of living outside such prayer hours. The fact of living is the central fact and it, therefore, becomes essential for life to be lived according to the correct principles. In this background image worship can bring good not only to the worshipper but also to the people amidst whom he lives and works. He has various ways of praying and he addresses his One and Only Deity after this wise:

'I desire not (for myself) a temporal kingdom, nor heaven, nor even final release from rebirth; the cessation of the sufferings of grief-stricken beings is what I wish for.'

Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 3-5-53 TO 9-5-53

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

Some of your worries will be cleared this week. Triumph over competitors also promised. Social success and fame indicated. Your health also should improve.

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

Do not take any risks or go out of the way to help friends first two days of the week. Financial worries likely. Your friends will tax your purse much. Quarrels and misunderstanding in the family circle also shown.

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

A good week financially. You will be able to gain much through earlier investments. Friends of the opposite sex will prove very useful. Be careful in your dealings with relatives Tuesday and Wednesday.

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

It will be worthwhile taking risks first half of the week. Thursday Friday and Saturday morning likely to cause some annoyance. Beware of accidents. Ill health also possible.

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

Troubles in office might brew up this week. Paternal relatives likely to land you into difficulties unless you are careful. Gains through brothers and sisters promised week end.

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

You will find it difficult to negotiate important matters this week. A friend might betray you in some important matters. Be careful in all your dealings. But no serious calamity shown.

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

Be careful of secret enemies this week. Business outlook likely to be uncertain. Official troubles likely. Don't deputise anybody where your personal dealing is essential.

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

A good week for domestic affairs. Some beneficial changes should be effected. You will make some very useful link ups and some long awaited things will turn up before week end.

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

Relatives particularly older ones will be a source of worry to you throughout the week. You will find it difficult to make both ends meet. New ventures must be postponed for some time.

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

This is likely to be a harmonious week. You will be able to effect some beneficial changes. An enemy who has been working against you for some time past will give up in exasperation. Go ahead with your plans.

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

You will make enough money this week. Friends and relatives will be very helpful. Some material help will be realized through a friend of the opposite sex.

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

Domestic upsets likely this week. You will be very quick to misunderstand people and pick up quarrels. Ready cash will not be available for some time. Don't commit yourself by giving any promises.

[By H. M. DESAI]

women. The Ganapati festival and procession in Bombay warmly evokes the emotions of people participating in it. One cannot fail to observe from such instances that can be multiplied that image worship is the fact of life, that it humbles and brings on the same plane men and women who would otherwise be inclined to live in their petty worlds away from each other.

It has however to be conceded that as every child has to grow and become a full-fledged adult and participate in the wider spheres of life, so every image worshipper must outgrow the spiritual childhood and begin to see the Omnipresent, the Omnipotent. If some of us remain at lower spiritual levels even when we advance in years, it is not the fault of the image or image worship, just as if some adults are undeveloped or under-developed, it is not the fault of the fact of childhood. If we can get this issue clear, we shall then be able to give image worship in Hinduism the place that rightfully belongs to it.

Coming back to physical

## Neat And Good PRINTING

OF EVERY DESCRIPTION ARTISTIC

AND COMMERCIAL

We are specially equipped to give you

PROMPT SERVICE

A TRIAL WILL CONVINCING YOU

THE SAIYA PRAKASA PRESS

(THE "HINDU ORGAN" PRESS)

JAFFNA

PHONE No. 56.

## Ceylon Burma Association Rangoon

At the third Annual General Meeting of the Ceylon Burma Association Rangoon, held on the 4th April 1953, the following were elected as Office Bearers for the year 1953—54:—

Patron: The Ceylon Minister in Burma

President: Dr. R Jayasingha

Vice Presidents: Mr. P T Ratnam and Mr Francis Senewiratne

Secretary: Mr V Selvadurai  
Joint Secretary: Mr David Edwards

Treasurers: Mr K B Edwin and Mr P Saravanamuttu

Committee: Messrs Thamoatham, D Viswanathan, D Nadarajan, A H Richard, Percy UJuwawela and Q D Perera.

### FOR SALE

Paddy lands at Ariahi 140 lachchams in extent available for sale or long term lease. Apply personally to Mr. P. W. Ruttan, 332 Navalar Road, Nadore South, Jaffna, (M. 18, 1, 8 & 15)

# CHANGES IN COMMUNIST POLICY

## ARE THEY REAL?

WHEN Stalin died, most people in the free world thought that, at least for the next few months, Soviet policy would continue very much as in the past. They did not expect any sudden startling changes; they thought that the new rulers in Moscow would want to secure their own hold on Russia before launching on any new course. Many thought the new rulers would go out of their way to prove that they were executing Stalin's wishes.

Yet within the first few weeks, after Stalin's death, the new rulers—Malenkov, Beria, Molotov and the others—have announced rather surprising decisions, which do not seem to fit the policies pursued during Stalin's lifetime. But it is far too early to say whether these decisions mean that there has been any real change in the Soviet attitude to the outer world. So the leaders of

By

ROBERT NORTH

the free world have decided that they must wait to see; in the meantime they must continue quietly their work of building up the defences of the free world and the prosperity of the peoples.

Some of the changes made in Moscow have been on the home front, others on the foreign front. On the home front, there was first a reorganisation of the structure of the government and of the Communist Party's Central Committee. The effect was to concentrate all power in the hands of half-a-dozen men although no single individual not even Malenkov succeeded to Stalin's position as absolute ruler. This reorganisation did not suggest that the Soviet regime was becoming any more liberal.

But then came the declaration of a general amnesty and later the announcement that nine Soviet doctors, charged in January with plotting to kill leading members of the regime, had been released. The announce-

ment also admitted that "unauthorised methods" had been used to extort confessions. This did suggest that the new rulers wanted to make the Russians believe that they could hope for some lessening of the terror of the secret police, for a little more security in their lives.

### The Gestures

On the foreign front, the new Soviet government has made several conciliatory gestures. There was M. Molotov's offer to aid in securing the release of United Kingdom and French civilians who had been held by the North Koreans since war broke out in 1950. More important, there was Soviet agreement with the other great powers on the appointment of a new Secretary General for the United Nations. After the Soviet Government had long refused to recognise the existing Secretary General, Mr. Lie, and had rejected all names proposed by the Western Powers for a successor, this suggested that Moscow might be planning to take up a less obstructive attitude in the United Nations.

Then there were Chinese Communist government's new proposals on the question of prisoners in Korea, going some way to meet the United Nations principle that no unwilling prisoner should be sent home by force. It is difficult to say whether the Chinese move was directly inspired by Moscow. Nevertheless, the

Chinese government is obviously too dependent on Soviet military and economic aid to act against Moscow's wishes.

### A Change At Any Rate

So there has clearly been at least a temporary change in Soviet foreign policy. It may be merely a matter of short-term tactics: the new rulers may only want a lull in the cold war while they strengthen their own position as rulers. The same may be true of the changes on the home front. Or they may perhaps have concluded that Stalin's policy, since the war, had only succeeded in building up a powerful coalition of free countries determined to resist Soviet aggression. They may have decided to try new methods to weaken the free world, or at least to prevent the coalition from growing any stronger.

There is certainly no sign yet that the new Soviet rulers are ready to relax their hold on any of the peoples which Russia subjugated at the end of the war. There is still a vast and heavily-armed Soviet empire. So the leaders of the free world must remain watchful, on their guard. They must grasp every chance to settle disputes and to work for true world peace. But they know that, however changes may be going on in Moscow, world peace can only be secured if the peoples are strong and united.

—UKIS

### Colombo Hindu College

Foundation Stone for the Colombo Hindu College at Ratmalana will be laid by Colonel the Hon. Sir John Kotelawala K.B.E. M.P. at 4.15 p.m. on Saturday the Second of May, 1953.

### SALE OF GUNNIES

The following gunnies will be sold by Public Auction at the Jaffna Supply Station at 10 a.m. on the 11th day of May, 1953.

The successful bidder should pay at the spot on the date of sale an amount equivalent to one fourth, the purchase price or the full purchase price, if the purchaser desires. He should pay within three days of the date of notification by the Deputy Food Controller, Jaffna of the acceptance by him of his bid the balance purchase price, if full amount has not been paid. The gunnies should be removed from the Supply Station within 3 days of the payment in full of the amount of the bid.

2. In the event of failure on the part of any successful bidder to complete the purchase and removal of gunnies sold in terms of paragraph 2 above, the gunnies will be disposed of at the bidder's risk.

#### 'C' GRADE EMPTY GUNNIES

Supply Station	Size	Grade	No of gunnies
Jaffna	112	C	3112
Jaffna	80	C	539
Jaffna	48	C	20

C. NITKUN NANTHAN  
for Deputy Food Controller,  
Jaffna.

The Kachcheri,  
Jaffna, 28th April, 1953  
(G 4 1)

### 9-Man Committee For Bodh Gaya Temple

The Governor of Bihar has constituted, under the Bodh Gaya Temple Act, 1919, a 9 man Committee for the management and control of the Bodh Gaya Temple for a period of three years with effect from April 15, 1953. The Committee of Management includes the Mahant of the temple who has since withdrawn his petition in the Court of Subordinate Judge, Gaya, questioning the validity of the Bodh Gaya Temple Act.

Though the Management was officially taken over on April 15, the formal ceremony is to be held on May 2<sup>nd</sup>, the day of birth, enlightenment and passing away of Lord Buddha, when Harihar Giri, the Mahant, will hand over the control of the temple to the Board.

A 3-day programme of celebrations of Buddha Jayanti is being worked out and hundreds of Buddhists from far and near are expected to participate in the ceremony.

The Bihar Government has given an assurance to the Mahant that, while demarcating the boundary of the temple land, the three Samadhis of his ancestors, the temple of the five Pandavas and the Rest House to the north-east of the main temple would be excluded and that the Committee of Management would not interfere with the Mahant's possession of these.

The following have been nominated by the Governor to be members of the Bodh Gaya Temple Management Board:

Shri K. N. Sinha; Shri Braj Kishore Prasad Sinha, M. P., Shri Devapriya Valisinha; Bhikshu Jinaratan; Shri Arabinda Barua; Bhikshu Jagdish Kashyap; Shri Krishna Mohan Pyarey Singh, M. L. A.; Shri R. I. Nandkeolyar; and Mahant Harihar Giri.

### ORDER NISI

IN THE DISTRICT COURT OF MANNAR  
Testamentary Jurisdiction  
No. 814

In the matter of the intestate estate of the late Habeeb-mohamadu Abdulcader of Erukkiampiddy

Deceased  
Kappanainamarikar Habeeb-mohamadu of Erukkiampiddy  
Petitioner

Vs

Santhira Usan wife of Habeeb-mohamadu of Erukkiampiddy  
Respondent

This matter of petition of the abovenamed petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming

### Prison Celebrations Donations

The following are donations towards the Hindu New Year celebrations conducted on 13-4-53 at the Jaffna Prisons under the auspices of the Jaffna Saiva Paripalana Sabbai.

	Rs. Cts.
Dr. S. Subramaniam Jaffna	20 00
Mr. C. S. A. Namasivayam Chettiar, Jaffna	10 00
Dr. S. A. Vettivelu "	10 00
Mr. A. S. Sangarapillai Jaffna	10 00
Mr. S. Veeragathippillai Jaffna	10 00
Mr. K. A. Kanagasabai Jaffna	5 00
A Well-Wisher	5 00
M/s T. N. Lingam & Sons The Manager, Sterling Jaffna	5 00
M/s R. B. & Brothers Jaffna	5 00
N. V. & Co Jaffna	5 00
R. Chelliah & Co	5 00
Mr. P. Kandiah Jaffna	5 00
Muhandram S. Candiah Nallur	5 00
Mr. S. Selvarajab, Nallur	5 00
Dr. K. Rajab, Nallur	5 00
Mr. C. Arulambalam Jaffna	5 00
Mr. P. Arunasalam Kenthavanakadavai	3 00
Mr. T. S. Thiagaraja Iyer Colombogam	2 00
Mr. V. Sivaguru, Jaffna	2 00
The Manager Royal Dispensary, Jaffna	2 00
Mr. R. Thambimuttu Jaffna	2 00
C. S. T. C. Jaffna	3 00
S. S. P. Jaffna	2 00
N. R. S. Jaffna	2 00
Mr. K. Somasundaram	2 00
A devotee Jaffna	50
Mr. M. Pararajasingam	2 00
M/s Haribax, Jaideen & Sons Jaffna	2 00
M/s V. T. S. Sivapunya Stores Jaffna	2 00
Mr. A. Subramaniam Jaffna	1 00
Mr. A. I. Casilingam Jaffna	2 00
The Manager Vivekananda Press Jaffna	2 00
Mr. A. Arunasalam Jaffna	2 00
Mr. N. P. M. C. Ponnambalam Jaffna	2 00
M. T. C. Jaffna	1 00
Mr. P. Theivendram Jaffna	2 00
	160 00

on for disposal before Felix S. Paul Esqr. Addl. District Judge, Mannar, on the 28th day of October, 1952, in the presence of Mr. V. A. Alagacone, Proctor, on the part of the petitioner and the affidavit of the petitioner dated the 8th day of October, 1952, having been read, it is declared that the petitioner as an heir of the said deceased is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the respondent or any other person shall on or before the 7th day of April 1953 show sufficient cause to the satisfaction of this Court to the contrary.

The 27th day of February 1953

Felix S. Paul  
Addl. District Judge

Time to show cause extended to 5-5-53

K. Jeyacody  
D. J

(O 6 1 & 8)

# Department Of Indigenous Medicine

(Continued from page 1)

Paying patients 53  
Non-paying patients 2,734a  
Number of deaths 4.

a Exclusive of maternity cases.  
Fees recovered from paying patients treated in the hospital—Rs. 5,750.

**Maternity Work**—The maternity ward of the hospital provides practical training to the final year students of the College.

**Out-Patients' Department**  
Number treated during 1952—274,700.

## Pharmacy

The Pharmacy manufactures all the medicines necessary for the treatment of patients in the hospital and out-patients' department.

## Registration of Practitioners of Indigenous Medicine

The total number of applications for registration perfected and returned to the Registrar up to the end of December, 1952, is 13,368. The Registration Committee meets every week to examine applicants for registration. Five thousand and sixteen applicants have been registered so far as follows:—

As General Practitioners 3,998  
As Specialists 1,018

The closing date for applications for registration was December 31, 1952. No further applications from practitioners who do not possess qualifications from recognized institutions will be entertained by the Committee after that date. The Committee is now proceeding with the task of examining applicants who sent in their applications before the prescribed date.

## Grants To Free Ayurvedic Dispensaries

Annual grants varying from Rs. 100 to Rs. 1,500 are made to ayurvedic dispensaries which are maintained by recognized bodies and conform to certain conditions laid down by the Ministry of Health. Free ayurvedic dispensaries maintained by Local Bodies which were hitherto not eligible for grants are now eligible for financial assistance.

Dispensaries that received grants in 1952 were distributed as follows:—

## Dispensaries Maintained By Recognized Boards of Management

Province	No of Dispensaries	Total Grants Rs.
Western	12	2,945
Central	3	890
North-Central	1	800
Northern	59	13,515
Southern	9	3,955
Sabarnagamuwa	4	765
Eastern	6	1,500
Uva	2	550
	96	24,920

## Pharmacopoeia of Indigenous Medicine

A Pharmacopoeia Committee consisting of 12 members was appointed by the Honourable the Minister of Health and Local Government in January, 1951, with the following terms of reference:—

"To examine all existing pharmacopoeia and other data or material available and prepare a full pharmacopoeia for ayu vedic medicines."

The Pharmacopoeia Committee is divided into three sub-committees—ayurveda, siddha and unani. These sub-committees meet 4 times a month in Colombo and an appreciable amount of work has been done. The members of the committee are busy practitioners and are unable to meet more often. An Interim Report of the Siddha sub-committee has been submitted. The other two sub-committees have been asked to submit Interim Reports. The Pharmacopoeia Committee hopes to complete its task in another two years.

## Civilizing South Africa

In an editorial entitled "Let's Civilize South Africa," Singapore's leading Daily, the *Singapore Standard*, on April 21 says: "It is difficult for us members of the so-called politically backward people, not to detect the attitude of hypocrisy when the Western Powers are vociferous in their denunciations of the inhumanities of the Malanist regime. After all, is not the Malanist regime dictatorship of a privileged racial minority over some one hundred and sixty million Africans? ..... Civilised world, if it is true to its humanist beliefs, should publicly and boldly declare the Malanist regime to be a menace to humanity and treat it with the same contempt with which the Malanists mistreat the people whose land they robbed and whose dignity and self-respect they are out to crush...."

"The electoral triumph of Malan should also be a warning to the naive Oliver Lyttleton that plans to federate the African territories which would put the coloured majorities under the domination of white settlers are a criminal breach of Britain's self-appointed trust over the African people."

# LETTER TO THE EDITOR

(Continued from page 1)

Official work for India. Whatever other work they may have done, conversion is not counted by us as beneficial work. Our religious men count it maleficent and a secular Government cannot deem it beneficial.

The argument of the latter is much more subtle and exhibits its insidious ways. It amounts to this—that, if Hinduism is destroyed, it is destroyed in accordance with its own principle of tolerance and in accordance with the 'spirit' of the Constitution which embodies it. Does not the Gita say that worship rendered in any form is acceptable to God? What objection could Hinduism have to the Christian form of worship if it is wholly replaced by Christianity?

Our Constitution was framed for the Indian people with all their diversities and not for the benefit of foreign missions. If the Constitution permitted the free entry of missions from all over the world why are they applying to the Government of India? They recognise that they require permission and their appeal is to the 'spirit' of the Constitution. The tolerance of Hinduism is directed to the freedom of the undisturbed individual to adopt any form of worship but not to the right of foreigners to pour into India and do their unholy work.

The Gita cited gives freedom to the individual and forbids interference with it by any other and so cuts at the missionary work of enrolling men as Christians as a disturbance of that freedom. To cite the Gita as supporting any form of worship for all without citing the prohibition of interference by any other is either misreading of the Gita or a conscious misinterpretation of it. Instead of reading the tolerance of differing forms within Hinduism, to read it as amounting to a decree of self-annihilation is, with all respect, an absurd way of understanding the Gita. Conversion is not carried on without an eye on politics and Catholics in particular hold that as a minority, it should lie low, but as of majority, it is not to allow propagation of any other religion.

Christianity is intolerant of any form of religion which does not render allegiance to Jesus. Struck with the absurdity of saying that one who had not even heard of the name of Jesus should be sent to hell, however righteous his life had been they modified their statement that only those who had declined to embrace Christianity, after an opportunity had been given them, will go to hell. The

## Order Nisi granting Letters of Administration

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1593.

Arunthathinayagi widow of M. Velupillai of Sandilipay Petitioner

Vs.

1. Neelambikai widow of Kanaganayagam of do
2. Ramupillai Raganathar and wife
3. Kamalambikai both of Maravanpulo
4. Velupillai Arasakulasooriar

are now engaged in securing hell for those who decline to embrace Christianity and in holy task, they invite the cooperation of the Government of India by free admission of foreigners. Conversion is not to be promoted by the secular Government.

The standpoint of the Gita to diverse religions is well stated by Ramakrishna Paramahansa. He says that Christians should live up to the high ideals of their religion, Muslims to theirs and Hindus to the doctrines of the ancient Rishis. None should disturb the life of the others.

In that prescription speaks the voice of one who recognises the importance of tradition and organic growth referred to by Leslie Stephen whom I have cited elsewhere as against conversion to another religion.

Though I go into reasons which are religious in part again conversion, the Government have other reasons against the work of missions. Conversion is bound to have and has political consequences which the Government cannot countenance.

- of Sandilipay
5. Velupillai Villavarayan of do presently of Ramand Home, Kottawa Pannipitiya
  6. M. Thamothersampillai and wife
  7. Thillainayagi both of Sarasalai
  8. Velupillai Rajakulasooriar presently of 47, Lawrence Road, Wellawatta
  9. C Somasegaram and wife
  10. Meenambikai both of Sandilipay
  11. Velupillai Senathirajah of do. Respondents.

In the matter of the estate of the late Velupillai Kumarakulasooriar of Sandilipay Deceased.

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 25th day of March 1953 in the presence of Mr. V. Sivasubramaniam Proctor on the part of the Petitioner and the affidavit of the above mentioned Petitioner dated 25th June 1952 having been read.

It is ordered that the said Petitioner is entitled to be granted Letters of administration of the estate of the deceased abovenamed as the mother and that same be issued to her accordingly unless the respondents or others shall on before the 29th day of May 1953 show sufficient cause to the satisfaction of this Court to the contrary.

This 25th day of March 1953.

Sgd. S. RAJARATNAM  
District Judge.

Drawn by  
Sgd. V Sivasubramaniam,  
Proctor for Petitioner.

(O 4, 24, & 1.)

# SUPER TILES

## BASEL MISSION FORT BRAND DOUBLE GROOVED ROOFING TILES

surpass anything yet accomplished in tile manufacture. The design is such that any possibility of leakage has been excluded and the tiles are unrivalled for strength, reliability and weather worthiness.

Apply to:

★  
**Wm. MATHER & SONS**  
Sole Agents,  
JAFFNA.

M. 225 23-1-24-4.) T

வாங்குநீங்கள் வாழாது பெய்க மலிவானது காங்க மண்ணை  
கோங்குநீங்கள் வாங்கு கொடுக்க குறைவிலா துயில்கள் வாங்கு  
காங்குநீங்கள் வாங்கு கொடுக்க குறைவிலா துயில்கள் வாங்கு  
மேல்கொடுக்க காங்கு நீதி விசுவாசு வலக கொடுக்காம்.

Printed and Published by S. P. KANDIAH, R. L. S. A. (Lond.) residing at 245, Navalur Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Vaunarponnai, Jaffna, on Friday, May 1, 1953.