

GANDHIJI IN WORLD POLITICS 'BAN NUCLEAR WEAPONS' APPEAL

THAT Gandhism is the political ideology of Bharat has been reiterated time and oft by Indian leaders. Premier Nehru in one of his brilliant speeches at Bandung declared that the Indian ideology was neither Communism nor anti-Communism but Gandhism. The article reproduced below from the *Indo Asian Culture* appropriately describes Gandhiji's place in world politics.

Is there in any place for morality in politics? The worldly-minded politician would emphatically say, "No". He would urge that, in the materialistic world of ours, it is the end which counts, and not the means. For the realisation of the end, he thinks even questionable and immoral means may have to be adopted at times. But Gandhiji's philosophy of politics was just the reverse of it. It did not recognise any contradiction between end and means. Gandhiji regarded them as convertible terms. That is why he deprecated all the artful diplomacy and manoeuvring which one associates with the conventional political life of today. As a fearless seeker after Truth, Gandhiji looked upon politics as a path of selfless service and not as a means of self-aggrandizement.

Gandhiji's politics was founded on Truth. Dishonesty or chicanery, according to him, frustrated the very object of all political action. Politics could not be divorced from morality. He would not favour any wrong or immoral short-cut to the end. He could not think of an improper short-cut even to Indian Independence, except through a process of self-purification and self-sacrifice. The higher moral value of the nation's struggle for freedom appeared to him to be no less glorious than the end of Independence itself. *Swaraj* could not endure on foundations of untruth. So, Gandhiji believed that *Swaraj* would have to be secured honestly, truthfully and openly in the name of Truth of God. Secret or deceitful methods were of no use to him. He judged every-

thing from the lofty standpoint of morality, and considered all his political steps as so many selfless experiments with Truth. Politics based on morality might be slower, but it was bound to be surer. A delay of a few years was after all meaningless in the life of a nation.

At times, Gandhiji had to challenge or break a law in the cause of his *satyagraha*. But in so doing he always made it clear that his action was prompted by his inner voice, which is the call of God. He would not put up with wrong, or recognize evil or accept a state of affairs which could not be explained on the basis of Truth. He therefore refused to agree with those who stooped to questionable means in the interests of expediency. Morally viewed, Gandhiji's political actions represented a form of spiritual striving which ennobles the mind and leads to the uplift of mankind. Freedom in the eyes of Gandhiji, was not to be only a kind of political experience, but a process of self-purification which is vital to an individual, as it is to a nation.

Gandhiji came into politics not to seek power for himself. He placed himself at the head of a people's movement because he wanted to serve the poor, the lowly and the downtrodden. Handspun cloth (*Khadi*) and the spinning wheel (*Charkha*) became the outward symbols of his movement, as they stood for the suffering and poverty no less than for the ultimate redemption of the starving masses of India. As a leader, he lived in the manner of an ascetic. He did so because he thought

that an honest leader could not claim the ordinary comforts and amenities which the poverty-stricken masses could not afford. In his humble and meagre loin cloth, he symbolised the life of the nation more truthfully than he could have done if he had lived the conventional life of a leader. The stress he laid on the economic uplift of the country through *Khadi* and the *Charkha* was meant not only to hasten the political emancipation of the country, but was calculated to make the poor villagers aware of their importance, and enable them to join in the freedom-struggle as equal partners. Hand-spinning was therefore, for Gandhiji, a kind of political education for the people.

Politics was never a matter of policy or expediency so far as Gandhiji was concerned. It was in actual fact always a quest for Truth, for God is Truth. His *satyagraha* technique was the beacon light which reflected the Truth to him. This spiritualisation of political action was a quality of the inner spirit. But it was too deep for the average man, and so it was unintelligible to many. Still, the fact remains that Gandhiji uplifted politics to a spiritual plane in a manner in which it had been done before. It was because his fight was on the moral level. He had no animosity or anger against the British people. He would not injure England to serve India and refused to hate Englishmen, even though he would never bear their yoke. He led a freedom-fight without rancour and malice. This was indeed unique, for the world had never seen anything like it in the past. Gandhiji proved by his personal example that evil can be separated from the evil doer, and that moral detachment reinforces, instead of diminishing, the real efficacy of political methods.

As Gandhiji had nothing to conceal, he would

Rajaji Further Explains His View

An American friend of Shri C. Rajagopalachariar in a letter to the latter wanted a clarification of C. R.'s appeal. Rajaji has given a clear explanation.

The following is the text of Rajaji's reply:

"It is the misfortune of mankind that we stand to-day just where we always stood, in opposition to evil, not knowing what to do when violence wielded by evil, threatens to overwhelm and win. There is no devil-proof assured defence against evil and violence. Retaliatory violence only prolongs and increases wickedness. There is no wider formula than what you have in Jesus's words I refer to Him as, being a Christian, you can best understand Him.

"To your particular question 'What guarantee is there that the Communist nations, especially So-vents, will not resort to atomic warfare once they see the diminution or disappearance of America's power to wage it?'—There is and there can be no 'guarantee'. The Soviets have definitely offered to give up nuclear weapons if America

never conceal even his worst mistakes. Once he realised that he had committed a grave blunder, he would not hesitate to admit it freely. This open-hearted frankness was at times as irksome to his followers as it was perplexing to his opponents. An average leader is afraid of acknowledging his mistakes publicly, for he knows that his leadership might be jeopardised thereby. Gandhiji, however, was never afraid of consequences. He would not only confess his error but would go further and atone for it by self-purification and fasting in a spirit of penitence and sorrow. Politicians might regard this attitude as childish and ridiculous but Gandhiji was fearless and he never hesitated to own up a grievous error

and the Western Powers agree to give them up.

"The other side can urge the same fears as you entertain and there is no end to that kind of fear and mutual accusation."

"The idea that nuclear weapons act as a deterrent will not last long. The probabilities are that these preparations and advertisements will only induce an anticipatory attack on some trifling or inadequate pretext. That is nuclear strategy for any one.

The atmosphere created by this deterrent "is most dangerous and makes all approach to trust impossible.

"I cannot and do not wish to speak as a prophet but I am certain that if America and British declare that they wash their hands of this business, the Soviets will not attack Britain or Europe with nuclear weapons but also soon drop manufacturing them. If Britain should sternly discourage America, the USSR will not make any nuclear attack on Britain or Europe.

"The fact is that America has now made up her mind step by step that her nuclear investment should be a defence against every kind of attack, be it with conventional weapons or nuclear. This in my opinion is a definite deterioration of position. But this is inevitable if we do not hasten to prohibit this nuclear development in warfare. If I am right, America makes no distinction now between one kind of weapon and another—which is a definite retrogression in civilization.

"Preparation for mass destruction is no answer to the problem of wickedness in the country.

"In any event, my claim remains that the rest of the world is entitled to demand nuclear Powers to abstain from

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NOTICE

The Saiva Prakasa Press and the offices of the Hindu Organ and Inthasathanam will be closed on Friday the 6th inst. on account of Chittirai Pooranai.

Manager



திருச்சிதம்பரம்.

சமச்சிவராமவே ஞானமுதல்வியும்

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சமச்சிவராமவே என்னெறிசுட்டும்

திருச்சிதம்பரம்.

Hindu Organ

FRIDAY, MAY 6, 1955

Treasure These Thoughts

Go on repeating God's name continuously, without any break. So long as you have desires for worldly objects and sense-enjoyments, or worries about mundane matters, you cannot be aware of this stillness and have real joy.

LABOUR DAY IN SRI LANKA

The leaders of the revolutionary parties in this Island have made the May Day an occasion for political propaganda. As a matter of fact the workers who gather in opposing groups at different venues do not have the opportunity of listening to any words of advice from their leading comrades. All that the 'Capitalist' labour leaders do at these May Day mass meetings is to work up a feeling of disaffection and hatred towards the administration and to put forward claim to an exclusive right to speak for the workers. These tub-thumping comrades who quarrel among themselves for the uncontested right to lead labour, have a confused conception of

the place of workers in the economic structure of society. We suggest to them that they would do well if they understood the correct significance of the conflicting interests of capital and labour in the context of the oriental conception of democracy. In this connection we invite the attention of the leaders of the L S S P. and C P. to the speech delivered by Premier Nehru at a May Day rally in New Delhi, particularly to the following words "I concede that there is a class struggle with different classes having conflicting interests. But the point is how are we to get over these conflicts. Are we to overcome them through the old methods of turmoil and violence and wielding the big stick of lock outs and strikes or to remove them gradually by having a negotiated settlement after a peaceful exchange of views." The Indian Premier is a sincere socialist, who more than all these comrades, has participated in the struggle for the amelioration of peasants and workers. Soviet Russia and Communist China would have Shri Nehru with them in preference to Dr. N. M. Perera or Dr. S. A. Wickremasinghe though the latter two have been working hard to 'capture' Sri Lanka for the Communist High Command in Moscow.

It is an accepted fact that democracy in its modern interpretation stands for a socialistic pattern of society. To achieve this goal, it has been made clear by world events that Communism in its vicious form of violence and wilful destruction cannot be accepted as a method by any party that sincerely works for the welfare of the people. The workers who themselves know that the path of violence would ultimately destroy everything must now begin to understand that May Day must be celebrated in their interest and not for the furtherance of the political ambition of those who have assumed leadership of labour by undemocratic means.

Only those who have the welfare of the people at heart can be entrusted with leadership. Politics necessarily must be raised to a higher plane where leaders would know that moral and spiritual values should be attached to political activities. Can this change be effected?

THE WHOLE WORLD IS CONCERNED IN 'THIS BARBAROUS WARFARE'

Public Opinion Must Begin To Express Itself

C. R. Continues His 'Incessant Campaign' Against Nuclear Weapons

SPEAKING on 'More about these American Weapons' at the meeting held at the Vivekananda College premises in Madras under the auspices of the Council of Public Affairs Mr. C. Rajagopalachari said that he chose deliberately the title of his lecture as 'More about these American weapons', because it was America which invented and made those weapons first and the weapons went by the name of the inventor. Further, the motive for calling it American was that they persisted in having it more than the USSR. Unlike the USSR, America was not prepared to throw them away and stop its production. He had however faith in the American people and there was a large body of people in that country, who felt like him that this was bad and they would be very glad if their Government got rid of these weapons. He was counting on their conscience and as such he was doing this "incessant" campaign. But, a single individual could only express his opinion repeatedly and strongly, but one man's campaign would not have great effect. How could a nation be made to change its policy? The government or an average legislator would not take sides on any moral issue unless they got a hint from public opinion. Unless they got public opinion more and more intensely focussed on this matter and definitely expressing itself against this policy, he felt, no action would be taken.

Rajaji referred to the bombing of Hiroshima and quoted Fleet Admiral Leahy Chief of Staff of the United States during war-time as having said in his book that it was his opinion that the use of this barbarous weapon was of no material assistance in their war against Japan. The Japanese were already defeated and ready to surrender because of the effective sea blockade and the successful bombing with conventional weapons. It was his (Leahy's) reaction that scientists and others wanted to make the test because of the vast sums that had been spent on the project. Mr. Truman knew this and so did the other people. However, the Chief Executive

made a decision to use the bomb on two cities in Japan. It was wrong to call it a bomb; it was a poisonous thing that killed people by its radio-activity. These new and terrible instruments of uncivilized warfare represented modern type of barbarism not worthy of Christian men.

Mr. Rajagopalachari said that since he spoke publicly on the subject, there was some good news and bad news also. France, which originally appeared to have been prepared to make such bombs just like Britain and America, had decided not to do so and her Premier had declared that they would resort only to the constructive use of atomic energy. West Germany, he learnt, had also fallen in line in demanding a prohibition of these new weapons. The Archbishops of England had protested against this form of warfare. But, they fell in line with politicians and had said that without H-bombs, they would have no protection. There was also a lot of Church opinion against that view of the Archbishops. These were good signs. The attitude of the Labour Party was a little bit confusing. The Conservative Party in its election manifesto had said that they wanted H-bombs.

Continuing Rajaji said that much was now being said about the constructive use of atomic energy. He did not wish to be led by propaganda about its constructive uses carried on by politicians. If industrialists or scientists dealt with the constructive use of the energy, they could very well pay attention to it. What is the hurry now to talk about it? It will take a very long time before even a pilot plant will be ready. But in India, he asked, why should they talk of constructive uses? For instance, he pointed out that people talked about its being 20,000 times cheaper than coal. It was obviously wrong and untrue. They should take into account all the processes before they assessed the cost of the experiment.

He had read articles on the subject by eminent scientists which went to show that ultimately taking into account all the costs it would be only 25 per cent cheaper. Of course, if all the coal in the world was completely used up and all other

heat fuels were gone, the atom should remain there after for constructive purposes. Even then before they used atomic energy they needed so many other things. The cost was not correctly placed before them and it was misleading. The danger involved in it should also be taken into account. Production of atomic energy for constructive purposes also involved certain amount of danger in the same way as in the case of production of armaments for military purposes. It was not as though a few workmen engaged in the production would be in danger but the whole world would be in danger. The amount of radioactive material that would go out into the air would be something terrific in which the whole world was very much concerned.

Mr. Rajagopalachari said that the immediate danger for the world was from explosive tests. They were distributing radioactive poison all over the world in two ways. While nuclear weapons were made in the factory, they produced a lot of waste by-products, which were radioactive and could not be allowed to accumulate in the producing areas. Hence they were sent out throughout the world to be used for industrial purposes. That was also dangerous. Thus, apart from the explosive test, he said the dispersal of dangerous and deleterious by-products was being done by these nuclear manufacturing governments. "On that, we must be very firm in our demand that they must stop it." The whole world has a right to demand that its atmosphere and future generations should be protected against harm.

Conscious of these objections, Mr. Rajagopalachari went on, a campaign had been started by Americans & others that the danger was not much & that only a small percentage of the population might be affected. Even supposing that a small percentage was affected, it would amount to the seed of humanity being affected. When once contamination entered the human body, he pointed out, it would remain there for all time. Even eminent Nobel prize scientists had given their opinion that the danger of such contamination was enormous. It was a good thing that our Prime Minister had suggested that wavy stations should be opened to test the effect of these radioactive elements.

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 29-4-55)

Sixth Adhyayam

1. Being bewildered, some (so-called) learned men say (that the cause of the world is their) nature (Svabhavam or Kalai. Similarly there are others (who say that it is) time. But it is the Glory of God (Devasya Mahima) by which this wheel of Brahman (Brahma Sakram) revolves.

This verse commences to recapitulate what the Upanishad has already taught us. The Upanishad had started with some pertinent questions regarding Brahman, the cause of the world. Kalam and Svabhavam are the most prominent so-called causes referred to in the second verse of the Upanishad (I. 2). The Glory of God (Devasya Mahima) is God's Power, the Devatma Sakti of I. 3, and the Brahma Sakram or wheel of Brahman here is the wheel with the Eka Nemi. nave or centre piece, &c mentioned in I. 4 and I. 6.

2. He who pervades all this (world) eternally, who is possessed of the quality of knowledge, the Lord of time (Kala Karo), the Omniscient,—by Him ordained does this act of revolution (of the Brahma Sakram) thought of as earth, water, fire, air and space take place.

This verse reaffirms the previous statement that God is the ordainer or operative or efficient cause, the propelling force of the world. He is called the Lord of time காலகரன், being the ordainer of time. Kalam or time, being insentient by itself, cannot act without being activated by an intelligent principle, and this operating principle, of which Kalam is the instrument, is Chit Sakti, the intelligent principle of God. This recalls to our mind the following Siddhiyar verse:

மாயையிற் காலமோடு கியதியின் கலாதிதோன்றும்,
ஆய அக்காலம் முற்றுப் பூங்கியும் அளித்தும் போகிக்
காலமோடு உலகுக்கு எல்லாம் காலசக்தையினால் பண்ணி,
நாயகன் ஆனையாலே நடத்திடும் சக்திதத எல்லாம்.

From Maya appear Kalam (time), Niyati (order), Kalai (the-dispeller), &c. The said Kalam is divisible into the three (past, present and future). The creation, preservation and destruction of bodies, worlds, &c. take place in time and it governs all creatures (doling out the varying traits of their actions in their due time) acting under the Will of the Lord.

The words Kala Kalo (கால காலன்) appear in some editions of the Upanishad instead of the words Kala Karo (காலகரன்). If this reading be adopted, the reference would appear to be to God in His capacity of the Destroyer even of Death. Vide Katha Upanishad I. 2-25. We refrain from dilating here on the Puranic episode of the destruction of Yaman by Siva Peruman, who is often called Kala Kalam on this account. The reading of Kala Karo which we have adopted would however appear to be the better of the two in this context, which is concerned with refuting the contention of Kala Ishwara Vadies (காலேசுவராதிகள்), who say that Kalam by itself is the cause of the world and its changes independent of God.

We have taken the words Gna (or Gnanam) and Guni together and translated them as "He who is possessed of the quality of knowledge". This particular characteristic of God is specially mentioned here to distinguish Him from Kalam which is insentient and cannot act by itself and hence has to be activated by an intelligent principle (God) and this statement is immediately followed by the further statement that He is omniscient to guard against any wrong conclusion, that the soul, which is also possessed of the quality of knowledge, is the efficient cause that activates Kalam. Omniscience is another of God's characteristics singled out for special mention here, as it is this fact that God pervades all this (including Kalam) which enables Him to energise it and pull it from within.

2. After completing this work (of creation) He creates (the world composed of) the elements with (various) principles, with Kalam (or time), with the subtle qualities of the Purushan (atma), through (His Sakti which is described variously as) one, two, three, eight, &c.

This work of creation refers to the creation of the world of matter, the product of the elements of earth,

SEKKILAR AS AN EPIC WRITER

(Continued from last Issue)

What could have motivated Sekkilar to write his 'Thiruthondar Puranam'? The story that has gained authenticity is that Kulotunga Cholan expressed his admiration for 'Jivaka Chinthamani' to Sekkilar who in order to distract the attention of the king from the Jain epic, wrote his Saiva epic. But to any student who had made a comparative study of 'Jivaka Chinthamani' and 'Thiruthondar Puranam', it would appear convincing that Sekkilar had drunk deep in the fount of 'Jivaka Chinthamani' 'Hambakam' of the 'Jivaka Chinthamani' is a corresponding equivalent of 'carukkam' of the 'Thiruthondar Puranam' and the division of the latter epic into thirteen carukkams had been undoubtedly influenced by the study of 'Jivaka Chinthamani' by Sekkilar. The hyperbolical conceits and other metrical ornaments employed first by Thiruthakka Thevar had also been used by Sekkilar. Moreover it would be a slur on the professional

By

S. Thananjayarajasingham

etiquette of a poet laureate and minister of a Chola king to have composed an epic out of mere jealousy. Therefore the generally accepted story that Sekkilar wrote his epic to divert the attention of the king from the corrupting influence of the rival Jain epic stands not within the prospect of belief. The only plausible explanation seems to be that Sekkilar wrote his epic as a check to the spread of alien faith and for the propagation of Saiva faith.

Some scholars are of the opinion that 'Thiruthondar Puranam' cannot be classified as an epic and that it is only an anthology of the biography of Saiva saints. But these criticisms have been proved as unjust by Mr. C. K. Subramaniya Mudaliyar who in his book titled 'Sekkilar' was the first to prove that 'Thiruthondar Puranam' is an epic and that it conforms to the requirements of the aphorism defining an epic in 'Tandiyalan garam.' The hero of Sekkilar's epic is Saint Sundarar whose story is related through out the epic. That the events of the epic are not

cordinated and presented as a consistent and coherent whole is no doubt a flaw which Sekkilar could have remedied. In the time of Kamban, the adaptability to variations in matter of the viruttham metre has reached its climax in the epic of Kamban that his immediate successor Sekkilar could do no more than adopt a simple and lucid style of writing, thereby avoiding poetry of more words and less sense as was the order of the day in the Chola period.

Sekkilar as a biographer was preceded by Saint Nambiarurar and Sundarar who wrote 'Thiruthondar Thiruvanthathy' and 'Thiruthondarthokai' respectively. What was new and peculiar to Sekkilar was the choice of the epic form to relate the stories of the Saiva saints. The poet's highly polished and pellucid diction, numerous felicities of thought and expression rhetoric turns and above all sense of artistry which runs throughout the epic are all characterised by such simplicity as is intelligible to the average reader. Sekkilar's similes are most appropriate and they both illustrate and ennoble the subject:

அங்கிலன் மலையிற்றேவர் தம்மைக்
கண்டனேத்தக கொண்டு
வகினைப்பற்றிப் போரா வல்லும்
பென்ன லோகம்

These two lines depict the condition of Saint Kannappar as told by those who led the expedition to Thirukkalathimalai. They mean that Saint Kannappar could not be persuaded to return home just as a Lacerta iguana which enters an orifice cannot be captured. This is a simile drawn from the experiences of a hunter and therefore its usage in the context of a hunter seems most appropriate.

Thus Sekkilar's 'Thiruthondar Puranam' contains not only such formal excellences as the epic form, but also poems which are a mine of information regarding the life, social habits and customs of the people that lived in medieval India. The work illustrates and elucidates the noble truths enshrined in the Devara hymns which cannot be ordinarily understood. Sekkilar as an epic-writer ranks second to none of the other Chola epic-writers.

water, fire, air and Akas mentioned in the previous Sruti. These elements or gross tatvas and their product the world of matter, are all insentient, as are also the higher tatvas commencing with Kalam, and they cannot therefore combine among themselves or with the soul without being acted on by some superior force driving them from behind. The soul too, though possessed of intelligence, cannot activate them as it is under bondage. Hence arises the necessity for some superior force (which we call God) to intervene and bring about the union of these various principles.

(To be continued)

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Admission of Ceylon Students to Indian Universities

In reply to a number of letters from students in Ceylon asking him for information regarding admissions for the session commencing from July, 1955, the President of the Union of Ceylon Students states: To my knowledge, Poona, Delhi and Utkal Universities will admit students without four credit passes. Baroda University will admit students who have passed in the following subjects viz. English, Vernacular, Mathematics and History or Geography. If this condition cannot be satisfied by students, those who obtained four credit passes will be given admission there.

The Calcutta and Mysore Universities will insist on four credit qualifications for admission.

Since Tamil cannot be offered as a subject in the Poona, Delhi, Utkal and Baroda Universities, students have to offer an additional paper in English. Those joining Delhi University will have to complete their Degree course there itself but in the case of other Universities they could transfer to some other University after passing the Intermediate examination. Those students joining the Delhi University for the pre-medical course, of course, could seek transfer to some other University after two years. Arts students joining Poona University will have to offer either French or Sanskrit.

The Vice-Chancellors who met last year have decided to introduce a three year degree course and the mother tojgas as the medium of instruction. This may come into effect from July 1956. So those desiring to join Indian Universities must avail themselves of the earliest opportunity to seek admission.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 8-5-55 TO 14-5-55

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

Sunday, Monday and Tuesday morning will see you in trouble. Some of your past commitments may be the cause of the upsets. All is not well on the domestic side also. Rest of the week will be favourable.

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

You may be upset over some affairs this week. Tuesday, Wednesday and Thursday morning will be the worst out of the lot. Do not make any commitments or jump into hasty conclusions in any affairs. No troubles of any serious nature shown.

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

Except for the last two days this week also will continue to be favourable. You will be able to transact something important before Thursday. Friends will be very helpful. Avoid arguments week end.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Some changes in your professional affairs shown this week. Domestic upsets also likely. Do not trust your friends very much. Financial transactions should be handled with care, as there are indication for some losses.

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

Conditions in the domestic field will improve from this week. Your paternal relatives will help you much. Expenditure will be on the rise. But you will get enough to meet them.

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

Some favourable changes will take place this week. Financial conditions will be improving. You will gain much fame and will be able to steer clear of difficulties with much ease.

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

You will have to shoulder heavier responsibilities this week. Any developments or changes that crop in will be favourable to you. Do not be upset by rumours or scandal-mongers week end.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

A favourable week. Some changes that you were waiting for long time will crop up this week. Your friends and relatives will prove to be very helpful.

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

You will be forming some new friendships this week. You may begin some new ventures but it will not bring in any immediate profit. Favours from friends and relatives promised week end.

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

A good time generally. You will be able to recover most of your losses. Some changes that will better your status will take place before week end.

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

There is likely to be some clashes and troubles this week. But you are sure to come out triumphant. Do not permit your emotions to rule your head if you want to score. Fame and unexpected good news promised week end.

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

You will be busy with some new venture this week. Domestic harmony and triumph over competitors promised. Some important schemes may be held up but you need not be worried over it as it is only for your good.

Gandhiji In World Politics

(Continued from page 1)

when he knew he had committed one. He believed that an error arises only from evil feelings like anger, malice or greed. It is thus necessary, he thought, to fight and conquer these evil feelings which are innate in man's nature.

Gandhiji's method of political campaigning may not be acceptable to the matter-of-fact type of politicians but, like all great teachers of humanity, Gandhiji made no distinction between the secular and the spiritual, or between the political and the moral. Life was a single or integrated whole for him and he refused to break it into separate watertight compartments. The mere politician would object that Gandhiji was not really political in his methodology and that he was a saint who dabbled in politics. This objection however, is not valid, for Gandhiji took politics seriously and tried to ennoble it. He taught Ahimsa in politics, and defined Ahimsa as a form of moral purity through non-violence in word and deed and thought. He made it clear that moral and spiritual values are as important in politics as they are in religious and spiritual matters. Moral purity was to be the necessary basis of all political action. Sainthood in his private life, Gandhiji, in short, behaved as a saint even in the political sphere. His comprehensive constructive programme was as much a means to moral uplift as to political advancement.

To the query, then, as to whether morality should dominate politics Gandhiji would reply that real politics could not be possible without morality. That is why in the last years of his life, he became increasingly disgusted with the growing immorality and corruption in political life, and he protested against the evils with all the emphasis at his command. It saddened him greatly when he saw that Indian politics was fast becoming a hunting ground for unprincipled and corrupt self-seekers. He sought to fight against the evils and attempted to run the Congress on strictly moral lines. And, when he found that all his efforts were proving futile, he decided to quit the Congress and opined that the Congress

should be wound up after the attainment of freedom. Swaraj was useless, if it brought in its train moral degradation. Swaraj, according to him, was of value only if it led to a better and nobler life.

Gandhiji therefore ushered in a novel trend in world affairs—a trend which possesses unknown potentialities for the world of tomorrow. This is nothing but the moral force which lies at the root of truth and non-violence. His philosophy of politics thus forms the dividing line between the attitude of realism in politics and the attitude of detachment. This philosophy was not invented by him but was re-introduced in a field where it was previously supposed to have no place. The world of politics has become dirty and corrupt. Gandhiji at least emphasised an outlook which may yet transform politics into a form of social service.

Gandhiji was never a party leader in the strict sense of the term. He felt miserable when his followers desired him to function like a party boss. He refused to gather a faction or a clique round himself and resolutely opposed the formation of a special group of his own. After the achievement of freedom in 1947, Gandhiji chose to break his connection with the Congress and would not remain even "a four anna member" thereof. When the political goal was reached, he lost all interest in politics, and sought to build up a new India based on communal amity and peace. He had renounced his all for the service of his country; he sacrificed his life for the Kingdom of God. A martyr's crown was an appropriate end for a man like him.

Gandhiji is a unique figure in world history. A morally elevated and humanised statesman of his kind is rarely seen in any age. He was not a saint gone astray in politics but was a spiritualized statesman who tried to become a saint. A wonderful blend of saint and statesman, Gandhiji took to politics in the same spirit in which an ascetic takes to spiritual effort. If his ideal is still regarded as unachievable, it is because the spiritual transformation of man which is essential to its success, has yet to take place.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 32

In the matter of the Last Will and Testament of the late Sinnathamby Ilayathamby of Pillaiyarkovilady, Ariyalai, Jaffna.

Deceased. Ilayathamby Muthiah of Pillaiyarkovilady, Ariyalai, Jaffna.

Petitioner Vs

1. Ilayathamby Sinnarasa of do and presently of C I Railway Bungalow, Ratmalana,
2. Ilayathamby Rajakulasooriyar of Railway Mechanic Engineer, Ratmalana

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 12th day of April 1955 in the presence of Mr. C. Thillaiampalam proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner and of the witnesses

and notary to the Last Will.

It is ordered that the Last Will and Testament of the abovenamed deceased dated the 6th July 1953 and attested by C. Thillaiampalam Notary Public under No. 339 be and the same is hereby declared proved and Probate there of issued to the petitioner as the Executor named in the said Last Will, unless the abovenamed respondents or any others interested shall appear before this court on or before the 27th day of May 1955 and show sufficient cause to the satisfaction of this court to the contrary,

This 12th April 1955.

Sgd P. Sri Skanda Rajah District Judge.

Drawn by:
C. Thillaiampalam
Proctor for Petitioner.
(O. 4, 6 & 13)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 29 T.

In the matter of the intestate estate of the late Valli puram Joseph Ariyanaya-

gam of Tellippalai, Jaffna

Deceased Jane Gnanammah widow of V. J. Ariyanayagam of Tellippalai, Jaffna

Vs Petitioner

Selvamalar daughter of V. J. Ariyanayagam of Atchuvally

Respondent

This matter coming on for disposal before A. E. R. Corea Esquire District Judge, Jaffna on the 6th day of April 1955 in the presence of Mr. S. Rajendran Proctor for the Petitioner, and the affidavit of the petitioner having been read:

It is ordered that the Petitioner be declared entitled to take out Letters of Administration to the Estate of the abovenamed deceased as his lawful widow and the same issued to her unless the Respondent or any other persons appear before this Court on the 13th day of May 1955 and state objections to the contrary.

The 6th day of April 1955

Sgd P. Sri Skantha Rajah District Judge

Drawn by
S. Rajendran
Proctor for Petitioner
(O 5, 6 & 13)

Gandhian Method in Solving Labour Disputes

[Extracts from a speech delivered by Premier Nehru at a May Day Rally in New Delhi]

India could adopt neither the American method nor the Russian for emancipating her people economically. Both these methods did not suit Indian conditions, nor were they in time with the modern times.

We are trying to-day a method of solving our economic problems and class conflicts, which has no parallel in the world. It is a unique method and a democratic method. Now on one side there are the countries of Europe and America, which have achieved their present economic position through a course extending over one hundred and fifty years. We have to compress these 150 years into ten or fifteen. Further, certain American and European countries had the advantage of exploiting weaker nations to their own advantage. It was against the very grain of Indian thought to follow such an example.

On the other side there is the Russian method of violent revolution, where only after lakhs of people perished and underwent privations and suffering was a new Government established.

The Russian Revolution involved great bloodshed and terrible suffering in which lakhs of people perished in the Civil War and the economic unrest and the famines that followed. Only after paying this very heavy price did the Russian people succeed in establishing a strong Government, but it was not democracy. When I say this, I do not criticise any country. Every country is free to choose its own system. But I only say that the Russian people paid a very heavy price. It is true, however, that after paying this heavy price the Russians did achieve very great progress."

"If anybody tells me that we should have a similar kind of violent revolution in India, then I will only say that it is not a very intelligent suggestion. We must remember that the Russians at the time of the revolution faced a situation

which was more or less forced on them. They just could not help it. Russia had emerged through a terrible conflict in the form of the First World War and soon after, she was entangled into a Civil War. This civil war was not a deliberate choice, but was thrust upon the Russian people through the force of circumstances prevailing at that time.

If we now deliberately chose this method of civil war for resolving our problems and difficulties, then surely we will become weak. We may become so weak that other outside countries might well think of trying to dominate us and take control of our affairs. This kind of deliberate choice would not be an intelligent choice for us in the present time.

We are thus faced with a stiff test and we have to come out successful in it. It is a test in which we have to steer clear of bloodshed and violence. It is also a test which we have to pass in ten or twenty years, as we do not have 150 years before us to do it.

Both labour and capital must learn to settle their disputes through peaceful negotiations. The time is long past when class conflicts could be resolved through friction and fighting and wielding the big stick of lock outs and strikes. We can certainly achieve results without using this stick.

It is true that strike is the last weapon with the workers, which they do not want to surrender. But even then the question remains whether there are no other proper methods to solve these problems: If both labour and capital just get busy in effecting trials of their respective strengths, no problems would be effectively solved. What was the point in the two breaking each other's heads when through negotiation results could be achieved. It might be that in such settlements, sometimes the employers might benefit a little more and sometimes labour.

NOTICE OF APPLICATION

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 31

In the matter of the intestate estate of Isthirinayagam (daughter of Kanapathipillay) wife of S. Kirishnarajah of Tholpuram late of Kuala Lumpur in Malaya.

Deceased.

And

In the matter of the British Courts Probates (Re sealing) Ordinance Chapter 84,

Notice is hereby given that after the expiry of fourteen days from the date here of, application will be made to the District Court of Jaffna under the British Courts Probates (Re sealing) Ordinance Chapter 84 for the sealing of the Letters of Administration in respect of the estate of Isthirinayagam (daughter of Kanapathipillay, wife of S. Kirishnarajah of Tholpuram late of Kuala Lumpur deceased, granted by the Supreme Court at Kuala Lumpur on the 27th day of April 1954.

Jaffna 11th April 1955.

Sgd. Subramaniam & Somasundram

Proctors for S. Duray the attorney of S. Kirishnarajah the administrator of the above estate in Malaya.

(O. 8. 6 & 13)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 30

In the matter of the intestate estate of the late Theivanai wife of Mrugesu Narayana pillai of Chulipuram

Deceased

Sittampalam Arumugam of Chulipuram Petitioner.

Vs.

1 Mrugesu Narayanapillai and
2 Nagamuttu widow of Sittampalam both of Chulipuram

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 11th day of April 1955 in the presence of Messrs Subramaniam and Somasundram Proctors on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the Petitioner is entitled to Letters of Administration to the estate of the abovenamed deceased and the same granted to him as the son of the 2nd respondent who is the sole heir to the estate of the deceased unless the respondents or any other person or persons interested in the above estate shall appear before this Court on or before the 27th day of May 1955 and show sufficient cause to the contrary.

This 11th day of April 1955

Sgd. P. SRI SKANDA RAJAH District Judge.

(O. 7. 6 & 13)

DEMOCRACY WOULD DISAPPEAR

If Communists Captured Power

SHRI K. Kamraj Nadar, the Premier of Madras in a speech quoted below, describes with reference to India how the Communists work for political power to the detriment of the common man and the country. He said:

The Communists, had several lakhs of children no idea of or desire for making the common man happy and contented. Their main aim was to strengthen their party by some means or other.

The Indian Constitution had provided for the existence of many political parties. He would like to tell them that the main aim of the Communists was not only to strengthen their party but to capture power by some means or other. If the Communists came to power there would only be dictatorship in the country and democracy, which they were now having, would vanish and it would not be possible to carry on their work in a democratic manner.

The Communists instead of helping the Government in carrying out their schemes for ameliorating the condition of the masses were always praising the achievements of Soviet Russia and China and their greatness without taking pains to explain how their country was able to attain freedom and the progress made by the country after the attainment of freedom.

Premier Nehru visited China recently and was going to visit Russia. At present there was good understanding between their Government and Russia and China. He was afraid that the Communists in India would spoil that good relationship. The Communists were carrying photos showing the achievement of those countries to villages and exhibiting them to the public with a view to gaining their support for their party. The public ought not to be carried away by pictures shown by the Communists when they did not know actually what was really happening in those countries. If necessary they could also take pictures of the wonderful work done by the Ananda Ashrams and show it outside illustrating how India was taking care of the abandoned children and boast about it. But, it was not proper for them to do so when

and people were suffering from hunger and unemployment. When the British were ruling over this country, thereby awarding titles, made some people praise the achievements of the British Government in and out of season. So also the Communists in India were praising the achievements of Russia and China which they had not seen personally. The Communists were now taking advantage of poverty, unemployment, etc., prevailing in the country for strengthening their party. Unless their economic condition was improved it would not be possible for anyone to live happily. With the interest of the community at large they must work unitedly. Only by doing so they could achieve their object of socialism. Persons in high position must realise the changes that were going to come and try from now onwards to adjust themselves to the coming situation. They must see that the days of those who lived on the work of others were over and those who worked really enjoyed the benefits of their labour. It was their bounden duty to respect work. Gandhi wanted them to do so when he lived.

With regard to the demands made by the Communists for confiscation of property and sharing of properties of the rich men even if the entire wealth and land of the country were taken over the share of each individual would come to not more than Rs. 3 or 4 and one-fourth of an acre. He would like to tell them that in Russia there was no division of properties or land. The Government there had taken over all property and were running the same under their own auspices. Even in this country the Railways were being run by the Government and in certain places like the Madras City bus transport was being run by the Government. He would like to tell them that what the Communists were taking about confiscating and sharing of properties were only with a view to misleading the masses and getting them into their fold. Till some time back the Communists boasted that Andhra was their stronghold, but the last election had shown that it was not so.

YOUNGSTERS WHEN THEY PASS THE DIFFICULT AGE

Parents are always somewhat tremulous when their children reach the age of ten. They are on the threshold of the years of indiscretion. It is a difficult time for mother and father. A profound mental change occurs with puberty. A tidal wave sweeps the youngster into the future. It is a fantastic ambitious period but it is one that is often fraught with problems. It is the period that makes "teddy Boys" "toughs", hysteric bobby-soxers, juvenile criminals, and great scholars. It is a formative age. It is a period that lurches crazily between joyous outspokenness and moody introversion.

For the sake of convenience investigators have analysed each age-group regardless of the exceptions.

The ten-year-olds: This is a delightful age for both parents and children. It is the last step before the leap. The whipster and the girl are still ready to accept the parents' point of view. They

By

K FRANK FELDMAN

do not take things tragically and are apt to tell fibs. This is the last opportunity in this phase to guard them against prejudiced thinking.

The eleven-year-olds: The trouble starts. Children are apt to be discourteous, they are easily peevish and like to quarrel. Girls oppose their mothers and are full of contradiction. They try to cut their ties with mother. They do not like to be on apron strings. Short sighted fathers are apt to fling reproaches at their wives when they notice this. There is no need to worry. Try to save a child responsibility at this age. Those duties that must be carried out should be done conscientiously. In consequence is the worst mistake one can make as parent.

The twelve-year-olds: Things are a little easier. Children are apt to use slang. Everything is just "smashing". They are bubbling over; they are just bursting with good cheer and with pranks. Boys begin to think about their driver's licence and on participating on the dirt track. Boys like to boast and pay more attention to their clothes which should be flamboyant. But they are easily embarrassed. They loaf about.

The thirteen-year-olds: Things get rough. Every wave breaks the next. The separation between parents and children becomes more emphatic. Moodiness sets in. They close doors when they want to telephone and lock their own rooms. For days on end they

will only talk in monosyllables. Friendships are broken up. They begin to think more critically. There can be no intimate relationship at this age. Astute parents will leave them alone as much as possible and try to keep aloof from their secrets.

The fourteen-year-olds: A remarkable change comes over them. They talk freely; they develop an insatiable hunger for adventure. They seem to feel the energy waxing in their bones. They have to be present everywhere. Bursting with enthusiasm they join juvenile groups; they never have time for anyone. Parents' opinions figure very low on their lists. In fact, anything said by dad is "old stuff". His jokes are glossed over. "They are old". Mothers' views are old fashioned. The car is a hopeless jalopy.

The fifteen-year-olds: The rift between parents and children is now at its climax. Daughters sit in the same room with a vacant expression. It is an age when children are outwardly contentious and intractable. They can be extremely obstinate, whipping up ill feeling everywhere. It is a negative phase. What can the parent do? Best of all—leave them alone. Don't ask too many questions. Appear disinterested. Don't give too much advice, unless expressly asked for.

The sixteen-year-olds: Problems begin to sort themselves out. A mental equilibrium is restored. The youngster finds his own place in his family. A good majority of adolescents now show their love and gratitude. They even concede that they have treated their own folk rather badly and off handedly.

— Madras Hindu

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 28

In the matter of the estate
of the late Murugesu
Arumugam of Mathagal
Deceased

Nesaratnam widow of Muru-
gesu Arumugam of Matha-
gal
Petitioner

Vs

Minor 1. Rukmani Devi
daughter of Arumugam of
Mathagal. 2. Murugesu
Kanapathipillai of do
Respondents

This matter coming on for
disposal before A. E. R.
Corea, Esquire, District
Judge, Jaffna on the 29th day
of March 1955 and the 3th

'Ban Nuclear Weapons' Appeal

(Continued from page 1)

explosions and manufacture of by-products that, distributed deliberately or otherwise, foul and endanger the world's health and that of future generations. America's fears and ideas of strategy cannot terminate the rights of peaceful nations."

"Suppose India had got some diabolical inspiration and encouragement—not inconceivable—and had begun making weapons to crush or intimidate Pakistan or to defend herself against Pakistan's alleged aggressive intentions and her incorrigible tendency to attack India, and these preparations of India involved text explosions which make it dangerous for countries in the world. Do you think the West and the U. N. would have kept looking? I fear that if India did halt what America has done on account of her fear of the USSR. India would have been a pitiful delinquent before the U. N. with sympathy from none in the world.

"Forgive my trying to make my point clear by harsh comparisons.

"Man has to continue to live dangerously and there can be no guaranteed bulwark against exaggerated fears. Can anyone honestly aver that Russia's nuclear activity was started for the purpose of attacking Britain or Europe and not in self protection against America's publicised programme of making nuclear weapons?"

day of April 1955 in the presence of Mr. R. Anantha Kumarasamy Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the abovenamed 2nd Respondent be appointed Guardian-ad-litem over the minor the abovenamed 1st Respondent and that the petitioner be declared entitled to Letters of Administration to the estate of the abovenamed deceased and the same issued to her as the lawful widow of the abovenamed deceased unless the abovenamed 2nd Respondent or any others interested appear before this court on or before the 13th day of May 1955 and show sufficient cause to the satisfaction of this court to the contrary. It is further ordered that the petitioner do produce the minor 1st Respondent in Court on the said date.

This 29th day of March 1955
(Sgd) S. Thambithurai
District Judge

Drawn by
(Sgd) R. Anantha Kumara-
samy
Proctor for petitioner
(O 6, 6 & 13)

HINDU NEW YEAR DAY CELEBRATIONS

The following are the donations received by the Jaffna Saiva Paripalana Sabha from the public towards the Hindu New Year Day celebrations which were conducted at the Jaffna Prisons under the auspices of the Sabha on the Hindu New Year Day.

	Rs.
Dr. S. Subramaniam	20
Mr. C. Vanniasingam M. P.	10
Mr. N. Sh. nmugathasan	10
Mr. V. Rajasegaram	10
Messrs A. S. S. & Bro	10
Mr. S. M. Thirugnanam Chettiyar	5
Mr. A. I. Kasilingam	3
Messrs T. N. Lingam & Sons	5
Mr. S. R. Sellathurai	5
Messrs R. B. Brothers	5
Messrs N. V. & Co. Ltd.	5
Mr. R. Chelliah	5
Mr. Clough Balasingam	5
Messrs C. S. K. Kandiah Chettiar & Bro.	5
Dr. S. A. Vettivelu	5
C. S. T. C.	5
Mr. S. Gopalapillai	5
Dr. S. A. Tharmalingam	5
Sterling Ltd	2
Royal Dispensary	2
A Well-wisher	10
Mr. S. Rajaratnam	2
K. A. Kanagasabai	3
Mr. A. Subramaniam	2
Messrs V. T. S. Sivapunniam Stores	2
Mr. L. N. Ramswaroop	2
Mr. P. Kandiah	2
Total	150

M MYLVAGANAM,
Religious Propaganda Officer.

Saiva Paripalana Sabha,
Jaffna, 4-5-55.

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. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:
S. KANAGASABAI,
Sbaff.

வாங்குதல் வழங்குதல் பெயர் மலிவானது சரக்க மன்னன்
சோற்றுறை யாக செய்க குறைவிடாது தயிர்க்க வந்தா
நான்மறை யற்றக் கோங்கு நற்றகம் வேன்வி மக்க
மேன்மைகொன்னை சைவ சீதி விளங்குக வகை மெல்லாம்.

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