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GANDHI COMPLEX IN COMMUNAL LEADERS

MR. G. V. Narayan writing in the latest number of the Modern Review sets at rest the doubts of the Hindu Maha Sabha leader Dr. N. B. Khare regarding Gandhiji.

Dr. N. B. Khare, a former Congress Premier of the C. P. and Berar, now the President of the Hindu Mahasabha, has, in his presidential address, made among other things, a pronouncement weighty in character, singular in its import and worthy of deep consideration by all well-meaning and serious-minded Hindus. The pronouncement is as follows:

"I must pay my tribute to the memory of Mahatma Gandhi, who unfortunately fell a victim to a political assassin's bullet. The root cause of this political murder was the suicidal policy of the Government."

"The Mahatma was a great champion of the down-trodden and awakened the masses. His memory will be always cherished for this. But, I cannot worship him as Father of the Nation, for disruption, disintegration and destruction are no attributes of fatherhood."

Antecedents of Dr Khare

Before attempting at an examination of the significance of the above, it would not be inappropriate to recall to memory the antecedents of Dr. Khare. Shri Khare was an eminent Congressman and his qualities of leadership and sacrifices in the cause of the country's freedom struggle under the banner of the Congress had naturally made him grace the coveted place of the Premier of a major Province, viz., the Central Provinces and Berar when first the Congress accepted office after securing a majority at the

(Continued on page 3)

British Policy On Racialism

No Change For The Worse

The British Prime Minister Mr. Attlee reaffirmed that the Seretse Khama case did not mean Britain had abandoned its traditional policy of opposing racial discrimination. In a letter to the Archbishop of Canterbury, Dr. Geoffrey Fisher, he said the Government remained entirely opposed to racial discrimination in the territories for which it was responsible—"a policy in which there have been no alteration."

The Archbishop in the name of the British Council of Churches, had asked that the Government should re-state strongly that Britain had not abandoned this traditional policy in the case of Seretse Khama, chief designate of the Batangwato tribe in Bechuanaland, exiled after marrying a London typist.

In his letter, the Archbishop said: "Grave suspicions have been created in the minds of many Africans and even though these suspicions are quite unjustifiable they can only be eradicated by a repeated affirmation in the plainest of terms that the Government is entirely opposed to racial discrimination."

Mr. Attlee, in his reply, regretted there had been misinterpretation of the Government decision (to ban Seretse Khama) in some quarters but he had no hesitation in giving the assurance asked for.

Plastic Heart Valves

How several dogs are living with plastic valves in their hearts is described to the Federation of American Societies for Experimental Biology by four Albany Medical College physiologists. They said that within two years it might be possible to put the plastic valves into human hearts, substituting them for living valves damaged by heart diseases.

The valves are tiny, one-piece affairs, with no moving parts. They are circular and funnel-shaped at one end and each is about half an inch wide at the funnel end and a little more than half an inch long. They are sewn into the heart. The heart muscle, by its movement, opens or closes the valve. In contraction it pushes up against the plastic valve and no blood goes through it. Resting, the heart muscle relaxes coming out of contact with the blood.

"The operation of placing the plastic valves in the heart is now relatively safe", the scientists explained, "reporting that it has been tried on about 30 dogs, five of which are alive and well and have been so for about six months."

"The valves can be designed to imitate the faulty valves of living hearts damaged in any of several ways of diseases or by malformation before birth. This kind of knowledge may itself help save human lives."

"In rheumatic fever, heart valves often are left with scars. Also heart valves may be damaged so that they leak or there may be congenital malformations."

HUMAN MIND: OBSCENE AND PURE

A Spiritual Point Of View

IDEAS are purifiers. They free the mind from prejudices. They humble the proud mind. They soften the hard mind and give it a gracious shape. They curb the craving mind and endow it with some altruism. They take the sting out of lust and reveal what love is. They chase every passion away and befriend us in our desolation. Ideas are great philanthropists.

Students of Plato have learnt to look upon Ideas as substantial spiritual entities: they are not vague formlessness, but their forms are not rigid, breakable and mortal. They are entities but not separated, one from the other; they are substantial but not material; they are spiritual but not distant; they are steadfast but not static; dynamic and potent, they symbolize activity without motion. Collectively these Living Ideas form the complete Wisdom-Religion or Theosophy.

Sometimes each Idea is pictured as a radiant and shining god, a *Deva*. These Ideas live and breathe and influence, and are veritable Intelligences. They are collectively God, i.e., the Logos.

Who Is A Genius

The Great Teachers, and sage, seers poets and singers embody within themselves some of these Living Ideas, and when in their corporeal nature they are able to give expression to these Ideas, they become inspirers and instructors of the masses of humanity. Geniuses are men and women who incarnate within themselves one of these Living Gods. The original view about a human Genius was that he had within him a tutelary deity. Genius was regarded as a protecting companion of such a person, was born and died with him; and this popular belief had a basis of real truth. Just as our body is born and dies, so

does Genius come to birth within our consciousness; its parents are dispassion and Love; when these virtues weaken, the action of this Genius weakens; when these virtues are neglected in practice, this Genius dies, i. e., departs.

One of the functions of Theosophy is to enable its votary to incarnate within himself the Living Genius, a Radiant God. Theosophy insists on virtue and recognition of virtuous beings; it is intolerant of vice and teaches every student to be equally intolerant of vice, however understanding he may be and charitable, the vicious men and women. Theosophy is intolerant of sin because it shows to the sinner the way to fight and overcome his sin.

Each student who is earnest tries to overcome his weaknesses; each devotee attempts to invite his Genius, his Protecting Companion, his real Friend and Guide to come and abide in his mind. This alone makes him a Living Unit. In the human Kingdom the dead are very many; the Living are the few: the really Living are those who have incarnated within themselves the Living God *Punya-Purusha*; the Man of Virtue comes to reside in our mind when *Papa-Purusha*, the Man of Sin is driven out of it.

Genius Turning Evil

Each man of flesh has his evil genius—not another person, but a force which circulates in his blood circulates in his flesh. But this is also true; there are Evil Forces, Ideas of Death generated and sustained by the Black Brothers of the Shadow. Writers of obscene books, painters of obscene pictures, singers of obscene songs come under that evil influ-

(Continued on page 2)

TRUTH—THE SUPREME SACRIFICE

Virtues Instanced In Epic Bharatha

THERE are certain cardinal virtues which everyone should cultivate, no matter in which caste he is born. Without these, it is said, people would be no better than beasts. In the Vanaparva, Hanuman taunts Bhima saying, "Born in the animal kingdom, we do not know dharma; but men who are endowed with intelligence, show kindness to all beings; (Vana, 149. 93). Many are the lists of virtues given in the Epic. In one of them eight virtues are mentioned: performance of sacrifices, Vedic study, bestowal of gifts, penance, truth, forgiveness, self-control, and non-covetousness. Of these, the first four are said to lead to the way of the fathers, and the other four to the path of the fathers, and the other four to the path of the gods. (Vana, 2. 75-76). It is not as if these virtues are exclusive of one another. Truth, for instance, covers all virtues; it is not simply truth-speaking. In the Santi parva there are the following verses:

"Where truth is, there always dharma is; truth is the ancient dharma; truth alone should be

worshipped; truth, indeed, is the way supreme. Truth is virtue, austerity and Yoga; truth is the ageless Brahman; truth is said to be the supreme sacrifice; in truth is everything established."

Santi. 160-4-5.

Ahimsa

Ahimsa or non-violence is similarly praised. It is not mere non-killing or refraining from inflicting injury on others. It means regarding others as one's own self. The rule of virtue is—Do not do to others what you do not wish others to do to you.—Even to make the least difference between what is yours and what is not yours is to violate the principle of ahimsa. One of the incidents in the main story illustrates this well. Yudhisthira's four brothers drink of an enchanted lake and die. Yudhisthira himself goes in search of them, and when he reaches the lake, the voice of a Yaksha warns him not to drink before answering the Yaksha's questions. Yudhisthira passes the test; and the Yaksha, being pleased asks

(Continued on page 2)

Let Love be the Essence of Service

All knowledge is vain,
If you do not serve with love and affection.
All service is empty,
If there is no love, affection, sincerity and Bhav.
If you serve with Bhav and love,
God is behind you,
He is running after you,
The whole world loves and admires you.
Therefore, serve with love, sincerity and Bhav.
Cultivate again and again the Bhav.
Selfless service is love made visible.

—Swami Sivananda.

What Is Realization?

"Realization is nothing to be gained afresh; it is already there. All that is necessary is to get rid of the thought, 'I have not realized.'"

"Stillness or Peace is Realization. There is no moment when the Self is not. So long as there is doubt or the feeling of non-Realization, the attempt should be made to rid oneself of these thoughts. They are due to the identification of the Self with the not-Self. When the not-Self disappears, the self alone remains. To make room, it is enough that the cramping be removed; room is not brought in from elsewhere."

—Sri Ramana Rishi.



Hindu Organ

TUESDAY, MAY 16, 1950

Treasure These Thoughts

Expand your hearts and hopes, as wide as the world. I want the intensity of the fanatic plus the extensivity of the materialist. Deep as the ocean, broad as the infinite sky, that is the sort of heart we want.

—SWAMI VIVEKANANDA—

THE SYDNEY SOJOURN

AFTER A LAPSE OF BARELY four months the crew of commonwealth statesmen who met in Colombo and enjoyed its congenial climate have now sojourned to Sydney to taste of its salubriousness. In the meanwhile, according to the chairman-elect of the Sydney Conference, the economic situation in South-East Asia has deteriorated so much that the matter will have to be approached with 'a sense of grave urgency'. Mr. J. R. Jayawardene, Sri Lanka's first Finance Minister, waxed eloquent when he referred to the new freedom obtained by this Island, but allowed his enthusiasm to ebb when he in so many words referred to a defensive action in making every effort to stem the tide of deterioration in living standards. The member-nations of the Commonwealth may meet and discuss problems common to them all. Where it appears to be that each member-nation is in need of the help of the other nations it cannot be explained but in the co-operative basis why these statesmen are spending their energy, time and money on formulating schemes which by their very nature are incapable of producing lasting benefits to any nation.

The charge has been made that the lowering of the living standard has been due to the forces of disruption. Let us grant it. What constructive work has the Government of this Island done to combat the reactionary forces? Propagating party programs cannot be regarded as the correct method of meeting the menace of revolutionary reaction. The Government says that the Communists have contact with the sick and the hungry and tell them in touching manner that they cannot bear to see them die of starvation and squalor and that they will not allow the authorities to be indifferent to their sad state of affairs and in the same breath admits that the standard of living has been lowered. But neither the Red Flamethrowers nor the Government go any further than making mere observations. The responsibility of the Government is more deplorable than the irresponsibility of the chaos-monger. It is for the

WAYSIDE WHISPER

(By Rover Nyx)

Disruptionists in Disorder

The 'disruptionists by creed' have begun to feel, much to their chagrin, that their destructive policy has begun to recoil on them. Dr. N. M. Perera has always been smarting under the mental sting that his capabilities have not been recognised by his colleagues in the B. S. P. and the other labour organisations as sufficient to entitle him to an undisputed leadership of labour. Insult has been added now to this injury by his own camp follower, his political twin, the fiery Philip staging a walk-out from the conference held to bring about a unification of the L. S. S. P. with the B. S. P. deprecating the undemocratic attitude of the Party Chief.

For sometime the Leftist barking did halt the U. N. P. caravan, but now that the Leftists have begun to shout at each other the caravan can move on if not hindered by other obstacles.

Malaya—Going By Default!

'Complacency' which had characterised the British in pre-war days has been replaced by 'anxiety'. The Communist campaign in Malaya has affected the political nerves of the British Nation to such a great extent that it now has come to be a matter of not a fight for prestige but one for pittance. The London 'Economist' has sounded a note of warning to Mr. Attlee calling for 'new and possibly sweeping decisions to save the day in Malaya'. But it looks as if the Red decisions are to sweep the board, particularly after the Chinese triumph.

Official, Official, Everywhere But Not One....

Sydney news report says that the Ceylon Delegation is working short-handed and that the Leader has to write out speeches himself. The general impression, in this Island has been that the administration of the country is top-heavy both in number and cost. Here is a chance for the Government to create a new department to submit men and matter for foreign Conferences and also a new Ministry to be in exclusive charge of it. These are but the major steps in the program for bringing about economic stability!

Government to devise ways and means to arrest the deterioration of the standard of living, not by tall-talk about ambitious plans that swallow more than they are expected to yield, but by planning to produce more, at less cost.

The Milk cow of American Aid has no doubt given hopes to the younger-nations struggling to find their feet. This craving for alien assistance, however, must be stopped at a point beyond which it would naturally mean beggary. And the new freedom over which the Finance Minister takes reasonable pride will not allow of the spirit of mendicancy.

COMMONWEALTH CONFERENCE

SYDNEY SPEECHES BEGIN

Ceylon Leader's Aims

THE sequel to the Commonwealth Ministers' Conference in Colombo assumed the form of a meeting of the Commonwealth Consultative Committee in Sydney yesterday. Mr. Percy Spender (Australia) was elected Chairman.

Objects Have Become More Urgent

Mr. Spender in his opening address to the conference, said that South-East Asia was emerging as an area of importance in world affairs.

"It could not be said the situation in South-East Asia had altered favourably during the intervening months since the Colombo Conference", he said.

"The aims and objects we had had in mind at the Colombo talks have become all the more urgent.

"It is essential that we keep constantly in mind this background against which the economic situation in South and South-East Asia must be considered. During the post-war years we have all become only too well aware of the fact that determined and sustained influences are a work, not to decrease but to increase the economic chaos in which the world found itself after the Second World War."

Speaking third, Mr. J. R. Jayawardene leader of the Ceylon delegation said.

"As a representative of the new sovereign state in the Commonwealth which is also one of the undeveloped countries in South East Asia it is possible for me to view the problems that need solution at this conference in a more intimate fashion than those who belong to countries better developed."

At the Colombo conference they all realised that the economic condition of South-East Asia had become one of the major factors to be reckoned with in considering the future progress of humanity.

"While the nations of the West and the British Dominions were able to take full advantage of modern industrial inventions and develop economically and socially, circumstances forced us to be mere spectators".

The New Freedom

"The new freedom, however, has permitted us once again to take our share in the progress of the world.

"It is worth emphasising, Mr. Jayawardene continued, "that the extreme poverty of peoples in these areas, the low level of agricultural production and the necessity for both industrial development and the proper use of natural resources as well as a fairer distribution of the wealth that will be created.

"The economy of these undeveloped countries depends largely on the production and sale of raw materials for industry and agricultural products. If even the low level of the national income, which just enables these countries to maintain a stable government, is not maintained the consequence would be chaos and disruption.

"While we therefore think of advance in economic development, we must also prevent a fall below a certain level in the

Human Mind: Obscene and Pure

(Continued from page 1)

ence. The thoughts and ideas of such men and women hinder the spiritual progress of humanity. Theosophical students should shun obscenity wherever it presents itself—in any shape, or in any mind. They are in greater danger from this nefarious quarter than they usually suspect.

The Record of Theosophy left behind by H. P. Blavatsky and W. Q. Judge contains Living Ideas. Our first duty is to make them our daily companions; but that is not sufficient. We should so hold them in our minds that they become the gauge with which we measure all thoughts, all ideas. As we strengthen the presence and the activity of the Living Ideas, we are able very quickly to value the thoughts presented in a newspaper column or in the pages of a book. Almost instantaneously we are able to decipher the hidden mischief which is obscenity. We have to learn to protect ourselves against the insidious manner of obscenity; for example, that which blackens the advertisement pages of many a newspaper. The stages of Theosophical growth are marked by the student's capacity (1) to understand the Theosophical Ideas scattered in our authentic literature; (2) to assimilate them sufficiently to push out vices and to curb the vicious tendencies in himself; (3) to hold them in his consciousness in such a manner that he is able to reject the attack and the intrusion of the dead ideas which, like white ants, eat away our very humanity; (4) to gather the *pranic* force of the Living Ideas of Theosophy to such an extent that the Mind-Soul of those Teachings, represented by H. P. B., begins to precipitate its image in his heart. This is the student's Second Birth. It is the Birth of Genius whose father is Dispassion and whose mother is Love.

Mahat or the "Universal Mind" is the source of Manas. The latter is Mahat, i. e., mind, in man. Manas is also called Kshetraraja, "embodied Spirit," because it is, according to our philosophy, the Manasa-putras, or "Sons of the Universal Mind," who created, or rather produced, the thinking man, "manu," by incarnating in the third Race mankind in our Round. It is Manas, therefore, which is the real incarnating and permanent Spiritual Ego, the individuality, and our various and numberless personalities only its external masks.—The Key to Theosophy.

(Theosophical Free Tract 20)

prices that are paid for those commodities in the markets of the world."

TRUTH—THE SUPREME SACRIFICE

(Continued from page 1)

him to name one of his brothers whom he wishes to be restored to life, Yudhisthira wants Nakula to live again. The Yaksha wonders why he asks for Nakula who is only a step brother, and not for either Bhima or Arjuna who are his own brothers. The reply that Yudhisthira gives is that it would be cruel on his part not to ask for the life one of the sons of his stepmother. To prefer one of his own brothers to a step-brother of his would be to go against the principle of ahimsa.

Dharma

What is the end of dharma? It is not a narrow hedonistic view that is taught in the Mahabharata. Pleasure and wealth, within limits, may be sought after. But through these no lasting good can be gained. Desire does not cease by enjoyment; on the contrary, it increases like fire fed by fuel. It is true that in some places in the Epic the pursuit of dharma is said to lead to fame in this world and happiness in the next.

But the final view seems to be that not for such transient benefits should dharma be followed.

"Never from desire, nor fear nor greed, should dharma be renounced; no, not even for the sake of preserving life. Dharma is eternal; pleasure and pain are evanescent. The soul is eternal; the means of life are non-eternal."

Dharma too, in the sense in which we have been considering it, is not an end in itself. It is the means to *moksha*, which is the final end. When the Lord of the Gita exhorts Arjuna to relinquish all dharmas, he refers to the supreme goal where there is transcendence of all dualities including that of good-and-evil, merit-and-demerit. It does not mean that a man who has reached the goal is or can afford to be immoral. What the Hindu scriptures teach is that in his case there is no need for an external rule. He is a law unto himself; for he has attained self-rule, *svarajya*. He no longer falls into the tract of transmigration, for he has broken through the cycle of birth and death.

There are three main paths to perfection or release from bondage. They are: Karma-yoga or the path of dedicated service, bhakti-yoga or the path of devotion to God, and Jnanayoga or the path of self-knowledge. In the *Bhagavadgita* and in the *Mokhadharma* sections of the *Santiparva*, as also in various other contexts in the Epic, these paths are explained at great length. As selfishness is at the root of all evil, it must be removed; and the way to remove it is Karma-yoga. Ordinarily men busy themselves in work in order to enjoy the fruit of work. But such enjoyment does not result in peace. So, the best method of freeing oneself from the evil of work is to work without a desire for profit. But is work without desire possible? The answer which the Gita gives is:

"True no action is possible without an end in view. But instead of having different ends for different deeds let all deeds have one and the same end, namely, God-realization or *moksha*."

Here we are already in the realm of bhakti-yoga. Love of the finite does not satisfy for long; on the contrary, it is distracting and disappointing. So, let the object of love be the

Infinite which is God. Many are the stories related in the Epic of bhaktas who were liberated through constancy of devotion to the Deity. And, if God cannot be loved, let Him at least be hated, even as Sisupala hated Him. For, such hatred may serve as a means to blessedness; but not forgetfulness of God. Jnanayoga is the way of knowledge. It is not complete with a mere theoretical understanding of the nature of the ultimate Reality; the Real must be intuitively realized. One has to know it by being it. Through constant study and reflection, and through continued meditation, one should pull down the veil of *maya* and realize the non-dual spirit.

At the base of all this ascent to the heights of spirituality is dharma. Dharma also follows the pilgrim, as the dog followed Yudhisthira to heaven. In its plenarian sense dharma means God and spiritual freedom, *moksha-dharma*. The quintessence of the teaching of the Mahabharata may be put in the form of a syllogism gathered from the Epic itself:

'Where Krishna is, there is victory; Where dharma is, there is Krishna; Where dharma is, there is victory;

Yes, victory is assured through dharma—not mere victory over external enemies which is not after all a difficult thing and which does not solve all problems, but victory over all that is base and despicable in human nature and the winning of eternal life which is the life divine.

New Governor of Assam

Shri Jairamdas Daulatram, Minister of Food and Agriculture, India has been appointed Governor of Assam in succession to Mr. Sri Prakasa who has been selected for inclusion in the New Indian Cabinet.

Rs. 30,000 Missing From Ratnapura Post Office

The police are investigating the reported loss of Rs. 30,000/- in the Ratnapura Post Office.

The P. M. G. has been informed by the Post Office authorities that the safe had been tampered with.

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(M. 34. 16-26.)

GANDHI COMPLEX IN COMMUNAL LEADERS

(Continued from page 1)

K. F. Nariman, once the uncrowned king of Bombay, is an example in substantiation of this truth. How unswerving was he in his loyalty to Congress! How silently did he take the sentence of disciplinary action imposed on him. Never did he raise a word of murmur against the organisation to which he owed his past glory. But how different is Shri Khare to think about! He has simply raised his hatchet to demolish the Congress itself, without either compunction or pang at heart. The Proposition

Now to the point of this article. Dr. Khare, though he has questioned in his personal capacity Gandhi's Fatherhood of the Nation, which has been so lovingly conferred on him by the nation at large, its implications do not stop short, coming as it does from the position he holds as the head of the Mahasabha. It is likely to be taken as the gospel truth by a majority of the Mahasabha Hindus, and others too. One has, therefore, to think dispassionately over the proposition before tacitly accepting Dr. Khare's remarks.

Whether Shri Khare concedes it or not, the millions of the nation without distinction of caste, creed or sex and even outside, have all harangued from house-tops that Gandhi is the "Father of the Nation." In China, Dr. Sun Yat-sen was hailed as such, in America, George Washington was hailed with that honour. Both of them toiled and moiled for forging the nation into unity and bringing it the dawn of freedom from age-long slavery. Has not Gandhi done it? He carried on the relentless struggle of "Do or Die" against the 'Mightiest Empire under the sun' and compelled that Power to surrender and quit India. Is not this enough to befit him the name: "The Father of the Nation?"

Quite a Wonder

Dr. Khare argues 'disruption, disintegration and destruction are not the attributes of Fatherhood'. Is it not curious that so clear-headed a thinker as Shri Khare should be driven to this estimate of Gandhi's life, character and work! While the whole world looked up to Gandhi's leadership as an 'Apostle of Peace on earth' and looks up to his ideology and programme of activity as the one way to human happiness and global peace, is it not a wonder that one who was once a staunch disciple of Gandhi should ascribe to him all negative qualities summed up in three D's, viz., disruption, disintegration and destruction! Well, that has been his point of view. He has liberty to feel and express it. But every Indian, be he Hindu or otherwise, has to be discriminatory in sharing the view ex-

pressed by Shri Khare.

The Question of Partition

How far then do the charges levelled against Gandhi by Shri Khare hold water? The wide world knows that what Gandhi stood for is contrary to all the three D's. His was a way of integration and creation. If Shri Khare means by what he has said that India has been divided into two separate self governing units, it certainly was not the personal wish of Gandhi. If anyone was opposed to the idea of partition, he was never an equal to Gandhi. Then, why did he support the partition scheme? That was because he was a born democrat and in tune with the spirit of a perfect democrat he commended the Partition Scheme to the A-I. C. C. for its unqualified acceptance. The following statement of Gandhi made before Shri Narayan Agarwal is an eloquent proof in support of the view. Prof. Agarwal questioned Gandhi:

"Bapuji, I know very well that you were dead set against the partition of the country. Still you advised the A-I. C. C. to accept the decision of the Working Committee. This act of yours has been misunderstood by some of your close associates. If you had advised the A-I. C. C. otherwise, the whole history of India would have been different. That is what many people sincerely feel."

Gandhi's Views

This was Bapu's reply:

"I am sorry my attitude towards the Congress has been misunderstood. For the clarification of all, let me state my views to you very clearly.

"I have always regarded the Congress Working Committee as the National Cabinet. The cabinet of every free and responsible country has and should have the necessary authority to negotiate treaties with foreign powers. Otherwise, if the Cabinet is required to consult the Parliament on every issue at the time of important negotiations, all political work would be impossible. Under the present circumstances, the Working Committee has already accepted the partition of India. There are three parties to this treaty; the British Government, the Congress and the Muslim League. The Working Committee could not have consulted the A-I. C. C. which corresponds to the Parliament, while delicate negotiations with the British Government and the Muslim League were in progress and the situation was so fluid from day to day. The Parliament or the A-I. C. C. has, therefore, no option but to ratify the decision of its Cabinet or its Working Committee. It may pass a vote of no-confidence in the Working Committee and ask the members to resign forthwith. But as a responsible nation, India cannot but ratify the decision of

its Cabinet. This is the constitutional position in very plain terms. If India does not observe this international procedure, the world would laugh at her. That is why I had, though most reluctantly and with the greatest regret, advised the A-I. C. C. to ratify the decision of the Working Committee regarding the vivisection of India. I could not have torn the Congress to pieces and made India the laughing stock of the world."

"My Last Interview with Gandhi" by Prof. S. N. Agarwal. The Modern Review for April, 1949.

It is plain, therefore, from the foregoing—the circumstances under which the partition of India took place and what Gandhi's personal views were regarding it—its mad orgy of communal frenzy was a resultant of partition, and how is Gandhi held responsible for it? It is the entire nation that should share it. If Hindus and Muslims engaged themselves in fratricidal war, it was inevitable. Does not the whole world know the part played by Gandhi in these critical and sorrowful times as the beacon light of peace; the small still voice of humanity, bringing solace and joy to the afflicted heart—Hindu and Muslims alike. Every one of us, even the tallest amongst us, was not free from a tinge of communal fire, and that consumed 'the Apostle of Peace and Light' to leave the world poorer by his death.

Such a tragedy is unheard of in human annals and every Hindu has to bend his head and share the sorrow that has been the entire nation's. Let every Hindu search his heart and set what answer it gives him. Would all the Hindus of India share the views of Khare? Evidently not. Here is a tribute paid to Gandhi by Prof. P. K. Damle, a Maharashtrian Hindu like Shri Khare himself. He is neither a 'Congress Hindu' nor a 'Mahasabha Hindu'. He is a Hindu pure and simple with a proper sense of values, without the tinge of party politics.

"Let us consider Gandhi's career in two aspects, first as a patriot or a national leader and then as a man of God. These two aspects are of course, intimately interwoven in Gandhi's person.....I wish in the first instance, to advance for consideration my thesis in the following words—Gandhi was undoubtedly our political leader and the designation, 'Father of the Nation', which has been spontaneously used about him is truer about him than any one else"—"Mahatma Gandhi—An Estimate" by Prof. P. K. Damle, The Modern Review for April, 1949.

Will not the heart of every Hindu beat in echo with this modest estimate? That which does not must be inhuman.

WANTED

Wanted for the Kokuil Hindu College a graduate teacher from 1-6-50 to teach Sanskrit and/or Mathematics for Higher forms. Applications from candidates who have appeared for the Ceylon University Degree examinations in March-April, 1950 will also be entertained.—Apply Manager, Jaffna Hindu College & Affiliated Schools before 25th May, 1950.

"Wanted a clerk for Kokuil Hindu College from 1-6-50. Knowledge of accounts and type-writing essential. Knowledge of shorthand desired. Good prospects for good man. Please apply stating terms to The Manager, Jaffna Hindu College & Affiliated Schools. The selected candidate will be required to furnish cash security in Rs. 500/—"

M. 35. 16—30)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction No. 426

In the matter of the last will of the late Yaccopillai Philip of Karaveddy West.

Gnanammah widow of Philip of Karaveddy West. Petitioner.

Vs.
1. Savarimuttu Soosaiappillai
2. and wife Mathalenum
3. Santhiappillai Swampillai
4. and wife Varoniceam
5. Marimuttu widow of Philip all of Karaveddy West Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge Point Pedro on the 22nd day of December 1949 in the presence of Mr. M. Esurapatham Proctor on the part of the petitioner and the last will dated the 28th day of August 1942 and attested by A. Vinasithamby Notary Public and the petition and affidavit of the petitioner dated the 22nd day of December 1949 and the 20th day of December 1949 respectively and the affidavit of the notary who attested the said last will and of the witnesses thereto dated 21st December 1949 having been read.

It is ordered that the said last will be declared proved that the Petitioner be declared entitled to obtain probate thereof as Executor appointed thereunder and that probate thereof be accordingly issued to the petitioner, unless the Respondents or any other persons appear before this court on or before the 10th day of February 1950 and show sufficient cause to the satisfaction of the Court to the contrary.

This 22nd day of December 1949

(Sgd.) P. Sri Skanda Rajah, District Judge.
Sgd. M. Esurapatham, Proctor for Petitioner.
11-5-50Time to cause Extended to 17 5-50
Intld P. S.
(O 23 16) D. J.

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction No. 408

In the matter of the intestate estate of the late Upayalchumy wife of Kanapathippillai of Puloly South

Murugesu Kanapathippillai of Puloly South presently of Colombo Vs. Petitioner.
1 Kanapathippillai Sivaganesan
2 Muruhambikai daughter of Kanapathippillai

3 Sivagnanasundary daughter of Kanapathippillai all of Puloly South minors by their Guardian ad-litem Vairamuttu Thampu of Puloly South Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Point Pedro on the 10th day of November 1949 in the presence of Mr. M. Esurapatham Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the petitioner as husband of the deceased Upayalchumy be declared entitled to have letters of administration to the estate of the abovenamed deceased and that letters of administration be issued to him accordingly unless the respondents shall appear before this court on or before the 14th day of December 1949 and show sufficient cause to the satisfaction of this court to the contrary.

This 10th day of November 1949

(Sgd.) P. Sri Skanda Rajah, District Judge.
Drawn by (Sgd.) M. Esurapatham, Proctor for Petitioner.
11-5-50Time to show cause Extended to 18 5-50.
Intld P. S.
(O 22 16) D. J.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1167

In the matter of the intestate estate of the late Vinasithamby Ramalingam of Nallur

Deceased.
Annammah widow of Vinasithamby Ramalingam of Nallur Vs. Petitioner.1 Thangalakami daughter of Vinasithamby Ramalingam
2 Maheswari daughter of Vinasithamby Ramalingam
3 Tharmalingam son of Vinasithamby Ramalingam
4 Ketheswari daughter of Vinasithamby Ramalingam
5 Thamboo Rasiah of Nallur Respondents.

The last four respondents abovenamed are minors appearing by their guardian-ad-litem the 5th respondent.

To the abovenamed respondents. This matter coming on for disposal before WM Gunam Spencer Esquire, Acting District Judge, Jaffna on the 22nd day of March 1950 in the presence of Mr. W. Muttucumarasamy Proctor on the part of the petitioner and the affidavit of the petitioner having been read and filed of record from which it appears that the abovenamed deceased died intestate leaving behind the 1-4 respondents his children as heirs and who are also minors.

It is ordered that the 5th respondent be appointed guardian-ad-litem over the first to four minor respondents to represent them in this action and that the petitioner as the widow of the deceased be appointed administratrix of the estate of the deceased abovenamed and that letters of administration be granted to her accordingly unless the respondents or any other persons interested in this application show sufficient cause to the contrary to the satisfaction of this court on or before the 23rd day of May 1950.

It is further ordered that the abovenamed minor respondents should be produced in court and the proposed guardian-ad-litem should attend court on the 23rd day of May 1950.

This 22nd day of March 1950.
Sgd. T. Muttusamipillai, Actg. District Judge.
(O. 19. 16 & 19)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1165

In the matter of the intestate estate of the late Appukkudy Kandiah of Eralai Deceased.

Annaretnam Elizabeth widow of Appukkudy Kandiah of Eralai Vs. Petitioner.

Minor 1 Kandiah Anton Manokaran and
2 Kandiah Anton Pathmanathan both of Eralai
They both being minors by their proposed guardian ad-litem
3 Appukkudy Muthiah of Eralai Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna, on the 20th day of March 1950 in the presence of Mr. C. Ramalingam Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the third respondent abovenamed be appointed guardian ad-litem over the first and second respondents who are minors and that Letters of Administration to the estate of the deceased abovenamed be issued to the petitioner as the lawful widow of the deceased unless the respondents abovenamed or any other persons interested shall on or before the 22nd day of May 1950 show sufficient cause to the satisfaction of this Court to the contrary.

This 20th day of March 1950

Sgd. T. Muttusamipillai, District Judge.
(O. 20. 16 & 19)

ORDER NISI

DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1056

Visuvalingam Arumugam of Kandarmadam Jaffna Petitioner

Vs.
1. Arumugam Muthukumarasamy
2. Arumugam Saravanabavanandan
3. Parameswary daughter of Arumugam all of Kandarmadam Jaffna Respondents.

In the matter of the last will and testament of Chellammah wife of Visuvalingam Arumugam deceased of Kandarmadam Jaffna. This matter coming on for disposal before T. Muttusamipillai Esq., Acting District Judge Jaffna on the 23rd of June 1949 in the presence of Advocate A. R. Subramaniam instructed by V. Sivasubramaniam Proctor on the part of the petitioner and the affidavit of the abovementioned petitioner dated 27th May 1949 and the affidavit of the Notary and the witness dated 7th June 1949 having been read and the evidence of the petitioner and the witness having been taken and all parties heard.

It is ordered that the joint and mutual will of Visuvalingam Arumugam and wife Chellammah of 6th September 1926 bearing No. 859 and attested by D. S. Kandiah Notary Public be and the same is hereby declared proved unless the respondents or others interested shall on or before 27th June 1949 show sufficient cause to the satisfaction of this court to the contrary.

It is further declared that the said Sinnappah Arumugam the 4th respondent be appointed Guardian ad Litem over the 2nd and 3rd respondents and that the said Visuvalingam Arumugam petitioner is the executor named in the said will and that he is entitled to have probate of the same issued to him accordingly unless the respondents or others shall on or before 27th June 1949 show sufficient cause to the satisfaction of this court to the contrary.

The 23rd day of June 1949.
Sgd. T. Muttusamipillai, Actg. District Judge.
Time to show cause extended till 19 5-50.
Sgd. R. R. Selvadurai, District Judge.
(O 18 12 & 16)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1161

In the matter of the estate of the late Murugesu Sabapathippillai of Tholpuram Deceased.

Meenambikaiammah widow of Murugesu Sabapathippillai of Tholpuram Vs. Petitioner.

1 Kalawathy daughter of Murugesu Sabapathippillai
2 Kanapathir Murugesu both of Tholpuram Respondents.

This matter coming on for final disposal before R. R. Selvadurai Esquire, District Judge, Jaffna, on the 10th day of March 1950 in the presence of Mr. P. Canapathy Pillay, proctor on the part of the petitioner and the affidavit of the petitioner dated the 15th day of February 1950 having been read.

It is ordered that the 2nd respondent be and he is hereby appointed guardian-ad-litem over the minor the 1st respondent for the purpose of these proceedings and that Letters of Administration be issued to the petitioner as the widow of the deceased, unless the respondents or any other persons shall on or before the 19th day of May 1950 show sufficient cause to the satisfaction of this court to the contrary.

This 15th day of March 1950

Sgd. R. R. SELVADURAI, District Judge.
(O. 12 & 16).

APPRECIATION OF THE "VEDANTA MOOLASARAM"

The well-known South Indian Author, Sri C. K. Subramaniam of Sekkilar Nilayam, Coimbatore has written a 'Foreword' to the Jaffna Saiva Paripalana Sabha publication 'Vedanta Moolasaram' written by a science graduate; we publish here the full text of the 'Foreword'.

It gives me great pleasure to associate myself in the publication of this work which is a very important one to the Saivite world. When my friend, Mr. M. Mylvaganam Secretary Saiva Paripalana Sabha Jaffna, asked me to write a preface to this work, I felt diffident that I would not be equal to the task. But after going through the work, I felt it a privilege to accept the invitation.

The Vedas and the Agamas are both equally revelations of Lord Shiva. But even among the orthodox section (not to speak of the Dravidistic, and other cults) the feeling is gaining ground that the Vedas now extant are not the same as spoken in the old belief. It is pointed out that old commentators describe them by quite different names. It is also said that the contents of the Vedas and Agamas are not the same but different. Our acknowledged Tamil religious preceptors would say 'The Vedas and Agamas are the same. The one is general and the other is special in application. The Veda is the Cow and the Agama is the milk. We see no difference between the one and the other. The Theme and subject of all knowledge and the Agamas and the Vedas are to enunciate the Pathi, Pasu and Pasam...' so on.

"வேதமே டாகம் மெய்யா மீறவதனால்
தும் பொதுவுக்கு சிறப்புமெனத் துன்ன
சாத னுரையவை வாகு விரண்டதம்
பேதம் தென்பா பெரியோர்க் கபேதமே" (திருமந்திரம்)

"வேதம் பகவதன்பால் மெய்யாகமம்"
'பலகையா கமவேதம் யாவையினுக் கருத்துப்
பதிப்பா கந்தெரித்தல்' (சிவப்பிரகாசம்)

"குறிஞ் ளாதிம வந்தருந் விரண்டும்
குரண தல் பொதுவைவு சிறப்புதலாம்" (சித்தியார்)

But as we see now there seems to be nothing in common between them is the doubt of many inquirers. Brahmanas, Samhitas and Aranyakas of the Vedas contain only rituals and sacrifices and the like and do not seem to have anything of philosophy or inner truths of the Universe. But as our Meikanda Shastras would show, the rituals and other performances are all ways leading to knowledge, just as the roots, the leaves and the bark of a tree are all necessary parts to our getting its flower or the fruit.

கிரியை யென மருமுவை யாவு னானம்
கிடைத்தற்கு கிமித்த மெனக் கிளங்கு முண்ணை,
(சிவப்பிரகாசம்)

The Upanishads are in fact the flower and fruit of the Vedas [while the Vedas (other portions) are the roots the leaves &c.] They form the important portion of the Godly knowledge. The names Vedantham or Veda Siras, Gnanakandam by which these are called would denote this meaning.

The Upanishads are said to amount to more than a thousand but only about 200 are now extant while the others are lost or destroyed. Out of the existing Upanishads 108 are said to be important, out of which 32 are said to be fundamental, while ten of these are said to be most important. But as the author rightly observes there seems to be no reason underlying this classification. But generally speaking the Pancha Rudrams and the Pancha Jabalo-Upanishads are accepted as important along with the Isa and Kena Upanishads.

In this treatise the author has taken great pains to digest classify and analyse 21 Upanishads after a close study of the same. In fact, I can say to his credit, it is a herculean task that the author has undertaken and finished. To those ignorant of Sanskrit and who have to depend on English translations he has rightly sounded a note of warning that many of the translations are either misleading or incorrect or conveying no sense. The author has to be congratulated in that, by his hard and intense labour he has succeeded in proving that the contents and teachings of the Upanishads and those of the Saiva Siddhanta or the Agamas are identical which proves that the sayings quoted above are true. He has conclusively proved that the view that the Upanishads teach absolute Monism or Ekanma Vadam is entirely unsustainable. He invariably gives a true translation of the Srutis of the Upanishads and also of the Tamil quotations from Thevaram and other Thirumurais and the Meikanda Shastras, which will conclusively prove their identity of thought. The resemblance is so great and close that one would be even inclined to think that the one follows or translates the other. Sri Senthinada Ayyar has written a work called "வேதாம் வேதசாரம்" "Thevarams are the essence of the Vedas", where he gives some such instances Similarly

I would like the author gives this work the title "The identity of the Vedanta and the Saiva Siddhanta" or some such name which would be more suggestive or appropriate.

To give a true appreciation of the nature and value of the author's work and merit I crave his permission to cite his own words.

"Students of Siddhiyar who make a cursory reading of the Upanishads for the first time may get disappointed that they do not find the same system and logical arrangement of thought in them as in Siddhiyar, but a more extensive and intensive study will convince them that there are 'nuggets of gold' and hives of honey to be appreciated and enjoyed therein. They do not of course, contain a connected and well-arranged system of philosophy, and in this respect they are more akin to our own Tamil Vedas, the Devaram, Thiruvachakam etc. than to the Siddhanta Shastras, the Siva Gnana Bodham, Siddhiyar etc. Particles of truth have to be collected from different places, especially in the case of the longer Upanishads, and put together and obvious connecting links supplied. It is this need to insert missing links that provides interested parties with loopholes to twist and torture texts, interpret words to suit their own fancy regardless of the context and fill in inappropriate words and sentences and thus extract forced and unnatural meanings out of perfectly harmless and simple texts."

The portions about the Pranavam, the Sacred Ashes and other like important subjects may be specially mentioned for the kind attention of the readers.

I can only say in conclusion that the author has laid the Vedantic and Saivite world under a deep debt of gratitude. May the Lord Shiva bestow His choicest blessings and long and healthy life on the author and may his good work flourish and be useful to the world.

Om Shanti! Om Shivam!

C. K. Subramaniam.

Coimbatore—14-2-50.
Sekkilar Nilayam.

PUBLISHER'S NOTE

This book is a reprint of a series of articles, contributed by a student of the Vedantas and published in the columns of the Hindu Organ from time to time in the course of the last four or five years. It is a companion volume to the publication entitled *The Elements of Saiva Siddhantam* which was re-printed similarly a few years ago.

The great Saints who blessed the Tamil land with the spiritual treasure-houses of the Devaram, Tiruvachakam, Tirumantiram, etc. praised the Vedas and Agamas alike and found no difference between them. The authors of the Siddhanta Shastras and other stalwarts like Kachchiappa Sivachariar, Kumara Gurupara Swamigal, Thayumana Swamigal, Siva Gnana Munivar, Arumuga Navalar, Nallaswamy pillai, etc. looked up to the same Books of Revelation with equal veneration and many of them categorically stated in no uncertain terms that the Saiva Siddhantam formed the cream or essence of the Vedantas (or Upanishads). But no attempt seems to have been made so far to present a systematic and detailed survey of the contents of these Vedantas to substantiate these solemn statements. The present publication aims at supplying this want and proving that these statements are not idle platitudes but true and solemn affirmations of a genuine fact. And the copious quotations of parallel and kindred passages from the Tamil given in this volume side by side with many of the Upanishadic Sruties will, it is hoped, go a long way to convince the reader of the soundness of the claim that the Saiva Siddhantam as it is professed today is the true representative of the Vedantam of the Upanishads.

There is much food for thought for the intelligent reader in this volume and it is hardly possible to commend any part of it in preference to any other. Attention may however be drawn particularly to the contents of the third Adhyayam of the Upanishads and the notes thereon found in pages 149 to 155 regarding God. His relationship to the world and the dependent nature of the soul. It is unnecessary to add anything more regarding the great want which this book supplies in view of what Srmat C. K. Subramaniya Mudaliyar, one of the greatest living authorities on the Saiva Siddhantam, says in his foreword.

An apology is due to the reader for the printer's devil that has made many passages in the book unintelligible to beginners. The more material errors are gathered together and shown at the end with the necessary corrections. The reader is advised to carry these corrections into the body of the book before commencing to read it.

Jaffna,
February 20, 1950.

M. Mylvaganam,
Secretary,
Saiva Paripalana Sabha.

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