

# THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)  
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## C. R'S POSITION IN INDIAN CABINET

### Pandit Nehru's Clarification

THE Prime Minister Pandit Nehru, was asked at a Press Conference on the policy behind the recent Cabinet reshuffle and whether he intended to give up External Affairs portfolio.

Pandit Nehru said that he had been proposing to give up the External Affairs portfolio for a long time but he might not do so in the immediate future.

On Mr. C. Rajagopalachari's inclusion in the Cabinet Pandit Nehru said that he had been included on his own (Pandit Nehru's) insistence and added: "We look upon him as not only an elder statesman but one of the top-most elder statesmen, possessing a great deal of ripe wisdom. He has always been helpful and useful in advising. We want him here."

Pandit Nehru said it was not his intention to burden Mr. Rajagopalachari with day-to-day executive functions. The Prime Minister's idea of Mr. Rajagopalachari was that he should correspond to, what in England was called, the Lord President of the Council, though there was no such post here.

Pandit Nehru made the remarks when replying to a correspondent who asked: Is it true that you propose to give up the Ministry of External Affairs?

Pandit Nehru: I proposed to give it up as soon as I took it; The position remains the same as it was. My proposal to give it up continues but in the immediate future I may not.

Asked about Mr. Rajagopalachari agreeing to join the Cabinet and the possibility of his taking up the External Affairs Ministry, Pandit Nehru said:

#### Benefit of His Wisdom

"Mr. C. Rajagopalachari has agreed to come. It was not a small matter for him to agree to allow himself to be harnessed to the day-to-day work for a variety of reasons including his health which is none too good. But on my earnest insistence he agreed. I am grateful to him. We look upon him as one of our elder statesmen, possessing a great deal of ripe wisdom. He was always helpful and useful to us in advising us. We want

him here. Once he is in the Cabinet, it is always possible to have consultation with him and with other colleagues".

His own idea of Rajaji, was the Prime Minister said, that he should occupy a position similar to that of the Lord President of the Council in England. In England, the Lord President was always a very senior and respected person and had no heavy portfolios cast on him. Normally, he was the Chairman of important Committees. He had to do a great deal of work. Nevertheless, he did not take any heavy portfolios. The Prime Minister would like Rajaji to occupy a similar position.

"There are many things, the most important of which is the Economy Committee of the Cabinet", he said, "which surveys the whole field. A man of Rajaji's position as the Chairman of the Economy Committee, can survey a great part of Governmental activities and can give a good deal of time to it. Other Ministers cannot give concentrated time to the general approach as a person of Rajaji's position might. Once he is part of the Cabinet, it is for us to consider among ourselves what we feel like and what is generally to public advantage."

Pandit Nehru confessed that his ideas about a man's ability in relation to his age had undergone a radical change.

To a question as to why the Prime Minister had failed to develop younger leadership as reflected by the selection of only elder men in the Cabinet, the Prime Minister said, amidst laughter: "When I was about 20, I used to think that people at 30 were out of date. But when I myself became 30, I increased the limit by another 10 years or so, but now I have put the limit at above 70."

### A Ray of Light

Amid an atmosphere of "white supremacy" prejudice, the Cape Town branch of the National Council of Women has taken a vigorous stand about the "grave and increasingly dangerous tension" between the whites and darker-coloured races in South Africa.

## SOLIDARITY OF LIFE IN SOCIAL ECOLOGY

### Give-And-Take Between Man And Society

MAN is a unique creature in the evolutionary process, and society a distinctive achievement. Out of the give-and-take between man and society the good life springs and thrives, whose roots hark back to the pre-human world and which carries man as a rational and moral creature into an ideal goodness that he alone can conceive and actualize in his evolution. In the course of organic evolution, it is man's tools, speech and traditions, perfected as these are by him alone among the animals that have given him biological dominance. Man on account of the intelligent use of his twofold tools—his hands and his voice, has built up a richer, more complex, and more adaptive external social legacy than any social animal. This consists not merely of his tools, artefacts, stores, and dwellings, his domesticated animals, methods of production and transport and so on, but also of intellectual, aesthetic, and moral traditions and values that now lift his advance into a higher level and order. It is society's external registrations in the form of the various kinds of traditions, values, and institutions that act as a sieve of selection, making for man's advance in love and goodwill, freedom and organisation, discrimination and control of the environment. Man's advance

[Here is an extract from a learned article on "Evolution and Ethics" by Dr. R. Mukherji in the Prabuddha Bharata.]

rests less on the constitution of the germ plasma, as in the case of the animal, and more on the structure of his extra-organismal heritage that acts in his case as the more effective agency of selection and advance.

#### Intimate Web of Life

This external heritage of man, considered as the biological animal, corresponds to the complex system of linkages that interlock the lives of a single animal or species of animal, and subordinate these to the welfare of the species or the biotic community as a whole. Modern ecology in unravelling the multitudinous threads of the web of life finds that in the perspective of evolution the inter-relations between plants and animals, between flowers and insects, between herbivores and carnivores of different sizes and ways of living, and between various other parts of the living world become more intricate, subtle, and coherent. Variation and selection are always in relation to the web of life that surrounds, interpenetrates, and overreaches the lives of single organisms. It is in this intricate web of life that the great gains of the past are in some measure recorded and systematized. The correlation of organisms and solidarity of life in an ecological area

come to direct evolutionary progress.

#### Chain of Action & Reaction

Man also is a part and parcel of the ramifying, subtle, and fine chain of action and interaction that link his economic life, health and security to soil, vegetation, and the animal kingdom, and in old areas of settlement often has brought ruin upon himself by snapping these threads. Human ecology now gives a warning to civilization and a lesson for mankind to supersede a one-sided exploitation of soil, waters, and trees by a more farsighted and wide-minded co-operation with biocological forces, so that society may be more immune from perils and crises on the bases of a sound working relationship between its land-water culture and the heritage of the earth. The ecology of ancient civilizations that deals with the recurrent crises and downfalls of peoples, rooted as these are in the spendthrift management or dissipation of their physical heritage, sounds an ethical note in so far as man's security and advance rest on the thought for the morrow, on his sacrifice for unborn generations as his shortsightedness, extravagance, and selfishness in the use of resources in soil, vegetation, and waters spell degeneration that brands the parasite.

#### Co-operative Relationship

In the case of animals the ecological inter-relations are a matter of reciprocal physiological adaptation and adjustment of mutual habits and ways of living that make up a balanced, self-regulating organization of the life-communities. In man social traditions, values, and institutions establish co-operative relationships with the ecological complex, and weed out habits, attitudes, and ways of living that are 'ecological' misfits. The consideration of animal ecological inter-relations suggests that evolutionary advance depends upon the care of offspring, division of labour, and mutual co-operation, the raw materials, at least, of ethical life. Ethical principles dawn in organic evolution with symbiosis and co-operation, with the capacity of animals of sexual tenderness, brood-care, and subordination to the leader of the group for community welfare. With man such principles are extended and deepened for the good of the community; while the social community that encompasses man also gradually extends in range in space and time. Social ecology is the biological aspect of ethics or revolutionary ethics. The development of ecology in large measure dispels the apprehensions of Huxley as regards the contradiction between the ethical and the cosmic process. Ecology definitely teaches man that it is by attuning himself to the social and environmental interrelations that he can best safeguard the continuity of his group and permanence of his species.

## MY ONLY PRAYER

Nought care I where my lot hereafter may be cast,  
In heaven, or earth, or hell itself:  
This only do I pray,  
That evermore my mind stand fixed on Thee,  
O Thou who art more beautiful  
Than highest, simplest beauty man may know.

—Mukundmala

## POSITION OF TAMIL IN MADRAS PROVINCE

### Its Study Should Be Compulsory

THE literary section of the Third Tamil Festival conducted by the Tamil Valarchi Kazhagam, was inaugurated in Coimbatore Mr. R. P. Sethu Pillai, presiding. Mr. R. K. Shaamukham Chetti moved the following resolution:

"This Conference wishes to point out that the recent order of the Government of Madras making the study of the regional language optional in the curriculum of studies in high schools is detrimental to the growth of Tamil and the development of united Tamil culture. It further wishes to point out that in all the countries of the world, the language of the region occupies the first place in the educational curriculum and is taught compulsorily. As it is essential that the Tamil language should be made a compulsory subject in the curriculum of studies in Tamil Nad, this conference requests the Government of Madras to prepare the curriculum on that basis".

Mr. Shaamukham Chetti said that a reference had been made in the address of the Chairman of the Reception Committee to the danger to Tamil language from the new Government Order of which many might not be aware. They were not accustomed to pass resolutions in festivals of this kind, but when they realised the danger to their own mother tongue it became their duty to point it out to the Government.

#### Position Worsened

The Government Order issued on May 2 stated that in respect of the first language it had been decided that instead of the regional language being compulsory, any Indian

language, whether it be the regional language, or the mother tongue or a classical language or any other language might be studied as the first language from Form I to VI for six periods in a week. The effect of this order was to make the study of English and Hindi compulsory and to make the study of the mother tongue optional. Already, during the foreign regime, disaster had overtaken the growth of Tamil as a result of it being made the second language. The present Government order made the position of Tamil still worse.

Sardar Patel, in a recent speech at Cochin, had warned the people in the South that if they did not learn Hindi, the national language, within the next 15 years, they would get no place in the administration of the country. The result would be that their children would care only for Hindi and English to the neglect of their mother tongue. It was surprising that the present Education Minister, who belonged to Kerala, which had been a part of Tamil Nad, in the past should have issued such an order.

When the compulsory study of Hindi was introduced in this province, a decade ago, certain sections of the people vehemently opposed it because they were actuated by a genuine fear that Tamil would be superseded and would suffer a setback in its growth. Now it looked as if their fears were justified. They had agreed to have a common national language for the country, but not at the expense of their mother tongue. The speaker had no

(Continued on page 3)





**Hindu Organ**

FRIDAY, MAY 26, 1950

**Treasure These Thoughts**

*Thus has wisdom more profound than all profundities, been declared to thee by Me, reflecting over it fully, act as thou likest.*

—BHAGAVATGITA.

**THE AMBEDKAR ARGUMENT**

CONSTITUTIONAL LAW AND Religious Philosophy or for a matter of that Philosophy in general are two different subjects where proficiency in the one does not necessarily mean scholarship in the other. We need not assume, therefore, that Dr. Ambedkar the Law Minister of India is so learned in Religious Philosophy as to be able to sit in judgment on the question of the comparative merit of the different religions. More so because unlike other leading Indian Lawyers who are reputed to be religious philosophers as well, to mention a few—Dr. Rajendra Prasad, Sri C. Rajagopalachari, Sir Alladi Krishnasamy Iyengar,—Dr. Ambedkar has shown no evidence of any claim to be ranked amongst the elite of scholars of religions. We know this much that Dr. Ambedkar once gained cheap notoriety by striking a bargain with the Hindu Leaders of India on behalf of the Scheduled Castes flaunting the threat that the Indian Depressed Classes would embrace the Islamic Faith in a mass if their political and social demands were not conceded. This method of argument confirms our inference that as far as religious convictions are concerned the Leader of the Scheduled Castes Federation cares a brass farthing for any religion.

The recent utterance of the Indian Law member regarding the advisability of a mass conversion of Hindu India to the Buddhist Faith is not so much an outrage to the greatness of the Hindu Faith as it is an affront to the thinking capacity of the millions of Hindus of India. Buddhism is a great religion as great as any other faith. There will be no mutter or murmur in any quarter if any one decides to change his faith. But the insolence of deprecating the greatness of any religion calls for severe condemnation especially where such disparagement comes out of the mouth of one who has previously exhibited his incapacity to understand the profoundness of the Hindu Religion. For did he not advocate a mass conversion of the Depressed Classes to Mohammedanism? Dr. Ambedkar may be acclaimed as the able architect of the Indian Cons-

titution which is but a clever combine of the American and the British forms of Government; but he cannot hope to make a blend of religions or the merger of one faith into another. Sir Radhakrishnan than whom the East has not produced a greater philosopher in recent times is an authority on Hindu Philosophy. This giant among intellectuals fortunately has not had a lucid interval of thought to propound the astounding theory of the insufficiency of the Hindu Religion to meet the democratic demands of modern man. Let Dr. Ambedkar embrace Buddhism though this great religion does not need the presence of the Indian Law member in its congregation to proclaim to the world its richness of philosophy. Let him compile the Buddhist Bible and deliver pulpit orations on Buddhist philosophy among the Hindus of India. But this much is certain that no one will take any notice of his unwarranted aspersions on the glory of the Hindu Faith, for even the scheduled classes of India who had not taken their leader seriously when he went at a tangent and suggested conversion of them all to Islam, will not give his recent utterance any attention but a look of contempt.

**Ambedkar's Aberration**

Nobody has any quarrel with Dr. Ambedkar for his praise of Buddhism, writes the "Hindustan Times" referring to Dr. Ambedkar's fling at Hinduism at a Buddha Jayanti meeting. Many will join him in the tribute he paid to the religion preached by the Buddha. Hindu thought has been so profoundly influenced by the philosophy and tenets of Gautama that he is acclaimed by all Hindus as one of the Avatars. The Buddha's life and gospel are interwoven with the texture of Indian speculation and his system is regarded as "one of the authentic shelters of the human spirit." The land where the Venerable One taught the noble eight-fold path can never ignore the glory that was hers.

**Familiar Darts**

Dr. Ambedkar, however, essayed to salt his speech with a few familiar darts at Hinduism. To him, the borrowing of the 'dharma chakra' and the seal as the emblems of free India is proof of the superiority of Buddhist culture over Brahminical culture, and not of Hindu catholicity! It gave him much satisfaction to decry Hinduism which was based on the caste system and hence could not be acceptable to the scheduled castes and 'shudras.' But Dr. Ambedkar cannot be unaware of the fact that Hinduism itself is today in revolt against untouchability, and what better proof can there be that Hinduism is a living religion not a dead faith? As one of the architects of the new India Constitution he knows better than most what has been statutorily guaranteed to remove the various disabilities from which depressed classes were suffering and to ensure their upliftment.

**Unique Safety Town Project**

**Teaching Traffic Rules**

There is a miniature town in the United States devoted entirely to helping children learn traffic safety rules before they are old enough to go to school. Since the 'Safety Town' project was started in 1937 by the city of Mansfield, in the state of Ohio, not a single child who participated has been involved in any kind of a traffic accident.

Safety Town is a child-size set-up of intersecting streets, sidewalks, stop signs, and traffic control lights. There children practise the safety rules that they are taught in a special two-week course. The course is open without charge to any child who is about to enrol in school for the first time. A special bus carries the children between their homes and Safety Town.

Under the supervision of two teachers paid by the city and assisted by volun-

**Special Committee on Hindu Temporalities.**

**Jaffna Mayor Does Not Support It**

Speaking at a public meeting held at the Chuduku Maunthady Elumpillayar Temple, Mr. C. Ponnambalam, Mayor of Jaffna said that unnecessary discord had been created by the appointment of the Special Committee on Hindu Temporalities.

Continuing the Mayor stressed on the importance of character in public life and added that character could be best built by practising the tenets of one's faith and that in this sense denominational schools and religious lectures became very essential. Temple Entry, the Mayor said was a question for the Government to decide and not a matter for public opinion to be consulted.

teer helpers, the children use their tricycles to act in dangerous traffic situations and to learn how to avoid them. They also learn the principles of safety through songs, stories, games and art projects. Safety Town is financed by the Mansfield Police Recreation Club and supervised by the city recreation department.



**Another Short-cut Solution!**

A man who has missed his bus many a time and seen how in all cities and towns nowadays people move in all directions says they move from residential areas to business places, they move in the other direction equally thick. It is going and coming and hanging on straps or something. He was exasperated. "Now, what in hell do these blundering idiots want up there if they also keep pressing down here?" he cried, pointing to both directions. Nobody could answer. He proposed a solution which is akin to the Red short-cut to equality methods. This is it. Instead of thousands from south going north, and thousands from north going south, if it is business they mean, is it not simple enough for the south folks to remain there and have their business there, and the north folks have theirs up there? They save on transport, wear and tear, and increase efficiency and gain time. Simple to a degree. Push the scheme to its logical ends and you have a perfect society perfectly modelled! That reminds me of the question a little boy asked one day why masons from Kokuvil went all the way to Kankesanturai, while at the same time masons from Kankesanturai journeyed to Kondavil. Cussedness?

**The Scrap in the Scrap!**

Is history going to repeat itself, soon, again? A news report states that the scrap-iron market in the Island is at a standstill though a persistent demand for material to feed the heavy industries in Japan and India is keenly present, because the war-time ban on the disposal of scrap-iron for export still stands. Local leaders, we learn, are ready to dispose of the glut by selling it to Japan the moment the ban is lifted, and they are clamouring for it. Let it be noted that

Ceylon has no means of making use of the metal now. Perhaps people will remember the hectic activity of agents collecting scrap-metal some years before the war broke out, to load them in Japanese vessels. Then we thought nothing of it except to feel happy in the earning of a few hundred coppers for what we thought was rubbish. The same thing happened in India, it was not until after Japan's bombs fell that governments and people realised that they paid us back in our own commodity! The Japanese had a way of using all scrap-iron for minor purposes and conserving their iron for war implements. Should we sell scrap again to Japan? Japan can do it again, never mind Truman doing it again.

**Where Are We?**

If Ceylon hit the headlines in Sydney, headlines in Ceylon have hit the world. The Lake House organisation has made capital out of A B C (Audit Bureau of Circulations) certificates for the circulations of its various newspapers. Is it not wonderful that some 115 thousand copies of the Sillumina are read every week in Sinhalese homes? Of a population of four million Sinhalese we may accept two millions as adults, and if one in eighteen of them take a copy of this paper it is a remarkable evidence of the newspaper reading habits of the Sinhalese people. And remember that one copy is likely to be read by more than one person—the actual readership being greatly in excess of the 115 thousands. The Sillumina is not a mere newspaper—it is a literary magazine too. That shows how fast the Sinhalese are moving. Here, in Jaffna, what have we by way of a Tamil reading public? Can we say one in a hundred of the adult population take a paper or read one? This is a matter newspaper publishers might with advantage look into—if Jaffna cares to have her place in the press map of Ceylon!

**MISERY OF THE MIDDLE CLASS**

**Full Employment The Real Remedy**

THE following extracts from an article on 'The Decaying Middle Class' by M. Banerjee in the May number of the Modern Review provide facts for comparative study of the situation in this Island.

Prior to World War II, society in India could be divided into three classes—the rich, the middle and the poor. Among the first were business men, industrialists, big zamindars, high officials, top-ranking legal and medical practitioners—people whose income largely exceeded their expenditure. The second included the large number of clerical workers school teachers and even college professors—people who could somehow balance their family budgets and sometimes had a small surplus to draw upon in emergencies. The third comprised mainly the manual labourers, both industrial and agricultural, who could not always make both ends meet and very often ran into debts. It is the middle class who were educationally the most numerous group and were responsible for the cultural progress of society, for keeping up its intellectual tempo. Their sons and daughters responded in large numbers to the call of patriotism and participated in the national movements. Most of the forceful and well-known literateurs, scientists and journalists sprang up from this class.

The last Great War, with its attendant ills of hyper-inflation, high cost of living and retrenchment, has brought the middle class to the verge of ruin. Though a small percentage among them has enriched themselves through windfall profits, the great majority have been reduced to poverty by the impact of the war. Their impoverishment started roughly from 1913.

**Aggravating Factors**

The middle-class people suffer from certain special disabilities, two of which are very important. On the expenditure side, they have certain standards of respectability to maintain. They have to wear clean dress, keep servants furnish their houses, educate their children, entertain guests and friends, and join clubs and associations. On the income side, in a middle-class family normally there is just one bread-earner, the male, his wife seldom works. But in the working class, almost invariably both husband and wife are employed, sometimes even the children earn. Further there is less of organisation among the middle than the working class. The reason is that, while for a few clerical posts there will be some thousands of applications, for a factory labourer substitutes are rare.

**Democracy in Danger**

The economic deterioration of the middle class is widening the gap between the haves and the have-nots, and if the process continues, a time will soon come when there will only be two classes, the rich and the poor in India with their modes of living widely divergent and their outlook antagonistic. This constitutes a great danger to the development of democracy in this nascent State. The basis of a democratic State is a large measure of agreement on fundamentals. Such agreement cannot come between the rich and the poor. The mainstay and back-

bone of a democracy is the middle class. It is they who bring about a sort of conciliation and compromise between the other two classes. In England and America democracy is so well established because of a large and contented middle class population. Whenever class differences have been acute, democracy has been met its end.

Czarist Russia and post-war China are glaring examples. In the present world set-up a true democracy cannot be established by a mere democratic constitution or an elaborate Bill of Rights. It is now more clear than ever that the foundation of democracy is economic and that Communism has to be fought on the economic front. The middle class in India must be saved not only in their own interests, but in the interests of democracy and freedom. If Communism comes, so one will lose more than the capitalists themselves who have built so much and who own so much.

**The remedy**

The real remedy for this state of affairs is the provision of full employment. This term also covers proper employment. In other words, not only those factors which are unemployment but those which are under-employed should be provided with suitable employment. This will increase production as a whole, cheapen goods, increase money incomes and provide economic relief generally. But this is not only a long-period affair but in the present state of the nation seems far from practicable. Those who have so long taken the initiative in schemes of production and of employment, viz., the industrialist class, have now for reasons more psychological than financial, decided to sit tight in the background. They are aware of the leftist trend in politics and of the steadily deteriorating situation in Asia. They can afford to remain idle because the war has brought them money enough. Our nascent State, on the other hand is not in a position, primarily for want of funds, to execute any vast scheme of production or employment.

**WEDDINGS**

**Kasipillai—Ananthamohanari**

The marriage of Mr. N. Kasipillai of the Land Registry, Jaffna with Ananthamohanari daughter of Mr. K. Duraiappah Registrar of Lands, Jaffna was solemnised according to Hindu rites at the bride's residence at Ayanarkovilady on Friday May 19th at 8 a.m. in the presence of a large gathering of relations and friends. We wish the wedded couple every prosperity and happiness.

**Thavarajah—Maheswary**

The marriage of Mr. R. Thavarajah (C. G. R. Kottagala) son of the late Mr. V. Rajaratnam of Sanulipalay with Maheswary daughter of the late Dr. S. Anurappah and sister of Mr. T. Thiruchittambalam, Assistant Engineer Irrigation Department was solemnized according to Hindu rites on Friday May 12 at 8.30 p.m. at the bride's residence. A large gathering of friends and relations attended the wedding. We wish the new couple all happiness and prosperity.



**Position Of Tamil In Madras Province**

(Continued from page 1)

quarrel with the Educational Minister's other order providing facilities for learning Sanskrit in school. Indian culture was a fusion of Sanskrit and Tamil cultures so far as this part of the country was concerned, he said.

The speaker did not like the word 'Dravidan'. There was no such word in Vedas, Smritis or Upanishads. Nor was it invented by Tamilians. Tamilians called their land 'Tamilagam.' When commercial intercourse began to develop between Tamilians and the Greeks the latter who were fond of coining words called Tamilians 'Damaraca' which later on degenerated into 'Dravidan'. They were classified only as Tamilians and Aryas. Therefore, their desire to protect Tamil language and culture was not animated by hatred against Hindi or Sanskrit. In fact, he felt that the Tamilians' culture would be incomplete without a knowledge of Sanskrit and to add to his accomplishment he must learn also any one language of the West. The speaker welcomed the facilities afforded to students for learning Sanskrit in schools. He was afraid that if the present Government Order was allowed to be in force, in another ten years, Hindi would be made the common language in schools on the plea that this State was a multi-lingual area.

**Anuradhapura News**

**Indian High Commissioner's Talk on 'Truth'**

At a meeting of the Anuradhapura Vivekananda Society held on the 20th inst. at 6.30 P. M. His Excellency Mr. V. V. Giri the Indian High Commissioner in Ceylon delivered a lecture on *Truth and Non Violence* preached by Mahatma Gandhi and the beneficial results accruing therefrom and emphasised that if there is to be peace in this world the states should look to the welfare of the common man. He advocated the total prohibition and the removal of untouchability.

Mr. D. C. R. Goonewardene C. C. S. the Govt. Agent presided and Mr. Ramaswamy President of the Society proposed a vote of thanks

**GOVERNMENT TENDER**  
*The Kachcheri Jaffna*

Tenders will be received by the Government Agent, Northern Province, up to 12 noon on Tuesday June 13, 1950, for the undermentioned improvements to Minor Village Irrigation Works in the Jaffna District, Northern Province:

1. Construction of a Regulator to Allappiddy Drainage Channel in Allappiddy, Islands Divisional Revenue Officer's Division;
2. Construction of two Regulators to Nedunkulam Channel and improvements to the channel in Chulipuram, Valikamam West. Divisional Revenue Officer's Division;

For full particulars, see part I - Section 11, Advertising, of Government Gazette, May 26, 1950.

(G. 17. 26)



**UNIVERSITY OF CEYLON REVIEW April 1950**

The April issue of the quarterly University of Ceylon Review has just come out of the Press. Sixty pages of printed matter ranges over an extensive area from History to Dentistry and Sociology to Politics and Philosophy. The issue should gain in popularity by the inclusion of Pandit Jawaharlal Nehru's Convocation Address delivered to the University on January 12, 1950.

Apart from the Convocation Address of Pandit Nehru and the book-reviews, the issue contains the Inaugural Address of Professor Robert H. Mc Keag on the "Effect of Legislation on Dentistry in England," an article by Dr. N. A. Jayawickrama on "Sutta Nipata: The Pastoral Ballads," a monograph on "Christian Missionary Enterprise in the Early British Period," by Rev. C. N. V. Fernando, short notes on "Some Offices and titles in the Early Sinhalese Kingdom" by Mr. C. W. Nicholas, and "Some Corrections of Geiger's Culavamsa Translation" by Rev. A. P. Buddhadatta.

Of the five contributors, to the best of our information, two are from members of the University staff and three are from the field of scholarship outside. Apart from the length and the intrinsic merits of the articles, considering the fact that the majority of the contributors are from outside the University we are at a loss to understand Sir Ivor Jennings' alleged remark that in the cultural desert of Ceylon the university constitutes the one and only oasis! That Ceylon as a whole constitutes a comparative cultural desert cannot be gainsaid but judging from the recent University Review we cannot subscribe to the statement that there is only one incipient spring. We would go further and advise the University to make the best use of the talent outside its portals, if not for its own good at least for the greater good of the country at large.

We have already commented on the extent of the subjects discussed in the Review and we take this opportunity to suggest that a serious effort be made to split up the review into different sections and if necessary even to come out with separate publications. We are aware that this suggestion assumes that there is sufficient material for separate magazines for different subjects.

Of the quality of the articles in the Review there is no need to dwell at length since the stan-

dard of an academic magazine of this nature is bound to be high. The historical and antiquarian efforts of Mr. C. W. Nicholas need special commendation, for his scholarship and labour is of the highest quality. We are glad that young Dr. Jayawickrama is continuing his brilliant work after his record performances earlier. Rev. Buddhadatta is following up the useful task of correcting Geiger's "Nods" in his translation of one of our important source books. Rev. C. N. V. Fernando is dealing with a neglected field in historiography. The University Review series should form the sine qua non of the library of anyone interested in Ceylon and its problems. We commend the able efforts of the Editors of the University of Ceylon Review.

**SPOKEN ENGLISH—By V. Thuraisingham.**

Whatever the place of English in the future life of Sri Lanka, so long as the world continues to speak and write this polished medium of expression, it becomes necessary for the people of Sri Lanka to speak it. Mr. Thuraisingham, Inspector of Schools must have had this in mind when the idea of composing a guide to spoken English struck him. His efforts and endeavour in this direction deserve to be commended for the simple reason that in the new set-up of primary education where the mother-tongue is the medium of instruction, a well-planned method of studying English should be available to both the teacher and the student.

**KNOW YOUR MIND — Dr. G. D. Boaz, M.A.; D. Phil (Oxon)**

The 'Know Your Mind' series in the Sunday Madras Hindu by Dr. G. D. Boaz Reader in Psychology, University of Madras, now collected and compiled in a handy book form explain in the form of question and answer a good many of the principles of mental hygiene. Psychological explanations of the difficulties of life may not in all cases conform to scientific exactitude. But in this book, the learned author has answered the problems of life in the light of scientifically argued psychological deductions. Readers of this book cannot fail to be impressed by it.

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M. 30 to 10 - 11 T

**Our Astrological Feature**

**WEEKLY FORECASTS**

"SRIPATY"

FROM 28TH MAY TO 3RD JUNE 1950

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

Any important deals must be negotiated first half of the week. From Wednesday things will not be favourable for 2 to 3 days. Avoid accidents and quarrels.

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

Avoid any doubtful ventures in law or finance this week. Your relatives will help a good deal in your undertakings; week end must be spent with care.

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

This week promises to be a brighter one than the earlier week. A friend will help you out of some difficulties. Financially also a good week.

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

Most of your present worries will be over by this week. But it is difficult to get ready cash. Ruin to enemies shown week end.

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

Your personal relationships will be at sixes and seven but you will have no cause to worry very much. Anyhow don't be in a hurry to take the war path in your affairs.

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

You will come under clearer skies this week. Your health must improve and the cause of some anxiety that you had in your mind also will vanish.

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

This week will bring in some better relationship with the opposite six. Mentally also you will have some peace. New ventures will not bring the desired effects immediately.

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

You will lack in comforts this week but there is nothing much to complain as Mars is turning favourable. Ill temper must be curbed at any cost.

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

If you find any new way of approach for your problems tackle them with your might. Ruin to enemies and mental peace also indicated.

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

You will accomplish more on your own than in co-operation with others this week. Petty official troubles shown. Avoid arguments.

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

You will lack in mental peace this week. Don't make any changes in a hurry. Week end promises some monetary gains.

**PISCES** Pooraddati 4, Uttiradali, Revathi. [Meena Rasi]

Family arguments may upset you a good deal this week. Employers also may make trouble. Health must be given particular care week end.



(By Squint Eye)

Why do people run after Ministerships? Ministerships are like a prison house, and are a bed of thorns said Pandit Jawaharlal Nehru to pressmen who plied him with questions about speculations in ministry-making.

*Nehru having been in prison nine times knows what bed of thorns they have there.*

*But those who have not had the experience think it is a dowsy bed with perfumed breezes and sherbet!*

A renowned Ceylon palmist has so much faith in the fortunes of the nation being in the hollow of their palms that he wants government to enlist the service of palmistry. This paper suggests that government and people should join hands in welcoming the science into national service.

*Let them join palms in prayer—namaskar!*

Mr. Trygve Lie, Secretary General of the United Nations who saw Marshal Stalin in the Kremlin has said that the rumours

about the Russian leader's health were "dirty lies and false".

*How does it lie in his mouth to say this of popular rumours?*

The presence of the Buddhist Sacred Relics in Burma had far-reaching effects, it led to a revival of the spirit of Buddhism, a casualty in the war, said Burma Attorney General U. Chan Htoon when he thanked Ceylon for sending the relics to Burma. He averred that peace in Burma was largely restored as a result of the Exposition.

*Ceylon thus holds the key to peace!*

*And did not Ceylon pour oil on the troubled waters in Sydney during the Conference?*

British University students commit suicide more than any other class of society, and the rate is going up, according to the Vice-Chancellor of Oxford University, Mr. John Lowe. Some form of acute personal anxiety was the commonest of student

**Trygve Lie's Efforts To Secure International Accord**

Commenting on M. Trygve Lie's mission to Moscow, the *Manchester Guardian* says: "In February, M. Lie ends his term of office and unless he himself is re-appointed, it seems unlikely that all the five Great Powers will agree (as they must) on a successor. In other words, there is not very much time in which to solve the deadlock, and meanwhile the Russians with their conception of infinite time and their general indifference show no signs of hurry".

**MATRIMONIAL**

**Thiyagarajah—Satchithanatham**

The marriage of Mr. K. Thiyagarajah (Teacher, Hindu English School, Araly) son of Mr. C. T. Kumaraswamy, Proctor, and Mrs. Kumaraswamy, Nallore, Jaffna with Miss Pathmavathy, daughter of Mr. S. Satchithanatham, Overseer P. W. D. Haputale and Mrs. Satchithanatham, Araly Vaddukoddi, will be solemnised at the bride's residence at Araly at about 6 a. m. on Wednesday, the 31st May. Reception at the bridegroom's residence the same day at 4.30 p. m.

All friends and relations are cordially invited. No individual invitations. (M. 45. 26.)

ailments, he added.

*Those who plan our Universities on the British model may take note of the mania.*



UNIVERSAL BROTHERHOOD

Selflessness Begets It

SOPHIA WADIA writes in the Indian Social Reformer on the subject of Universal Brotherhood as the Key-note of Buddhism. Buddhism is not only religion that gives prominence to the tenet of 'Universal Brotherhood.' The most ancient religion of the world, (Hinduism) has for its fundamental basis the cult of love (அன்பு) in other words 'Universal Brotherhood.'

"The key-note in Buddhism is that of Universal Brotherhood. The doctrine teaches the need to extinguish the fire of egotism, to cultivate the flame of unselfishness and to unfold the Tatthagata Light, the light of selfless sacrifice. On the side of consciousness, the way can be described as a series of progressive awakenings, culminating in Buddhahood. The Buddha is 'awake' or 'The Wakeful', The Bodhisatva, or the would-be Buddha, is in the process of becoming fully awakened. Among men many, alas, are still fast asleep. The doctrine must be proclaimed to awaken these sleeping ones and thus enable them to arise, that they too may enter the path. This emphasis on vigilance and wakefulness makes for deliberate and responsible action. On the ethical side, the Way can best be understood through the injunction to render service to all that lives and to undertake self-purification through self-discipline which again calls for the unfoldment of self-reliance and grave and solemn responsibility."

Cure By Colour

Doctors were urged at the Health Congress to try to treat illnesses by using colour. The suggestion came from Mr. R. F. Wilson art director to the British Colour Council, who said that a doctor friend of his was treating patients this way, writes A.B. Patrika Special Correspondent from East-bourne.

He had red rooms for low blood pressure patients and blue ones for high pressure. The ceiling walls, carpets and even bed linen were all of the same colour in these rooms.

"A satisfactory colour scheme", he said, "can mean as much to the mind as a satisfactory diet to the body. But the psychological effect of colours and colour schemes is different on different people."

"A meaning could be attributed to all colours". He gave this list of colour attributes to help doctors in planning hospitals and clinics:

Red is the colour of fire and blood. Therefore it denotes life and action cheerfulness and enthusiasm. It is used by healers as a powerful stimulant and tonic.

Blue, the heart of ice is inseparable, mentally with illimitability—and cold immensity of space, infinity.

It has an intellectual appeal as opposed to the emotional appeal of red. Symbolically it is the colour of truth, which is the result of calm reflection and never

Swa Dharma Kalasalai

The difficulty with which a large number of overage students have been confronted in the matter of prosecuting their higher studies has been to some extent met by the opening of the Swa Dharma Kalasalai at Nallur

This new Institution is bound to become useful because of the fact that its Principal is Mr. V. Muttukumar M. A., an educationist of high attainments and wide experience. The management of the School is in the hands of Mr. V. Mahesan of Manipay.

Turpentine Rubber

A new high-quality synthetic rubber has been produced by U. S. Government scientists from a chemical derived from turpentine, the distilled resin of pine trees. The new rubber is more costly than other synthetic rubbers now in use. But it is slightly stronger, in general, promises to produce better vehicle tires than other synthetics, U. S. Department of Agriculture technicians report.

The main ingredient of the new rubber is isoprene, a compound that also forms the basic substance of natural rubber. Isoprene is obtained by splitting molecules of terpene, the basis of turpentine, then condensing, liquefying, and distilling the isoprene to a 99 per cent pureness.

Isoprene produced from petroleum is already used in some types of synthetic rubbers. The method of producing it from turpentine is considered a valuable asset in the event of petroleum shortages.

of heated argument.

Yellow, being the colour of the sun, carries the attributes of splendour radiance and vividness. It is of such healing value to the brain that amber has been used as antidote to insanity.

Orange, a mixture of red and yellow, is associated with life, well-being, energy and other positive virtues of activity.

Green, is the commonest of colours in nature and is synonymous with serenity tranquility and rebirth; therefore it is suggestive of hope.

Purple is associated with pomp, go-gettiness and regality but, like green and blue, it has a calming soothing influence.

MILK ADULTERATION MENACE

In his Administration Report for 1949 the Government Analyst's statistical survey of the adulteration of milk affords interesting reading.

2,916 samples were received in 1949 as against 5,028 in 1949. The following are the figures for the past six years:—

Year	No of samples	Director of Medical and Sanitary Services		Per cent adulterated
		Genuine	Contained over 25 per cent added water	
1944	1,404	422	436	50
1945	1,068	330	293	48
1946	1,173	356	29	48
1947	1,234	403	301	52
1948	1,440	549	237	47
1949	2,203	1,027	131	33

In addition to 1,178 samples which showed definite adulteration, 293 were slightly below standard and 378 were definitely deficient in fat, possible due to bad mixing or sampling.

Five samples from one particular hospital were almost completely devoid of fat. This obviously was not due to bad sampling!

Cane sugar was found in 23 samples, 217 of them being from the hospitals. Last year's figures were 130 from the hospitals and 9 from the local bodies.

1,027 samples of the 2,203 sent by the Medical Department were genuine and 735 adulterated; of the latter 131 samples contained over 25 per cent, of extraneous water and 52 over 50 per cent extraneous water. 47 per cent. were genuine samples.

The corresponding figures for the local bodies are 167 genuine 443 adulterated of a total of 713. 221 sample contained over 25 per cent extraneous water and 5 over 50 per cent extraneous water. 23 per cent. were genuine samples.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1153

In the matter of the intestate estate of Eliyathamby Murugesu of Suthumalai deceased.

Kanmany widow of Murugesu of No. 7, 32nd Lane, Wellawatte

Vs.

- 1 Sarathamany daughter of Murugesu
- 2 Murugesu Nakuleswaran
- 3 Seethamany daughter of Murugesu
- 4 Murugesu Sakathevan
- 5 Murugesu Dharmarajan all of No. 7, 32nd Lane, Wellawatte and all being minors appearing by their guardian-ad-litem the 6th Respondent
- 6 Eliyathamby Selfathurai of Suthumalai South Respondents

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge of Jaffna on the 20th day of February 1950 in the presence of Mr. S. Thirunavukarasu Proctor on the part of the petitioner and affidavit of the petitioner dated the 12th day of February 1950 having been read:

It is ordered that the 6th respondent be and he is hereby appointed Guardian-ad-litem over the 1st, 2nd, 3rd, 4th and 5th respondents minors to represent them in these Testamentary proceedings and that the petitioner abovenamed be and she is hereby declared entitled as widow of the deceased to have Letters of Administration over the estate of the deceased issued to her unless the Respondents abovenamed or any other person or persons interested shall on or before the 10th day of May 1950 appear before this Court and show suffi-

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A lady teacher for the middle forms from 15-6-50. Only Secondary Trained, London Inter or Graduate teachers need apply. Music, Home Science or Guiding an added qualification. Apply at once to the Principal, Mahajana College, Tellippalai. (M. 44 26 & 30)

caution to the satisfaction of this Court to the contrary.

This 20th day of February 1950

Sgd R. R. Selvadurai, District Judge. Time to show cause extended till 31st May 1950. Sgd. W. G. Spencer, D. J.

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Wanted for the Kokuvil Hindu College a graduate teacher from 1-6-50 to teach Sanscrit 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 Kokuvil 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 Jaffna. The selected candidate will be required to furnish cash security in Rs. 500/-" (M. 35 16-30)

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For further particulars, apply to the Principal. (M. 34. 16-26)

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