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EMANCIPATION OF WOMEN

Achievement Of The West

THIS century will go down in the annals of history not only as ushering in the Atomic Age but as a culminating point in the fulfilment of woman's desires and endeavours. Her search for knowledge and independence has often been neutralised since the earliest dawn of history, but in the last few decades she has truly found these objectives.

The modern emancipation of women in the Western world has been the outcome of centuries of struggle. The pre-historic tribal communities and primitive civilisations regarded women merely as goddesses of fertility, and the cultures of Greece and Rome where women were divided into slaves, wives or courtesans, had been responsible for much of their serfdom throughout history. Strangely enough there was little difference between the treatment of an Athenian and a Victorian wife or a Spartan Woman and a Hitler Maiden in modern times: each was considered only the chattel of either her husband or the State.

Began in 1744

But the genuine emancipation of woman began with the famous tract in 1744 of Shelley's Mother-in-Law. Mary Wollstonecraft Godwin. Vindication of the Rights of Women. This caused a greater change in the lives of women than the French Revolution or any other event. Here was a woman who dared to challenge the existing code of her time—and of all previous times, in fact—which had laid down that woman should only be a beautiful creature but never an intelligent combination of mind and body. For such a revolutionary creed Mary Godwin was attacked by all the "Blue-stockings" of her day, particularly Hannah More, who considered that this tract would give rise to "the rights of youth, the rights of children and the rights of babes!"

And so it did. For a century later women and children were no longer spending twelve hours or more of the day in the factories and coal mines in England and elsewhere; and the Married Woman's Property Act was coming into force in most European countries, safeguarding the rights of women

as had not been done since the earliest Roman laws.

Even The Right To Live Was In Question

It is often overlooked that women have not only had to fight for their right to vote but for their very right to live. For up till the end of the last century they had no rights whatsoever over their own property or children, and were not entitled to inherit anything apart from their husbands or to leave possessions to anyone except them. But to-day woman has come into her own and many already regard this as the Woman's century, with America, in particular, often being regarded as a Women's country.

perhaps, not been so completely revolutionised, but even so many Western countries, particularly Britain and Scandinavia, have become more and more openly influenced in their public and professional life by women. This is not to suggest that women have not influenced political and international life since the earliest times through their influence behind the scenes over public men, particularly in France from the time of Mme. Pompadour to the present day, when countries and crowns have tottered because of women (viz. Mrs. Simpson, Princess de Rethy and others).

Feminine Touch in Public Life

Women now have come to play their part in the political scene in their own right, often taking the centre of the stage in Parliament and international Conferences, as did Lady Astor for many years at Westminster and Mrs. Roosevelt more lately at Geneva. Practically every European Parliament, even those behind the Iron Curtain, have half a dozen or more women Members, some of them even attaining Ministerial ranks as Dr. Sumner Skell, Parliamentary Secretary for Food in Britain, Anna Pauker, Foreign Minister in Rumania, Mme. Dragiocheva, Cabinet Minister in Bulgaria, Dr. Karin Koch, Swedish Minister of Supply, and Mme. Aasling Aasland, Minister of Social Welfare in Norway. Perhaps the most noteworthy thing about some of these women is that some of them are married and have husbands children as well as constituencies to look after. Lady Davidson and Lady Tweedsmuir (Conservative Members of Parliament) are

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HINDU TEMPORALITIES COMMITTEE

MORE HINDU ASSOCIATIONS SUBMIT VIEWS

Memorandum submitted to the Special Committee by the Batticaloa Saiva Maha Sabha.

1. A deputation of the Batticaloa Saiva Maha Sabha met Hon'ble the Minister of Home Affairs at the Batticaloa Kachcheri on 2-11-48, to point out the need for introducing at an early date, legislation to control the administration of Hindu Temporalities and Hindu religious endowments in Ceylon. A memorandum regarding the important provisions of the proposed ordinance was also submitted to him. Hon'ble the Minister of Home Affairs then felt that legislation of this nature was subject to the restrictions of the New Order in Council. But as he was aware of the benefits which Buddhist institutions have derived under Ordinance, he expressed the hope that legislation on similar lines to control the administration of Hindu temporalities and endowments might be introduced in Parliament if he was assured of the support of the Hindu public in general and of the Hindu Members of Parliament in particular.

2. We, therefore, welcome wholeheartedly the appointment of the Special Committee for the purpose of making the necessary recommendations regarding the content of the proposed piece of legislation. We wish to assure the special Committee of our whole-hearted co-operation in this investigation. We sincerely hope that their labours would result in getting rid of the malpractices and undesirable accretions that have crept into the Hindu religion in this country, particularly during the long period of its political servitude.

3. The History of Hinduism clearly shows that corruption and abuses began to set in during the periods when Government took an attitude of indifference towards the maintenance of temples. Under the guise of neutrality and non-intervention in religious matters, our foreign rulers had encouraged the propagation of alien faiths and had allowed indigenous religions and religious institutions to deteriorate. But thanks to the inherent strength of these great religions, they have survived the attacks made on them by foreign missions. However, owing to the poor recognition given to Buddhist and Hindu Religious institutions, the control of the

management of some of the leading temples, fell into the hands of selfish and unscrupulous persons who claimed some form of trusteeship over them and conducted the affairs of the temples for their own gain. The Buddhists realised how this state of affairs constituted a source of danger to Buddhism in the island and took timely action 20 years ago by the enactment of the Buddhist Temporalities Ordinance to see that endowments made to Buddhist temples were duly appropriated for the purposes for which they were founded. The history of the managements of the Hindu Temples, however, has been the history of mismanagement and endless litigation and dispute over the questions of trusteeship. Hindu Temples in Ceylon have remained isolated from and unaffected by the movements that came in the wake of the national awakening in India. In fact, when Gandhiji visited Ceylon in 1927, he was so shocked at the deplorable conditions prevailing in some of the large Hindu Temples of Jaffna, that he gave a well-deserved rebuke to the entire Hindu Public of Ceylon and requested them not to turn the temples of God into dens of evil practices.

4. We strongly feel that the enactment of the proposed Hindu Temporalities Ordinance should not be delayed any further and the machinery should be immediately set up to draw up schemes for the proper administration of all temples in the island and to take the necessary steps to ensure that all Hindu charitable trusts, endowments and funds collected from the public for the maintenance and improvement of Hindu Temples and Madams are not squandered or misappropriated but utilised fully for the benefit of the temples concerned. Temples are visible symbols of the Hindu Religion. They are a powerful means to the development of the religious spirit. They give institutional expression to our spiritual aspirations and as such are passionately loved and affectionately revered by all true Hindus. They were also centres of great Hindu learning, art and culture. Large endowments were made to temples both by the Kings of old and the philanthropic public as they knew the important place the temples occupied in the social and the religious life of the community. The present picture in an entirely different one. Years of neglect, misappropriation and expensive litigation are responsible for the present sad plight of our Hindu Temples. All right-thinking Hindus realise the pressing need for improving the tone and at

(Continued on page 2)

THE SPIRIT OF DIVINE LOVE

It Lies Hidden In Human Heart

It is said that Worldworth saw in every rough rock-stone a thing of beauty awaiting the Master-hand to bring it into life. To him, "the meanest flower that blows can give thoughts that do often lie too deep, for tears". To Shakespeare also the inmost secrecies of life are too subtle, nay, too mystic to be speechified. Man to him is a wonderful piece of art! "There are more things," indeed, "in heaven and earth, Horatio! than are dreamt of in your philosophy." Even so, within each there reposes the Divine Image awaiting the Master-hand of Faith and the chisel of Patience to bring it into manifestation, and Divine Image is revealed and realised as stainless, selfless Love.

Hidden deep in every human heart, though frequently covered up with a mass of hard and almost impenetrable shell is the spirit of Divine Love, whose holy and spotless essence is undying and eternal. It is the Truth in man; it is that which belongs to the Supreme—'Atman', that which is real and immortal. All else changes and passes away; this alone remains; this alone is permanent and imperishable and to realise this Love by ceaseless diligence the practice of the highest righteousness, to live in it is to enter into immortality here and now, is to become one with Truth, one with God, one with the eternal Heart of all things and to know our own divine and eternal nature; that is, in fine, to be perfectly in tune with the Infinite. This is exactly what Shelley the great poet of 'Love' meant when he said, "The great secret of all morals is Love, or a going out of our own nature and a complete identification of ourselves with things, actions and persons, not our own—A man to be greatly good must imagine intensely and comprehensively. The sorrows and joys of his species must become his own." This is heavenly true, for we cannot understand what 'love' means unless we fall in love and once we fall in love we forget ourselves entirely: self-forgetfulness is, indeed, the acid-test of love for we can forget ourselves only when we have completely identified ourselves with the object of love.

To reach this Love, to understand and experience it, we must work with great per-

sistency and experience it, we must work with great persistence and diligence upon our hearts and minds: to be able to do it effectively we must ever renew our patience and keep strong our faith, for there will be much to remove, much to accomplish before the Divine Image is revealed in all its glorious beauties.

He who strives to reach and to accomplish the Divine, will be tried to the very uttermost and this is absolutely necessary, for how else could one acquire that sublime patience without which there is no real wisdom, no realization of Divinity? Ever and anon as one proceeds, all one's works seem to pale into insignificance and one's efforts appear to be thrown away. Now and then a touch

one's work is almost completed, one will find that the object of imagination is almost destroyed. But he who has resolutely set himself to realise the Highest recognises no such thing as defeat. The yearning of the soul for the Great Soul is never defeated. All slips and failures, follies and foibles are apparent, not real. Every slip, every fall, every return to selfishness is a lesson learned and experience gained from which a golden grain of wisdom is extracted.

Application of the Total Mind

We are so many moving dolls in the hands of the Lord. We have no power of our own but all power comes from Him direct. He is the Great creator and Reservoir of all energies. He has given us individual minds to act according to His directions: yet there seems to be a sort of liberty granted to every one of us. We are given to choose between things of His own creation. We choose and we feel according to our own choice. We may choose to be in light or in darkness. When we are in communion with the Lord, we are in light and our mind is at once enlightened; association with the Lord keeps us ever in light while separation from Him leads us to tread in darkness. When we are with the Lord we trade in sweetness and light; for He is the Light and Life of the universe. "He that followeth me, walketh not in darkness", so says the Lord. This is the great sec-

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Hindu Organ

FRIDAY, NOVEMBER 18, 1949

Treasure These Thoughts

The truth is great and shall prevail, When none cares whether it prevail or not.

-COVENTRY PATMORE.

PLEA FOR SOBER OUTLOOK

ALWAYS ON THE LOOK OUT for sensation-mongering there is a malicious type of public man who lies in wait for controversial public questions to seize them with unerring grip in order to exploit the situation with a view to setting afoot mischief. Whenever there is a political agitation or a social reformist endeavour this Iago of pseudo public men moves into the picture with marvellous speed and sets the ball rolling by drawing a convenient red herring across the track and importing extraneous matter into the question in an ingenious manner merely to enjoy the fun of seeing an already dis-united people getting scattered into more disintegrated groups. It is very unfortunate that some of our public men have failed to see the actual scope of the Special Committee on Hindu Temporalities and have preferred to see in it an apple of discord. The Special Committee has been appointed only as a fact-finding means to gauge Hindu public opinion on the question of the necessity for legislation regarding Hindu Temporalities

Opinion on any question particularly when it is one concerning religious and social customs can never be expected to be unanimous. All shades of views have to be placed before the committee dispassionately to enable it to ascertain what exactly is public opinion on this important question. Artificial agitation and stage-managed propaganda for the one side or the other can never help to stimulate healthy public understanding of vital matters. The people will have to be furnished with correct, unvarnished and true explanation of the circumstances regarding the appointment of the committee, the terms of reference and the powers vested on it. Here is a chance for all Hindu Associations and leaders to educate the Hindu public on correct lines the implications of the appointment of the Committee and to place before the Committee all their views without taking recourse to the modus-operandi of the politician namely, the clouding of the issue by slogan-shouting and playing on the sentiment of the masses.

If by any chance any leading Hindu or Hindu Association has failed to appear before the Committee to express

District Court Criminal Sessions

Unlawful Assembly And Abduction

Five Accused Convicted

T. Sinnadurai, S. Subramaniam, P. Kattithambi, V. Sinniah and T. Sellathambi were all found guilty of having been members of an unlawful assembly, and having used violence in the attempt to abduct Annalaxmy daughter of Appukkuty of Manipay. The first two were sentenced by Mr. S. S. J. Gunasekera, District Judge, Jaffna to 2 years R. I. and 4 years Police Supervision and the last three to 1 year R. I.

K. Kanpathi and N. Sinnathambi who were also charged along with others were acquitted and discharged.

Mr. T. Muttusam Pillai, Crown Advocate prosecuted.

Mr. A. Sambandhan appeared for K. Kanpathy instructed by Mr. R. N. Sivaprakasam and for T. Sinnadurai and P. Kattithambi instructed by Mr. S. C. Cathiravelu. Mr. Alagu Subramaniam instructed by Mr. S. C. Cathiravelu appeared for S. Subramaniam and K. Sinnathambi and Mr. T. C. Rajaratnam appeared for Sinniah and Sellathambi.

Caste Feud At Allaipiddy

Jail Sentence on Accused

V. Sellaperumal, V. Kasamany, K. Subramaniam and S. Sinniah of Allaipiddy were all found guilty of having been members of an unlawful assembly, rioting and causing grievous hurt to Saveri Santhia and simple hurt to Pethru Anthony. The accused were Vellalas and the injured men were Pallars; it was stated that a member of the Palla community had contested a Vellala during the last Village Committee elections at Allaipiddy and as a result communal feelings had been roused. Saveri Santhia had 5 injuries of which two were grievous and Pethru Anthony had 10 injuries all of which were said to have been inflicted with clubs.

Mr. S. S. J. Gunasekera, District Judge, Jaffna before whom the accused stood their trial sentenced the accused each to one year R. I.

Mr. T. Muttusam Pillai, Crown Advocate, prosecuted and the accused were defended by Mr. M. Balasundaram instructed by Mr. Alfred Swampillai.

views, written memoranda can be submitted to it and if necessary oral evidence can be given at a later date by arrangement with the Chairman. It is sufficiently evident that the Government is not in any great hurry to come to a decision without ascertaining as fully as possible the opinion of all Hindus on this question. We, therefore, appeal to the Hindu public not to be lost in the cry of the propagandist who is busy on both sides creating a mist of misunderstanding but to approach the question with an open mind and deliberate on it dispassionately and arrive at a decision themselves and help the Committee to find out the general opinion on this matter of public importance as best as possible.

MORE HINDU ASSOCIATIONS SUBMIT VIEWS

(Continued from page 1)

mosphere of our temples. This can be achieved only by legislation which will ensure that temples are efficiently managed and their endowments and properties are duly appropriated for the purpose for which they exist. We hope that the enactment of this Ordinance will usher in a new era of progress in the history of Hinduism in this country.

5. The nature of the opposition to this Ordinance is obvious. There is a vested interest in the

6. As regards the provisions of this act we wish to submit the following for the consideration of the special committee:—

(a) All Hindu temples i.e. places used by the Hindu Community as a place of public religious worship which are maintained by public contributions or by profits from endowments, donations, or trusts shall be registered under this ordinance.

(b) The public trustee shall have control over the finances of

brought the Hindu religion into great disrepute in the eyes of the civilized world. These practices have been abolished by law throughout the Indian Union. It is useless for a few persons who claim to be orthodox in their fanaticism to quote obsolete and antiquated doctrines in doctrines in defence of the indefensible. Whatever might have been the circumstances under which these practices came to be associated with Hinduism, their continuance at the present time cannot be justified on any grounds. Great strides have been made in India and in many parts of Ceylon to abolish these practices by persuasion. But such customs die hard and the example of India shown that the best way of eradicating these evils is by legislative action. We would, therefore welcome this piece of legislation as the most effective way of putting an end of these obnoxious practices in Ceylon.

8. In conclusion we wish to state that there is a consensus of opinion among the Hindus of the Eastern Province in favour of the introduction of legislation in respect of the three matters under reference. However if a suitable opportunity is afforded, our Sabha will be glad to elucidate further any of the points raised in this memorandum and place before the committee tangible evidence in support of their views particularly in respect of the temples in our area.

A Memorandum submitted by Mr. K. Navaratnam.

Introduction

Temples as Religious Institutions and Religion. The Tamils of South India developed temple worship as a religious institution and this was later borrowed by the Aryans. Modern Hinduism as we have it today is a synthesis of the best elements of the religious worship of the Ancient Tamils and the Vedic Aryans. Temple Ritualism is solely based on the Agamas and not on the Vedas or the Smritis.

"பொருத்தலியல்பு பிரதிக்ஷை, பொருத்த பூசை, உற்சவம் முதலியவை வற்றை விதிப்பதை சிவாகமங்களே யன்றி வேறதொன்றும் இராது." says Sri La Sri Arumuga Navalar. Temple worship and consecration of images and symbols for religious worship is unknown to the Vedic Religion. The Smritis which lay down the rules and observance for the three higher castes do not prescribe Temple worship as a daily duty.

"The religion of the Veda knows of no idols," writes Prof. Max Muller, the editor of the Sanskrit text of Rig Veda with Sayana Bhasyam.

"One can say without much fear of contradiction that the religious practices among the higher castes of the Vedic Aryans did not include the worship of images in the house or in Temples," writes Prof. P. V. Kane, M. A., L. B., author of "History of the Dharma Sastras."

"It cannot be definitely stated that there were temples wherein idols were installed and worshipped" writes C. V. Vaidya, M. A., L. B., in "Epic India."

"The Rig Veda and in the later period alike the cult of the Gods is marked by the absence of any temples or house of God even of the simplest kind," writes Prof. A. B. Keith, author of "Religion and Philosophy of the Veda and Upanishads."

"There are no indications in the Rig Veda of any 'temples reared by mortal hands' and

consecrated as places of worship". writes B. C. Dutt, M. A., C. I. E., Translator of the Rig Veda into Bengalee and author of 'Civilisation in Ancient India'. Not only were temples unknown in Vedic religion, but even temple priests were considered unholy for the purpose of Shradha which is a Vedic Ritual' Manu Smritih Chapter III Verse 152 runs as follows:

"Brahmins who are physicians, temple priests, meat vendors and traders should be excluded from Shradha Ritual."

The above quotations are enough to show that temple worship which is the most important religious institution in Modern Hinduism did not grow out of the Vedic Religion of the Aryans, as adumbrated in the Vedas Brahmanas, Upanishads, Smritis and the Epics.

References to Temples and images of Gods are found in plenty in the Sangam Classics of the Tamils Temples are mentioned in Pura Nancora-an anthology of Tamil poems some of which are very old and were composed long before a portion of the Tamil Nad got submerged into the Ocean.

The ancient Tamil Society knew no caste system of the type of Varnashrama Classification of the Aryans. Scholars are of the opinion that the Caste System, even among the Aryans, is a later development. Tholkappiam, the oldest extant Tamil Grammar, has grouped the Tamils according to the characteristics of the areas in which they lived and not according to their occupations. Untouchability as a social or religious institution was unknown among the ancient Tamils.

The Ancient Aryans were divided in Rig Vedic Times into Janah' or tribes and the Janah into vish i.e. Cantons and Districts, the Visa into Gamas, the Gramas into Gosthis or Vrajas), the Gosthis into Gotras and the Gotras into Kulas or Families." The people were divided into classes, and not castes, and each class was named after the work it had to perform. "The word Brahmana, the regular name for a man of the first caste" says Prof. Macdonell. "Is still rare in the Rig Veda, occurring only eight times, while Brahman, which simply means sage or officiating priest, is found forty six times." During the Vedic Period all the classes performed the Vedic Sacrifices, and subscribed to the Orthodox Vedic Faith. Those who did not perform any sacrifice, or believe in the Vedic Gods were put down as Dasas. These Dasas were later grouped as the Sudra Class. Whether the Dasas were Aryans or non-Aryans is still an unsolved problem. Some scholars are of the opinion that the Dasas were Aryans who gave up sacrifices and Vedic Form of worship; others are of the opinion that they were the Aborigines whom the Aryans encountered in their advance into India. Even in later times when non-Aryan Social groups entered the Aryan Social Order accepting their religious worship, such groups formed a new caste as it were and their Gods were included in the main Hindu Pantheon as Secondary Deities. The Tamils were also such a racial group who embraced the Aryan Social Order. But, unlike the other groups, they have contributed a good deal to modern Hinduism.

The religious culture of the Tamils gradually influenced the Aryans and modern Hinduism is a synthesis of both cultures. The Aryans gave up the Vedic form of religious worship and took to temple worship. The Agamas are the result of this great synthesis.

(To be continued)



He Resigned from the Committee

perpetuation of the status quo, that can always be expected to resist this move which will effectively put a stop to the abuses which a few who had control over temples have practised for generations. The signs are clear that this small coterie of temple managers and their underlings the Brahmin priests, are preparing to bitterly defend themselves even by unlawful means by inciting violence if necessary. They little realise how their selfish attitude would bring discredit to the religion which they profess. Specious arguments like "Hinduism in danger," "discriminatory legislation," "unwarranted intervention in religious affairs" and "revolutionary legislation" have been put forward to distract public attention from the main issue involved in the proposed ordinance i.e. the protection and control of temple funds. The question of discriminatory legislation does not arise. Because the proposed ordinance will only confer on the Hindu Community certain privileges which have been so far denied to them. There is nothing new or revolutionary about the proposed ordinance. A similar act was passed by the Madras Government in 1926 bringing all temples and mutts in the provinces under the supervision and control of the Government and its usefulness has been proved beyond all doubt. We feel that enlightened and responsible Hindu opinion in this country is in favour of this move and we trust that government will not be influenced in this respect by the artificial agitation of a few selfish and interested per-

such temples. (c) There shall be an advisory board for each revenue district which the public trustee shall consult in framing regulations under this ordinance. (d) There shall be a local advisory board for each revenue district which the public trustee shall consult in drawing up schemes of management for each registered temple in the area taking into consideration any local custom and the wishes of the congregation. (e) The management of the properties and endowments belonging to every temple shall be vested in a person or persons who shall profess the Hindu faith, called trustees, who shall be appointed in the customary manner and who shall be under the general supervision, and superintendence of the public trustee. (f) We are of opinion that as regards the qualifications, duties removal and supervision of the temple trustees, the nature of the security to be furnished by them, and the procedure to be adopted in the handling of temple funds, provisions similar to those given in the relevant sections of the Buddhist temporalities Ordinance may be framed. 7. As regards the question of temple entry and animal sacrifice, we feel that discrimination against a certain section of the Hindus in the matter of temple entry and the slaughter of animal in the premises of temples are two practices which have

Emancipation of Women

(Continued from Page 1)

good examples of this ability to combine domesticity and public service with charm and beauty.

The same may be said of woman in other branches of public and professional life. Dr. Johnson's idea of a woman preacher being "Like a dog walking on its hind legs" is completely ruled out by Dr. Maudie Royden who has often preached brilliantly from a pulpit, while at the same time writing a fascinating account of her private home life.

Women Ambassadors

Diplomacy was one of the other closed sanctums until quite recent years when the Soviet Government set a good example by appointing Mme. Kollontay to Sweden as the first woman Ambassador in history.

then this year in a similar capacity to Washington. America has since followed suit by recently appointing Mrs. Perle Mesta, the Virginian hostess, as Minister in Luxembourg.

Freedom and Equality

How could women compete with men on equal terms and yet retain their essential femininity? The Ancients failed to solve it—but we, moderns have succeeded.

Paricles.) Even in the Latin countries such as Italy, Spain and Portugal, women are taking a more and more active share in child welfare, education and social service, apart from the literary, musical and artistic spheres in which they have always excelled.

Although some of the Scandinavian countries—notably Norway—obtained the Women's vote before England, it was undoubtedly the vigorous campaign of Mrs. Pankhurst and her Suffragettes before the First World War which made equal franchise a burning question in every European country.

However women today have, in most parts of the Western world, achieved freedom and equality with men, but there still remains the battle for equal pay.

(From the Madras Hindu)



The Problem of Malayan Ceylonese

Sir—The Ceylonese in Malaya have, until recently, been a contented, happy community. But their contentment and happiness were built on the connection they maintained with their island home.

Since the war, however, things have suddenly changed. New citizenship laws in both Ceylon and Malaya restrain the free movement of person and property between the two countries.

One must fully support the appeal made by Mr. M. Sarayanamuthu in his article on "The Ceylonese Dilemma in Malaya" published by the Straits Times on the 25th of August 1949.

A piece of news has come from Ceylon, however, which is disturbing. Writing from Colombo on October 19 in "A Ceylon Diary" published by the Malay Mail on October 25th, Mr. M. K. Coomarasamy says: "The mind of the Ceylon Government is already made up.

Why this urgency to part "the sheep from the goats"? The Indian Government has handled its citizenship laws sympathetically in consideration of the interests of its overseas nationals.

The Spirit of Divine Love

(Continued from page 1)

ret of life; one to whom this secret is out is free from the bondage of 'Maya' or illusion; for the Lord is the centre of all attractions and once we are attracted towards the centre we are free and safe, and the purpose of our life is fulfilled; we are then no victims of Maya or her alluring agents: we will then fully realize the godliness that is in us.

Affection for the Lord

We need not go to seek Him anywhere in the external world for He resides within the heart of everyone of us; the kingdom of God is within ourselves and we can see God and feel His presence through sincere affection for Him.

Why this urgency to part "the sheep from the goats"? The Indian Government has handled its citizenship laws sympathetically in consideration of the interests of its overseas nationals.

Yours etc., G. L. HUNT,

St. John's College Jaffna

At the School Assembly on Tuesday the 15th inst. the Principal announced the appointment of Mr. S. Sivaprakasam B. Sc., an Old Boy, as Vice Principal of the College.

NEWS

We want NEWS of popular interest from every quarter. Something happens, everyday, everywhere; if you can jot it down clearly, briefly in readable, interesting language, readers of the Hindu Organ will appreciate it.

every failure is an impetus which gives fresh eagerness and strength to the striver towards the accomplishment of his lofty ideal.

We should therefore come to regard at once our failings and sufferings as so many voices telling us where we are weak and faulty, where we fall below the True and the Divine; we will then begin ceaselessly to watch ourselves and every slip, every fall will show us where we are to set to work and what we have to remove out of our heart in order to bring it nearer to the likeness of the Divine, nearer to Perfect Love; and as we proceed day by day detaching ourselves more and more from the inward selfishness, the love that is selfless will gradually become revealed to us in the perfect quietude of our mind.

Love Divine is distinguished from human loves in this supremely important particular—it is free from partiality. Human loves cling to a particular object to the exclusion of all else and when that object is removed, great and deep is the resultant suffering to the one who loves. Divine Love embraces the whole universe and without clinging to any part, yet contains within itself the whole and he who comes to this by gradual purification and enlargement of his own human loves until all selfish and impure elements are burnt down, ceases from suffering.

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 20TH NOVEMBER TO 26TH NOVEMBER 1949.

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

There are encouraging financial prospects for you this week. But health must be given particular care. Petty official troubles and minor accidents are also not ruled out; as far as possible try to keep your temper under control. The first 3 days of the week must be spent with care.

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

There will be some obstacles in your way but patience and cheerfulness will reward you at the end. Tuesday afternoon, Wednesday and Thursday forenoon must be spent with care. These days will be adverse with regard to health matters.

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

Your health will improve; improvements in financial spheres also shown. Ruin to enemies; mental harmony also indicated. But you will have to check your romantic tendencies till the middle part of next week. The last two days of the week must be spent with care.

CANCER Punarvasu 4, Poosa, Ajiya [Kataka Rasi]

Take care of health this week; new responsibilities will come in your way and you may find it a bit difficult to handle them. Remain constant to the friends and companions that have proved true and they are sure to help you out of all difficulties.

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

There will be circumstances which somewhat limit pure freedom this week. Beware of over confidence in business deals. People may be critical and you can't expect sympathy even from your closest friends; concentrate on work at hands if you want to gain anything.

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

A favourable week; you will have much to gain through your brothers, sisters and relatives. It will also bring you favourable opportunities for making money. Do not disclose important long range aims if you want to succeed.

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

You may be worried about money this week. But it will be a stimulating and interesting one. A good week for libra sportsmen. They will gain much popularity. If an official, fair efforts will be recognized by your boss and you are sure to be rewarded.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

The recent changing of a planet will step up your temper and urge you to rash actions. It is advisable for you to refrain yourself from such deeds. Gossips and scandals also may upset you a lot; check extravagance and take care of health.

SAGITTARIUS Moolam, Pooradam, Uttaradam 1. [Ithanu Rasi]

Financially a good week. You will be able to keep clear of misunderstandings. You will achieve marked progress in your life and gain some fame. Success in litigation and ruin to enemies also shown.

CAPRICORNUS Uttaradam 2, 3, 4, Thiruvomam, Avittam 1, 2. [Makara Rasi]

Don't cultivate any new and perhaps unreliable friendships this week. Concentrate on work at hand; suggestions from friends and relatives may be costly but will bring in worthwhile returns.

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

Avoid drifting into complications this week. New ventures must be handled with particular care. Professionally a good week and you are sure to make some unexpected gains and fame.

PISCES Pooraddati 4, Uttaradati, Rovati. [Moona Rasi]

Comparatively a better week than the previous one. You will gain much from friends and relatives. You will be more energetic and enterprising than for some time past. Go ahead with your plans.

