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JAFFNA.

THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)

PUBLISHED EVERY TUESDAY AND FRIDAY

JAFFNA, TUESDAY, JULY 25, 1950

VOL. LXII.
NO. 30PRICE
10 CENTS

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COMMUNIST CHINA & CONFUCIANISM

DANGER OF RELIGIOUS DOWNFALL

THE rise to power of the Communist Government in China as the result of the Civil War is an event for the full evaluation of which time is perhaps not yet. But it certainly creates an overall situation in that country in which the ideology of Communism has acquired the potency to supervene actively on the centuries old modes of life and society of a vast Asian population. If Communism be, as described by the Webbs, "a new civilization," its impact on the social and cultural life of a country of such old and hoary civilization as China must needs give rise to many intriguing problems. Perhaps the foremost among them is the future of Confucianism.

The Confucian Culture

In the eyes of many China without her Confucian culture would appear as only a "geographical expression". The whole social and cultural history of that country is so dominated by the masterful figure of Confucius—the wondering sage who, living in the midst of the *Chan Kuo* (Warring States) era (480-222 B.C.), reacted to the social and political disintegration he saw around him and laid down for the Chinese people those ultimate principles on which society could be integrated and stabilized on the basis of "good life". A School of Confucius grew up after his death in his native province of Lu with its headquarters round his tomb. The school conserved his dispersed teachings out of which a "Confucian canon" came to be shaped of course of time. It was on this canon that all the scholarships and learning of ancient China was based, so that three centuries after Confucius's death, Szema Ch'ien, the Herodotus of China, could say: "All people in China who discuss the Six Arts, from the emperors, kings and princes down, regard him as the final authority."

Its Philosophy

As a system of philosophic thought and doctrine, Confucianism was confined in ancient and mediaeval China to the only class recognized in her classless society, viz. the "Scholar-gentry". But it had pragmatic consequences beyond the academic four

walls, shaping the pattern of life and thought of the people. In their "familyism," in their worship of ancestors, in their general attitude to domestic and social relationship, as well as in their accepted scale of moral values, the mores of the Chinese lie very largely under Confucian influence. "The strength of China's sound peasantry," says Lin Yutang, "is indisputably the religion, but for the learned in China it is a philosophy and for the common people a culture."

Effect on Sen

The leaders of the Revolution of 1911 which brought China out of the mediaeval into the modern era thought it fit to reduce the absorbing emphasis emperors in the past had placed on Confucian learning, even to the extent of making it the only passport to official position and promotion. In 1913, Confucian classics were removed from the general curriculum to a special university course. But, curtailing the academic importance of Confucianism to leave ampler room for modern studies, they never ceased to enlarge upon its practical cultural value in national life. We may observe how far the modernism of Sun Yat-sen himself is tempered by Confucian ideas and forms of thought.

The Commonwealth Concept

A Chinese scholar has suggested that in the formulation of his Three People's Principles, Sun Yet-Sen was inspired by a famous passage in the Confucian classic, *Li Chi* which describes a vision of the world as one great commonwealth. In the *San Min Chu I*, Sun professes to drive his Principle of Democracy from the ancient Confucian philosophy; he pleads for the revival of the ancient learning and morality; and, in prescribing for the evolution of a Republican State in China a 'period of tutelage' he was only harking back to a Confucian doctrine. Sun's conception of "Liberty" and "Government by the Elect" grounded on a distinction between *Ch'uan* (people's political power) and *Neng* (the functional ability of the government), was distinctly Confucian. The

Mr. Savarkar Gives Up Hindu Mahasabha

Mr. V. D. Savarkar, the veteran Hindu leader, has resigned from the Hindu Mahasabha.

Mr. Savarkar in a letter to Dr. N. B. Khare, President of the Hindu Mahasabha, says that in view of the restriction imposed on him by Government preventing him from taking part in politics for a specified period, he was forced to resign even his primary membership of the Mahasabha.

Seventy-years old revolutionist Hindu Leader, Mr. Savarkar has been an active member of the Hindu Mahasabha since 1937 when he presided over the Party's Ahmedabad session. Since then he was the undisputed leader of the Mahasabha until he retired from politics last year.

abortive Constitution promulgated by the Kuomintang Government on December 25, 1947, incorporated these features of Sun's political philosophy.

Chiang's Feudalism

Those to whom the leadership of the Kuomintang passed on the death of Sun were guided in their thought and action by the Confucian leanings of his political ideology. An outstanding example of it is the political manifesto of Chiang Kai-shek, entitled *China's Destiny*. It roused the Communist party of China to indignant protest: it was characterized as "feudal, reactionary, Confucianism in the role of an emasculated Sun Yat-senism." It was not allowed to be translated into a foreign language until, a few years ago, a Communist organization in America had it done into English with introduction and notes showing up the absurdity of Chiang's views and opinions. "Chiang, in his *China's Destiny*," says Dr. Chan Wing-tsit, shows a strongly Confucianist tendency. His political and economic doctrines are essentially Confucian."

The Concept of Family

It is necessary for proper understanding of the Communist reaction to Confucianism to grasp one of the root-principles of its ethics and politics, viz. the concept of family. In the feudal times in which Confucius lived, the family was the unit of Chinese society, and in the most ancient pictures of this society found in the *Book of Songs* it is a collection of families whose bond is the common industry of agriculture.

There is only a group of inter-related key-term, sometimes with illustrated parables appended, in the *Analects* to indicate the fundamental concepts of Confucius. The School elaborated out of them a social and ethical philosophy.

(Continued on page 4)

A PEEP BEHIND THE 'RED' SCREEN

Communist Rule in Czechoslovakia

(BY S. N. AGARWAL)

EVEN before I left Delhi, I had tried very hard to obtain the necessary visa for the U. S. S. R. An approach to the Russian Embassy through the Government of India was not at all found to be helpful. Under the circumstances, I decided to approach the Russian officers directly through the Travel Agency. On filling up the required application from which was in the nature of a long questionnaire, the Russian Consul wanted me and my wife to submit detailed biographies together with the complete set of books which I had written. This order was also complied with although quite reluctantly. But I would suggest that those friends who require an occasion to write their autobiographies could easily get one by sending an application to the Soviet Embassy for a visa.

The 'Visa' Hurdle

The Russian authorities at Delhi assured me that our application would be considered sympathetically, although the ultimate decision lay in the hands of Moscow. They asked for a copy of our itinerary of the world tour and promised to send the reply as early as possible, if possible by cable. And so we kept on enquiring throughout the tour at different centres of the Russian Embassy, first in Washington then in London and subsequently at Paris, Berne, Berlin, Prague and Rome. But to no avail. The Russian Consuls would neither say 'yes' nor 'no'. So one has to wait endlessly, for the reply never comes. Only hundred per cent 'safe' persons are allowed to cross the Iron Curtain.

'Red Culture' Lands

Although it was, after all, not possible to visit U. S. S. R., we were fortunate in being able to obtain the visa for Czechoslovakia which is now completely behind the Iron Curtain. The existing Government at Prague is still called a Coalition or National government, but the fact remains that it is fully in the hands of the Communist Party under the leadership of Comrade Klement Gottwald, the President of the Republic. In every office, public institution or even a shop, one would almost inevitably notice the twin photographs of Stalin and

Cottwarp on the walls side by side. All the book-shops are full of "red" literature; the picture houses and theatres can display hardly anything that is not red.

Nationalisation

Ever since the enactment of the new Constitution of May 9, 1948, the Communist Government in Czechoslovakia has been systematically following its "red" policy with an iron hand. All the palaces and castles of dukes and millionaires have been confiscated, or in the Communist phraseology, 'nationalised'; they have been handed over either to Trade Unions, or to the Writers' Associations or are being used as Government offices, Art Galleries or Museums. All the important factories in the country have been 'nationalised' without any compensation whatever. The big shops are being taken over gradually according to a definite schedule. The capitalists and moneyed persons have no place in social life; many of them have escaped to the neighbouring countries, leaving all their immovable property behind.

To give an example, the chaffeur of the Indian Ambassador in Prague was in the previous regime a successful businessman possessing seven or eight cars himself. As they say, even walls have ears, and if you talk ill of Communists even in your private room, the "Reds" would suddenly come down on you the next morning. But, I must admit, I was allowed to talk quite freely in Czechoslovakia and my public lectures in Prague, despite well attended. I discussed Capitalism, Communism and Gandhism without any fear or favour and even the officers of the Government showed great interest in Indian culture, particularly the Gandhian ideals.

The Communist Approach

Whatever we might say against the Communists, we have to admit the fact that they are very systematic and thorough in their work and administration. As soon as they capture power, their set programme is launched immediately on all fronts. They are specially careful in overhauling the entire educational system from top to bottom.

Valigamam North Agricultural Produce & Sales Society

Annual Meeting

Presiding at the Annual Meeting of the Valigamam North Agricultural Produce & Sales Society at the Mallakam English School on Sunday, Mr. T. C. Rajaratnam J. P. appealed for a unified effort to purify public life.

Mr. R. C. S. Cooke, A. R. Co-operative Societies & Mr. W. R. A. Cooke President N. P. A. P. S. S. addressed the meeting. The meeting decided to appropriate the dividend declared for 1949 for use as a building fund.

Office Bearers

Mr. T. C. Rajaratnam, President, Messrs. T. Balachandra & R. N. Sivaprakasam Vice-Presidents. Treasurer. Mr. S. Kandavanam, Secretary Mr. J. C. Chelappah.

After the Cottwald regime the children of Czechoslovakia receive a "unified education" in state schools and technical institutions. All the schools are run directly by the State; there is no room for private institutions. The curriculum is uniform, the text-books are prescribed by the Department of Education; no variations of any sort are permitted. I could see how text-books on even mathematics and science were being censored by the Education Ministry with dark ink black ink. It was evident that the Communist regime did not like to take any risks. I was informed that about 8,000 young students had been thrown out of the schools and colleges because they were supposed to belong to the bourgeois class.

Beggary Eliminated

As regards the organization of labour, on May 16, 1946, the United Trade Union Organization Act was issued under which the Czechoslovakian working people were to have one, unified Trade Union without any rivals. The function of this Organization was "to guide its members in such a way as to enable them best to fulfil their tasks in the people's democracy and to ensure to workers a share in the construction and management of cultural and social facilities." It was claimed that 75 per cent of all employed persons in the country were associated in the Unified Trade Union movement. The Government claims to have wiped out the curse of unemployment and abolished the sight of beggars or tramps.

The above is a peep behind the Iron Curtain. Although we could not pierce the Curtain, we had the real satisfaction of witnessing Communism in action in this land.

(Continued on page 3)



Hindu Organ

TUESDAY, JULY 25, 1950

Treasure These Thoughts

He, who having cast aside the ordinances of the scriptures, acts under the impulse of desire, attains not perfection, nor happiness, nor the Supreme State.

BHAGAVAT GITA

A BOLD AND BROAD-GAUGE BUDGET

THE CRIMSON-COLOURED Communist fire-brands who disturbed the peace of mind of the unoffending Finance Minister at the Galle Face Green and thereby shook public opinion would have crawled beneath their guilty conscience in abject humiliation and shame when they realised the fact that it was the self-same statesman at whom they had aimed stones who had resolved to provide them with cheaper rice and less costly bread. Not the disruptionist alone but even the moderates had never bargained for a broad-minded budget, much less had thought that the proposal of the grant of an increased dearness allowance to a section of the 'middle class' would be replaced by the provision of something else definitely acceptable to the entirety of the 'middle class'.

The Annual Appropriation Bill had never been received by the people except with mixed feelings of misgivings and misery. Let it be said to the credit of the Finance Minister that he alone of all Budget-builders had enough practical wisdom to make a bold effort to meet the malicious machinations of mischief-mongers by affording substantial relief to the hand-to-mouth class of bread-winners. It is not the brandishing of the big stick that can humble down the unreasonable and the unruly; it is the removal of every vestige of the cause for complaint that can successfully silence the relentless critic.

Another aspect of note-worthiness that is in evidence in the Budget proposals is the broad-mindedness of the Finance Minister in his approach to the problem of 'living'. It is evident that he has taken great pains to study the question in all its aspects and to scan and find out the root cause for the economic unstableness of the middle class. Though the Financial suggestions made by the Minister have seemingly silenced the Advanced Socialist legislators, yet when the time comes for these champions of the down-trodden to discuss the Budget in the House of Representatives, one can be sure that there would be the usual emission of fire and brimstone. This

kind of pyrotechnic display has now come to mean nothing but a frivolity designed to be plain party-propaganda. The Finance Minister who smilingly withstood the shower of stones at the Communist Rally could be equally resourceful in Parliament to put the disruptionist members to shame.

We have had occasion to point out in these columns that to make the subsidising of necessities of life completely effective the Government machinery should not only be set up speedily to combat the growing menace of black-marketing but should be made corruption-proof. Necessary legislation should be introduced at the earliest opportunity to detect and punish persons who make or attempt to make illegal gain in the sale of articles of food and other essential commodities of life. The several 'rackets' that bloom into existence no sooner than a skirmish has occurred in some part of the globe should be besieged and forced to capitulate before the superior force of penal provision and detective methods. The several loop-holes in the existing enactments which give ample hope to the wary and watchful black-market wizard should be removed and if necessary new penal clauses should be introduced.

It may be that the budget proposals introduced by the Finance Minister do not provide for the ideal Utopian Socialist State but it will have to be acknowledged that a distinct change of approach to the question of ameliorating the hardships of the common man and providing for better living conditions has been made. We would, however, remind the Government that a check on over-expenditure in incidental items such as Commissions of Enquiry, & Conferences, should be had in order that the common man may be given more and better relief in the years to come by the conservation of revenue.

Jaffna Oriental Studies Society

Swami Vipulananda Day

The Jaffna Oriental Studies Society commemorated the memory of the late Swami Vipulananda on the 23rd instant at Vaidheswara Vidyalam.

Mr. S. Natesan, former M. S. C. presiding over the function recalled to memory the invaluable contribution made by the late Swamiji to Tamil Literature and added that like the Sangam poets of old Swami Vipulananda's name would live for ever in the hearts of lovers of the Tamil Language and its beautiful Literature.

Panditmani K. S. Navaneetha Krishna Bharathy Mr. V. Nagalingam Proctor Mr. A. Saravanamuttu and Mr. S. Sinnathamby Deputy Fiscal delivered addresses on the life and work of the revered Swamiji.



(By Squint Eye)

According to a writer in Oxford University Magazine *Cherwell*, the world famous "Oxford accent" is fast disappearing.

Since the arrival of the cheap car the accent has shifted from the Ox to the Ford.

In a report to the Astronomical Society of the Pacific that 200 inch telescope on Mount Palomar, California, has revealed the explosion of a star 50,000,000 light years away, it was explained that light from the exploding star was on the way to the earth 300 million million million million miles before it was picked up by the telescope.

That's a concession to the Protestants' Devil—he may do his damndest with the millions, odd one or more or omit, without making any difference to any of us, or to the stars!

Speaking at the Siddha Ayurvedic Association twentieth anniversary at Vannarponnai Mr. G. G. Ponnambalam, Minister for Industries, advised physicians to patent the many indigenous specifics and advertise them.

Advertisement can create new diseases.

A part of the Naga Hills (in Assam), the Pagla Pakar or the "Mad Hill", was sinking at the rate of 4 feet an hour, according to engineers.

Going underground, in view of the Communist menace approaching across the frontier!

About the Tree-Planting or VanaMahotsava week in India one critic suggested that all the goats in the tree-planting areas should be first killed, to ensure the safety of the plants.

Oh, yes, it all comes in the correct order. When they started to grow more food it was found rain was wanting. To bring rain they've now started plant more trees. To preserve the plants the next campaign will be Kill more Goats!

And then it will be 'Eat more meat'.

WANTED CANYASSER EXPERIENCED IN INTENDING BUSINESS..... —Line Advt.

Of course he intends business but what he meant was 'indenting'. That's due to Printers' Devil.

Free education will be compulsory for all between the ages of 5 plus and 14 plus, according to the recommendations of the final

White Paper on education in Ceylon.

That's not the same as making compulsory education free!

Helpful to newspaper readers is a list of Korean place names indicating their correct pronunciation SEUL which the Nationalist Koreans lost early is to be pronounced like Soul.

I had thought so, To lose the capital was to lose the Soul!

"I regret to say that many Ceylon students are dishonest. Not only do we get more examination offences at the entrance examination in one year than all the Universities of the United Kingdom put together, but also when students are summoned for interview many of them try to bluff". So said Sir Ivor Jennings, our, Vice-Chancellor at a Prize Giving function.

As Sir Ivor himself said in another context in the same speech there might be a debate on this in the House of Representatives.

However that may be those who clamour for Ceylonisation of trade, industry and commerce, may have it investigated how far Ceylonese "businessmen" are honest and straight in business, and do not bluff in interviews.

"The standard of honesty among the members of the public and officials should be improved as otherwise it would be difficult to stamp out corruption", said Mr. P. Sri Skanda Rajah Dt. Judge at Point Pedro, before the Fiscals Commission. He added that honesty did not depend on one's educational qualification.

Fortunately.

"Schools in Ceylon are the best in the East", said Mr. U. Tint Swe, Minister Plenipotentiary for Burma in Ceylon, in a Buddhist meeting.

It all depends on the tint you see.

"My personal feeling is that unless you make the language of the country Sinhalese, you can never prosper. I do not want Tamil to be the language of the country. Tamils may object at first, but the Tamils, who are a wise people will later co-operate," said Dr. G. P. Malalasekara at a meeting of the Sinhalese Sanskriti Sabha in Kurunegala.

He knows his Tamils. They objected to the State Council, then went in. They objected to the Ministry, then crept in. They objected to the Lion flag, then accepted it!

HEALTH WEEK

Celebrations At Manipay

All Ceylon Health Week in the Manipay V. C. area was inaugurated by Dr. W. G. Wickramasinghe the D. M. and S. S. on Sunday the 16th inst.

The second day of the week took the form of a Public Meeting at Sinmaya Barathi Vidyasalai presided over by Mr. S. Thambipillai retired Inspector of Schools.

Mr. S. Vairavanathan Apothecary Manipay Dispensary spoke on Rural Sanitation. Mr. V. Kanapathipillai and Mr. Subramaniam spoke about diseases and how they could be prevented.

Mr. V. Mahesan, Chairman, V.C. Manipay pointed out the nutritive value of different foods and requested the people to make an effort to live a healthier life.

Mr. Muttutambay also spoke.

At Sandilipay

The School Children and others went in procession to Sandilipay North Vernacular School where a Public Meeting was held with Mr. K. Duraisamy in the Chair.

Mr. M. Sinnathamby B. A. spoke on bookworm and wanted all to use foot wear to avoid infection.

Senator S. R. Kanaganayagam stated that the country had advanced a lot after the inauguration of the Health Week. He further said one should not only look after his own health but should see about the health of others as well.

Mr. C. Vanniasingham M. P. said that though Ceylon was in advance of the other nations in the East excluding Australia in health yet it was backward when compared with countries like England, America Australia etc.

Mr. V. Mahesan, Chairman, V. C. Manipay stated that a Free Milk Centre would be started soon in Sandilipay and requested all to get their supplies without any hesitation.

Mr. C. Thiagarajah also spoke. Mr. S. P. Nadarajah Proctor proposed a vote of thanks.

At Kankesanturai

The Health Week at Kankesanturai was spread out from 16th to 22nd July, on the 21st a public meeting was held with Proctor A. V. Sathasivam, Chairman, Town Council, in the chair.

Dr. Barr Kumarakulasinghe Mr. P. Sivasambu, Inspector of Police and Mr. A. Gurunathapillai, Teacher addressed the meeting.

Under the patronage of Mr. S. J. V. Chelvanayakam K.C., M. P. a distribution of prizes

Large Yet Weak

Russian Army Strength

Russia to-day has the largest standing army in the world but it has certain weaknesses, says a writer in the *Daily Graphic*. They are inflexibility, a comparatively low ratio of technicians and, therefore, a low standard of repairs, and a high rate of wastage of vehicles.

These are points that are worth remembering, but, he adds, should not be regarded as comforting when weighing up the potentialities of Russia's vast army.

"We must take it," he writes, "that there are 2,000,000 mobile fighting men in Russia to-day with bases and supply organisations amounting to almost as many more. An army of 4,000,000 is not extraordinary when we consider that the annual intake of conscripts in Russia exceeds 1,250,000.

Trouble Spot

"But we need not expect Stalin to throw in this whole mass in one direction at once because the Russian army is divided into six groups and a strategic reserve, which cannot easily be switched from one side of her huge frontiers to the other side of the globe".

The commander nearest to the present trouble area in Korea is Marshal Malinovsky, commander-in-Chief of Army Group IV at Chita (near the Mongolian-Manchukuo frontier).

"His Army Group contains the Far Eastern Army that is watching Japan and Alaska from its Amur River HQ, but the Marshals defence segment runs the whole way from South-East Asia, thought the 38th Parallel to the Arctic Circle. If you are terrified by the extent of this command no doubt the Marshal is equally so."

Ceylon University

Final Exam In Agriculture

The following Tamil candidates have been successful in the Examination in Agriculture held by the Ceylon University. The results are subject to confirmation by the Senate of the University.

First Class: S. Natesan, B. Sc. Second Class: S. R. Arasasingam, A. J. Jeevaratnam, Pass: A. L. Hensman, S. S. Jesurdasan, K. Pathmanathan, Miss A. Rajanayagam, A. Thuraiatnam, Y. Yagasundaram.

Prince Prevents Flood

Believe it or not, a few drops of royal blood given as an offering has resulted in the prevention of a flood.

It happened in Rajkot where the river Aji was in high floods. Following a time honoured ceremony the Yuvaraja offered a few drops of blood from his little finger along with an auspicious garment and a coconut to the rising river and the water level fell by about five feet.

Twenty five years ago the grand-father of the Yuvaraja performed a similar ceremony to check the rising water level of the river.

in connection with Health Habit Competition took place. Mr. Sathasivam, Chairman T. C., welcomed Mrs. Chelvanayagam and requested her to distribute the prizes. School children contributed items of musical interest.

The New Way of Life For War-Weary World

"Gandhism is not a cult but a philosophy and a way of life", says Dr. T. M. P. Mahadevan, Head of the Department of Philosophy of the Madras University in an article on "Gandhism, its philosophy and technique", contributed to *Common Cause*, a journal devoted to "One World", published by the University of Chicago Press, U. S.

"Though it arose in India, or rather in South Africa, and has its roots in Hinduism, it has an import which is universal and is meant for the practice of all, irrespective of differences in race and colour, class and sex, politics and faith," he adds. "Mahatma Gandhi, its author, evolved it in his struggle against a racial policy and a political system both of which he was convinced, were expressions of evil; and he found in it a solution for all problems of men and individuals in groups".

Gandhian Doctrine

After referring to Mahatma's work in South Africa and India Dr. Mahadevan continues: "Gandhism grew not in an ivory tower, nor in a church or temple but in the context of social service and political struggle....."

"Truth and non-violence constitute the twin principles of Gandhism. Hinduism was once defined by Gandhiji as a search after truth through non-violent means. Hinduism claims that the truth of every religion is the same. Gandhiji acknowledged without any reservation, his indebtedness to other scriptures and teachers like the Sermon of the Mount and Tolstoy.

Example Set

"What was his life mission? It was to show to the world that truth and non-violence could be employed as weapons to achieve political and social ends and that in such employment lay the salvation of humanity.

India has attained her independence by following in the main Gandhiji's gospel of nonviolence. And the great leader was hoping that ere long non violence would be accepted as the means for the regulation of international relations. Not only did he believe that the freedom of India could never be a danger to the world but also that India's struggle would serve as a great example to other nations of how the freedom of peoples could be effectively defended against all oppressions by non-violent means".

'Gita Week'

Dr. N. B. Khare, President of the Akhil Bharat Hindu Mahasabha, has called for the observance of the first week of August as "Lokamanya and Gita Week."

In a directive issued to the branches of the Hindu Mahasabha Dr. Khare says: "Hindu nationalism has always been influenced by the Gita school of thought, the latest exponent of which was Lokamanya Tilak of revered memory. This school of thought is revolutionary in character in the sense that it believes in greatness of the nation and in purposeful action conducive to it. The motive force of this school has always been war against evil, injustice, aggression and disruption. It believes in equal justice for all sons and daughters of India and toleration for all others. Political ideology based on this school of thought was the gift of the Lokamanya to this country. To prevent further disruption and fresh misfortunes, it has become necessary to switch back to the political ideals of Tilak. Therefore, I direct the observance of the first week of August as the best occasion to commence this change. In this week, all Hindu Mahasabhas and all Hindu-minded public should celebrate the occasion by holding public meetings and paying homage to the memory of Lokamanya Tilak."

J. S. C. Examination (November 1950.)

(Conducted by the N. P. T. A.)

Closing date of applications for (1) Private Candidates 7th August, 1950.
(2) School Candidates 25th September, 1950.

Late Applications will be accepted (with additional fee of Rs. 2/-) for 14 days after the dates mentioned.

Please apply to Secretary for entry forms Syllabus (1950)—50 cts. Question papers (1949)—Rs. 1.

A. W. RAJASEKARAM
(Sec., N.P.T.A. Exam Council.)
St. John's College,
Jaffna,
19th July, 1950.

(M. 101, 21 & 25.)



Public Morality

Sir,
The public moral standard of this country has been commented upon adversely in recent years and the latest criticism is from the Vice-Chancellor of the Ceylon University on the 'Varsity Entrance' students, most of whom have been branded as dishonest and bluffing fellows. The charges may be true but it is most unkind to blame them for the defection as the environments amidst which they were living led them to such an unfortunate position. I shall explain how the situation was brought about. Our present-day youths round about the age of twenty are Donoughmore-and-World-War II-regime boys. With the promulgation of the Donoughmore Constitution, corrupt practice also, very unfortunately, raised its ugly head at the top level of the then Government, and the vice began to spread amongst the Government and non-Government circles. Whilst this process of moral disintegration was merrily going on, World War I came on the scene, and this land, as was the case in other lands, became the hot bed of bribery, corruption, favouritism, nepotism, greed, blackmarket, and other concomitant evils, and reduced the civic consciousness of the people to a very low level. The students, who were castigated by the Vice-Chancellor, grew in the midst of the aforesaid evil influences, and that being so, can we be justified in blaming them for the error of their ways. Of course, there are exceptions. Certain parents who resisted the evil temptations and kept their heads erect brought up their children along the right path.

The responsibility for the bad manners of the students should therefore be placed on the operators of the Donoughmore and World War II machineries in this country as the example set by them got hold of almost the entire body politic. Cleansing of the augean stables and the reinstallation of good morals should, therefore, begin from the top, wherefrom the rot originated, downwards in order to save this country and its rising generation from disaster.

Yours etc,
A. M. DEVASAGAYAM

13, Hill Street,
Kandy, 21st July 1950.

Hindu Shrine At The University

Sir—A Hindu Temple at the University of Ceylon is a very great necessity. Government would be prepared, I believe, to lease Crown land at a nominal rent for the purpose of its construction. The other religious sects have, it is understood, already moved in the matter and taken steps to provide places of worship for members of their faith within the University radius. Hindus could make arrangements likewise.

It would appear that a site for a Hindu Temple could be got if (1) The building would conform with the University architectural scheme (2) The building would be open to all Hindus. (3) Only on building for Hindus would be

Newspaper Reading Habit

Some Interesting Facts

Britain, where one daily paper is sold for every two people, is the largest newspaper-reading nation in the world.

The United States has 566 radio sets for every thousand of the population, compared with 227 in Britain.

These are among details given in a report entitled "World Communications" which has been just published. It was compiled by the United Nations Educational, Scientific and Cultural Organisation at the request of the United Nations Sub-Commission on the Freedom of Information and of the Press.

Better Communication

It is a first attempt to supply the existing facilities for providing the peoples of the world by Press, Radio and Film with both information and ideas, and to show where action is needed to give millions of people in vast areas better means of communication.

World daily circulation of newspapers is nearly 219,000,000 a day, according to the report. There are over 160,000,000 radio sets and over 44,00,000 cinema seats.

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required (4) Funds are presently available for erection of the building. (5) A Trust is created.

The conditions are quite reasonable. The matter could be taken in hand by the Hindu public and left in charge of Hindu institutions or of a body of Hindus to do the needful. Some of the Hindu Institutions are already having their own programme of work and their financial obligations to fulfil. Some are in debt. The matter is urgent. If Hindu Institutions cannot find ready money immediately, a board of trustees on behalf of the Hindu public could move in the matter and accomplish the required thing viz, the erection of a suitable Hindu Temple at the University and adequate provision for its maintenance.

There is no time to be lost if Hindus are to have a place for Divine worship at the University.

"உத்தமனாய பாயனென் கொல் வரலிவன், கற்றுன் தொழா முரெவின."

This great and age long ideal of the Hindus has to be preserved at the highest seat of learning in the country; and the Hindu Community has also to make its contribution worthy of its deeply religious character to the common and ordered life of the State and the moral well being of the country.

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" W Ponnudurai	10
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" K V Saravanamuthu	10
" K Kuttithambi	20
" M S Thiagarajah	20
" K A Ratnasin	25
" V T Kandiah	20
Mrs R N Thambithurai	10
Mr S Subramaniam	20
Miss Madivathanasothi	5

Total 8338

OBITUARY

We regret to record the untimely death of Mr. K. P. Rasiah of Nagadeniya Estate Galle on 19th of last month. The last rites were performed the next day at the Kombayanmanal Crimatorium.

GOVERNMENT TENDERS

VAVUNIYA KACHCHERI

Tenders are hereby invited for the purchase of the exclusive privilege of selling arrack at the Arrack Taverns referred to below during the period 1st October, 1950, to 30th September, 1951. Tenders will close as follows on Tuesday, the 29th August, 1950, at the Vavuniya Kachcheri.

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No. 2, " " Mankun 11.30 a.m.

No. 3, " " Vavuniya 12 noon

For further particulars, please see Part I - Section II, Advertising, of Government Gazette of 21st July 1950.

(G 33 25)

A Peep Behind the 'Red Screen'

(Continued from page 1)

of the Czechs. I have no love for the capitalistic system it is a monstrous economic organization in which there is respect for money and not for man. But, I frankly admit that the Communist system based on violence and extreme regimentation is also not worthy of respect and admiration. Between the two isms Mahatma Gandhi's ideology of decentralization and bread-labour offers the most satisfactory solution of our present-day economic ills.—"I Review."

PERSONAL

Mr. S. Kumaravelu King's Scout (Malaya) and Wood Badger (Ceylon) has joined the Staff of Hindu English School Sittankerney.

ORDER NISI

Testamentary Jurisdiction No. 1189
In the matter of the intestate estate of the late Thamu Kandiah of Nellian Tholpuram
Deceased

Ponnammah widow of Thamu Kandiah of Nellian Tholpuram

Vs Petitioner

Minor 1. Kandiah Thiruchelvam
" 2. Kandiah Vivekanandar
and
3. Arunasalam Kovindapillai all of Nellian, Tholpuram

Respondents
This matter coming on for disposal before Wm Gunam Spencer Esquire Acting District Judge of Jaffna on the 26th day of May 1950 in the presence of Mr. M. K. Subramaniam Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read—

It is ordered that the 3rd respondent be appointed guardian-ad-litem over the minors 1st and 2nd respondents for the purpose of representing them in these proceedings and that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner as the widow of the deceased unless the respondents or any other persons interested in the above estate shall appear before this Court on or before the 12th day of July 1950 and show sufficient cause to the contrary.

This 26th day of May 1950.

Sgd Wm G. Spencer
District Judge
The time for showing cause is extended to 26th July 1950
Intld. W. G. S.
District Judge

(O 47 21 & 25)

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COMMUNIST CHINA & CONFUCIANISM

(Continued from page 1)

sophy giving a pattern of social behaviour and culture, of which the family was the focus. The father-son relationship was taken as the key-relationship, and out of it was evolved the theory of State. The cardinal social virtue was conceived as filiality—the evolution of which into the political organization of the State is set forth in the Confucian classic, *Hsiao King*: The Master said: Now, filial piety is the root of (all) virtue, and (the stem) out of which grows (all moral) teaching. It commences with the service of the parents; it proceeds to the service of the ruler; it is completed by the establishment of character." In chapter IX ("The Government of the Sages," by which is meant the sage emperors of antiquity), it is said that "the relation and duties between father and son, (thus belonging to) the heaven-conferred nature, (contain in them the principle of) righteousness between ruler and subject". From this the doctrine is propounded that "filial piety with which the superior man serves his parents may be transferred as loyalty to the ruler; the fraternal duty with which he serves his elder brother may be transferred as submissive duty to elders; his regulation of his family may be transferred as good government in any official position".

What may be called familyism has become a creed in China, a governing principle of life and conduct, an ingredient of personality. It has been proved scientifically by the new technique of "Personality Study" in social anthropology. During 1941-43, a Chinese anthropologist, Francis L. K. Hsu of Columbia University, made certain field studies in a semi-rural community in south-west China where he found five "personality types", and all these five types in his opinion were products of "the same father son identification under the big-family ideal." The ideal and pattern goes back through twentyfive centuries to Confucius.

Communist Reaction

HOW will Communism stand in relation to this social and cultural milieu? In its fundamental socio-economic scheme, Communism takes not the family, but the individual as the unit of calculation—the individual in his threefold aspect of producer, consumer and citizen. The summum bonum of Communism rests on this concept of individualism. "It, as is universally taken for granted in the Soviet circles," say the Webbs, "everybody is to count as one, and nobody for more than one, the road towards the maximizing of the aggregate individual freedoms in the community lies along the path of an ever-increasing equality of opportunity." Hence the famous epigram of Lenin that "Liberty must be rationed."

Since the very formation of the Communist Party in China, the inherent conflict between Confucian familyism and the Communist social individualism has been sensed by its leaders. From decade to decade the Communist protest against Confucianism has been voiced in China in various tones and accents. Let us note some of the typical expressions.

Taoism

One of the most prominent Marxists of China in the early twenties was Professor Chen

Tu-hsiu. He was the Dean of the Faculty of Letters in the National University of Peking, but had to resign his post in 1919. His anti-Confucianism was extremely pronounced. He held that Confucian philosophy was essentially a feudalistic philosophy, that Confucius had taken as his standard of morality the political views current among the ruling classes of the feudal period, which he did not seek to abolish, but merely to protect and perpetuate. The life of the majority of the Chinese people was entirely unaffected by Confucian ethics; the masses found their consolation in Taoism and Buddhism. In a democratic China the feudal philosophy of Confucius can therefore have no meaning except "as an instrument to tune back the spirit of the times."

In the next decade the most plangent voice against Confucianism, and the whole of China's ancient culture and literature for the matter of that, was that of Chou Shujen whose pen-name was Lusin; a brilliant scholar, wit and epigrammatist. He was a Marxist, a radical, a leader of the revolt of China's rising generation against the die-hard conservatism of Chinese life and culture. He died in 1936 and towards the end of his career he had enlisted in the Chinese Communist Party. While teaching in the University of Amoy, he used to advise young men and women to shun Confucian writings as "poison" or "arsenic" and poured ridicule and contempt on the ancient literature and the ideals it upheld. One of his pungent epigrams was: "The Chinese culture is the culture of serving one's masters, achieved at the cost of the misery of the multitudes. Those who praise Chinese culture, whether they be Chinese or foreigners, assume that they belong to the ruling class."

Intellectual Revolt

Until the outbreak of active hostilities between the Communist Party and the Kuomintang, the attack from the Communist side on Confucianism had been in the nature of an intellectual revolt, behind which the urge was the realization of the incompatibility of the old philosophy with the new philosophy of Communism. The revolt, both intellectual and moral, given by the Kuomintang leaders to Confucian ideology, however, began to appear as tactical, dictated advisedly to stabilize their ruling power and authority with the people.

Round the middle of the year 1944, when the patched-up truce between the Kuomintang and the Communist Party in face of the Japanese invasion was subsiding, Gunther Stein and a party of journalists spent some time in Yenai, studying the Communist position there. Stein had an opportunity to sound the views of the Chinese professor of philosophy at Yenai University and the gist of what Stein was told was that "the ideological enemies of the Communists were Confucius and the other sages of China's distant past, or rather those of today who extol their ancient wisdom as the eternal truth by which the Chinese people should be ruled". He accused the Kuomintang Government of re-interpreting Sun's political philosophy and his political programme in a Confucian light, with the intention of making his ideas serve as a modern disguise for the continuation of traditional political ideological by which China has been suppressed for thousands of

years. The Communist fight, the professor further explained, was against the misuse of the ancient wisdom not only in the policies of the Kuomintang, but also in Chinese family life where Confucianist traditions were still so firmly entrenched.

The Way of Compromise

There has been no formulation up to date of its domestic or foreign policies by the new Communist Government of China, still struggling to stabilize itself. The Confucianism of China, with which this government will undoubtedly be called upon to deal, cannot of course be scrapped like the State Shintoism of Japan for its roots go deep down into the life, thought, social structure and national consciousness of the Chinese. It would be like "slaying not a life, but an immortality." But China has her own traditional way of dealing with problems of this character which is the way of compromise. "Chinese people," said the witty Lusin, "love compromise. If you say to them, 'This room is too dark; we must have a window made,' they will all oppose you. But if you say, 'Let's take off the roof,' they will compromise with you and say, 'Let's have a window.'"

Neo-Confucianism

It seems that Confucianism has an inherent plasticity which has lent itself to reshaping in the past, of which there are at least two historic instances, viz. the mediaeval Neo-Confucianism which arose in the eleventh century in China and still claims adherents among Chinese intellectuals and the modern Confucian Reform Movement led by K'ang Yu-wei (1858-1927).

Neo-Confucianism arose from the impact of Buddhism on ancient Confucianism may also give rise to something new? It is yet a dreamy kind of speculation, but there are at least two aspects of Confucianism to which Communism seems remarkably congenial.

First, the emphasis in the Confucian conception of *Tao* (Way) on the social foundations of the State has some ideological affinity to what is called "socialist humanism" in Soviet philosophy. Its essence is the assumption by the Communist State of "responsibility for the conditions of life of the citizen in the sense of deliberately organizing all the basic institutions in the light of planned consequences. The identification of State and Society basic in totalitarian ideology, of politics and ethics, and the displacement of personal ambition by attention to social relationship are ideas that may be read into both Confucianism and Communism.

Social Conduct

Secondly, the Confucian conception of *Li*, commonly, though very imperfectly rendered as "ritual," susceptible of a wider and more liberal interpretation to make more comprehensible to the modern mind. *Li* in Confucianism implies or connotes "certain standardized attitudes and forms of behaviour and conduct prescribed for the purpose of forming character and acclimatizing men to social virtue." In this sense, *Li* is represented in Confucianism as an instrument of political control, by defining social relationships, it enables men to know their places and duties in society and in the State and carry out their duties by providing them with suitably harmonious environment. From the Confucian conception of *Li*, what the critics of Communism refer to, with a shade of

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ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 1141

In the matter of the intestate estate of the late Theivanaipillai widow of Vairavay Arumugam of Kopy North Deceased Arumugam Vairamuttu of Kopy North Petitioner

Vs
1. Arumugam Kandiah of Kopy North presently of No. 39 Thamby Abdulla Road Kuala Lumpur Malayan Union; 2. Arumugam Chelliah of Kopy North presently of District Hospital Raub Malayan Union; 3. Sinnappu Sivapragasam of Kopy North presently of 346/2 Young Road Kuala Lumpur Malayan Union; 4. Kandiah Narayanaipillai and wife; 5. Sivapakkiam both of Kopy North presently of 346/2 Young Road Kuala Lumpur Malayan Union; 6. Sinniah Subramaniam and wife; 7. Sivagnana Ammal both of Kopy North presently of 346/2 Young Road Kuala Lumpur Malayan Union; 8. Theivanaipillai widow of Arumugam Sinnappu presently of 346/2 Young Road Kuala Lumpur Malayan Union; 9. Rasammah daughter of Arumugam Sinnappu Minor; 10. Sinnappu Selvarajah Minor both presently of 346/2 Young Road Kuala Lumpur Malayan Union; 11. Kanapathipillai Sinnathamby Chelliah of Irupalai presently of Fort Police Station Colombo and wife; 12. Sivakolundu of Kopy North

The 9th and 10th respondents are minors appearing by their guardian ad-litem the 8th respondent.

Respondents

This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna, on the 25th day of January 1950 in the presence of Mr. W. Muttukumaraswamy 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 9th and 10th respondents are minors living under the care and custody of the abovenamed 8th respondent who is their mother:

(a) It is ordered that the abovenamed 8th respondent be appointed guardian ad-litem over the 9th and 10th minor respondents to represent them in this action.

(b) It is further ordered that the abovenamed petitioner be appointed administrator of the estate of the abovenamed deceased and that letters of administration be issued to him accordingly unless the respondents abovenamed or any other person interested in this matter shall show sufficient cause to the satisfaction of this court to the contrary on the 28th day of April 1950.

(c) And it is further ordered that the abovenamed 9th and 10th minor respondents and the 8th respondent, the proposed guardian ad-litem do appear before this court on the aforesaid date.

This 25th day of January 1950

Sgd. T. Muttusamipillai
Acting District Judge
28th April 1950,
This Order Nisi is extended for 28th July 1950.
Sgd. R. R. Selvadurai,
District Judge.
(O 48 21 & 25)

disparagement, as "regimentation" in Communist policy, seem to receive a certain measure of justification and support.
(From Foreign Review.)

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Printed and Published by S. P. KANDIAH, P. I. S. A. (Lond) residing at 245, Naval Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Tuesday, July 25, 1950.

EDITOR-IN-CHIEF: T. Muttusamipillai.