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VISIT :-

K. IYONIS.

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(The Only Newspaper in Ceylon for the Hindus)

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HE WHO LEADS FROM
DARKNESS TO LIGHT

He Is The Real Hero

HISTORY bears testimony to an important fact. Man in every clime and condition has paid homage to the hero. Hero-worship is common to the savage as well as to the highly evolved intellectual. But mostly it is the man of the sword who has been regarded as the hero. The man of the sword has, as a rule, waded through rivers of blood for the sake of material possessions. He has slain the weak owner and won glory. In certain cases the hero carried the sword and fire in the name of religion. But if we look deeply into the mental make-up of such people, only a few that can be counted on the fingers, have been realized souls. Others have simply shown the zeal of the convert. Clearly, realisation is different from religious enthusiasm. Until now, the historians have maintained that the wars have been fought in order to hasten the evolution of civilization. It is, however, one thing to say that sometime wars have been fought in the defence of civilization. It is quite a different thing to say war is the means of the evolution of civilization. Not every war has been a milestone in the long course of the progress of civilization. In certain cases war has threatened the life of civilization. In every case, at least for the duration of the war it has brutalised man. Until certain difficult conditions are fulfilled it does not seem possible to get rid of the evils of war. An important condition seems to be that civilization must have reached perfection in the light of perfect knowledge of the ultimates and this perfect civilization must have saturated the hearts of men, women and children without exception.

What Do Worldly Strivings Yield?

Karl Marx thought that he had found out the philosophy of his-

Remembering the Days of the 'Ramayana'

A "Mandap" is proposed to be erected at the spot where Sita was married to Lord Ramchandra, according to tradition at Janakpur.

A public meeting was held at Patna under the Presidency of Sri Umashankar Prasad, Chairman of the Muzaffarpur Municipality, for raising funds for the purpose and a Committee was set up with Mr. Sri Narayan Mahtha, M. P., as formed.

Janakpur is in Nepal territory and the permission and co-operation of the Nepal Government would have to be sought for erecting the "Mandap".

In reality what he found out is that man has not learnt the most important lesson that history has to teach. Men like Napoleon, fought and failed. Men, like Alexander, fought and won. But in both the cases what was the intrinsic good that they themselves achieved or that humanity derived from them? The most important lesson that history teaches is that worldly strivings do not in their most consummate form, yield any intrinsic good. There is something that made Alexander, the Great Conqueror, restless in his pillow. The Empire of Alexander, built up at the cost of the blood of the bravest and the tears of the fairest, was a meagre fraction of the British Empire. King Edward VIII renounced the British Empire for the sake of his beloved woman. The Buddha left his empire and his young wife and child for the sake of something. In this sequence history requires to be interpreted. Then it will be seen that the great men of history kings, conquerors and captains, only repeated themselves; their blunders only filled up the gap that the predecessors left in the path of ambition. History records the noble example

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Milk from "Cow Trees"

Bombay is to have "cow trees" whose milk is used freely by the inhabitants of Venezuela as a substitute for milk.

Mr. K. M. Munshi Agriculture Minister, told the Indian Parliament in reply to Lala Raj Kanwar that the Indian Council of Agricultural Research had sanctioned a scheme for the introduction of such trees in Bombay State. Arrangements had been made for importing seeds of the "cow tree".

The One-Man
"Hoppicopter"

Britain has taken from America the lead in producing a motor-cycle-engined one-man helicopter.

It is called the "hoppicopter", and is powered by a 750 c. c. motor-cycle engine, and cruises at 50 m. p. h. The cost is £ 50. It is hoped that, within a year, 850 a month will be in production for export all over the world.

THAT SUPREME SILENCE

What is that which is there,
Where there exist neither day nor night?
What is that wisdom pure
Which confers Bliss Everlasting?
What is that which is silent and motionless,
Which alone is deathless and decayless?
What is that to which thought reaches not
And which is without the realm of speech?
What is that which is the Life of all lives,
The Soul of all souls and the Mind of all minds?
What is that which sees without eyes,
Hears without ears and tastes without tongue?
To that Supreme Silence that stupendous Stillness,
I bow with reverence and adoration!

SWAMI SIVANANDA—

THE COMING ELECTION IN INDIA

ROLE OF THE OPPOSITION

(An Analysis By Mr. M. N. ROY, in the A. B. Patrika)

PARTIES and politicians are preparing for the first general election under the new Constitution. Three years in power under the most difficult circumstances have cost the Congress a good deal of popularity with the politically vocal sections of the people.

Loyalty in politics based on irrational appeals to the prejudices of riotous emotions is bound to be fickle. Great expectations have naturally not been fulfilled; they simply could not be. But the tradition of irrationalism precludes realism and sober thinking in Indian politics. Disappointment has dispelled fond illusions and caused bitterness. Political loyalty is in the process of transfer—to the highest bidder. The atmosphere is very congenial for the rise of opposition parties to make political capital out of the growing unpopularity of the party in power of the blind discontent of the urban middle class and factional feuds in the ranks of the Congress.

But the very atmosphere, at

the same time, predetermines the nature of the opposition party or parties. It will be the most blatantly demagogic; from the very beginning, democratic practice in India will degenerate into demagoguery, either to pandering to the prejudices of a disillusioned and disgruntled middle class with tall talk, or to deceive the politically illiterate mass of the electorate with irresponsible sweeping promises. Under these circumstances democracy most probably will be a still-born child, and the infanticide may be committed just as well by a successful opposition party as by the party in power.

Opposition Also Must Be Democratic

Those who are seriously concerned with the future of democracy in India, therefore, must not be carried away by the hope that an opposition party will perform miracles. A one-party State cannot be a democratic State; but at the same time, an opposition party by itself does not guarantee democracy; to do

so, it must be itself democratic, not in profession and in the formal sense; it must apply itself to the basic task of laying the foundation of a democratic society, instead of trying to come to power by hook or by crook. This latter practice has been the evil of parliamentarism in all politically and culturally backward countries, to make a mockery of democracy. In India, it could not possibly be otherwise, if vain efforts were made to raise a superstructure before laying the foundation.

It is easy to blame the party in power for all manner of faults of omission and commission. The criticism is not always unfounded, although the propaganda of parties and politicians aspiring for power tends to exaggerate and be even malicious. Past experience warrants apprehension about the fairness and freedom of the coming election and the allegation that the party in power will take advantage of the State machinery. But what is the guarantee against the danger? That is the crucial question, which is in the atmosphere of partisan propaganda.

A simple enumeration of the most salient facts of the situation should discourage the politicians' habit of making charges and coun-

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VEDIC RITUALS IN A
SECULAR STATE

The "Harijan" Explains Position

Q. The newspapers give an account of the ceremonial of tree-planting to the accompaniment of Vedic rituals in the Government House at New Delhi. Is it proper for a secular State like ours to allow all that? Our State is pledged to do away with caste distinctions and to represent all communities equally. Was it right for the President in the context of this pledge to perform a religious ritual in the State function and in accordance with his individual Sanatana Hindu Vedic faith?

A. We do not seem to have correctly grasped the meaning of a secular State. The secular State does not mean that no religious rites of any particular denomination can be held in the Government House or in a State function. The only condition should be that they should not be such as must necessarily hurt the susceptibilities of the members of some other community. If the President is a Sanatani Hindu, should he

suspend as long as he is the President, the performance of religious rites in his family in his own ancestral way? However, if at present there is a recitation of the Vedic mantras in the Government House, in the event of a Parshi or a Sikh or a Muslim becoming the President, there will have to be a suitable change in the form of a ritual. A Jain President will do it in the Jain way; that is, there will be equal regard for all religions, and no particular religion will be given the status of a State religion, or be patronized by the State. Shri Rajendrababu can celebrate Dashhara and Diwali in the Government House at New Delhi; Shri Homi Modi the Pateti and Jamshedi Navroz Shri Asaf Ali Id in Cuttack, and Shri Maharaj Singh the Christmas Day in Bombay. Not only that, if Shri Rajendrababu believes in the performance of the Satyanarayana Puja and performs it on any occasion of public re-

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Hindu Organ

TUESDAY, August 15, 1950

Treasure These Thoughts

Religion does not mean merely offering one's NAMAZ or going to the temple. But it means knowledge of ones self and knowledge of GOD.

—MAHATMA GANDHI.

DAY OF INDIAN DESTINY

LOOKING BACK ACROSS THE hurried passage of a thousand days we recall to mind with feelings of simple yet majestic pride that eventful day, the fifteenth of August, when the ancient land of Bharat threw away the foreign yoke that had made of her an unwilling slave and took her rightful place in the comity of full-free nations of the world. Since that day of deliverance, several events of striking significance have happened. The Father of the Nation, who by a serene life of supreme struggle for Truth, by absolute renunciation of the self, by a technique formerly unknown to political science, had prepared the way for this spectacular achievement of full freedom, died in the only manner a great patriot could die, a martyr, only a few months after this epoch-making event. The mourning millions of India, together with their leaders who were all unnerved by the super sacrifice of the nation, however, have regained their strength by the spiritual inspiration left behind by the Master Patriot.

Guided by Pandit Nehru the spiritual successor to the Mahatma, the Indian Union has withstood the onslaught of calamity after calamity in the form of Indo-Pakistani incidents and economic unrest with a resoluteness and determination which only sincerity of thought could give. If today every nation of the world is compelled to turn its attention to India for moral guidance it is not because that Free India has the physical and economic resources to determine the fate of a third war but that this new nation has a magnanimous moral culture and spiritual outlook to meet the combined assault of communism and materialism, of bureaucracy and plutocracy, of atheism and egoism. And once again the marvelous glory of the East, and the spiritual wisdom of the Orient have come to be recognised by the West not as a matter of compelling necessity but as an honest admission of stark facts.

We extend to the surging humanity across the Palk Strait our sincere wishes for the continued greatness of Bharata and her usefulness to the world under the inspiring leadership of that indomitable international warrior

AUGUST 15



(FATHER OF THE NATION)

Day of Deliverance of Bharata Matha

Vali-North Savings Week

Speaking from the chair, at the Saving Week Celebrations held at Mallakam on Sunday Mr. S. Natesan, former State Councillor congratulated the people of Valigamam North and the D. R. O. and the Village Headmen for the remarkably successful work they had done in exceeding the target in savings fixed for the area by Rs 50,000 in only 9 months.

Mr. S. A. Subramaniam, O. A. to G. A., N. P. Mr. S. Ramalingam Inspector of Schools, Mr. C. C. Raja and Mudir. C. Thiagarajah spoke on the occasion. Mr. T. Balachandran, D. R. O. Valigamam North proposed a vote of thanks.

Prize's For 'Saving' Songs

Mr. Natesan distributed prizes for the best speech and the best song on Savings' to Miss A. Annapoornam of Mallakam Visaladchy Vidyasalai and Mas. A. Wijesingham of Uduvil R. D. Centre.

Special mention was made of the dance item contributed by the Earalai Government Central School.

At Valigamam East

A public meeting was held at the Puttur V. C. grounds on 10-8-50 presided by Mr. A. Arumugam, V. C. Chairman, Kopyay. Pampirai Hindu Tamil School and the Kopyay Government Junior School took part in a songs competition on savings.

Pandit S. Kanagasabai, Mr. M. Velautham, Miss Doray, Pandit R. S. Murugesu, Mr. K. S. Muttukumaraswamy, Mudaliyar C. Thiagarajah, Mr. A. Amabalavanar and others spoke on the occasion.

Prizes were distributed by Mr. A. Amabalavanar, for the two schools which took part in National Savings Movement. Mr. Chrysostom proposed a vote of thanks.

After this a film show was demonstrated by the department

Indian Rail Tragedy

When the Calcutta-New Delhi Express crashed into a stationary goods train, 40 miles East of Benares, 23 passengers died. Two hundred are believed to have been injured. Sabotage is suspected.

Premier Nehru, in the hope that this master statesman would be able to use his intellectual ability and moral might to spare the universe the horrors of another ghastly conflagration between nations. We hope Shakespeare will pardon us if we say:

"New India never more,
nor again shall
Lie at the proud foot
of a conqueror".

HE WHO LEADS FROM DARKNESS TO LIGHT

(Continued from page 1)

of one general only who realized the truth of history but who could not put it into practice. General Wolfe when he took Quebec expressed the wish that he had rather written the line "The paths of glory lead but to the grave" than led the victorious assault on Quebec. It is true that "glory guides our sepulchres and embalms our name". But you would not like the world to be converted into a world of gilt sepulchres with names "embalmed" on them. However poetic the idea may seem to be it embodies a gruesome fact. The present armageddon should serve the purpose of an eye-opener. Prof. Joad has rightly declared that war is no ornament of civilization, and the tribe of conquerors like Alexander are not civilized men. In fact, history mostly is not the record of civilized men at all. If the history of man were written from the standpoint of civilization probably it would have to record the names of a handful of men and nothing more. According to Prof. Joad the Buddha and his like are the truly civilized men. This is honest truth that must earn endorsement at all hands. This is the philosophy of history. History records no man that was able to transcend death, disease, old age and accident. No conqueror ever gave to the world a solution of the problem of life by the means he adopted for the indulgence of his senses. But long before history came to be written, thinking men had realized their imperfections and limitations. They had pondered over the limitations (death, disease, accident, old age) of man and sought to find a way out. They made attempts to organize society on the basis of knowledge and virtue in the hope that a day would come when society would be able to produce "supermen"; men who would rise above the limitation of the common man. The Buddhavassuch a man. The eastern literature records the cases of the Avatars who transcended human limitations. From age to age Saints have shown miracles. Christ raised the dead, healed the sick, blessed the miserable with his touch. Sri Ramakrishna enlightened an ignorant atheist with his masters' touch. But the cult of the superman came to be perverted by the philosophy of a man whose influence history has felt.

The Danger of the 'Will to Dominate'

Frederich Nietzsche (1844-1900) was a German individualist. People say he inspired Bismark. Bismark unified Germany. Germany in the intoxication of scientific knowledge, sang only one tune and made it the national anthem: "Germany, Germany over all, over all in the world." The idea of world-domination, however, is not peculiar to Germany. Every nation of the world wishes to get world-domination. In fact, every individual in the most private chambers of his heart wishes to become the master of the three worlds if he can as easily be as he can think. There is a school of psycho analysts that holds that the will to dominate is at the bottom of the life of every individual. If it is so, it cannot be killed. The best way is to see if there is any utility for it. History has shown to what extent the warring will to dominate can go and throw the whole world in confusion.

Why should the will to dominate be not exercised in the direc-

tion of the fine art? "Why not enrich the human store-house of beauty?" Why not excel one another in catching the beautiful aspect of truth by means of art? In the absence of a better alternative, this is good. But the goal of the sages of India prescribes the highest spiritual realization as the *summum bonum*. The truth preached by the Indian sages has, so far, not obtained that recognized practice at the hands of the west which it deserves. There was a time when the mention of a flying machine in the *Ramayana* was regarded as a Hindu myth. To-day it is an important and proud scientific truth. In the intoxication of their progress of worldly arts and sciences, the "civilized" people rejected the cult of the *avatars* for the good of man. They denounced the cult of the Guru—the enlightened master. They misunderstood both. The Guru is the enlightened philosopher. By means of the spiritual science he has raised himself to the culmination of human evolution. As a thoroughly good man he sets personal example to inspire agnostics, sceptics, atheists and jansenists. He awaits eager people to come to him for guidance in the line of truth. He is not a juggler that shows tricks to earn livelihood. He is a master of the Science of sciences. He can teach the science to those who wish to evolve themselves to the highest point. He is not a man of politics who seeks a following to support his candidature for some cabinet office. He differs from the scientist in this: the scientist is working in the laboratory for commercial gain or political ascendancy of individuals or classes. The scientist pursues truth for the sake of power. In any case he is yet progressing and has not come to any final conclusion. The scientist doubts the adequacy of his instruments and laboratory methods to get at truth even if he pursued the truth for its own sake. But the Guru or the master adept has reached the goal. While the scientist makes some difference in regard to the environment, the master-adept embodies in him the highest excellence that man can reach.

Realisation—The Last Point In Evolution

If there are pseudo-gurus, or charlatans, are there not bad doctors and hypocrites in the field of science as well? Truth, to tell, pseudo-gurus have not done one-hundredth of the harm which genuine scientists have done indirectly to humanity by making bombs and gases, tanks and planes. It would be easy to find men of science in the world. It would be difficult to find a Guru—a real saint: Only one or two in millions and millions of people. What realization means people do not know. It is the last point in the evolution of man. Biologists who have studied how difficult it is for the species to assert its existence, know truly how difficult and extraordinarily slow has been the process of evolution. In view of the wars it would seem to be an impossibility that man should progress in the scale of evolution. Even if the species somehow escaped destruction from war, how long would it take to reach the end? Given that there are no more wars in the world given that the Governments of the world; are the best organised; given that the teachers are the best in the world; given that the system of education is the best in all the countries of the world Given that men, women and

Vedic Rituals In A Secular State

(Continued from page 1)

joining, or Shri Homi Modi observes a *Jashan*, it cannot be objected to. A secular State does not mean that holders of office in the State should be restrained from observing their religious ceremonials. If it is to mean otherwise, the Government House will become a suffocating place for the follower of a particular religion. In public functions where the person asked to perform a function and the institution of host organizing it belong to different faiths, a form acceptable to both would have to be followed.

is equally on the conventional pattern. The experience of the rest of the world mean nothing to them. They won't learn the lesson. Democracy is a mere formality. They proposed to build up a modern democracy in an atmosphere of political illiteracy, intellectual backwardness and cultural obscurantism. Therefore, all are bound to fail, assuming that the effort is honest; and the predetermined failure will justify dictatorship of one brand or another, either of the Right or of the Left.

There is a large grain of empirical truth in the saying that a country gets the Government it deserves. So long as the vast bulk of the people linger in the twilight of mediaevalism in every aspect of life, the country cannot have a modern democratic State. In this cultural atmosphere, party politics, different groups of politicians scrambling for power, is bound to breed corruption, inefficiency, despotism. That is obviously not the way to democracy nor to freedom. A growing number of people must be attracted by the values of the democratic way of life before the country can have a democratic Government. There is no shortcut.

The Solution

Let the present Government carry on as best as it can; at the same time, continue pleading for its improvement in experience, efficiency and moral integrity by the inclusion of men of merit, irrespective of party affiliation. The process can go far enough to transform a party Government into the best possible democratic Government under the circumstances. Instead of finding fault, let there be honest offer of assistance in the form of practical suggestions about the approach to the various problems confronting the country. Thus, an independent and intelligent, but also dispassionate public opinion will be created, not to demand the replacement of one party by another in power, but to influence the policies of any Government.

Meanwhile, the political activity of all the defenders of democracy and lovers of freedom must have one purpose—to create an atmosphere in which at least a section of the electorate will be able to exercise their suffrage with intelligence and discrimination. In other words, to lay down the foundation of a democratic society, political activity must transcend the limits of party affiliation and party loyalty. Until and unless the problem of the future of democracy and freedom is thus appericated, the right approach to it will never be found, and the situation go from bad to worse.

Jaffna Hindu College.

H. S. C. Hostellers' Dinner

"The permanent fruits of liberty are freedom, peace and democracy, and, hence if the dismissal of Government Servants without any inquiry is true, then we are heading towards disaster," said Dr. C. Candiah, former D. M. S. of Jaffna speaking as Chief Guest at the third annual dinner of the H. S. C. Hostellers' Union of Jaffna Hindu College last Saturday.

The dinner was held in the college hall and covers were laid for about eighty guests.

Proposing the toast of Sri Lanka, Mr. V. S. Pathmanathan said that the people of a free dominion should quickly get rid of their colonial outlook. He welcomed the formation of parties on an ideological basis.

In replying to this toast, Mr. V. Ramakrishnan said that Ceylon, for its small size and limited resources, had made a fair start in shaping its destiny.

The White Paper White Patch

The toast of Education was proposed by Mr. V. S. Narendranathan, who said that the emphasis on practical education had no meaning unless there were factories and industrial centres to provide employment for the students emerging from the practical schools. He hailed the announcement of a dead-line to fee charging schools as the only white patch in the white paper.

Mr. A. E. Tambar and Mr. S. Sivapiragasam replied to the toast on education. The former said that the specialist was a bore. That was why educationists are emphatic that an intellectual education alone was not enough. Universities should aim at giving their students maturity and experience, and all educational institutions must have good libraries if they were to give a broader education. Mr. Tambar added that each school had a heritage to foster and teach and that the Hindu College had its Hindu heritage.

Building Character

Proposing the toast of the Association, Dr. Candiah congratulated the college for being lucky in its founders and principals. He stressed the view that all education should be based on religion and that character should be built on the bed-rock of religion.

Mr. A. K. Mahalingam, the Chairman of the Union, replying, thanked Dr. Candiah for deputising as Chief Guest in the absence of Dr. Kumaratnam, the Mayor of Colombo, who had been held up by an outbreak of fire in Colombo. He assured Dr. Candiah that the members of the Association would live up to the standards proposed by him.

The toast of Sister Associations was proposed by Mr. V. K. Thyagarajah and responded to by Mr. T. Arulambalam, Secretary of the Jaffna College Academy. Mr. C. Subramaniam, Principal of Skandavarodaya College, while the toast of the Guests, proposed by Mr. V. K. Singaram was responded to by Mr. M. M. A. Cader and Mr. M. Karthigesan.

Ceylon Government Railway

Level Crossing Repairs

The Level Crossing at 15 1/2 miles (Railway mile 176 miles—70 chains, Talaimannar Line) on the Main Road, Mannar to Madhavachchi will be closed for vehicular traffic from 7 a. m. till 7 p. m. on Tuesday, 22-8-50.

During this period traffic will be diverted by a temporary Level Crossing.

R. C. WIJESERENA,
for General Manager, C. G. R.
P. O. Box No 355,
Colombo 10, 10-8-50,
(G. 38 15)

THE COMING ELECTION IN INDIA

(Continued from page 1)

ter-charges. They would be well advised to remember that while angels are rare, there are good men and bad men in all parties, and that the practice of the latter is equally influenced by the prevailing social and cultural atmosphere. A party in power, however much evil-intentioned it might be, could not destroy democracy if the latter had roots in the soil; nor could an opposition party even if it were composed of the very best of politicians defend democracy in the absence of a sufficiently strong general love of freedom.

The Situation

What then are the most salient facts of the situation in which the first general election will be held?

Firstly, the enormous size of the electorate; secondly, the absence of the most minimum degree of experience and efficiency required for the casting and counting of such a huge number of votes; thirdly, the appalling intellectual backwardness of the vast bulk of the electorate; fourthly, mass illiteracy; and lastly, the utter absence of a democratic tradition and even of the most elementary sense of public responsibility.

To hold an election under these circumstances would be the severest test for any government. Handicapped in all conceivable manner, the Government of India is more likely to fail than succeed in this first test. It simply does not possess the most rudimentary administrative machinery and the skeleton of a staff indispensable for the purpose. Under these circumstances, all manner of irregularities will be committed, deliberately or by default; corrupt practices will be rampant in the absence of the vigilance of an intelligent and independent public opinion; freedom and fairness will be under a heavy discount, simply because there will be so very few to appreciate those values.

All Parties Will Be Victims

The regrettable experience will be equally shared by all the parties participating in the election. All alike, they will be victims of the circumstances, and the responsibility of making political capital out of a national misfortune or shame will belong to them equally. It would be idle to blame the party in power of rigging the election. In order to hold it at all, the vast majority of the electorate will have to be herded to the polling booths like dumb-driven cattle. In that atmosphere political morality and administrative scruples are forgotten so very easily by all concerned. A party, whether in power or in the opposition, fights an election with the object of winning it. The end justifies the means; the largest possible number of voters must be taken to the hustings like dumb-driven cattle, the vast bulk of the Indian electorate for the moment being what they are. Morally, it makes no difference whether the necessary herding is done through the instrumentality of the State machinery or demagogic propaganda does the whipping. Politically also, the difference is little, because in neither case the practice is democratic in the sense of appealing to the sovereign people for an intelligent verdict.

Opposition May Stand A Chance

It is true that the party in power can have it both ways—

hard through the State machinery and whip by demogogy. But the point is that under the given conditions in the country it cannot be dislodged from the position of vantage; and, therefore, an opposition party is likely to have a chance in the near future. Meanwhile, it can compete only in the morally corrupt practice of demogogy. Given the gullibility of the ignorant masses, the practice is very promising and the temptation irresistible. In the process, it forfeits the claim to be a better custodian of democracy. Ultimately, there remains nothing to choose as between the party in power and the other on the point of dislodging it.

A free and fair election being ruled out by the objective conditions of the country, they must be changed if India is ever to enjoy the blessings of democracy. To begin work on that front, therefore, is of fundamental importance. Opposition parties will not do that, because their success in the attempt to replace the party in power will also depend on their ability to exploit the regrettable conditions which are decisively detrimental to democracy. Since a sufficiently strong opposition party will thus not materially improve the position in so far as the future of democracy is concerned, why begin from the wrong, there are practical considerations.

The party in power has laid itself open to all sorts of charges, founded or unfounded, legitimate or malicious. But the record of parties aspiring for power has little to commend itself. As human personalities, their leaders do not compare very favourably with others. There is no reason to attach greater importance to the professions of politicians belonging to one party than to those of others. In the conspicuous absence of any outstanding personalities of proven merit, the demand for a change of government is either pointless or selfishly motivated.

Capitalism vs. Socialism Not The Issue

Pending the rise of others, the Socialist Party offers the only hope. But some dispassionate reflexions do not allow much optimism. What does it offer? It is easy to find fault with others. An opposition party must offer something positive in return for public support. Cleared of the verbiage, it offers Socialism as the cure for all the economic evils, and nationalisation of industries in the *summun bonum* of the socialist programme. Apart from proved theoretical fallacies, the practical significance of the promises of the Socialist Party is nil. On the whole, there is no reason to believe that, coming to power, the Socialist Party will manage the economic affairs of the country any better. Politically, there may even be less freedom in consequence of a premature interference of the State in trade and industry. Capitalism versus Socialism is not the issue of the situation: the one is as meaningless as the other. The problem is of a realistic economic reconstruction and of laying down the foundation of democratic society.

All Are Bound To Fail

If the present Government has not found the right approach to the basic problem, no opposition party as yet holds out any promise to do better. They may talk differently; but their thinking

J. S. S. A.

Inter-Collegiate Athletic Sports Meet

V. Vamadevan's Brilliant Achievements

V. Vamadevan of Chavakacheri Hindu College set up three new records in the Jaffna Inter Collegiate Athletic Sports Meet organised by the J. S. S. A. He cleared 44 feet 8½ ins in hop, step and jump, a record for Jaffna and also an improvement of 6½ ins on the existing Public Schools Record. In Pole-vault he broke an eleven year old Jaffna record, by clearing a height of 10 feet 7 ins. His third record was in Discus Throw in which event he threw 109 feet 7½ ins.

The Meet was run under the patronage of Mr. S. P. Satkunam, Education Officer, N. D. Mrs. Satkunam gave away the prizes. Mr. I. P. Thuraiatnam, the President, presided at the Prize Distribution.

245 Athletes from 14 colleges participated in the Meet. Jaffna Central College won the Championship, while Union College came second, Chavakacheri Hindu College third and Jaffna Hindu College fourth.

Jaffna Central also annexed the Relay cup while the best performance cup was awarded to V. Vamadevan of Chavakacheri Hindu College for his performance in Hop, Step and Jump.

The individual Championships were as follows:-

Juniors.....K Sothirajah, Jaffna Hindu College.....10 pts
Intermediate.....C Devarajah, Jaffna Central College.....10 pts
Seniors.....V Vamadevan, Chavakacheri Hindu College 15 pts

FULL RESULTS

100 yards Juniors TIME
S Yohanathan Skandavarodia College 13.2 sec
P Sivayabramaniam Chavakacheri Hindu College
P Kulasingham Union College

Intermediate

S Satkunasingham Union College 11.6"
J A Chinniah Jaffna Central College
E Ramanathan Uduppiddy American College

Seniors

P S Muttiah Jaffna Central College 10.6"
A J Meadows Manipay Hindu College
T Thanabalasingham Union College

220 yards Juniors

K Sothirajah Jaffna Hindu College 31.0"
K Tharmalingam Urumpirai Hindu College
S Yohanathan Skandavarodia College

Intermediate

D C Jeyarajah Jaffna Central College 28.0"
S Selvarajah Jaffna Central College
S Satkunasingham Union College

Seniors

P S Muttiah Jaffna Central College
A J Meadows Manipay Hindu College
T Thanabalasingham Union College

440 yards Intermediate

D C Jeyarajah Jaffna Central College 62.0"
V Sathibabalingham Somaskanda College
T Anandasamy Drieberg College

Seniors

N Rajasingham Jaffna Central College 58.4"

children are most eager to assimilate the best in order to evolve; given that there is no misfortune and calamity and everything goes on smoothly—even then, it will take several geological ages to reach a high point in evolution. But history does not countenance such a happy state of affairs. The master-adapt is, therefore, the real hero. He has achieved the impossible. Glory need not gild his tomb when he passes away. The sweet fragrance of immortality and perfection will ever be given off by his name and continue to lead the hordes of humanity to the regions of Light and Bliss. He is the Superman, whose ideal Nietzsche failed to understand.

GOVERNMENT TENDERS

Jaffna Kachcheri

Tenders will be received by the Govt. Agent, Northern Province, Jaffna at the Jaffna Kachcheri up to 12 noon on Friday, the 25th August, 1950, for the purchase of Toll Rent for the period 1st October, 1950 to 30th September, 1951 in respect of the Kerativu-Sangupiddy Ferry on the Mahadeva Causeway.

Further particulars can be had on application to the Government Agent, N. P., Jaffna.

(G. 37, 15).

K Kanagarajah Union College
P Gunabalasingam Jaffna Central College

Half Mile Seniors.

K Kandiah Mahajana College 11.5"
T Pakianathan Skandavarodia College
K Kanagarajah Union College

One Mile Seniors

K Kandiah Mahajana College 4 min 58.2"
K Balakrishnan Jaffna Hindu College
T Pakianathan Skandavarodia College

Hurdles 120 yards Seniors

N Ethirveerasingham Jaffna Central College 16.2"
C Devadasan Jaffna Hindu College
K Thilagajajah Jaffna Central College

High Jump Juniors

K Sothirajah Jaffna Hindu College Ht 4 ft 4ins
N Pararajasingham Jaffna Central College
K Tharmalingam Urumpirai Hindu College

Intermediate

N Sivakumaran Manipay Hindu College 4 ft 8 ins
J C Dharmarajah Jaffna Central College
K Satkunarajah Jaffna Central College

Seniors

N Ethirveerasingham Jaffna Central College 5 ft 5 ins
K Kumbeson Jaffna Central College
M Arithasan Manipay Hindu College

Long Jump Juniors

P Kulasingam Union College Dist 14 ft 1½ ins
N Krishnasamy Chavakacheri Hindu College
S Rajaratnam " " "

Intermediate

S Selvarajah Jaffna Central College 16 ft 6½ ins
S Sivananthan Jaffna Hindu College
K Sivasambu Chavakacheri Hindu College

Seniors

R Sundaralingam Jaffna Central College 18 ft 1.5 ins
S Pathmanathan Jaffna Central College
A Yoharetnam Union College

Hop, Step and Jump Seniors

V Vamadevan Chavakacheri Hindu College 44 ft 8½" Record
V Jeyarajasingham Union College
R Sundaralingam Jaffna Central College

Putting the Weight Seniors

S Anandasundaram Skandavarodia College 36 ft 8½ ins
A Van Twest Jaffna Central College
V Kamaleswaran Skandavarodia College

Javelin Throw Seniors

V Jeyarajasingham Union College 119 ft
K Sivananthan Karainagar Hindu College
S Rajaratnam Jaffna Central College

Pole-Vault Intermediate

S Mahalingam Urumpiray Hindu College 8 ft 6 ins
K Gunasingam Manipay Hindu College
A Amirthalingam Drieberg College

Seniors

V Vamadevan Chavakacheri Hindu College 10 ft 7 ins Record
S Rajaratnam Jaffna Central College

Discus Throw Seniors

V Vamadevan Chavakacheri Hindu College 109 ft 7½ ins
N Ethirveerasingham Skandavarodia College
S Anandasundaram Jaffna Central College

Relay 4 X 110 yds Juniors

Chavakacheri Hindu College 61.4 sec
Jaffna Hindu College
Jaffna Central College

Intermediate

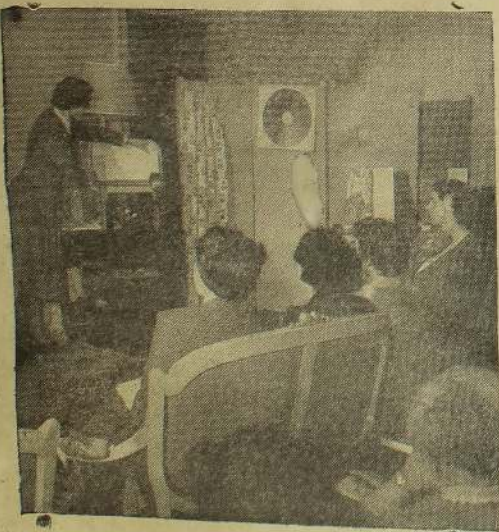
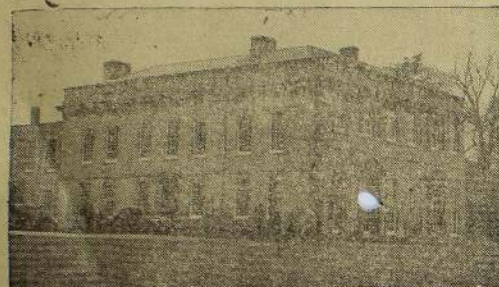
Jaffna Central College 53.6 sec
Jaffna Hindu College
Union College

Seniors

Jaffna Central College 48.9 sec
Chavakacheri Hindu College
Union College

Relay 4 X 440 yards Seniors
Jaffna Central College 3 mins 58.4 sec
Union College
Jaffna Hindu College

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1194
In the matter of the intestate
estate of the late Sangarapillai
Sithamparapillai of Karainagar
North. Deceased.
Pakkiam widow of S. Sithamparapillai of Karainagar North
Petitioner.

Vs.
1 Sithamparapillai Mahadevan of Audit Office Colombo
Minor 2 Kamalambikai daughter of Sithamparapillai
" 3 Sithamparapillai Kathiravelu both of Karainagar North.

Respondents
This matter coming on for disposal before Wm. G. Spencer Esquire Acting District Judge Jaffna on the 6th day of June 1950 in the presence of Mr. A. Kanagasabai proctor on the part of the petitioner and the affidavit of the petitioner dated 3rd June 1950 having been read.

It is ordered that the above-named 1st respondent be appointed as guardian ad litem over the minors the 2nd and 3rd respondents for the purpose of this case and that the petitioner be declared entitled to have letters of administration over the estate of the deceased and the same issued to her accordingly unless the respondents or others shall on or before the 31st day of July 1950 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the petitioner do produce the said minor respondents in court on the said day.

This 6th day of June 1950.
Sgd Wm. G. SPENCER
District Judge

Drawn by
A. KANAGASABAI
Proctor for Petitioner
31-7-50.

Time to show cause extended to 28-8-50.

(Intld.) Wm. G. S.
D. J.
(O. 52. 11 & 15.)

TRAFFIC NOTICE

Nallur Kandasamy Temple
Annual High Festival, 1950

CLOSURE OF ROADS

In connection with the above Festival, the following roads are CLOSED FOR ALL VEHICULAR TRAFFIC between 18th August and 12th September, 1950 inclusive.

- That section of Point Pedro Road between Anaipanthiady Junction and the 2nd Mile Post.
- That section of temple road between Pandorakulam Lane and Brahmanakattukulam Lane.

2. Deviation of Traffic.

Drivers of vehicular traffic are advised to use the following deviations:-

- When proceeding from direction of Jaffna towards Kopay (or in the opposite direction), the NAVALAR ROAD—NALLUR Cross Road deviation.
- When proceeding along Arasadi Road towards Kopay (or in the opposite direction), the WYMAN ROAD—NAVALAR ROAD—NALLUR Cross Road deviation.

3. Parking of Vehicles

For the convenience of the worshippers, three vehicle parks will be established, and, all drivers of vehicles are recommended to use them. The Parks are:-

- For traffic approaching Kandasamy Temple via Arasadi Road—At the Amman Temple Grounds.
- For traffic approaching from the South via Temple Road—At Kailasa Pilliar Temple Grounds.
- For traffic approaching Kandasamy Temple from direction of Kopay—At Muthurasandi Market Grounds.

Sgd. A. C. Fernando
Supdt. of Police, N. P.
Police Office
Jaffna 7th August, 1950,
(G. 35 11 & 15)

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