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# THE Hindu Organ.

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## CO-OPERATIVE ARBITRATION SOCIETIES

Securing Speedy & Inexpensive Justice

(BY A. ARULAMBALAM)

Hony. Secretary Northern Division Co-operative Federation Ltd.)

THE twin chief causes of rural indebtedness have been illness and litigation. In certain countries the Co-operative method has proved to be a successful means of preventing not only ill-health but also frivolous and wasteful litigation. A Co-operative Arbitration Society is an organisation for the equitable settlement of disputes, saving waste of time and wealth. The objects of such a Society are to promote thrift, selfhelp and mutual help among members and more particularly to provide a means for the equitable settlement of disputes and thereby to save them from the trouble and wasteful expenditure caused by frivolous and unnecessary litigation. An Arbitration Society would also provide a means of defence for members against frivolous litigation initiated by others and secure for the members legal defence where necessary.

Persons over eighteen years of age and of good character can join as members of an Arbitration Society. Generally the area of an Arbitration Society is defined and limited and only persons resident in that particular locality can become members of that Society. The Capital of the Society would consist of subscriptions, fees, fines, deposits and loans. The supreme authority of the Society is vested in the general Meeting which meets at least once a year. At a general Meeting a Committee of management consisting of persons over twenty one years of age and of good character is elected. Moreover, the general body elects a panel of Arbitrators from persons of good character and experience who are held in respect in the locality. As legal quibbling sometimes overlooks equity legal practitioners and their clerks are excluded from the Committee of management and the panel of Arbitrators. This however is no reflection on the legal profession.

### How Disputes are Settled

Every member of Arbitration Society is deemed to have entered

### Triangular Contest For Congress Presidentship

Triangular contest for the Congress Presidentship of the Nasik session is announced by Shri Kala Venkata Rao, General Secretary of the Congress and its returning officer.

They are Mr. Shankar Rao Deo, Mr. Purshottam Das Tandon and Acharya Kripalani, the rest having withdrawn their nominations.

into an agreement with all the members of the Society and refer to the Committee for settlement or for reference to arbitration every "dispute" in which he may be involved with any other member of the Society and in default to pay such penalty not exceeding say two hundred rupees, as the Committee may impose on him. A "dispute" for the purpose of this by-law is defined as a difference between members which under the law for the time being in force can be the subject of proceedings in a Civil Court, including claims for compensation arising out of Criminal offences.

On reference to Arbitration the Committee calls upon the parties to appoint each an Arbitrator from the panel of Arbitrators chosen at the General meeting and appoints an umpire itself. Arbitrators thus appointed shall hear the evidence of the parties and witnesses and upon that evidence and after consideration of any documentary evidence produced by either side give their award in accordance with justice equity and good conscience. The decision is always reduced to writing and communicated to the parties. If a party is aggrieved by the decision of the Arbitrators he may appeal to the Committee within one month of the granting of the award. If the Committee confirms the original award it becomes final; but if it varies the award the party aggrieved by the Committee's decision may appeal to the Registrar whose decision becomes final and conclusive.

### The Advantages

The legal profession may sometimes look upon Arbitration Societies as organisations interfering with their purview of work. But ancient Lanka had a number of "Panchayats" or Committees consisting of five respectable gentlemen to settle disputes. The advantages that Arbitration Societies would bestow are speedy and inexpensive justice. There is a Tamil saying that he who wins a law suit is coal and the person who loses it is ashes". It means that justice through a court of law is so very costly that both parties to a litigation are ruined. The existence of Arbitration Societies would not only relieve indebtedness but also act as a deterrent against frivolous litigation and meet out true justice in the absence of "clever pleading" by trained men. Again it would be admitted that Arbitration Societies bring about a better relationship between parties and act as an educative and moral force among the people. But Arbitrators should be intelligent men of character and be above

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## Peptic Ulcer Cure

Development of a drug which opens up a new approach to the treatment of peptic ulcer has been reported in the United States.

The drug, which can be taken by mouth and which is said to make a double-barreled attack on ulcers, is still in the experimental stage and is being released to the medical profession for use only in carefully controlled clinical tests, according to a paper read at the 117th national meeting of the American Chemical Society by John W. Cusic and Dr. Richard A. Robinson of G. D. Searle and Company, Chicago, in the state of Illinois.

It is expected that the compound, known chemically as betadiethyl-aminoethyl-xanthene-9-carboxylate methobromide, will also prove effective in curbing gastro-intestinal spasms, the paper stated.

### An Entirely New Approach

Experiments indicate that the drug acts in two ways on peptic ulcer—relaxes the smooth muscle of the stomach, thereby reducing spasm, and it inhibits the nerve impulses which cause the secretion of acid by the stomach. Thus a single compound for the first time appears to meet both the major requirements of an effective ulcer treatment, it was said.

One method of ulcer treatment in the past has been an operation to sever the vagus nerves which control the stomach secretions and muscular contractions. The new drug, according to Cusic and Dr. Robinson, produces similar effects by blocking the vagus nerve impulses. More specifically, they explained, it is an "anticholinergic" agent; that is, a drug that acts against a chemical call-

## Indian General Elections

### Communists Will Participate

Mr. S. A. Dange, Communist leader told a Press conference that he did not positively bind himself to either violence or non-violence.

Mr. Dange, who is on a tour of Kolhapur district said that he thought that no democratic country's interests could conflict with those of Russia, nor could the interests of Russia, conflict with those of any democratic country.

"In the event of a conflict of the Indian Government's interests with Russia," Mr. Dange added, "the Communist Party of India will support the policy that will be adopted by the Indian democratic revolutionary masses."

Mr. Dange said the Communist Party would like to participate in the next general elections in India if it was allowed democratic rights of election. "The Communists will fight the elections for the achievement of real freedom and for the solution of the problems facing the masses, namely, food, employment, land and wages".

ed acetylcholine which carries nerve impulses to the stomach muscles.

"Consequently, it gives the medical profession an entirely new approach to therapy in this condition," they asserted, adding that the new compound causes no serious side effects.

## BHAGAVATGITA -- THE MUSIC OF ANCIENT INDIA

Its Inspiring Spiritual & Social Ethics

(By SWAMI RANGANATHANANDA)

THE 'Song Celestial', as Edwin Arnold has called the Bhagavad Gita, has exercised its fascination on the hearts of men and women ever since it was first sung on the battle-field of Kurukshetra, a place hardly eighty miles from Delhi the city from where I am addressing you now. Many famous books of the world have exercised their fascination on the human mind, some of them deeply and abidingly. They belong to the class of 'Literature Immortal'. But among all such the Gita holds a unique position; for, its appeal has a universality not found elsewhere. If a book appeals to a scholar and thinker, it may not appeal to the common man; if it appeals to both, it may fail to evoke the response of a mass of others. What still less

feeling and emotion of one may leave the intellect and reason of another cold, and vice versa. The universality of a book, of anything else consists in its appeal to different types and grades of mind and mood, irrespective of race or creed. And the Gita precisely belongs to this category. If we take a cross-section of humanity which has responded to its charm, we shall find in it a cross-section of human temperaments, endowments and moods; among its votaries can be found intellectuals of a high order, simple men and women of piety and faith, and practical men of affairs, as also men and women drawn from a variety of races and creeds. Vyasa, Shankara, and other Acharyas of ancient

(Continued on page 3)

## IDEAS ON EDUCATION

Conflict In The East And West

(Abstract of an Address to the University Hindu Students' Union by Prof. T. L. Green)

Mr. President Ladies and Gentleman!

SINCE I came to Ceylon just about 15 months ago I have frequently been surprised that so little attention is paid to the problems of conflict in Education. Here, at a time of rejoicing in national independence, I find that very many people are anxiously trying to take over Western ideas without due consideration of the implications of this. It is not wrong to adopt western ideas, but it is dangerous to ignore the possibilities of conflict between two culture patterns. I hope that by speaking about a few points you may be stimulated to think about this problem—and about your responsibilities in connection with it.

### Two Patterns of Behaviour

Let me first ask you to compare the two ideals of personality in East and West. In both cases there are patterns of morality and the like which are not very different. But in the West we tend to seek the active rather than the contemplative type, and we do it through a devotion to games and sports in which there is often an element of danger, not only team games, but sailing and rock climbing for example. I don't mean that we neglect high intellectual standards—we don't. But we do expect our boys and girls to learn to "take it". Now here many of your children from Hindu and Buddhist families attend Missionary Schools with a highly westernised outlook and practice—are you not thereby likely to cause a conflict by presenting them with two patterns of behaviour?

### Influence of Scientific Education

Then you ought to consider our different attitudes to responsibility for the formation of personality. I feel that you give far more attention to tradition and custom than we do, despite our conservatism. In Hindu and Buddhist thought there is a teaching of behaviour pattern just as there is in Christianity. But, without neglecting the central ideas of Christianity we are far more ready than you are to modify our pattern as social ideas change. Many of these changes have come about under the influence of

modern particularly scientific education. You are taking over much of this nowadays. Can you do this, and yet retain your traditional ideas, without causing conflicts?

### Education and Family Life

Western education has influenced family life and it will do so here too. We seek in the home to encourage children to be active, critical—to have a view of their own and to defend it by logic. Here there is a demand for submission, to the past, to the family, to the parents and elders. In our schools we seek to achieve social maturity early, we aim at independence, leadership and democratic co-operation. I do not think your schools have put these ideas before themselves very clearly, and where they have they are surely building a base for conflict between the different ideals of home and school.

In the East the content of education is very largely determined by the past except where westernization is consciously sought. In the West we are concerned more with the present and the future. There are equally marked differences in the methods of education. Here they are highly verbal, authoritarian

(Continued on page 4)

## The Soviet Army Is Weak

—SAYS GENERAL

General Sir Giffard Martel, leader of the British Military Mission in Moscow in 1943, said that an armoured force of 20 divisions in Western Europe would have no difficulty in by-passing "cumbersome Stalin tanks" and attacking the "exceedingly vulnerable" horse-drawn formations of the Russian Army.

General Martel regarded as one of Britain's leading experts on armoured warfare, said an armoured force was "the vital thing." He declared it would be a mistake to use the atom bomb on a small scale in Korea. But, he added "if Russia made an all-out attack against us and overran France, the atom bomb would be used at once."

He did not think the Soviet Union was going to do that.



KASHMIR

## U. N. Mediator Unable To Solve Problem

### India and Pakistan Not Agreeing He Says

In the course of his statement, Owen says:—

"I arrived in the sub continent on 28th May, 1950, but until both the Prime Minister of India and the Prime Minister of Pakistan, had returned everything I did was by way of preparation. The situation that I found was a strange one. The State of Jammu and Kashmir was divided by a cease-fire line. Armed forces serving under the commands of the respective countries occupied the territory on either side of the line.

There had been no hostilities since the end of the year 1948. Substantially this state of things had gone on for 17 months. Some measure of agreement had been arrived at between the two countries. It was expressed in the resolutions of the United Nations Commission for India and Pakistan and of the Security Council.

All I need say about it is that while it was agreed that the question of the accession of the State of Jammu and Kashmir to India or Pakistan would be decided through the domestic method of a free and impartial plebiscite, it was also agreed that the plebiscite would be held when certain truce arrangements should be carried out, upon which the parties had not then agreed and never have agreed; and further that the details of the proposals should be elaborated in consultation with the Commission to determine fair and equitable conditions by which the free expression of the will of the people would be assured.

"In this situation I decided that it was my first duty to attempt to bring about an agreement between the two Governments which would enable the plebiscite to be held or at all events, enable the preparations for holding it to go forward. Many difficulties have been raised which had proved obstacles to such an agreement and others seemed likely to be raised.

#### The Proposals

"I, therefore, worked out a series of proposals of a somewhat

Where they are poor and cannot individually find the funds needed for cultivation co-operative farming will be useful. The youth have to take the lead in these matters.

Despite Free Education, the standard of literacy remains low in the villages. It might take ten to twenty-five years for the masses to become literate enough to take to reading newspapers, journals and other literature necessary to make them understand political, social and economic problems in world context. In the meantime the conducting of adult classes by community centres will be useful. Reading rooms will give them an opportunity of meeting, discussing and learning many things of vital importance. It is to be hoped that the youth will not fail in their duty to take the lead and play their part for enhancing the progress of the country.

detailed nature which were directed to meet these difficulties both as a matter of principle of and as practical measure. I invited the two Prime Ministers to meet me at Delhi on July 20. At that meeting, as neither side had any proposal to make, I explained my proposals to them.

"The meeting extended over four or five days and it is hardly necessary to say that the proposals were very fully discussed. The discussion covered the possibility of modifying or varying the proposals in some particulars and I threw out suggestions of other alternatives directed to securing the holding of an overall plebiscite but it became increasingly evident that my proposals did not contain or suggest a solution which the Prime Minister of India felt himself able to accept.

"No plan or suggested measures were put forward by either of the parties and at length the two Prime Ministers and I concurred in the view that there was no hope of any agreement being reached upon the measures preparatory for an overall plebiscite.

#### Jammu & Kashmir—The Problem

"There was no difference of opinion upon the view that the possibility had been exhausted of any agreement being reached upon the necessary conditions, including the demilitarisation of the State, which must exist before a general plebiscite could be held.

"In that situation, it was evident that I must turn to some alternative suggestion, which, in the language of the Security Council's resolution under which I act, would be likely to contribute to the expeditious enduring solution of the dispute which has arisen between the two Governments in regard to the State of Jammu and Kashmir."

"I therefore stated to the two Prime Ministers that I wished consideration to be given to certain other possible solutions which did not involve an overall plebiscite.

"I remained in Delhi until 21st August, conferring with the Indian authorities. I ascertained that India would be prepared to consider a settlement on the lines suggested and had in mind certain principles which might be applied. My information included also the manner in which India would be disposed to apply the principles in defining the plebiscite area and otherwise.

"I learned so much, I came to Karachi for the purpose of obtaining the consideration of the Pakistan authorities of a proposal that a conference of the two Prime Ministers should be held to deal with the matter.

#### Pakistan Unwilling

The subject to be discussed at the meeting would be the possibility of settling the Kashmir dispute by an agreement for the partition of the larger part of the State and by a plebiscite limited to the residue.

"I found, however, that the Government of Pakistan continu-

## Peace Congress' Suggestion To End Korean War

### Message To U. N. Council

The Bureau of the Permanent Committee of the World Peace Congress is appealing to the United Nations to find a way to end the war in Korea, according to a Tass official Soviet News Agency message from Prague received in London.

The following statement, it said, was being sent to the Security Council of United Nations and to all Governments: "The Bureau of the Permanent Committee of the World Peace Congress meeting while war is in progress in Korea, fully recognises the tremendous danger of this conflict.

"Concerned at the large number of human victims and the destruction wrought by the mass bombardment of the civilian population, the Bureau urgently demands that the Security Council, taking account of the will of the people of Korea, find a way of finally solving this conflict on the following principles: cessation of military operations and immediate cessation of the bombardment of the civilian population, the withdrawal of all foreign troops, the hearing of representatives from both sides.

"The Bureau of the Permanent Committee of the World Peace Congress is convinced that in making this proposal it is expressing the will of hundreds of millions of men and women.

Equally it is convinced that it is expressing the desire of the people of the entire world who are anxious for the safeguarding and consolidation of peace."

## WEDDING

RANGANATHAN—

NEELAMBIHAI

The marriage of Mr. K. Ranganathan B.Sc. (Sericulture) of the Department of Industries with Sow. Neelambikai daughter of Mr. A. Rasiah Retd. Station Master and of Mrs. Rasiah of Kaladdy, Vannarponnai, was solemnized according to Hindu Rites last Thursday night at the bride's residence. A large number of friends and relatives attended the wedding.

We wish the couple all happiness and prosperity.

ed to stand upon the agreed resolutions of the United Nations Commission specifying an overall plebiscite as the manner of settlement. They were unwilling to enter upon a conference which had for its purpose the discussion of a possibility of settling the matter by partition and a limited plebiscite.

"Even if otherwise, it might have been possible to arrange an out and out partition without any plebiscite, it was evident that both parties would in that event insist upon having the Valley of Kashmir.

"This fact I expressly confirmed with both parties. Neither Prime Minister considered that any purpose would be served by another meeting."

## Humanity Has Made No Progress

Speaking at a public meeting organised by the All-Ceylon Gandhi Seva Sangam, Sri Periyasamy Theoban, Editor, Kalai Kalanchiyam Tamil Encyclopedia said that it has become increasingly evident that there has been a social degeneration in conception and practice and that the so-called political development is nothing but a retrograde step in human culture. He went on to say that a world in which one nation is vying with another for the exclusive possession of destructive weapons to talk about progress was to distort truth. If the barbarians of old used poisoned arrows to liquidate their enemies both man and beast, the 'civilised' of modern times had improved on the method of destruction by exploiting the study of science. The atom bomb, he declared, had proclaimed to the world that the only progress the world had seen was the finish given to death-dealing destructive weapons by scientific skill.

### THE CONTRAST

The Indian Scholar continuing his speech said that in marked contrast stood the ideology of Gandhiji and that by its very nature of non-violence could not appeal to the blood-hungry statesman of the world. He further remarked that the war-mongering politician might at times swear by the Gandhian doctrine but they had no abiding faith in the efficacy of 'Ahimsa' and there-

## Announcement of Interest To Farmers

Mr. J. G. White, Agricultural Engineer representing Messrs. Brown & Co Ltd., Colombo, Ceylon distributors of Ferguson Tractors and allied equipment will demonstrate implements likely to be of particular interest to Kilinochchi and Paranthan Farmers on Saturday August 26th between 9.30 & 10.30 a.m. and again between 3.30 & 5.00 p.m. at the Government Paddy Station, Paranthan.

You are cordially invited to attend.

fore would not be able to save the world from disaster.

The speaker appealed to the people to adopt the Gandhian way of life in speech, thought and action if the world and humanity had to be saved.

### 'KALKI' ANSWERS QUESTIONS

Several questions were put to Sri R. Krishnamoorthy Editor, 'Kalki' for clarification of views. One was regarding the place of Tamil language in the present set up. The question was what the destiny of the Tamil language would be pressed as it is between Hindi in North India and Sinhalese in South Ceylon. Speaking in a humorous vein Mr. Krishnamoorthy likened the position to the Vaishnava-Saiva controversy and depicted the predicament of a person having the name Sivaramalingam.

Mr. Handy S. Perinpanayagam presided.

## Saiva Paripalana Sabhai Ashrama And Navalar Hall

### OPENING CEREMONIES

The opening of the Saivaparipalana Sabhai Ashrama and the Navalar Hall takes place on Wednesday the 30th instant

#### AGENDA.

9 a.m.—12 a.m. Hindu Ceremonies and Pravesam at the auspicious hour 11 a.m. to 12 noon

1 p.m.—Lunch

5 p.m.—6 p.m. Musical Entertainment

6 p.m.—8 p.m. Public meeting and Formal Opening.

8 p.m.—11 p.m. Kathaprasangam "தகதகப்பிரசங்கம் யுர்த் திருக் கவியாணம்".

All Hindus are cordially invited to grace the occasion with their presence.

#### Ashrama Reception Committee

Saiva Paripalana Sabhai  
Jaffna



## BHAGAVATGITA — THE MUSIC OF ANCIENT INDIA

(Continued from page 1)

India and Swami Vivekananda, Lokamanya Tilak, Sri Aurobindo and Mahatma Gandhi in our own time have responded to the intellectual vigour, emotional appeal, and spiritual depth of this great book. As in the past, so in the present, it continues to draw the hearts of millions and millions of Hindus of all sections and sects. In modern times, its empire in the hearts of men and women has extended beyond the geographical limits of India; men of the calibre of Emerson and Carlyle, Walt Whitman and Thoreau, and an ever-increasing circle of the common man and woman of the modern West has come under the spell of this music of ancient India.

### The Empire of the Sages Widening

It was a prophecy that Warren Hastings, the first British Governor-General of India made in the eighth decade of the eighteenth century when he entered the following remarks in his introduction to the first English translation of the *Gita* by his friend, Sir Charles Wilkins. 'The writers of the Indian philosophies will survive,' says Warren Hastings, 'when the British Dominion in India shall long have ceased to exist, and when the sources which it yielded of wealth and power are lost to remembrance'. Exactly two weeks ago, that perishable empire founded by him in India ceased to be, as anticipated by him. The empire of the sages of India, on the other hand, has been widening ever since he wrote those fateful lines. The love of truth and intellectual energy of the modern West have contributed much to the wide diffusion of these thoughts in the modern world. The activity of renaissance India in this line begins with the historic appearance of Swami Vivekananda at the Parliament of Religions at Chicago in 1893. Since then that empire has been making spiritual conquests in many a heart and intellect of the modern world, including the England of Warren Hastings himself. The march of this empire needs no armies in its front, nor diplomats in its rear; for it is the march of the 'Wheel of Dharma' which silences, according to the Ashokan inscriptions, the war drums of human separation and sounds the music of human unity. 'Like the gentle dew that falls unseen and unheard,' says Swami Vivekananda, 'yet brings into blossom the fairest of roses, has been the contribution of India to the thought of the world'. This is the real India with a continuity and persistence all its own, and it has exercised a mesmerism on the contemporary world at every epoch of her long history. With the peaceful ending of that empire of Warren Hastings, this India has a chance to come to its own, and an opportunity, not restricted as in the past, but thanks to science, world-wide.

### The Question

The India of the Vedas, and of Sri Krishna, of Buddha and of Shankara, of Asoka and of Akbar is now politically free. After centuries of political immobilization, she has found her soul and voice. This world around her as much as her own children, are deeply interested in the march of her feet and the accents of her voice. There is no doubt that at this hour our hopes are mingled with fears. Will she, in her new-found freedom and power, stray into the path of what Nietzsche admiringly termed 'violence of

deed and demeanour', and disturb with her powerful tread the already distracted world? Will her new-found voice, catching the infection of the jarring world around, fail to ring in accents of hope and cheer for man and his civilization? Will she not continue to be the witness to the deepest reality in man and nature and thus be a beacon-light to a world enveloped in darkness but seeking light? Will she not be true to her historic mission of peace and friendship, renunciation and service in this unfolding epoch of world history? In short, will not Free India discover herself in her true spirit and temper courageously set to music the tune of human unity and solidarity that is haunting the ears and hearts of millions in the modern world?

### Spiritual Legacy

The answer to these questions will be furnished in the course of the next few decades. But if faith in the past of India is any guide anticipating her future movements, we can definitely assert in advance that India will fulfil the expectations the world has of her. The past in this case is reinforced by the present through the dynamic national experience expressed in Sri Ramakrishna, Swami Vivekananda, and Mahatma Gandhi. The ideology and influence proceeding from these spiritual giants are the forces that are steadily but silently moulding the national mind in the light of the universal and human in its spiritual legacy, and helping India to rediscover and pursue her historic world mission in the modern context. And in quest of a light to guide her footsteps in this great national and international adventure, India has discovered her ancient Vedanta with a new comprehension and comprehended its finest exposition in the *Gita* with a new insight. This new comprehension of an insight into the meaning and scope of our national philosophy is the spiritual legacy of Swami Vivekananda to this new epoch of our history.

### Saved India from Spiritual Death

It is a happy augury that the Vedanta as expressed in the *Gita* is having a profound attraction for the thinking mind of India today. Unlike the philosophies elsewhere and other systems here, the Vedanta is a living philosophy, it has saved India twice in the past from spiritual death, according to Swami Vivekananda. India has always borne in her mind and heart the impress of this philosophy. But we have to confess that her vast body politic bore other impressions, specially in recent centuries, which are often not very edifying, nor appropriate to her Vedantic mind and heart. The present epoch is destined to witness the steady emergence of a body politic in India based on the Vedantic ideals of human dignity, equality, and unity, leading to the evolution, for the first time, of a complete Vedantic civilization on the Indian soil. This consummation will largely be achieved through the inspiration provided by the spirituality and social ethics of the *Gita* which will find in this on application intended by its great Teacher, but neglected and overlooked by His people in the past epoch. An understanding of the fundamentals of this Vedanta and the attitude it brings to bear on life and its problems will help us to capture the mental climate of the *Gita* of Bhagavan Sri Krishna and



### Ambassadors' Functions

Sir,—What are the duties of Ambassadors serving in foreign countries? Is one of them to decry the way of living of one country by the Ambassador of another country? What is the implication if the Ambassador of a Communist country in U S A condemned capitalism as practised in the latter country? I ask these questions because of the attack made on Communist Governments by the American Ambassador on the 125th anniversary celebration of the Uduvil Girls' English School. Perhaps these outbursts by Ambassadors about 'red lies' and white lies too in far off tiny Ceylon and in the remote village of Uduvil are permissible. Fortunately, or unfortunately, Ceylon has no Ambassador of any Socialist country, else it would have led to diplomatic complications. Or have the US Ambassadors in various countries received instructions from their Government to seek partisanship in the present Korean dispute with the local US Envoy trying to exploit mild Ceylon?

Yours faithfully

A. M. DEVASAGAYAM

13, Hill Street,  
Kandy,  
14th August 1950

### WEDDING

Senathirajah—

Canaganayagam

The marriage of **Senathirajah**, Assistant valuer, son of the late Mr. R. Damodarampillai, Fractor S. C. J. P. U. M. and of the late Mrs. Damodarampillai, and brother of Mr. T. Ramalingam M. P. Advocate of Jaffna, to **Lankanayaki** daughter of Gate-Mudaliyar N. Canaganayagam J. P. and Mrs. Canaganayagam of Kandy and grand daughter of Adigar A. Naganather J. P. U. M. C. B. E. of Jaffna, will be solemnized according to Hindu rites at Maha Walawu, Kopay, Jaffna at 9-30 a.m. on Monday 28th instant. Friends and relations are cordially invited. (M. 126, 25.)

### WANTED

An assistant clerk for the Hindu Organ Office. Knowledge of Typewriting preferred. Apply in own handwriting annexing copies of testimonials stating qualifications and salary required to the Manager, Hindu Organ on or before 10-9-50.

the mood of the India of Sri Ramakrishna, Swami Vivekananda, and Mahatma Gandhi which is the India of the future.

(Extracts from Prabuddha Bharata)

## THE PHILOSOPHY OF THE UPANISHADS

### Meaning Of "Mahavakyas"

AT some stage of the evolution of Vedic thought, "Atman and Brahman became identified, and this identification was expressed in such well-known sayings as,

"That thou art" and "I am Brahman".

This experience is the culmination of the Vedic wisdom; its significance has an important bearing upon the nature of ultimate reality as conceived in the Upanishads. Brahman, the cosmic principle may be described as all-pervading, but it, also may very well be a material substance, in which case the philosophy of the Upanishads would be a kind of naturalism. Further, the existence of such a substance cannot be directly demonstrated and therefore should be accepted as a hypothesis. The *Chhandogya* Upanishad mentions some philosophers as saying that the universe, in the beginning, was non-being.

But all these contentions lose their force when ultimate reality is viewed from the standpoint of Atman, or the psychic principle in man. No body, except perhaps the behaviourists, can doubt the existence of a spiritual element in him; otherwise, how can he know or think? But though Atman may be a spiritual substance, it appears to be finite, limited by other selves and the external universe. But when Atman and Brahman are identified, the seeming defects of both are

eliminated; Atman no longer remains a finite entity, nor. Brahman a hypothetical physical substance; on the other hand we are presented with the experience of pure consciousness, which is immediate and direct as well as infinite and all-pervading.

### Tattvam Asi

That is the exact meaning of "Tat tvam asi", or "That thou art." The word "That" in this statement denotes Brahman, or pure consciousness, endowed with omnipotence, omniscience and similar other attributes of the Godhead. The word "thou" denotes pure consciousness associated with hunger, thirst, ignorance, impotence, and similar attributes of the individual self. "Art", the last word in the statement, indicates their identity, which on the face of it is absurd. Evidently "That" which really means the Creator God, cannot be identical with man. But the Vedantic philosophers explain that neither omnipotence and omniscience, nor hunger and thirst, constitute the essential nature of pure consciousness, but are adventitious attributes falsely superimposed upon it through maya or metaphysical ignorance. A subtle process of dialectic eliminates maya and its adjuncts and reveals a new entity, which is free from all superimposed attributes. This is the Pure Brahman of the Upanishads the Absolute, the ultimate reality. The Vedantic philoso-

phers explain their identity with many illustrations. For example, in the statement "This is that Devadatta (the name of a person)" the word "this" refers to the Devadatta associated with the present time and a particular place; the word "that" refers to the Devadatta associated with a past time and another place. Both time and place are subject to change, and are not essential features of Devadatta. But the identity is established when one eliminates both the time and place factors and thinks of Devadatta alone.

### Satchidanand

The spiritual and non-dual nature of reality is described by the classical Upanishadic compound word *Satchidananda* which really consists of three words, namely, *sat*, *chit*, and *ananda*. The word *sat* means "being" and brings out the positive character of Brahman, distinguishing it from non-being. *Chit* indicates sentience, denotes its spiritual nature, and points out that Brahman is not a material substance. *Ananda* means "bliss" and points out its non dual nature. Duality is the cause of all friction and sorrow, but in the experience of bliss, the duality of subject and object is transcended. Thus ultimate reality is the non-dual, self-existent, and self-revealing spirit. We have already seen that in deep sleep, consciousness assumes a non-dual nature free from the conflict of subject and object. Further, while identified with the 'sheath of bliss' (*anandamayakosa*), the Self, transcending both ego and non-ego, experiences unalloyed bliss. When one combines these two experiences, one does not find it difficult to associate non-duality and bliss with Brahman.

### —Our Astrological Feature—

## WEEKLY FORECASTS

"SRIPATY"

FROM 27TH AUGUST TO 2ND SEPTEMBER 1950

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

It will be extremely foolish to make any changes this week. Health must be given particular care. Avoid argumentative positions. Domestic troubles also not ruled out.

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

Friends may cause you some annoyance and expenditure this week. But ruin to enemies shown. Signs of important deals turning out to be successful week-end.

**GEMINI** Mithuna Rasi 3, 4, Thiruvudhurai, Punarvasu 1, 2, 3—[Mithuna Rasi]

A favourable week. Improvements in the financial and domestic sphere promised. Friends of the opposite sex will prove much helpful. Go ahead with new plans.

**CANCER** Punarvasu 4, Poosha, Ayilya [Kataka Rasi]

The first two days of the week must be spent with care. The rest of the week will be socially successful but there will be no mental peace. Expenditure also will be on the rise. Anyhow better times ahead. So do not worry much.

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

A favourable week except for petty health troubles Tuesday, Wednesday and Thursday. A good income promised but whatever money you get is likely to go through your fingers very quickly. Ruin to enemies and fame promised week-end.

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

Health must be given particular care this week. Official troubles and domestic worries also indicated. Friday and Saturday the worst of the lot. Spend these days with much care.

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

This week will be a very lively and amusing one. Socially also it will be successful. You will take the lead in some local activity. Financial gains and fame promised week end.

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

Some misunderstandings with friends may upset your mind this week. But improvements in official conditions promised. Don't be in a hurry to effect any changes in business.

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

Although there will be some improvements in the financial sphere yet no mental peace is promised. Domestic conditions may upset you a lot. Social activities may tax your purse week end.

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

In spite of a successful professional week there will be no mental peace for you. Health also must be given particular care. Troubles through secret enemies and scandals shown week-end.

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

Lact and concentration is needed much this week. Slipshod activities may cost you a lot. But social life and professional activities are under propitious stars. So go ahead with new ventures.

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

A good week financially. Improvements in your social and personal affairs also promised. Your tasks will be made easier by the help of some friends and relatives. You will see the downfall of an enemy week-end.



Tondamannar News

## Prize-Giving at the Hindu English School

Under the patronage of Mr. V. T. S. Sivagurunathan, Retired Headmaster, Ananda College, Colombo, the above school celebrated the Parents' day last week. The programme which included dramatic entertainment in English and Tamil dramas and dances by school girls, was much appreciated by the parents and well-wishers.

The Headmaster, in his report, welcomed the new Educational proposals, as given in the White Paper and stressed on the practical utility and imperative necessity of every boy going through a certain course of training in the several arts and crafts to be provided for in every school and college. But, he deplored the dubious nature of the future situation of great many teachers employed at present in assisted schools, as the result of enforcing the clause relating to the age-limit and unsuitability of pupils rejected on the results of the different tests. This rule even if enforced though by slow stages is bound to seriously affect the careers of teachers without number and swell the ranks of the unemployed. Whether the rule will affect or not the future of the existing teachers in assisted schools and colleges requires some clarifications by the department, as suggested by some of the leading Educationalists of the island.

Mrs. V. Doraisamy, wife of Dr. V. Doraisamy Retired M. O. in-charge, Civil Hospital, Jaffna, gave away the prizes.

## Shy One's Club

Georges Krassovsky, a Paris taxi-driver, has come to the conclusion that the only way to combat shyness is "to have no time to think about oneself," and has opened a holiday camp for shy people on the Cote d'Azur, where social activity submerges social timidity.

It's called the Shy One's Club," and has a membership of 150 blushing lawyers, conversational dumb clerks and self-conscious engineers.

## Land For Sale

Valuable building site, 18 Lms. near Hindu College Jaffna, Kastur road frontage, lanes on two other sides.

Apply A. Subramaniam (Physician) Kockvil East Kockvil. (M. 128. 25 & 29.)

## "PATHIRANAS"

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## Co-operative Arbitration Societies

(Continued from page 1)

board if Arbitration Societies should succeed.

### A Case in Punjab

The following account of a decision made by a certain Arbitration Society in the Punjab is interesting and instructive. A herd of cattle belonging to a person strayed into the neighbours' farm and damaged the crops. The matter was referred to Arbitration. The Arbitrators measured the extent of the land damaged and announced that their award would be granted after the harvesting of the crops. The year there was a drought which caused this total failure of the crops in the locality. The Arbitrators awarded nominal damages to the plaintiff for the pain of mind caused to him and the negligence of the defendant but granted no relief on account of the damage to the crops as there was a total failure of the harvest. The parties were satisfied with the award.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1135

In the matter of the Last Will and Testament of the late Sinnappoo Vethavanam of Urumpirai in Jaffna Deceased.  
Arunasalam Sivaguru of Urumpirai Vs. Petitioner.

1 Arunasalam Swaminathan and wife 2 Annapooranum both of Urumpirai 3 Ledchumy widow of Chelliah of do 4 Subramaniam Velauther and wife 5 Nallamuttu both of do 6 Sinnammah widow of Thambimuttu of Urelu 7 Theva ky daughter of Thambiah of Urumpirai 8 Chelliah Vanniasingham of do 9 Sivakkolunthu wife of Sivaguru of do 10 Pandaram Mathiapparam and wife 11 Packiam both of do Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge of Jaffna on the 22nd day of December 1949 in the presence of Mr. A. Subramaniam Proctor on the part of the petitioner and the petition and the affidavit of the attesting Notary and witnesses in the said Last Will having been duly read:

It is ordered that the Last Will No. 1358 dated 1st April 1945 and attested by A. Subramaniam, Notary Public Jaffna is proved and probate be issued to the petitioner accordingly unless the respondents or any other persons shall appear before this Court on the 3rd day of March 1950 and show sufficient cause to the satisfaction of this Court to the contrary.

This 22nd day of December 1949  
Sgd. R. R. Selvadurai,  
District Judge.

Time to show cause extended to 27th July 1950.  
Sgd. Wm. Gunam Spencer,  
30.6.50 District Judge.

Time to show cause extended to 31st August 1950.  
Sgd. W. G. Spencer,  
District Judge.  
(O. 58. 25 & 29)

## GOVERNMENT TENDERS

Deputy Food Controller, Jaffna

Tenders for the transport, rebagging etc., of foodstuffs 1950/51 close with the Chairman, Tender Board, Ministry of Food and Co-operative Undertakings on Tuesday 5th September, 1950.

For full particulars, please see Part I—Section II, Advertising of Government Gazette of 18.8.50, Sgd. C. NIKUNANANTHAN, 12.8.50, for Deputy Food Controller, Jaffna, (G. 39. 22 & 25

## IDEAS ON EDUCATION

(Continued from page 1)

and closely fitted to a prescribed pattern, with an emphasis on knowledge. In the West we are concerned with education as social experience, our methods call upon experiment and activity and we emphasize social development in an atmosphere of freedom and informity.

### The Conflict

I do not think that I have misrepresented or exaggerated the differences and I would ask you to reflect upon their significance. I think it can be put in one word—conflict. Your children, especially those in schools teaching science and other modern studies, are being presented with two different patterns, one at home and another at school, one from the East, another from the West. I do not think that conflict can be avoided, and where it exists there is likely to be anxiety and frustration unless something is done.

### Compromise Needed

To decide what can be done is probably the most difficult of all the questions I have raised. You cannot put the clock back and go back to the life you led before Western influences came here. The world depends too much upon Western ideas for that to happen, besides the East has of course contributed to the progress of westernization. There are, I believe, a few who think this possible, but I don't. Do you think many of your people would give up the material culture they have taken over from the West? It is equally clear that you cannot give up what is your own, the spirit of the East—but I don't think anyone has asked you to do so.

### Education—Not Merely Informative

Some kind of compromise is needed. I doubt if any one knows what it should be yet. The first step towards finding out is make studies to find out what kind of cultural conflict actually exists. One cannot cure what has not been diagnosed. The second step is make therapeutic use of the knowledge gained. This will not be easy, but is essential. I believe it can only be done by a big scale educational programme. This would be carried out in school partly in connection with religious teaching, ethics and civics but spreading over into other subjects and above all into the methods of teaching and the social organisation of schools life. It should aim at the development of a faith of one's own coupled with a capacity for sympathetic understanding of that of others. There is no hope of this happening until teachers and others in this country can understand that education is

a social process—not merely an informative one.

### The Need For Immediate Attention

I believe also that it would be essential to make far greater provisions for parental education. This might be done with the aid of Parent-Teacher Associations and should aim at tolerant understanding of the changing social structure of the world. Unless we tackle both Home and School we merely leave in existence the most potent cause of conflict.

This problem of inter-cultural conflict I believe to be important and in need of immediate attention. If it is neglected independence and democracy in Ceylon may be replaced by internecine struggles and division—so that the past, which is so much admired in Ceylon, may be reconstructed in the present—complete with its division into competitive units each working against the other.

There is no need for me to warn you of the dangers of internal strife nor to say that it often develops unseen until the danger bursts upon us. That there are not idle speculations you may see by looking at the world around. It will be your task in the future both to deal with the dangers and—of far greater importance—to prevent them from arising.

## SPORTS

### Volley Ball Match At Inuvil

An interesting Volley-ball match of the Uduvil Village Committee Tournament was played last week when the Inuvil Central Club defeated the Uduvil West Club by two games to nil. From the start the game was interesting.

The following are the results of the above tournament.

1. Uduvil Star defeated Kandorodai S. C. by two games to nil.
2. Uduvil South gave a walk-over to Inuvil South.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1208

In the matter of the intestate estate of the late Achchippillai widow of Ambalavana Mudaliar Mailvaganam of Vaddukkoddai East Deceased.  
Mailvaganam Somasundaram of Vaddukkoddai East. Petitioner.

This matter coming on for disposal before Wm. Gunam Spencer Esquire District Judge, Jaffna on the 10th day of July 1950 in the presence of Mr. S. Coomaraswamy Proctor for the Petitioner and the affidavit of the Petitioner having been read:

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as the sole heir unless any other person appear before this Court on the 7th day of September 1950 and state objections to the contrary.

The 10th day of July 1950  
Sgd W. G. Spencer  
District Judge

Sgd S. Coomaraswamy  
Proctor for Petitioner  
(O. 56. 22 & 25)

## AMENDED ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1132

In the matter of the Last Will and Testament of the late Sinnappoo Seeny of Thumpalai Point Pedro Deceased.  
Sinnappoo Sangarappillai of Thumpalai Point Pedro, Presently of Neervely. Vs. Petitioner.

1. Sivapackiam widow of Seeny
2. Seeny Kurusamy
3. Mahaledchumy daughter of Seeny
4. Ratnam daughter of Seeny and
5. Vallinayake daughter of Seeny all of Thumpalai, Pt. Pedro Respondents.

This matter coming on for disposal before S. G. Spencer Esqr., District Judge Jaffna on the 20th day of June 1950 in the presence of Mr. A. Subramaniam Proctor on the part of the petitioner and the amended petition and affidavit of the petitioner and the affidavit of the attesting Notary and witnesses in the said Last Will having been duly read:

It is ordered that the 1st respondent be appointed as Guardian-ad-Litem over the minors the 2nd to 5th Respondents and the Last Will No. 2569 of 1st January 1949 and attested by A. Subramaniam Notary Public, Jaffna is proved and probate be issued to the petitioner accordingly unless the respondents

## Ceylon Government Railway Level Crossing Repairs

The level crossing at 13 miles 27 chains 50 links, (Railway mileage) or Fraser Avenue between Motatuwa and Egoda-Uyana Railway Stations will be closed for vehicular traffic as follows for effecting repairs.

Partially from 6.0 p. m. till 10.30 p. m. on Sunday, 3.9.50. Traffic will be assisted over the crossing.  
Totally from 10.30 p. m. on Sunday, 3.9.50 till 5 a. m. on Monday, 4.9.50.  
During this period of Total closure road traffic may be diverted through Uswatte Crossing Road.

E. C. WIJESEKERA,  
for General Manager C. G. R.  
P. O. Box No 355,  
Colombo, 10, 24.8.50,  
(G. 40, 25)

or any other persons shall appear before this Court on the 28th day of July 1950 and show sufficient cause to this court to the contrary.

This 30th day of June 1950  
Sgd. W. G. Spencer,  
District Judge  
28th July 1950  
Time to show cause extended to 31st August 1950  
Sgd. W. G. Spencer,  
District Judge.  
(O. 57, 25 & 28)

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H. L. D. Selvaratnam  
Agent

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MANAGER,  
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