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BHARATHI LAYANTI

THE BARD OF BHARATHA

BHARATHI'S DEVOTION TO MOTHER-LAND

[Writing in the Madras Hindu Mr. H. R. Krishnan, I. C. S. analyses the three-fold devotion of Subraman'ya Bharathi. In view of the forthcoming birthday celebration of this Indian National Poet, extracts from the above article are published here.]

A worshipper of Shakti, the great poet Bharati, selected for his devotion, three manifestations of the Immortal Power—his country, that is India; arms, that is the collected forces of the nation; and science, that is the accumulated experience of mankind, Desh, Sastra and Sastra—Land, Arms and Science—these formed his Trinity.

Many of his stirring appeals for the overthrow of the foreign rule are now obsolete. For the process of building upon and retaining freedom, unlike of that of obtaining it, requires calm thought and hard work. Still, an emotional background is essential, which Bharati's poetry, properly studied, provides. Nothing is more tragic than the contrast between, on the one hand, the hero worship of our poet and on the other, the growing tendency to forget the cardinal principle of his teaching. He held out as the only basis for freedom, the devotion to the country as a whole. Even in the face of terrible dangers from outside, we are frittering ourselves away in petty rivalries of region, sect and language. In a world arming itself with the most devastating weapons designed by science, there is still a tendency among us to play with ideas of non-violence. Thirdly, while the world is forging ahead in economic and social planning, we are struggling with poverty, primitive means of production, and a social system that is almost pre-historic.

Plea For Undivided India

Though in a few poems, Bharati has sung the praise of Tamil land and Tamil country, his works as a whole are pervaded by a passionate devotion to India as a whole and the complete subordination of all narrower loyalties.

Ceylon Successful in Tokyo Trade Talks

Ceylon has been successful in the trade talks between Japan and Sterling Area countries.

Mr. A. Jinadasa Deputy Commissioner of Co-operative Development who was Ceylon's representative at the talks held in Tokyo has been able to secure an allocation of £4,000,000—nearly £1,000,000 in excess of what Ceylon originally asked for—for the present import control year.

It is beyond doubt that, if alive at present, he would be greatly shocked at one of his own poems being used as the "Tamil National Anthem". As if there can be one nation within another, and two "National Anthems" are not symptomatic of a division of loyalties, most fatal to the part as well as the whole!

His poem about the ten royal insignias of the "Mother Land" is conventional in form, but modern in content and spirit. Her name is Bharat or India; her home, the entire stretch from the Snowy peaks to the Cape. Her own city is the Holy Kashi "Home of those that have seen the soul of Wisdom". Her river is the Heavenly Ganga, "spreading wealth and justice all along her path." Her mountains are the Himalayas, "Unrivaled in all the world, and touching the very heavens." Incidentally, she rides "the lion that awes all that it looks upon".

Aware of internal differences he sings of the unity of thought and purpose, without which the country's freedom is bound to be short-lived.

"Thirty crores of heads hast thou,
But thy soul is one,—a mighty soul

Speakest thou in eighteen tongues,
One's thy thought, one the hope for the whole."

Even in a cradle song, he wants to instill this idea of unity into the child's mind:—

The Home of Snows to north, and
Kanya's Cape to South,

East and West the wide, wide sea,

Of Sages wise and soldier's brave,
curs the ancient land,

Worship her, thy goddess, she'

Dream Comes True

Another is a "flag-song" which can be called the March Lorraine of India. Up in the sky is fluttering India's banner, "proudly unmindful of the wildest storms". Below it are gathering her soldiers, from south and north, east and west, the marathas, "that shake Death itself in the battle-field", the men of the plains, "that look like the gods", the Rajput "whose fame shall endure till the end of the world", the keen Bengalis, "who think of the Motherland even at the time of death", and so on the different elements that go to make up the nation. When he wrote it, this

was a dream, but now, forty years later this has come true. Imbued by, this devotion to the Motherland the Union's forces are keeping the flag flying in the snows of Kashmir and over the waves of the sea, in the desert sands of the west and the steaming fortress of the east. But, unlike the army, the civilian population has not yet realised this unity and wider loyalty, but is still apt to be carried away by imaginary race complexes, outmoded caste prejudices mean provincial rivalries, and absurd language vanities.

Racial Unity

But a passionate devotion to the Motherland is the only way of building the strength, that can resist internal disturbance and external aggression. In fact we have to depend upon this even more than other countries, as we lack most of the other forces that go to weld nations into living and unified organisms.

Though racial unity is not found in any modern country, an approximation to it, as in Japan or an earnest though mistaken conviction of it, as in Germany impart cohesion and strength to the nation. But we have to go without it. Our land has been called an ethnological museum. Belief in racial differences has, in many parts of the country, led to persecutions that are fatal to the country's unity.

In Japan and England continued freedom from invasion has given a tradition of political unity, and loyalty to a ruling (Continued on page 4)

ALL ARE BLIND

(BY SWAMI OMKAR)

WHAT a bold and sweeping statement! It bursts sensitive souls to be called blind, yet it is a fact for they are spiritually blind. All are blind except, the precious and rare soul who is blessed with the Vision of God. If you call anyone, by the name, Blind Man, he will get mad, yet how can he be called otherwise when he is denying God, the very object and Soul of his existence!

My friend, what is the purpose of your eyes? It is only to see the Sweet Beloved—the Lord of the Creation everywhere, wherever your eyes rest and wander. Introspect your life merging within. Who is it that sees in you in your very eyes! Who else can it be other than the Indwelling Light of your eyes! The Creator is not only witnessing in your eyes, He is manifesting also in the form of all the creation. What you see, it is all HE. That which

International Festival of Music

Leading Cultural Event In Edinburgh

The Edinburgh International Festival of Music and Drama is now well established as the leading cultural event in the world, and it is therefore of interest to all concerned to include Edinburgh at the Festival time in their itineraries for Great Britain.

In 1951, according to reports received from Thos Cook & Son (Continental and Overseas Ltd) the Edinburgh Festival will have the greatest cultural attraction of the whole of the Festival of Britain the first European visit in 20 years of the New York Philharmonic Orchestra, giving a series of concerts with Conductors Bruno Walthe and Dmitri Mitropoulos. The New York Philharmonic Orchestra is visiting Britain solely to appear at the Edinburgh Festival so that visitors to and from Europe will be able to hear this one of the world's greatest orchestras only at the Edinburgh Festival.

In addition to the New York Philharmonic Orchestra, it is anticipated that the Sadlers Wells Ballet Company will be included in the programme and also the Royal Philharmonic Orchestra under its conductor Sir Thomas Beecham Bart.

SWAMI SIVANANDA THE SPIRITUAL PROPHET

A Study Of The Hindu Savant

FROM the beginning of history, India has ever been known as a protagonist of universal peace, good-will and happiness. As a democratic, sovereign republic, centuries before Christ, she has demonstrated to the world repeatedly that the only certain path to cosmic commonwealth lay through individual spiritual evolution. This was indeed the glorious contribution to world-welfare made by India; and the message has been re-delivered in the accents of the day by various prophets from time to time, Mahatma Gandhi among others.

Of this apostolic line of succession comes Sri Swami Sivananda of Rishikes, whose 64th birthday falls today. His whole life may be said to be devoted to the holding up to the present generation and to posterity the heritage that has been left to us by the great souls of Vedic India millennia ago. In the words of General Canappa, the Commander-in-Chief of the Indian Army: "The joys and glories of the spiritual heritage of our

country are being passed on by the great Swamiji to the people of the world with the object of helping mankind...I see the guidance he gives in this respect reaches almost every nook and corner of this vast universe." How the influence of a soul that first saw the light of the day at Pattamadai, a lovely quiet village in the extreme south of India, came to be felt in "every nook and corner, of the vast universe" makes a fascinating story. How a young doctor in Malaya, with mounting success in his chosen vocation, with a gathering reputation in medical circles and with all reasonable prospects of a glorious career of glittering fame, suddenly threw up all these advantages and embraced the order of Sannyasa in 1924, at the early age of 35 is nothing short of a miracle.

His International Organisation

The twelve years from 1924-36 form a period of constant, (Continued on page 4)

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YOUR TRAVEL AGENT.

(Continued on page 4)

NOTICE

Our office will be closed on Monday 11-9-50 for the Nallur Theertham festival. There will be no issue of the Hindu Organ and Intusathanam on 12-9-50.

MANAGER



Hindu Organ

FRIDAY, SEPTEMBER 8, 1950

Treasure These Thoughts

The tenderness of a mother knows neither contempt nor pity. What is it? Love without desire.

—HONORE DE BALZAC

CAUSE FOR CAUTION

THE HIGH FESTIVALS AT the Sylvan Shrine of Kataragama have been celebrated for the year and innumerable Buddhists from the different parts of Ceylon have vied with the Hindus to worship Lord Skanda. Now at Nallur Kandaswamy Kovil the High Festivals are being celebrated and among the vast crowds of Hindus can be seen a few Buddhists from Jaffna as well as other places. It may be mentioned that in Buddhist *Vihares* are *Devales* or Shrines set apart for Vigneswara, Maha Vishnu and other gods of the Hindu Pantheon; even *Pathini Devales* devoted for the worship of Kannahi find a place. It will therefore be not wrong to state that in our little Island, Buddhists and Hindus congregate at Hindu temples for purposes of worship.

We learn that after the advent of Dr. Ambedkar a few Hindus have taken to heart the learned Doctor's advice and have become Buddhists. The time has come for Hindus to beware of the situation and take the necessary precautions to prevent any of their brethren from being proselytised.

If one examines Hinduism and Buddhism one will find that the code of morality preached by both religions is the same; the Karmic theory is common to both and one is advised to avoid the five cardinal sins if one wants to attain salvation by both religions. The difference if any between the two lies in the fact that while Hinduism builds its faith on the firm foundations that nothing can exist or move without God, Buddhism is silent as regards God. Pundits and philosophers among Buddhists are divided in their opinion regarding God; while some persist that there is nothing in Buddhism which denies the fundamental truth regarding God, there are others equally

persistent in stating that according to their faith God finds no place. We shall not enter into any discussion regarding this matter. The fact remains that Buddhists in Ceylon worship Hindu Gods and congregate at Hindu temples in fulfilment of vows to invoke blessing and ask for boons. Under these circumstances it is difficult to understand Dr. Ambedkar's call to his brethren in Sri Lanka to become converts to Buddhism.

Many Christians admit that the greatest man on Earth who lived the life of Christ after Christ is Mahatma Gandhi. Lord Buddha was a great protagonist of the doctrine of *Ahimsa*. Mahatma Gandhi has been hailed as the greatest apostle of peace and *ahimsa*; he was a Hindu and never changed his faith; in fact he advised that no one should change his religion.

When Christian Missionaries who were the pioneers in the field of English education in Ceylon proselytised Hindu children who attended their (Missionary) schools, Sri Sri Arumuga Navalar did not fail in his duty to criticise the Missionaries; he founded Hindu Schools for the education of Hindu children; besides printing and publishing the *Puranas* and a number of religious text books which were till then found in *ola* manuscripts, he printed and published the *Sateva Vina Vidai* which contained the essence of Hindu Religion for the use of Hindu children; he also delivered a large number of religious discourses or lectures. Thus he did all that was necessary to prevent Hindu children from being converted to Christianity. His noble work is being done by bodies like the Saiva Paripalana Sabhai. There will be no room for conversions if Hindu children as well as adults are taught the precepts of their great religion. It is the duty of religious bodies like the Saiva Paripalana Sabhai to do all that is necessary to prevent Hindus from being proselytised.

Demand for Dissolution of Parliament

Dr. N. M. Perera, the L.S.S.P. leader has intimated to the Prime Minister that his party intends to demand in the House of Representatives by a motion the dissolution of Parliament and the holding of a General Election.

Northern Assizes

Two To Hang For Murder

Two men of Kandarmadam K Ponnambalam and M. Kanagasabai were sentenced to death at the Northern Assizes for murdering one Thamban Nadesan.

The jury added a rider for mercy when returning the verdict of guilty.

RELIGION: ETHNIC OR PROPHETIC?

(BY S. HANDY PERINBANAYAGAM)

STUDENTS of comparative religion have divided the religions of the world into Ethnic and Prophetic. Perhaps a more precise formulation of this difference would be to speak of the Ethnic and Prophetic stages or phases of the various religions; for most world religions have in their history exemplified both these elements. The ethnic phase is the one where social and ritualistic factors predominate over the spiritual and ethical content. TABUS in regard to food and persons, periods of ceremonial uncleanness, rigidity in regard to sacrifices, fasts, feasts, sacramental practices etc., characterize this phase. No religion, not the most prophetic of them all, can wholly escape the influence of the primitive roots whence this phase springs. When God speaks or acts He generally does so through human agencies. His revelations take place in History and do not wholly transcend the influence of the historical, geographical, social and economical context prevailing at any given period. Perhaps the Time-spirit is itself a manifestation of the Holy spirit and has often known to achieve its purposes through the Time-Spirit. Fallible man is necessarily the vehicle through which infallible Divinity reveals its purposes.

The Two Values Of True Religion

The most profoundly inspired among prophets cannot be as infallible as the source and author of his inspiration. However it is these inspired men who have had communion with the Divine that bring about the transformation of religions from the ethnic to the prophetic level. Whether their revolt against tradition be due to their superior insight or to a quickened conscience or to the influx of the Divine into the human or to the combined impact of all these factors is not relevant to our present purpose. The fact is that no religion remains static and the dynamic impetus has been observed to come through human agencies and the general direction of the change has been to divest of its primitive ethnic implications and observances and to invest it with a human comprehensiveness and world-wide appeal, by laying stress on the love of fellowmen and devotion to, and communion with God, as the two supreme and indispensable values of true religion. Going to Temples or Churches, participating in institutional and ritual practices, observing appointed feasts and fasts have meaning only in relation to the true objects of religion as defined above. At the prophetic level, religion acquires an ethical and humanitarian bias and social righteousness looms large in its content.

The Real Issue

In the light of the foregoing formulations it would be only too clear that the controversy that has gone on in this country for some time between those who would throw open the Saiva temples of Jaffna to the *harjians* and those who would not, was really one between those who regard Saivism as a prophetic religion and those who, probably without knowing it, would preserve it at its ethnic level, or rather drag it back to its ethnic beginnings. As for the divine authority claimed for the text which enjoin these institutional

obligations and the dogmas that make the observance of caste and untouchability vital to Saivism. It is well known that all theistic religions claimed the same kind of divine origin for their scriptures and doctrines. The Christian Church expresses this claim in the Latin formula *Semper, ubique, ab omnibus* (ever, everywhere, by everyone). It is equally well known that with the lapse of time this acknowledgement of Divine origins becomes more a pious fiction than an article of scientific conviction. These early text often contain material that has little relevancy to religion properly so called; hygienic precepts, economic doctrines, primitive sociology, cosmological speculations, creation myths, codes of conduct, ritualistic formulae are often found along with material that is strictly religious. Every religion in its passage through history has had to cast aside much of this ethnic lumber. Saivism itself today cannot claim that in its march through history, it has not shed much that is part and parcel of the Vedas and the Agamas. The real issue before the Ceylon Saivites—South India has made its choice—is whether they will yet hug these anachronistic practices which are really a survival from the ethnic beginnings of their religion or welcome the new breath of prophetic purity that is being wafted over the waters from the original home of Saivism.

Inner Parliamentary Conference

No Unanimity in Ceylon Delegation

There will be no unanimity among the Ceylon delegation to the Parliamentary Union Conference. The Trotskyite M. P. Mr. Regula Perera who stepped out of the L. O. A. C. Plane in London said "I am here as a member of the Opposition. While I do not intend to make the Conference a forum for ventilating local differences I am determined to maintain an independent attitude. For example I shall criticise the U. S. if need arises. I see no objection to U. S. aid for Ceylon so long as there are no strings attached."

His expression has shattered the hopes of unanimity among the delegates. It was thought earlier that the delegation by speaking with one voice in the presentation of Ceylon's economic difficulties would be able to gain the sympathy of the U. S. delegation with possible practical benefits later.

PERSONAL

Miss Sharada Suyamsothy Rajagopal (daughter of W. F) Rajagopal Retired Engineer, who passed the B. A. (Hons) Econs degree of the Madras University in the First Class has been conferred the M. A. Degree.

Indo - American Co-operation To Promote Cause of Democracy

The Necessity of "sincere co-operation" between America and India was urged by Mr. Jamna Das Akhtar. Editor of the daily *Tej*, Delhi, in a letter to the Editor of *The New York Times*.

Mr. Akhtar referred to the criticism in a section of the American Press about Prime Minister Nehru's efforts in maintaining peace in the Far East and South-East Asia and said: "The way shown by Jawaharlal Nehru leads to the goal which America claims to achieve in the world. America and India can unite to promote the cause of democracy and freedom only when they determine to fight against slavery of every kind."

"Journalists in America and India should co-operate with each other in order to create understanding among American and Indian people. The criticism, which a section of the American Press is levelled against Nehru, will not serve this cause"

Real Position Not Understood

"I think a large section of the people in America do not understand the real position prevailing in these areas", he wrote. "We the people in India, do not like the Russian moves in Asia, but we are discouraged to find that American diplomacy supports the Colonial Governments. For instance, we do not believe that Rhee, Chiang Kai-shek and B. D. are representatives of their people. American leaders should find and encourage the real spokesmen of the people of Asia in order to serve the cause of freedom and democracy."

"There is no menace of Communism in India. The Indian nation, as a whole, stands for democracy. Our leaders possess a clear brain, but the difficult economic condition which we inherited from a long period of subjugation are there to obstruct our path."

"America should help us to overcome these difficulties. We need food and machinery. America has plenty of them. We wonder when we see that America is not inclined to give us a portion of these stocks even at normal prices. You destroy surplus food but do not help people who are starving. We, in India, do not understand this mystery."

"I and many other journalists feel the necessity of sincere co-operation between America and India. Will you try to create this atmosphere in your country?"

THE 'GODLESS' CRUSADE

Leningrad Radio is cited in a New York Times despatch telling of a new anti-religious drive launched by the Soviet society for and scientific research. The despatch, sent from London notes that the Soviet society is the successor to the more plainly named "Bexboznik—the Godless" or atheist society reported officially dissolved in 1942. According to Leningrad Radio the Soviet society's chairman disclosed that large numbers of propagandists will be sent to all the Soviet republics with anti-religious films and pamphlets.

Exploitation For Benefit of Majority Community

Federalist Accusation

Speaking from the chair at a party meeting of Federalists at Annaicottai, Mr. S. J. V. Chelvanayagam K. C., M. P. said that in reply to the oft-repeated statement that the North had no resources of its own he would say that that the fact that most of the industrial and agricultural development schemes were confined to the Dry Zone which included the North was proof that they had the resources and added that the party program was to develop those resources.

Mr. C. Vanniasingham M. P. ridiculed the argument of Mr. Dudley Senanayake that the Federalists had no cause for complaint as major schemes such as the Gal Oya project operated for the benefit of the Tamil Community.

UNIVERSITY SCHOLARSHIPS

The following Tamil students are among those who have been awarded Scholarships Medals and Prizes for the Final examination of the University of Ceylon this year:—

Postgraduate Studentship

- (1) Science: K Nadarajah
 - (2) Arts: A. T. Jayakody
- The Comaraswamy Frize Miss P. Kandasamy.
The Pestonji Pinshawji Khan Gold Medal for Economics: A. T. Jayakody.

Matrimonial

Visuvalingam-Sellappakkiam

The marriage of Sittampalam Visuvalingam, Proctor S C and Notary Public and Member of the Jaffna Municipal Council, with Sellappakkiam daughter of P. Nagamuttu of Udappiddy, will take place at the bride's residence at Inayanan Udappiddy on Friday, 15th September, 1950 at 5-00 p.m. Friends and relations are cordially invited. No individual invitations.

Reception on Saturday from 4 p. m.

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UNITED NATIONS AND ITS FUTURE

By FRANCIS WATSON

"HAS the United Nations failed"? I remember being asked that question, or something very like it, three years ago at Lake Success, where I had been watching from a public seat a meeting of the Security Council to deal with Greece. And I was tempted to answer as a similar question about Christianity was once answered: "No, it has never been tried".

We could not give the same reply now, even as an epigram. In 1950 the Security Council functioned as it was intended to function in face of a proved act to international aggression, and a commanding majority of the United Nations supported its decision.

The great experiment has been tried in Korea, and those who have been proposing various reforms in the United Nations will from now on have something more than theory to consider. At the same time, they will not be able to forget that it was only Soviet Russia's deliberate absence from the Council's discussion on Korea that allowed the historic decision to be reached.

Had Russia's representative been in his seat, the veto would surely have been applied as it had been applied by Russia some 30 times before.

The power of the veto in the Security Council rests upon the acceptance of the idea of a "Big Five" among the nations, the five permanent members of the Council, who are China, France, the United Kingdom, the United States and the U. S. S. R. That was a departure from the principle of equal national status.

It was accepted by all the nations at San Francisco in 1945, because these powers were the leaders in the war against Germany and Italy and Japan, and on them was deemed to rest the chief responsibility for preserving the peace in the post war period.

I confess that even in 1945 I was one of the people who found that "permanence" of the Big Five a little difficult to swallow. We had our doubts, for instance, about French recovery, doubts which have since been largely dispelled. Some of us thought that India had better prospects than China of becoming a leading power in Asia, and some of us think so still.

We felt that nations which were capable of moral and material leadership would in any case find means of exhibiting it in the councils of the world, and that these nations might not for ever be the same ones. "Permanence" is a long word. To give a special and permanent power to a named five was to attempt to draw a line across history, to stop it cold at a given point.

Equal Rights

Surely it is that flux of history which we recognise in acknowledging the equal rights of nations great and small, old and young, rich and poor. All that is, or should be, required of them is the ability to reach an independent judgment.

Yet two of the Soviet Socialist Republics—Byelorussia and the Ukraine—were given original membership on the demand of the U. S. S. R. with which they are politically integrated, Ceylon, on the other hand, which could

and would vote in opposition to the United Kingdom or any other Commonwealth nation if it thought fit, has so far had its application turned down—by Russian and Ukrainian votes.

Seven other States applying for membership have failed to secure it—Transjordan, Eire, Portugal, Italy, Austria, Finland and Southern Korea. Every one of these has been excluded by the Russian vote.

Yet Czechoslovakia is a member, though she lost her liberty of action in a Communist coup that is no mere phrase—the world knows that after Czechoslovakia had applied to join the Marshall Plan for the co-operative rehabilitation of Europe, she was compelled by Moscow to withdraw her application.

In the earlier part of 1950, persistent suggestions were in circulation that the United States might take the lead in promoting a new United Nations organisation which should exclude Russia. Such ideas were openly condemned by spokesmen of several important nations, among them India and Pakistan.

Idea of Universality

They were also flatly refuted by General Marshall and other leading Americans. So we can dismiss them. It is clear that the idea of universality is of great importance to the United Nations.

The largest possible number of national groups should be represented, provided each enjoys sovereignty and its corollary, independence. Indeed, when a future historian looks back upon the troubled period through which the world is now passing, he will surely remark upon the extraordinary efforts made by the free nations to convert a wartime alliance with Russia into a peacetime partnership.

To that end one concession after another was made. In the East considerable tactical and territorial advantages were allowed to Russia in token of her eight-day campaign against Japan. A blind eye was turned to her occupation of the Baltic State and her dismemberment of Poland. In the United Nations the safeguard of the veto itself was a safeguard for Russia, though she had used it as a weapon—never more tragically than in her refusal to submit to international inspection and control of atomic plants.

The world badly wanted Russian co-operation, and it still wants it. But there must be some limit to the price that can be safely paid for it. "Russia needs security", we always said, and countenanced things that no other nation could have done to safeguard herself. But who it that needs security now?

That is really the crux of the matter. The United Nations must balance the requirement of universality with a reasonable assurance of power to operate its own machinery. The preamble of the Charter states the belief of its members in "the equal rights of man and women and of nations large and small".

Those equal rights are recognised in the concept of national sovereignty. If privilege is sanctioned for practical purposes, as in the powers of the five perma-

Russian Aim Of World Domination

Democracies Being Bled

The Chairman of the United States National Security Resources Board, Mr. W. Stuart Symington, has stated that Russia had made a rapid advance towards her goal of "world conquest".

Mr. Symington, who is in charge of planning American industrial mobilisation in wartime, told a labour meeting: "The Soviets are steadily increasing the power of their own army, navy and air force, as well as their stock of atomic bombs and the equipment to deliver the latter."

"With relatively minor exceptions, everything now seems going according to their schedule for world conquest."

"Among the steps in the rapid advance they have made towards their ultimate goal are the following: 1. In the past 10 years the Communist or Communist-controlled people of the world have increased from some 188 million people to over 800 million people. 2. In nearly every country of importance in the world the Communists now have a well organised, well trained and military minority which takes maximum advantage of the tolerance of democratic governments—this with the intent that these democratic countries might be very heavily sabotaged at the start of any general war. 3. Through clever, consistent and determined propaganda more people in the world may now believe that Communism is a better form of Government for them than is democracy.

"As a result, they can continue to bleed the democracies without committing their own troops."

"To those who followed these developments over recent years, the grave danger of the current world situation is all too apparent. If Korea has taught us anything, it is that the peace-loving democracies cannot afford to wait for an additional aggression before mobilising to meet that aggression."

Members of the Security Council, it must not be so exploited as to break down the whole principle of majority decisions after due discussion. In the acceptance of such decisions every nation prepares itself in some degree to limit its national sovereignty for the common good.

That is really the answer to those thoughtful people who hold that national sovereignty itself is the cause of wars. For a supra-national principle in which all national rights would be submergerd, would ignore the plain fact that nationalism is one of the strongest forces in the world today.

You cannot argue it out of existence, but by recognising it you can turn it into fruitful channels of co-operation. Already in the United Nations and its associated bodies it has flowed through those channels more promisingly than a fear-tidden world may believe.

(From the A. B. Patrika)

Music In Hospital

Patients at a new hospital in the United States listen to their favourite musical selections while undergoing surgical operations. The music helps to alleviate the tension of the patients on the operating table. It is used for patients being operated on while under local anesthesia. It is proving most effective where routine medical sedatives are of little help to the patient, or cannot be administered because of the patient's age or extreme illness.

Musical anesthesia was introduced in the six major operating and preparation rooms of the Nathan Goldblatt Memorial Hospital when it opened in Chicago on June 15. Each patient is given a choice of musical selections the night before an operation. Adults may choose classical, semi-classical, or popular pieces. Children are offered such favorites as the music from "Cinderella", "Pinnocchio", or other Walt Disney films. Magnetic tape recorders for each type of music are set up in the master control room to play the chosen concert. The musical programme begins in the preparation room and continues in the operating room. It is heard only by the patient, who wears light-weight earphones.

Arthritis Treatment

Plasma from blood donated by women who have recently borne children is being used in the United States to help arthritis sufferers. The plasma is said to produce "striking clinical improvement" in arthritis sufferers. Persons long crippled by painful stiffening of the joints are able to

walk again. They gain weight, achieve a healthy appetite, and have a brighter mental outlook.

Doctors have long noted that when a woman arthritis victim becomes pregnant, her disease symptoms often disappear and do not return until three or four weeks after the birth of her child. The reason for this temporary "cure" of the disease is not known.

According to Dr. Lou's W. Granirer, arthritis specialist of Long Island City, in the state of New York who recently announced successful use of the blood-plasma arthritis treatment, there is no clear explanation of the ameliorating effect produced by this treatment of rheumatoid arthritis.

In the treatment, transfusions of about 1/2 point of material blood are given to the arthritics once a week for four weeks. No toxic effects were reported in the 320 transfusions given to date by Dr. Granirer. Benefits to the arthritics lasted from three to 16 weeks, during which time pain and other symptoms completely disappeared. When the arthritis pains began to recur, new transfusions again produced a remission of the disease, according to the New York physician.

Three Jail Guards Dismissed

Three Jail guards attached to the Mahara Prison, P. A. N. Perera, M. M. Fernando and R. Dharmalingam have been dismissed following the inquiry into the Jail break of Jinadasa alias "Yakadaya" on May 16.

Veemankamam Youth League

Mr. A. V. Sathasivam, Chairman, Town Council, Kankeenturai declared open an Industrial Exhibition at the Veemankamam Bharatey Reading Room on Sunday September 3 at 3-30 p.m.

A musical entertainment followed.

The Exhibition was organised by the Veemankamam Youth League.

OBITUARY

T. KADIRGAMAR

The funeral of Tirumalan Kadirgamam (Man), Assistant, Superintendent, Galphele Groupt Panwila, forth son of Mr. S. J. C. Kadirgamam and of the late Mrs. Kadirgamam took place at the General Cemetery, Colombo, on Friday 1st September at 5.15 p.m. The Rev. J. S. Mather (Grand Uncle) with Reg. Robert A. Nelson and Rev. B. C. D. Mather (Uncle) conducted the service at the house. The casket was carried to the grave by the friends of the deceased on Nila pavada. The service at the graveside was conducted by Rev. Nelson and Rev. B. C. D. Mather. The following were the pallbearers:—Dr. Tony Gabriel, Mr. Durand Amarasekere, Mr. Deutrom de Silva, Mr. Wickreme Fernando, Dr. C. O. Perera, Mr. Singleton-Salmon, Dr. Justin Fernando, Rev. Fr. Ponnusamy, Dr. John St. George, Mr. Horrace Durant, Mr. Nalliah Nicholas and Mr. Willie Mather.

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 10TH SEPTEMBER TO 16TH SEPTEMBER 1950

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

There will be certain domestic upheavals this week. Disagreements in your business circles also shown. In spite of these your financial problems will be solved. Spend Saturday afternoon with care.

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

Some official troubles indicated this week. Valuable support from comparative strangers promised. Married partners' relatives may cause you some worries. If in love some misunderstandings with lover shown.

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

A favourable week again. You will triumph over competitors; gains through lands and landed properties also promised. You will take new interest in life and you can count on the loyalty and good will of your friends.

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

Your personal life will be disturbed very much this week. You will find it difficult to carry things according to your programme. Avoid tussles and arguments. Father's relative may cause you some annoyance week end.

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

A good week both financially and socially but you will be thirsting for rest and recreation. Health must be given particular care second half of week. Favours from superiors promised week end.

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

This week may upset you a bit. Some personal disappointments shown. Health also must be given particular care. Gains through landed properties promised second half of week.

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

If you are making any plan for new ventures go ahead with it. Gains in speculations and mental harmony promised. Success in romance and a happy week end also shown.

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

A purely good week for business and new ventures. Interesting adventures also promised. But friendship with people of the opposite sex will not be very harmonious. Misunderstandings and quarrels shown.

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

Trusted employees or associates will fail to help you this week. New ventures must be postponed for some time. Relatives may cause you a good deal of worries and expenditure week end.

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

Sunday afternoon Monday and Tuesday must be spent with care. Temporary financial difficulties shown. Some what disappointing period in personal affairs also. But professionally a good time. Don't worry much as the evil planets are changing houses in the near future.

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

This will be a noble week socially. You will be able to enlarge your interests. Surprising news likely week end. Spend Tuesday afternoon Wednesday and Thursday with care.

PISCES *Pooraddati 4, Uttiradati, Revati. [Meena Rasi]*

Many of your existing ties and ideas likely to be shattered this week. But you will be able to create some new interests very soon. The last two days of the week must be spent with care.

THE BARD OF BHARATHA

(Continued from page 1)

house; this automatically led to deep, unshakable patriotism. As against it, repeated invasions and rapid political changes have resulted in a memory of conflicts and absence of ruling houses that are loved all over the land. Similarly, we lack the Englishman's proud attachment to old political institutions. Our memories and traditions are very old; but continuing and living political institutions are very recent, and naturally, have not yet earned the deep loyalty of the people.

The Language Hurdle

A general similarity, if not identity of language, religion, and outlook, can be another cementing force. Though derived from the same origin, and written, for the most part, in different forms of the same script, our many languages have grown along independent lines. The speakers are intensely, but with almost perverse narrowness, attached to them, so that the language hurdles are growing every day. Nor have we as yet, anything more than the bare beginnings of a language, which in popularity, richness and acceptability to those with other mother tongues, can compare with English in America, Russian in the U. S. S. R. or even Urdu in Pakistan. In fact, the obstinate illusion of many of us, that each language represents a distinctive culture, and their keenness to protect it, may lead the way to endless discord and confusion.

Hindu religion, noble in many respects, has no political drive, or militant zeal, or missionary enthusiasm. Purely an individual concern, with no established priesthood or organised church, and with very considerable freedom of doctrine and ritual, it cannot also provide the cement for building a nation.

Thus, it is that our country has to depend on the devotion to the mother-land, as the sole nation-building or unifying sentiment. Service of the Motherland can be the only common purpose of life that is so essential for the cohesion of the nation.

Internal Differences

As it is usual among us to seek to forget the dangers inherent in our diversity by thinking of America, the USSR, Switzerland and Pakistan, it is worth comparing their internal differences with ours.

In the USSR the Russian race and language predominate most markedly. The Russians proper and the White Russians form more than half the population. Their language is the most widely spoken, the richest, and prevalent in the most prosperous and important areas. It is the language of administration, political and commercial life, and for the most part of the stage and the press. Very closely allied to it is that Ukrainian, spoken by about one-fifth of the population, living in one of the richest agricultural areas of the world. All the other "nationalities" put together, form about one-fourth in number, and even less in resources and influence. Besides this, that country is most fanatically inspired by a political creed, which transcends, inter-state, and even international boundaries. The Government again, federal in form and tolerant of very considerable local autonomy in non-political matters, is otherwise, one of the most centralised systems of the world.

In contrast, there is no predominant race or language in our

country. The only language, that can, after some development become the national language of India, has not yet become universally acceptable. There is no political creed that inspires our people, with the same loyalty that Communism inspires the citizens of the Soviet land. Finally, local and State traditions prevent the formation of a Government, comparable in centralisation to that of the Russian Union.

The Nation-Building Problem

A comparison with the U. S. A. is even more discouraging. The largest majority there, the most influential people in administration, commerce and industry, are the English-speaking. Even the rest, for the most part Europeans went to America, determined to start a new life, leaving behind their old loyalties and prejudices. Moreover, in comparative isolation, and freedom from danger of invasion, they have had nearly two centuries to evolve a constitution, fight out a civil war, and grow into a nation. But in our geographical situation, it is unlikely that we get even two years of such freedom. We have to build a nation, while under the constant danger of invasion and of domestic upheavals.

The Example of Switzerland

Switzerland stands by itself. Divided into three language groups, the Swiss have, during about six centuries, grown into a nation, secure in the mountain fastnesses. They are free from historical associations that lead to mutual conflict. The people themselves are intelligent, educated and tolerant to a degree that is unthinkable in India for long.

Pakistan, starting with practically all the difficulties that we experience, has even within three years, unified into a nation. The intense attachment to the militant religion of Islam has, in that country, broken the barriers of province, race, and language. Though not mother tongue of any but a small section of the people Urdu is in Pakistan the symbol of Islam and its culture. It is accepted as the national language, not merely by those in the west, whose script and speech are similar, but also by millions of Pakistani Bengalis, in spite of its complete dissimilarity to their mother tongue in script, language, and literary tradition. To them script and speech are not a separate "culture" to be guarded and quarrelled about; they are just conveniences, which in the interests of national unity and growth, they may discard. This single-minded love of country is an example to us.

Passion For A Cause

Thus, by subordinating petty loyalties to a higher one, have the Pakistanis, within three years, built a nation, created an efficient and loyal army, and scored resounding diplomatic victories. The exodus of about ten million non-Muslims, has made the cause of their country nearly identical with that of their religion and has added enormously to their national wealth. Preferring action to metaphysical subtleties, plan to confusion, and united loyalty to discord and conflict, they have accomplished this miracle, without resistance from their victims, or effective protest from outside. Whatever the moralist's judgment on this process, it is impossible to withhold one's admiration for the firmness and determination with which Pakistan is carrying out its plan of nation-building.

In short, the records of our

SWAMI SIVANANDA THE SPIRITUAL PROPHET

(Continued from page 1)

rigorous spiritual discipline in seclusion, from which he emerged to take up the mission of serving the suffering humanity and bring into being in 1936 the Divine Life Society to form his vehicle of work. To-day, the Society has become an international organisation, with its numerous centres spread all over the world. Its headquarters are situated amidst the enchanting and picturesque surroundings of the Himalayan ranges, in the valley of Mukereti, about two miles north of Rishikesh. Its founder directly supervises its multifarious activities without sparing himself in the least without a thought of even a brief holiday.

Behold him there, down on the Ganges front; the Swami is seated on a rock in the profound stillness of meditation. The dawn breaks through the lofty summits of the surrounding hills. Some moment's roll by. Suddenly you become aware that the Swami is not here! He is on the way to the Ashram's free hospital! Anon he will be found, in childlike mood, surrounded by students at the free school on the hill-top. 9 a. m. sees him arriving for the classes of the Yoga-Vedanta Forest University, which, under his guidance, is a centre of international learning and trains students in the Vedic tradition. Thus, Swami Sivananda attends to every detail of the work that goes on in Ananda Kutir, the Society's headquarters. Here he has also established the All-World Religions Federation and the All-World Sadhus' Federation to foster the unity of religions and to bring all renunciate monks into an organised body. There is also a Yoga Museum, which serves as a unique means by the aid of which all Yoga Shadanas can be learned visually at a glance.

Common Man's Companion

Swami Sivananda is a true friend of the common man as appreciated by the reputed economist, Sri Manu Subedar: "From the point of view of the common man in India, who is in very great mental agony, Swami Sivananda has been engaged for over 20 years, by writings, personal contact and by the personal model offered by himself, in creating a counter current of powerful thought on the basis of ancient Indian teachings."

Prolific Writer

His writings are soul elevating, lucid and simple. He is the author of nearly a hundred works of various sizes, many of which have begun to command a market in foreign countries also. Sri C. Rajagopalachari, the former Governor-General of India, expressed himself characteristically thus: "Gold beaten into all sorts of shapes gives joy. So have you beaten the Upanishads into new and artistic shapes. I am amazed at your energy". They have similarly impressed the outgoing President of the Indian National Congress, Dr. Pattabhi Sitaramayya, who writes: "I keep your books by my side and refer

to them off and on more as dictionaries than as text-books. They are a store-house of ancient wisdom made available to the unlearned believing modern generations who have not been divorced entirely from their own culture, hoary with age and sanctified by tradition". No wonder, that one of the works of Swami Sivananda has been adopted as a text book of the Strandford University of California in the U. S. A.

The Tour

Swami Sivananda's one aim is to spread the gospel of universal peace and love, and it is for this purpose Swamiji has agreed to go on an all-India tour. The tour is to begin the day after his 64th birthday (i.e., 9th September) and close with the first week of November. It is hoped that as many as possible will avail themselves of such a rare and golden opportunity of establishing direct contact with the Swami, especially the youth of the country and lovers of Yoga.

(Madras Sunday Times)

Manipay R. D. Society

Office Bearers Elected

The election of office bearers for the Rural Development Union, Manipay Parish, under the new constitution took place on Monday. Mr. J. M. Sabaretnam, D. R. O. Valigamam West, presided.

Mudaliyar C. Thiagarajah was unanimously elected President of the Union. Other officers elected were:-

Vice Presidents: Dr. S. G. C. Mills, and Mr. V. Mahesan, Secretary: Mr. N. Ramachandiran, Asst. Secretary: Mr. S. Navaretnam, Treasurer: Mr. V. Chundherampillai, Auditors: Mr. M. Perampalam and Mr. Subramaniam Navaretnam.

Mudaliyar Thiagarajah in thanking the Union for the confidence reposed on him in re-electing him as their President said that Government should be invited to introduce legislation for the provision of Common Good Funds. The purpose of such fund might be to subsidise existing organisations of a non-controversial character and would strengthen and encourage the work of voluntary association and would bring into use vast financial resources. It was true that Welfare was a Government responsibility, but if Government was unable to fulfil obligations then self help was the best form of help.

Mrs. K. Maruthalingam, Secretary of the Navy Mahila Samiti appealed to the Union to encourage women to take an active part in social service activities.

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

ALL ARE BLIND

(Continued from page 1)

and erring may the Eternal in the ephemeral and the Infinite in the finite above all the Indivisible in the divided, in all forms and names for verily all are the manifestations of the One. That which exists is One and sages have called it by many a name; is the central message of the Sages of the East.

The Vision Universal

My friend, will you follow the herd of sheep like a blind sheep, to fall in the ditch of darkness and division with no vision, or will you make a retreat, retrace your faltering steps towards the lost Kingdom, the Kingdom of the Vision Universal where everything is God everyone is a liv-

ing Image of God? Be old, your eyes are given only to behold Him, not only now but always. He is here, there and everywhere for He is Omnipresent. Seated in His Omnipresence, recognise His Omnipotence and Omniscience. It is not yet too late to regain your Birthright your lost vision. Remain no longer as a bond slave, fettered in the bonds of castes, creeds, colour and nations.

Let us see now in the vision Beautiful the Casteless One the Creedless One the Colourless One the Nationless One! This is vision Universal wherein our eyes are eternally opened to see the Eternal one in all Eternity.

May all Homage be to the Sages of the Vision! May Peace be unto all!

Om! Om! Om!

(From The Vision)

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