

THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)

PUBLISHED EVERY TUESDAY AND FRIDAY

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LET US BE SERVANTS OF ACTION

Do Not Fight Shy Of Risk And Danger

Pandit Nehru's Plain View Of Life

HISTORY, it is said, has many lessons to teach us; and there is another saying that history never repeats itself. Both are true, for we cannot learn anything from it by slavishly trying to copy it, or by expecting it to repeat itself or remain stagnant; but we can learn something from it by prying behind it and trying to discover the forces that move it. Even so what we get is seldom a straight answer. "History" says Kari Marx, "has no other way of answering old questions than by putting new one".

The old days were days of faith, blind unquestioning faith. The wonderful temples and mosques and cathedrals of past centuries could never have been built but for the over-powering faith of the architects and builders and people generally. The very stones they reverently put one on top of the other, or carved in beautiful designs, tell us of this faith. The old temple spire, the mosque with its slender minarets, the Gothic cathedral—all of them pointing upward with an amazing intensity of devotion as if offering a prayer in stone or marble to the sky above, thrill us even though we may be lacking in that faith of old of which they are the embodiments. But the days of that faith are gone, and gone with them is that magic touch on stone. Thousands of temples and mosques and cathedrals continue to be built but they lack the spirit that made them live during the Middle Ages. There is little difference between them and the commercial offices which are so representative of our age.

Lesson of History

Our age is a different one, it is an age of disillusion, of doubt, and uncertainty and questioning. We can no longer accept many of the ancient beliefs and customs, we have no more faith in them, in Asia or in Europe or America. So we search for new ways, new aspects of the truth more in harmony with our environment. And we question each other and debate and quarrel and evolve any number of 'isms' and philosophies. As

in the days of Socrates, we live in an age of questioning but that questioning is not confined to a city like Athens; it is world wide.

Sometimes the injustice, the unhappiness, the brutality of the world oppresses us and darkens our minds and we see no way out. With Mathew Arnold, we feel that there is no hope in this world and all we can do is to be true to one another.

"For the world which seems To lie before us, like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here, as on a darkling plain
Swept with confused alarms of struggle and fight,
Where ignorant armies clash by night."

A Different Age

And yet if we take such a dismal view we have not learnt aright the lesson of life or of history. For history teaches us of growth and progress and of the possibility of an infinite advance for man. And life is rich and varied and though it has many swamps and marshes and muddy places, it has also the great sea, and the mountains, and snow, and glaciers, and wonderful star-lit nights and the love of family and friends, and the comradeship of workers in a common cause, and music and books and the empire of ideas. So that each one of us may well say:

"Lord, though I lived on earth, the child of earth,
Yet was I fathered by the starry sky."

Thought Must Lead To Its End

It is easy to admire the beauties of the universe and to live in a world of thought and imagination. But to try to escape in this way from the unhappiness of others, caring little what happens to them, is no sign of courage or fellow

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The Indian Nation Needs

Nehru And Patel

Mr. C. Rajagopalachari, commenting on the Nasik session of the Congress told PTI that the state of affairs in the country demanded the continued guidance of both Pandit Nehru and Sardar Patel.

Mr. Rajagopalachari added: 'I fully realise Pandit Jawaharlal Nehru's difficulties, but I think the session under Mr. Tandon has made it easy for Pandit Nehru to continue guiding the affairs of the nation not only as Prime Minister but also by his presence in the supreme committee of the party. I believe that the state of affairs in our country demands the continued guidance of both the Prime Minister and the Deputy Prime Minister.'

"I do not share the view of those who fancy that the governance of the country would improve if either one or the other of these two retire so as to lead to a single-minded and audited policy. I share the view universally held by the common man and woman in our large country that these two leaders must work together. I believe that the other view, which is opposed to the instinctive desire of the millions of our countrymen, is sheer pedantry. It will do no good to anybody, and it is not what the country wants or desires. Some of us

FOREIGN POLITICAL FORUM

CONGRESS SESSION AT NASIK

In an editorial entitled "Mr. Nehru At Nasik", *The Times* (September 18, writes: The meeting of the All-India Congress Committee at Nasik will decide which of the two rival programmes will gain the support of the Congress Party, dominate the party platform for the next year's general election, and determine the future shape of Indian policy. The choice is clear-cut: Will India become a secular "welfare state" as Mr. Nehru has defined it, or will she become an embodiment of Hindu orthodoxy solidly based on the Hindu social structure?

Both programmes can be traced far back into Congress history. Until lately they were kept in step by the overriding aim of political independence. When Britain handed over power and it was necessary to decide how the power was to be used, the conflict between what may be called the traditional views

Covering Our Weakness Under Gandhiji's Name

Pandit Jawaharlal Nehru deprecated the tendency among Congressmen to bring in repeatedly the name of Mahatma Gandhi in their speeches to "cover up their weaknesses under his great personality."

The Prime Minister made this remark when he was half-way through a sentence in which he referred to Mahatma Gandhi, while speaking on the resolution on communalism at the plenary session of the Congress. The reference was to the Mahatma's call in 1921 to the people to rise from their slumber and face unitedly the imperialist ruling Power.

Pandit Nehru said, "You will excuse me for referring to Gandhiji. As a rule, I do not like this tendency among Congressmen to drag Gandhiji's name in our discussions."

"It would be more becoming of Congressmen to follow Gandhiji's teachings and ideals." "Of course, sometimes it becomes necessary to refer to Gandhiji", he added.

survive who have pulled together these 35 years, and we must do so to the end of our active lives'.

began to emerge and has now become crucial.

Until this year it looked as if the reformers had finally won. If Mr. Gandhi had lived his great personal prestige might have bridged the difference by holding the Congress Party together to the ideals which he had vocated. Mr. Nehru succeeded in embodying the reformist view in the new Indian constitution; and if a political opposition had appeared capable of disputing the Congress Party's control over India, even those who dislike the policy of the present Government might have accepted Mr. Nehru's ideas rather than jeopardise their own very considerable stake in the Party's fortunes.

Nehru's Position

This has not happened. The ranks have not closed. Circumstances have weakened

(Continued on page 3)

HOPE OF A BETTER SOCIETY DOOMED BY COMMUNIST METHODS

Huxley's 'Ends And Means' Re-Examined

AUTHOR of a dozen books of biography and criticism and well-known in India where he spent a couple of years travelling about the country and writing before he joined the Government of India for temporary war service. Early in 1946 he returned to England.

Mr. Watson has also travelled widely in Europe, the Middle East, East Africa and America. He broadcasts regularly in the Eastern Services of the B. B. C. One his many interests is art, and he has written many articles about Indian art. He was for a time Director of the Arts Department of the British Council in London, but is now once more a full-time writer and broadcaster.

"What is that book?" demanded the inspector. It was early morning, and I had slept badly. For a moment the question was startling. But he was not a totalitarian inspector of reading-matter. He was a ticket-inspector on the M. S. M. Railway, and the question was one of friendly interest. I was alone in an inter-class compartment on the Bangalore Express, which used to average twenty miles per hour over its whole journey, and there was plenty of time at this halt in the cool, delicious dawn to have a talk with the inspector.

The book that I had beside me was Aldous Huxley's *ends And Means*. This was before the war and the book had only been published in the past year. It was widely talked about in India. And that was but just, for the central theme was as old as the *Gita*, its modern application concerned India as much as any other nation, and the author's debt to Indian thought in many passages was obvious and acknowledged. I had borrowed that copy from an Indian friend in order not to appear too ignorant in intellectual Indian company. And on the railway bookstalls I had seen already a rejoinder from an Indian hand, a book called *Ends Are Means*. That was what the ticket-inspector was saying "Would you not agree that ends are means?" I rather believe that the progress of the Bangalore Express was delayed while we debated that philosophic point.

It comes back to me now very clearly—I can even smell the hot *masaladoshe* that someone sold us through the carriage-door. For I have been reading Aldous Huxley's book again. It must be one of the very few books on world affairs published in 1937 that still has any validity. It would, I admit, be depressing to believe that today the same forces are at work as in Huxley's view, made the World War inevitable, and that the United Nations exhibits the same fatal faults which he (and many others) pointed out in the League of Nations.

The Ideal Society

But I do not think we need or should take that view. The ideal society may be still a distant dream, but the task of holding the world together until we

can get a little nearer to it does not seem to me impossible. The United Nations is in almost every respect an improvement on the League of Nations; what is more, there is in all but one powerful quarter (and even there things may change) a better disposition to use the machinery of international co-operation than existed before.

I believe that the world has learned a great deal from the agony through which it has passed. And there are new factors, important ones. American leadership is one such factor. The emergence of newly independent nations, especially in Asia, is another. A third is the movement towards closer association among the nations of Western Europe, whose fears and rivalries were the chief source of weakness in the League of Nations.

A fourth (and I often think this is the real revolution of our time) is the practical development of the idea that, internationally, the rich have a duty to the poor. That better distribution of resources, and the provision of capital and technical assistance for under-developed regions, is not only the first line of security against world war, but a recognised human task in which each should contribute according to his means. Even Russia was offered Marshall Aid, which she refused. That is a very different picture from the old one of inevitable struggle between "Haves" and "Have-Nots".

Yet still, as we know, the world stands in danger. Want, War and Tyranny are still the enemies. Huxley began with the assumption that there was general agreement, and had been for nearly thirty centuries, about the ideal goal of human effort, an age of "liberty, peace, justice and brotherly love." But on the road to the goal, he said, there was no agreement, only confusion, violent conflict and fanaticism. He knew that he himself could give no final answer. He attempted only to bring the problems of personal and social and international conduct of some sort of relationship.

New Social System

He was sure that, whatever of idealism or even of practical sense might be found in theories

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Hindu Organ

TUESDAY, SEPTEMBER 26, 1950

Treasure These Thoughts

"A man without virtue cannot long abide in adversity nor can he long abide in happiness; but the virtuous man is at rest in virtue and the wise man covets it."

—CONFUCIUS

SUBTERRANEAN SCHEMING

THE DECISIVE DEFEAT OF Nationalist China by its Communist counter-part, has consequentially given rise to two tendencies, one a fear-complex in the colourless nations and the other a savage self-confidence in the Reds. This confounding situation has driven both groups mad so much that the entire resources of these opposing camps are being expended on devising measures and counter-measures to outwit each other. A contemporary of ours has unearthed the startling preparations alleged to have been made by the Communist Party of Sri Lanka to defy the Government and to spread ill-will and hatred with a view to securing the overthrow of the present administration and substituting it by the rule of the hammer and the sickle. In the United States of America the Red infiltration has assumed such alarming proportions that the Congress has passed a Communist Control Bill even defying President Truman's veto.

The spirit of democratic conception of government cannot justify the liquidation of opposition by legislation. But it has to be remembered that it is only up to a certain point a nation can allow freedom of activities and where concrete proof is available of the danger zone having been reached the nation that neglects to protect the people from falling easy prey to subversive scheming and to save the country as a whole from being over-run by disorder and lawlessness runs the risk of being branded as having forfeited the confidence of not only its nationals but of humanity itself.

The 'secret circular' published in the Ceylon Observer has, besides confirming the worst suspicions entertained by the Right wing political parties, awakened the common man to a feeling of uneasiness. The general consensus of opinion regarding Communist *modus operandi* all over the world is that it aims at mass destruction of men and material and the ushering in of confusion and chaos. Such a view of life can be taken only by the most mentally dissipated maniacs.

Ethically explained it is a war against moral values.

The United States of America may have ideological reasons to ban a system of thought which if allowed unchecked would tend to corrupt the exclusive American approach to political affairs. It may be equally true of other nations that are beginning to feel the pinch of Communist propaganda. Even it has been assured that disruptive elements have taken points of vantage in Sri Lanka and that peaceful Government is in jeopardy, we would suggest to the Premier that as a first step in combing the Island to discover the germs legislation must be so enacted that all political parties and their members should get themselves registered on or before an appointed date and that new organisations should apply for registration before being allowed to function. This procedure will also help dispel the doubts about the numerical strength of the various parties. Stern action must be taken to stem the tide of lawlessness but let not the spirit of party vengeance be writ large. *Suaviter in modo, fortiter in re.*

Kashmir Issue

Dixon is Criticised by "Dawn"

Dawn has editorially expressed resentment at the report on Kashmir submitted by Sir Owen Dixon to the Security Council.

Sir Owen reported to have told the Security Council that although the "Security Council had made no such declaration," he was "prepared to hold that invasion of Kashmir by tribesmen on or about November 20, 1947, was contrary to international law," and entry of the regular troops of Pakistan into Kashmir in May 1948 "was also in contravention of international law."

The Kashmir Mediator was further reported to have suggested that all means of settling the dispute having been exhausted, "India and Pakistan be left to negotiate settlement between themselves and that the Security Council should not assist the parties to come to a settlement."

Dawn, in a double column editorial under the heading "Thou, too, Dixon", reviewed in brief the history of the Kashmir dispute and said, "After Cyril Radcliffe, Owen Dixon. Both were jurists and eminent men of the Commonwealth. Both came decided and went—leaving behind a murky trail of betrayal."

"Surprise," the editorial said, "is not the word. 'Disgust' is too inexpressive. Anger will sweep this nation when the enormity of injustice of what has happened is realised. Dixon's poisoned pen has pricked as if it were a mere bubble, the belief that in the larger world Pakistan is in the company of well-wishers, not to speak of friends, Pakistanis should however, contain their anger, remain calm and retain faith," Dawn concluded.

LETTER TO THE EDITOR

HINDU TEMPLE IN THE UNIVERSITY

Sir—

I find it difficult to believe my eyes when I read, in your issue of the 19th instant, the letter of the Hony. Secretary of the "Veda Agama Saiva Siddhanta Sabha" who had, in his letter, published in the issue of the 5th instant, wished "God-speed to the movement" to contract the above "Hindu" Temple.

I have not the privilege of knowing the Hony Secretary personally but, as a result of the information I had received about him in connection with his valiant fight against legislative encroachment on our Dharma, I had come to regard him with great respect. In fact, my information was that some Members of the Select Committee on Hindu Temporalities, etc., who had written to me that my letter to the Committee regarding the questions put by its Secretary to the Trincomalee Saiva Priests' Delegation contained 'untruths' etc., without having the courage to substantiate or even specify them and who are now resting in peace—had specially commended Mr. Nagiah for his honesty of purpose.

It is, therefore, with gentle regret that I find that Mr. Nagiah has allowed his enthusiasm for Saivism to outrun his discretion and to practically withdraw his "wish" which he had, after due deliberation, conveyed in writing only two weeks earlier.

3. I beseech the Hony. Secretary, V. A. S. S. S., to calmly consider the following facts without allowing his aversion to the term "Hindu" to cloud his judgment and to decide finally whether his renewed opposition to constructing the above Hindu Temple is not a disservice to our common Saivism.

4. Mr. Nagiah himself states that there are "three Hindu sects" in Ceylon and that one of them is Saivism.

The Delegation which represented the Vivekananda Society before the Special Committee on Hindu Temporalities submitted a Memorandum to that Committee urging that

"the recognition of the authority of the Vedas and Agamas be insisted on as the criterion to decide whether those who give evidence before the Special Committee are 'Hindus' or not."

The Vivekananda Society unanimously endorsed this definition of "Hindus" at its 47th Annual General Meeting held later and the Society's resolution was conveyed to the Special Committee on 13-6-50.

I will thus be seen that, according to both Mr. Nagiah and the Vivekananda Society, "Hinduism" embraces and transcends "Saivism" and that the term could be defined to exclude those who do not accept the authority of the Vedas and the Agamas; therefore, the best service which the Secretary of the "Veda Agama-Sabha" could render is to co-operate with the Vivekananda Society to have the above clear-cut definition of "Hindus" accepted by the Government and the public.

The term "Hindu" is several centuries old and it would be a case of fighting the wind-mill if we now attempt to repudiate

its application to us, especially through the "Hindu Organ".

5. In my letter published in your issue of 29-8-50, I had pointed out that the University Authorities were prepared to recommend to the Governor-General ONLY ONE Temple for the Hindus and that the type of the Temple should be decided on (only) by those "who are willing and prepared to pay the cost of erecting and maintaining the Temple". Only those who pay the piper have the right to call the tune; surely, the Secretary of the V. A. S. S. S. cannot deny them this elementary right.

Questions regarding the type and the other details will, naturally, be discussed at one or more meetings of the donors and the representatives of the Hindu Institutions who undertake to collect the necessary funds; as the overwhelming majority of Hindus in Ceylon are Saivites, it goes without saying that the majority in that Committee will not do anything detrimental to Saivism. Is it just to cast aspersion on them *beforehand* that they are incapable of deciding aright even after due joint deliberation?

Was there even a single case in which a Hindu Temple or Hindu institution was put up after first debating the advisability, the type, etc., in the Press? If not, why should there be a novel procedure adopted in this case alone?

6. I beg of the Secretary to calmly consider the question whether even 10% of the Saiva Temples in Jaffna had been constructed and are being maintained strictly according to Agamic instructions and the worship carried out according to "Shastric authorities." Sri Sri Arumuga Navalar—whose authority, I am certain the Secretary will not dare to dispute—had proved to the hilt that the most popular Temple in Jaffna is not a Saiva Temple as there is no "Moola Moorthy" in the Holy of Holies but only God Skanda's "padaikalam" i.e. His "Adimai" only, etc., etc., etc.

The great Navalar has also condemned outright the practice of men and women mixing up together, elbowing each other, etc.; this practice is worse now than it was during Navalar's time. I know of only one Sivan Temple—I concede that there may be a few more—where, during the past 50 years (and more), to my personal knowledge, the women devotees are always on one side of the Veethi and the men devotees on the other; therefore, it cannot be said that the practice condemned by Navalar cannot be altered.

Is there any "Snastric Authority" for performing "Archanai" for individuals in return for money? Is there any Saiva Temple at which such "Archanai" is not performed?

Let me not be misunderstood, I am not condemning these Temples—although I would like to have these defects remedied—I do only want to emphasise the fact that, in this imperfect world we cannot preach perfection straight away.

7. "Vallipuram" is a purely Vaishnava Temple but the Priests and the worshippers there are all Saivites. Are we to condemn all those who go in their thousands to worship at that Temple and excommunicate them from the Saiva fold? Is there not the

idol of "Vishnu" in almost all Sivan Temples?

8. I can catalogue a number of other facts to drive it home that all the objections raised by the Secretary, V. A. S. S. S., against the proposed Temple can be raised against the existing Saiva Temples. I plead for charity.

9. I beg the Secretary to try to form a mental picture of the plight of Hindu students at the University. Provision is made to accommodate about 3,000 students out of whom—let us say—1500 would be Buddhists, 500 Christian, 250 Muslims and 750 Hindus. During the time set apart for worship, 2250 students will get into their respective places of worship, leaving these 750 to waste their time in different ways; some of them will read Marxist and Atheistic literature and become enemies of all Religions; some of them will begin to accompany their brother students to their different places of worship and get gradually converted to their faiths; the remaining few will curse the Hindu Society which had not provided them with a place for worship and had thereby made them religious "orphans" and targets of ridicule of their companions. Who is the Hindu or "Saivite" who will be pleased with this picture?

10. The future of Hinduism-Saivism included—depends entirely on those who are students today and it does not require any extraordinary intelligence to foresee that, unless we provide the flower of Hindu students with a place of worship, they will turn out to be the greatest enemies of Saivism, which "ism" alone is—if it succeeds—responsible for frustrating the endeavour to build a Hindu Temple. I am a Saivite first and a Hindu afterwards and it is as a Saivite that I long to have a Hindu Temple at the University.

11. When the Christians were in power, they had demolished our Saiva Temples and converted the Saivites to their faiths by force and, later, with money, employment and "educated" brides. Now, the Buddhists are all out to swallow us wholesale. Are we to aid and abet them by driving the cream of our younger generation into their fold?

Let us not delude ourselves that only 200 and odd Indian labourers in Ceylon had entered the Buddhist fold recently. I have known Jaffna Hindus developing Buddhist outlook during the past few years and their number is steadily increasing. Today's "Veerakesari" has a news-item about the proceedings of the Tamil Buddhist Sangam's meeting. The fire-eating British imperialists made the Indians and the Sinhalese to wake up from their slumbers and gain their independence. Malalasekera & Bandaranaike will prove our best friends if—only if—we realise the danger ahead, shed our indifference, selfishness, indolence, disunity and shortsightedness and rise up like one man and act. If we do not, we ourselves would liquidate our Saivism. Let all those armchair Saivites take notice of this patent fact *betimes*.

12. Most of the Christian Sects have joined hands and formed a "United Church" to present a united front to the non-Christians. The Mahayana and Hinayana Buddhists who were arch-enemies till recently—this is a historical fact—have now joined together and formed a world Fellowship of Buddhists. Are we who are worshipping at Vaishnava Temples, to divide the Hindus, at this critical juncture, into Saivites and Vaishnavites and throw our future Saivite leaders into the open mouths of the Buddhist lion and the Atheistic wolf? Is this service to Saivism?

P. MUTTULINGASWAMY,
19, 42nd Lane,
Colombo 6, 23-9-50.

WHAT'S ON

WHEN & WHERE

Washington—Congress

Defies Truman

The Communist Control Bill which was vetoed by President Truman, was passed by the House of Representatives by 286 votes to 48. The Senate approved the Bill by 57 votes to 10 in spite of a "filibuster" lasting 27 hours. Among the provisions of the Bill is one which makes it a crime to conspire to perform any act which would substantially contribute to the establishment within the U. S. totalitarian dictatorship.

Luton—G. B. S. Recovers

Mr. George Bernard Shaw is well on the road to recovery after his recent accident and operation.

Korea—More U. N. Success

Songju, forty five miles North of Taegu and Osan, twenty five miles South of Seoul have fallen to U. N. O. forces.

Nobel Peace Prize—Palestine Mediator Wins

The award of the Nobel Prize for Peace to Dr. Ralph Bunche the Palestine Mediator, has been regarded as a fitting tribute to a great servant of the United Nations and as having given renewed strength to faith in its cause.

Flushing Meadows—U.N.O.

At the U. N. O General Assembly the Soviet move to exclude the Chinese Nationalist Delegation was rejected by 41 votes to 6 with 3 abstentions.

Lucknow—Hindu-Muslim Clash

On Sunday in a fracas between Hindu and Muslims in the cantonment area of Lucknow one person was killed and four were injured.

Northern Assizes

Acquittal After Re-trial

S. Bastiampillai and M. Anthonipillai of Marisankoodal who were charged with the attempted murder of M. Sinnadurai of the same place by assaulting him with clubs were found not guilty by a fresh jury ordered by Mr. Justice C. Nagalingam. The Judge acquitted and discharged the accused.

Mr. J. A. P. Cherubim Crown Counsel prosecuted and Mr. M. Balasundaram with Mr. J. Rajaratnam instructed by Mr. Sam A. Sabapathy defended the accused.

PERSONAL

Prof. A. W. Mailvaganam has been invited to the Conference on Elementary Particles to be held in Bombay in December by the Tata Institute of Fundamental Research and for a meeting of the International Cosmic Ray Commission also to be held in Bombay.

CLASSICAL PRESENTATION OF INDIAN DANCES

Interesting Programme At Ladies College

At the Hindu Ladies College (Vannarponnai) there was a Grand Fair on the 22nd and 23rd Sept. Following that was a classical presentation of Indian Dances. The Grand Fair opened by Mrs. R. Sivagurunather, and conducted by the staff of the above College, was very well received by the public of Jaffna. The refreshment and the embroidery stalls were among those most cared for. The novel palmistry stall provided good excitement for the young and old.

The presentation of Nattiyam-Nirrtiyam and Nadanam given by the Jaffna School of Dancing in aid of the college building fund was under the patronage of Mr. & Mrs. R. R. Nalliah. Miss Radha Somasundaram B. A., staff of the above college, in welcoming the audience said that the ultimate motives of the performance were three-fold, namely, to revive the Indian Culture and to give it a strong footing in Tamil-Ceylon; to let the parents know of the introduction of Dancing classes in the above college; and to collect funds to raise the walls of this budding Hindu Institution.

The Triyandram—Fame Dancers—Chellappan Bhavani and party kept the audience in suspense and thrill. Their Nartbanam in colourful costumes was picturesque.

The Principal, Hindu Ladies College, Mrs. C. S. Rao, proposing a vote of thanks referred to the Dance Technique as an undying art which needed enthusiastic support and extended an appeal to the public for sympathetic response. Continuing she said that the merit of Hindu Religion could not be measured by the number of temples but in the spread of catholicity culture and eternal spirit of service.

The Governor General at Panama Pattu

His Excellency the Governor General Lord Soulbury was accorded a grand reception at Pottuvil on 15-9-50. H. E. accompanied by the Hon. John Ramsbotham arrived at Pottuvil and was received by Mr. S. Srinivasan D. R. O. and leading residents of Pottuvil. Mrs. Srinivasan presented a bouquet to the Hon. John Ramsbotham.

H. E. and Party then motored to Arugambay rest house where Mudaliyar M. M. Ebrahim M. P. entertained them to dinner.

After dinner H. E. and party witnessed a variety entertainment of folk dances music and drama of East Lanka specially arranged for them by Mr. S. Srinivasan.

Congress Session At Nasik

(Continued from page 1)

Mr. Nehru's position. The economic programme bequeathed by Mr. Gandhi, never accepted more than lukewarmly by the traditionalists, has come under heavy fire as failing to meet the needs of India at a time of acute inflation and severe food shortage. The Mahatma's gospel of treating the minorities generously in order to win their confidence now lacks popular appeal on account of the disastrous quarrel with Pakistan.

Mr. Nehru is accused of "appeasement in his dealings with Mr. Liaquat Ali Khan over the refugee question on which Indian feeling is strong. Orthodox Hindu opinion, powerful in "big business", in finance, and in the Press, is ranged against him. He has been attacked for his policy over Kashmir; he still seeks some kind of settlement, but there is growing impatience over the whole miserable affair. He has been criticised for his intervention in the Korean issue; and some of his recent appointments, particularly in the diplomatic field, have caused unfavourable comment.

The campaign against his policy took a serious turn when the candidate he favoured fell to the bottom of the poll in the election of the new Congress President. Mr. Purushottamas Tandon, a highly respected "traditionalist" and a life-long exponent of characteristically Hindu ideals of culture and social organisation, was given an absolute majority over all the others.

The remarkable personal statement issued by Mr. Nehru gives his own estimate of the situation and of the duty of the Congress Party. It is a forthright defence of Gandhism and a passionate plea for the support of the party in his effort to carry out the political programme for which the Mahatma gave his life.

In another country an appeal of this nature addressed by a Prime Minister who is a statesman of international reputation to a purely party organisation might be misunderstood; but the Indian people know that the few men who control the Congress machine are the true successors to the British Raj, that they stand behind and above Central and local Governments, that they monopolise power and patronage. With the instinct for drama the Indians see the profound cleavage within the Congress in terms of a dual for mastery between Mr. Nehru and Sardar Patel. This view applies to two loyal servants of India whose qualities are complementary.

Magic of Mahatma's Name

Mr. Nehru stands high in the estimation of Indian youth, many of whom are critical of Sardar Patel. Sardar Patel has great influence among the leaders of com-

The Problem of the Middle Child

By Angelo Patri

"The youngest one is a darling, the oldest one gives me very little trouble but the middle one seems possessed. She is forever picking on the others. If I turn my back on her she pinches the little one, or she snatches something from the older one. No matter how much she has, it is never enough. She doesn't do well in school and she certainly is no git in the house. What to do with her is beyond me. She's making our home unbearable."

This child probably feels left out of things and believes that her mother thinks less of her and more of the other two and that she would get more affection and be more important if those other two were removed. This presents no easy difficulty for parents.

Children always quarrel with their brothers and sisters. They are without experience in living with others, they have not as yet any knowledge of duty, any sense of a moral obligation to live at peace with their families and they express their primitive feelings openly and directly. They are not to be thought bad but they are to be considered ignorant and in need of careful teaching. A busy mother finds this hard to do.

The Common Failing

Jealousy is a human trait possessed by everybody. It is modified and kept in bounds by a mature intelligence. It is lessened when the individual finds a way to make himself seem able and superior in some one field of activity. The top man is not jealous. We have our cue there. By setting the stage so each child's gift can appear at its best, so each child feels he is approved and for good reason, we lessen the jealousy and reduce the occasions for battle.

When a new baby comes along the other child, or children, are anxious. They fear that they will not be as dear to their parents as before, that this new child will rob them of affection, of attention, gifts, notice, and their jealousy is aroused. One good way to help them is to allow them to stand by and help with his care, hand the soap and the towel, the pins, the powder. If they can help in any way they feel better. It gives a middle child a feeling of importance to be allowed to shake some powder while mother holds the baby.

Call the new baby "our baby". Find ways by which the other children can help the little ones. Anything that adds to the feeling of a child's importance, anything that allows him to shine, to win thanks and praise, lessens his jealousy by removing the cause of it.

merce and industry who dislike Mr. Nehru's socialist views. The two main differences in outlook on some questions, particularly on communal affairs; these differences are probably accentuated by Mr. Nehru's pre-occupation with international matters and Sardar Patel's concentration on affairs at home.

Neither can really be spared, but unless the Nazik meeting gives Mr. Nehru the support which he seeks a notable partnership may dissolve, leaving the country and the Congress the poorer. Whatever the strength of the opposition to Mr. Nehru, the power of Mr. Gandhi's name is still great.

Vaccination And Inoculation

J. N. Mankar, Secretary, Humanitarian League, writes:

Unlike Indian newspapers the British newspapers throw these columns open for a free and fair discussion of vaccination and inoculation.

For instance, the well-known London "Truth" newspaper has published letters from doctors for and against inoculation for typhoid fever and the Editor of "Truth" pronouncing judgment between inoculationists and anti-inoculationists in an editorial article called "Inoculation for typhoid a fraud."

Similarly, the Editor of London "Truth" also gave his impartial and independent opinion against vaccination for smallpox Printed Pamphlets

It is to be hoped that Indian newspapers like British newspapers will also allow a free and fair discussion of vaccination and inoculation in their valued columns for the good of our people of India.

Your readers can obtain free printed pamphlets describing the uselessness and dangers of vaccination for smallpox and inoculation for plague, typhoid, fever, cholera, tuberculosis, diphtheria and other diseases from the Secretary of the Anti-Vaccination League, 25, Denison House, 296, Vauxhall Bridge Road, Westminster, London S.W. 1 and from the British Union for the Abolition of Vivisection 47, Whitehall, London S. W. 1.

Vultures Force Airliner To Turn Back

Encountering a flock of vultures, 20 miles from Dum Dum aerodrome, a Stockholm-bound Scandinavian airliner had to return to the airfield. The aircraft is lying at the airport, with its control machine "beyond repair", as a result of a vulture having entered into its left wing.

The plane, with 27 passengers and a crew of ten, had taken off from the airport at 2-30 p.m. After flying for a few minutes, it encountered a flock of vultures and tried to bypass them. But the aircraft soon experienced control trouble and returned to Dum Dum, 45 minutes later.

Girl Student Dies Of Virus Infection

A student of the Annamalai University Miss Pavalamayi Chelliah who was given an anti-cholera inoculation at the Palali Air Port while returning from India fell ill the following day and was admitted to the Jaffna Hospital where she died.

An inquest was held by the Town Coroner Mr. S. F. X. Annamappillai and after the evidence of Dr. K. Subramaniam M. O. H. Manipay, Dr. Miss G. Ponnudurai Hoos: Officer Civil Hospital and Mr. J. S. Kanapathipillai uncle of deceased the coroner returned a verdict of death due to acute encephalitis due to a virus infection.

Hope of a Better Society Doomed by Communist Methods

(Continued from page 1)

of Communism, the means used to bring it into effect must utterly destroy the hope of good ends. Is there the smallest reason to believe, he asked, that the goal of a better society composed of better individuals could be reached "through police espionage, military slavery, the centralisation of power, the creation of an elaborate political hierarchy, the suppression of free discussion and the imposition of an authoritarian system of education? Obviously and emphatically, the answer is No."

Huxley was writing before the war. He saw that war, and the preparation either for defence or attack, were causes of the increasing centralisation of power and restriction of human liberty. Karl Marx had prophesied "the withering of the State", but the Soviet State was becoming steadily more instead of less powerful. To this the apologist for the Soviet system has usually replied that the central dictatorship, the militarism, and all that went with it were temporary necessities to protect the delicate plant of a new social system from outside attack.

When Hitler attacked Russia it seemed to many people that these apologists were justified. Soviet Russia survived, with the decisive assistance of her non-Communist allies in war. Surely this was the time when that alliance should have extended into peace?

Russian Stock of Goodwill

At the end of the war Russia had accumulated enormous stocks of goodwill in the world at large. She could have proceeded to the peaceful perfection of her social system. Not only was she given material help in rebuilding her country, and offered more. She was permitted almost unhindered, and alone among allies to push forward her territorial frontiers in order that she might feel secure. Whatever excuse there had formerly been for isolation, military dictatorship, rigid centralisation and intellectual control, there was none now. Soviet Russia was welcomed in the United Nations, and with the privileges of a member of the "Big Five".

Tragic Turn

The squandering of that goodwill may one day be seen by the historian as the strangest and most tragic feature of the years following the second World War. It seems to bear out Huxley's contention that bad means must bear their fruit, that centralisation and dictatorship attempt to perpetuate themselves, not to wither. Or if you prefer it, it gives one more example of Lord Acton's famous dictum that "all power corrupts, and absolute power corrupts absolutely".

Yet there does seem to me, reading *Ends And Means* again, a sign of hope even on this level of political systems. Huxley found that "all the new moralities, Communist, Fascist, Nazi or merely Nationalist, are singularly alike". In the world today Fascism and Nazism have been destroyed and need not be allowed to reappear. Nationalism is, I believe, seen in a new light. Its worst excesses are no longer fashionable and can be controlled, and the voluntary surrender of some national rights in the interests of internationalism releases the better features of nationalism for fruitful and co-operative progress. Only Communism now shows a preference for the bad old ways. The free world has only to contain it within accepted frontiers to allow the destiny of ends and means to work itself out.

Town Co-op. Stores Union. Annual Meeting

Speaking at the Annual Meeting of the Town Co-operative Stores Union, Mr. S. Patanjali the President had some frank criticism to make. He said "The recent happenings in regard to sugar are a lamentable illustration of the unwholesome rivalry that exists between the Jaffna Town Stores Union and the Wholesale Establishment. Seeing that the Government is the sole importer of sugar, it is difficult to see why the Wholesale Establishment should act as a profit making middleman between Government and the Unions. This Union handled sugar distribution in the Town for 3 weeks and made a fair profit—then probably inspired by the desire to make he profit itself the Wholesale Establishment, in Jaffna alone, has manoeuvred to oust this Union from this business, and probably the desire to show even bigger profit than the Union, has increased the price by Re. 1 per cwt. On this alone, the Wholesale Establishment in Jaffna should be making over Rs 3000 a week. This is a matter for the Government to consider whether the Wholesale Establishment should function as a middleman between the Government and the Co-operative Unions."

Several resolutions were passed at the meeting.

One resolution was as follows:-

As the Co-operative Wholesale Establishment in Jaffna is unable to supply Branch Stores with their demands, permission to purchase necessary commodities in Colombo is sought.

The other was about the confusion in the sugar deal.

The Secretary's report and the Balance Sheet were submitted. The Balance Sheet showed a profit of Rs. 6210.

Boy Found Hanging In Temple Premises

A boy, Shanmugam Muthiah (16) was found hanging at the Jaffna Muniappur Temple premises on Sunday.

The police are making inquiries.

Sports News.

Soccer Match

The R. K. M. Vaideshwara Vidyalaya eleven played a soccer match against the Prisons, Jaffna on 20th September at the Police grounds. The match ended in a draw, each side scoring one goal. Mr. C. Rajaturai refereed.

Let Us Be Servants Of Action

(Continued from page 1)

feeling. Thought in order to justify itself, must lead to action. "Action is the end of thought", said our friend, the late Romain Rolland. "All thought which does not look towards action is an abortion and a treachery. If then we are the servants of thought we must be the servants of action."

People avoid action often because they are afraid of the consequences, for action means risk and danger. Danger seems terrible from a distance; it is not so bad if you have a close look at it. Often it is a pleasant companion, adding to the zest and delight of life. The ordinary course of life becomes dull at times and we take too many things for granted and have no joy in them. Yet how we appreciate these common things of life when we have lived without them for a while? Many people go up high mountains and risk life and limb for the joy of the climb and the exhilaration that comes from a difficult surmounted, a danger overcome; and because of the danger that hovers all around them, their perceptions get keener, their joy of the life which hangs by a thread, the more intense.

All of us have their choice of living in the valleys below with their unhealthy mists and fogs but giving a measure of bodily security; or of climbing the high mountains, with risk and danger for companions, to breathe the pure air above, and take joy in the distant views, and welcome the rising sun.

I shall finish up with one more. It is from the *Gitanjali*; It is a poem or prayer, by Rabindranath Tagore:—

"Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection,
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country wake."

Radio Contest Results

The following are the results of the Radio Reading and Recitation Contest among Schools in Tamil Broadcast.

Girls: 1. S. Subramaniam, Holy Family Convent, Bambalapitya. 2. Nageswary Ratanasabapathy, Methodist College.
Boys: 1. S. J. Ramalingam, Carcy College. 2. N. Naguleswaran, Royal College.

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 907 D.C. Kandy No. 1219 D.C. Jaffna

In the matter of the Intestate Estate of the late Annamamah wife of J. V. Thambyrajah of Korlavil, Jaffna presently of Nawalapitiya

Joseph Vencatarao Thambyrajah of Kondavil East Jaffna presently of Nawalapitiya

Minors, 1. Rathee daughter of Thambyrajah
" 2. Thambyrajah Palarajah and
" 3. Thambyrajah Arulrajah all of Kondavil, Jaffna
4. and Sinnathamby Alagaratnam of Uduvil East, Chunnagam

This matter coming on for disposal before F. Conrad Perera Esq. Additional District Judge Kandy on the 17th day of April 1950 in the presence of Mr. K. Aiyadurai Proctor for Petitioner abovenamed and the affidavit of the said Petitioner dated 6th March 1950 having been read: It is ordered that the 4th Respondent be and he is hereby appointed Guardian-ad litem over the 1st, 2nd and 3rd Respondents for the purpose of these proceedings unless the Respondents shall on or before the 6th day of June 1950 show sufficient cause to the satisfaction of this Court to the contrary.

It is ordered that the said Petitioner be and he is hereby declared entitled as husband of the abovenamed deceased to have letters of administration issued to him unless the Respondents or any other person or persons interested shall on or before the 6th day of June 1950 show sufficient cause to

Excess Of Sleeping Pills Means Mental Illness

Bromides, taken for a long time or in large doses put more people in mental hospitals than do any other drugs according to a Chicago doctor.

These compounds, which contain bromide, are used chiefly as sedatives. But a highly nervous and irritable person may start the habit to relax and follow it for weeks or months until finally he becomes an addict, subject to frequent hallucinations and probably fits of violence.

The real danger is that the average doctor does not recognize the symptoms of bromide poisoning.

"The drug accumulates in the body often to dangerous levels. It is excreted slowly. Meanwhile skin rashes of many kinds may appear, and the patient may develop mental symptoms, often bad enough to be sent to asylums."

the satisfaction of this court to the contrary.

This 17th day of April 1950
Sgd: F. Conrad Perera
Addl; District Judge.

Drawn by
Sgd: S. Patanjali
Proctor for Petitioner.

Time to show cause is extended to 28th September 1950,
Sgd W. G. S
D. J.
(O. 64. 22 & 26)

Open Northern Ports To Stop Smuggling

At a public meeting held at Valvettiturai on last Tuesday, Mr. N. Ponnambalam said that smuggling could be prevented if those engaged in that illegitimate trade were found employment and import and shipping licences were issued to local traders freely.

It was also stated that the closure of the Northern Ports also helped the increase of smuggling.

Mr. A. N. Velauthar suggested that a glass factory should be set up at Pt. Pedro and a Spinning and Weaving Mill at Valvettiturai to provide employment for the unemployed who are engaged in the smuggling trade.

Kazim Razvi Appealing Against Life Sentence

Syed Kazim Razvi filed an appeal this evening before the Hyderabad High Court against the sentence of rigorous imprisonment for life passed on him by the Special Tribunal in the Shoebullah Khan Murder Case.

Syed Kazvi contends that there is reasonable prospect of his succeeding in his appeal and therefore the execution of the sentence of rigorous imprisonment for life may be stayed, pending disposal of the appeal. He adds that his legs have been fettered, being a life prisoner, and this prevented him from preparing his case for the appeal to the High Court and also his defence in the Ministers' case in which he is figuring as an accused.

12-Year Old Author

Twelve-year-old Hazel Salter of Gravesend, Southern England, has written a school text-book which has been accepted by a publishing firm. Pigtailed Hazel thought children's alphabets and counting books were dull, so she decided to write one of her own. She has been writing stories and poetry for a long time, but this is the first time any of her work has been accepted.

NEWS

We want NEWS of popular interest from every quarter. Something happens, everyday, everywhere; if you can jot it down clearly, briefly in readable, interesting language, readers of the Hindu Organ will appreciate it. Let the News be authentic. When you have it please send it quick to The Editor, Hindu Organ, Jaffna.

Regular correspondents in important places are also welcome.

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