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# THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)  
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## MEANS TO REMOVE MALADJUSTMENTS IN CHILDREN

### Guidance Clinics And Community Councils

[Leela Dever, M. A., B. T., Lecturer in Education, Gauhati University, in the course of an article in the A. B. Patrika provides a solution to the problem of the difficult child. We reproduce it below.]

A Child's misconduct is only a way of reacting to his unsatisfied inner urges and environmental pressures. The disturbed child feels unhappy and fumbles about, seeking some substitute way for satisfying his needs. Some children release their tensions by indulging in day-dreams, and others turn to delinquent behaviour. Hence a survey and a study of the various needs of the pupils are of basic importance. This is indeed a significant approach towards a wholesome development and growth of personality. Schools must exert all possible efforts to study the intimate relations, anxieties, frustrations and fears of growing individuals, so that they may be provided with the right channels for satisfying their needs. This is of utmost importance for promoting basic learning; helping students develop self direction and values, and fostering creativity in them.

#### Age Re-actions

My contact with different groups of adolescent students of Junior and Senior High schools in the U. S. A., offered me an opportunity to study the various types of reactions common to that age level. The causes and backgrounds of some particular reactions were studied, and conferences with the parents and the principals of the schools were held with a view to finding out the seeds from which they sprouted and examining the soil that nurtured them.

In most of the cases it was found that robbing, pilfering, thieving, and sex offences were the typical nature of the crimes committed by the children of that particular age level. Teachers, in many cases, did not know what to do with these children, principals were perplexed with these problems, some of the parents were callous and indifferent, some, in being over enthusiastic about the moral well-being of their children inflicted harsh punishment on them.

#### School Policing

The usual methods adopted by the schools in coping with

the problems were to develop more efficiency in school policing, arrange lectures on the ideals of citizenship, establish more gymnasiums, and emphasise on extra-curricular activities and so on; No one can deny the value of these in character building, yet these were found insufficient to indicate the evils in view.

#### The Delinquent

Harry was a boy of fourteen, who came from a wealthy family, lived in comfort, and could satisfy all his desires so far as money could provide, yet he was somewhat a peculiar child. He was a retarded student in the class, and always preferred loneliness. This love for loneliness developed in him a sadistic attitude. Being a timid child he could not direct this attitude toward his parents, so he re-directed it toward the dumb animals over whom, he thought, he could dominate. Whenever he got a chance, he

(Continued on page 4)

## Where Socialism Differs From Communism

SIX fundamental differences between Socialism and Communism are advanced by Hearnshaw. They are:

1. In the sphere of production, socialism would abolish private property in the non-human means of production only; communism would abolish private property altogether
2. In the sphere of distribution, socialism would endeavour to reward each person; communism would deal with him according to his needs, irrespective of his performances.
3. In the sphere of exchange, socialism recognizes and requires the use of money; communism professes not to do so.
4. In the political sphere socialism regards the state as a permanent institution, and some socialists (Fabianists) exalt and magnify the state

as the central sun of their system; communism maligns and vilifies the state, and regards it only as an instrument of oppression that should give way to anarchism.

5. In the social realm, socialism, although it recognizes the principle of the equalization of human conditions does nevertheless permit within limits, divergencies of rank of authority, of income or considerations; communism is more rigidly equalitarian, and allows no such divergencies.

6. Socialism professes to be evolutionary, while communism is revolutionary; socialism is anxious to convert its opponents, communism is bent on exterminating them; socialism is aiming at democracy, communism is contemplating dictatorship; socialism is pacific, communism is militant; socialism is reformist, communism is destructive, and so on.

### Nautch Dance Prohibited

#### Kalaivani Sabhai Satyagraha Succeeds

Presiding at the 3rd Annual Meeting of the Kalaivani Sabhai, Kokuvil East, held on Saturday, September 30, at the Sri Ramakrishna Vidyalalai, Mr. S. Ambikaipakam, B.A. congratulated the Sabhai on its great achievements which included prohibition of animal sacrifice and nautch dance in Nanthavil Amman Temple.

Miss K. S. Santhanam, Lecturer, Kopay Women's Training College delivering an address on the "Place of Women in the Progress of the country" depicted the patriotic life led by the women of Rimeyana and Bharatham fame and exhorted the women of Sri Lanka to look beyond the home and to live a life of usefulness to the country as a whole.

#### Triumph of Ahimsa

Speaking on 'Ahimsa', Mr. R. N. Sivapirakasam referred to the significance of the appeal to Nehruji by the statesmen of the war-mongering nations for mediation and stated that the value of 'Ahimsa' was both spiritual and temporal and that the path of non-violence had been clearly proved to be the one and only road to peace.

Mr. P. Kandiah proposed a vote of thanks.

### North Ceylon Industrial Board

#### Delay In Financial Help To Co-ops.

#### Indian Expert's View

In spite of the visit of two Ministers of State connected with Industry and co-operation & their promise to grant a loan nothing has happened for well nigh a year said the Secretary the Co-operative Cigar Factory of Kopay at the meeting of North Ceylon Industrial Advisory Board held on Sunday at the Industrial Office.

The meeting was convened by the Divisional Industrial Officer Mr. C. D. Wijeya. devandram under the auspices of the N. C. I. A. Board in order to confer with the General Industrial Consultant to the Ministry of Industries Mr. Appadurai Mudaliyar who was Director of Industries to the Government of Mysore for a considerable time.

#### Antiquated Accounting System

M. Mudaliyar explained the delay in the grant of loans as no departments would be justified in giving away for a scheme without a definite and well thought - out plan. He condemned the Colonial and antiquated system of accounting which obtained in Govt. Departments and which obstructed the carrying out of development projects. He suggested the following remedies for rehabilitating the Cigar Industry: Financial Assistance to manufacturers, standardisation of the quality and size of the cigar, provision for research both in the growing of tobacco and in the making of the cigars to suit modern tastes

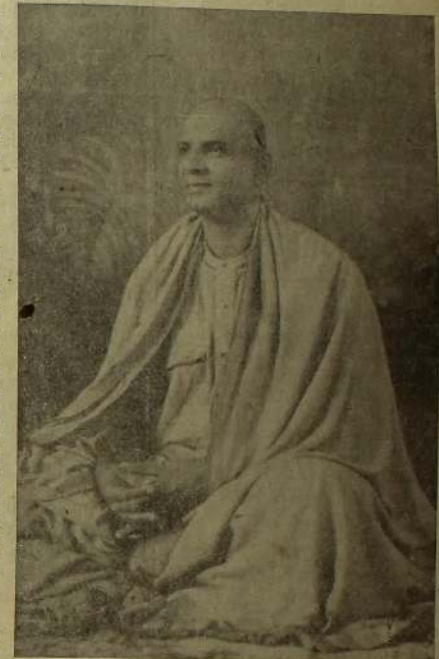
With regard to jaggery he said that improvement of its quality, and its purchase by Govt. at guaranteed price would help those engaged in this industry.

The announcement of a plan for the establishment of two factories in Colombo for the manufacture of half finished raw materials out of steel and brass and making them available through the Govt. Depots to the local Blacksmiths and coppersmiths was welcomed

Mr. A. T. Vethaparnam, who presided, spoke about the decadence of weaving due to red tape and delay in payments to the poverty - stricken weavers

## HIS HOLINESS SWAMI SIVANANDA

THE Hindus of Sri Lanka are anxiously looking forward to 12th October on which date His Holiness Swami Sivananda of Rishikesh, Himalayas, is expected to arrive in Colombo by Talaimannar Train. The Swamiji and his Yatra Mandali left their Headquarters on the 9th September on an All India pilgrimage with the object of dynamic spiritual propaganda all over the country.



After holding spiritual conferences, collective prayer meetings, display of yogic culture etc at Ayodhya, Benares, Sarnath, Buddha Gaya, &c, the party arrived at Calcutta on 24th where they had a crowded programme to get through. A civic Reception by Madras Municipal Corporation was accorded when the Swamiji reached Madras on the 30th. The next important halt is at Chidambaram where the staff and students of the Annamalai University have fixed a seven hours continuous programme which concludes with worship at Sri Nadarajah temple. The University authorities are to be congratulated for having induced the famous Yogi, Author and Poet, Sri Shuddhananda Bharatiar, to come out of his silent tapas of 22 years at Pondicherry to join in their Reception to Sri Sivananda.

### SWEET HARBINGER

A flaming flood of harmony  
Burst out of painful past  
Fusing in sacred symphony  
The hearts of East & West  
The tempo of a thrilling dawn  
Impels the Soul's elan!  
A godly change is going on  
From man to Superman  
Gentle peace descends like a  
Upon the human child [dove  
Its face reflects Sivananda's  
Love  
Dynamic sweet & Mild!  
—Sri Swami Shuddhananda

Before crossing over to Sri Lanka, His Holiness will worship at Rameshwaram where a special *abishekam* with Theertham brought all the way from the top of Himalayas is to be performed on 11th which happens to be the Mahalaya New Moon Day, sacred to all Hindus. Swamiji's stay in Colombo will be only for 35 hours during which several meetings at seven different places will

who were driven to desperation. The Div. Officer announced that this problem would be overcome during the ensuing financial year if the proposal by him to effect payment through local Kachcheries was approved.

The Divisional Agriscultural Officers and the D. R. Os of Jaffna Valikamam East and Valikamam North and Vice-President Mr. E. P. Rasiah contributed largely to the discussion.

Mr. T. Balachandran proposed a hearty vote of thanks to the Indian expert.

be addressed by him.

In a recent tribute to His Holiness, Sri C. Rajagopalachariar, Ex-Governor General, expresses his amazement at his extraordinary energy and says:—

"Gold beaten into all sorts of shapes gives joy, so have you beaten the Upanishads into new and artistic shapes"

### 6 Years Jail for Culpable Homicide

In the Northern Assizes, Nagan Kanthan of Kankasanturai pleaded guilty to culpable homicide not amounting to murder in the case in which he was charged with having committed the murder of Vythi Sannadan by cutting him with a knife.

Mr. Justice Nagalingam accepted the plea and sentenced the accused to six years' rigorous imprisonment.

Mr. A. Mahendrarajah, Crown Counsel prosecuted. Mr. M. Balasundaram with Mr. J. Rajaratnam instructed by Mr. K. V. Balasingham defended the accused.



## JUNIOR TYPIST WANTED

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(M. 151. 29-10)



## Hindu Organ

TUESDAY, OCTOBER 3, 1950

## Treasure These Thoughts

"Everywhere are His eyes, everywhere is His mouth, everywhere are His feet"

—UPANISHAD

## THE SUPREME SATYAGRAHA

WRITING ON 'GOD' IN HIS inimitable style, the Mahatma once stated, "I know, too, that I shall never know God if I do not wrestle with and against evil even at the cost of life itself." The significance of this prophetic assertion, the super-man who had been experimenting with Truth, lived to show the world by his heroic act of supreme satyagraha while offering prayers to Him whom he had strived to know. That he would have realised his goal was evident from the outward expression of his sub-conscious mind, the chanting of sacred 'Ram Namam' as he was leaving behind all that was mortal of him. To remember the wholesome greatness of a preacher who practised his precepts, one need not require the setting apart of a particular day, the anniversary of death or birth. The lives of great men are there installed as permanent beacon lights, the beneficial guidance of which only those who are not mentally blind can perceive.

If the second day of October has been fixed for a ceremonial remembrance of the noblest of those who had sought after the bliss of truth and having found it had mingled with it in majestic spiritual splendour, the duty of mankind that is groping in the dark enveloped in the thick smoke-screen of deceptive Maya is to pause for a while and to remove the blind and bask in the sunshine of spiritual wisdom. Self-examination and self-analysis will not fail to give man the minimum mental capacity to study and understand the significance of the exemplary life led by one who had been able to feel the real presence of God within by his greatness of conduct and character. It then will become crystal-clear to all that the Mahatma believed in moral rule or, in

U. N. P. Annual Sessions.

## LEADER WANTS BETTER PUBLIC MORALITY

## NO PRIVATE ENTERPRISE IN PARTY POLITICS

IN his presidential address to the U. N. P. rally at Galle on Saturday September 30, Mr. D. S. Senanayake, Prime Minister, hit the underground champions a hard blow by declaring that the U. N. P. needed no secret conclaves to formulate its policies and warned the youth of the country against the impending danger lurking behind the disruptive and illusory theories of the leftists.

The U. N. P. leader covered the whole political situation in its various aspects. The more important points touched by him were:—

### Public Service

"A public servant who rests on his dignity and does not take a humane interest in the welfare of his subordinates is unworthy of his position of

other words, in the magnificence and supremacy of Love and Truth. Those who have unflinching faith in the commandments of conduct preached and practised by the greatest Apostle of Peace of the century, however, do not find that the world had profited as expected by the Martyrdom of the Master Satyagrahi. Despondency has set in and even statesmen drawing their inspiration from Gandhiji's teachings sometimes falter not because the philosophy of the Mahatma had ceased to apply to the modern world but that the people had become steeped in stupefying ignorance. Let all those who have taken upon themselves the responsibility of planning the administration of the different nations remember the fact that wars cannot end wars and that peace alone can maintain peace and that to achieve this end there cannot be anything more inspiring than the illustrious life lived by Gandhiji.

The super-man whose mystic mind was rapt in the spiritual glory of truth and the splendour of the eternal and divine, the Avatar who appeared in the worry-worn world to save the suffering humanity by himself bearing the burden, Mahatma Gandhi found the solution of the complicated problem of freedom by the application of the factual formula of Renunciation and Service and enabled four hundred teeming millions of humanity breathe the pleasant air of liberty. The episode was as epic as it was unique. And today this giant among the spiritual leaders of the world lives in the memory of not only the Indians, but of every human being throughout the entire globe as the find of the century, the light of greatness in man. WE JOIN WITH THE WORLD IN PAYING HIM HOMAGE

responsibility and is unfit to be the leader of his staff.

"To my mind what is required is the raising of the general standard of public morality in the country.

"The tone of a country and of its Government depends chiefly on the character of people who control it.

### Reducing Crime

"We need a concerted effort by all peace-loving citizens to reduce crime and its cause and I hope and expect that members of our party will give the Nation a lead.

"Our party believes in the rule of law. No man however highly placed is above its reach and what is law for the poor is equally law for the rich. The law observes no distinction and in its eyes all men are equal. While giving each man his due and protecting him in the enjoyment of his property it requires of him a respect and regard for the like rights in others. We believe in giving to every man in the conduct of his affairs the maximum liberty compatible with a like liberty in every one else.

"We believe that freedom of the person, freedom of property, freedom of expression are the right of every man and we expect members of the party to give the nation a lead in respecting these rights in others.

### No Outside Inspiration

"We as a political party, have no backing from abroad. We never needed such backing and we shall never stand in need of it. We are content to have the united support of our countrymen for, we value their goodwill and confidence above all else.

### Red Menace

"There is nothing more ruinous to the mind of youth than the disruptive and illusory theories of the Leftists. They begin their pernicious work when boys are still at school and prey on the innocent enthusiasm of youth. It is very necessary therefore that our youth should be alive to this danger and organise themselves against it.

### Party Discipline

"Persistence in subversive activities contrary to the avowed policies of a Party cannot be permitted. There is no place for private enterprise in Party Politics".

MAHATMA JAYANTI

## The Political Pilgrim



## The Martyr Who Thought Spoke and Acted in Terms of Truth

### Jayanti Messages

The President, Dr. Rajendra Prasad in a message to the nation on the occasion of Mahatma Gandhi's Birthday has called upon the people to "re-dedicate ourselves to those ideals which Mahatma Gandhi had placed before us"

The message says: "It is our supreme duty to keep alive the flame that had been kindled by Bapu in our lives. His great service, supreme sacrifice and ultimate martyrdom have enabled us not only to free ourselves from foreign rule but also paved the path for our moving towards the establishment of the society which used to be our dream in the days of our struggle for freedom.

"On this auspicious occasion of his birthday celebration we have to re-dedicate ourselves to those ideals which he had placed before us. Relying upon truth, service and love as the inexhaustible sustenance of our life we must march on towards the glorious goal of the establishment of social justice, human equality in our country and the maintenance of peace in the world. It is my earnest appeal to all countrymen that they should remain firm in the path shown by Bapu for it is in that alone that lies their salvation peace and happiness."

### Patel's Homage

The message says: "Another year has gone since we last celebrated Gandhiji's birthday. Sometimes I wonder whether we are really sincere in celebrating this great occasion. Most of what Gandhiji taught us already seems to have become a thing of yesterday. We seem to remember him only when we wish to support ourselves by the prestige and sanctity which attaches to his name and personality. We seldom look for justification, to his teachings and their aptness and appositeness today. His glorification of the charka and his message of khadi are an instance in point. If we had sincerely taken and adhered to the gospel of the charka and khadi, we could have solved long ago the problem of clothing which is causing us so much difficulty."

"Likewise, his principle of self-sufficiency, if acted upon years ago, would have avoided the many critical and unfortunate situations with which we have been subsequently faced. His constructive programme in the conditions of India was the only programme which could have solved the problem of poverty and illiteracy on that mass scale which was needed. We have neglected that programme also. It is still not too late and on this auspicious occasion, I cannot do better than to emphasise the necessity for our turning once again to his principles, teachings and programmes and take to them in rigid earnest."

## VIEWING HISTORY AS MARCH OF CIVILISATION

## Mr. Natesan's Address At Vali. North Teachers' Association

"History should be taught in consonance with world ideas and movements which have a hold on the minds of men. It should not be taught to the young as a collection of abstract facts to be stored, nor as a record of conflicts between nations to be remembered but as achievements in the march towards human civilisation; and therefore shift should be made from these records of conflicts and wars to the co-mingling of cultures". said Mr. Natesan, Principal, Parameshwara College in the course of a lecture in the teaching of History delivered at the annual meeting of the Valigamam North Teachers' Association on Wednesday, September 27th, at the Mahajana College, Tellippalai.

Referring to the teaching of Ceylon History, the speaker said that it should be taught in conjunction with the History of India for every event, whether political, social or economic had its repercussions on the life and manners of the people of Ceylon. He condemned the attitude of "superficial historians" who mis-conceived the Tamils as merely the vandals who had ravaged the civilisation and culture of Ceylon. He gave profuse examples from the History of the Tamil Kings to show the great contribution made by the Tamils to the culture and civilisation of Ceylon. In conclusion, he appealed to the teachers to view the teaching of History in the proper

perspective, and to help produce useful citizens free from narrow sectarian outlook.

### Better Inter-Communal Understanding

Mr. T. Manickavasagar, who spoke next, said that it was high time that the teachers of Ceylon History began to re-examine the standard of values in the light of the new theories and the speaker was confident that such a scientific approach would help promote better understanding between the two major communities.

Mr. T. T. Jayaratnam, Principal, Mahajana College, in the course of his presidential address referring to the impending departure, from their midst, of Mr. T. Manickavasagar on being appointed as Inspector of Schools, Grade 1, paid a high tribute to the work Mr. Manickavasagar had done as Assistant Secretary of the Association in reorganising it.

The election of office bearers resulted as follows: President Mr. C. Subramaniam; Secretary: Mr. A. Ramasamy; Treasurer: Mr. K. Sivakumaran. The following were elected delegates to the Annual General Meeting of the All Ceylon Union of Teachers. Messrs. C. Subramaniam, T. T. Jayaratnam, K. R. Subramaniam and T. Manickavasagar.

## Ceylonisation Policy Clarified

## Premier's Reply To Mr. Giri

Replying to Mr. V. V. Giri the High Commissioner for India in Ceylon, Mr. D. S. Senanayake has clarified the policy of the Ceylon Government regarding colonisation.

Mr. Giri quoted the following significant paragraph from Mr. Senanayake's letter of June 22, 1948 to Pandit Nehru and asked for clarification.

"Those Indian residents who do not choose or are not admitted to Ceylon citizenship, will still continue to be allowed to remain in the Island as Indian citizens and to pursue their lawful avocations without interference.

### Mr. Senanayake's Reply

"With regard to the reference to the correspondence between me and Mr. Nehru, I do not think this is the appropriate place to discuss in full exactly how much of the statements made in the course of the negotiations, which did not reach the stage of any agreed conclusion, each party would be prepared to accept or give effect to.

"Our discussions took no account of the flow of nationals from one country to another for short-term employment or other purpose. We were concerned with discussions of the future of persons of Indian origin who had Ceylon domicile.

"The reference to Indian residents 'who did not choose

or are not admitted to Ceylon citizenship', should be approached in the context in which it was made and should not be interpreted to cover any Indian visitor and employee resident here in June, 1948".

Mr. Senanayake also says in his letter that Ceylon not only did not object to citizens of other countries resident in their midst but would welcome them and continue to do so.

"Citizens of Ceylon, however, being my first responsibility" Mr. Senanayake observes, "some control on immigration and employment of other nationals may become necessary to safeguard and promote the interests of our nationals.

"But such measures are imposed only after careful consideration of any hardship or inconvenience which may be caused to other nationals".

## British Migration To Commonwealth?

Sir Frank Whittle, British inventor of the turbo-jet engine, said in Toronto he feared Britain might not survive a third world war and urged immediate mass migration from the British Isles to the Commonwealth. He said there should be a planned migration of twenty million people from Britain. He added that British war industries should be sent to Canada where, he felt they would be comparatively safe from air-raids.



## Ford Foundation To Aid Peace-Making

The two hundred million dollar Ford Foundation declared in Washington that its huge resources would be devoted to "activities that promise significant contributions to world peace and the establishment of a world order of law and justice."

The foundation considered the world's highest public fund, said it would leave to others continued exploration in such fields as physical science medicine and public health.

The seven-man Board of Trustees said in the foundation's first policy statement that a world foundation for permanent peace was the greatest single issue of our times.

The latest announcement said other activities of the foundation would be to secure greater allegiance to the basic principles of freedom and democracy to advance the economic wellbeing of people everywhere to improve educational facilities and to extend knowledge of factors which influence human conduct.

The Trustees did not report on specific projects which the foundation will undertake but said that the foundation supported activities which could assist in the "analysis of fundamental issues or policies" where the United States Government or United Nations "may lack objectivity talents or time."

### Letter to the Editor

## Conference of Hindu Leaders

Sir,—Saiva-Pari-Palana, Sabha has rightly invited the Hindu Leaders to confer, and find out ways and means to protect and develop the Tamil language and Hindu religion. It will most probably come off in the latter part of October. With a view to stimulate thinking on them I beg to submit the following suggestions on each head. Hypothetical, that they are it is needless to point out, that they can be modified and even thrown out to give place to better proposals, after consideration.

### Tamil

1. Tamil language must be a compulsory subject not only for study but even for promotion or pass up to H. S. C. for all Tamil children and even in the University level for arts students.

2. Singalese should neither be taught in any school, in the predominantly Tamil area nor offered for any examination.

3. An examining Tamil University like Madras or London be formed immediately to function and steps be taken to affiliate suitable schools.

4. The Northern ports, to be opened for trade with South India.

5. Any form of Government, that would promote Tamil be supported in Politics.

### Hindu Religion

1. Hindu religious knowledge must be a compulsory subject not only for study but also for promotion or pass up to H. S. C. or even to B. A. and B. Sc. for Hindu students.

2. Hindu Parents be persuaded to send their children to Hindu schools.

3. Hindu Priest—classes must be helped to study more and get better training, so that they may become the leaders of Hindu Society and Hindus be taught to

## WAYSIDE WHISPER

### Sun Changes Its Colour

Reuter speaks of a series of pranks by the majestic no-change—the sun in North Britain and North America and adds that the startled citizens were running helter-skelter as if the world were coming to an unnecessary end.

The solar significance being one of a change in colour and having occurred in the Anti-Red regions may be a divine indication that the elements have decided to have no truck with Crimson colour in view of the fact that the world has turned redder than allowed and that people's faces have turned paler than before. The sun may change and the moon may fade but Communism will go on for ever growing redder and redder.

### Without Parallel

The Communists who crossed the 38th Parallel—the Rubicon and thus set afoot the war against the U. N. have now been driven back beyond that intriguing frontier. This has created a problem for the U. N. forces—to cross the Parallel or not to cross it.

If at the 30th Parallel it could be so arranged as to effect a meeting of the Communists and their opposite number, it would then be a spectacular meeting of parallels—an event without parallel in human records.

### Minister—Pura

On the orders of the Minister of Transport and Works, the name of Ratmalana has been changed after the illustrious name of the mighty minister Kotelawalapura—that is the name of the station which throughout the ages had been known and recognised as Ratmalana. The conjecture occupying the minds of forecasting pundits is that very soon the name Anuradhapura will sink into oblivion enabling future historians to record the fulsome name of "Bandaranaike-pura." In an age where Stalins and Gandhis Nagars glorify the valiant deeds of international leaders the minor changes in the beautiful names of Sri Lanka's ancient towns have to be allowed. But the allegation that the change from Ratmalana to Kotelawalapura was inspired by the Minister of Transport and Works also deserves to be dismissed as not significant in view of the fact that the Premiership of Sri Lanka is to be conferred on the statesman after whose name the largest number of towns have been re-named.

### FOOD CONTROL

#### Reduction in Prices of Rice, Paddy and Flour

The present prices of Rationed Rice and Paddy and Wheat Flour will be reduced from 2nd October, 1950 as follows:—

Rice: 6 cts. per measure  
Paddy: 3 cts. per measure  
Wheat Flour: 5½ cts. per pound  
C. NIKUNANANTHAN,  
Asst. Controller of Prices  
(Food) Jaffna District

The Kachechi,  
Jaffna, 30th Sept. 1950.

(G. 43 4)

respect them.

4. The Heads of Hindu institutions must be at least those that got their (Theodshai) initiation and that do observe them daily.

5. Hindu voters; associations be formed and elections be controlled.

6. Research academies like the Siva-Sithantha Classes, be encouraged accordingly.

7. Well organised and systematic preaching of Hindu religion be done.

Yours etc.,  
KUMARAN.

## SOURCE OF SPIRITUAL VITALITY

### Fulsome Philosophy of Vedanta

FROM the philosophical weltanschauung of the Vedanta flow certain important corollaries which have become fundamental features of the Sanatana Dharma and the source of its spiritual vitality down the ages. They form the inspiration behind the Hindu view of life and explain its appeal to rational minds in all ages.

The first impact of this view is on religion; it becomes a matter of experience and not one of mere dogma or creed. The test of religion is Anubhuti, realization. 'Atma va are drastavyah'—The Atman is to be seen, say the Upanishads. Spirituality is the core of religion, the living and moving and having our being in God as St. Paul puts it. If the divine, Reality is our true nature, if it is not extra-cosmic and, as such, alien to us, man's hope for a fuller and better life becomes well founded; for, he can become the Divine by realizing the Divine; and this is the purpose and goal of life, according to Vedanta. If God were outside of us and far away, we could content ourselves with just a belief in His being and conduct our life as best we may in its light. Such a faith, while inspiring us with a moral fervour or a group discipline, may also breed narrowness of outlook and active intolerance. While proclaiming itself as a Universal Religion it may, function as no better than a tribal faith. It is more fitted to sustain man in his national egoisms and group loyalties than to inspire him with a godward passion and a manward love. Religion at this level is a matter of injunctions and prohibitions, of belief and conformity. It does not light the inner fire nor appease the hunger of the spiritual heart for the Bread of Life. Such a view of religion cannot explain the supreme phenomenon in history of men and women being moved by a strange hunger for spiritual awareness and certitude by a feeling of home-sickness for the inchoate and transcendent.

### Spiritual Adventure

The awakening of this hunger is the very beginning of religion, according to Vedanta: religion ceases to be a pious belief or a matter of conformity and convention at this stage; it becomes a spiritual adventure, with the delights and perils, attendant on an adventure, and man enters into a world of wider horizon larger perspective and deeper meaning than what the low-roofed world of monotheism could provide. A hungry man cannot live on words, or even on a faith in food; he eagerly desires to get at the food and eat it; he will strain every nerve in that direction, and even court death in the attempt. The conception of religion as an awakening of the spiritual hunger involves also the conception of the struggle to satisfy that hunger. We are at once introduced to the concept of Sadhana, spiritual practice, which converts religion from a thing of opinion and assent to a matter of conviction and endeavour. The spiritually awakened says the *Gita*, transcend the sphere of the words of scripture; to them creeds and formulae are as stones to a hungry man. The statement of Jesus that the letter killeth but the Spirit giveth life conveys a meaning only to them. How can the words of scripture satisfy us when what we seek is the meaning behind all words and all thought? The Spirit, in

forging ahead, leaves all these familiar landmarks far behind. The conception of Sadhana is thus fundamental to the Hindu view of religion; it is the dynamics of religion.

### Scope of Religion

Infinite becomes the scope of religion so defined and diverse the forms in which it finds expression. The meaning and scope of religion so understood has been embodied by Swami Vivekananda in the following wellknown statement of Vedantic faith:

'Each soul is potentially divine;

The Goal is to manifest this divine within by controlling nature, external and internal.

Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these—and be free.

This is the whole of religion. Doctrines of dogmas, or rituals, or books or temples or forms are but secondary details.'

### How to Reach God

The whole object of Sanatana Dharma is to help man by constant struggle to become perfect, to become divine, to reach God and see God, and this reaching God, seeing God, becoming perfect even as the Father in Heaven is perfect, constitutes religion according to the Hindu sages. Religion, they hold, involves a ceaseless struggle largely moral and spiritual, to purify one's emotions and thoughts, to compass, in the language of Christian mysticism, the death of the 'old man' within us. It is the practice of religion that is here insisted and not merely the profession of it. In the absence of this struggle, the Hindu sages find nothing to choose between the profession of the faithful and the denial of the faithless. This insistence on Sadhana makes religion for the Hindu a spiritual adventure here and now, and not a cheque for post mortem cashing. It rules out at once mere belief and conformity as tests of faith. The only genuine test of faith is its capacity to set the soul on fire. The soul afire with faith and hungry for God cannot live on the air of professions or the stones of dogmas and creeds. Its bread is spiritual realization, and its way, the way of restless longing, ceaseless struggle. There is one rich word in Indian thought which expresses the entire variety

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and gamut of this longing and struggle. That word is Yoga—the way of union with the Divine. As understood in the Vedanta, this word conveys the simple and clear meaning of spiritual practice in its various forms, as well as its temper and approach, all worked out with the precision and clarity of a science. There is nothing mystical in the sense of misty or mystifying about Yoga, though it cannot be denied that the handling of it by charlatans and quacks has resulted in giving it a bad odour. But sages like Sri Ramakrishna and Swami Vivekananda have appeared in recent times and restored to it its ancient dignity, purity, and appeal. So much so that Yoga today means, in its various expressions, the science of religion, the art of the spiritual life.

### Danger of Snobbery

This view of spiritual realization as the aim of religion as distinct from belief or scholarship, and this insistence on Sadhana as the means thereto, has saved religion in India, according to Dr. Radhakrishnan, from the vice of snobbery.

The second impact of the Vedantic world-view on life is harmony and positive fellowship. The Sanatana Dharma teaches not mere toleration but universal acceptance. The Hindu dislikes the attitude of superiority and patronage implied in the idea of toleration. He has learned the art of sympathy unspoiled by the vice of patronage; he has understood the meaning of fellowship. 'To him,' says Swami Vivekananda in his Chicago speech, 'all the religions, from the lowest fetishism to the highest absolutism, mean so many attempts of the human soul to grasp and realize the Infinite, each determined by the conditions of its birth and association and each of these marks a stage of progress; and every soul is a young eagle soaring higher and higher, gathering more and more strength till it reaches the glorious sun.' This is acceptance or active toleration based on understanding sympathy, and reverence, and leading to harmony and active fellowship, unlike the usual variety of tolerance proceeding from pride or indifference or both, and leading to contempt or suffering.

### Influence on Mind

The third fruit of Vedanta has been its liberating influence on mind and thought. Itself the product of a rational endeavour, it has released the human mind from credal anchors and allowed it to reflect on life and experience and find truth. Its terms of reference for thought is not a set dogma or a few untested assumptions but experience itself, the totality of all actual and possible experiences which it classifies into three categories of waking dream, and dreamless sleep. The reality it preaches is what it finds in experience after a sifting inquiry the reality of the pure and changeless Self beyond all cause and effect. The presence of the Divine in man and Nature makes life a travelling not from error to truth but from truth to truth, from truth that is lower to truth that is higher. All knowledge, therefore, is within the province of Vedanta, be it secular or sacred, material or spiritual. It actively promotes natural science as much as religion, itself being the consummation and synthesis of both. Philosophic knowledge is the synthesis of the knowledge of the Self and the not-Self, says Sri Krishna in the *Gita*. The Upanishads treat brahmanvidya or philosophy as the Science of sciences (*sarvavidya pratistha*).

(From the Prabuddha Bharata)

## THE JAFFNA MUNICIPAL COUNCIL NOTICE

Tenders are hereby invited for the 'lease' of the right to collect rents in the undermentioned Markets. Gala and Bus-stand for one year beginning from 1st January, 1951.

Tenders for the first and sixth should be made upon forms which would be supplied at this office on a deposit of Rs. 500/- for each form. In the case of the 2nd, 3rd and 4th a deposit of Rs. 250/- and in the case of others a deposit of Rs. 50/- each should be made. In the case of 1st, 2nd, 3rd, 4th and 6th a further sum of Rs. 150/- should be deposited (value of stamps and Notarial fees for the purpose of executing a Notarial Bond) in order that Tender forms may be issued.

Tenders should be submitted in sealed envelopes marked "Tender for lease of markets, etc." on the left hand corner of the envelope and addressed to the Mayor, Municipal Council, Jaffna and should reach this office at or before 12 noon on Friday the 27th October 1950.

Separate offers should be made for each (Market or Gala and Bus stand)

The tenderer selected by the Council will be required to deposit within three days of such selection one third (1/3) of the tendered amount. The Balance amount to cover up the full tendered amount in respect of the 5th, 7th, 8th and 9th "leases" should be paid on or before 1st day of December, 1950. The tenderer selected in respect of the 1st, 2nd, 3rd, 4th, and 6th "leases" should execute before the 22nd day of November, 1950, a notarial bond hypothecating real property supplying stamps and paying notarial fees in addition to the sum of Rs. 150/- already deposited. The Balance amount should be paid in eight equal instalments on or before the 15th day of January 1951 subject to the conditions of lease, forms of which are available at the Municipal Office. If the successful tenderer fails to deposit the monthly rents on due dates the rent will be resold at the discretion of the Mayor.

Should any tenderer fail to deposit the amounts required and execute the Notarial Bond as stated above his deposit will be forfeited and the rent will be resold. The Mayor has every right without any question to re-sell the Market rents if the lessees fail to deposit the monthly rents on due dates, the money deposited and the leases will be forfeited.

The Council reserves to itself the right to reject any or all the tenders without assigning reason therefor.

Any further information may be obtained at the Municipal Office.

There will be no reduction in the rate of rents obtaining at present in the markets. The Mayor will allocate specified places inside the Market premises for different kinds of trades and the Renter and sub-lessees should be bound by the decision of the Mayor.

### MARKETS REFERRED TO:—

1. Grand Bazaar Vegetable Market (excluding the Sundry boutiques) erected by the Council, and stalls already erected with the approval of the Council the tin sheds and the space of land between the Road and the tin sheds and excluding the space allotted to the Marketing Department.

2. The Grand Bazaar Fish Market including Pannathurai where Fish is sold.

3. Small Bazaar (excluding all meat stalls).

4. The Sengunthar Market inclusive of the two rooms but excluding the tin shed erected with the approval of the Council.

5. The Ariyalai Market including Passaiyur Beach where Fish is sold (but excluding the Room).

6. The Gala including the Bus-stand at Grand Bazaar.

7. The Muthirai Chanthai (excluding the portable boutique).

8. The Colombuthurai Market.

9. The Navanthurai Market.

C. Ponnambalam,

Mayor,

Municipal Council.

K. Shanmugam,

Commissioner.

Office of the Municipal Council Jaffna, 27th Sept. 1950.

(G. 44 3)



## Means To Remove Maladjustments In Children

(Continued from page 1)

found a devilish joy in inflicting pain on the poor little pussy or the pup, the pets of the family. He even used to go out of his way in search of the pets of his neighbours, prick and pull them and enjoy their screams and groanings. He also began to develop the habit of spoiling the gardens of the neighbourhood by crushing the flowers and uprooting the plants.

Particular interest was taken to study the factors that played an important part in shaping that particular delinquent personality and to see how far they became a dynamic force in his feeling and thinking to propel him to such misdoings. It was found that the lack of required love of the parents for the child, its necessary demonstrations, making the child feel his importance in the family, and consequently the failure of the child to realize his worth, all these together, developed in him a sadistic nature, the tension of which he could release by doing these depraved deeds. His neurotic behaviour was an expression of his internal conflict which stood in the way of developing a sense of security and belongingness. Really speaking it was his parents who turned him a delinquent.

### Understanding Delinquency

There is not any one cause of delinquency. In order to understand a delinquent child, one must learn all about him including the physical, mental, social and psychological forces that play a very significant part in shaping his personality. The most important thing is to study how the child feels about a certain situation, action and environment.

The soil that nurtures the delinquent habits, in most cases, are over crowded homes, unhealthy localities, bad companions, influence of gangster movies, detective stories, and under-nourishments etc.

The causative factors which hamper in the development of a child's personality are multiple and complex. Hence our attacks on these problems also should be multi-pronged. It cannot be left to the experts nor can it be left to the schools alone. All community services including the home must be utilized. Co-operative planning is essential for the co-ordination of these services. The importance of community co-operation in this connection cannot be ignored for a child grows and develops in a community. As such the community is responsible and should be concerned with the well-being of its children. Society has a great deal to offer through child guidance clinics, community councils and juvenile courts etc. The school and the home cannot do much if the structure of the community is not wholesome. Maladjustments in children cannot be removed

unless the community co-operates by proving a congenial social to nurture the youngsters. The attitudes and the activities of the individuals reflect to a great extent the social values and customs of the community from which they spring. Here is an important task for teachers, parents and community to join hands and provide a congenial atmosphere and suitable opportunities to children to develop wholesome personalities

### U. N. O.

### Non-Admission Of Ceylon A Flagrant Injustice

While supporting the admission of Indonesia, Sir Gladwyn Jebb speaking as British Delegate stated that there were other states who deserved to be in the U.N.O. Continuing he remarked that the failure to admit Ceylon in particular "is a particularly flagrant injustice to that country."

### Indonesia Recommended

The Republic of Indonesia was recommended to be admitted as the 60th member of the U. N. O.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1214

In the matter of the estate of the late Sinnappu Kanagasabai of Perumalkovilady Vannarponnai East, Jaffna.....Deceased.

Sellamuttu widow of Sinnappu Kanagasabai of Perumalkovilady, Vannarponnai East, Jaffna. Petitioner.

Vs.

1. Kanagasabai Suntharalingam
2. Pakkialledchumy daughter of Kanagasabai
3. Sinnappu Ramiah of do

Respondents.

This matter coming on for disposal before William Gunam Spencer Esquire District Judge Jaffna on the 1st day of August 1950 in the presence of Mr. V. Sivasubramaniam Proctor on the part of the Petitioner and the affidavit of the abovenamed petitioner dated 1st August 1950 having been read.

It is ordered that the 3rd Respondent is appointed Guardian ad litem over the 1st and 2nd Respondents (minors) and the said minors to be produced in Court.

It is further ordered and declared that the said Petitioner the widow of the deceased is entitled to have Letters of Administration and the same issued to her accordingly unless the Respondents or others shall on or before the 10th day of October 1950 show sufficient cause to the satisfaction of this Court to the contrary.

The 1st day of August 1950  
Sgd. Wm. G. Spencer  
District Judge, Jaffna.

Drawn by  
Sgd. V. Sivasubramaniam  
Proctor for Petitioner.  
(O. 66. 3 & 6).

## Carnatic Music And Tradition

### Must Be Preserved

### Ariyakudi's Plea

A plea that the beauty of the Carnatic style of music should not be allowed to deteriorate was put forward by Mr. Ariyakudi Ramanuja Iyengar delivering the inaugural address of the Students' Association of the Teachers' College of Music at Royapettah. He also emphasised that efforts should be made to popularise ancient and classical songs

Mr. Ramanuja Iyengar said that the most essential thing which students of music and musicians in general should learn was to "harmonise" the strings of the thambura to perfection. Perfection in this matter, he added, was a very big achievement in itself. Then was the other vital feature, the blending of the voice with the sruti to obtain perfect melody. True melody, he said consisted not merely in the quality of the voice but in its perfect agreement with sruti and with the proper rendering of the songs thereafter. One could hear Carnatic music for hours together if it was properly rendered.

### Standard Must Be Elevated

In this connection Mr. Ramanuja Iyengar said that some musicians sang without showing regard for tradition. Where there was any doubt or difficulty, the musicians would do well to respect the decisions of the Conference of the Music Academy. Discussions at the Conference were carried on every year in all their fulness by competent persons, scholars and artists and the decisions were arrived at after very careful consideration. These decisions deserved to be adopted by the general body of musicians and if they were respected, the standard of music would be elevated.

Mr. Ramanuja Iyengar said that compositions which used to be rendered in Carnatic style were slowly going out of vogue and were sometimes changing their complexion. This was a matter against which they should guard themselves, he said. It was their duty to popularise all the great pieces according to

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1207

In the matter of the intestate estate of the late Sellammah wife of Thilliampalan of Karainagar West Deceased

Annammah widow of Nallathamby of Karainagar West

Vs Petitioner

1. Sivayogam daughter of Nallathamby
2. Ampalavanar Sanmugam
3. Kandiah Thilliampalan all of Karainagar West

Respondents

This matter coming on for disposal before Wm. G. Spencer Esq District Judge, Jaffna on the 10th day of July 1950 in the presence of Mr. A. Arumugam Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the said 2nd Respondent be appointed Guardian ad litem over the minor 1st Respondent and that the said Petitioner be declared entitled to have Letters of Administration to the estate of the said deceased as mother of the heir and sister-in-law of the said deceased and that she is entitled to have Letters of Administration issued to her accordingly unless the said Respondents or others interested shall on or before the 7th day of September 1950 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner do produce the said minor in Court on the said date.

The 10th day of July 1950

Sgd. Wm. G. Spencer  
District Judge.

20-9-50

Time to show cause extended to 9-10-50

Intld. Wm. G. Spencer  
D. J.

(O. 65 29 & 3)

time-honoured traditions. Compositions like the "Nowka Charitram" were master-pieces of their own type and were to be rendered in the original and traditional style. The Thyagabrahma Sabha at Tiruvaiyaru and others interested in Carnatic music should take up this question and should consider it their duty to familiarise and propagate these classical pieces in their proper form. It was the duty of musicians in general to see that the beauty of the Carnatic style singing was not allowed to deteriorate.

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H. L. D. Selvaratnam  
Agent

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