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 JAFFNA.
 PHONE 56

VOL. LXII-
 NO. 55

JAFFNA, FRIDAY, OCTOBER 27, 1950

PRICE
 10 CENTS

SEEING THE OTHER MAN'S VIEW POINT

The Real Test of Culture

WHILE the Vedantic view of civilizations asks us to take to it as a spiritual opportunity for manifesting and cultivating the higher values in man with the end of realizing that man is the highest end of civilization (*na manusat srashataram hi kincit*) Hindu sociology exhorts us to steer society through Dharma to Brahman-consciousness. Man's relation to the highest in himself—that is the compass with whose help man should charter the sea of life, individual and social. That again is the term of reference for the co-operative adventure that is civilization. But today we find we are at the very antipodes of this ideal. The materialistic interpretation of history and the doctrine of economic determinism which are the philosophical foundations of communism have to-day gained alarming currency and captured popular imagination as though by storm. In the *Communist Manifesto*, we come across the key sentence: "It is economic conditions that make consciousness and not consciousness that creates the economic conditions." According to the communist philosophy, spirit is an emergence from matter and is called epiphenomenon. Soul is the product of the conditions of life obtaining in society and the communist philosophy and philosophers claim to change history by controlling the material conditions of life. We do not for a moment belittle the importance of material conditions

in moulding life and consciousness, but to give them the priority which the above school of thought gives, is to speak of a philosophy that lives and marches on man's stomach. The Golden Age in society the communists believe, will come by the rule of the proletariat and this again is to be ushered in through war and revolution not through a change of heart. The 'haves' are the expropriated and for 'expropriating the expropriated', that is, snatching power from the capitalists, violent means are to be employed. An ideology that believes in permanent struggle and revolution and marches on man's stomach cannot be expected to bring in for humanity values that are worthwhile for life. Nevertheless, the programme of revolutionary social change, as also the extreme pseudo-democratic appeal in communism have taken the popular mind by storm and is widening the circle of its adherents. The mass mind has not got the patience or the intellectual stamina to go to the roots of this doctrine and discover its social futility and explosive possibilities. One of the serious problems of civilization is to humanize this menacing doctrine of communism. The Vedantic approach can achieve this task.

The Vedantic View

We now sum up the merits of the Vedantic view of civilization over all other current views. The pessimistic philosophers of history led by Oswald Spengler maintained that civilization is the last stage, the dying embers of culture. Civilization and urbanization are the final stages of man's degeneracy. And so science will have to return to its cradle so that a new age of culture may begin. The Vedanta does not ask of science this impossible feat; it presses science into its service. No stage of civilization is degenerate for Vedanta, for it is the never-old and ever-young Spirit in man that charges civilization with the new blood at every stage of its progress. According to Vedanta, civilization is not a closed system as it is with Spengler; the unflagging dynamism of the Spirit in man inflates civilization with spiritual content and purpose at all stages. The Vedantic view holds the palm over the communist view of civilization also. Communism claims to change history, but this it endeavours to do by pressing economic factors to contemporary context with its faith in the supremacy of matter. Communism thus misses the self-transcending power of the Spirit which can regenerate society and civilization. Nay, it misses the spirit itself and misses the bus. We have no patience with those who suggest that if Vedanta wants to live in the modern context, it must be

(Continued on page 4)

New China And Land Reforms

The Chinese People's Republic promulgated drastic measures to cope with the "obstructive activities" of landlords in the central and eastern provinces against the Government's land reforms programme scheduled to be carried out during the coming winter and spring.

According to the new regulations an anti-land reforms campaign and efforts to sabotage the Government's programme will be punishable with imprisonment ranging from one to five years.

The official *People's Daily* said that the Government decreed this penalty because landlords, threatened with distribution of their farmland among the cultivators, have been demolishing farm houses, destroying crops and agricultural tools, and slaughtering livestock.

Many landlords, the paper reported, have been doing their own redistribution of land among relatives, while others have been selling out or mortgaging their holdings.

These attempts to sabotage "share-properties"—the first phase of Communist revolution in China—are reported to be widespread in parts of Kiangsu, Kiangsi, Hupeh, Hunan and Anhwei provinces where land redistribution programme affecting over 100 million peasants is scheduled to come into force early next year.

Preparations have already been completed for this extension of China's vast land reform experiment which, it is officially claimed, has proved a great success in Manchuriya, Honan and Hopei provinces and parts of Pingyuan, Shansi and Shantung benefiting more than 150 million peasants.

Electricity From Atomic Energy

A Russian professor has declared that Soviet scientists have already discovered means of transforming atomic energy directly into electricity.

Prof. V. Golubstov says in the *Literary Gazette* that Soviet science is far ahead of the United States in finding out the peaceful uses of atomic energy.

He says, "Soviet scientists have found other technological schemes, other technical possibilities for the peaceful use of atomic energy, transforming it directly into heat or electricity."

"Soviet science has progressed by a great margin

Essentiality Of Religion

Sir C. P. Ramaswami Aiyar's Plea

Sir C. P. Ramaswami Aiyar, former Dewan of Travancore said that he believed an atomic bomb—physical or intellectual—would break up the world's present restlessness.

Speaking on "religion and world unity", at Oxford University he declared that what was lacking in attempts to create one world either by means of a super-state or through the United Nations was the right perspective of the meaning of religion and the essentiality of religion in life to men's lives.

Most countries in the world he said, were now oppressed with a feeling of disunity and unrest. There was a kind of hurrying, unresisting movement, a rushing forward to get to some unknown destination. Everybody expected something to happen, whether it was in Europe, Russia or the United States.

Re-Assertion of Personality

What the world needed today was reassertion of personality and what it meant, he added. World unity could only be produced by a religious conception of the universe. Any unity produced by conquest of man's environment, of man's soul was unreal and artificial, however outwardly and statistically effective, and contained the seeds of its own decay.

Answering questions on Communism, Sir C. P. Ramaswami Aiyar said it set itself out to destroy a particular class or group which it blamed for the malaise or disequilibrium in the world. Communism would cease to exist if there was nobody or nothing to destroy. The enemy in the Russian revolution was the bourgeois who had been liquidated. Now it was necessary to create other bourgeois in Britain, the United States or South Korea.

Dr. S. Radhakrishnan, the Ambassador to Moscow, who is on a visit to Britain, was in the chair.

ahead of foreign science in the field of atomic energy. In the complex use of atomic energy for peaceful purposes, we see a solution to this problem."

Prof. Golubstov says that America's failure to make substantial progress on problems concerning the peacetime use of atomic energy is due almost exclusively to concentration on the war uses of atomic energy.

THE DANGER OF FANATICAL PROSELYTISM

Rejoinder To Dr. Ambedkar

[THE mass conversion of Hindus at Kelanlya on two occasions in the recent past was said to have been inspired by the preachings of Dr. B. R. Ambedkar, Law Member of India. Here is a criticism of his contention that Buddhism is the only religion the world can have—a reasoned answer to the President of the Scheduled Caste Federation quoted from the Prabuddha Bharata October Number]

Swami Vivekananda has pointed out in his lectures on the Ideal of a Universal Religion, that a religion which accommodates every type of human mind, from the highest to the lowest, by giving nourishment to all, and by broadening its principles so as to exclude all tendencies towards dogmatism and fanatical proselytism, can only lay claim to universal acceptance. Such a religion should base itself on universal and impersonal truths and yet have infinite scope for the play of great personalities of the past and many more to come in future, all of them exemplifying those impersonal principles. A single person and his teachings alone, however great, can never satisfy the whole of humanity. The seers and mystics of ancient India, though they stressed the unitary experience of the spiritual ideal of a universal religion of man, took care not to force all men into one Procrustean religious bed. In fact they have warned the world against a too narrow and illogical idea of a single religion which can only breed intolerance and fanaticism. The world has more than one great religion. It is good and as it should be. But it should at the same time be clearly understood that at the core, in their essential aspect, all these religions are the same, not contradictory but supplementary. It is not by the depletion or destruction of other religions that a single universal religion can become great but by the inclusion and assimilation of the ideals and aspirations of those religions into its own spiritual body.

Personal Predilections

It is, therefore, amusing that a learned person like Dr. B. R. Ambedkar should aver in his article on 'Buddha and the Future of His Religion', in the last Vaisakha Number of the *Maha-Bodhi* (April-May 1950), that 'Buddhism is the only religion which the world can have'. He writes: 'If the new world—which he realized is very different from the old—must have a religion—and the new world needs

religion far more than the old world did—then it can only be the religion of the Buddha.' It is deplorable that the learned Doctor should have openly expressed his personal predilections and prejudices by indulging in much unhelpful and uncharitable criticism of other world religions and their founders in general and Hinduism and Sri Krishna in particular. There is a lot of confused thinking visible in some of his statements in the said article. Competent authorities, both Eastern and Western, who have made a lifelong study of Hindu and Buddhist scriptures, have pointed out that Buddhism, as preached by the Buddha, is essentially Vedantic in character. Sri Krishnadas Buddhapriya, a learned scholar, well versed both in Hindu and Buddhist scriptures, writes

(Continued on page 4)

Thiruketheeswaram Restoration Society

The Secretary of the Society with the two architects (Sthapathis) who were got down from India and who inspected the Kovil came to Jaffna with a tentative plan made by them about the proposed shrines and edifice of the Kovil which is to be built on the spot. All of them had a consultation with the President of the Society Mr. S. Shivapadasudaram at Polikandy who personally went through all the Agamas and Shastras and made his suggestions to amend the plan. Thereafter they met some leading Hindus of Jaffna and obtained their suggestions and approval of the plan of the new shrines and buildings.

The Secretary left for Thiruketheeswaram to meet the Hon'ble The Minister of Works and Communications Sir John Kotalawela who is visiting the place during his tour of the Mannar District. The necessity of opening a Railway Station close to the Kovil and an approach road to the Kovil premises from the proposed Station and the supply of good water for the use of the Kovil and pilgrims will be brought to the notice of the Minister.

After the final approval of the plans and estimates by the Society, the rebuilding of the shrines will be started at an early date.



Hindu Organ

FRIDAY, OCTOBER 27, 1950

Treasure These Thoughts

You are a mush-deer that runs fast to enjoy the fragrance of the musk. You are befooled by the notion that the Eternal Being is away from you. Close the door of the intellect, shut the window of the senses, retire into the chamber of the heart, and enjoy the sleepless Sleep of Nirvana.

—SIVANANDA

THIRU KONESAR TEMPLE

THE SANCTITY OF THE ANCIENT Sivan Temple at Trincomalee has been immortalised in verse by Saint Thiru Gnana Sambander; if one examines the ten songs relating to the temple one will find that by the side of the sea which brings gold and pearls to those on land, Lord Shiva's Kovil stands at Konama-malai, bounding with temples and tanks, and the atmosphere there is charged with the sweet fragrance emanating from different kinds of flowers; and according to the last stanza those who recite or hear the recital of the ten songs will attain bliss. It is regrettable that a temple with such sanctity should have been demolished and destroyed by the Portuguese whose vandalism knew no bounds; despite their religious persecution Hinduism has survived. Pious devotees still worship at the Rock Temple and even during the last war, notwithstanding Defence Measures, Hindus were permitted to go for worship to the Shrine at Fort Frederick at certain hours on certain days of the week; and at Tambegam, in more peaceful surroundings stands another temple dedicated for the worship of Konesar Peruman.

It is fortunate that within about two years of Ceylon attaining independence, bronze statues pertaining to the ancient temple have been found. The 'bronzes' are according to Dr. Paranavitana the Archaeological Commissioner, very ancient and intact; they have been taken to the Colombo Museum where they are being exhibited; when one examines them one will find that they are the images of Chandrasekera, Somaskanda and Devi. Chandrasekera is taken out in procession with his consort during all festivals including High Festivals at Sivan Temples, Somaskanda on the Car Festival day and Devi during the Devi High Festivals. It must be stated that the Somaskanda, Muhurtham represents Lord Shiva, and his consort Uma with BalaSubramanya between them; the image that has been found is that of Shiva alone pertaining to the Somaskanda Muhurtham; and the image of Chandrasekera

Cement Factory Incident

**MUCH ADO ABOUT SLIGHT DAMAGE
Factory 'All Alive And Kicking'**

THE News Editor of the "Times of Ceylon" after an on-the-spot investigation reports that the damage is only to a section of the Factory and is not serious and that the Cement production is continuing.

Damage To Roofing Only

The only damage that has been caused is the collapse of part of the zinc sheet roofing and some girders.

No damage has been caused to any machinery. The Kiln which is not working at present owing to the overhanging collapsed roof will be working again today.

Minister on Duty of Employees

"Do not despair or turn despondent. Do not be a wet blanket. Remember one pessimist can create so much damage as to wreck the whole work", says Mr. G.G. Ponnambalam, referring to the cement factory.

"Remember in whatever capacity you are serving—whether as a labourer,

is also incomplete without that of his spouse. These are Holy Finds and ought to be restored to the Hindus who should house them in an appropriate Kovil at Trincomalee. We are glad that even before the statues were found, Hindus in the Island had formed a body for the purpose of restoring the ancient temple; the finds may be entrusted to this body as soon as it makes the necessary arrangements for housing them and the buildings may be of a temporary nature in the first instance till the permanent structures are completed.

When the atom bomb spells destruction to the world, the only hope for humanity lies in strengthening the religious bonds that bind them together. Every religion has its own contribution to make. The rabid religious fanaticism of the past centuries has given way to toleration, and nationalism to internationalism. The task of the United Nations will be made easy if people in the different parts of the globe will become more international and more religious in their outlook. Hindus ought not to fail in the duty they owe to others in the matter of preserving world peace. The restoration of ancient temples will be part of their sacred duty and it is to be hoped that the Temple Restoration Society which has taken upon itself the noble task of building the Thiru Konesar Temple at Trincomalee will be successful in its mission.

clerk, mechanic, engineer, or administrator—you are still helping in one of the biggest projects in the world.

"You are engaged in one of the most important enterprises undertaken for the whole country. It is one that should fill you, not only with pride, but a patriotic fervour—a zealous urge not only to make it a success, but a resounding success", he adds.

Dealing with disgruntled elements and those with "imaginary grievances", Mr. Ponnambalam states that such elements ought to be weeded out. "They will be better away, and we shall be better without them", he declares.

Advising those in positions of responsibility on how to deal with those who have real grievances, Mr. Ponnambalam says: "You are placed in that position as you have the aptitude to recognize any discontent, disquiet, or inharmonious."

"See that each one feels that he is in the right place, that each may contribute to the common cause the maximum his personal capacities enable him to contribute. And remember, example before precept"

Sadhu's Sacrifice To Durga Devi

A sadhu offering prayers during "Navaratri" offered the tip of his tongue to Goddess Durga in a temple situated on the outskirts of the Benares city. On the last day of the Dushehra festival the sadhu cut his tongue before the deity.

Assam Governor's Narrow Escape

The Governor of Assam, Shri Jairamdas Daulatram, who is now on a tour of the earthquake affected areas of the Mishmi Hills Frontier Tract, in Assam, had a providential escape on October 21 from being swept by the swirling waters of the Dibaang, which burst into floods without a warning.

The Governor and his party were rescued by Mishmi tribesmen.

UNITED NATIONS DAY

SPRIT OF THE CHARTER SHOULD CONTINUE

True Collaboration Essential

THE leading statesmen of the world in connection with the U. N. day once again pleaded for the machinery of the U. N. O. to be worked with greater confidence to establish peace.

The Prime Minister, Pandit Jawaharlal Nehru, in a United Nations Day Message, said that on the "fate of the United Nations, which faces a severe crisis today, depends the fate of war and peace and the future of the world." "We should try our best to get over the present crisis and stop this drift to war."

The message stated: "The United Nations came into existence to give expression to the world-wide desire for peace and co-operation between nations. They had to meet powerful political and ideological differences, but they wisely decided to bring together all nations in spite of those differences, and in the hope that the spirit of mutual understanding and co-operation will gradually grow through this association. The constitution was not perfect from the strictly democratic point of view, but it recognised realities in the world today and provided for them."

"To-day the United Nations faces a severe crisis. On the fate of the United Nations depends the fate of war and peace and the future of the world. It is clear that the United Nations will cease to be what the original Charter intended it to be if the important nations of the world cannot function through it, or if there is a parting of the ways between some nations and others. It is important, therefore, that the spirit and approach of the old Charter should continue, in spite of all difficulties that we have to face."

Stop Drift To War

"It would be a tragedy if the United Nations ceased to be. I have no doubt that the world requires some such organisation and if we fail this time, we shall have to start afresh. But we need not think in terms of failure. We should try our best to get over the present crisis and stop this drift to war. The importance of the United Nations was never so great as now when danger threatens it. The United Nations can only function successfully if it does represent the nations of the world. It was an organ for peace and so long as it furthers peace, it will strengthen itself and go ahead. Once it loses sight of that objective, it loses its main function and its importance."

"India is devoted to peace and because of this it is supporting the United Nations and will continue to support it."

Truman On Strength For Peace

The US President addressing a special session of the United Nations General Assembly in celebration of the coming into force of the United Nations Charter five years ago said the present tensions between nations and the recent outbreak of open aggression in Korea had given rise to "the fear of another great, international war" overshadowing all the hopes of mankind.

Speaking from a platform on which sat the Soviet Foreign Minister, M. Andrei Vyshinsky, in his capacity as a Vice-President

of the United Nations General Assembly, the President did not at any time refer to the Soviet Union by name as responsible for the outbreak of open aggression in Korea.

He did, however, give as one reason for the United Nations having to be prepared to use force and for its collective strength to curb aggression the fact that although many countries promptly disbanded their wartime armies, other countries continued to maintain forces so large that they posed a constant threat of aggression."

Despite the worldwide fear of another world war, "we in the United States believe that war can be prevented. We do not believe that war is inevitable", he said.

Peaceful Process

President Truman said the United Nations provided a way for negotiation and the settlement of disputes among nations by peaceful means.

"We believe that negotiation is an essential part of this peaceful process. The United States, as one of the members of the United Nations, is prepared now, as always, to enter into negotiations. We insist only that negotiations must be entered into in good faith and be governed throughout by a spirit of willingness to reach proper solutions." They had learnt from hard experience that "we cannot rely upon negotiation alone to preserve the peace."

The invasion of Korea had shown who would resort to out right war if it suited their ends.

Need For Collective Strength

In these circumstances the United Nations had no choice except to use the collective strength of its members to curb aggression. He said that the United Nations, to do this, must be prepared to use force and he supported the plan for united action for peace now being considered by the General Assembly to prepare quick and effective action in any future case of aggression.

"We intend to build up strength for peace as long as that is necessary. But at the same time, we must continue to strive, through the United Nations, to achieve international control of atomic energy and the reduction of armaments and armed forces. Co-operative and effective disarmament would make the danger of war remote", he said.

The President posed three test principles on which, he said, any successful plan of disarmament must be judged: (1) The plan must include all kinds of weapons. (2) The plan must be based on unanimous agreement. "One-sided disarmament is a sure invitation to aggression. (3) The plan must be fool proof and disarmament based upon safeguards



Siva-Sithantha Class in Naval Hall

Sir,—The Jaffna Research class in Siva-Sithantha, by the Grace of God, has had been, all the past few years conducted in the Jaffna Hindu College on Saturday evenings. Now the seat of study has been transferred to the new Naval Hall on the auspicious day of Wijayathasamy (Friday the 20th inst.)

The greatest commentary on Sivagnana Bodham, Sivagnana Mapadiam is almost gone through and the question of which Siva book Sithiar, Sivap-prakasam on Sivagnana Botham, itself, will next be taken for study. It is advisable for all Siva-Sithantha learners, to attend these classes.

The minimum qualification required to join this free class is that the candidates must have got their first Theedai at least, and that is so common that no one—Siva will find it too difficult to join, and therefore all Siva enthusiasts are welcome.

C. NAGIAH,
Student of the
Siva Sithantha Class.

The Campaign For A State Religion

Sir,
For some months past, a large number of Sinhalese-Buddhists, including several of their leaders, are carrying on a systematic and sustained campaign to make Buddhism the State Religion and Sinhalese the Ceylon-National Language. To gain both these objects simultaneously they have decided on converting lacs of Tamil-Hindus to Buddhism. The literature on local Buddhism, *The Ravada*, is in Pali and Sinhalese and, therefore, the Tamil Hindus who embrace Buddhism should learn Sinhalese which would give immense prop to the propaganda to make Buddhism and Sinhalese the State Religion and language respectively.

Within four weeks, 850 Tamil-Hindus had been converted to Buddhism; lacs of booklets on Buddhism, printed in Tamil, and pictures of Lord Buddha, printed in Paris, are to be distributed free amongst the Tamil labourers. Nevertheless, the Venerable Kasapa Thero—one of the best authorities on *Theravada* Buddhism—had naively written a letter in the issue of the "Ceylon Daily News" of 26-9-50 that the Hindus had "naught to fear from the Buddhists"!!!

That very morning, I sent a letter to that paper—pointing out that the Venerable Thero had added insult to injury which was being done deliberately to the Hindus by the Buddhists. After waiting for ten days, I sent another letter to that Editor by Registered Post—but he has not yet published either of my letters. I am therefore, compelled to seek the hospitality of your columns to tell the world what peculiar conceptions of Truth, Justice and Fair play these "ardent followers" of the great Lord Buddha have!!!

Yours etc.,
P. MUTTILINGASWAMY

(Continued on page 3)

NOTICE

The Jaffna Mutual Benefit Fund Limited

Application to court for the reconstruction of the Company.

In pursuance of special resolutions passed at a meeting of the shareholders of the above company at a meeting held on 23rd September 1950 at Vannarponnai the company is making an application to the District Court of Jaffna for the reconstruction of the company by the substitution of a fresh set of Memorandum and Articles of Association in place of the existing memorandum and articles of association and matters incidental thereto.

K. S. Durai

Secretary on behalf of the Board of directors.

(M. 154. 27.)

The Law Society Of Ceylon

A Meeting of the Council of the Incorporated Law Society of Ceylon was held on Saturday, October 21, 1950 in the District Court, Colombo.

Mr. S. J. C. Kadirgamar, President, presided.

There were present Messrs. E. M. Karunaratne (Galle) and A. C. Mohammado (Colombo) Vice-Presidents and representatives in the Council from Avissawella, Chilaw, Colombo, Kalutara, Negombo, Panadura and Trincomalee.

New Partition Bill

The Council authorised the President to appoint a Committee to deal with the Partition Bill to submit a Memorandum and to give evidence before the Select Committee of the Senate.

Assistant Secretary

The Council decided to appoint an Assistant Secretary and authorised the President to take the necessary steps.

WEDDING

SHANMUGARATNAM — MAHESWARI

Pandit and Mrs. V. T. Sambandhan of Vannarponnai request the pleasure of the company of their friends and relations on the occasion of the marriage of their daughter Sow. Maheswari with Sri. V. Shanmugaratnam, Teacher, Inigalla Government School on Monday October 30, at 11 a.m. at the bride's residence.

Vannarponnai.

Spirit Of The Charter Should Continue

(Continued from page 2)

which will ensure the compliance of all nations.

Mr Churchill's Message

Britain's war-time Prime Minister, Mr. Winston Churchill, said in a statement on the eve of the fifth anniversary of the United Nation.

"Let us renew our determination to save mankind from war by making it clear to all the world that we will stand in arms with every free and peaceful nation against any one that might wish to break the peace.

"Peace, however, is no passive state but calls for qualities of high adventure and endeavour.

"Through the United Nations we might not only prevent war but feed the hungry, heal the sick, restore the ravages of former wars and assist the peoples of Africa and Asia to achieve by peaceful means their hopes of a new and better life."

"True Collaboration Essential

Marshal Tito in an article declares that the United Nations can preserve peace only "by true collaboration" and the full equality of all its members, big and small.

He says: "It is necessary not only to make the greatest efforts but also to contribute the most serious sacrifices in order to strengthen the United Nations so that it can remove the danger of war which today again threatens humanity."

The article—first official statement made by Marshal Tito to mark the occasion of United Nations Day—says the United Nations organisation should be "stubborn and unwavering towards every attempt—no matter from what side it comes—which would endanger the independence of other nations or interfere with the affairs of other States, large or small."

sary steps.

Reports

The Reports of the Finance and General purposes Committee and of the professional purposes Committee were tabled.

It was reported that deputations from the Law Society have already given evidence before the Civil Courts Commission and the Fiscals Commission.

Nomination of Nehru For Cambridge Chancellorship

More than 100 signatures are understood to have been obtained for the nomination of Pandit Jawaharlal Nehru, the Indian Prime Minister, for the Chancellorship of Cambridge University.

It was learnt that a Committee of sponsors to-day called on the Indian High Commissioner, Mr. V. K. Krishna Menon in this connection.

The appointment would be for life.

The Chancellor is the principal officer of the University. He is normally a non-resident member of high distinction. He has no executive duties, these being performed nowadays by the Vice-Chancellor who is the chief executive.

The Chancellorship at Cambridge has been vacant since the death of General Smuts.

The nominations are due to be made on Saturday. The only nomination so far announced is that of Lord Tedder, Marshal of the Royal Air Force.

The minimum number of supporters for a nomination is 50.

The election will be held at a meeting of the Senate on November 15. Any member of the Senate, which includes all holders of Master of Arts and other higher degrees whether resident or not are entitled to vote, but voting is in person only.

A Nonagenarian Garlands The Minister At Vaddukoddai

Mr. K. Kanagaratnam M.P. for the Vaddukoddai Constituency introduced Mr. Chelliah Cooke J. P., of Vaddukoddai when the Prime Minister was on his way for the public reception given by his Constituency at the Jaffna College grounds. He introduced him as Mr. Singamapana Sabapathipillai Chelliah Cooke J. P. highly respected Citizen of Jaffna that he was a descendant of the famous Villavaraya Mudaliar who revised the Thesawalamai Code during the Dutch period in 1706. He was a well-known Journalist and Educationalist. He was associated with the educational work in Jaffna College for 50 years. For three generations the 'Morning Star' was owned by this family. When he heard of the Prime Minister's visit to Jaffna he was most anxious to meet and contribute his small share of honour to the chief person responsible to elevate Ceylon to Dominion Status. He could do nothing better than to present the copy of the 'Morning Star' where his sentiments about the Prime Minister's singular achievement is expressed. The Prime Minister thanked Mr. Cooke for his kind sentiments and expressed appreciation of the honour done to him and that he would treasure and preserve the copy of the paper.

RAISE STANDARD OF TEACHING PROFESSION

Says A. C. T. Union President

In his presidential address at the annual meeting of the All Ceylon Teachers Union, on Saturday, Mr. A. E. Tamber, said that it was the responsibility of the Government to make teachers feel contented in order that they might throw themselves heart and soul into the profession.

Continuing Mr. Tamber said:

"We have reason to congratulate ourselves. The increases in the number of affiliated associations and the topping of the 2000 mark in membership is a sure indication that our brothers and sisters of the teaching profession are becoming more conscious of their professional duties and obligations.

"It is also a pointer to the determination of the teachers to take up the challenge that has been hurled at us that we are not properly organised and that we are indifferent to the duties of our professional associations.

"The test to eliminate backward children at the end of the 5th standard is educationally unsound. Its economic advantages are negligible. The Government

will do well to abandon this test.

"On the other hand, it is difficult to object to the fitness test at the end of the 8th standard, but our union has already pointed out that this test has to be carefully planned with expert advice.

"If the six lakhs of children between the ages of 7 and 14 are to be provided education it would require nearly 20,000 teachers and considerable increase in accommodation and equipment in existing schools, not to speak of the need for new schools. In the future therefore there will be the shortage of teachers even after selection tests are in force"

Agricultural Cinema Show At Manipay

Under the auspices of the Manipay Parish Welfare Society, a public meeting was held on Wednesday the 25th instant at 6 p.m. at the Manipay Memorial School Hall. Mr. S. V. Alagaratnam, a Vice-President of the Society, presided.

Mr. M. R. M. Jebaratnam, Assistant Propaganda Officer of the Agricultural Department, spoke on 'agricultural development and improvements in cultivation'. He dwelt at length on the various methods of cultivation and wanted the people to grow more food.

Mr. R. C. Chelliah, Headmaster Station School Manipay speaking next said that the people should take more interest in farming.

Mr. S. Rajendram, Proctor S. C., proposing a vote of thanks commended the work done by Mr. M. R. M. Jebaratnam to improve agriculture in Ceylon.

The lecture was followed by a Cinema Show depicting the various methods of cultivation adopted in America and Ceylon.

NOTICE

On the invitation of the Jaffna Saiva Paripalana Sabhai a Conference of Leaders from all parts of Ceylon will be held at the Saiva Ashrama commencing at 9-30 a. m. on Saturday the 28th inst- to discuss the future development of the Tamil Language and Hindu Religion throughout Ceylon.

—Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 29TH OCTOBER TO 4TH NOVEMBER 1950

Table of weekly forecasts for various zodiac signs: ARIES, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces. Each entry includes a brief prediction for the week.

The Danger of Fanatical Proselytism

(Continued from page 1)

ing in the *Vedanta Kesari* (June 1950), critically discusses the points raised by Dr. Ambedkar, in the form of a catechism under the title 'Is Buddhism the Only Religion the World Can Have?' In the course of the article, Buddhapriya ably and convincingly shows that Buddha came to revive the Vedantic tradition by purifying the Sanatana Dharma of all the dross that had accumulated on it. Buddha did not preach anything new except that he emphasized the moral, more than the philosophical, concept of religion. Buddha, who was love and kindness personified, and whom the Hindus devotedly worship as one in the galaxy of Avatars, coming after Sri Krishna, tried to liberalize and humanize society, and lead mankind to the state of supreme beatitude (*nirvana* or *nishreyasa*).

Repudiating the claim that 'Buddhism is the only religion which the world can have' and that 'Buddhism alone can save the Hindus', Buddhapriya writes:

No Monopoly Of Any One Religion

"The age for one religion alone claiming a monopoly for all truths, with the necessary consequence of religious feuds and holy wars, can no more have any appeal to civilized mankind. So long as nature and temperament of man differ there is need for a variety of religions. The greater the number of religions the more the chance of a man getting it.....So it is absurd to say that one particular religion will suit all. What we require is a comparative study of all the various religions and absorption of the best element found in other religions too, to one's own natural religion.

Those who take a pin-hole view of religion cannot see anything beyond what is revealed to them within their tiny ken. All the great religions of the world have been actively alive for many centuries and saving generations after generations in all parts of the world. It is preposterous to say, therefore, that Buddhism alone has the merit to be recognized as the world religion. As for Hinduism there is no need of accepting Buddhism as an alternative religion, for there is nothing in Buddhism worthy of taking over to Hinduism, which is not already there. The tremendous message of rooting out selfishness given by Lord Buddha has already found a place in the heart of the Hindus, who worship him as God incarnate upon the earth. Buddha did not come to destroy. He was the logical development of the religion of the Hindus. The wonderful humanizing power of the Great Master must be accepted by Hindus. This does not mean that they should exchange Hinduism for Buddhism; for assimilation does not mean the des-

OBITUARY

KARALAPILLAI

The death occurred suddenly on 18-10-50 of Mr. S. V. Karalapillai of Customs Office, Singapore, who was expected to set sail for Ceylon on the 22nd October 1950 after 12 years of absence. The remains were cremated at Singapore and the ashes that were flown to Jaffna were mingled with the Holy water at Keerimalai.

He leaves behind his beloved wife Nagammah, only son Ariyaratnam, Student of Skanharavadya College, mother, brother and sisters-in-law Misses Thangammah and Sellammah staff nurses at the Mac.Leod Innuvil Hospital, and Pakiam.

Friends and relations, please accept this intimation.

Maruthanamadam,
Chunnakam,
24-10-50.

(M152 27)

truction of one's individuality.....It is only the Vedic religion, which considers ways and means and lays down rules for the fourfold attainment of man, comprising of Dharma, Artha, Kama, and Moksha, that can serve the different tastes of all people in India, and not Buddhism with its one coat for all—killing all desires and getting Nirvana.

Buddhism A Note In A Symphony

"While Hinduism is a whole symphony, Buddhism is only a note in it. The philosophical background of Buddhism is too slender to hold its moral principles. So while the Hindus may wish to combine the heart of Buddha to the wonderful brain of Shankara, they have nothing to gain by disinheriting Hinduism, which is deeply rooted in the nation, to the bottom of the entire society."

Drawing the attention of the Bhikshu Sangha to the need of its revivifying the great ideal of humanitarian service, Dr. Ambedkar writes: "When the idea of service to suffering humanity comes to one's mind every one thinks of the Ramakrishna Mission. No one thinks of the Buddhist Sangha. Who should regard service as its pious duty, the Sangha or the Mission? There can be no doubt about the answer." Dr. Ambedkar does not expressly say what the answer is, at least according to him. We, along with the public, are naturally unable to know what exactly he has in mind when making such a comparison (or contrast?). However, why should there be any ambiguous distinction as to who should regard service to fellowmen as an ideal or duty? Rendering service to suffering humanity is no exclusive monopoly of any individual or group. India and the world today are in great need of a large number of sincere and selfless workers, and the more the better for all concerned. In India, from very early times, long before the advent of Buddha, self-sacrifice and service to fellow beings (including even animals) were enjoined as great religious duties (*panca mahayajnah*) on every individual, as a means to realizing the highest end of life.

U. N ON TRIAL

Chiang-Kai-Shek's Pessimism

The Chinese Nationalist leader, Chiang Kai-shek warned against appeasement of "Communist aggression". He urged the organization of an international police force.

In a United Nations Day statement he said that after five years of the world organisation, hopes of a better world remained as dim as ever.

"The United Nations is undergoing a severe test as to whether its object can ever be attained without a more effective approach to the problem of aggression, which threatens the very foundation of this international organisation" he declared.

General Chiang said that the threat of war was ever present and the "cold war" continued. "People in Asia and Europe are living once again in the same fear in which they lived when the now defeated militaristic powers were plotting the conquest of the world", he declared.

"Many of them have already been deprived of their liberties and enslaved.

"Communist aggression throughout the world is one and indivisible. A number of European countries have fallen its prey.

"In Asia my country is its first victim. Puppet regimes such as the one in Peiping have been set up to enslave the people in those countries in order that the war machine of the Communist International may be continuously fed for further aggression.

"And this aggression knows no bounds until it engulfs the entire globe. In the wake of China's case, the Republic of Korea has become another victim.

"Other countries, such as Indo-China, are under the growing threat of its dark shadow.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testametary Jurisdiction No. 1212

In the matter of the intestate Estate of the late Sangarappillai Saravanamuttu of Chulipuram

Deceased
Valliamma widow of Sangarappillai Saravanamuttu of Chulipuram Vs Petitioner

1. Saravanamuttu Thirugnana sambander
2. Saravanamuttu Thirunavukkarasu
3. Sinnappu Kanapathippillai and wife
4. Elledchumiar Auvayar
5. Sinnammah daughter of Saravanamuttu minor 18 years
6. Saravanamuttu Nadarajah alias Sinnathamby 15 years
7. Rajeswary daughter of Saravanamuttu 8 years all of Chulipuram The 5, 6 & 7 are the minors appearing by their G. A. L. the 1st respondent Respondents

This matter coming on for dis-

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ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testametary Jurisdiction No. 400/T.

In the matter of the intestate estate and effects of the late Rasammah wife of Visuvanathan Kanagaratnam of Pululy West Deceased,

Kanagaratnam Kathirgamar of Pululy West presently Irrigation Overseer, Galoya Petitioner. Vs.

1. Kanagaratnam Kumaraswamy of Pululy West presently of 40/2 Joseph Lane, Bambalapiyia
2. Kanagaratnam Sandirasegaram do do
3. Kanagaratnam Kandappu do do
4. Visuvanathan Kanagaratnam of Pululy West Respondents.

This matter coming on for disposal before P. SriSkandarajah Esquire, District Judge, Point Pedro on the 3rd day of October 1950 in the presence of Mr. Nagalinga Mudaly Proctor on the part of the petitioner abovenamed and the affidavit of the said petitioner dated the 14th day of September 1950 having been read.

It is ordered and decreed that the petitioner abovenamed be and he is hereby declared entitled as the son of the deceased to have Letters of Administration to the estate of the said deceased issued to him accordingly unless the Respondents abovenamed or any person or persons interested shall on or before the 3rd of November 1950 show sufficient cause to the satisfaction of this Court to the contrary.

This 3rd day of October 1950.

P. SriSkandarajah,
District Judge,
Sgd. S. Nagalinga Mudaly,
Proctor for Petitioner.
(O. 74. 27 & 31)

posal before Wm. G. Spencer Esq. District Judge Jaffna on the 28th day of July 1950 in the presence of Mr. T. Sangarappillai Proctor on the part of the petitioner, and the affidavit of the above mentioned petitioner dated 12th day of July 1950 having been read.

It is ordered that the said 1st respondent be appointed Guardian-ad-litem over the minors 5, 6, & 7 respondents and that the said petitioner be declared entitled to have letters of administration to the estate of the said deceased as widow of the deceased and that she is entitled to have letters of administration issued to her accordingly, unless the respondents or others interested shall on or before the 10th day of October 1950 show sufficient cause to the satisfaction of this Court to the contrary. It is further ordered that the petitioner do produce the said minors in the Court on the said returnable day.

This 29th day of August 1950.

Sgd. Wm. G. SPENCER,
District Judge.
Sgd. T. Sangarappillai,
Proctor for Petitioner
Order Nisi returnable extended to 14-11-50
Intd.
D. J.

(O. 73. 24 & 27)

Seeing The Other Man's View Point

(Continued from page 1)

made the spiritual basis for communism. These people are anxious to evolve a new creed, the Vedantic Communism! Shall Vedanta go a begging for a social philosophy or social programme so that it may 'live'? Whatever communism can offer as a social philosophy is already there in the Vedanta. It need not have to borrow anything from any other. On the positive side, the Vedantic view lays its finger on individual responsibility and self effort by picturing civilization as the path of the human soul to its divine destiny.

Mood of Militarism

In an effort to combat the tide of communism we find today half the world developing the mood of militarism. The race for armaments is gaining speed. A Greek formula summarizes the decline of civilization in three words: Surfeit, outrageous behaviour, and disaster. Surfeit has come to us as a nemesis of extraordinary and explosive activity. Subjectively it means the psychological condition of being spoilt by success. Outrageous behaviour means the consequent loss of mental and moral balance; and disaster means the blind, head-strong, ungovernable impulse which sweeps an unbalanced mind into attempting the impossible. Today these three stages have culminated in militarism, the last infirmity of decadent civilizations. History bears ample testimony to the fact that when societies are on the incline of decay, they pass into the suicidal mood of militarism. The Assyrians brought ruin on themselves, by not allowing their armours to 'rust'. Their aggressiveness exhausted them, besides rendering them intolerable to their neighbours. So was the Australian Franks, Lanka, and Rome. The *Bhagavad Gita* pictures the suicidal temper of militaristic civilizations in its definition of

the civilized (Asuri) man: 'Intoxicated with ostentation, self-esteem, arrogance, self-conceit, anger, and insolence, the uncivilized man says, "that enemy has been slain by me; and others also shall I slay. I am the lord, I enjoy; I am strong and healthy. Who is there equal to me?" But the civilized (Daivi) man, according to the *Gita*, with the virtues of forgiveness, absence of pride and anger, purity, fortitude, and fearlessness lays the foundations of a prosperous civilization.

Quality of Civilisation

It is here that civilization enters into our private lives as a call to self analysis and self-discipline. Civilization charges us with great responsibilities of self-chastening and universal vision. We had occasion to say in the beginning, that civilization is man's response to his environment. The quality of our civilization will depend on the spirituality of our response. The time has come when the modern man cannot escape this reality. The best scientific skill and the highest philosophical vision are ours today. Can we not use these rare endowments of ours to discover the dignity of the individual and to practise it, to proclaim the unity that lies behind the congeries of peoples, nations, and cultures and desist from mutual disparagement? Today nations are engaged in running down one another for their ideology, for their way of life: "This nation is decadent, that nation is retrogressive". Mutual-condemnation is not the way to pave for a world-family and world peace. Nor shall we achieve it by taking hold of violent political 'isms' to effect the change of heart. Diversity is the very fabric of creation and the capacity to see another man's view-point is the very test of culture.

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Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakash Press, Vannarponnai, Jaffna on Friday, October 27, 1950.

EDITOR-IN-CHIEF: T. Muttusampillai.