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## HUMANITY REQUIRES TO BE RECONSTRUCTED

### Spiritual Decadence Must Be Stayed

AMONG all the challenges which our generation faces today, none is greater than the challenge of human relations. Watching the course of events and the general tendency of the human race on this planet of ours, very often one wonders if humanity is really progressing towards more and more realization of the Truth, towards better understanding and more stable peace, and towards a clearer knowledge of the fundamental spiritual values of things. For when we survey the total assets and liabilities of the world as a whole, we do not feel hopeful of any appreciable net profit which can be depended upon to free the world from much cause for concern. Side by side with the greatest achievements which mankind can be proud of, we witness the terrible and sinister portent that some of the nations are embarking with cynical deliberation on a course which is in conflict with the most elementary dictates of natural justice and humanity. The doings of our generation, today and in the recent past, do not encourage peace of mind and have failed to satisfy the demands of life that it be true, good, and beautiful. Not that there is any lack of moral energy or sincerity of purpose, on the part of nations and their leaders. These are there in plenty. But we are chilled by the thought that this energy and sincerity are taking unnatural shapes and

wrong directions, making for anything but peaceful and prosperous reconstruction of humanity.

#### Spirit of Brotherhood

The paramount problem of humanity at the present time is to find the surest and quickest way to lasting peace and happiness for all the two thousand five hundred and odd millions of inhabitants of the earth and not for only those belonging to any particular country, race, or nationality. The history of human life and endeavour will have to enter a new phase—a phase with a common consciousness and a common will, irrespective of political ideologies and physical features. Of the many needs, great and urgent, the world has, none is so vital as the need of a universal, world-wide brotherhood of man, taking in the entire human race. As Dr. J. T. Sunderland has put it, 'The world needs nothing else so much as it needs brotherhood—not of one kind only, but of all kinds—racial brotherhood, national brotherhood, social brotherhood, industrial brotherhood, religious brotherhood, brotherhood between all classes and peoples—the spirit of brotherhood to pervade all human life'.

#### Human Relations

It is a happy sign of the times that thoughtful leaders of different nations and countries all over the world are sincerely seeking a solution to current conflicts and tensions through coherent and consolidated collective effort and mutual understanding. The former League of Nations and the present United Nations are, at best, powerful and practical attempts at essentially international co-operative enterprise for the establishment and maintenance of world peace. But it goes without saying that these organizations, based on charters and covenants, however authoritative and legally binding, have their obvious limitations and cannot in themselves be fully effective when the destinies of mankind are in question. The solution of the problem of human relations largely depends on a basic understanding of the essential spiritual background of human personality itself. We cannot remove tensions and other disturbances without a comprehension of the

(Continued on page 4)

## BHARATHI & BENGAL

### Common Factor of Sakti Worship

On September 11, nearly thirty years ago there passed away in Madras, a poet, who was the symbol of awakened Tamilnad. He represented, as none before or after him did, the spirit of renaissance India in his life and poetry. The student of modern Indian history knows that the initial impetus for India's renaissance came from Bengal. To what extent and how was the militant bard of Tamilnad affected by the Bengali Risorgimento?

No two people can be so similar and yet so different as the Bengalis and the Tamils. History has been particularly kind to both these parts of the country in certain respects, but in some other respect, this very kindness of history has been an unmitigated curse, Tamilnad, isolated from the invaders of the north, had an unbroken tradition in literature, as old as five thousand years. But this complete isolation and freedom from the invader, had a cramping effect on Tamil literature, especially in the 19th and 20th centuries, when the so-called Tamil poets produced nothing but word-jugglery of the most complicated sort. Tradition had nearly choked all freshness of thought, that was once the life and soul of Tamil literature, and every innovator was looked upon as a dangerous upstart to be persecuted.

#### Fruits of Foreign Contact

The very reverse was the case in Bengal. By comparison with Tamil, Bengali language and literature are but things of yesterday. Bengal, which had been the refuge of Buddhism and had a fine national culture under the Palas and Senas, was nearly wiped off the cultural map of India after the Muslim conquest of Bengal. There was hardly any literature, and less of literary resurgence. But the fresh wind of foreign contact and the sunlight of foreign knowledge, that the English brought with them to Bengal, gave a new life to the withering plant of Bengali literature. Bengal saw such an outburst of literary activity in the 19th century, comparable with the Augustan age in Rome, the Risorgimento in Italy and the literary revival in Germany. There was no such cramping tradition to inhibit the free development of Bengal's master minds, and there was a veritable rich literary harvest, which was gathered by Bankim Chandra Chatterjee, Romesh Chandra Dutt, C. R. Das Sarat Chandra Chatterjee and the greatest of all, Tagore.

#### Cob-Webs of Scholasticism

Bharathi had a rich tradition in Tamil literature, nearly five thousand years old, a wealth of analogy and technique, and a superabundance of vocabulary to draw from. But, on the other hand, he had to clear the cobwebs of some centuries of literary

scholasticism, almost single-handed. A fiery soul himself that would have been an ornament to any company of martyrs, Bharathi found consolation and encouragement for his own new ventures, from the Bengali Risorgimento. He had himself personal contacts with some leaders of Bengal, and with one of them, Sri Aurobindo, he lived in close friendship for a good part of his life. It is an interesting task to analyse, how far the cross currents of Bengali renaissance have enriched and been enriched by confluence with the stream of the new Tamil awakening.

During Bharathi's impressionable years, he came under the influence of the teachings of Vivekananda. It was Madras that discovered his genius and paved the way for his world renown. Himself learned in the ancient Sanskrit lore, and yet thoroughly modern-minded, Bharathi, found a hero after his heart in the mystic-minded warrior that carried the message of India all over the world. Bharathi was a first-class matriculate of the Benares Hindu University, and was well acquainted with Hindi also and its literature and music.

#### Mother Worship

The tradition of mysticism and mother worship (i.e., Kali worship) is nearly five thousand years old in Tamilnad, but it was the Bengal of Vivekananda, Bankim and Tagore that rediscovered its immense potentialities. The Mother, representing love and power in one (Shakti Mata) is one of the most profound

(Continued on page 3)

## The Partition Bill and The Law Society of Ceylon

A deputation from the Law Society of Ceylon consisting of Mr. Sam J. C. Kadirgamar, President, Mr. J. A. W. Kannangara, Chairman of Special Committee, Mr. D. E. Martensz, Colombo, Mr. M. C. Raju, Colombo, Mr. Alfred Fernando, Kandy, Mr. G. G. Perera, Panadura, Mr. J. J. Abeywickrema, Mr. R. L. de Silva, Balapitiya, Mr. J. Austin Cooray, Kalutara, Mr. D. C. Paraganama, Kalutara, Mr. P. Marapana, Ratnapura, Valentine S. Perera, Secretary appeared before the Select Committee of the Senate to give oral evidence on the Partition Bill on Friday 15th instant. The President introduced the deputation. Mr. Kannangara Chairman of the Special Committee was the Chief Spokesman.

The Deputation gave evidence from 1-30 p. m. to 5 p. m. A comprehensive Memorandum had been previously submitted by the Society.

## THE MODEL PRIMARY SCHOOL

### LEARNING BY DOING

(A paper read at the Rotary Club by S. P. Sathunan, B. A., Education Officer, N. D.)

EVERY child is an individual and so general statements may be somewhat misleading; yet children have some characteristics in common which a good teacher will always keep in mind when planning a curriculum. Indeed one such characteristic is the wide range of personality and ability in children. Many infant schools, and some junior schools, too, have ceased to depend mainly upon class teaching. A good primary classroom suggests a workshop rather than a lecture room. The children spend most of their time busily engaged in work or play which fits their individual needs. Periods for listening and for class instruction are short. During these years when children are so active, learning by doing should be the key-note of education.

The primary school embraces children during a period when very rapid development is taking place, and it is, therefore, inevitable that we think in terms of stages in primary school education—though it is also very useful to be reminded by the common name that there should also be continuity. Children's development proceeds very gradually, and there should be no sharp breaks in their education. Their development requires that we should provide for growing abilities and for the ever increasing delight of children in working together; but we should not ask them to discard the pursuit of firsthand knowledge and experience which is their chief way of learning.

#### Open-Air Life for Infants

Five-year olds particularly need a programme which is very like that of a good nursery school. They should have an active life largely in the open air, and they are not yet ready for work requiring much fine co-ordination of eyes and muscles. At six and seven they are growing rapidly, and experience the discomfort of second teething. Infant school children are liable to fatigue if school life is unsuited to their individual needs for movement and rest. Six and seven-year olds are, however, showing certain needs and interests which indicate that they are ready for rather more direct teaching. They are beginning to delight in the sense of being taught, as well as acquiring new skills. They like to feel that we help them to enter into our own world of knowledge. They are usually eager to acquire the tools of reading, but their zest is always enhanced when the material with which they work is related to their own purposes. A good teacher is alive to the rich variety of opportunity afforded by the pursuits of children for introducing sentences, books and

figures in ways which have a real meaning for the child.

Recognition of the educational value of play is increasing steadily. No one seriously doubts its value for the baby or the young child who acquires a wealth of experience and knowledge by this means. One has only to visit a good infant school which makes use of play to realize that genuine learning and self control are in evidence as well as deep happiness and friendly co-operation between the children and their teachers.

#### The 'Little Workmen'

As children grow older the character of their play develops. They bring even into imaginative activities, new standards of reality and discipline, and will often seek accurate knowledge. They have a passionate interest in concrete achievement and are well described as "little workmen." Sometimes, especially in the Junior school their interest in acquiring knowledge or skill will supplant their original purposes and they voluntarily under take "practice" work. They are also willing enough to engage in it at our request because they can sustain for a time at least the realization that such work produces useful results; but the true educationist will never lose sight of the importance of the pupils, own interests and purposes. If these are allowed to fade out of the curriculum, learning is a passive and spiritless occupation and the pupil instead of being eager and self disciplined, becomes a docile acceptor—if not an active or passive resister.

Junior school children would probably resent hearing their self-chosen or communally planned activities described as "play"—indeed they often use the term "work". Junior school teachers too are often at a loss for a suitable word. The term "project" has fallen into disrepute because it came to be associated merely with attempts to correlate the all too divergent subjects among which teachers used to expect young children to disperse their attention. The term "activities" is too vague, and "experience" is little better, since both could logically be applied to useless and meaningless occupations. Universities are more fortunate in having the very respectable word "research" to describe an activity in which the student directs his energies to pursue the answer to his self-chosen inquiry.

#### Forcing of Knowledge

The wise Junior school teacher generally avoids labels and turns  
 (Continued on page 2)

## The Law Society Of Ceylon

The December Meeting of the Law Society of Ceylon was held in the Colombo District Court on Saturday the 16th instant with Mr. Sam J. C. Kadirgamar, President in the chair.

There were present Messrs E. M. Karunaratne, A. C. Mohammado, Vice Presidents and Members of the Council from Colombo, Galle, Kurunegalle, Kalutara, Avisawella, Hattton, Tangalle, Kandy and Chilaw.

Among matters considered were the Partition Bill and the Memorandum submitted by the Society.

Reports from the Standing Committees were tabled and adopted.

Messrs C. D. Thillaiwasam and A. F. B. de. W. Tillakeratne were elected members.

NOTICE

LETTERS TO THE EDITOR

The Office of the Hindu Organ and Inthusathanam and the Saiva Prakasa Press will be closed for Airtha Tharsanam on 25-12-50 Monday.

There will be no issue of the Hindu Organ and Inthusathanam on 26-12-50.

Manager.



Hindu Organ

FRIDAY, DECEMBER 22, 1950

Treasure These Thoughts

*As dry leaves are blown hither and thither by the wind without any choice of their own so those who depend upon God move in harmony with his will and leave themselves in His hands with perfect resignation*

—SRI RAMAKRISHNA

A PARALLEL UNIVERSITY

THE RESOLUTION PASSED at the Working Committee of the All Ceylon Tamil Congress recommending to Government the establishment of a parallel University in the North to meet the educational demands of the Northern and Eastern sectors of the Island deserves to be supported. In this connection we are obliged to recall to memory the valiant efforts made by Sir P. Ramanathan in the memorable "Battle of the Sites" fought in the Legislative Council to persuade the Government to establish the Ceylon University in the metropolis, not in the din and dust of Commercial Colombo but on the fringe of the luxuriant landscape bordering Bullers Road, in order that higher education may be availed of by the poor and the rich at the minimum expense of money and convenience. Sir Ponnambalam was not alone in sponsoring this wise course of educational development. Sir James Peiris, Messrs. C. W. W. Kannan-gara, T. B. Jayah and K. Balasingham were among the great leaders who thought not that a University merely because it was to be located "under the shadows of the Maligawa, by the flowing river," could satisfy the educational needs of the country and afford equality of opportunity for higher education to the entire people.

Now that the University has been established at Peradeniya, the only course which remains to be followed is to make provision for another University at a site that can command the eager attention of the large number of students who though having the urge and academic attainments to proceed to higher studies are at present denied that satisfaction which no longer is a privilege of a few

THE INDIAN EXAMPLE

Sir,—"Follow India advice" can only mean one thing in the present context. Legislate Hindu temples. It means it is constitutionally right for the Ceylon Government to introduce legislation overriding the Hindu religious practices and customs. See what India has done; and you Members of Parliament hasten and bring laws to wipe out these ancient practices in Hindu temples also. Why do you hesitate when India has done it boldly? (?) Well, only three or four years have passed since India has done it; comparatively a very short period indeed to judge its merits and follow it. It has also not fully succeeded in practice in the case of all the temples there even to this very moment. Already there is discontent, discord and agitation on this score. Opposition is slowly gathering momentum. The machinery of the Congress Government is cracking and about to tumble and there fore it is too premature to recommend India as an example to be emulated.

It was resorted to show chiefly a social background of unity and solidarity to justify this political demand of Swaraj from the Foreign master. It came as a temporary device to oust the foreigner. The Congress had to choose between the two alternatives of foreign rule and transgression of some religious injunctions: Most of the people agreed to the temporary suspension of all other interests to achieve their long-worked-for ideal of Swaraj. Riddance of the foreigner was their then immediate slogan. Their much-loved and accredited leaders pointed out that their Western over-lord had banked all his hope to stay there on this. Most of the temples had been opened long before the laws came into operation and practice. They are little by little retrieving all that they conceded. The law that people under birth and death pollutions cannot enter temples already in force. A device to be recommended without cause to justify!

The class agitation of anti Brahmin movement contributed not a little to this act of sin. Brahmins were hated by the non-Brahmins for their seizing up of all the top rank jobs. Non-Brahmins found out that the social eminence of the Brahmins were chiefly due to the fact that they were priests and that they were so because of their Vedhas and Agamas. The non-Brahmins thought that they could not bring down the Brahmins as long as the Vedhas and Agamas and Sans-

krit were respected; so these said, "Let the Vedhas and Agamas go down with the Sanskrit" in which language they are written and they saw that the Brahmins would inevitably come down. In this context the cry for Swaraj gave the majority support and made easy work for wrecking the temples and the priests, the citadels of the Saiva religion: At least in South India they have pressed Tamil to the forefront attacked everything in Sanskrit even the Vedhas and the religious practices and on them with apparent justification. Unfortunately our Special Committee it appears, have been most unwittingly caught up in this unholy anti-Brahmin movement and are for all purposes doing what their brethren in India had done. The correspondent finds them worthy of support and cries hoarse, anti-Vedhas and Agamas, anti-temples and anti-Brahmins: It is not very wise to imitate what a conspiracy of circumstances worked to usher in a particular context of time and place under circumstances where they are absent.

Over and above all these considerations there was the significant fact that those big temples were built and endowed by the then Rajahs and they were truly public institutions. The trustees who succeeded to manage these temples, because of the arrogance that wealth and power naturally breeds were not very much mindful of the promotion of religion as their duty and were getting spoilt by the superfluous accumulations of fabulous money. This state of things presented a justification for the hungry mass and the Fascist Congress. The whole country was too much pre-occupied with the affairs of politics and of the then immediate present, to think of them. At any rate, far-reaching imperceptible and other world benefits that religious observances confer on, were thought thoroughly out of place, if not a set-back to progress.

The slogan of social equality and such like cries is only another name for democracy and when that cry was mouthed by the accredited Congress leaders, some of whom were veritable gods to the poor masses, the people dared not question the veracity of the slogan and they just followed like sheep what their leaders said. Well, these are some of the factors that worked up to that heretical spectacle we see in India today. We have not one of them here. The only point that we could get at to bear at least a shadow of resemblance to those many in India is the Buddhist vibares and the Buddhist Temporalities Ordinance. All the great vihares were built and endowed by the Sinhalese Kings of old and there is justifiably the Buddhist Temporalities Ordinance. In the absence of anything else to emulate the cry "Follow India" is foolish and meaningless to say the least of it.

All things in Congress India are not well even today. What happened to the Hindu-Muslim unity and one nation theory for which India had worked all these fifty years? What is happening to the Gandhian Cottage Industry? What happened to the profession of non-violent methods of rule when the Indian army marched into Hyderabad? What happened to the agitation of making Hindi the lingua franca for all India when the Madras Government decided to have Tamil? Will India meet Com-

mittee to think on his own level. Out of these attempts to find solutions for his problems arises the need felt by himself to learn how to read, write, count, and measure, in order to progress still further in his investigation and exploration of the exciting world in which he lives. Each child reaches this point at different times and by devious routes but when he requires definite teaching and help, this should be forthcoming. Chronological age is an unsafe guide.

Junior School teachers who have the courage to put the deeper needs of the children in the first place often astonish their more cautious colleagues by the standard of knowledge and attainment achieved by allowing children to learn in natural ways.

Curriculum. A child in the first stage of his education needs things to do, to use, to handle, to talk about, to ask questions about; and he needs time for his experiments and his explorations.

The primary school should be a place where a child feels at home and where he is encouraged to take responsibility for himself as far as he is able; to help and co-operate where he can; to take an active share in his own education. A young child's mental growth is closely allied to healthy physical growth and the development of awareness through use of his senses. His urge to create, shown in various forms of play, satisfies not only his craving for sensory experience but also his emotional needs and his boundless curiosity. Through his imitative play a child arrives at a clear understanding and appreciation not only of himself but of the lives of the other people. Play connected with the house, shop, clinic, hospital, funerals and christenings, cleaning, washing, baking all have their places in this spontaneous effort to understand both his world and himself in relation to that world. An integral part of the play is an interest in using words.

The interest is natural and words used thus give meaning to experience and are a means of developing the power of thought. Only as a child experiments with words and explores their possibilities can he draw effectively upon the experience of other people. This power to reason in words and to clothe his experiences in languages grows with the opportunities to do interesting things and talk about them, to ask questions and make statements in a friendly, relaxed atmosphere.

Work as Stimulant Hence, nowadays, in many infant schools, much talk and free exchange of news and ideas result from children being given work which stimulates speech. Books are available from the time a child enters school and children from non-bookish homes when encouraged to make their own picture-story books about their own affairs see some purpose in reading and writing. At the same time a child uses the language of number daily in his experience for counting things and in the shape, size, depth of things. These concepts are part of his everyday living and as such he does not and should not isolate them into compartments of learning which to him are only appropriate to school.

In all these exploratory play-experiences, a child meets problems and difficulties which sti-

plemulate him to think on his own level. Out of these attempts to find solutions for his problems arises the need felt by himself to learn how to read, write, count, and measure, in order to progress still further in his investigation and exploration of the exciting world in which he lives. Each child reaches this point at different times and by devious routes but when he requires definite teaching and help, this should be forthcoming. Chronological age is an unsafe guide.

Work For Pleasure In the junior stage of primary education, an addition to all that has gone before, children must have time both to consolidate and to extend their knowledge. The curriculum of the Junior school should enable children to work hard with enjoyment and absorption irrespective of the degree and kind of their ability: It should provide opportunity for the most gifted as well as the most backward pupil to learn through his own active effort, at his own pace, and by the methods best suited to his ability. Both the gifted and the non-gifted children should be fully extended.

When we are prepared to take children into our confidence and explain what is involved in learning and help each one to discover the method most appropriate to his needs, in any particular learning-situation, we find that children do appreciate the fact of routine practice and drudgery are inseparable from worth-while work. It is especially important in the junior stage where we are dealing with children from such varied home backgrounds and with such a wide range of ability that the organization and plan of work should allow each child time as he requires for the appropriate amount of practice and consolidation in every part and at every stage of his learning. Unless we take trouble to do this the more able children may become careless and slipshod and the less able children may be no surer of their knowledge and fact than under method of rote learning.

Suitability Of Environment The curriculum then throughout the primary stage must satisfy the children's active search for knowledge encourage good habits of work and allow for both diversity and overlapping of interests. This is especially true of children's curiosity about men and women, and their work. It is also true of their interest in the arts. Our part as teachers is to provide the appropriate environment and see that the necessary materials are available and then approve and encourage all creative effort. In any aspect of the arts and in human relationships this helps a child to crystallize his thoughts and interpret his own ideas and feelings and those of others. Such creative experience help him both to become more stable emotionally and to be a more sensitive person. The more opportunities children have to express their ideas in natural talk, the more they undertake responsibility for interesting work (for example editing a class magazine of their stories and poems, arranging exhibitions, concerts and festivals, taking part in expeditions, painting, modeling, acting, constructing with materials of all type)—the more they are encouraged to read for pleasure and information, which they themselves need, the more readily will children appreciate the need for accuracy in calculation, adequate

Suitability Of Environment

spelling, legible handwriting, lively and imaginative use of language. This is especially true for those children who come from homes where such skills are not accounted important. The curriculum must ensure that formal practice and careful teaching in the use of these skills is given so that the children are not held up in their creative efforts and also feel at home in a world in which knowledge of the three Rs is essential.

T. C. Demands 'Secular State' Declaration

The Working Committee of the All Ceylon Tamil Congress passed the following resolutions at a meeting held on Sunday last.

1. "That as harmony and unity of political growth, in a country where different sects and religions are professed by the indigenous population, can only be achieved by the State, treating them all equally and without bias to any particular creed, this Congress demands that the Ceylon Government should be declared a purely secular one, without any bias or favour to any particular Community or creed."

2. That as the Rt. Hon D. S. Senanayake P.C., had in his recent visit to Jaffna repeatedly declared the Government's willingness to open one of the Northern Ports if the Jaffna people by themselves make the choice of such a one the Congress as the sole representative body of the Jaffna people do take urgent steps to bring about a final settlement and decision on the matter and recommend one particular port to the Government,

3. That as the Constitution of the Malayan Federation and the proposed citizenship law amendments in Ceylon are likely to affect more than 30,000 Jaffnese, the backbone of our country who are settled in Malaya this Congress does immediately appoint a select committee to study, inquire and find out how far these changes will affect the Jaffna people at present resident in Malaya and recommends steps to improve their condition and status.

4. That as residence and higher education at the proposed Peradeniya University are highly expensive and mostly beyond the means of the Tamil people living in the Northern and Eastern Provinces, the Congress recommends to the Government that early steps should be taken to establish a parallel or alternative University at a suitable site within easy reach of the people of the Northern and Eastern Provinces.

The more the curriculum of the primary stage of education is planned to meet the children's need by a teacher's realizing the relationship between their desire to do and make, explore, experiment, and investigate on the one hand, and their need to learn through these first hand experiences and by carefully planned and appropriate routine practice for consolidation of knowledge on the other, the more faithful and worthwhile will be the results of such planning. Friendly self-confidence in personal relations, a respect for work, an adventurous curiosity about living, are the results we may confidently look for if the curriculum at every stage of the primary school is planned in terms of the children's need for security, for opportunities to explore, for work which to them has purpose, meaning and dignity.



## Humanity Requires To Be Reconstructed

(Continued from page 1)

fundamental underlying unity in the diversity of different cultures, religious groups, and nationalistic perspectives of the human family.

### Tangled Bonds of Greed

A 'reconstruction' presupposes a state of disruption or ill construction. The rebuilding of a creative and peaceful world becomes adequately feasible, nay urgent, only when we are convinced that there exist eliminable defects which are responsible for the present chaotic and dangerous situation in the world. And no clairvoyant or crystal-gazer is needed to tell us that such a dangerous situation, with disastrous possibilities, obtains around us right now. Repeated catastrophes and warlike preparations and operations in several parts of the world have left even the man in the street in no doubt as to the crying evils of our 'time of troubles.' The anxious pre-occupation of statesmen of all countries has aroused serious apprehension in the mind of the common people about another world war which may mean the end of humanity. The powers of darkness are gathering in every direction, and as the increasingly manifesting antagonisms among the leading nations are making it easy for these powers to spread anarchy and chaos, cold fear grips the hearts of peace-loving humanity. As Rabindranath Tagore has sung: "The world today is wild with the delirium of hatred; the conflicts are cruel and unceasing in anguish; crooked are its paths, tangled its bonds of greed."

The 'reconstruction of humanity' does not consist merely in a readjustment of territorial limits or in an exchange of diplomatic relations or even in the formation of a world government. Although these are doubtless necessary formalities of international obligations and comradeship, they are but the outer expressions of a deeper and lasting human understanding. Behind the imposing facade of human relations often there are powerful ideological forces which bind men together for the time being. Such unions and alliances of groups of nations, with certain common economic and political interests, and traditions and ways of thought, cannot ensure the survival, stability, and progress of humanity as a whole,

### Skin-Deep Internationalism

The happy and peaceful revolution, in human life and thought, to which our generation is eagerly looking forward, cannot and should not be expected to be effected through a skin-deep internationalism, without any clear vision of humanity's goal, or through rude external compulsion by a parliament of nations, however representative of the majority. 'In such a revolution no violence is neces-

sary,' writes the great sociologist Professor Sorokin 'the whole transformation of culture and institutions, of human conduct and social relationships, can be accomplished in orderly and peaceful fashion through the willing and concerted action of individuals and groups, guided by their consciousness, conscience, and superconsciousness'. This may appear next to impossible to those well-intentioned instigators of wars, who will not hesitate to send millions to death in order to achieve their own particular purposes and prove themselves in the right. In fact many honest men are astray on this point and think attitudes and actions justifiable that are at the root of failure which have given mankind no decent chance of overcoming its difficulties.

### Lack of Spirituality

A study, at close quarters, of the human situation, down the ages, reveals incontrovertible evidence leading to the important conclusion that the influence of spiritual power is felt in all phases of society, if society keeps the spiritual ideals as the supreme objective of life and all other ideals are subordinated to it. The nexus of human cohesion on the basis of the divinity of man—the veritable image of God—is not an 'illusion' as many a short-sighted, crass 'realist' would have it. Rather it is and can become a tangibility, more certain than any other factor of existence, only on such a basis. For, no other motive force pervades the entire being of the individual, and also of societies and communities, as does the life-giving leaven of human and spiritual values. The formation of a successful and stable world state or world government, as a prelude to the establishment of a larger, non-political, and non-military federation of mankind, will remain a remote possibility so long as the prevalence of the appeal to force among nations obstructs domestic and international peace. This is the crux of the problem; the glorification of the power of the sword over that of the undying Spirit of man, this unbridled egoism of leaders and nations wanting to rule the roost, this lack of spiritual vigour and vitality. The issues involved are vital to every interest, both of the individual and of humanity.

### Sense of Social Wholeness

Thus we have to strive for and bring about a successful transmutation of men's minds and hearts, as also their socio-cultural values, norms, and ideas, if we are in real earnest about the orderly reconstruction of man. A new sense of social wholeness alone can stem the rot in the present condition of the world and offer an infallible and far-reaching remedy for what ails humanity. This new plan of reconstruction of the world order, to which thoughtful

persons are seriously applying their minds, is forsooth not anything 'new' but is as old as the world itself. It calls for the edifice of human life to be built on the solid foundation of spiritual truth and the orientation of the hopes and aspirations of man to the higher cosmic vision of the Spirit which is the deepest ground of human personality. It declares that the transformation of the individual into the universal outlook, through a deliberate linking up of his daily life and thoughts with the Reality that is no other than the eternal Self of Man, is the most efficient procedure in the attainment of achieving peace, social reconstruction, and moral improvement. It demands a positive, integral experience of the world, possible only in that state of constant superconscious awareness of the divinity of human personality which has its practical relationship and its perfection in an endless world of living humanity. Such a blueprint for a positive polarization seeks to achieve the unity and salvation of the human race on the basis of the oneness of life and existence—the realization of the same divinity (*atman* or Brahman) in every man and woman, irrespective of all forms of diversity in name and form,—powerfully expressed in such pregnant words as '*sarvam khalvidam brahma*', '*tattvamasi*' and 'Love thy neighbour as thyself'.

### Scheme of Brotherhood

Mankind has been referred to by cynics as 'an anthropoid species afflicted with megalomania.' Perhaps it is not so very incorrect, especially when we witness all round the ruinous folly of increased acquiescence in the inhumanity of man. Armaments alone offer no guarantee of peace and solidarity among nations, for they do not allay mutual suspicion but constitute a grave threat. Economic co-prosperity, commercial inter-relationships, and industrial potential show us the way to reach our ends, but do not tell us what those ends are and do not give us an essentially human scheme of life whereby men's hearts are cleansed of the 'poison of self-seeking and the 'thirst that knows no end'. The stupid but serious crisis which obstructs all honest efforts aimed at a peaceful reconstruction of a new world order is due to the lack of control and direction of the tameless passions and prejudices of the individuals who constitute so-

ciety. For, if the various members were to acquire courage, moral stamina, and spiritual strength through the conquest of ego-centric animosities and self-centred affections, the community as a whole will certainly register a substantial increase of love, sympathy, fellow-feeling, and mutual co-operation in the relationships of persons and groups. Collective life undergoes a gradual process of transformation when it is inspired by the dynamics of individual spiritual power. Hence, in any scheme of a lasting world brotherhood of man, it is of great importance to consider what kinds of persons and groups, and what kinds of social and cultural institutions and organizations are best suited to engender peace, harmony, and altruistic relationships.

### Spiritual Decadence

All right-thinking persons know that it is better to have a spiritual outlook on life, not merely in theory but in practice. But what have they been doing to get that ideal fulfilled? We have repeatedly emphasized in these columns—and do so once again—that the fundamental trouble of our time is not one of political nature, not even one of an economic unbalance, —much less it is social, racial, or international,—but it is one of spiritual decadence. Men, as individuals, have lost the awareness of their higher nature rooted in spirituality. Consequently, the root of life being kept starved, the signs of corruptible disease and imperfection are manifesting themselves in every branch of the tree of life, in individual and collective ideas, energies, and activities. If men could take special care of the means and methods for achieving their ends, if they could make spiritual principles the main foundation of life, there need be not the least doubt that would most decidedly change for the better the entire outlook of human relationships.

While the struggle for the solidification of all mankind into a great common brotherhood has proved the hardest to accomplish in human history, yet those who see and understand what exists below the surface of the diversities and differences in humanity, cannot lose hope of the unity of the real Man, regarded as such and held in the esteem to which Nature entitled him regardless of race, creed, or colour.

(From the Prabuddha Bharata.)

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