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FATE OF HUMANITY IN THE THE MANTRAM THAT IS WORD PARTING MESSAGE OF PATEL BALANCE AND WISDOM KEY-NOTE OF CITIZENSHIP

Nehru's New Year Message

[THE Indian Premier on the eve of the New Year and before his departure to London broadcast from the All Indian Radio Station a message full of plain-spoken truism. The frankness of his views and sentiments suggests the difficulty of the world situation.]

The following is the text of the Ministers are going to meet in conference. Friends and comrades,

In Search of Peace

Within a few hours from now, this year will pass away. The half century will also end. We stand as it were, on the edge of the line that divides the first half of the twentieth century from the second. This first half has been full of wars and tumults and of vast changes, political, scientific, cultural, social and economic. We have seen great revolutions which have changed the face of many countries. The world is a very different place to-day even from what it was in my early boyhood.

This half century is over. But it has brought no peace to us or promise even of future peace and, as we stand on this new year's eve on the sword's edge of the present, darkness seems to envelop the future.

I am addressing you after a long interval and much has happened since I spoke to you last on the radio. Many calamities have fallen on us, bringing distress to our people. But the greatest of these calamities and sorrows has been the passing away from amongst us of a giant among men.

The Nation's Loss

Sardar Vallabhbhai Patel was a dear and valued comrade in the brave days of our struggle for freedom, a rock of patient strength to whom instinctively all of us went for guidance.

Later, when we occupied the seats of Government, inevitably some of the heaviest burdens fell to him and history will record how he discharged that duty. His name will always be remembered not only as that of a great leader in the fight for freedom but also as a great builder, unifier and consolidator of New India. That is a proud title to fame which he well deserved. For him it is well, for his life's duty was well performed and is done. But for us, it is not well, for we miss his strength and wisdom and we can no longer go to him for counsel and advice. That burden which his broad shoulders carried so lightly, has now to be shared by all of us.

To-morrow morning as the sun of the New Year comes out, I shall leave Delhi on my way to the west. I shall pay a brief visit to Bangalore to open the Science Congress there and then proceed to Bombay and England, where the Commonwealth Prime

I am leaving India reluctantly, for I want to face our problems here and to give all my strength and energy in searching for their solution. I do not wish to escape, even for a while, from the burden and the responsibility that fate has cast upon me. But, after full consideration, I decided to attend this conference in London.

Big issues are at stake in the world today and, indeed, the fate of humanity itself is in the balance. I do not suggest that the London conference will decide any of these issues or will finally avert the grave danger of war that confronts us. But it is possible that that Conference may help in lessening the gloom somewhat and in showing a way which might lead to peace. In this grave emergency, therefore, I have thought it necessary to travel to London and to take counsel there with others, who have also to shoulder heavy burdens and who are trying to find some light in the prevailing darkness. If we take even a small step in the right direction then the Conference will have done well.

You know how India has laboured with all earnestness of purpose in the cause of peace. We have sometimes been misunderstood by our friends, but I think it is widely realised now that the dominant urge that governs our actions is the desire to help in the maintenance of peace in this world. Everybody knows that large-scale war today is horrible beyond words and that its consequence will be appalling. It may even bring about the ruin of the proud structure of modern civilisation. The small war that has been going on in Korea has already devastated that unfortunate country and brought untold misery on its people. And yet people fight they say to bring freedom to the people of Korea.

No Compromise with Evil

Peace cannot be purchased by compromise with evil or by surrender to it. Nor can peace be maintained by methods that themselves are the negation of peace. During our long struggle for freedom, we never surrendered and we did not compromise at any time with what we considered evil. Yet, under Gandhiji's guidance, we tried to follow the methods of peace and were friendly even to those who tried to crush us. That was the

(Continued on page 3)

THE ALL-EXPRESSIVE AUM

LET us consider not the Mahapurushas, the great incarnations, but the Siddha-Gurus (teachers who have attained the goal); they as a rule have to convey the germs of spiritual wisdom to the disciple by means of words (Mantra) to be meditated upon. What are these Mantras? The whole of this universe has, according to Indian philosophy, both name and form as its conditions of manifestation (சாமரூபம்). In the human microcosm, there cannot be a single wave in the mindstuff (மனவஸ்து), unconditioned by name and form. If it be true that nature is built throughout on the same plan, this kind of conditioning by name and form must also be the plan of the building of the whole of the cosmos. "யதா வசோ மிருதமிண்டேக விஞ்ஞாதேக சர்வம விஞ்ஞாதப் பலதி" "As one lump of clay being known, all clay is known," so the knowledge of the microcosm must lead to the knowledge of the macrocosm. Now form is the outer crust, of which the name or the idea is the inner essence or kernel. The body is the form, and the mind or the antakarana is the name, and sound symbols are universally associated with சரம-name-in-all things having the power of speech. In the individual man the thought-waves rising in the limited மனம் (Mahat) or மனத்த (mindstuff) must manifest themselves, first as words, and then as the concrete forms.

In the universe, Brahma or Hiranya garbha or the cosmic மஹத் (Mahat) first manifested himself as name, and then as form, i.e., as this universe. All this expressed sensible universe is the form, behind which stands the eternal inexpressible ஸ்போடா (Sphota), the manifest as Logos or Word. This eternal sphota, the essential eternal material of all ideas or names, is the power through which the Lord creates the universe; may the Lord first becomes conditioned as the sphota; and then evolves Himself out as the yet more concrete sensible universe. This sphota has one word as its only possible symbol, and this is the ஓம் (Om). And as by no possible means of analysis can we separate the word from the idea, this Om and the eternal sphota are inseparable; and therefore it is out of this holiest of all holy words, the mother of all names and forms, the eternal Om, that the whole universe may be supposed to have been created. But it may be said that, although thought and word are inseparable, yet as there may be various word-symbols for the same thought, it is not necessary that this particular word Om should be the word representative of the thought, out of which the universe has become manifested

The Word without Parallel

To this objection we reply, that this Om, is the only possible symbol which covers the whole

ground, and there is none other like it. The sphota is the material of all words, yet it is not any definite word in its fully formed state. That is to say, if all the peculiarities which distinguished one word from another be removed then what remains will be the sphota; therefore this sphota is called the ஸ்ரீபிரஹ்மண (Nada Brahman), the sound Brahman. Now, as every word-symbol, intended to express the inexpressible sphota will so particularise it that it will no longer be the sphota, that symbol which particularises it the least and at the same time most approximately expresses its nature will be the truest symbol thereof; and this is the Om, and the Om only; because these three letters ஆ உ ம் (A. U. M.), pronounced in combination as Om, may well be the generalised symbol of all possible sounds. The letter ஆ (A) is the least differentiated of all possible sounds, therefore Krishna says in the Gita ஆசுரோமம் ஆசுரோமம்—"I am a among the letters".

[THE SIVATHONDAN]

Again, all articulate sounds are produced in the space within the mouth beginning with the root of the tongue and ending in the lips—the thought sound is A and M is the last lip sound; and the U exactly represents the rolling forward of the impulse which begins at the root of the tongue till it ends in the lips. If properly pronounced, this Om will represent the whole phenomenon of sound—production and no other word can do this; and this, therefore, is the fittest symbol of the sphota which is the real meaning of the Om. And as the sphota, being the finer side of the manifested universe, is nearer to God, and is needed the first manifestation of Divine Wisdom, this Om is truly symbolic of God; Again just as the "One only" Brahman, the Akhanda—Satchidananda, the undivided Existence—Knowledge—Bliss, can be conceived by imperfect human souls only from particular standpoints of view and associated with particular activities, so this universe. His body, has also to be thought of along the line of the thinker's mind.

Means to Achieve Divinity

This direction of the worshipper's mind is guided by its prevailing elements or Tattavas. The result is that the same God will be seen in various manifestations as the same universe will appear as full of manifold forms in the same way in which even in the case of the least differentiated and the most universal Om, thought and sound—symbol are seen to be inseparably associated with each other, this law of their inseparable association applies to many differentiated views of God

(Continued on page 4)

SARDAR PATEL, in a message signed in Bombay on December 13, two days before he passed away, sent the following to the All-India Local Bodies Conference held in Delhi.

The message said: "I regret that my health does not permit to attend the All-India Conference in person. I send, however, my best wishes for the success of their deliberations.

"I have had experience of local affairs of a municipality which bids fair to be one of the most important in the country. I know the difficulties and problems which confront those who have been entrusted by the electorate with the responsibility for running these nurseries of democracy and self-government I can, therefore, claim to speak as one of you and give to you advice in full knowledge and experience of the facts and conditions in which you have to work.

Value Of Self-Help

"At a time when people are becoming conscious too much of fundamental rights and too little of fundamental duties, it is up to you to practise and to preach in your intimate circles and before men and women, with whom you come daily into contact, the elementary responsibilities and duties of civic life. Self-help, as far as possible, and co-operative endeavour, where necessary, are the key-notes of citizenship. A true citizen is he who can do as much as he can and leave as little as possible to others instead of depending on others to help him out of every conceivable difficult situation.

"In the sphere of co-operative endeavour, the citizen must naturally look to the city fathers or his representatives in district boards to minister to his needs. No detail of municipal or local board administration should escape the notice of their members. Corporate life, instead of personal ascendancy should be the governing factor in their attitude.

Eliminate Waste

"I realise that there are financial limitations to the functioning of these bodies, but before you ask for monetary help from authorities which, you must realize, are functioning within similar

limitations, you have to satisfy yourself whether you are getting the best return from every pie of the tax-

(Continued on page 4)

Visvanatha Pillai Memorial Lectures At Suthumalai

The above lectures were held on the 31st December, 1950 at 5.30 p.m. in the Sinnaya Bharatai Vernacular School hall at Suthumalai. Mr. K. S. Arulnandy, retired Deputy Director of Education presided. The proceedings began with the singing of the themaram. The president in outlining briefly the life of the late scholar, poet, and mathematician Visvanathapillai said that he was a Great Jaffnese, and that the village of Suthumalai should be proud to have produced such a personality. He requested the villagers to celebrate his memory annually and advised the youngsters to study very earnestly as late Pillai did. Though born in poor circumstances through the help of missions, he graduated in his young days and held many high appointments in Madras and Tanjore. He (the president) referred to his association with Srilasi Arumuga Navilar, and that Pillai was a contemporary of Navalar. Pillai differed from Navalar with certain aspects of religion. Finally Pillai came to a compromise, and accepted Navalar as his Guru.

Mr. V. Veerasingham, Principal, Manipal Hindu College, spoke next on "Harmony of Religion". He said that without harmony in everything life will not be happy. There should be harmony inwardly as well as outwardly. He also stated that all religions are true. They lead to one thing the supreme goal. Evn. Swamy Vivekananda Rama Krishna Parahansa, Rama Thirtha and others preached this harmony of religion. He stated that Pillai also spent his life on preaching the harmony of religion (சமயம்). His mission in life was to preach harmony of religion. He did it fearlessly.

Curse of Untouchability

Mudaliar S. Sinnathamby, Deputy Fiscal Jaffna, who spoke on "Ghandism" said in short for all ills in this world of turmoil and differences, "Ghandism" is the only panacea. It has fully solved the thorny problem of caste, religion and sex in the world. The curse of untouchability in India has come to an end through the preachings of Mahatma Ghandi. He again said emphatically that the four Hindu Saints, Appai, Suntharar, Manikavasagar, Thiruganambanther never advocated caste distinction of any kind among Hindus. He quoted chapter and verses from all four saints and convinced the audience that the untouchability should be eradicated from humanity. He said also that Mahatma Ghandi fought for Truth and experimented with Truth. He Mahatma received death with open arms. He the speaker exhorted the youngsters present to follow the footsteps of Mahatma Ghandi and practise his teachings.

The proceedings came to a close with a vote of thanks.

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Hindu Organ

FRIDAY, JANUARY 5, 1951

Treasure These Thoughts

Life is doubtless a great art, infinitely more creative and soulful than the most sensitive and superb fine arts we know of.

COLD WAR IN CITY COUNCILS

THE ACIDIFIED ACRIMONY which is usually associated with the annual event of electing the Mayors of the Municipal Councils of the important provincial capitals and the metropolis is discreditable to the Island. The whole concept of local government administration was based on the charitable assumption that men with a true consciousness of civic responsibility would find no difficulty in becoming members and that the City Fathers would choose the most capable of them to guide the affairs of the Council.

It would be presumptuous on our part to expect this laudable degree of civic consciousness. Only an idealist can hope to have exemplary perfection in the conduct of local administration. But that does not necessarily mean that a public institution should be used by place-hunters for advancing their personal power to the detriment of the ratepayers and to the discredit of all concerned.

Party system the *sine qua non* democratic government of the modern mould has not thrived as much as it had given promise. The multiplicity of parties has added to the deterioration in the development of constitutional administration with the result that no single party has been able to gather sufficient numerical strength to be able to assume power and office without the helping hand of the elusive individual members the 'independents'. These 'unknowns' present a tantalising hope to the several aspirants to mayoral honours in such a way that all interest and influence centre on them placing them in the role of 'king-makers'.

Sri Lanka which has been universally acclaimed to have made rapid and rich constitutional progress should set an

example in the conduct of its local administration, by evolving a better method of election of Mayors and Chairmen of Municipalities, Urban and Town Councils and Village Committees. The term of office of a Mayor being restricted to the all-too-short space of twelve months leaves the holder of the position of responsibility with time just enough to plan for the extension of his tenure of administration by seeking re-election which can only mean the marshalling of all strength to maintain a Mayor's Party made up of all and sundry. A two-year period will be a sufficient length of time for any administrator and executive authority to plan and work his schemes to a satisfactory extent of efficiency taking away from him any lurking ambition to be perched permanently in the seat of power. Election of members should be held once in four years so as to make it possible for two members to function as Mayor or Chairman during that period.

These are some of the less important reforms that are necessary to raise the level of the dignity and standard of local institutions. But a change of outlook on the part of local leaders is the most pressing need at the present moment. Provincial patriots must know that there are 'fifth columnists' both inside and outside local bodies who strive hard to bring about disruption among parties merely to create confusion in the administrative affairs of the land. Those who seek to be of service to the people should think of the common good and place public welfare before personal prestige if they should ever expect the people to view their activities above suspicion. In conclusion we appeal to the members of the Municipal Councils of Colombo, Jaffna, Galle and Kandy to strike a new method in the selection of Mayors by shelving all considerations of personalities and to decide the vital issue by electing the member who by reason of integrity, honesty of purpose, capacity for work and above all character is best suited to guide the affairs of the city without party attachment and personal prejudice.

REVIEW NEWS

"Cease-fire Committee has failed"

—News Item,

It has ceased to fire the imagination of the Korean fire-brands!

Red promise 'to bring a happy life to the Tibetan people'

—Reuter,

Happiness can be brought only if 'Tibetan' life continues to be.

The star of Stalin began to set on his 71st birthday and he will live long enough to see the utter destruction of Communism

—Astrologer Holinger

Stalin outliving Stalinism!

THE DEMAND OF THE DAY

Revival of the Age of Truth

In these days of economic depression, social debacle and religious degeneration, the world, what to speak of India, confronted with a number of problems which, for their happy solution, calls for the selfless service of a section of people who have sacrificed their life at the altar of the welfare humanity at large. Rare, extremely rare, no doubt, are the persons of this type that are bold enough to face all the odds and evils of life, and silently serve the great cause, namely, the welfare of all beings, irrespective of any distinctions.

India is undoubtedly a peculiar country in this respect. Her special peculiarity is to produce some such prodigious children, particularly in the plane of spirituality, that make a mark in their life and serve the universal cause at the cost of their time, trouble and energy. The wonderful products of the different epochs are in fulfilment of the different ages.

The Ideal

Every country or nation has an ideal of its own. The ideal of India is spiritual unfoldment. The various processes that are adopted for the unfoldment of the Self is called Religion. Religion is the very back bone of India and its ideal. This ideal of our country can never be changed. It might be possible to change the course of the Ganges, and make it rise from the Bay of Bengal and fall into the Himalayas, but, says

Swami Sambuddhananda in the Vision

the great Swami Vivekananda, it will never be possible for India to change her ideal. This is why the great and illustrious Swami Vivekananda, while speaking about the ideal of India, once and again reiterated that no institution in India could grow and thrive in this sacred soil unless it was based upon religion.

What is Religion

No other world is so misunderstood in the modern age as "Religion". The word Religion, derived as it is from Latin, 'Re'—back, and 'ligare'—to bind, i.e. to bind to certain principles, cannot convey the meaning of the word Dharma. Dharma in the widest sense of the term, means that which supports the whole universe; in other words, Truth Absolute. In this sense, Religion is absolutely free from all sorts of sectarianism. It is indeed a pity that the word Religion, is understood by many a people in its parochial sense and as such, it has been a red rag to a certain section of the people and a scarecrow to others. Some of the leading people of this country, very often, expose their colossal ignorance of what Religion is and means. This, as such, has no place today in many spheres of human life. Humanity has been drifting farther away from Religion every day. It has become a mass of irreligious body. There is a cry of "secularism" all over the land. It has been misunderstood by many and has been encouraging the people to banish "Religion" from their home-land. This is how we are laying the axe upon our own legs.

Religion in India means not only art to the artist, science to the scientist, strength to the strong, but also purity of the pure, and divinity of the divine. In other words, it is the life of

everything. In his sense, it leaves no room for any doubt or dubitation, difference or dissention. It gives a meeting-ground for everyone, to whatever creed one might belong. It is because of this universal characteristic of Sanatan Dharma that it would make an appeal to all people, irrespective of creed, colour and clime. And it had welcomed and admitted all people without distinction.

Need for Strong Will

What the country needs today is a band of young men of muscles of iron and nerves of steel, with a sane head and a sound heart, and above all, with a strong will to face all the evils that have been let loose to run rampant over the whole world to destroy the best of cults, cultures and civilisation. The country requires thousands of young men who are ready to sacrifice everything for their motherland, and who are sincere to the backbone. When such men arise, India will become great in every respect. Then only will India awake when hundreds of large hearted men and women, giving up all desires of enjoying the luxuries of life, will long and exert themselves to their utmost, for the well-being of the millions of their countrymen, who are gradually sinking lower and lower in the vortex of destitution and ignorance. A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen and the downtrodden, should go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising-up, the gospel of equality. We need to-day men of sterling character, who have left no stone unturned to fight against all the evil forces of lust and avarice, fear and anger and who, by virtue of their life-long Sadhana, practice of penances and observances of austerities, have not failed to gather the inestimable treasures of wisdom and experience and as such, who can serve as beacon lights to the earnest souls that are determined to work out the path of renaissance, the path of salvation for their country and nation. It hardly needs to be emphasised that the regeneration of a country and a nation is possible only when at least a few earnest souls understand and appreciate the values of moral and spiritual legacies left behind by their forefathers and pledge themselves to take the full benefit of the same and follow the foot-prints of their ancestors for the revival of an age of Truth, Light and Bliss.

State Religion — Only A Catch Phrase

On the occasion of the opening of a new sub-post office at Nachchimarkovil on Tuesday last Mr. C. Sittampalam, Minister of Posts and Telecommunications assured the audience that the cry for a State Religion was merely a vote-catching attempt which had no Government backing.

Mr. T. S. Durairajah presiding at the public meeting welcomed the Minister and Mr. V. Kumarasamy, M. P.

PUBLIC OPINION AND DEMOCRACY

— A BIRD'S EYE - VIEW —

(By K. Rajendram)

Democracy and Public Opinion are interdependent, and ipso facto they co-exist. We cannot imagine a democracy existing in the midst of a people whose mouths are gagged, for such a thing would be peculiarly repugnant to the basic and fundamental essentials of democracy. Totalitarianism is the very antithesis of democracy and as such does not provide for the free movement of Public Opinion. Curiously enough, in a Totalitarian State the people are metamorphosed (psychologically) and has most unwillingly become part and parcel of the Dictator who occupies the position no less than of a demi-god. It is therefore an irrefutable and crystal-clear fact that Democracy only is tolerant to the free movement of Public Opinion, while a Dictatorship deliberately shuns it.

People's judgment

Let us judge for ourselves the great potential influence of Public Opinion. This thing called Public Opinion is really powerful. It can do lots of things. It is at best a magician which uses the Press and the platform as its magic wand, with which it sometimes paralyses governments and creates new ones. It automatically sends a Churchill to No. 10: Downing Street, and all of a sudden finding its wishes being unfulfilled turns him out and drives in an Atlee, or to placate those possessed of nationalist leanings and to localise the scene, this magician can turn out "Rt. Hon'ble D. S." and send in "Dr. N. M." to Temple Trees at any moment.

The function of Public Opinion does not stop merely with transforming 'His Majesty's Opposition' into "His Majesty's Government" and vice versa. Every M. P. should be at the beck and call of Public Opinion. He is briefed, so to say, by the electorate and he has got to stick to it. He cannot act according to his whims and fancies.

The sole criterion therefore by which the democratic aspirations and intentions of a Government ought to be judged is respect for Public Opinion—for profound respect for Public Opinion unmistakably indicates the 'ne plus ultra', of excellence of any Government.

WAYSIDE WHISPER

Jaffna Mayoral Election

It seems wishful thinking or mischief-making has been at play during the past few weeks in spotting candidates for Office of Mayor, Jaffna. Permutations and combinations have been made but without any mathematical accuracy. Mr. C. Ponnambalam, the present Mayor, is a certainty as a candidate. But who is his vis-a-vis? Is it the old campaigner R. R. or the First Mayor 'Sam' or could it be new blood? The contest cannot be said to be on party lines. Parties loom behind individuals. The latest whisper is 'C. P.' vs 'Sam'. Who will fall by the Wayside!

Korea—Summing Up

The 'panic button' seems to have been pressed in the City of Seoul. Smouldering ruins and the spatter of burning ammunition—these greeted the Reds as they marched into the former South Korean capital. Dr. Rhee and his government have fled to Pusan—

This is a little too much for U. N. to gulp in. It is an irony of fate that China which had been the happy hunting ground of the Anglo-Americans during the first half of the 20th century should turn like a worm in the opening days of the second half century and bite the Westerners to exasperation: Catching a Tartar—no catching a Chinese should now be the idiom.

'Left'—Adieu in Colombo

Reports of *Kuzukusukootams* confirm the press news that the U. N. P. nominee Mr. Sellamuttu can now be certain of victory in the Mayoral contest. Dr. Kumaran Ratnam by accident a 'Leftist' has been one of the popular Mayors of Colombo and can be allowed another lease of life. But for the U. N. P. High Command it is a vital matter that the Municipality should be under its thumb. The Municipal swing thus moves to and fro, left and right.

DISCOVERY

When I reaped the fruit of Life in union,
I understood separation is pain and sorrow.
When I felt one wish all beings,
I discovered my real immortal Self.
When Love universal dawned in my heart,
I found my soul merged in an ocean of joy.
And now that Self, that Love and that Joy.

—Swami Ramdas

Fate of Humanity in The Balance

(Continued from page 1)

method of peaceful, but unyielding, approach; that was the temper of peace even in a struggle.

Today if we talk of peace, sometimes people mistake it for appeasement of evil. That temper of peace is completely absent to-day and the only alternative to a surrender appears to many people to be war with all its terrible consequences. Surely there are other alternatives which are far removed from surrender and yet lead to the objective aimed at.

It is in this spirit that we have tried to approach the world's problems. We are not pacifists. We keep an army and a navy and an air force, and if danger threatens us, we shall use them. But we seek no dominion over other people. Our sole object is to be left in peace ourselves to solve our own problems and, when possible, to help and cooperate with others. In doing so, we try not to be swept away by passion and anger and so maintain that temper of peaceful approach.

It is in this spirit and with all humility and prayerfulness that I have endeavoured to guide India's policy in the present juncture. I have done so in the belief that I have the trust and goodwill of my countrymen behind me. That has fortified me and given me strength even when the outlook was very dark.

Treasure Hunt Biggest Ever in History

One of the biggest treasure hunts in history is taking place over an area covering half of Africa and much of Asia. The 'treasure' is £20,000,000 worth of army stores and other equipment dumped there during the war.

It ranges from tins of vegetables stew to motor lorries and the two men who hope to solve this vast treasure are ex-officers who did service in the Western Desert and in Malaya during the war.

Armed with a 'treasure map' which they have built up, they are acting as agents for an Egyptian business magnate who is reported to have paid the British Government £250,000 for the concession. They will use mine detectors and other up-to-date equipment to find the lost stores. The job will take at least five years to complete.

(Free India)

British Journal's Appeal To World Statesmen

'Reynolds News' of London in New Year messages addressed to three world statesmen has advocated a 'gesture of faith.'

The messages were addressed to the following statesmen:

Symbol of Hope

To Prime Minister Nehru: "You have proved yourself the worthy successor of the great Gandhi. India's ceaseless efforts to find a bridge between the New China and the West have made you a symbol of hope. Do not be

discouraged. Millions of people are behind your efforts to save the peace in Asia."

Gesture of Faith

To Stalin: "Take a chance in 1951 on your friends in the Western world. Make some gesture of faith in your oft proclaimed belief that the Soviet and Western systems can live together in peace."

"Tell us the minimum conditions which you regard as essential to the security and prosperity of the Soviet Union and her Allies. The war-mongers are not yet in control anywhere in the West. But doubts about the Soviet Union's intentions are adding to their influence every day."

Asset of Goodwill

To Premier Attlee: "Continue to act in friendship with America in 1951, but insist that Britain must exercise more influence in the partnership. Britain is the strongest and the most stable country in Western Europe—thanks to Socialist Planning. Britain has created the only asset of goodwill which democracy possesses in Asia by her voluntary surrender of power in India and other countries."

"We recognised Communist China. We sought her admission to the United Nations. We urged that the Korean campaign should stop at the 38th Parallel. If Britain's advice had been followed on these great issues, war clouds would not be so dark to-day. Britain should take the lead in 1951 in new attempts to reach a worldwide political settlement."

Heart Made of Glass

Scientists of Fels Institute for study of human development at Antioch College, Yellow Springs, Ohio, announce the perfection of a revolutionary artificial heart-lung so simple that any laboratory technician can build it. Having designed and tested the device, which is made of glass and costs \$60, they say that it is now ready for use on human beings.

Called the Fels oxygenator, it is claimed to have important advantages over previous efforts because "it has no moving parts; it is easily sterilised and weighs less than four lbs; it causes no detectable damage to red blood cells after hours of pumping; can be filled with less than a pint of blood and automatically adjusts its pumping rate from over one fourth pint to over a gallon a minute."

A reporter who watched the device operate said he saw it keep a 50-lb. dog alive for more than two hours during which time the dog kept up its normal breathing, heart action and blood pressure.

Experiments on Dogs

The Institute reported it had used more than 50 dogs in experiments so far and listed the following possible uses for the device: as "emergency means of by-passing the heart and lungs while surgeons repair these delicate organs; to rest the lungs and allow drugs to take effect during pneumonia or other lung ailments to rest the heart by allowing it to beat empty for many days after a blockage or occlusion of that vital organ; to assume the mother's function temporarily in supplying oxygenated blood to new-born infants who fail to begin breathing soon enough; to save drowning victims from death; and to study the functions of various organs such as heart and brain under controlled conditions of oxygenation and temperature."

The alternating pressure and suction in the device is controlled by electro-magnetic gas valves. These valves are easily controlled to provide the desired volume and speed of flow. Blood is moved smoothly and gently from the large vein in

Sarada Devi—The Holy Mother

98th Birthday Anniversary

The 98th birthday of Sarada Devi was celebrated at the Ramakrishna Mission, Wellawatte on Dec. 31.

Devotional music and discourses were among the important items in the programme.

Mr. S. Murugesu C. C. S, spoke on the life and teachings of the Holy Mother. His discourse was full of religious fervour.

Hinduism And Women

Mr. K. Alvapillai, C. C. S, deprecated the tendency of some to assess the comparative value of saints and religious teachers. Speaking on 'Sarada Devi', Mr Alvapillai said that she was an other spiritual figure as were Ramana Rishi and Sri Aurobindo and added that the life of the Holy Mother in Modern Times and those biographies of Sri Thilagawathy and Karaikal Ammaiar would settle the doubts of some regarding the pace of women in Hinduism. Karaikal Ammaiar was able to reach Kailas, perceive Lord Siva, and succeed in having the following request granted, according to Sirkalar, the author of Periapuranam: 'after asking the boon of undying love of bliss, she asks I want no Birth hereafter'; if, however, there is to be birth again I want the boon of not forgetting you ever; further I wish that I be at — or under your feet, singing your praises with joy, while you dance (the cosmic Dance) Oh Lord of Righteousness."

At the close of the celebration, Swami Siddhatmananda, after thanking the musicians, speakers and the audience, referred to the fact that Sri Ramakrishna looked on women as manifestations of Sakti, Universal Mother. It is also significant, he said, that Sri Ramakrishna's first spiritual guru (i. e. teacher) was a woman.

the animal's leg through the machine and back into the jugular vein in the neck.

ORDER NISI
IN THE DISTRICT COURT OF CHAVAKACHECHI
Testamentary Jurisdiction No. 19
In the matter of the intestate estate of the late Theivanapillai daughter of Vinasithamby Sandrasegaram of Vidattalpalai Deceased.

- 1 Sabapathy Vairamuttu of Madduvil South
- 2 Sabapathy Mahaliagam of Kaitthady
- 3 Sabapathy Ponnambalam of Madduvil North.
- 4 Irugupillai Ramalingam and wife
- 5 Pakkiam of do
- 6 Amminipillai widow of Sathasivampillai of do

This matter of the petition of the petitioner praying that she be declared entitled to administer the estate of the abovenamed deceased and that letters of administration issued to her accordingly, coming on for disposal before P. Sri Skanda Rajah Esq District Judge, Chavakachcheri on the 12th day of December 1950 in the presence of Mr. C. R. Thambiah proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the petitioner be and she is hereby declared entitled to administer the estate of the abovenamed deceased and that letters of administration issued to her accordingly, unless the respondents or any others shall show sufficient cause to the contrary on or before the 16th day of January 1951 at 10 a. m.

This 12th day of December 1950
Sgd. P. Sri Skanda Rajah,
District Judge.
C. R. Thambiah,
Proctor for Petitioner.
O. 97-5 & 9

ORDER NISI
IN THE DISTRICT COURT OF POINT PEDRO
Testamentary Jurisdiction No. 440
In the matter of the intestate estate of the late Kandappar Pandaram of Thumpalai Deceased

Kandappar Vinnachythamby of Thumpalai Vs Petitioner
1. Veluppillai Seenivasagam
2. and wife Nagammah both of do Respondents
This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Point Pedro on the 11th day of December 1950 in the presence of Mr. K. Vallipuram Proctor of the part of the petitioner and the petition and affidavit of the petitioner dated the 11th day of December 1950 having been read:

It is ordered that the Petitioner as brother of the deceased Kandappar Pandaram be declared entitled to have letters of administration to the estate of the abovenamed deceased and the letters of administration be issued to him accordingly unless the Respondents shall appear on or before the 18th day of January 1951 and show sufficient cause to the satisfaction of this court to the contrary.

This 11th day of December 1950.
Sgd. P. Sri Skanda Rajah
District Judge.
21-13-50
Drawn By:
Sgd. K. Vallipuram
Proctor for Petitioner.
O 96, 5 & 9

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 7-1-51 TO 13-1-51

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

Financially a good week. But on the personal side this week will be full of difficulties. Do not be too ready to run down others or fall out with friends. Avoid scandals week end.

TAURUS Kartikai 2, 3, 4, Rohini, Mrgasirisha 1, 2 [Idapa Rasi]

The first two days of the week must be spent with care. You may find it difficult to satisfy your senior officers. Ill health also shown. Some improvement promised after Wednesday.

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

The first half of the week likely to upset you completely. Be wary how you deal with personal problems. Ill health and petty official troubles also shown. Second half looks promising. You will find opposition melting away.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

The first half of the week is comparatively more favourable than the second half. Wednesday afternoon Thursday and Friday must be spent with care. Friends of the opposite sex may prove disappointing week-end.

LEO Maha, Poora, Uttira 1, part—[Singha Rasi]

Except for the last day this week looks promising. You will be on the road to success. Triumph over competitors and fame also promised. Avoid argumentative disposition last day of this week.

VIRGO Uttira 2, 3, 4, Attachittirai 1, 2—[Kanni Rasi]

A somewhat difficult week financially. Be careful how you deal with your problems, particularly if women are concerned. Some danger of an estrangement from someone you love shown.

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

Friends of the opposite sex will prove useful this week. Though you may find a little opposition in your professional or business affairs ignore it and go ahead. Week end will bring some financial luck.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

You should be in a strong position in business or profession this week. Keep your mind on business as there is an indication for pleasure hunting side-tracking you. Week end promises success in romance.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]

Don't adopt force to settle quarrels this week. Unless you are careful there is a likelihood of your being dragged to courts. Avoid argumentative dispositions. Minor accidents also not ruled out.

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

Youngsters in the family circle will prove of much help to you this week. Success in business or professional undertakings also promised. A likelihood of a romantic week-end.

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

You may have to change your ideas on some important affairs this week. Mental worries and financial loss also shown. Some personal problems may be solved week-end.

PISCES Pooraddati 4, Uttiradati, Revathi. [Meena Rasi]

Financially a somewhat difficult week. Mental worries and restlessness also shown. Friends of the opposite sex will prove useful after mid-week. Some alterations in some of your plans indicated week-end.

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LEGISLATION ON RELIGIOUS AFFAIRS

Agamas Limit Freedom of Worship

(S. THILLAIAMPALAM)

IN this instalment I am discussing the question can Ceylon Government legislate Siva Religious matters? The argument for pre-legislation side is an easy one; they say "look at India", it has done it, then follow it here also. The argument for the Anti-legislation side is equally a simple one. They say look at the world, specially the Democratic Countries, for Ceylon also is a democratic country. Britain and America, why all the countries in the U. N. O. have recognised and guaranteed liberty of religion and freedom of worship to all mankind. In fact these two are very important in the list of fundamental rights guaranteed all over the world. I have pointed in my last instalment, that in India, law was made to over ride religious injunctions only as a temporary political device, or a purposeful relaxing of the religious injunctions for the time being or you may call it even triumph of politics over religion. Whatever it may be, the circumstances there compelled these self sacrificing great men to choose the lesser of the two evils. foreign domination or slight infringements of some religious practice, and the people agreed to it. But here in Ceylon there is no emergency of such magnitude as ousting the very mighty foreign master, without weapons, or any other problem of so serious a nature. Things are quite normal here, and are very favourable for a dispassionate study and useful re-construction of every department of life. Religions, have certainly their specific and peculiar contributions to enrich man's life, then why destroy them, by the arms of law. You once attempt this tinkering with one of the most insignificant practices or customs of the Roman Catholics then you will find the magnitude of the nonsense you are saying, and therefore even if India has done it, why do you not look at the wide world, which is a guide to us all in political matters and refrain from attempting to legislate religious matters in Ceylon also.

Views of Sir Jennings

2. Great constitutional authorities have always held religion exempt from the domain of politics. Spheres of high intellectual and emotional concerns, as well, are exempt from the rules of majority. No one would attempt to decide, the theory of relativity or a performance in music by the law of Parliament. Let us hear what a great authority on Government, perhaps the father of the present Ceylon Constitution Dr. Ivor Jennings, who is of international recognition on Constitution has to say on this point. 26th January 1950 Madras Hindu

that politicians can tackle but many more that they cannot It is clear enough in the cause of religion which may be taken as one example of many a majority cannot decide, what shall be the content of the religion of the minority. It is not democracy but fascism which alleges that Parliament has right to decide everything There are many spheres of ordinary life including not only religion but all matters of intellectual and emotional concern, where politician is wholly unimportant. The statement clinches the whole issue. Parliament should not interfere with any religion Harold Laski. Wendell Wilkie and other authorities on democratic constitution can be quoted to support the above view.

The Right to Worship

3. There are some obviously free thinkers who say that permitting all of the Siva faith to go everywhere into the Siva temple without any restriction whatever is religious liberty and allowing every one to worship in the manner one likes, is freedom of worship but to regulate it in the manner as it is now done in all the Siva temple permitting only the Official Brahmin Kurukkal to go into the holy of holies and ordering the other Brahmans to stay out of it, the vellalas to stay still one court out of it and the pujams to stay out in the outmost court is to deny the right of religious liberty to most of the Sivaites. This is due to a thorough misunderstanding of the whole regulations and the right of religious liberty. Rights of any kind are based on corresponding obligations which become necessary conditions for enjoying those rights. The obligation here is that any one should first accept to conduct himself according to the tenets in the Siva Authoritative books namely Vedas and Siva Agamas. Agamas do lay down regulations fixing limits of entry for the different castes in the manner described above. Only those who observe the Agamaic laws can have the right to worship there and no one else has even a right to go in there. So it follows that religious liberty means the right to worship in the Siva temples only in obedience to and according as the injunctions in the Siva religious books namely the Siva Agamas. Those who do not like to stay in the halls and Court yards specified in the Siva Agamas should not interfere with the religious liberty of the Sivaites. These who flout the Siva Agamaic injunctions are not Sivaites and they ought not to disturb others.

Meaning of Freedom

4 Now the question arises as to what is the freedom of

worship? It is contingent on the acceptance of the religious books of authority, the Siva Agamas and the enjoyment of it comes to any one in following the injunctions therein. No worshipper in a Siva temple has any right to worship in any way other than in the ways laid down in the Siva Agamas. Most of the customary forms followed in worshipping in a temple today have their roots in the injunctions of the Agamas and are sanctioned by time and conforming to them is the freedom of worship.

Therefore it is plain that religion is held always above Parliamentary Jurisdiction and religious liberty is a right that accrues from accepting the authoritative tenets of religion and freedom of worship is the right that accrues to one in conducting according to those tenets of worship. They are mostly the religious customs in the temple, and therefore no Government can make laws on religion.

Parting Message Of Patel

(Continued from page 1)

payer's money of which you are custodians. If you can eliminate waste to the maximum extent possible and get the best out of every rupee that you spend, you can look the whole world in the face and your demands for financial help would, I am sure, evoke better response

"As I have said on more than one occasion, I have spent the best years of my life working for the citizens of Ahmedabad. Never has something attempted, something, given me a better night's repose than when I was performing those pleasant and absorbing functions. Let that be your consolation and your reward when you are faced with disappointment or frustration in attaining bigger objectives. Let that also be your urge for more and more efforts in the service of your people."

NOTICE

Tenders are invited for transport, rebagging etc of foodstuffs at Point Pedro Supply Station for 1950-51. Full particulars will appear in Government Gazette of 5-1-51 or can be obtained at the Jaffna Kachcheri.

Sgd. C. NITRUKUNANANTHAN, for D. F. C., Jaffna.

(M. J. 1 & 5)

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RATES OF ADVERTISEMENT ON APPLICATION

Please make remittances to the Manager and not to the Editors or individuals.

Matter for publication should be addressed to the Editors, legibly written, or typed on one side of the paper.

Manipay Community Centre

Annual Meeting

The Manipay Parish Citizens Advice Bureau, a Bureau to be run similar to the Bureaus organised by the National Council of Social Services London was inaugurated by the President on the occasion of the 8th annual celebrations of the Manipay Community Centre

The election of office bearers resulted as follows:

President: Mudaliyar C. Thiagarajah (re-elected).

Vice Presidents: Dr. H. P. Chelliah and Messrs K. Chornalingam and V. Mahesan.

Secretary: Mr. S. Navaratnam.

"We need education for leisure, education to enable us to enjoy to the full the opportunity with which leisure provides us and to quicken our cultural and artistic perception. That is the chief object of the Manipay Parish Community Centre. Within our meagre resources we have been able to provide certain amenities, and with the co-operation and support of the public it is our hope before long to make our area an A I community," said Mr. S. Navaratnam, Secretary of the Centre while presenting the annual report

Mr. W. Thuraiappah, Treasurer, submitted the Statement of Accounts.

Dr. H. P. Chelliah and Messrs. K. Chornalingam, V. Mahesan, K. Kulanthavelu, also addressed the gathering on the services rendered by the Centre.

NEWS

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

Regular correspondents in important places are also welcome.

The Mantram That Is Word And Wisdom

(Continued from page 1)

and the universe must have a particular word-symbol to express it. These word-symbols, evolved out of the deepest spiritual perceptions of sages, symbolise and express as

early as possible the particular view of God and the universe they stand for. And as Om represents the Akhanda, the undifferentiated Brahman, the others represent the Khandas, or the differentiated views of the same Being; and they are all helpful to divine meditation and the acquisition of true knowledge.

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EDITOR-IN-CHIEF: T. Muttusampillai.

MANAGER,

Hindu Organ & Inthusathanam