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## THE STEP-BY-STEP GROWTH OF COMMUNISM

### Making Of The Red Soldier

The making of a Communist soldier is a machine-like process.

From three to six months following his recruitment the follower of Ho Chi-minh is to undergo at least three hours of classroom instruction every day. This is conducted by the unit political commissar who takes as his subjects such weighty matters as "The Personality of the Soldier", "Eighty Years of Imperialist Crimes in Tonkin", "History of the Resistance", "Political Work Within the Army", "Propaganda Among the Civilian Population", and "Propaganda Among the Population in Enemy-controlled Territory."

In the evening the process is stepped up by the addition of a little music. The men are assembled and taught communal songs, sketches and various games. Interspersed with this is a period in self-

By  
**A Former Vietminh General**

criticism and criticism of others, followed by a full discussion of political subjects. In all this, opportunity is taken to attack non-Communist countries.

From the third month of a year after his entry into the army the recruit passes to an intermediate stage, which again consists of classroom instruction by the political commissar, with the addition of such subjects as "The A.B.C. of Communist Theory as Expounded by Engels and Marx", "The Political Situation in the world", "The Internal Political Organisation of the Great Powers", "The Political Organisation of Viet Nam", "The History of the Communist Party of Indo-China", "Introduction to Dialectic Materialism" and "The Materialism."

The evenings are devoted to a study of newspapers and reviews, discussions and lectures by the students. Of the democratic world's views the student hears absolutely nothing.

#### Marx Study Groups

By this time the soldier must have acquitted himself well in order to qualify for admission to the Communist

Party. He is now ready for the third stage which may go on for an indefinite period. More of theory and discussion and in the evening communal recreation, with the addition of Karl Marx Study Groups under the unit political commissar.

Because of the upheavals caused by the conflict now going on in Viet Minh the theoretical side of programme at the moment is for the most part in abeyance. Promising men are, however, sent to special schools, and it is here that the rules are rigorously observed. A soldier who has not attended one of those schools rarely receives promotion.

The three types of schools—School for New Recruits (elementary), School for N. C. O. S. (Intermediate) and the Military Colleges (advanced) are in various areas in rebel-held territory. By the time the soldier has reached the advanced stage he has either been found wanting and discarded or is marked out to become officer-material, and from then on there is a heavy emphasis on politics and military science. The main idea in this is that he may be able to qualify for appointment as political Commissar or as a unit commander.

#### The Failures

What happens to the soldier who for whatever reason fails to pass the crucial test in one of these grades?

He is automatically debarré from becoming a full member of the Communist Party. There are cases where there is no particular desire to embrace Communism. Something has to be done with the unwanted to give him the feeling that there is a place in life for him. A means has to be found to absorb this element and imbue it with an *esprit de corps* and this has led to the creation of the Democratic Front which, while not avowedly Communist, supplements the general Communist organisation by prescribing for the formation of a Military Assembly within every company.

A programme of studies and manual work is drawn up. The studies are sometimes similar to those of the elementary stage of the

## A PROBE INTO RECENT POLITICAL POLICIES

### The Anomalous Situation Of the Ceylon Tamil

By P. N. TIRUNAVUKKARASU

Accident made me participate in the inaugural meeting of the Ceylon Tamil Mahajana Sabha in Jaffna in 1921 under the presidency of Sir Ambalavanar Kanagasabai. But already the Home Rule agitation in Ceylon by the late Mrs. Annie Besant had awakened me to politics and her paper the New India still remains my ideal of a newspaper.

Ever since I have been a puzzle and a paradox to many because of my seeming deviation from the nationalist politics of the Indian National Congress. I am a believer in the historical and natural freedom of the Tamil citizens of Ceylon and the cultural and religious rights of the Community of Ceylon Tamils. I have felt that the Ceylonese who have been influenced by the Indian Renaissance, and the Tamils in particular have confused the duties of the majority community with the rights of a minority community like the Tamils here because of the identity of the Tamil people in India with the Hindus of India and the Indian National Congress.

The Ceylon Muslims have been victims of such a confusion as their sympathies and inspiration followed the All-India Muslim League and now remains linked to Pakistan. The early Singhalese patriots being Buddhists did not feel apart from the Hindus and therefore welcomed the association of the Tamils both for historical and religious reasons. As in the past the Singhalese and the Ceylon Tamils were never antagonistic and in modern times had definite traditions of co-operation and service. And the Tamil leaders never refrained from identifying themselves with the Singhalese and were imbued with unstinted devotion to the common motherland—Lanka. This relationship

soldier's political education, but they are often supplementary and consist of lectures on such subjects as "Democratic Economy", "Democratic Politics", "Democratic Militarism", "Discipline on the Battlefield" and "Discipline Within the Ranks." The democracy is, of course, all of the Communist variety.

#### "Democratic Economy"

When not on active service, men are expected, as part of

(Continued on page 4)

culminated in the unique services to the Singhalese by the late Hon. Sir Ramanathan during and after the riots of 1915 while the Educated Ceylonese member. The Singhalese too welcomed this fruitful and friendly association.

#### Tamils as Co-Sharers

Historically, there has been in the political representation of the two communities an equality or near equality. This fitted into the spirit of harmony and co-operation that prevailed. This has lulled the Ceylon Tamils into a forgetfulness of their natural and special position as co-sharers of the island of Ceylon. Thus when the Singhalese shed their backwardness and the Ceylon Muslims remained conscious of their individuality and, with the coming of independence, secured themselves and advanced to the position of a favoured minority, the Ceylon Tamils are wandering in the wilderness. Every people gets the government it deserves. The Ceylon Tamils remain unprepared and ill-adjusted to the independence granted to Ceylon by the British Imperial power in retreat.

This is one view of the present position of the Ceylon Tamils from the political angle. Analysing the causes of this debacle for the Ceylon Tamils one may hazard the statement that, with the passing away of the late Hon. Sir Ramanathan, no Tamil leader has appeared with true political insight and leadership. Willy-nilly under the democratic way of life, the education of the people is essential. Unfortunately instead of this education reaching the people by natural channels and the services of people equipped with the proper vision and culture, all sorts of alien forces and antagonistic forces are in operation to take advantage of the handicap of the Tamils of political and cultural domination.

#### Lack of Vision

The Ceylon Tamil is now adrift. May not the main reason be in that he is a stranger to his past and to his culture? A people without vision will perish. This must be prevented and a remedy found and that in time. For this the inner urges and the fundamental loyalties of the community must be helped into ex-

(Continued on page 3)

### The International Scene

## A RETROSPECTIVE ANALYSIS OF THE FAR EAST CRISIS

### Situation Can Still Be Retrieved

This year 1950, which ended in a state of extreme tension between China and the United Nations, had begun with determined diplomatic moves on the part of the free world to forestall any such development.

In the Commonwealth, Britain, together with India and Pakistan, recognized the Chinese People's Government in Peking. America declared that her defence line in the Pacific did not include Formosa, and refused to give aid and advise to the administration of General Chiang Kai-Shek, who had sought refuge in Formosa after his defeat at the hands of the Communists in China.

These two moves seemed to minimize the danger of an open clash with Communist China, though they did not dispose of all the international problems raised by the Communist victory in the Chinese civil war.

America and the majority of member States in the United Nations did not recognize the new Communist Government of China as a result, China was still represented on the United Nations by delegates of General Chiang Kai-shek—an anomaly which caused much resentment in Peking, but which time and patience seemed bound to redress.

A source of more acute friction with China threatened to develop in Indo-China, where Peking together with Moscow, recognized the rebel Government of Ho Chi-minh early in the year while Britain and America gave recogni-

source of conflict between China and the West was apparent.

#### U. N. Reaction

Then, on June 25th, came the North Korean aggression and the forceful reaction of the United Nations. In so far as the North Korean aggression was aided or instigated from outside the signs pointed to Russia rather than to China. North Korea had been occupied by Russia, not by China. The North Korean armies employed Russian tactics, not Chinese ones. The ceremonial pictures they displayed in the conquered cities showed Stalin, not Mao Tse-tung, by the side of the North Korean leader, Kim Il-sung.

On the other hand, the suspicion that Russia and China were working hand-in-glove was strong in America, and to make a major military effort in Korea while continuing the policy of restraint in Formosa seemed dangerous in Washington. Simultaneously with United Nations military aid to the attacked Republic of Korea, America decided to "neutralize" Formosa by interposing the U. S. Seventh Fleet between it and China. This was a reversal of the policy announced in January.

#### Chinese Counter-Action

China reacted violently against this American action. Her protests were accompanied by troop movements into Manchuria, close to the Korean border.

Whether these movements were solely motivated by American action in Formosa, or whether they would have taken place in any case in understanding with, and support of, Russian policy in Korea, is a question which cannot at present be conclusively answered on the evidence available.

Nor is it at present possible to say with certainty whether the Chinese troops—officially labelled as volunteers—crossed into Korea too, and in late November they forced the U. N. forces to retreat to the 38th Parallel early in October.

At any rate, later in October, Chinese troops—officially labelled as volunteers—crossed into Korea too, and in late November they forced the U. N. forces to retreat to the 38th Parallel.

#### The Call For 'Cease-Fire'

The United Nations, which

(Continued on page 4)

tion to the Government of the Emperor Bao Dai, to whom France had transferred sovereignty within the French Union. American aid to Bao Dai, and Chinese aid to Ho Chi-minh, sharpened the conflict inherent in these contradictory diplomatic commitments.

Apart from this particular issue the Soviet-Chinese treaty of friendship and alliance, concluded at Moscow late in January after long negotiations, formally lining up China with Russia in the worldwide "cold war", added to distrust of Chinese intentions, especially in America. However the treaty did not openly disclose any aggressive intentions, and some of its provisions, especially those about Russian privileges in Manchuria, showed traces of divergent interests and hard bargaining between the newly allied Communist Powers. Until the middle of the year, no acute



**Hindu Organ**

TUESDAY, JANUARY 16, 1951

**Treasure These Thoughts**

"When contentment comes to the mind, then the wealth of elephants, horses, jewels and fame appear as insignificant as dust."

**THE INTERNATIONAL SITUATION**

THE DARK CLOUDS MOVING across the international sky now and then allow a ray of sunshine to radiate hope enabling world statesmen to draw a sigh of relief. The entire mass of humanity is in the grip of anxiety about the future particularly regarding possible repercussions on the food front. It cannot be denied that the political situation has a close bearing on the economic position of the whole world collectively. Mr. Chou en Lai, the Premier of Communist China, by his statement that Premier Nehru's recent visit to London would lead to peace first in the Asiatic Continent and then in the world has a great significance. In this connection the prophetic words of Swami Vivekananda remind us of the role India has to play in the affairs of the world. Said the Swami

"The whole world requires Light. It is expectant! India alone has that Light, not in magic, mummeries, and charlatanism but in the teachings of the glories of the spirit of real religion—of the highest spiritual truth. That is why the Lord has preserved the race through all its vicissitudes unto the present day. Now the time has come"

If Premier Nehru can succeed in the stupendous task of restoring calm in the midst of international confusion, as he must, it can only be by laying special emphasis on the spiritual approach to worldly questions as preached to him by the Mahatma. It is gratifying to note also that Premier Senanayake's peace plan for a four power conference on Korean affairs has been accepted as the basis for U. N. negotiations. The one country that can bring about a change in the course of events is certainly China. This fact is borne out by the unequivocal appreciation of Premier Nehru's statesmanship by the Chinese Chief Minister. India, China and Ceylon, all Asiatic countries, priding in the glory of ancient cultures and civilisations, would form a great moral and spiritual combination to lead the world away from disorder and distrust to the path of harmony and goodwill.

The common man can no longer be able to preserve his

courage and protect his nerves from shock. No more can he stave off starvation. How long can nations continue to neglect the home front trying to guard the international frontier? Post-war reconstruction demanded the entire resources of each country to be tapped in order that the economic situation might be improved. It is, therefore, of the utmost importance that the Asian nations should take the lead in the matter of bringing about a changed outlook in international questions at least for the sake of saving living beings from destitution if not for anything else.

**THE FOOD FRONT**

THE failure of paddy crops in the island and the unsatisfactory rice situation in the rest of the world taken together ought to engage the immediate attention of the Government. Although it is very necessary that the administration of a country should provide for its general development it is of paramount importance that the food front should be taken care of even if other fronts have to be neglected. It has been the endeavour of both the Government and the leaders to make Sri Lanka self-supporting in her food requirements. It has been realised that the topographical situation of the Island is such that easy irrigation facilities can be made possible only if sufficient attention could be devoted not by fits and starts but in a sustained effort. The State Farms established by the Government alone can develop agricultural activities well enough to meet the internal demands if modern methods of irrigation facilities are provided.

Premier Senanayake whose contribution to the agricultural awakening of Sri Lanka is well-known would do well to give the question of "Irrigation Facilities" top priority and divert if necessary funds from other votes for irrigation projects. Industries and agriculture are twin requirements that should go together but it cannot be denied that food production deserves special consideration. The restoration of tanks and the reconstruction of irrigation canals and channels should be undertaken as a national project of the greatest urgency and all available labour and other man-power should be pooled together in a major effort to provide agriculturists with the most modern means of irrigation.

**Death By Drowning**

A young man of Tinnevely met with his death in tragic circumstances on Friday last. Having attended a funeral in the neighbourhood the young man is said to have bathed in a tank nearby. While bathing he got stuck up in the mud and was drowned.

**QUESTIONNAIRE ON PROBLEM OF LIFE**

Swami Omkar's Studied Answers

SINCE the very beginning of the creation and the dawn of civilization what is the highest discovery that has ever been made by man—the living Image of God? Is it the cinema, Airplane or the Telephone, Wireless, Television or even the Super Atom Bomb, that can destroy the whole world?

No, none of these are real discoveries. The real discovery, the greatest invention is Self Knowledge.

What is the Highest Treasure, the Greatest Treasure the Richest Treasure in all the world, nay even beyond this world of senses: Is it to own the Diamond Mines of Golconda the Kolar Gold fields or to be the possessor of the Kolar mine itself, or all the wealth in the world?

No, none of these are real treasures. The Real Imperishable Treasure is Your Self.

What is the greatest delusion, the darkest illusion, the thickest Maya, which makes even the learned and the wise deluded? Is it attachment to the body, learning and the world? Is it more than these little attachments.

It is the Soul Delusion or Self Forgetfulness Man, being the Living Image of God, forgets the real Substance within and runs after the shadows in the mirage of the world, making himself a slave of outer dependence. He prays, begs, crawls, sneaks, weeps and appeals, making himself lifeless and soul-less relying on an Anthropomorphic Deity? What else does he not do, burying the Self Effulgent Soul within running after glittering names and forms in the outer world of delusive senses?

What is the remedy?

A:—Atma Bhavana — the Soul Consciousness, the Awareness of the God Power, Now and Here is the only remedy or panacea for all the ills and sorrows of the world.

Where is the Panacea?

It is in Man. It is within Himself. He Himself is the panacea.

Oh Man wake up Being the Light of Lights, Why Beg For a Little More Light burying the Light within yourself? Pray! give a death blow to outer dependence or self-forgetfulness. Be the discoverer of your Soul and the possessor of the Richest Treasure namely yourself.

May Peace be unto all the Discoverers of their Souls and the Inheritors of the Nectar Of Immortality, which is ever within, awaiting recognition in the stillness of the purified hearts!

Moy all Homage be unto The Self-Shining Soul

**Seventh Session Of The All-World Sadhus Federation**

**Universality Of Religion**

The seventh session of the All-world Sadhus Federation met on Thursday the 28th December 1950 at the headquarters of the Divine Life Society, Rishikesh with Swami Anandaji in the chair.

A large gathering of spiritually conscious men and women from all parts of India took part in the proceedings. The session resolved that a scheme be formulated with the co-operation of the heads of educational institutions and impart to the younger generations the aspects of the essentials of the Bharatian culture. Secondly it was resolved as a corollary to the above to invite delegates from teachers' training-centre to visit the headquarters of the Federation and undergo there a short period of cultural training in direct contact with the actual ideal atmosphere and personal association with those having a firsthand knowledge of the land's true tradition.

The Federation also re-emphasised their resolve to promote cultural intercourse, based on the universality of religion, among all classes of monks, faqirs, bhikkhus, sadhus and sanyasins, and to urge them to reinstate their cultural heritages in their respective spheres.

**Maharagama News.**

**Thaipongal Celebration At Training School**

Pongal was celebrated with great festive enthusiasm for the first time by the Hindu Society at the Govt. Training College, Maharagama on 14-15-51. The day started with 'Pongal', Devotional songs were sung. Mr. S. F. De Silva, the Principal, participating in the celebrations spoke on the cultural values and religious significance of celebrations of this nature. The speaker emphasised that religious celebrations would make an everlasting impression on the minds of the young. Mr. Ramachandran explained in astronomical context the significance of Pongal and traced back its origin to 9,100 years. Mr. Navasivayampillai thanked the speakers.

A notable feature of the meeting was that Buddhists and Christians participated in the celebrations.

**SRI AUROBINDO - THE LOFTY LOVER OF THE LORD**

**A CREATIVE INTERPRETER OF THE EAST**

"A morn that seemed a new creations's front  
Bringing a greater sunlight, happier skies,  
Came, burdened with a beauty moved and strange  
Out of the changeless origin of things  
The air drank deep of unfulfilled desire  
The high trees trembled with a wandering wind  
Like souls that quiver at the approach of joy  
And in a bosom of green secrecy  
For ever of its one love-note untired  
A lyric coil cried among the leaves."

SRI AUROBINDO

The strangest thing was our unpreparedness to accept the most common thing. That was what Yudhisthira said. May be, it is a glorious revolt against Law, or a hyper-passion for a projection of our ego sufficiency, mostly, 'physical death is no part of our programme'. But there is a super-integral programme—which ever absorbs all our straying programmes in a neat harmony of white beauty—whose one article is,—death is inevitable for one who is born. Death is intrinsically a spiritual affirmation, a mode of dynamism of the Divine, the supreme art of the Spirit. This is the yoga which nature performs in the form of determinism—the *lila* on the background of the *Nitya*. When we come to the ultimate *locus standi* of matter, why we finally become matter-of-fact men, knowing the fact of the matter, and can truly claim that we are materially eternal. Who ever weeps for what is not somehow his? If the dew drop plunges itself in the bosom of the earth what is that to the shining sun?

**A Genuine Shock**

They know all this. Yet the announcement that 'Sri Aurobindo is dead' came coursing like a sudden blow in darkness upon the sensibilities of the people. It was a genuine shock. Firstly because, people did not know at all that Sri Aurobindo was suffering from kidney troubles for the fortnight ending in December 5, 1950. The decision that kept the people uninformed regarding Sri Aurobindo's physical ailments which brought him death filled us with wonder. Sri Aurobindo was a man among men, a greater man than one to be exhausted in being a patriarch of the Ashrama which bears his name. By virtue of his greatness he belonged to humanity at large; and so people had perhaps a right to a share of the final anxiety, which in fact is a sort of spiritual kinship in itself. Sri Ramana's passing away a few months back after a protracted suffering, could be, by virtue of its openness, a spiritual experience for the people. Secondly, we are told, for a section of people the shock-element of Sri Aurobindo's passing away in here is in the fact that rightly or wrongly, strangely at any rate they seemed to have persuaded themselves to believe that Sri Aurobindo was going to live physically eternally. To such believers Sri Aurobindo's death has been more than a shock.

Whatever may be their personal reactions to the death of Sri Aurobindo, it never detracts the true greatness and glory he achieved in his life. Death rather consolidates and confirms the intrinsic value of one's greatness. How could even a whiff of the essential worth of Sri Aurobindo be lost on account of his death? May be, those who on their own responsibility cultivated an association of illusion about him, have now to view him in a new perspective.

As a trenchant reply to all the million questions bewildered humanity asks its teacher in mad-dened agony, Swami Vivekananda gave the aphoristic imperative, 'Manifest divinity!' The measure of the greatness of Sri Aurobindo, as we understand him, is not in his much publicised theories of 'divinisation of matter', or 'physical immortality', nor even in his philosophy of which these are off-shoots, but in his deluging passion for the Divine. Like a deviationist darling, he, as it were, aspired, in his love, to conduct the Divine. One has not to accept his philosophy to feel the refreshing warmth of his vast philosophic mind. His meteoric life, from the time he emerged as an inspiring revolutionary to the day of his passing away, has been marked with a great concern for humanity to help whom he took to yoga, and made his philosophy according to the requirements of his dream-world of the future. Here again more than his 'visions' will be valued his burning love for humanity all the more. At back of his life-work—as a revolutionary, a savant, a yogi, a poet and a philosopher of magnificent proportions—there is an integral love for humanity, the character of which is lofty and inspiring. As a creative interpreter of the essential genius of India he stands high. The richness of his soul has left its mark in whatever he touched with the fingers of passion.

He looked like a light-house on the shore of a troubled sea. Now that he is gone a luminosity of the contemporary India and the world is enveloped by an invading darkness. But the soul of a true light is never probably so well-revealed as when the darkness is the thickest; and it is never so well authenticated as when it is reflected in our own soul. This lofty lover of the Divine soared high in the azure to declare an Advent and we are told that he is lost in the blue.

The moon floated, anxious wail through heaven  
And sank below the oblivious edge of dream;  
Night lit the watch fires of eternity.  
Then all went back into mind's secret caves  
The darkness stooping on the heaven-bird's wings  
Sealed in her senses from external sight  
And opened the stupendous depths of sleep  
When the pale dawn slipped through Night's shadowy  
Vainly the new-born light desired her face; [guards  
The palace woke to its own emptiness;  
The sovereign of its daily joy was far;  
Her moonbeam feet tinged not the lucent floors;  
The beauty and divinity were gone.  
Delight had fled to search the spacious world".

SRI AUROBINDO.

**The All-World Religious Federation**

**Spiritual Approach to World Problems**

The eleventh session of the All World Religious Federation was held at Ananda Kutir, Rishikesh, the headquarters of the Divine Life Society, on the 29th December 1950 Sri Swami Sivanandaji, founder of the Federation presided

There were many members present who had come from different parts of the country.

Swami Sivananda, secretary of the Federation, made an opening speech in which he gave a history of the All-world Religious Federation. He explained how differences in the essentials of religion were being given undue predominance by the followers of different religions, and that was why, he said, to make people aware of the essential oneness of all religions, the Federation was founded in 1945 under the auspices of the Divine Life Society. Since then many books and pamphlets have been published and contributions sent to various periodicals to propagate the unity of religions. Since propaganda had its own value, because in the countries which occupy the first rank in the material progress, the spiritual guidance of India is not only appreciated by the thinkers but recognised as a means for the solution of racial, ideological and other world problems. The mere fact that one of the publications of the Federation, viz., "World's Religions" has been adopted as a text-book for the Stanford University of California, itself goes to confirm this.

Later, the meeting resolved that if man's dying faith in the truths of Religion and its practical realisation—which itself is a sure solution to the problems of any kind of "ism"—either communism or imperialism—is to be revived it was necessary for all thinking persons to propagate this faith individually or collectively, and to practically demonstrate to the world the efficacy and vitality of the spiritual approach to individual and world problems.

**Soviet Standard of Living Improving**

The Soviet scientific delegation attending the 38th session of the Indian Science Congress and the first session of the Pan-Indian Ocean Science Congress at Bangalore in a statement claimed that the standard of living of the people in Soviet Russia was "rising every year", and the Soviet Government were spending large sums of money on peaceful construction work for the good of the general public.

In contrast with this, the delegation said, "in some capitalist countries of the world the main expenditure goes for the preparation of equipments and machineries for war purposes, with very unfortunate consequences for

**World Rice Production Hopeful in 1950-51**

Extensive crop failure in China and an unexpected lag in Burmese production more than offset the rice production increases registered elsewhere in Asia for 1949-50, according to a report recently issued by the U. N. Food and Agriculture Organization (FAO).

According to the report, the Far East, excluding Continental China, planted 163,414,000 acres; the Western Hemisphere planted 8,298,000 acres; the Near East and Europe, U.S.S.R. excluded, planted 2,471,000 acres; and Africa and Oceania planted 5,928,000 acres.

The report gives the production figures for paddy rice in 1949-50 as:

The Far East, excluding continental China, 95.1 million metric tons; Western hemisphere 6.2 million metric tons; Near East and Europe, USSR excluded, 3.0 million metric tons; and Africa and Oceania, 2.1 million metric tons.

**Promising Future**

In 1918-49 rice production figures for these respective areas, in million metric tons, were 94.5; 5.9; 3.2; and 2.1.

The FAO report drew a brighter picture for 1950-51 rice production in Asia. Preliminary information for this period, it said, indicates:

A bumper crop in China's mainland;

A good winter crop for India, despite floods and drought; and

A Burmese crop which could exceed last year's total of 3.7 million tons. In respect to India, the report said, however, that production in Assam is likely to show a decline in 1950-51 because of the earthquake suffered by the region.

millions of people, and thereby bringing untold sufferings to humanity"

**Indian Effort Praised**

The delegation expressed appreciation of the achievements by Indian scientists in various branches of science and stated it hoped that "our meeting and personal contact with Indian scientists will assist in the establishment of closer relations between scientists of these two countries and help in the development of world peace and progress in every sphere of life".

Detailing the progress made in Soviet Russia the statement said, "Our multinational Soviet people, together with scientists, are engaged in tremendous constructive work in all fields of the national economy. We are building huge canals for the irrigation of unfertile areas of Middle Asia and the steppes of the Ukraine and Crimea. New gigantic hydro-electric power stations are under construction in the country in large numbers to satisfy the every-increasing needs of a modern democratic country".

**A Probe into Recent Political Policies**

(Continued from page 1)

pression. I have heard that the Jaffna Saiva Paripalana Sabai is conscious of the need. As a body of Tamils believe in the Siva Religion as unfolded in the Vedas and Agamas, its reorientation to ideals will bring about the desired revival of the Saiva Religion. The Sabai must, no longer, be passive and be content with retreating under attack from groups and bodies who profit themselves by attack. The present world unrest and the appeal and tendency of Communism to fill the vacuum created by an unfortunate inertia must be taken note of and a positive and conscientious effort made to spread the message of the Saiva religion if the Saiva Paripalana Sabai believes that Saivism has the right to recognition and the rationale for acknowledgement even under the stress of contemporary forces.

**Efforts of Saiva Paripalana Sabhai**

I have heard the news that Sabai proposes to reorganise its activities to discharge the and its duty more successfully. For one thing a change of the name of its paper "The Hindu Organ" is being canvassed. A desire for a change to an appropriate name with a larger appeal has appeared at the moment the name "The Ceylon Hindu" is considered as an attractive alternative. While I agree that these words "The Ceylon Hindu" are undoubtedly an improvement of the present name "The Hindu Organ" I suggest that the step is important enough to be taken only after the fullest possible consideration. Therefore the time is opportune to invite suggestions on the subject in the paper itself before the Sabai commits itself a final choice.

For my part I consider that any change must express more perfectly the basic purpose of the Saiva Paripalana Sabhai and be a symbol for the rally of the Saiva fold. The new name must also reflect the extra territorial character and incorporate the association of the many millions belonging to the Saiva religion elsewhere and in Ceylon. The Sabhai is dedicated and committed to the services of the pure Saiva religion which is accepted by many millions in South India and by hundreds of thousands here and in Malaya. A resurgent Saivism must not handicap itself by a name narrowing its appeal either in content or in area. The word "Hindu" is a genus under which many species are included. Vaishnavism, Jainism, true Samajam, Brahama Samajam etc are included in Hinduism. The word Hindu is now applied to a Saivite as to the others. Therefore the word "Saiva" must appear in the name associated with the word "Hindu" emphasising a relationship with the larger communion of the Hindu brotherhood. And the word "Ceylon" may be dropped because the objective of the Saiva Paripalana Sabai can only be the dissemination of true Saivism according to the Vedas and Agamas and not any special Ceylon brand. Just as Jaffna through its most illustrious son the late Sri La Sri Arumuga Navalar started the great Tamil renaissance which is still at work in the entire Tamil Ugam and also gave new life to the Saiva religion, it is the privilege of the Saiva Paripalana Sabai of Jaffna to knit the Saiva fold into a real brotherhood knowing no frontiers or barriers and propagate the true Saiva religion. Therefore in place of the words "The Hindu Organ" the words "The Saiva Hindu" may be considered the best substitute with the strongest appeal.

**Asatya and Himsa**

**Change Effected By Mahatmaji**

The story of the establishment of the English rule in India is now well-known. The adventurers that came here for petty trade profits practised fraud, forgery, political chicanery, created splits, aided one party as against its rival, used violence to destroy their enemies and killed the industries that gave life and sustenance to the people in general. Whatever the name of the policy and the process employed by them, it was essentially based on *Asatya* and *Himsa*.

In the wise dispensation of God, Mahatmaji was sent to fight this terrible evil of foreign subjugation and rescue the country from its after-effects. In nature, there are *dwandvas* (pairs of opposites) like heat and cold, fire and water, pleasure and pain etc. and one destroys its opposite. So Gandhiji had to invoke the aid of *Satya* and *Ahimsa* to uproot the British rule.

A scientific study of the Indian independence movement will disclose that Mahatmaji made only slight change in the weapons used by the British. He replaced the *A* from *Asatya* and prefixed it to *Himsa*; and the result was *Satya* and *Ahimsa*. The alteration was slight but the effect was tremendous.

After his deplorable departure, the pendulum has swung back to the left side. People seem to be

[FROM THE HARIJAN]

tired of the new experiment and have re-transposed the *A* to its original position. With the *A* thus reverted to its old place, *Asatya* and *Himsa* have become supreme, working as though with a vengeance. Wherever we turn, these twin companions, legacy of the past slavery, stare us in the face. This is also a small change, but the result is dreadfully catastrophic

There is an amusing story in Telugu. A man was asked to write a letter in which the words *Mahabharata* (Great epic) and *Adiparva* (its first canto) had to be mentioned. But due to his ignorance, he wrote *Mahabhara* (a great burden) and *Adiparvat* (first mountain). When the mistake was pointed out to him, he was not repentant, but justified it saying that *t* was there, in one place or the other. His letter did not produce any dire consequences; it only created fun at his expense.

The change made by Mahatmaji was divine but that made by us is satanic. The people are seriously affected by it and the leaders are putting their brains to find some way out of the morass created by the new situation. Let us resolve to restore the *A* to the proper place, and pray to God that our minds and instruments may be purified.

**Torrential Rains In Batticaloa**

Heavy rain throughout last week dislocated transport in Batticaloa, the ferry services having had to be suspended. Roads are under water.

Paddy crops are in danger of being affected adversely.

**Nehru On Nepal Proposals**

Mr. Jawaharlal Nehru who welcomed the proposed constitutional changes in Nepal. Says in a message.

"I am happy to learn that an announcement has been made about certain changes and reforms in Nepal. The future Constitution of Nepal will be decided by the people of Nepal themselves. Meanwhile, an Interim Government has been prepared and the King will go back to Nepal to take his proper part in the new arrangement.

"I earnestly trust that full advantage will be taken of these changes and all those who have struggled and suffered for the freedom of Nepal will now co-operate in this great undertaking of changing a century-old autocracy to an independent democratic State.

"In particular I hope that all attempts at violent change will cease and I appeal to all concerned to direct their efforts towards peaceful co-operation and progress.

"This is a substantial step forward and it guarantees the establishment of a full democratic Government later. The old authoritarian Government ends with these changes and further changes will of course follow in due course according to the will of the Nepalese people.

"This is right advance and I should like to congratulate the people of Nepal. How best they can be utilised in the present and in leading to fuller freedom depends now upon the people of Nepal themselves".

**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.

**Gampola News.**

**Postmaster Found Murdered**

Gampola Post Office was the scene of a ghastly murder on Sunday midnight when the Postmaster Mr. A. C. Seneviratna was found murdered in his bed.

According to the Postmaster's wife she had called out to her husband on hearing a noise in the room in which his husband was sleeping. Whereupon two men entered her room and threatened to kill her if she made a noise. One of them gagging her mouth with his hand. The men demanded the safe-key but it could not be found as the Postmaster's wife herself did not know its whereabouts.

Only Rs. 25/- was found missing. A Magisterial enquiry was held.

One Mr. A. Perera, a brother-in-law of the Postmaster is being detained by the police for questioning.

**Death For Aiding Malayan Terrorists**

An Indian rubber tapper whose name was not revealed is to die for collecting money for Malayan terrorists. The Malayan Federation Court of Appeal on January 10, dismissed the tapper's appeal against the sentence of death on him by the Johore Supreme Court.

The Court of Appeal consisting of the Chief Justice Mr. S. W. P. Foster-Sutton, Justice E. N. Taylor and Justice Son was unanimous in its verdict.

The tapper who was referred to as "X" in the appeal court proceedings was working on a Johore rubber estate. He is stated to have told an estate clerk on October 14, 1950 that terrorists had come and wanted money from him. "X" asked for ten per cent of the clerk's salary and when told by the latter that he had no money asked for at least ten dollars. When the clerk refused this also, the appellant insisted that he should pay money on pay day.

**In League With Terrorists**

In his judgment the Chief Justice said that the evidence had been let in by the prosecution to show that the appellant consorted with the terrorists, who visited the same estate on October 27 and that during that visit he aided and abetted them. This evidence was admitted after submission by the Deputy Public Prosecutor that it was admissible under evidence law as going to show that the money demanded was in fact intended for use of terrorists.

On behalf of the appellant, his counsel had argued, that evidence regarding the incident on October 27 was inadmissible as it tended to show that the appellant had been guilty of criminal acts other than the one covered by the charge.

It was learnt, that the representative of the Government of India in Malaya, had been closely following the progress of this case, but no information was available as to whether the case will now be taken up to the Privy Council.

**INVITATION**

Mr. & Mrs. T. Sivarajah of 'Thayaniti', Vannarponnai will be pleased to see friends and relations at the marriage of their cousin Mr. S. INDRARAJA (son of the late Mr. V. Sivasubramaniam) to Miss N. RATHDEVI (Daughter of Mr. S. Nadarajah of Urumpirai North) on Saturday the 20th instant at 3 A. M. at the bride's residence.

Reception at the bridegroom's residence on Saturday evening the 21th instant.

Dhayanithi, Vannarponnai 15-1-51 (M 197 16)

### The Step-by-Step Growth of Communism

(Continued from page 1)

their studies under "Democratic Economy" to work on the land, or do transport duty, or help distribute food. They are also expected to help in the raising of money for various Government-sponsored funds. Under the head of "Democratic Politics" the soldier expounds his ideas on how propaganda should be conducted within the army, among the civilian population and in enemy territory. Problems of strategy, training and field combat are dealt with under the heading of "Democratic Militarism".

Large-scale exercises aimed at improving the state of discipline and adding to the experience of the army are occasionally organised by the Vietnamese "Ministry of Defence". High-sounding titles are used such as "Exercises of the Troops for the Realisation of Military Undertakings", "Exercise of the Political Education and Military Formation of Political Commissars" and "Exercise in Technical Progress".

The Central Committee of the Communist Party of Indo-China works out the general lines of the army political education scheme. The scheme is then passed to the Political Centre at the "Ministry of Defence" which has a special department known as "Political Instruction (Army)". The scheme is here developed in detail and passed down to what is known as the Inter Political Bureau (Committee for Propaganda and Instruction and finally goes to the Political Committees of the Regiments, Battalions and Companies.

Thus is the work of organising and developing the Democratic Front done, though not yet with full efficiency.

### A Retrospective Analysis of The Far East Crisis

(Continued from page 1)

sponsored action against North Korea, but was not committed with regard to Formosa, now called for a cease-fire. China rejected this cease-fire and demanded withdrawal of United Nations forces from Korea, cessation of American "aggression" in Formosa, and transfer of the right to represent China at the Nations from Chiang Kai-shek to the Chinese People's Government in Peking.

None of these demands—terminology apart—are intrinsically beyond discussion. Admission of Peking to Lake Success is an objective which British diplomacy had been working for all through the year; it can hardly be refused indefinitely as the new Chinese Government consolidates its rule. Non-intervention with regard to Formosa had been the official American policy from January to June 1950; it can therefore hardly be regarded as unacceptable to America under all conditions.

#### Need For Negotiations

It has never been the United Nations intention to station troops permanently in Korea, but any withdrawals would have to be reconciled with the United Nations objectives in Korea. In general, it seems hardly possible to concede at the pistol-point, and as a precondition of a cease-fire what might be the result of a negotiated settlement after the cease-fire. There remains, moreover, the further threat of conflict in Indo-China.

It would hardly make sense to satisfy China over Formosa, to admit Peking to the United Nations, and to arrange for the conditions of a simultaneous withdrawal from Korea, only to find hostilities flaring up again almost immediately in Indo-China.

It appears that a general settlement of all the disputed questions with China, under United Nations auspices, is the best hope of preventing the hostilities which are already in progress from issuing into full-scale war. Nobody except Russia—if she could stay outside and let China do the fighting for her—has anything to gain from such a war; this is the main fact to sustain hope that the situation will still be retrieved.

(U. K. I. S.)

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### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 1210

In the matter of the intestate estate of the late T. V. Krishnapillai of Alaveddy, Jaffna

Nagamma widow of Krishnapillai of Tellipalai East

Vs. Petitioner

1. Krishnapillai Kanapathipillai of 802, H. S. Area, Sentul
2. Chellappah Arunasalam and wife
3. Mangayarkarasi
4. Nagapooahani daughter of Krishnapillai
5. Saraswathy daughter of Krishnapillai
6. Meenamamah daughter of Krishnapillai
7. Vendarasar Chellappah of Tellipalai East

This matter coming on for disposal before W. G. Gunam Spencer District Judge, Jaffna on the 24th day of July 1950 in the presence of Mr. S. Nadarajah Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the abovenamed 7th respondent be appointed guardian-ad-litem over the minors the abovenamed 5th & 6th respondents for the purpose of representing them on their behalf in this case & that the petitioner be declared entitled to administer the said estate as the lawful widow of the deceased and that Letters of Administration be issued to her accordingly unless the Respondents or others interested shall appear before this Court on the 12th day of October 1950 at 10 O'Clock in the forenoon and show sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of July 1950.

Sgd. W. G. SPENCER,  
District Judge.

Drawn by  
Sgd. S. Nadarajah  
Proctor for Petitioner.

Time to show cause extended to 19th January 1951

Sgd. S. S. J. Gunasekare,  
District Judge.  
(O. 98, 12 & 16)

### ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI  
Testamentary Jurisdiction No. 16

Parupathy widow of Ramu Chelliah of Madduvil South

Vs. Petitioner

1. Aperami daughter of Chelliah
2. Kanagasabai son of Chelliah
3. Kandappasegaram son of do
4. Kanagammah daughter of do
5. Kamalambikai daughter of do  
All of do appearing by their G. A. L.
6. Sinnathamby Thambiah of Madduvil North Respondent

In the matter of the estate of the late Ramu Chelliah deceased of Madduvil South

This matter coming on for disposal before P. Sri SkandaRajah Esqr District Judge Chavakachcheri on the 13th day of October 1950 in the presence of Mr. V. Canagasabai Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 31st August 1950 having been read.

It is ordered that the said petitioner be declared entitled to have Letters of Administration to the estate of the said deceased as his widow and that she is entitled to have Letters of Administration to her accordingly, unless the Respondents or others interested shall on or before the 7th day of November 1950 show sufficient cause to the satisfaction of the Court to the contrary.

This 28th day of October 1950.

Sgd. P. SriSkandaRajah  
District Judge

Time to show cause extended to 12-12-50

Sgd. P. Sri SkandaRajah  
D. J.

Time to shew cause extended to 16-1-51

Sgd. P. SriSkandaRajah  
D. J.

Drawn by  
Sgd. V. Canagasabai  
Proctor for Petitioner  
(O 99 12 & 16)

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EDITOR-IN-CHIEF: T. Muttusamipillai.

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