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BOOKS—THE POWERFUL AGENT OF EDUCATION.

Adjustment Between Author and Critic

[An acknowledged fact it is that the correct type of Education alone can save humanity. Equally accepted is the contention that the right type of books is the basic requirement for good education. The following article in the January Number of the *Prabuddha Bharata* deals with these aspects in great detail.]

At no time in the history of man has the triangular relationship of author, critic, and reader been so vital and important as today. The reasons are obvious. The printing press, the industrial revolution, and compulsory education have enlarged a thousandfold the reading public over half the world and will do so very soon in the rest of it. Thousands of books are published every year and hundreds of millions read them. Books are the purveyors of ideas. They provide the leaven for the fermenting of ideas which resolve themselves into action. Indeed, the UNESCO has finally come to regard the re-education of nations as the sheet-anchor of peace and believes that the transformation of human nature through the right type of education alone can save humanity,—not disarmament, nor pacts and treaties, not international courts and assemblies. The most powerful agent of edu-

cation is books. Hence more than ever we need to have the right values in the judgment of books and to bring some kind of harmonious adjustment between author, critic and reader,

Oral Tradition

In the old days, before printing was invented, or perhaps even before writing was known widely, the author was often anonymous. Seven cities claim Homer, and, perhaps, as many the authors of the Indian epics. Epics and poems were recited, not read. They became a precious legacy to the world through recitation, memory, and the oral tradition—that is through Shrutis and Smritis, till one day they came to be written down. There was, therefore no reader—only an audience may be of peasants before the village minstrel or pupils before the Pandit or the royal court before the poet. There was no published criticism and no review—the audience itself was the critic. Even today this is the order of things in remote parts of the world where bus and rail and plane have not yet invaded the haunts of primeval peace.

The Example of Aristotle

Since the time of Plato and Aristotle, however, European literature has had the critic—the intermediary between author and reader. It hardly needs to be said what great service Aristotle rendered to European poetry and drama, thought and philosophy. This critic of unrivalled acumen and insight laid the foundation for the rules of dramatic art, and the definition and discussion of drama and its elements. If the majority of Athenian playgoers perhaps did not bother their heads about Aristotle's criticism, the elite, the educated citizens, certainly did. For nearly two thousand years, Aristotle held sway (for that matter even now does in a lesser measure) in the sphere of dramatic art and criticism. Aristotle did a triple service to literature—he made the educated audience or, as we say now, reader think about the nature, function, and construction of drama; he

INDIA IN 1951

ASTROLOGICAL FORECAST

The most upsetting news of the year comes in the first quarter of the year. Saturn, lord of the 7th aspects Jupiter, lord of the 8th, the Sun, lord of the 9th, and the Moon, lord of the 12th. We should be prepared to hear the sad news of the death of a prominent man which will produce repercussions on the morale of the Indian people. During the lunar months of *Chaitra* and *Vaisakha* (April and May) there will be sharp rise in gold and silver markets. The summer will be extremely hot. There will be increase in loss of life due to outbreak of epidemics and in-

made the dramatist examine or write his works in the light of his 'rules'; and thirdly he enabled succeeding critics to formulate rightly or wrongly, their criticism of the drama of their own day.

Critic—A Vital Factor

From this single instance, it can be easily seen that the really great critic—not the Grub-street reviewer who makes a precarious living out of journals,—but one like Aristotle, Coleridge, Johnson, Arnold, or T. S. Eliot, is a vitally necessary factor of progress in art. He is indispensable, though it is true that if we did not have the creative artist, the original writer, there would be no critic at all. The egg and hen or seed and tree dilemma,—which came first—does not crop up here. First in literature, at least in the beginning, came the poet and then the critic. But once this stage is reached, it often results in the critic (himself often a creative writer) profoundly influencing those who come after him. Though Pope was, perhaps, right in saying,

"Some have at first for wits, then poets passed,
Turned critics next, and proved plain fools at last."

and Coleridge thought critics and reviewers were men who had tried their talents at most things and failed, it is worth while to note that the greatest critics have also been equally great as original writers—such as Arnold, Johnson, Dryden, and others in English literature. These men indeed were best fitted to perform the function of the critic as envisaged by

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condiarism in factories and workshops.

Scarcity of Grain

The common man will continue to face every conceivable hardship and misery. Scarcity of grain and consequent increase in the price of essential commodities would be the feature in *Pushya* and *Ashadha* (June and July). There will be ordinary rains. Cotton market will witness heavy fluctuations. The end of *Ashadha* will, however, see easing of the food situation to some extent and downpower of food rains. *Sravana* (August) gives us a better picture, especially that there will be good rains and overflowing of tanks and rivers. Agriculturists will pass through a difficult period in *Bhadrapada* (September) owing to the outbreak of epidemic diseases which in their turn take away a large toll of cattle life. Intensification of mutual distrust amongst nations, great misfortunes to people and death of cattle will characterise the months of *Asweeja* and *Karteeika* (October and November).

Trade Crisis

The merchant community will pass through a great crisis owing to unexpected developments and enactment of measures by the Government affecting trade and commerce. The price of cotton will suddenly drop down in *Margasira* (December) while in *Pushya* (January 1952) comparatively peaceful conditions will prevail. Owing to severe cold and heavy snowfall, crops will be destroyed. In *Magha* and *Phalgun*, there will be heavy fluctuations in the price of silver. The Indian peninsula (and Europe also) will be the scene of some very bad air and train disasters especially in March and August. The periods of mutual aspects between Rahu and Mars and Mars and Saturn are signatures of subversive activities directed against the Government. There are certain exceptionally critical aspects operating in the Indian chart during this year indicating internal crisis and further rifts in the Congress party leading to the formation of a new party no longer wedded to Gandhian doctrines.

(Astrological Magazine, Bangalore)

CRITICISM OF U.N UNJUSTIFIED

KNOW that many people in the United States and other nations to-day wonder what is the use of the United Nations. "It is just a debating society. It doesn't do anything". Those are criticisms one can hear almost anywhere, and to my mind they are quite unjustified.

I would like to ask everyone who has made or been tempted to make some such criticism of the United Nations to remember just one fact. When the United Nations was set up in the spring of 1945, we thought that as soon as the war came to an end we would make the peace. And the organisation that was set up was to function in a peaceful world, maintaining the new peace and creating an atmosphere in which lasting peace could grow and develop. But peace has never been made, and because of that there is dumped in the lap of the United Nations a large number of political questions it was never expected or designed to deal with.

In addition, in this period in which no peace has been made, a rift has developed and widened between the world's great nations. As long as they cannot come to an agreement on certain questions the complete organisation of the United Nations is impossible.

For example they cannot agree on what shall happen in the realm of atomic energy. Therefore, there can be no agreement on what kind of force there should be at the disposal of the United Nations, and until the

By

Eleanor Roosevelt
in A. B. Patrika

world has force within the United Nations it is obliged to have force somewhere else. That is one reason you hear such constant complaints as, "Why do we have to pour money into Greece? And why must we build up the armies of the Atlantic Pact Nations? Why must we do this and why that? If the United Nations were really doing its job there would be no need."

But the United Nations cannot use force, or even the threat of force, to maintain peace, until its member nations are able to complete their organisation, establishing collective force. And there is some kind of agreement as to how communism and democracy are to live in the world together.

All this means, of course, that we must look at the United Nations from a different point of view, emphasising what it has been permitting to accomplish rather than what it had expected to do.

Value of Moral Force

The Security Council for example was intended to take care of problems that were a threat to world peace. It was expected to

use force if necessary. But it has no collective force to put behind its decisions. And while its moral force has value—as events in Palestine, Kashmir, Indonesia and elsewhere have proved—moral force has not the same value as the ability to say to an aggressor, "You must stop or be stopped." When you put moral force behind something, you have to persuade—you cannot order—and persuasion takes far longer and requires far greater understanding.

Important as the Security Council is, however, I prefer to focus attention on those other parts of the U. N. which the Charter set up to encourage an atmosphere in which world peace might grow.

The people who wrote the Charter did not assume that peace was going to drop down on us like a beneficent blanket from heaven and be with us for ever. They were quite realistic about it. They knew that, even though we made a peace, we would have to work year in and year out, day in and day out, to keep that peace, and to see that the atmosphere of the world was conducive to its growth. They knew that throughout the world there were tremendous difficulties, and that it would take a long while for instance to make it possible for the people of our country to understand the importance to us of what was happening to people in South Africa, or in India, or in Siam.

They set up, therefore, the specialised agencies, to begin to do practical things in the world that would increase understanding and, being done on a world scale, would help bring about world understanding of special problems.

The special problem of wind erosion of farmland is one a limited number of Americans now know how to meet. It is one of the multitude of agricultural problems that need to be tackled on a world scale, and for the first time it is being done. It is really exciting because it is a fundamental thing. The nations of United Nations Food and Agriculture Organisation are trying to prevent, by providing more food, the wars which have resulted when hunger forced people to move out of devastated areas.

Another important specialised agency is the World Health Organisation. To be sure, all the nations aren't in it yet but it is functioning—and very extensively. This year it is attacking a problem that a citizen of United States or Britain may not think important because we have faced and met it pretty well. Tuberculosis isn't a terrifying disease to us. But at the United Nations Assembly last autumn, I met with a good many students. One night a group came in to see me. They wanted to get in touch with young people of similar interests in America.

In the course of conversation an older woman who was in charge said their major needs

(Continued on page 3)

NOTICE

The office of the Hindu Organ and Inthusathanam and of the Saiva Prakasa Press will be closed on Tuesday the 23rd instant for *Thal Pooam*.

There will be no issue of the Hindu Organ and Inthusathanam on the 23rd instant.

Manager.



Hindu Organ

FRIDAY, JANUARY 19, 1951

Treasure These Thoughts

'Be good and have mercy on those who suffer. Do not try to patch it up, nothing will cure this world; go beyond it.'

SWAMI VIVEKANANDA

LACK OF SCHOOLS

SEVEN HUNDRED STUDENTS out of eight hundred were refused admission to St. Thomas' College at Mt. Lavinia; in other words only 10 per cent of the total number of applicants for admission have been successful in finding a place. What has happened at St. Thomas' is happening in almost every school in the Island. The problem of admission has become very acute and the state has failed in its duty to provide the necessary schools required for the student population. Existing schools complain of lack of accommodation. Philanthropists and well-wishers of such schools have not responded sufficiently to enable the school authorities to build sufficient number of class-rooms to cope with the situation. Free Education has let loose a flood which it has become impossible to stem or tide. Schools with a strength of about two or three hundred before 1945 have, with the assistance of a generous public or by borrowing, expanded beyond imagination; the number on roll at present has increased three-fold and in some instances, it is as much as five times what it was. The Minister of Education proposes to put up 750 new schools; the proposal comes too late and it will take much more time before it fructifies. In the meantime children of school-going age have to suffer for no fault of their own.

Many schools are prepared to put up additional class-rooms and extensions to their buildings if the money could be found. The suggestion of principals of free schools that the state should either give them an outright grant or a loan to be repaid in easy instalments for the purpose of finding the much needed class-rooms deserves sympathetic consideration from the

SPIRITUAL PRACTICES GIVE STRENGTH OF MIND

Cosmic Energy Will Wake Up

There are two kinds of sadhanas, or spiritual practices, for attaining psychic consciousness, which is a powerful guide to Self-realisation. One is the objective sadhana of purity of life and conduct, holy study, holy company, serving holy men, singing holy songs, prayers and chanting holy Names. The last three are called the Japa sadhana. The other is the subjective sadhana of mind control, fixity in the Self-centred, meditation and Self-identification with the Divine essence. These are called *Sama-yama*. The objective sadhana is a potent factor in God-realisation. Especially, the Japa sadhana trains the heart for the psychic realisation, even like meditation which trains the mind for Self-realisation. "I am Japa among Yajnas", says the Lord. "Through worship and by chanting Om, you can develop meditation on the Inner Divine", says Patanjali. "The Name is greater than Rama", says Tulsidas. So mantra Japa is a powerful sadhana for controlling the mind and awakening the inner Cosmic fire and consciousness.

The mantras depend upon mentalities and beliefs. You can take any mantra, Om, Om Sivam Om Suddha Shakti, Om Ram, Om Rahim or Om Jehova. It is the primordial sound, a synthesis of 'A' 'U' and 'M' meaning Almighty, Universe and the Me in the individual. God pervades all and Om is His form. Any sign of activity in the world is characterised by this fundamental sound.

authorities concerned. At present loans have been sanctioned for putting up workshops and perhaps laboratories, but we are not aware yet of any loans having been actually given. Papers have been called for and forwarded to the Director of Education in connexion with applications for loans for workshops but aid has not materialised. The delay is probably due to red-tape and routine. As there would be inordinate delay in putting up the 750 new schools proposed by Government, it will be desirable that the existing schools be helped either with outright grants or loans repayable on easy terms to tide over the present crisis.

Schools alone will not suffice; a sufficient number of trained teachers will be needed. In Britain it was stated that to make good deficiencies and to provide the necessary staff to cope with the raising of the school leaving age from 14 to 15, as many as 70000 teachers had to be recruited in addition to the normal entry for training, and the response was good. 124,000 persons applied. In Ceylon, it is learnt that the total number selected for training at Maharagama is 162 for the current year. It is needless to state that the provision made for the training of teachers is utterly inadequate. It is imperative that a much larger number of teachers ought to be trained, otherwise the quality and content of the schools will be greatly jeopardised.

The sky is, in principle, the sound Om. The Upaishad says;

Ether is the form of the Om; present Brahman; It is sound; it is Om. This Om is always murmuring in you; for, it is the symphony of existence. When the mind goes out, it is not heard; when the mind is gathered in and fixed on the Self, the Om is always heard; and along with it a vibrating force is felt by Yogins. That is the conscious psychic force.

Japa Sadhana

Now, how to do Japa sadhana? Take any mantra Om, or Ram, or Shivoam. Stick to it. Under-

Sri Suddananda Bharati in the Vision

stand its significance clearly. Imagine that God, the meaning of the mantra and its object, is in your heart. Think that you call or invoke Him through this mantra. The one point is that you must not think of any worldly thing or body, except the Divine embodied in the mantra. First, have God as an axiom, and gradually you will be conscious of the Truth. Have a rosary, *Japa-mala*, at the beginning, and make it a point to do 108 mantras before going to bed, just at the dawn, before break-fast, dinner and supper. As you walk out, you can repeat the mantra mentally and measure your gait accordingly. Repeat the mantra aloud in perfect solitude, for five minutes; then sit down firmly, back erect, Count the beads, mentally repeating the mantra for fifteen minutes at least. Whenever you are free, whenever your mind is worried, or heart heavy, take the name of God. Do this for one year; then your heart-beats will be rhythmised, and your breath will be harmonised, you will feel peace and joy and the mantra will be assimilated into your being. The psychic opening will follow the purity of your heart and the peace of your mind. Continuing this for another year, you will get the necessary concentration for meditation and the cosmic energy will wake up. Then? I need not say. That will speak within you and lead you on!—Om Om Om.

Swami Ramdas is an evidence of this mantra siddhi. There have been three more Ramdases who have been benefited by the Ramnam. Bhadrachala Ramdas, Samartha Guru Ramdas and the Sikh Guru Ramdas. Our Swamiji Ramdas, with his lovely smile and lightful heart, directs you to Ram. "Ram is a solace to the heart",—says Mahatma Gandhi. Repeat 'Ram' 'Ram' always with every breath. You will feel and know the truth of your own Self and the bliss of God who is the Self of all. Om.

Korean News

Red China rejects cease fire plan.

Forces out of contact. General lull prevails.

"Socrates & Gandhi as Twin Figures"

Homage to Mahatma From Greece

An olive sapling, the traditional symbol of peace in Greece which was brought to India by a delegate to the International Engineering Conference was planted in Delhi in the lawn at Raighat, by Sri C. Rajagopalachari on January 15.

Receiving the gift Sri Rajagopalachari said:-

"It is a privilege for me to receive this great gift brought from the sacred wood in Athens, where Socrates and Plato taught, to be planted in India at the Samadhi where the mortal remains of Mahatma Gandhi were restored to the elements. What better symbol can Europe and Asia have for an inspiration to lead man from darkness to light and from evil to virtue? Mahatma Gandhi taught what Socrates taught and died, as Socrates died at the hands of the foolish whom each of the two loved but who refused to be loved or taught. History with its wide sweep will put Socrates and Mahatma Gandhi in one category almost as twin figures."

Socrates—A Rishi

The Home Minister said that the earliest of Mahatma Gandhi's writings was the Gujarati rendering of the book of Plato wherein was narrated the trial of Socrates and his exposition of truth which he offered as his only defence for teaching what did not appeal to his judges and for which they gave him the sentence of death. "Socrates the Minister continued "is looked upon by the enlightened people of India as belonging to the great family of inspired Rishis and this plant will be to them a symbol of Socrates his wisdom his purity and his sacrifice for truth as well as a token of the affection of the people of Greece."

Spiritual Lights

"We are most grateful to the Government of Greece for the happy thought and to you for bringing and delivering to us safely this sacred sapling. In the name of the people of this ancient land, I accept thankfully this precious gift from the people of your great and ancient land. And I join you in the prayer that virtue and truth and international peace and reconstruction, symbolised by the olive may grow from more to more in this world. In particular, may the people whose cultures are embodied in the two great classic languages of Greek and Sanskrit be ever united in close association and understanding. May the spirits of Socrates and Mahatma Gandhi ever enlighten the path of humanity."

Letters



Legislation For Hindu Kovils And Temporalities

Sir,

Your correspondent is evidently holding a brief for the Managers and Trustees and Priests of Hindu Kovils who form a very small minority. Majority of the Managers, Trustees and Priests who appeared before the Special Committee had admitted in their evidence that legislation is absolutely necessary as there were cases of misuse and misappropriation of properties and incomes, funds etc, from Public Kovils and Trusts and that proper accounting and auditing are important in such Trusts. Several sums of moneys are spent by these Managers and Trustees in unnecessary litigation. Cases are unduly protracted by contriving all methods and means with a view to prolong them as they are in charge of these Kovils and can collect and appropriate incomes etc. even during the period such cases are pending. Even after decision of such actions, the Schemes of Management framed by Court are, in practice, found to be very unsatisfactory and unworkable. In some cases the Trustees and Managers are allowed full reins and complete control to deal with such incomes and Trust funds and to independent accounting. These Trustees and Managers find all means to swell the expenses and to reduce the incomes and prepare accounts with the help of certain expert 'Kanakapillais' to suit their purposes and to make a clear bargain in order to procure several wives and concubines, luxurious motor cars, mansions and to provide fat dowries for their children and to enrich their relations by donations and to indulge in nautch parties. Further these Managers start some new works which are unnecessary in order to account for expenditure.

Your correspondent had not properly understood the demands of the Hindu Public and the terms of reference of the Special Committee by The Honourable Minister for Home Affairs. Further he is wandering on the rights of worship and political devices and refers to certain passages of Western constitutional writers. The point at issue is Regulation of Hindu Temples and Temporalities. They are not fully qualified to express authoritative opinions on Hindu Religion, Saiva Temples, Vedas and Saiva Agamas.

It must be clearly understood that in India, the Government is not interfering with the rights of worship of the Hindus, Saivas or Vaishnavites or other sects. In short, the Government had gone through all matters—Agamas and Tantras very patiently from the year 1863 and had enacted proper and useful legislations which are today in force over the whole of India from Cape Comerin to the Himalayas. It is these so-called Trustees and Managers through their agents on Saiva Agamas etc. who cause obstructions to the members of the Hindu Public in the free exercise of their rights of worship as human beings. These Trustees and Managers etc. have employed the services of such men who take false shelter under Agamas in order to do propaganda works for the purposes of enriching themselves

by continuing to carry on their professions as Trustees and crafts as priests.

When these agents were requested to quote chapter and verse of the Agamas which they propound, alas, none had dared to come out openly to cite such authorities before the Special Committee who were very anxious to study them carefully.

According to the Hindu Scriptures every man must work out his salvation i. e. Moksha or Bliss Eternal.—There is no mention of the Temple or Kovil in the Vedas. It was later on, these Agamas and Tantras came into light. It is impossible to find even a complete copy of the original Agamas. Only certain extracts here and there are available. Hence it is unwise to lay full confidence on such frequently revised, interpolated and amended Scriptures. All the Hindu Temples in Ceylon were founded or originated by some pious benefactor with contributions from the Public. Now all the Kovils are open to the Public for worship and are dedicated for the Public use. Incomes are collected from the Public. Poojahs, festivals and all ceremonies in Hindu Kovils are conducted at Public expenses and contributions. Hence legislation is necessary to control and supervise incomes of Kovils from all sources and Temporalities.

The Public are not demanding any legislation by State to regulate the ceremonies or rites which are being performed inside Kovils. Most of the priests who are officiating in these Kovils are not well trained nor conversant with the Mantras pronounced by them. They should be well educated and trained to perform the rites properly before they are employed by the Managers and Trustees. Schools should be established by the Hindus to train these priests. The priestcraft should not be allowed to continue as a birth-right whether they are educated or not.

Thus the State has a right to legislate to control and supervise the administration of Trusts instead of being misused, misappropriated by persons in charge of Trust funds without proper accounting.

Yours etc.
S. CUMARASURIAR.

Jaffna,
16th January, 1951.

Study Of Sanskrit Urged

Its Future As A World Language

A strong plea for the introduction of Sanskrit language in Indian Universities was made by Mr. M. S. Aney, Governor of Bihar, addressing the convocation of the Calcutta University on January 12.

Mr. Aney said: "I think that the students of Indian Universities should be provided with a fairly good knowledge of Sanskrit and sufficiently introduced to the invaluable literature in that language before they come out of the university as cultured persons ready to play their parts in the affairs of the world."

"I venture to suggest", he added, "that a scheme to combine the ancient learning imparted in Sanskrit in the universities should be prepared. Modern methods

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Study of Sanskrit Urged

(Continued from page 2)

together with the study of Darshana (schools of philosophy) pursued in the old style must be harmoniously blended," Mr. Aney pointed out that "it is our duty to explore our rich undeveloped resources in the Sanskrit language for this purpose and prepare qualified scholars to take up this great work. If we succeed in doing that we shall surely restore Mother India to a glorious position of eminence."

The Coming Golden Age

Mr. Aney hoped that strong effort would be made "to hasten the advent of that golden age in our motherland when Sanskrit shall be the international language and India shall be one of the biggest of spiritual learning, attracting devoted scholars from all parts of the world".

Referring to the problem of university education Mr. Aney said that it had been very much criticised. Three important commissions had reviewed its results. The last commission, presided over by Dr. Radhakrishnan, had made recommendations for fundamental and radical changes in the structure of the existing educational system. The chapter dealing with the problem of rural universities in that report, he said, was far reaching and would require greater study of its financial implications.

Faith In Identical Ideals

Commonwealth Unity Feature

The London Spectator (January 12), writing of the Commonwealth's striking cohesion, under the heading "Way of Life", asks: "What is it that binds the members of the British Commonwealth together and justifies the common application of some such term as family conclave to a conference like that now in progress between the Commonwealth Prime Ministers in London?"

It continues: "It was once a bond of race, for, despite the admixtures in Canada and South Africa, and to some extent in New Zealand, the dominant section of the population was mainly of Anglo-Saxon origin and composed largely of immigrants of the first generation and their children. Once, too, the single visible bond was the King—King of Canada or of Australia no less than of Great Britain.

"Today the bond of race has gone, and the Commonwealth has been markedly enriched by the accession of its Asian members. Even the bond of Kingship no longer links the whole society, for though India accepts the Sovereign as a symbol, she is, and is re-

solved to remain, a Republic pure and simple.

Sameness of Ideals

"Where, then, is the bond of unity? For most of us a little thought would supply it, but it is suggestive and encouraging, none the less, that the answer should have been given publicly by the Prime Minister of one of the youngest, and one of the three Asian, states members of the Commonwealth, Mr. Liaquat Ali Khan. There were, he said on Monday (Jan. 8) the day after his belated arrival in London, 400,000,000 people who were not British but who were in the Commonwealth because they believed in the same way of life and the same ideals.

"That, in fact is the conclusion of the whole matter. Common interests count for something. There is room for common schemes of defence and for agreements for the facilitation of trade, but in both such fields a larger circle than the Commonwealth is involved, and geography rather than sentiment governs associations.

"But fundamentally the bond is a way marked by such qualities as tolerance and justice in both private affairs and public, the conscientious observance of engagements, comradeship and a sympathetic understanding of an individual member's problems, and a liberal readiness to help in case of need".

U K I S

CRITICISM OF U. N. UNJUSTIFIED

(Continued from page 1)

They had had a good deal of illness. She said 'Oh, yes, madam. Fifty per cent of our students are either tubercular or on the border'.

What would we think if 50 per cent of the students in an American or British university were either tubercular or on the border?

When I was in Holland a year ago last spring I went with Queen Juliana to see the only—and small—hospital where they were caring for young tuberculous students who could not keep up with their university studies. Queen Juliana told me that they didn't know yet the percentage of tuberculosis among their children. She guessed that of the resistance movement youngsters who would soon attain university there were probably between 40 to 50 per cent who had the disease.

Care of Children

Conditions similar to those in Holland can be found in other countries, and it is vital that tuberculosis be attacked on a world scale. This would be true even if we Americans and British were the only ones concerned. Our children are going to have to run the world with these Dutch and French and other children and, unless physical and mental and spiritual help comes to the youngsters of all the countries in the world, our children are going to have a hard time—a harder time than we had. No matter how healthy and fortunate otherwise they may be, the world isn't going to be a normal place to live in if the peoples of other nations are wrapped by disease and hunger and frustrations.

Difficult Task

The Food and Agriculture Organisation, the World Health Organisation and eleven, other specialised agencies are the Economic and Social Council. One of them, the Human Rights Commission, was set up almost immediately after the establishment of the Council, I want to cite a few of the difficulties confronting this organisation which should make you more tolerant of its operation and help you realise how trying it is to work in an international group.

Many persons feel the Human Rights Commission can be important because it has written the Universal Declaration of Human Rights which was adopted by the General Assembly in Paris and which may become one of the pillars of World peace in the future.

After I came home from Paris I had a letter from a gentleman who asked: "How could you as the United States delegate accept Article I of the Universal Declaration of Human Rights when our declaration (in the U. S. Bill of Rights) is different?"

The reason, of course, is that there were 58 nations sitting around the table in Committee which brought his draft to the Assembly, and there were also 58 nations in the General Assembly. Of these, 48 nations approved it. Committee Three spent four weeks on the first three articles and we made three changes. In Article I we changed the familiar, "All men are created equal", to "All human beings are born free and equal in dignity and rights".

'Human Beings' not 'Men'

Why say all human beings? Because in Committee Three,

which deals with humanitarian, social and cultural matters, there are a number of women. They are the ones who changed "All men" to "all human beings". Many of them come from countries where the great mass of women have no equality and recognition, and they are very conscious of that situation. That's the first change, and it illustrates the conditions in different parts of the world. It frequently happens that there is a disagreement between the man who speaks and his interpreter. The speaker will stop the translator we listen with earphones to which of the five languages we wish—and say he isn't getting the meaning, and sometimes the speaker will take over the translating for a sentence or two himself. When the Russian delegate did just this at one of our meetings, I told him his insistence on making the English translation, "no discrimination because of race", would mean very little to us. So he changed it to, "no discrimination because of class". I said: "We think we are getting away from classes that divide human beings, so let's not say 'class'. He finally settled on "birth" as translating his idea. And then the Chinese delegate, who is much more of a stickler for proper English than most of us who speak it, said he would accept "birth" but that it must be preceded by the words, "race or..." This did not please the U S S R delegate and it took us some time not only to get the right word, but to put it in the place which was satisfactory.

These international differences and intricacies are all so interesting, though often discouraging because one is constantly learning new things, about other peoples—learning to understand them and co-operate with them. But the problems are so many and we need to know so much that, when an agreement is finally reached, one often wonders how it ever was achieved.

Getting Along

Our first task in finding ways to get along with the Communists is to find ways to make democracy mean what we say it does. And we have to make democracy work in our own country where other peoples can see it function. They can't see inside, Russia, but here they can see everything that happens, and can see that freedom of information is in itself one of our first advantages.

The Western nations can, and must show that democracy isn't just a word, but that it means regard for the rights of human beings; that it means that every human being, regardless of race or creed or colour, has equal dignity and equal rights; that it means that we care about the kind of freedom which allows people to grow, and allows them to develop their own potentialities and their own interests, that we recognise that democracy as a basis for Government, has to assume certain obligations to its citizens.

It will not be enough to establish as fact that we have military superiority. It will not be enough to prove our economic superiority. We are going to have to persuade the Russians and their friends that compromise is not only desirable but quite possible, and that it has to be reached. We must somehow convince them—and the most stubborn of our own side—that their ideology and ours can live

Sagarajasingham Scholarship

School of Agriculture, Peradeniya.

Applications for the above Scholarship from candidates who have passed the Senior School Certificate (English with Chemistry as a subject will be received by the Principal, School of Agriculture, Peradeniya, up to the February, 15th, 1951.

Applicants should be over 17 years and under 21 years of age on 1-2-51

The Scholarship is open to the sons of farmers in the Jaffna Peninsula provided the joint income of the parents does not exceed Rs. 360/- per annum. Applications must be accompanied by a certificate from the Divisional Revenue Officer regarding the income of the parents.

The holder of the Scholarship will be expected to live in the hostel of the School of Agriculture, Peradeniya, and will be entitled to free board and lodging and tuition (2) railway fare between Jaffna and Peradeniya at the beginning and end of each term. (3) outfit allowance of Rs. 75/- (4) and allowance of Rs. 10/- per mensem.

School of Agriculture, Peradeniya. 16-1-51

Principal

G. 72 19 & 26.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1252

In the matter of the intestate estate of the late Appucudiyar Elaiyappa of Vannarponnai East, Jaffna Deceased. Visaladchippilai widow of Appucudiyar Elaiyappa of Vannarponnai East, Jaffna

- 1. Elaiyappa Katesvaranathan of Wyman Road, Jaffna
- 2. Elaiyappa Tharumalingam
- 3. Elaiyappa Kamalambikai
- 4. Elaiyappa Mahadeva and
- Minor 5. Elaiyappa Logampikai appearing by her guardian-ad-litem the abovenamed 1st respondent—all of Vannarponnai East, Jaffna

Vs Petitioner

This matter coming on for disposal before S. S. J. Goonesekera Esquire, District Judge, Jaffna on the 30th day of November 1950 in the presence of Mr. A. Thanabalasingam, Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 30th November 1950 having been read.

It is declared that the first respondent be and he is hereby appointed guardian-ad-litem over the minor fifth respondent and that the said petitioner is entitled to have letters of Administration over the estate of the said deceased and the same issued to her accordingly unless the respondents or others shall on or before the 9th day of February 1951 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said first respondent do produce the said minor fifth respondent in court on the said date.

This 30th day of November 1950
Sgd. S. S. J. Goonesekera
District Judge

Drawn by
Sgd. A. Thanabalasingam
Proctor for Petitioner.

(O 100 19 & 26)

in the world together without open conflict.

Finally, democracy—and the blessings of it both as a way of Government and a way of life—are going to win this contest for the support of the peoples of the world. We must have moral conviction and spiritual leadership. That is the challenge to America today. That is the challenge that we face in strengthening and making the United Nations work as a whole. Those are the standards that we set ourselves and, in the interest of the future, those are the standards by which we must live.

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 21-1-51 TO 27-1-51

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

Not a very happy week as far as domestic affairs are concerned. You may have to undergo some mental agonies and loss of face. But some financial luck promised Thursday and Friday. Avoid dealing with friends of the opposite sex last day of the week.

TAURUS Kartikai 2, 3, 4, Rohini, Mirugasirisha 1. 2—[Idapa Rasi]

You may plan for some long term arrangements this week. Financial luck through father or father's relatives also shown. Avoid scandal and misunderstandings last day of the week.

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

Some of your financial troubles will get settled this week. You may have to break up some of your routine work for undertaking some new work. Happiness through young friends promised week end. Health will be the only problem for another few days.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Domestic troubles may upset you a lot this week. Friends of the opposite sex may cause you some annoyance. Health also must be given particular care. Don't be quick at picking quarrels.

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

You may have to yield to whims and fancies this week. But some storms and upheavals shown in the family circle. Better postpone any new changes for some time in your personal affairs.

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

Your mind will be wavering and you will find it difficult to come to a settlement in your affairs this week. Ruin to enemies promised but you may have to fall out with a friend also. Success in litigation promised week end.

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

Health will be a problem for some time to come. Abdominal complaints and excess of bile shown. Do not trust your new friends very much. Attend personally all your affairs.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

Expenditure through vehicles or minor accidents indicated first two days of the week. A favourable time for business after Tuesday. Favours from brothers and sisters also shown.

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

The first two days of the week favourable for new deals. Tuesday and Wednesday must be spent with care. Rest of the week indicates gains from strangers and foreigners.

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

The first half of the week favourable for professional affairs. Thursday and Friday are not favourable to you. Ill health and loss of money shown. Avoid quarrels and accidents; week end will turn favourable again except for minor health troubles.

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

Personal and family problems needs extra care this week. Those dear and near to you may upset you; in some affairs you may find it difficult to displease them. Spend the last day of the week with care.

PISCES Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

Lots of money or unavoidable expenditure indicated this week. Avoid misunderstandings with friends. Favours from elder brothers and sisters promised week end.

Books—The Powerful Agent Of Education

(Continued from page 1)

Arnold, 'to learn and propagate the best that is known and thought in the world', to promote in others the 'free play of ideas', and 'the intelligent appreciation and conscious enjoyment of literature and for preparing men's minds to accept new ideas and new themes and techniques of expression.

The Reader

Where does the reader come in? He is there at every stage. When learning is confined to a few, every reader is something of a critic, and often a practising writer, one of 'the mob of gentlemen who wrote with ease'. In the days of Elizabeth, and even much later, the writing of sonnets and lyrics was an elegant accomplishment no gentleman could ignore, if he wished to be in the fashion. He was behind the times if he could not indite a few lines to his mistress or on her eyebrows or even her lap-dog as in the elegant eighteenth century. The reading circle was a comparatively small one. Hence the author, if he wrote for a living, had a hard time unless he got the favours of this circle. Patronage was eagerly sought and often, not so eagerly, given. The hunt for patrons, dedications, and subscriptions, continued right down to 1755, in which year Dr. Johnson wrote that magnificent and memorable rebuke to the Earl of Chesterfield: 'Seven years, my lord, have now past since I waited in your outward rooms, or was repulsed from your door... without one act of assistance, one word of encouragement, or one smile of favour... Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and when he has reached ground, encumbers him with help?' After that well-merited reproof and the lines in the *Vanity of Human Wishes*,

'Mark what ills the scholar's life assail,
Toil, envy, want, the patron,
and the jail'.

no writer demeaned himself by seeking patrons. The evils of patronage by a limited circle with peculiar tastes had resulted often in the dictation of theme and manner to the writer. The astonishing thing is that the work of great English writers from Shakespeare down to Pope, the first poet who made a living from poetry, did not suffer much, except perhaps by way of reflecting a narrow social milieu, which was inevitable.

Paying Proposition

Thus it took nearly three centuries after printing came into being for a large enough reading public to come into existence which could remove the evil of patronage-hunting and give the author a chance to earn both fame and a living from the exercise of his craft. Johnson and Goldsmith began

on 'four pence a day' but ended their career in comparative opulence. The reading public in a sense is now the master of the author. The man who pays the piper no doubt calls the tune, and he who wishes to make a fortune through books panders to the taste of the large mass of readers, however low their taste be. No wonder books of cheap romance, crime, and detection have had enormous sales in the last one hundred years. But it is not entirely necessary that genius should always bow to vulgar taste to secure success. Critic or no critic, once a man's genius is recognised, he earns vast sums of money, provided he is not dead and buried by them. Tennyson, Hardy, Shaw, and Wells earned thousands of pounds though Keats and Shelley did not.

If then the reader makes the author, the author also makes the reader—in what degree or proportion one cannot tell. The works of Shaw, Wells, Gorky, Ibsen, and Balzac have had enormous sales and wielded tremendous influence on millions of people though the things they had to say were most revolutionary and unconventional.

Reader's Taste

In general, however, he who wishes to make a modest living and cares not for fame, has to think of the tastes of that multi-headed hydra, the reading public of today. He will write thrillers and cheap romances and keep the pot boiling. Even Shakespeare had to 'stoop to conquer' the groundlinks and provide them farce and song in tragedy. Serious writers and scholars have written thrillers under a different name in order to earn a good living. The gains are often enormous far more than better gifted writers can ever hope to get, as the example of Edgar Wallace and Charles Garvic readily prove.

Originality of Writers

Let us come back to the writer who starts all this pother. What room has he for originality? Can he work in a vacuum? Can he live in an Ivory Tower and ignore reality? What is his part in the drama of life—spectator or actor? These are questions difficult enough to answer. But whether he is an active participant in the affairs of the world or a struggling genius or one who has means and freedom to live in seclusion, he has to serve too many masters. If he has genius and integrity he has to be true to the spark in him even though he may have to suffer materially for it. He has to deal with publishers, has to think of critics or rather reviewers and he has also to make a living. If he remains true to his inspiration it may be years before the world gives him recognition. If he paid heed to the critics, he would have to limit his freedom of design

and clip the wings of his imagination or write poetry to order hoping to satisfy the reigning clique. If he pleased the publisher, the critic might call him a royalty-hunter. If he pleased the mob, the critics will accuse him of cheap sentiment. Of the making of books there is no end and of the scorn and cheap cynicism of the reviewer there is no end either. If the writer has those hostages to fortune—a wife and children—he may have to sell himself to the devil and write pot-boilers. It is not astonishing, therefore, if there are instances, as said before, of men who write thrillers for a living and stray masterpieces or near masterpieces to satisfy their true urges. But alas, this Dr. Jekyll and Mr. Hyde combination does not last long. More often than not the author succumbs to the lure of the flesh-pots. How can we blame him, when greater men find cheap popularity the primrose path to fortune comfort, or ease? Once a name is made, the inevitable urge is to rest on one's laurels and produce inferior work so long as the label is genuine. The artist who wishes to be true to himself may have to starve for years even today or work as a dish-washer or salpman before his chance comes if it ever does.

State Aid

In a truly progressive State provision will have to be made for the struggling writer and artist. It is said Soviet Russia has evolved institutions that confer State patronage on or give a living allowance to writers and creative workers. But the danger of such institutions cannot be ignored. A State pensioner or protégé may be forced to write to the orders of ideologists and political commissars; this is hardly desirable. Still some way has to be found of giving recognition to the author of real merit. A literary academy as in France but not a coterie may do justice to struggling writers by recommending State grants to them and thus help them to a career. Prizes and endowments will stimulate original work and provide incentives. In India there is very little active encouragement given to writers, except to a limited extent. The State must prescribe no ideology and the author should respond to the richness and variety of life around him, sense the life of the people and see into their hearts, and be true to the vision in him. He cannot perish, if he is not wedded to dogmas and coteries. He must have faith in himself to propagate.

Reviewers

Of the critic, it is hard to say much. We have few critics today—only reviewers. Their weekly outpourings are undependable. Virginia Woolf wrote bitterly in 1926; Reviewers we have but no critic; a million competent and incorruptible policemen but no judge. The position is not much better today; there are barely two or three good critics. The rest are reviewers and in their world, the idol of today is flung down tomorrow. For that

matter, the genius of the *Times* review is the third-rate writer of the *Mail*. The age of great critics is almost over; the giants endowed with tremendous assurance or deep insight and clear understanding are gone. Their 'principles' too are gone. But we cannot blame the critics or reviewers, for they have precious little to bite into. The last thirty years have produced no outstanding genius. Fragments of great work are all there but no Olympic achievement, in English literature at least, nothing like the *Dictée Comedy* or *Hamlet*. Is it any wonder that the critic has so little really significant to say on modern literature?

The Final Judge

I end with the reader after all he is the ultimate judge. In a world of democracy, he is the paymaster and he will count in the long run, as he did before. The unforgettable words of Dr. Johnson at the end of his *Life of Gray* are true for all time: I rejoice to concur with the common sense of readers, uncorrupted by literary prejudices, after all the refinements of subtlety and the dogmatism of learning, must be finally decided all claim to poetical honours.

Yes, ultimately the common reader's verdict is final. It is the common reader, not of a week or a year but of generations, whose judgment is almost infallible. Shakespeare and Dickens, Tolstoy and Gorky, Voltaire and Victor Hugo, Tulsidas, Kabir, and Tagore—all wrote for the common man and the common man has elevated them to the highest places. The true critic is the torch-bearer, but of what use is he if the procession of readers hath no eyes to see or is half-blind?

Ceylon Government Railway Level Crossing Repairs

The Level Crossing at 69 m. 07c. Main Line between Kaduganawa and Peradeniya Railway Stations (Road mileage 66 m. 23c on the Colombo Kandy Road) will be closed for vehicular traffic as follows for effecting repairs:

Partially from 7 00 a. m. to 3 00 p. m. on Sunday, 28-1-51.
Totally from 10 50 p. m. on Sunday, 28-1-51 to 2 00 a. m. on Monday, 29-1-51.

Traffic will be assisted over the level crossing during the period of partial closure.

E. C. WIJESSEKERA,

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(G. 71. 19)

NEWS

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Regular correspondents in important places are also welcome.

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