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## PUTTING PRECEPTS INTO PRACTICE

Utility of Knowledge must be Realised

KNOWLEDGE is power, but if knowledge is not put into practice or sharpened by application, it becomes ineffective and powerless. Mere theoretical knowledge is useless. Knowledge for knowledge's sake may to some extent help one's mental growth or give one intellectual joy, but that is a mere luxury or embellishment, if that knowledge has no relation to life or does not train one to face life. So the whole purpose of education should be how to train one to face life. It does not mean that education should aim at only ensuring bodily comforts or meeting physical necessities, though their importance is by no means negligible, but the main purpose of education should be to build up the mental fibre in such a way that one can stand the shocks of life and react to circumstances in the right way. Many are good and moral, and even ideal, so long as the tenor of life runs smoothly. But when there appear whirlpools and eddies in life—as they are bound to appear—the same persons behave most disappointedly, if not shockingly. A moral man under trying

circumstances is found to be immoral; a virtuous man turns to be vile in difficult situations. The goodness of an average man is only surface-deep, it is just an outer veneer,—similar to the external courteousness in society life. It has not struck deep root in him; consequently one is not sure when it will give way. Our moral muscles grow through ceaseless struggles, just as the body is built up by regular physical exercises. Education has everywhere failed miserably, because it fills the mind with ideas and theories, dreams and visions, without giving it corresponding power to put them into action. It is said that Hitler was suspicious of intellectual people. For they are so many Hamlets. They will think this way and that way—sometimes contrary to one another, and it is very difficult to combine them to united efforts. The less the intellect, the greater is the chance to lead them to action.

Some of the thought leaders of the world had not

manhood of book learning. They had direct access to the fountain-head of all knowledge. Rather they tackled the fundamental problem of life so successfully that they had no necessity of any minor knowledge. And out of their direct experience and revelation what they gave to the world served as the basis of knowledge to scholars and philosophers for hundreds of generations. And what is surprising is that the lives of these thought leaders were more telling than their spoken words. Rather their words and teachings derived their strength from the lives they lived. Their lives were like a book of revelation to others. Their deeds conformed to their words, and their words were the true reflection of their thoughts. There was perfect harmony among their deeds, words and thoughts, which is sadly lacking in ordinary human level. The world is tired of hypocrisy which lurks behind the words of most men. And one is suspicious of the motives which underlie many actions of many men. In this way pile up mountains of hypocrisy in society and national life, which all on a sudden explode in the form of some social upheavals or national calamities such as revolutions and war. Real thought leaders of the world—we mean prophets and saints—live ideal lives as such as their words are precious gems of truth. Their approach to knowledge was not through mind and intellect, but through life itself. Their fundamental problem was how to make life better and as life began to unfold itself spiritually their words began to reflect truth itself. So right knowledge comes from right actions as much as right actions follow right knowledge. Rather we are not sure whether right action will follow right knowledge, for more often than not man can cannot do what he thinks and knows to be right. But if he can take care of his actions, right knowledge is sure to come. The greatest difficulty of man is, as St. Paul said, that he does, in spite of himself, what he wishes not to be done, and he cannot do what he longs to do. This is the problem with most men—all men except hardened criminals and habitual wrong doers.

Disparity Between Words & Action

From the prophets as we come down to their followers, we find that they repeat the words of their

masters, but they cannot fully carry them out in their own lives. So their words become less and less effective. But still they pursue their vocation of preaching and teaching, and succeeding lines of disciples follow the same blank method till it comes to this: 'Do what I say, and follow not what I do'. There is a wide disparity between their words and actions. Nobody takes them seriously. And religion as taught by them becomes a bundle of hypocrisy.

Sometimes it is seen that the disciples progress far better than those from whom they learn. It is because the disciples, in their naive faith, try their best to put into practice what they have been taught, whereas their teachers spend all their time and energy in teaching and preaching instead of in practising. So the result is that the disciples grow whereas their teachers remain standstill or deteriorate. Religion is a matter of practice, and truth is no respecter of persons. Whoever puts the precepts into practice ennobles his life. Whoever does not do that has a retrograde motion. Intellectualisations

It is generally found that the original founders of religion couch their message in very simple language and easy words, so simple and easy that even a child can understand them. But as time passes, commentaries after commentaries are written on them till most abstruse philosophy is built on them, which is the enjoyment of the learned but scares away the common man. It is said that because the followers find it difficult to put into practice the message of their masters, they try to intellectualize away their weakness under cover of philosophical interpretations and discussions. The energy that should be devoted to action goes to discussions or intellectualizations. The result is that there grows a forest which obscures your vision, in place of a path which guides your footsteps. Thinking is good. But thinking that is not translated into action or has not its counterpart in deeds is airy nothing, without having any root on the earth.

Knowing is One Thing, Doing Another

Because we ignore this simple truth, we do not derive full advantages from the reading of even the scriptures. Scriptures contain directions to follow, and not mere good thoughts for intellectual enjoyment. Scriptures can be utilized for intellectual joy, they can be used for spiritual objects. They can be applied for self-deception too. For, some religious persons daily read scriptures with the idea that that will give them religious merit. But because all their religious pursuits end with the reading only, their lives are as stagnant as ever, though all the while they think they are doing something for progress in spiritual life. A man who follows a single precept of the scriptures in practice is far better than a Pandit who knows all the scriptures by heart or can give learned discourses on them. So the mere scriptural knowledge is com-

### 'National Flag' Motion on March 1

It is understood that Mr. D. S. Senanayake will introduce a motion in the House of Representatives on March 1, to the effect that the recommendations contained in the report of the National Flag Committee which was presented on 27-2-1951 regarding the design of the flag be accepted.

A free vote on this question is not likely to be allowed as far as members of the Government Party are concerned.

parted to the burden of an ass. An ass carries a burden on its back. It does not know what the load contains. Similarly a scholar carries the scriptural knowledge in his head, but he does not in the least realize the importance and utility of that knowledge. With him it is as good as knowledge locked in printed pages. The only difference is that he can carry that in his head without taking the books.

Whereas a simple-hearted person, without having the pride and self-complacency of a Pandit, applies in life what little precept he knows or has heard of, and develops an ideal character. He thus brings a supreme joy to the society to which he belongs, and becomes beloved of God, men, and angels.

'Mean What You Say'

The divergence between words and deeds, profession and practice is evidenced not only in the field of religion but in almost all walks of life. Sometimes it is due to human weakness, sometimes it is deliberate; one becomes so practised in it that one does not at all consider it wrong. In politics we find leaders in every country talking in terms of high idealism. Their words will indicate that they have become saints. But in practice the thin veneer of fine expressions is torn asunder, and their real design comes out. Even in war times, how the national leaders on both sides say from the house-tops that they are the most peace-loving people under the sun, and the sin and burden of war is put on the opposite camp! But both sides are guilty, both sides want to cover their evil motive with high-flown words. They play with the destiny of millions of people to satisfy their personal ambition or personal grudge. They create feelings against the enemy nation by propaganda—false or exaggerated. And the innocent masses fall and victims. If the war is won, the masses do not really get much advantage; if the war is lost, they suffer most. But they are led to war against their calm thought and sober judgment. When peace is made, both sides know that it will be observed so long as it serves their own purpose and convenience, and will be thrown away like a scrap of paper when it does not. So clever and experienced people do not take the

Continued on page 4

## 'FOISTING A FLAG'

### Correspondence Between The Premier and Mr. Suntheralingam

[The full correspondence on the National Flag issue that passed between the Member for Vavuniya and the Prime Minister sent to us for publication is published below]

21st February, 1951

The Editor, 'Hindu Organ', Jaffna.

Dear Sir,

The Rt. Hon. D. S. Senanayake has the following motion as Government business in the House of Representatives for Thursday, March 1, 1951.

"National Flag,—that the recommendations contained in the Report of the National Flag Committee which was presented on 27th February, 1951 regarding the design of the Flag be accepted."

You are aware that the Report referred to has not yet been published. The Prime Minister obviously is resorting to rash tactics to foist on the country, with the Government majority, a flag without giving an opportunity to public opinion to express itself on the design.

I annex hereto copies of correspondence which have passed between the Prime Minister and me on the subject.

I shall be grateful if this correspondence is published in extenso.

Yours faithfully,  
C. Suntheralingam  
M. P., Vavuniya

13th Dec., 1947.

My dear Prime Minister,

I continue to receive a large number of letters and messages in regard to the question of the Ceylon Flag. It seems desirable that early steps be taken and some decision reached and implemented before the appointed date — 4th February, 1948.

I need hardly add that the question is one of sentiment which, with or without reason, affects the feelings of peoples.

The unpleasant sight of the Lion Flag flying half-mast with the Union Jack at top-mast to which the Member for Kurunagala referred in Parliament needs to be avoided. I would suggest that the

procedure followed by India and other countries in the past may be followed in evolving a plan that will evoke in all a true Ceylonese patriotism.

Yours sincerely  
Sgd. C. Suntheralingam

Hon. Mr. D. S. Senanayake,  
Prime Minister.

Colombo, 22nd Dec. 1947

My dear Sun,

I am in receipt of your letter of 19th November, 1947, regarding the National Flag. I have had considerable correspondence on this question in recent times, but just before Drayton left we had discussed this question, and it was agreed that a national flag should be established by local legislation and that for the present we should adopt the Malta practice where the national flag is flown with the Union Jack on ceremonial occasions.

I am sure you will agree that introduction of this matter in Parliament would cause both you and Sittampalam considerable embarrassment, and I would suggest that the matter be kept in abeyance till things are a little more settled.

Yours sincerely,  
Sgd. D. S. Senanayake

Hon. Mr. C. Suntheralingam,  
Minister of Commerce and Trade.

12th January, 1948.

My dear Prime Minister,

I am grateful to you for your letter No. AX 8746, of 22nd December, 1947 on the question of the Ceylon Flag.

I would submit that the precedent of Malta can hardly be made applicable to Ceylon. Malta lost her freedom as one country, as one Kingdom, at one time, to one invader. Ceylon lost her freedom as three separate areas, as three independent Kingdoms, at three different times,

(Continued on page 2)



**Hindu Organ**

TUESDAY, FEBRUARY 27, 1951

**Treasure These Thoughts**

*'Diverse, however are knowledge and ignorance. What, indeed, one performs with knowledge, with faith and with mystic realization—that, indeed, becomes the more powerfully effective.'*

—CHANDOGYA UPANISAD

**THE ENUMERATOR—THE NATIONAL MESSENGER**

'THE SUREST FRIEND AND guide of the nation' so was the Census Report described by an Indian Statesman. We also hope that the first census report of Free Sri Lanka would not only be a guide of the nation but a treasured epic on national statistics worthy of emulation by other countries. At a time when all preliminary preparations are being planned for the ambitious national census of the Island to be taken during the year it is our duty to suggest to the Government certain constructive proposals.

The value, importance and significance of a census enumeration may not have been pondered over by the common man any more seriously than he has thought of the true meaning of the right to vote. He only knows that he is a voter and exercises that vote without pausing even for a while to understand the philosophy of suffrage. In like manner the citizen obliges the enumerator in obedience to governmental regulations. Thus it will be seen that inasmuch as it is necessary that a sound training should be given to the enumerators it is equally important that the citizens should be acquainted with the full significance of a census report and the grave dangers that would result if they fail to furnish the enumerators with correct facts and figures. The press, the radio and the various social service organisations would be only too glad and willing to educate the people and stimulate in them a civic consciousness in order that all facts are supplied, no information is suppressed and all declarations by the people are made correctly and truly.

Having aroused in the people a real enthusiasm for this national event, the Government should be ready to release into the field of census work a trained and thoroughly capable band of enumerators who should be equipped with the necessary education, capacity for work, and integrity of conduct. The entire work should be so divided as to be within the physical and

intellectual reach of the enumerator. Bodily fatigue and mental exhaustion should not be allowed to overcome the census officer.

The enumerator must be made understand that he is as much responsible to his conscience as he is expected to be so to his employer and that he should bestow the maximum amount of care and vigilance, exhibit the highest degree of ability and bring to bear on his duty the utmost sense of honesty.

The census officer, the enumerator and the citizen thus form a trio in the discharge of a national responsibility the gigantic dimensions of which cannot be easily gauged. The statistics which ultimately appear in print assume and acquire authoritativeness the veracity of which cannot be questioned. Democracy demands truthful representations for the people by the people. The will of the people can be heard and felt only if there are correct particulars available for deliberation and determination of vital questions. In this connection it will be enough if we cite one instance. According to the Constitution a revision of the existing electorates is due in the near future. Electoral areas are demarcated on the basis of population and area. Unless particulars regarding the deciding factors are full, complete and correct the redemarcation of electorates cannot be accurate. Educational problems, unemployment relief, irrigation facilities, food production, health development—these are some of the most important questions which require absolutely true data for correct solution. An accurate census report will thus minimise delays in the execution of government projects and expedite the routine administration of the Island and facilitate legislators in their parliamentary activities.

The census, the most modern method of obtaining a photostatic picture of the people, should therefore, be regarded as of top-most national importance and urgency and be worked in true patriotic spirit by all those who are directly or indirectly involved in that affair. The people's welfare, the nation's growth and the Island's cultural development all depend on the success of this stupendous national responsibility. We hope this national count will truly reflect the glory and greatness of Sri Lanka.

**To Prevent War**

A Detroit psychiatrist, Dr. Robert S. Drews wants all the world's kings presidents and dictators psycho-analysed, writes 'Prediction'.

Napoleon, Caesar, Hitler and Mussolini, he says, were all neurotic mentally sick people. Psycho-analyses applied to such leaders, would help to prevent such war, claims Dr. Drews.

**'FOISTING A FLAG'**

(Continued from page 1)

to three different invaders. With this historical background the Ceylonese—Tamil sentiment is altogether averse to the acceptance of the *Sinha Kodiya* as distinguished from a *Sri Lanka Kodiya*, as the National Flag of all Ceylon, on Independence Day. The hoisting of a Flag would necessarily be a symbolic act I think it would not promote goodwill to have the *Sinha Kodiya* as "the National Flag flown with the Union Jack on ceremonial occasions" as suggested in your letter. India, Pakistan and Burma within the past few months have each taken the occasion of the Independence Day to replace the Union Jack with a National Flag designed for the purpose.

The Union Jack in Ceylon is now taken to symbolise domination of all Ceylonese. The *Sinha Kodiya* might well be made to appear to the masses as symbolising the domination of some Ceylonese by other Ceylonese. I am anxious (and I am aware you are equally earnest) to avoid ill feeling and to establish good will and harmony on an Historic Day. I would, therefore, be failing in my duty to our Prime Minister if I failed to prevail upon him to arrange for a concession to nearly one third of the permanent peoples of Lanka by adapting in a suitable way the *Sinha Kodiya* for the memorable occasion and for the historic day. It has been suggested that a Tri-Colour Flag would be pleasing to all and venerated by all; the *Sinha* could continue prominent in a middle red with suitable orange and white on either side.

If I do not misjudge the legitimate pride of my Constituency of Vavuniya-Mullaitivu, known sufficiently in history as Adanka Pattu (அடங்கப் பட்டு). I would find it impossible to proceed beyond Iraperiyakulam if, on Independence Day, only the traditional *Sinha Kodiya* supplants the Union Jack. I trust I will have your support and sympathy to save myself from such a predicament and to tell my electors that the Cabinet would be no party to the surrender of one of the cherished fundamental Freedoms of all our peoples—the freedom of Self-respect.

Yours sincerely,

Sgd. C. Suntharalingam.

28th August, 1950.

My dear Prime Minister,

I shall be grateful if you will be so good as to inform me whether there is any truth in the following news paragraph which appeared in the Sunday Illustrated on August 27, 1950:—

"The Cabinet has reached a decision on Ceylon's National Flag. It has decided to accept the saffron-green striped Lion Flag recommended by the Bandaranayake Flag Committee.

The Flag will now consist

of the Lion emblem surrounded by a saffron border. On the left will be two vertical stripes of green and saffron. Parliament will now have to approve of the design.

The green and saffron stripes will indicate the Tamil and Muslim minorities.

The Cabinet considered the Flag Committee's report at its last meeting. On the recommendation of the Prime Minister, the recommendation was accepted."

I desire this information because I consider the question of the National Flag as a Constitutional issue which like other similar questions e. g. Official Language, affects the self-respect, loyalty and freedom of large sections of the people of Ceylon, and as such should not be decided merely by majority vote in Parliament without specific mandate expressly given by the electorates.

Yours Sincerely,

Sgd. C. Suntharalingam.

The Rt. Hon. D. S. Senanayake, Colombo.

10th/13 September, 1950.

My dear Suntharalingam,

With reference to your letter of the 28th August, 1950, I have to inform you that a resolution will be introduced in the House shortly on the subject of the National Flag.

Yours sincerely,

Sgd. D. S. Senanayake.

19th September, 1950

My dear Prime Minister,

You will pardon the observation that your letter dated 10/13th September, 1950, is rather evasive of the information desired in my letter of 28th August, 1950.

In the absence of an unequivocal denial of the news paragraph cited in my letter, I presume that it is in substance correct and that in the resolution which you propose to introduce in the House the so called National Flag is the Flag recommended by the majority of the Flag Committee, appointed by you in January, 1948.

If what I presume is not incorrect, it is apparent that you are endeavouring to foist a flag on Ceylon by a mere majority vote in the present Parliament without a mandate from the electorates and without adequate public opinion expressed for its acceptance. This in my humble view amounts to an abuse of the democratic process and a travesty of democracy; a National Flag can hardly be dealt with as a plaything of ephemeral politics.

If you must, notwithstanding protests, persist in

the course you propose about the National Flag, let it not be stated at a future date that you had no information in advance that any attempt on the part of your Government to implement the resolution will meet at least with passive resistance.

I annex hereto for your information a copy of a letter I am addressing to His Excellency the Governor General in the earnest hope that His Excellency may be pleased to intervene to avoid the creation and development of a situation fraught with grave danger to the unity, amity and prosperity of the peoples of Lanka.

Yours sincerely,

Sgd. C. Suntharalingam.

The Rt. Hon. D. S. Senanayake, Prime Minister of Ceylon, Temple Trees, Colombo

19th Sept. 1950

His Excellency the Rt. Hon. Lord Soulbury, Gov. General of Ceylon, Queen's House, Colombo

Your Excellency,

I beg leave to submit to Your Excellency copies of the following correspondence which have passed between the Right Honourable the Prime Minister and me on the subject of the National Flag:—

- (1) My letter dated 12th December, 1947;
- (2) The Prime Minister's reply dated 2nd December, 1947;
- (3) My letter dated 12th January, 1948;
- (4) Information copy of my letter dated 7th February, 1949, addressed to the Hon. the Speaker;
- (5) My letter dated 28th August, 1950;
- (6) The Prime Minister's reply dated 10/13th September, 1950;
- (7) My reply dated 19th September, 1950.

The first three letters were exchanged when I was a Member of the Cabinet. When the subject was considered in Cabinet early in December 1948, I protested in no unmistakable terms against the introduction of the *Sinha Kodiya* as the National Flag of Ceylon as it was not acceptable to all sections of the people and would be interpreted as supplanting British Rule by Buddhist Sinhalese Rule. The Cabinet thereupon did not proceed with the question.

On the prompting of certain Ministers, Mr. A. Sinne Lebbe, Member for Batticaloa, introduced a motion in Parliament.

I would invite the favour of Your Excellency's reference to the Ceylon Hansard which deals with the subject:—

Volume 2 Columns 2349-50,

**Reaching The Moon In "Space Ship"**

Space travel is closer than most people realise according to Mr. Arthur St. Germain, a senior test engineer at the American Navy's secret missile Centre in California.

He said in an interview that a five stage rocket could carry two men to the Moon, land there and return. His design, though not in production, was practical with "the application of techniques already at our disposal", he declared.

Mr. St. Germain is an authority on rockets, missiles and jet engines. Point Mugu is the site from which the United States Navy launches top secret weapons which travel hundreds of miles out to sea.

The engineer said the "space ship" would tower 324 feet into the air above the launching site and attain a speed of 25,000 miles an hour. Power would be provided by four rockets, one telescoped inside the other, which would drop off one by one as the ship roared upward through the earth's gravitational sphere.

The fifth rocket carrying the crew would coast to the Moon once it reached outer space, he said. Its fuel would be saved for the trip home. The return journey would require far less fuel because the Moon being smaller than the earth has little gravitational pull. Mr. St. Germain said.

Liquid hydrogen and oxygen would be the best fuels pending development of an atomic engine, he added.

Columns 3346-3500, Columns 3534-3539.

Volume 5 Columns 793-794, Columns 799-802, Columns 1014, Columns, 1020-1023;

Volume 6 Columns 1944-45, Column 1948;

Volume 7 Columns 1345-46; Columns 1349-50, Column 1840.

I am aware that some Ministers have stated in Public that the design of the National Flag as recommended by the Flag Committee is acceptable to the Ceylonese as a whole. I would however respectfully submit to Your Excellency that as far as I have been able to gauge their views and wishes, there can be no doubt that the proposed National Flag will not only meet with the most severe opposition but there are bound to be most serious repercussions which it will be difficult to assess at this stage.

All that I would beg is that the present Parliament should not be called upon to make a decision by a mere majority vote on such a fundamental issue without having the popular will clearly expressed at a general election.

I earnestly hope that my humble appeal to Your Excellency for intervention will not be without success.

I shall be grateful for the favour of an early reply.

I am, Sir,

Your Excellency's most Obedient and Humble Servant.

(Sgd) C. Suntharalingam M. P., Vavuniya

**Nehru On Value Of Tax On Paddy Fields To Be Waived Athletic Contests**

Prime Minister Nehru, in a message on February 21, welcomed the First Asian Games to be held at New Delhi next month and emphasised the importance of such events in promoting international friendship and co-operation

**Healthy Rivalry**

Mr. Nehru said: "Delhi and India are fortunate in having the First Asian Games here next month. I understand that a large number of countries of Asia are sending their noted athletes for this purpose to Delhi. They will be welcome here both for their own sake and for the sake of the countries they represent. "Athletic contests are good from the point of view of developing, friendly rivalry, in the youth of the nation. For us, that is especially important as we have largely neglected this aspect of national and social activity. We have to aim at the physical fitness of the entire nation and, more especially, of the youth of the nation. This fitness can only be achieved if we aim high and by organising contests. This high aim has always to be kept in view.

**International Amity**

"There is another aspect, an important one to these international gatherings of athletes. They bring together the youth of many countries and thus help, to some extent, in promoting international friendship and co-operation. In these days when dark clouds of conflict hover over us, we must seize every opportunity to promote this understanding and co-operation between nations.

"I welcome therefore, these Asian Games and send greetings to all the athletes, both from India and from the other countries of Asia, who have come here to take part in these friendly contests. It must be remembered always that these games and contests are to be carried out in an atmosphere of the utmost friendliness. Each one must try his utmost but each one, whether winner or loser, must play his part gracefully and must enter into the spirit of the game".

**Suggestion By Manipay Ratepayers**

At a Committee meeting of the Manipay Ratepayers Association held on Friday the 23rd instant at the Manipay Town Council building, Mr S. Rajendran, Proctor, C. C. moved a resolution requesting the Town Council not to levy taxes on paddy fields for the years 1950 and 1951 as farmers had undergone great hardships and loss due to the failure of rains. Muhandiram S. Kanagaratnam seconded the resolution. Messrs. J. A. Gnanamuttu, N. Thambaiyah and S. Muttuswaramswamy spoke in support of the resolution. Mr. V. Veerasingham J. P. and Chairman of the Ratepayers Association, offered comments recommending the resolution heartily. The resolution was passed unanimously.

**Theagarajah Day In Colombo**

The Kalabhavanam will celebrate the 104th Anniversary of Saint Theagarajah's Birthday on the 2nd, 3rd, and 4th March, 1951, at the Manicka Pillayar Temple, Wellawatte. Several local artistes will sing on the three days and Ganaratne V. V. Satagopan, B. A. (Hons.), the well known South Indian musician who participated in the celebrations at Tiruvayar in South India is coming with his accompanists especially to sing at the local celebrations. The celebrations will be opened on the first day by Mr. N. E. S. Raghavachari, Acting High Commissioner for India in Ceylon. Sri Mathi Meenakshi Ponnuthurai, B. A., and Mr K. Alayappillai, C. C. S., Commissioner of Food Supplies, will preside at the morning and afternoon sessions respectively on the second day and Mr. K. P. Haran and Sir Kanthiah Vaithianathan Permanent Secretary to the Prime Minister, on the third day. A part of the proceedings on third day will be relayed by Radio Ceylon.

**English Is Essential Says Indian Varsity Vice-Chancellor**

"HOWEVER much we may wish the English language to quit India, it will not; if we quit it we will put only a barrier against the stream of useful knowledge flowing from the West" thus observed Sri Chintamani Acharyya, Vice-Chancellor of Utkal University in the course of a speech declaring the British Council Books Exhibition open at Cuttack last week.

**Education and Democracy**

Democracy and Education go hand in hand. Eagerness to receive education is a marked feature of the people in a democratic country. It is a fact beyond dispute that education must play an important part in preparing good citizens. The education of humanity can alone outlaw war and bring about world peace. In this task, leaders and great organisations will have to undertake creative responsibilities of the first order. It cannot be a business limited to young people in schools and colleges, but must extend to those in Government and in positions of responsibility. These in turn must be in living communication with the masses. Education alone can help the realisation of Truth and make a man kind to mankind.

Those who live among books will realise how books in their variety offer the means by which civilization may be carried triumphantly forward. The importance of making them available to every body able to enjoy and use them can hardly be over-estimated. Francis B. ron once said, "Studies serve for delight, for ornament and for liberty". Their chief use for delight is in privacy and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business."

**GANESHA COMMUNITY CENTRE, PANNALAI**

(Colombo Branch)

The inaugural meeting of the above society was held at the "Kathirgama wadani", Forbes Road Maradana on the 24th of February 1951. Mr. V. Shanmugam of the "Customs" presided.

Mr. S. J. V. Chelvanayagam, K. C., M. P. who was also present commended the idea of residents of his area employed in Colombo forming similar Branch Organisations to help their home areas. He observed that Pannalai produced one of Ceylon's earliest Knights, the late Anbalavanar Kanakasabhai and agreed that a community centre and a Sub-Post Office were very urgent needs for that area. It was unanimously resolved to request the Hon. Ministers for Health and Local Government and Post and Telecommunication to register the Ganesha Community Centre Pannalai, and to open a Sub-Post Office for that area. The election of the following Office Bearers was followed by a social.

Office bearers:—Patron: Mr. S. J. V. Chelvanayagam, K. C., M. P. President: Mr. V. Shanmugam (Customs); Vice President: Mr. S. Ampalavanar (G. P. O.) Secretary: Mr. V. Kandiah (Co-operative) Treasurer: Mr. A. Kandiah (Municipality) Joint Auditors: Mr. S. V. Ratnam (Audit) Mr. V. Appar. (Govt Factory) A committee was also elected.

**Acquittal in Murder Case**

The Mallakam Murder Case in which three young men and one student of Mallakam, Murugesu Sinnathamby alias Kanagasanderam, Thambipillai Kanagasasai Thambipillai Nadarajah and Kathiripillai Nadarajah were charged with the murder of Kandian Kanapathy of the same place last year attracted large crowds to the galleries of the Town Hall on Friday last and yesterday where the Criminal Sessions of the Supreme Court were held.

After the prosecution case had been closed the 3rd and 4th accused were discharged and acquitted as there was not sufficient evidence against them.

The 1st and 2nd accused stood the full trial and were discharged and acquitted by Mr. Justice E. F. N. Grainger after accepting the Jury's unanimous verdict of 'not guilty' against the 2nd accused and 6 to 1 verdict of 'not guilty' against the 1st accused.

Mr. R. L. Pereira, K. C., with Mr. T. W. Rajaratnam instructed by Messrs. T. C. Rajaratnam, G. V. Balasingham and M. V. Selvadurai appeared for all the accused.

**Bombay News**

**Rationed Articles Will Not Be Used At Government Parties**

An official statement from Bombay Government House states that no rationed article of any kind will, in future, be used at parts at the Government House, Bombay.

**Freedom Does Not Mean Licence**

Addressing the convocation of the Prayag Mahila Vidyalaya, an institute for women, Dr. Rajendra Prasad President of the Indian Republic, on February 20 said he considered the work within the sphere of the family to be more important than in offices or factories and this work can only be done by women.

But that did not mean that women should be prisoners within the four walls of their homes and should have no contact with other aspects of life. On the contrary, he held that for social evolution and health, women needed freedom as much as men.

Freedom meant that a free person should use his time and talents in the best possible way so that all living beings, of which he was one might benefit. The true meaning of freedom was not the freedom to use one's time and talents for one's own benefit regardless of the fact whether they benefited or not the people at large. This was not freedom, the President said, but anarchy or licence.

Therefore, the highest freedom of women meant and should mean that she should have complete power to move the physical, mental and moral character of the future generation. "We have to bring about such changes in our social structure as may remove the obstacles from the path of women and provide them with necessary facilities for their unfettered progress", he said.

**Inquisitorial Journey By Bombay Governor**

Many events were packed into a gubernatorial journey that took place a few days ago, reports the *Bombay Chronicle* describing an unofficial journey which the Governor of Bombay managed one evening.

Bombay's popular Governor, the report adds, Raja Maharaj Singh, took time off a few days back to travel in a third class compartment of a suburban train from Churchgate along with the hundreds of weary passengers returning home.

The much-photographed Governor who sat among clerks and peons, students and businessmen, was spotted and recognised very soon, squashing His Excellency's desire to play the Haroun-al-Rashid.

A beggar, in tattered rags soon took advantage of the situation and approaching him gave a smart military salute and stretched his hands. The Governor turned to a passenger sitting opposite, enquired if he had any money, received a rupee note and passed it on to the beggar.

His Excellency then borrowed the copy of a local evening paper from another of his co-passengers and after scanning its pages, pointed out a mistake in the report of a speech he had made earlier during the day.

His Excellency did not forget to enquire about the welfare of all the men sitting near him, nor did he lose the opportunity to emphasize the importance of travelling silently when he noticed a noisy woman prattling away in a corner.

The Governor who had managed to creep in silently and sit down at Churchgate could get out of the compartment at Grant Road only with considerable difficulty after elbowing his way through the crowd.

Raja Maharaj Singh referred to this journey in his speech to the students of the School of Economics and Sociology and said he "enjoyed it thoroughly," and suggested that the school start a department of inquisitorial proceedings!

**Navaly Community Centre**

Mr. A. L. P. Himbury, representative in Ceylon of the British Council when addressing a public meeting in Mani Mandapam, Navaly under the Chairmanship of Mr. V. Mahesan, the President Navaly Community Centre, appreciated the activities conducted by the Centre and said that community centres in England too were carried on in the same line.

Mr. V. Mahesan welcoming Mr. Himbury said that his centre was the first in Vali-West to start weaving and coir centres adult and religious classes etc and that a part of their activities were started long before Government organised Community Centres & Rural Development Societies. He further said that the government should give grants to community centres according to the works done by them and not allot equal amounts for all centres irrespective of the work done.

Mudaliyar C. Theagarajah also spoke. Mr. K. Kulanthavelu, the Secretary of the Centre, proposed a vote of thanks.

This was followed by a Cinema Show.

**Nail Biting A Symptom Of Neurosis**

A woman of 40, who was unable to stop giggling or biting her finger nails, has been cured as a result of doctors delving into her mind and discovering the cause.

The case is described in the Practitioner, by Dr. Winifred Rushworth, of the Davidson Clinic, Edinburgh. It was found that as a girl, the woman had suffered from a bullying governess.

As the daughter of a soldier she was encouraged not to cry. She took refuge in giggling and biting her nails. Nail biting, says the report, is a common symptom in all cases of anxiety neurosis.

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