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## CONFLICT IN INDO-CHINA IS POLITICAL

### 'INDEPENDENCE' -- MOST ABUSED WORD

[Here is an account of the confused Indo-China situation by the representative of the Andras Hindu. The report throws a light on Communist activities in S. E. Asia.]

ANTI-Communist forces in Indo-China have headed down the same road they took in China—and if and when the crackup comes, Chiang Kaishek's Kuomintang will look like a tower of strength in comparison. That is the inescapable conclusion to the observations of this reporter during the past five months spent in Indochina, for the most part in the politico-military heartland of the country, North Vietnam (Tonking). At the moment, after a crisis period last autumn, the situation looks much better.

The essence of the conflict in Indo-China is political and so must its solution be a political one. To-day, after five years of warfare, anti-Communists in Indochina—both French and Vietnamese—are hardly closer to an effective political settlement.

The mainspring of this political conflict is nationalism, so often summed up in the word "independence", as a Vietnamese intellectual said to this reporter recently, "is a word too much abused in Vietnam." The Government formed under the Emperor of Annam, Rao Dai, by the Japanese on March 9, 1945, was "independent". The revolution against the Japanese and the remnants of French power which they had left on August 19, 1945, and which established the Vietminh's

"Democratic Republic of Vietnam" was for "independence." A Government under Rao Dai signed an agreement on March 8, 1949, for a Vietnam "independent" but "within the French Union." Last December 27, at the end of a conference at Pau in France, both French and Vietnamese spokesmen announced that Vietnam had at last received its "independence".

#### Nationalism As Lever

To-day's political scene in Vietnam (the largest of the three Indochina States and the most powerful) finds a curious situation. A tried-and-true group of Stalinist-Communists (however small, nevertheless with the reins of power in their hands) using this nationalism as a lever with which to make this country into a Communist State, another satellite of Moscow—or perhaps, more correctly, of Peking. On the other hand, the representatives of France are attempting to use the world crusade against Communism as a tool to continue a semi-colonial domination of the country. To state this interpretation of the present scene is not to deny, on the one hand, that it is perfectly true as the Vietminh so often states that perhaps as high as 80 per cent of the Vietminh following is non-Communist. Nor can it be denied that the great majority of the French civil servants, as well as the military in Indochina, believe sincerely they are fighting for "civilization" and the freedom of the Vietnamese.

#### Defining 'Independence'

Personal contact with young Vietnamese Vietminh sympathisers has demonstrated that where there is a choice of working for "independence" with the French and "independence" with the Communists, the militant will take the latter. And it would probably be very true to say of many French administrators in Indochina what a foreign diplomat said of Gen. de Lattre recently, "He is sincere when he talks about

'independence' for Vietnam—but it will be independence when and how he defines it!'

In the face of this choice, what does the average Vietnamese do? A good deal has been written by visiting foreign journalists to Hanoi and Saigon of the "extremists", the group of Vietnamese intellectuals who are waiting. Non-Communists, they nevertheless refuse to co-operate with the present Rao Dai regime arguing that it is only an instrument of French colonialism. But in a less sophisticated sense (perhaps not having learned that refined interminable vocal rationalisation from the French as have their compatriots), Vietnam villagers are doing the same thing, particularly in the North.

#### Communist 'Realism'

Sixteen months of Vietnamese-Vietminh, rule taught them in 1945-46 just what Communist "realism" meant, they saw, for example, a "scorched earth" campaign which purely and simply because it had been effective in the Soviet Union against the German Nazis was applied to their country against the returning French "colonial-fascists". The misery it inflicted on the Vietnamese people is incalculable.

Worse still in this picture of Indochina to-day is the utter disunity of the relatively small group of decided anti-Communist Vietnamese. The present Government of Premier Tran Van Huu is thoroughly discredited, even even among its own civil service, as a pro-French administration. At this writing, Roman Catholics and the nationalist Dai Viet political party in North Vietnam (Tonking) are at each others' throats culminating months of ineffective co-operation between the North Vietnam regional government and the two theocratic dioceses of Puat Diem and Bui Chu.

#### Unconvincing Chief of State

Chief-of-State Bao Dai, who once (after his exile to Hongkong) when the Vietminh took power in 1945 personified the anti-Communist nationalist movement is losing prestige daily. And it is not because of attacks in the French and American press on his private life, but because he has not convinced most nationalists he can effectively create a center around which they can rally. Indeed, Bao Dai—intelligent, and unquestionably sincere in his desire for a decent solution

(Continued on page 2)

## Perverts Dis-Inherited

Smoking, drinking and gambling are banned under the will of Rear Admiral John Western, who was murdered on his farm in Natal province last year.

He left £ 76,000. His widow, son and two daughters will lose their share of their inheritance if they so indulge. They will also lose the money if they criticise the rules of the will.

Weston, who lived the life of a recluse, also banned "loose sex conduct, extravagance, ostentatious adornment, face powders, creams, paints, lip-staining, scent, nail lacquers, beauty hair treatment or anything beyond good soap and water, suitable diet and exercise."

The will adds: "Any beneficiary who shall fail to observe the proprieties of good breeding, courtesy, and friendliness in discussions, especially those relating to my will or shall persist in maintaining an obviously unreasonable attitude, shall forfeit any benefit."

## Faith in Spirit Communication

That the late Mackenzie King, former Premier of Canada, sat with mediums and believed in spirit communication was, before his death, what might be described as an open secret within a fairly close circle. The following story, about him, writes Prediction, was told by J. V. McAree in *The Globe and Mail*, Ottawa;

On one of the last occasions when Mackenzie King dined out in Ottawa, he remarked to his host about something which Franklin Roosevelt had said to him the other day.

The host, thinking this was a slip of the tongue, remarked: "Oh, you have been talking over the phone to President Truman?"

Mr. King said: No, he had been talking to the spirit of the late President Roosevelt. They often had chats this way.

## Ceylon Girl Commended By Indian Press

Selvi Vijayalakshmi Rajendram of Jaffna has received congratulatory praise from the Indian Press in regard to her musical talents exhibited by her in her recent recital recorded by the Columbia Gramophone Company.

## ANGLO-AMERICAN AIMS IN GLOBAL AFFAIRS

### Strange Approach To Peace Plan

Most people doubt that Moscow wishes to make a genuine settlement of the world crisis, despite its requests for negotiation. In view of the record, that scepticism is warranted. But how about Washington? Do American leaders want the crisis settled soon? If they do, they take strange ways to show it.

Washington has shown more patience and less bellicosity lately; but only at the insistence of its allies. Practically every hopeful voice has been raised by a spokesman of Canada, Britain, France or some other country. Most constructive ideas, too, have emanated from abroad. Washington through Secretary Acheson did urge changes in the United Nations handling of aggressors, but these im-

"Christian Science Monitor", reported that, when Secretary Acheson received word of China's rejection during a press conference, Acheson "beamed with unmistakable pleasure". Wrote Harsch: "Not because he believed anything could come of it or because he wanted anything to come of it," Acheson had gone along with the cease-fire plan, but mainly because "he considered it a necessary preliminary to getting on with the task of putting the aggressor fraud on China and then sanctions."

#### Sinister Forces

More sinister forces are involved in the desire to see the crisis prolonged. Have you thought of what would happen to the United States if peace suddenly broke out? Only by a miracle could the U. S. prevent an economic collapse. It has never solved the problem of recurring unemployment except by war or preparations for war. Roosevelt did it once that way, and Truman is doing it that way now. Vast elements throughout the nation have acquired a vested interest in the crisis. They are all set for a boom. The excess profits tax of the last war is not to be applied at such a high level. The farce of price controls stimulated rises beyond the wildest dreams of some profiteers, while in certain items, for example foods, the controllers, after all the artificial price hikes, are sending them still higher.

#### Obsessions

The most high-minded leaders at Washington do not, of course, try to perpetuate the crisis for any reasons of personal advantage. In the long run, they sincerely want peace. But they are victims

(Continued on page 4)

## International Varsity As Memorial To Sri Aurobindo

It is proposed to start an international university at Pondicherry as a memorial to Sri Aurobindo. Dr. S. Ramaprasad Mookerjee is expected to visit Pondicherry to see the Mother in this connection shortly.

#### Washington Way

That was not, however, the way of Washington. After the U. N. had painfully worked out a cease-fire proposal with scant help and only a grudging consent by the U. S., Red China rejected it. Washington hoped all the time that it would. Joseph C. Harsch, able correspondent for the

## British Yogi's Performance

Mr. Albert Buxton, of Middleton Junction Lancashire, who five years ago took up the study of yoga, now finds that his couch of 480 nails is "as comfortable as a feather bed."

"Yoga requires concentration", he says, "but it is a great help in life. It teaches you to forget the silly little worries".

Mr. Buxton finds equally soothing walking on a ladder made of swords.





TUESDAY, MARCH 27, 1951

## Treasure These Thoughts

Life void of longing is truly blest.

—SRI SANKARACHARYA

## S. S. C. MASSACRE

THE RESULTS OF THE SENIOR School Certificate Examination held in December last besides causing heart burning and agony to candidates and teachers has revealed a glaring defect in the system of education obtaining in this Island. Mass massacre of candidates in an examination can only point to one of two things. Either the candidates as a whole had fallen far short of the standard of efficiency ordinarily required of them or that the method of assessing the capacity of the students had been tightened.

The general consensus of opinion in educational circles is that in certain subjects, a pass in which has been made compulsory, the syllabus prescribed has overreached the ability of an average pupil with the result that however much the proficiency of that pupil in the remaining subjects may be the fact that he cannot satisfy the examiners in that one compulsory subject negates all his efforts to secure a pass in the examination. Here is a complaint which needs investigation by the authorities concerned.

Apart from the general accusations made by unsuccessful candidates and their teachers, the Director of Education cannot view with complacency the results of an examination which reveal a definitely low standard of efficiency. An analytical study of the failures in the particular examination must be made and competent educationists should be appointed to discover the causes for such a deplorable state of affairs. Whether the prescribed text-books are within the capacity of the student, taking into consideration the average age and the new scheme of instruction in the mother-tongue in the primary classes, whether the papers set by the examiners have gone beyond the scope of the syllabus, whether the marking of the answer scripts has been reasonably moderate are some of the questions which have to be considered before any definite inference can be drawn from the unprecedented percentage of failures in the examination under reference.

It will not be out of context if we comment here on the wisdom of the selection of text books, for instance of 'Beau Geste' as a text book for the last Junior School Certificate English Examination.

## Scheme For Sale Of 'Kankesan' Cement

Mr. G. G. Ponnambalam, Minister of Industries has formulated a scheme for the distribution of 'Kankesan' Cement whereby the menace of the profiteer can be reduced to a great extent if not eliminated wholly.

The scheme that came into force on Wednesday last lays down certain conditions for the execution of, orders which hereafter will be on a rotation basis (with the minimum supply fixed at 13 tons and maximum at 104 tons at a time).

### New Price Fixed

'Kankesan' Cement will be sold at Rs. 7/50 a bag of 1 cwt. as against one brand of imported cement at Rs. 9/- and another at Rs. 10/50

Ordinary consumers have been given preference by the Minister in the scheme of distribution.

The price of 'Kankesan' Cement may be reduced if and when imported brands are sold at reduced prices.

## Why Communism Cannot Take Root In India

Communism cannot take deep roots in India, because of its ancient culture and the people's intense belief in God, says Sri K. Balaraman, New York correspondent of the *Hindu* in an article in the *United Nations World*.

Whatever the impact of Western thought, he writes, the Indian mind cannot shake off its spiritual and cultural background nor does it wish to. This background influences its thinking.

This is another reason why Communism is not likely to make much headway in India. The Indian mind will not accept any creed which does not give God and Religion their proper place in the scheme of things, and to the Indian the most striking aspect of Communism is its godlessness; that alone condemns it.

Further, the Indian is proud of his culture, so proud that often he is content to live in his past. He knows the first thing Communism will do is to destroy his culture.

nation particularly at this period of transition where students who had their instruction in the mother-tongue up to the 5th Standard were called upon to study and understand a book of the type of 'Beau Geste' after only three years of instruction in the English Language. Prescribing the syllabus for an examination is as important as setting questions and marking answers. We entertain the hope that the Minister of Education will appoint a committee of expert educationists to review all matters pertaining to examinations.

## DISCOURTEOUS LANGUAGE IN DEBATES

### Artistic Use Of Indecorous Phrases

THE Hon'ble Mr. Speaker of the West Bengal Legislative Assembly announced in the House that he had asked the Secretary to the Assembly to compile a list of unparliamentary language and words. "It is a formidable job, indeed. But once the Bible of the Parliamentary Don'ts is put in the hands of the Hon'ble members, it will save much time both of the Parliament and the Parliamentarians. For then the legislators will know how to swear and when to swear."

What is really meant by the word unparliamentary? The Oxford English Dictionary says that the word may mean any of the following:

Not suitable or belonging to Parliament; un-sanctioned by Parliament, transgressing Parliamentary rules; applied especially to discourteous language in debates.

It is certainly the use of a word conforming to the last meaning that wounds the Parliamentary susceptibilities of the Hon'ble members and makes them spring on their legs to ask: "Mr. Speaker, Is it Parliamentary, Sir?"

Seasoned Parliamentarians know the subtle distinction between what is Parliamentary and what is not and, indeed, they say the most unparliamentary words in the most parliamentary way without ever crossing the 38th Parallel of Parliamentary Code and decorum. Their secret lies in the twist of their words and the turn of their phraseology. They sting without being stung back. The victim wreathes in anguish but is pitifully helpless. Mohammed Ali Jinnah, one of the ablest Parliamentarians, once hit the Commander-in-Chief of India right on his head, without even

BY M. GUPTA

in A. B. Patrika

being admonished or pulled up. He wanted to name the mighty Commander-in-Chief as a liar but that would be strongly exceptionable. Instead, he said with equal force and vehemence: "Had the statement been made by any one other than the Commander-in-Chief of India, I would have called it a tissue of falsehoods." The members of the Treasury Bench rose almost to a man in angry protest but Jinnah was entirely in order. They looked furious but absolutely helpless too. Sweet Offensiveness

The late Sir Henry Gidney had remarkable powers for being offensively sweet. A member had once interrupted his speech saying: "Shut up," Gidney said something in reply which was not really parliamentary. Half-a-dozen members rose up to ask the President if what the Hon'ble member had just said was parliamentary. The President asked him to withdraw the unparliamentary words he had uttered. In withdrawing his remarks Gidney observed that he did not mean what he said either anatomically or zoologically. "The Hon'ble member in his explanation," exclaimed a sturdy voice, "is making himself a consummate ass". Gidney could have very legitimately asked if it was par-

liamentary to say so. But he did not. There was a wicked twinkle in his robust eyes as he said: "Well, Mr. President, in that case let one ass speak at a time".

### Churchill's Artistry

But there is none to beat Churchill. The Minister for Fuel and Power had just concluded a speech advocating fewer baths to save more fuel. "Lousy" retorted Winston. The Treasury Bench rose up and asked Mr. Speaker if the word was parliamentary. Unperturbed, Churchill replied: "I wonder, whether you, Mr. Speaker, would admit the word lousy as a Parliamentary expression—I refer to the administration—provided, of course, that it is not used in contemptuous sense but purely as one of factual narration". Those who questioned the parliamentarism of the word, sat back in their seats, silent but gloomy.

Still more amusing was this incident. In a speech Churchill began: "I hesitate to cast pearls before..." Anticipating the end of the well-known quotation, the Labour members raised a terrific uproar. Churchill waited patiently until the uproar had subsided enough for his voice to be heard and, then absolutely unshaken continued: "As I was saying, I hesitated to cast pearls." He paused again for a moment and watched the angry faces of the offended members and then went on: "...before those who can't appreciate them". The Labour members looked small in their own discomfiture. They did never anticipate that there could be so innocent an end to so provocative a beginning!

Not long ago a Conservative Peer in the House of Lords moved naturalisation of aliens be restricted. A Labour Peer reminded him that his own ancestors were foreigners whereas his were pure English. There was an uproar from the Conservative Peers who asked the Lord Chancellor if it was Parliamentary to refer to the ancestry of the Noble Lord. The Lord Chancellor, Viscount Jowitt, poured oil on the troubled water by his remarkable sense of humour and ready wit. Said he: "My Lords, when I hear Noble Lord's swopping lineages I am reminded of a remark of Sidney Smith's. When questioned about his ancestry he replied back: "My grandfather was last heard of at the Assizes. So I think it is prudent to make no further enquiries".

### Breach of Privileges

So far about unparliamentary words and languages. But is it unparliamentary to sleep in the House? The Speaker of the West Bengal Legislative Assembly was faced with the question only a few days ago. A member was sleeping but caused no disturbance by snoring or otherwise. Yet a member asked if his sleeping brother behaved parliamentarily in so sleeping. Whatever reflections might have been made cast on him, the sleeping member may rest assured that he was in good company and not without a precedent. Lord North, once the Prime Minister of England was accustomed to sleep during the parliamentary baroque of his opponents, leaving Sir Grey

## UNESCO Plan On Conflict in Indo-China Is Political

### "Fundamental Education"

(Continued from page 1).

Mr. J. T. Bodet, Director-General of UNESCO told a Press Conference at Karachi on Wednesday last that he had prepared a 12-year plan on "fundamental education". The Plan, estimated to cost 20 million dollars would be submitted to the General Assembly session of the UNESCO in June.

Under the plan six international training centres would be established in Africa, Latin America, Middle East, South Asia, South-East Asia and the Far East.

Mr. Bodet said that at present there were only 30 international experts on fundamental education whereas under his plan he expected to have 5,000 in 12 years time.

### Nothing New

Fundamental education as understood by UNESCO, he said, meant not education in schools, since there were not enough schools, but education for adults, both men and women, and also children, who did not have the opportunity of going to school. The plan contemplated not only knowledge of reading and writing, but also of hygienic principles and allied matters. A pilot project on fundamental education, he said, was at present in operation in a centre in Mexico.

Mr. Bodet said that "fundamental education" was not a new system of education. Hitherto, it had been variously named as basic education, social education and adult education. All that UNESCO had done was to give shape and form to these systems of education which it now termed as "fundamental education".

Cooper to note down anything worth nothing. During a debate on ship-building a tedious speaker entered on historical details. He began from Noah's Ark and traced the development and progress of the art of ship-building throughout the ages. When he came to the age of building the Spanish Armada, Sir Grey inadvertently awoke the snoring Prime Minister who enquired at what time the Hon'ble member had then arrived. Being told that he was still then in the reign of Queen Elizabeth, Lord North said: "Dear me, Sir Grey, why not let me sleep a century or two more?" And he resumed his broken sleep again.

Incidentally, while the penalty for the use of unparliamentary language and words ends in their withdrawal or in the substitution of alternative phraseology, the punishment for the breach of privileges was not so light in the olden days. To-day in the House of Commons it usually means being called to the Bar of the House and receiving a mild but courteous admonition from the Speaker. But do you know what happened back in 1621? The defaulting member was ordered to ride a horse facing the tail. Fancy, what would have happened if history repeated itself in West Bengal!

for his country—is an enigma which could be written off only as attributable to the "Oriental mind" if this reporter took cognizance of that concept.

### Psychological Atmosphere

The French in Indochina persist in creating a psychological atmosphere where a rally to the anti-Communist cause among the Vietnamese is not possible. They "tutor" (speaking in the second person, familiar form of the French verb) Vietnamese; they insist on the word "Annamite" rather than "Vietnamese" which Vietnamese nationalists consider an insult dating from their thousand-year domination by the Chinese. Twice during the stay of this reporter in North Vietnam, the French undertook new policies which were communicated to the press and the consular corps before the Vietnamese governor was advised. This sort of thing has improved since the arrival of Gen. de Lattre, but not once during five months did this reporter see or hear of a political lecture to French Union troops (except one speech by Gen. de Lattre to a group of young French officers at Haiphong on his arrival). The French army in Indochina behaves itself no worse, but no better, than an occupation army anywhere; that is not good enough to convince the Vietnamese they are there to protect the interests of the French Union. Vietnam inclusive.

After months of stalling, the French command is now undertaking to organise a Vietnamese National Army under Bao Dai—an army, that, in the words of Gen. de Lattre, "will be at the same time the insurance and the proof of Vietnamese independence". Yet, until now, the cadres for the three divisions contemplated before the end of 1951 are being enlisted and trained in small numbers in already formed French Army French Moroccan Algerian, Senegalese and Foreign Legion units. One American military observer suggested this method provided a good training procedure and also insured that large numbers of American-armed and French-trained men would not go over to the Communist side in mass, as they did in China.

During recent conversations with American officials in Saigon, this correspondent heard more than once, observations like this one. "The military situation here is much better but as for the political situation, well....."

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## Alphabet of 40 Letters

### Endowment in Shaw's Will

Mr. George Bernard Shaw's will was disclosed in London on March 22. He left a gross estate of £867,233-13. The net estate, calculated after debts and other bills are paid, was given by the Public Trustee as £301,585-7. A sum of £180,571 is due to the Government as death duties. But these figures are not believed to represent more than a portion of the actual value of the estate, for, in Europe, Shaw's many plays and essays are copyright for the next 50 years and will draw royalties until 2000 A.D. In the United States, the same works are copyright for a maximum of 56 years.

### Phonetic Scheme

The main direction of the will was that the bulk of his fortune should go towards the establishment of his dream of many years—an English alphabet of 40 letters instead of the existing 26. When this and other bequests had been met, the ultimate residue should be divided into three. One-third would be for the British Museum, where he studied as a youth, another for the Irish National Gallery in his native Dublin and the last to the Royal Academy of Dramatic Art (in London) which grooms actors and actresses.

The Public Trustee, a State official responsible for the handling of funds in trust, was appointed by Mr. Shaw as his sole executor. Among the provisions made by the 94-year-old playwright, who died last November were the following:

Money from copyright performing rights, filming rights and television rights of his works to be regarded as income to his estates; diaries account books and other documents of a similar kind to be offered to the British Library of Political Science; letters and documents worth preserving in a public collection to go to the British Museum; his trustee to take all steps to preserve his copyright in the United States "which are of considerable value"; Mrs. Stella Mervyn Beecan, daughter of the famous actress Mrs. Patrick Campbell, to be authorised to print and publish letters between Mr. Shaw and her mother, an annuity of £500 to his Secretary, Miss. Blanche Patch, who worked for him for 30 years.

### Benefit Pay To Employees

Among several bequests to employees, he left a year's wages to every one, who had served him for seven years and who were still with him at his death and small annuities to retired servants. He also left annuities ranging from £52 to £36, to his few distant relatives.

The clauses about the new kind of English alphabet Mr. Shaw wanted form the greater part of the will. After all bequests the residue of the estate is to go to financing a series of inquiries for ascertaining how many people speak and write English and how much time each could save by the substitution of his 40-letter phonetic scheme.

## Rural Court For Town Council

The Kankasanturai Town Council at the monthly meeting held under the Chairmanship of Mr. A.V. Sathasivam passed a resolution requesting the Government to set up a Rural Court in the Town Council to hear cases affecting the residents of the T.C. area.

Representation for the Town Council in the Public Assistance Committee was the subject of another resolution adopted at the monthly meeting.

## Women Centre At Chavakachcheri

At a public meeting held last week at the Veerasingham Vidyasalai at Chavakachcheri, with Mr. S. P. Thewendrapillai, D. R. O. in the Chair, a Women's Institute was formed.

Mrs. Parimalam Kandiah, Mrs. Ponnammah Subramaniam Mrs. S. Umayammah were among the speakers who urged the inauguration of such an Institute.

## Nehru Praised For Peace Efforts

Twenty-nine distinguished British writers have thanked the Prime Minister of India Mr. Jawaharlal Nehru, for his efforts for world peace, which they also support.

The message is signed by: E. M. Forster, Sylvia Townsend Warner Compton Mackenzie, Roy Fuller Montagu Slater, Roger Macdonald, Julian Symonds B. M. David son A. E. Coppard, Olivia Manning, Tom Hopkinson Jack Lindsay, Pearl Binder Naomi Lewis John St. John. James Cameron, Margharita Laski, Fred Urquhart Dymphana Cusack, Doris Langley Moore, Alex Comfort, John Sommersfield, Doris Lessing Edmund Penning-Rousell, C. L. Wrenn, Christina Stead Herbert Read, Allen Lane (Publisher, Penguin Books) and John Cousins.

## CEYLON GOVERNMENT RAILWAY

### Level Crossing Repairs

The Level Crossing at 47 miles 23 chains 60 Links (Railway-mileage) on the Thalawitiya-Kurugammodara Road, between Eheliyagoda and Parakaduwa Railway Stations will be closed for vehicular traffic as follows for effecting repairs:-

Totally from 10.0 p.m. on Thursday, 5-4-51 to 4.0 a.m. on Friday 6-4-51. During the period of Total closure, traffic will be assisted over the crossing by E. C. Wijeyesekera, for General Manager, C.G.R. P. O. Box No. 355 Colombo, 22-3-51 (C.G. 84/27)

## Solving Human Problems By Adjustment

President Truman said this then:-

Respect for human rights, promotion of economic development, and a system for control of weapons are requisites to the kind of world we seek. We cannot solve these problems overnight, but we must keep everlastingly working at them in order to reach our goal. No single nation can always have its own way, for these are human problems and the solution of human problems is to be found in negotiation and mutual adjustment. The challenge of the Twentieth Century is the challenge of human relations, and not impersonal natural forces.

The real dangers confronting us to day have their origins in out-moded habits of thought, in the inertia of human nature, and in preoccupation with supposed national interests to the detriment of the common good. As members of the United Nations, we are convinced that patience, the spirit of reasonableness and hard work will solve the most stubborn political problems. We are convinced that individual rights and social and economic progress can be advanced through international co-operation. Our faith is in the betterment of human relations. Our vision is of a better world in which man and nations can live together respecting one another's rights and co-operating in building a better life for all. Our efforts are made in the belief that man and nations can co-operate that there are no international problems which men of good-will cannot solve or adjust.

Premier Nehru says now:-

Acceptance of the Anglo-American resolution on 'Kashmir' before the U. N. Security Council will be 'dishonourable' for India, Adjustment!!!

## Nautch Dance At Karainagar Temple

### Public Resentment

Following an agitation against the revival of the Nautch Dance which had been stopped some years ago, the annual high festivals at the Karainagar Sivan Temple had to be conducted under police guard.

The action of the Management of the Temple in allowing Nautch Dance in the Temple was severely condemned by a large congregation of worshippers who assembled in public meeting and passed several condemnatory resolutions.

Mr. A. Arumugam Proctor, J. P. presided. A committee consisting of the president and Messrs K. Chittambalam and M. Velupillai was appointed to take further action in the matter.

## ANGLO-AMERICAN AIMS IN GLOBAL AFFAIRS

(Continued from page 1)

of an obsession. They don't want the crisis ended until the Western democracies have built up an overwhelming armed power that vastly surpasses that of Russia. This, they think, is the road to peace. On that philosophy, "Le Monde," which might be called the "New York Herald Tribune" of France, has said: "Historically, rearmament has always found in war its natural culmination. War becomes inevitable once the economic and psychological consequences of the arms race have become intolerable."

A preponderance of power may appear safe on the surface, but a more searching look at the theory reveals flaws. It may drive China and the East European satellites into closer solidarity with Russia. It may incite the Kremlin to rash adventures than it would otherwise dare to attempt. And on the anti-Communist side, it may have serious repercussions also, among which may very well be the adoption of a hard policy of "no compromise on any point," reminiscent of the fatal "unconditional surrender" programme, which makes it impossible for dissidents and underground workers to desert a dictator they have come to hate.

### Symptom of Danger

The cheerful manner in which some Washington politicians don the mantle of prophecy and tell us that the crisis will last for a hundred years, more or less, is a symptom of this dangerous trust in power. For a while yet the world can have the crisis continue, but if it lasts beyond a very few years more, it will erupt in all-out war. And the result of that conflict is likely to be more Communism, not less. Sane people will still continue to work for a truce that may lead to a reasonably complete solution of the crisis war.

during the coming three to five years. Meanwhile the impasse in which present-day Man finds himself was well described by the Earl of Rochester, friend of Charles II, poet, playwright, and sometimes a seer.

"For fear he arms, and is of arms afraid, From fear to fear successively betrayed."

### Fears of Out-sided Action

The British people of all parties have been more seriously disturbed about the possibility of American one-sided action than most in the United States have dreamed. Sometimes, British fears have led to exaggerated accusations; it is not true for example that MacArthur violated U.N. instructions when he crossed the Parallel before. It is true that he disregarded Washington and its allies when he drove to the Yalu River. It is also true that important voices are still being raised in the U. S. for risking war with China, at very slight gain, and thus dragging Russia in and possibly starting World War III. Voices across the Atlantic are raised in totally different emphases.

### Unity—But Not At All Costs

The British in general feel that the U. S. takes the possibility of war with China, and war with Russia much too lightly. Their own Parliament is very different from the U. S. Congress. Whereas the latter reeks of bellicosity, the British House of Commons, a heavy percentage of whose Members already belong to active peace societies, formed a new body called the Peace Aims Group. In it were both Labourites and Conservatives. They wanted to keep British-American unity, but not at the price of getting unnecessarily involved in war.

## ESSENCE OF RELIGION

—Swami Sivananda Saraswathi.

Bhakti is intense devotion unto the Lord. Bhakti is the basis of all religious life. Bhakti destroys Vasanas and egoism. Bhakti elevates the mind to magnanimous heights. Bhakti is the master-key to open the chambers of wisdom. Bhakti culminates in Gnana. Bhakti begins in two and ends in one. Para Bhakti and Gnana are one.

There is no virtue higher than Love, there is no treasure higher than Love, there is no Dharma higher than Love, there is no religion higher than Love because Love is Truth and Love is God. Love, Prem and Bhakti are synonymous terms. This world has come out of Love, this world exists in Love and this world ultimately dissolves in Love. God is an embodiment of Love. In every inch of His creation you can verily understand His Love.

A life without love, faith and devotion is a dreary waste. It is a real death. Love is divine. Love is the greatest power on earth. It is irresistible. It is Love alone that can really conquer the heart of a man, Love subdues an enemy. Love can tame wild, ferocious animals. Its depth is unfathomable. Its power is infinite. The essence of religion is love. Therefore develop pure love.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1299

In the matter of the Last Will and Testament of the late Kailasam Sivakolunthu of Sandilipay Deceased

Kailasam Sivakadasam of Kandamadam Jaffna presently of 32, Rajasinghe Road, Wellawatte Petitioner

Vs

Minor I. Thangammah daughter of Sivakolunthu of Wellawatte, minor appearing by her Guardian-ad-litem the 2nd Respondent

2. Parameswary widow of Kailasam Sivakolunthu of Sandilipay Respondents

This matter coming on for disposal before S. S. J. Goonesekere, Esquire, District Judge, Jaffna on the 2nd day of February 1951 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and the affidavits of the Petitioner abovesigned and of the Notary and the witnesses to the Last Will having been read.

It is ordered that the abovesigned 2nd Respondent be appointed Guardian-ad-litem over the minor the 1st Respondent and the will of the abovesigned deceased dated the 12th day of September 1949 and attested by M. R. Karalasingham, Notary Public under No. 1708 be and the same is hereby declared proved and the Petitioner is the executor named in the said will and that he is entitled to have probate of the same issued to him accordingly unless the Respondents or others shall on or before the 20th day of April 1951 show sufficient cause to the satisfaction of this Court to the contrary.

This 2nd day of February 1951

S. S. J. Goonesekere

District Judge

Drawn by

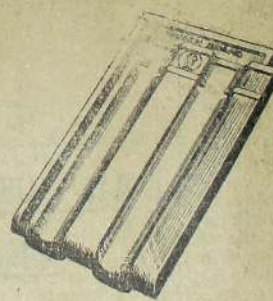
M. R. Karalasingham

Proctor for Petitioner.

(O 136 23 & 27)

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# THE GENESIS OF THE SIVA GNANA BODHAM

(BY A SCIENCE GRADUATE)

## PART II

(Continued from our issue of 23-3-51)

## 4. WHAT DO THE AGAMAS TEACH?

The Agamas teach us the fourfold paths of Sariat, Kiriya, Yogam and Gnanam, otherwise known as Dasa-Margam, Satputra-Margam, Saiva-Margam and San-Margam, dealing respectively with the performance of personal services in temples, &c, ceremonial worship, meditation in solitude and realization through knowledge. We have dilated on these at some length elsewhere, and it is not our intention to harp on the same theme here again. Our object in mentioning this matter here is to clear certain misconceptions regarding the scope of these holy Books of Revelation. There is an erroneous idea that these books teach us, or rather that they should teach us about the final path of Gnanam only or, at most, about Yogam and Gnanam and should eschew everything else. It is forgotten that Gnanam results from Kiriya, கிரியை என் மருவும் அவை யாகும் ஞானம் கிடைத்தற்கு கிரியை in the words of Umapathyar. These earlier paths of Sariat, Kiriya and Yogam are only preliminary steps leading to the highest step of Gnanam in the pilgrim soul's ascent to his final goal of Moksham or liberation from bondage and enjoyment of Godly bliss. In fact there are more steps preliminary even to Sariat, including the profession and practice of the tenets of other creeds and faiths within as well as outside the Vedic fold, புறமாய் தெரி கின்றம் அகச்சமயம் புத்தும்... &c (Siddhiyar). A man cannot expect to jump upstairs in one huge bound however much he may have distinguished himself in athletics and even won the championship in high jump when he was engaged in athletic sports during his school days. He has to climb the staircase step by step. Or, to put the matter in another way, the teacher cannot expect to teach Tholkappiyam or the binomial theorem to all the children attending his school all at once. They have first to be taught the alphabet and made to lip in numbers in the infant class and then taken step by step through a graduated series of classes, and then only can they be made to understand the great epics and solve intricate mathematical problems. Even similarly it is with the Divine Teacher, பரமேஸ்வரன் தமது சீடர்களைப் போல (Sankalpa Nirakaranam) This is why our sacred books abound with innumerable kinds and grades of Sadanas, worship and meditation, some easy to practise and others comparatively more difficult, all provided with the one object of ridding the soul of its impurities and making it pure and Godly. And the more these means of liberation are graduated the better, பத்தொரு பிரிவும் தெரி போருத் பனுஷற் படி வழி சென்ற சென்ற வழி (Tiru Isaipah).

Complaints have reached us from time to time from some of our sincere Saiva friends who felt pained at the great harm done to the Saiva cause by some so-called Saiva speakers and writers running down the Saiva Agamas and other Saiva Sastras. In their anxiety to spite the much-hated brahmins, or in some cases no doubt to bring about certain reforms highly cherished by them, some of our Thani-Thamil enthusiasts have lost their mental balance and heaped unnecessary abuse on our sacred books. We have elsewhere had occasion to deplore the reported outburst of a highly cultured research-worker—he was perhaps an out-and-out Lokayatana,—which indeed many people in the world are in their every day life, though they pass as Hindus, Christians, &c, by conforming to some of the outward formalities of their respective professed faiths,—well, this great orator is said to have recommended the burial of all our Agamas by cutting deep (trenches) in the earth with mamotties. If this recommendation was the result of sincere conviction, we should indeed tolerate it and even admire this gentleman's boldness in giving expression to it, though it is a matter of very great sorrow to us that a learned man who posed as a Saivan and was looked up to as a leader for others to follow should have made such a sweeping remark tending to lessen the faith of his Saiva brethren in their religion and make them atheistic. There is another class of critics to whom we shall presently refer, but they belong to a comparatively higher plane.

Among the duties prescribed for a devotee following the Sariat path are the planting of flower trees, collecting flowers and making garlands thereof for temple use, போதகனாகக் கொடுத்த பூக்கள் மாலை கண்ணி புனிதற்குப் பண்பமைத்து.....திருக்கடவனமுஞ் செய்து.....(Siddhiyar). And the Agamas incidentally contain instructions as to how the flower gardens are to be laid out, what plants are to be cultivated therein, &c. If an expert gardener or florist who reads these details describes the book in which they are found as a valuable treatise on horticulture or floriculture, there is no need to cavil at his conclusion, though the description is only partially correct, being on a par with that of a clever researchman blessed with the senses of touch, taste, smell and hearing accidentally stumbling on an elephant, getting hold of its tail and declaring after examining it thoroughly that the animal he hit against was a nice brush of exquisite make.

Among other duties prescribed for a Sariatvan, more elementary even than those of a florist, are the cleaning and washing of temples, the removal of weeds and other rank vegetation growing in the vicinity of temple buildings, cleaning temple wells and tanks and other sundry services of a menial nature, சகலம் தன் கோயில்தலம் அவிட்டி இவரு நிகு மேலுக்கு எய்தி.....Now if a Medical man coming across the rules and regulations laid down on these and allied matters calls the Agamas a Sanitary science, there need certainly be no cause for complaint.

Sariat and Kiriya presuppose the existence of temples in which these Sadanas are to be practised, and the Agamas give elaborate details as to how temples are to be cons-

tructed, where the Holy of Holies and other component parts of the temple are to be located, what their shapes and sizes and modes of construction should be, &c. A temple, as some of our readers are no doubt aware, is a replica of the human body, the Brahmapuram (or God's city) of the Upanishads, and every nook and corner of the temple has got its own esoteric significance. One of the first objects of importance that we observe on entering a temple is the Balipeedam (or sacrificial altar), and we are enjoined to prostrate ourselves in front of this altar as a token of our sacrificing ourselves, our egotism, our animal nature at the altar. There is then the Kodimaram or flag-staff. Here the flag or cloth with the figure of a Pasu (or bull) painted on it represents Pasu (the soul, the bound soul), the rope with which the cloth is tied representing Pasam (or bondage). Beyond these (the altar and the flagstaff) is the Nandi (literally, the Blissful), which represents the liberated soul. Devout worshippers will remember that they are not permitted to cross the floor from right to left or vice versa between this Nandi and the presiding Deity of the temple as it is a sin to come between God and the released soul and separate them. Neither should a worshipper prostrate himself in worship in the space between God and the altar as he has already shed his animal nature by this mode of worship in front of the Balipeedam and there is no more egotism to be shed after liberation and attainment of the Nandi or blissful state. This is not the place to dilate on all these symbolismisms, and we have just mentioned a few of the most elementary type merely to show that it is not the ordinary art of building that is described in the Agamas. Now if a building overseer or other person interested in architecture gets enamoured with it on reading these details in the Agamas and calls it a treatise on architecture there is no need to cavil at this conclusion either, any more than at the conclusions of the horticulturist or floriculturist or Sanitary Officer mentioned above. A slight improvement may perhaps be suggested on this last description and the book named the science of holy architecture.

A sculptor may similarly style the Agamas the science of holy sculpture if he so desires as it gives directions as to how the images of the Deities are to be cut and carved before they are consecrated. Here again, the cutting and carving is not done on any arbitrary or fantastic basis or to satisfy the idiosyncrasies of ordinary sculptors but to conform to certain Agamic rules, every image and every detail in that image being symbolic of some grand idea or principle. It is only the ignorant or the perverse for instance that will say that the form of Pillaiyar with a pot-like belly, an elephant's head and trunk, &c, or that of Sri Natarajah with the hands and feet in different poses are only grotesque figures intended to frighten ignorant people in a primitive state of civilization.

A Yogi will call the Agamas the Science of Yogam. The psychologist, the moralist, the culinary expert, the Lighting Company manager, the singing master, the music master, the dancing master and others may have their own designations to suggest, while the religiously inclined devotee will call it the Science of God. Of course, it is this last description that is all-embracing, while the rest are all based on information gathered from sectional view-points.

That the Agamas are all these and should be all these and more will be apparent to our readers if they would remember the Siddhiyar lines அருமறை ஆமம் முதல் தூல் அனைத்தும் உரைக்கையினும்...and வேற உரைக்கும் தூல் இவற்றின் விரிந்த தூல்கள்... (The Vedas and Agamas are the prime books as they teach everything. All other books are expansions of these).

It will not be out of place if we invite the attention of our readers in this connection to the encomiums showered on the Tirukkonaiyar of our great saint Manickavachakar:

ஆரணம் காண் என்பர் அந்தணர், யோகியர் ஆமந்தின்  
காணம் காண் என்பர், காமுகர் காம கன்னால் அது என்பர்,  
வாணம் காண் என்பர் எண்ணர், எழுந்த எண்பர் இன் புலவோர்,  
கோண்காய சிற்றம்பலக் கோணவையக் கெப்புகோன்.

Brahmins call it the Vedam, Yogies say it is the Agamic source, Lokayatana hail it as the science of worldly pleasures, logicians prefer to speak of it as the science of reasoning and poets label it grammar. Such are the epithets applied to the divinely beautiful Sittampalak-kovai.

(To be Continued)

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