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Religion and Politics

CEYLON'S FINE EXAMPLE

(By V. V. GIRI)

IT is a matter of profound gratification that Religion and Politics are kept in their proper places in Ceylon. A state, if it is to benefit its people, must be secular in its character, and it is hoped that Ceylon will keep to this ideal in her new status and be an example to others; thus says Mr. V. V. Giri India's High Commissioner in Ceylon in a message to Ceylon on the eve of her attaining Independence. The following is the message:

The fourth of February, 1948, will be considered a red-letter day in the history of Ceylon. Every Ceylonese must feel proud that Ceylon marked on that day her status as an independent nation.

This beautiful island has undoubtedly a great future and her sons and daughters should pool all the undeveloped resources for making her a self-contained unit in the matter of its needs.

Ceylon being a small country, its organisation could be intensified and results obtained sooner than in other countries.

There are several aspects which other nations should copy from Ceylon. Religion which should always be considered personal to an individual is sometimes used by people for their sectional and party interests. This results in the worst form of communal troubles the type of which we are witnessing in India and other countries.

Luckily for Ceylon there is great tendency on the part of her people to keep religion away from politics. A State, if it is to benefit its people must be secular in its character and it is hoped that Ceylon will keep to this ideal in her new status and be an example to others.

The endeavour of the Government to open the portals of education to the common man by making it free and universal is highly commendable. Such an example should indeed be emulated by other nations.

The Indo-Ceylon problem has come to the fore and assumed large proportions only during the last two decades and would not admit of easy solution due to the fact that till lately neither India nor Ceylon was independent and their judgment was always clouded by the vested interests of a third party, namely, the British. This was responsible to a great extent for not resolving the difficulties.

It is a matter for gratification that at the recent conference in Delhi between the two Prime Ministers (Pandit Jawaharlal Nehru and Mr. D. S. Senanayake) the problem was discussed at a very high level and it is likely that very soon Indo-Ceylon differences will be out of the picture altogether and a new and happy chapter in the history of relationship between these two countries will begin.

Ceylon and India are long connected by cultural, religious, social and commercial ties. These have to be further strengthened by virtue of new conditions prevailing in both

the countries and the opportunities must not be allowed to lapse. Once the question of citizenship rights is solved other matters can be tackled in a calmer atmosphere.

There is no question of any Indian who desires to make Ceylon his home demanding dual citizenship. Either he must be a citizen of Ceylon or a citizen of India and he can certainly not have one foot here and one foot there. The acquiring of Ceylon citizenship by an Indian resident automatically means the renunciation of his right to citizenship in India.

This proposition is now understood by Ceylonese and Indians and both the governments have made it clear that success in acquiring these citizenship rights depends on the spirit of things. When once understandings are reached the spirit of the law should be emphasised and not the letter of it.

After the agreements are reached greater responsibility will devolve on Ceylon to prove that she welcomes every Indian who would like to be a true citizen of Ceylon. There is undoubtedly goodwill on both sides and both the countries realise that it is to their mutual advantage to have cordial relations.

Ceylon and India must not think only in a parochial sense of their respective interests but consider them in terms of Asia as a whole. Though Indians and Ceylonese may be proud of their nationality, they must be equally proud that they are citizens of Asia. These two countries of Asia in becoming independent should try to become really strong, politically and economically.

Questions such as defence must be tackled not only in the interests of these two countries but from the point of view of the whole of South-East Asia. So also matters relating to shipping, commerce, trade, transport, etc., should be discussed at a high level between these two countries to their mutual benefit.

The recent talks between the two Prime Ministers have proved that both the countries are agreeable to consider all these problems in their true perspective.

It is hoped that an independent Ceylon will soon be a member of the United Nations Organisation and India will only be too pleased to sponsor her membership. The two nations as equal members will be an asset to the Organisation in evolving a real democratic state wherein the

THOUGHT DIVINE

Our knowledge is a torch of smoky pine.
That lights the pathway but one step ahead.
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine,
By which alone the mortal heart is led.
Unto the thinking of the thought divine.

—George Santayana.

NANAK, THE SIKH GURU

Sikhism—Religion of Universal Love

(By P. VENKATESAN)

SIKHS are in the news in India. It will be of interest to know about the founder of Sikhism, which is after all the quintessence of all truths contained in the religions of the world.

Among the great benefactors of humanity, Guru Nanak occupies a unique place. His was a religion of peace, brotherhood and love, and a protest against the creeds and forms which obscured spiritual vision. To him temporal affluence or sovereignty was of no consequence and to serve the Lord, to find one's real home in the heart of God was the only sovereignty that really mattered. To him, religion was not mere rites and ceremonies, or speculative theories. To him it was not mere theology. It was heart-love, Bhakti or love of God. All the sadhanas of meditation, steadfast attention and repetition of the Name of the Lord were only means to this end. "Love God as the lotus loves the water, make use of all things in this world, but not deeming them your own but God's property, and possess a thirst to meet Him" are the words he used to express his creed. God was dearer to him than anything else on earth. "The One Truth that he knew and taught was that God was the father of all, that God was in all, and that He could be known and realised only through Love, Service and sacrifice of the self in the cause of the quest of the Real Self—"May I unto the True Verity be a sacrifice", was his prayer always.

Nanak's parents were pious Muslims of the Punjab. As such, the child was brought up in true godly surroundings, and in the true spirit of universal love and peace. Early in life, he was smitten with the love of God. Everyone thought he was not all right in his mind. Some said it was a disease; others, that he

was qualifying himself for the lunatic asylum. His sole malady was love of God, and to speak of this One Love always. He was sent to school. The teacher prescribed a book to read. But he asked the teacher, "What will it avail to know all and not to have knowledge of God?" Once he was sent to herd buffaloes; but as the cattle were freely trespassing and grazing on the field of a ryot, Nanak was in deep meditation and his eyes had strayed towards things more Real. He was asked to enter business. But his only reply was, "Let us deal in the business of Truth. Repeat His Name and deal in His doings." Asked to take up Government service, he said, "Faith in God is my sole occupation."

To him, Mahammad, Christ, Vishnu and Allah were the manifestations of the same supreme Truth. All his wealth he utilised in building a temple. The fanatic Muslim kinsmen of his became angry with him for this. Far from getting angry with them, he built them a mosque. Certain sincere Muslims approached Nanak for an explanation for having built a temple as well as a mosque. Nanak in a loving appeal explained to them the meaninglessness of their belief that God, the omnipotent, and omnipresent was the privileged possession of any labelled community. He was the Universal Treasure accessible at all places and to every one who really desired His Love and approached Him in sincere zeal and with pure heart, whether it be in a temple or in a mosque.

The country was then under Muslim rule. Report reached the Nawab that Nanak though Muslim born had turned heretic and was preaching heretical doctrines. The Nawab angrily sent word to Nanak to come to him and explain his conduct. Nanak sent a brief note

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common man will be assured of his fundamental rights.

I am sure it is the desire of the Government of Ceylon to remember the 4th of February as a landmark and celebrate this day of independence year after year.



Hindu Organ

TUESDAY, FEBRUARY 17, 1948.

CEYLON'S TRADE

THE PROSPERITY OF CEYLON depends in great measure on exports. Tea appears to be the most paying concern at present but there is fear of competition from other countries. The quantity of tea which India has agreed to export to Britain has been considerably increased and vast tracts of land are being opened up for planting tea in other parts of the globe. The prospect, therefore, cannot be said to be bright. The position regarding rubber is much worse. The export of this commodity has fallen from Rs. 226,788,815 in 1946 to Rs. 137,85,232 last year. The East Indies has not yet recovered economically or otherwise from the ravages of war. Internal strife and troubles between the Indonesians and the Dutch still continue. It may be stated that if conditions become normal in the East Indies that country will be able to produce rubber cheaper than Ceylon and the rubber trade of the Island will be very adversely affected. The only other commodity which Ceylon can export besides tea and rubber is coconuts and coconut products such as desiccated coconut and coconut oil. For the present tea and coconut exports are satisfactory, but for how long it will continue to be so cannot be stated with precision. The total value of Ceylon's exports in 1947 was Rs. 835,398,000 showing an increase of about Rs. 120,000,000 over the figures for 1946 and about Rs. 245,000,000 more than in 1945.

To arrive at a correct judgement regarding Ceylon's economical position it is necessary to consider the value of the imports and compare it with that of exports. The value of imports has mounted up to Rs. 962,578,35 from Rs. 602,089,280 in 1946 and Rs. 591,657,429 in 1945. Thus Ceylon's trade shows an amount of about Rs. 80,000,000 on the debit side. There is no room for complacency. Exports must be increased; in other words there should be more production and cheaper production if Ceylon wants to be free of economic bondage. Britain has had to tighten her belt more and more even after the war. Austerity Planning is what the Chancellor of the Exchequer has offered to the British people. Ceylon must of necessity reduce the imports till the country is in a position to increase production to such an extent as to be able to say that there is no adverse trade balance.

Education and the New Era

EVILS OF THE PRESENT SYSTEM

Analysis Of The Situation

By "AGASTIYAR"

1

"Agastiyar" is a well-known Educationist of Ceylon. So far, Education, according to 'Agastiyar' had suited imperial policy and created a parasitic white coasted type of worker. The present system of education should be changed and 'Agastiyar' in a series of articles in this paper tells how the change could be brought about.

THE importance of adapting the different services in the country to the needs of the rapidly changing political conditions can never be over-estimated. In Education as in all other branches, the systems have to be converted from the old colonial patterns to the patterns of self-governing democratic states. Unless this is done and as rapidly as possible, the consequences to this country of the dawn of independence will be disastrous.

In no field have conditions been so static during the period of British occupation as in the field of Education. Most of the bigger schools that are in existence now were founded during the heyday of the regenerate Imperial rule. Except for slight modifications of policy brought about by departmental and social pressure, the same broad lines of policy are being followed in these schools and the newer national

schools have tended to fall into the same pattern. The vernacular schools also aimed at developing along the same lines and all along the educational line the schools are busy preparing the young people to help the British colonial power to rule the country with English as the language of the State. The English officials and Missionaries assiduously encouraged this tendency as to the former, "the spread of English Education and Culture meant the permanence and stability of British domination arising from the enlightenment and attachment of the people". To the latter it gave ample opportunities for proselytisation, by undermining the national habits of thinking. These bigger Institutions are considered the ideal educational agencies and the natural end of education was a particular type of salaried post, professional, commercial or administrative. The plums of

the Vernacular schools were the teaching posts in these same schools. This accounts for the general opinion held in the country that English is as essential for a complete education as Arithmetic or the power to read and write the mother tongue.

The popularity of this type of Education was at its peak during the war years when anyone with even a smattering knowledge of English was sure of highly remunerative employment. Money flowed into the country through the good will of the Fairy Godmother of imperial situations and more and more pupils rushed into these ill equipped English schools. The momentum of this craze is still going on even after the 'fairy Godmother' has left our shores. This education which was limited to the urban classes became now extended to the bourgeoisie in the rural area also with the introduction of free education. The bureaucracy and the political coterie in power anxious to entrench themselves in their political position by playing to the gallery of public opinion allowed this policy of drift to continue, without consideration of (a) the rapidly swelling cost and (b) the rapidly decreasing morale among the people and increasing distaste to manual labour and industrial occupation. Money votes were obtained freely in the sacred cause of education, without regard for the ultimate value of the type of education on which so much money was lavished. When the bubble of inflation bursts and the storms that follow the dawn of independence are upon us only the imperative need for careful planning and economy will arise. Education has to be planned on democratic lines suited to the economy of a small self-governing nation like ours. Then will the present leaders realise the havoc played by the present policy of complacency on the morale and character of the nation.

As against this imperial academic brand of education there is the other type of education which may be described as practical. It is thought of in relation to the needs of the vast rural population in the country and its economic resources. The system is tested by the measure of efficiency, health and happiness it brings to the large majority of the people in the country, the ordinary man and woman in the ordinary village. The standard of life and activities will be based on the raw materials available in the area and to the extent they are able to utilise them for securing their essential needs in life and the extras for an improved life. They will need no language but their own and no subjects are needed in the curriculum except those that assist in providing for a healthy, happy life under natural conditions.

A comparison of the two systems will indicate that the first caters for the parasitic white-coated type of worker who forms a small minority. He is very vociferous, expects higher wages, insists on a higher standard of living and demands greater support for his education from government as if by natural right. It had suited imperial policy so far to encourage this group. The other is the real backbone of the country. From that group will arise the industrial and agricultural workers and leaders, who will produce the real wealth of the country, increase its resources and enable it to balance its economy and hold its rightful places among the self-governing nations of the world.

It is this real life-giving education that government had been nig-

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Notes and Comments

Stop This Farce

The Indian Delegation to the U. N. O. Security Council has returned to India for advice and consultation. The Kashmir issue taken up by India to the Security Council has developed into a farce, thanks to the subtle intrigues of the Anglo-American bloc. Kashmir is of strategic importance to Britain and to her ally America who has in recent years, due to her dollar supremacy obtained positions of influence in the East. But as in Europe, the Russian bear stares these two bed fellows in their faces. To add, Sheikh Abdullah the Head of the Interim administration is a socialist if not a rank communist and it is an open secret that he has more sympathisers in Russia than in England or America. With such a man at the helm of affairs, in strategic Kashmir, the Anglo-American bloc finds no hope for economic exploitation of the East. The submission of the Kashmir question to the U. N. O. was a god-send to both Britain and America, and they have grasped the opportunity to play their old game. The Security Council dominated by the Anglo-American Imperialists completely evaded the issue and has brought into the picture irrelevant matter. This farce should stop, and India should unequivocally declare her determination not to tolerate this nonsense on the part of John Bull and the Yankee exploiter. Unless the Security Council decides to sit as an impartial tribunal and acts on the definite issue submitted to it, India should quit the U. N. O. and pursue her own line of action in consultation and collaboration with the countries of Asia including Russia. It is futile to look for justice and fairplay from an organisation dominated by a bloc which depends for its existence on the weakness of Asian countries.

Kataragama

The Buddhists of Ceylon were clamouring for a share in the administration of Buddhagaya, the noted Buddhist place of pilgrimage, since long managed by Hindu Mahants. The Indian Government has acceded to the demand, and it is reported that the Bihar Government is enacting an Ordinance, to have the management of the temple vested in a Board of Trustees consisting of Buddhists and Hindus. This magnanimity on the part of the Indian Government, we regret to note, is conspicuous by its absence here in Ceylon. The Hindus of Ceylon, have been for a long time, demanding a share in the administration of the Kataragama Temp'e. The attitude of the Government has always been evasive. This should not be. The Government of Mr. Senanayake can no more evade the issue. Sri Katirgama is a Hindu shrine and there is no doubt about it, and as such it should be administered by Hindus. We know that attempts are being made in a section of the Singhalese press to prove that Kataragama was built by Singhalese Kings and as such its administration should be vested in Singhalese hands. A perusal of the ancient history of Lanka will show that Sri Kathirgama was in existence even long before the progenitor of the Singhalese race landed in Ceylon. True, Duttugemunu or some other Singhalese Kings might have renovated the temple or donated lands to it; but that cannot, by any stretch of imagination convert a Hindu temple to a Buddhist Vi are or a Dagoba. Sri Kathirgama was and is a Hindu Temple, and will ever remain so. Its administration should be vested in the hands of Hindus and not with those who are ignorant of Hindu ideals of worship. The magnanimous gesture of the Indian Government should be reciprocated by the Ceylon Government.

THE OLD GAME AGAIN

What is Happening at U. N. O.

Intrigues of Anglo-American Bloc

IT was Subhash Bose who dubbed the now defunct League of Nations, "A League of Robbers." The United Nations Organisation that rose on its embers has also become the chess board in the diplomatic game of the Anglo-American bloc. The handling of the Kashmir question by the Security Council of the organisation is a pointer to the way things are moving in the international sphere dominated by Britain and America. The special correspondent of the Madras "Hindu" gives below how the Anglo-American bloc behaves in the dispute between India and Pakistan over the Kashmir issue.

The debate has thus far been concentrated on three points: first, impartial plebiscite; second, neutral interim administration, and third, withdrawal of armed forces from Kashmir. These points comprise Pakistan's main demand. On the other hand, the question of Pakistan's international obligations, her aid to invaders and measures for making her desist from help and which formed the substance of India's complaint and led to the dispute being taken up by the Security Council—these matters have been scarcely discussed or considered by the Council.

According to Pakistan and a majority of the Council members an impartial plebiscite means plebiscite, "organised, held and supervised" by the Security Council. Neutral administration means displacement of Sheikh Abdullah; withdrawal of troops means primarily withdrawal of Indian troops or alternatively admission of Pakistan forces into Kashmir.

India has contended that the Security Council should have no executive powers regarding the plebiscite that the Council's role should be confined to advice, observation and reported and that the plebiscite should be held and organized by the Kashmir Government.

On the question of neutral interim administration, India argued that there should be no interference with Kashmir people's sovereignty, that Abdullah's emergency administration would shortly hold election which would lead to the formation of a national legislature and national government and that government would organize the plebiscite. Since it would be based on the electoral verdict of the masses of the Kashmir people, there should be no doubt about its representative and responsible character. If fighting was said to be due to a desire for liberation from the Maharaja's "tyranny" that cause would also be thereby removed.

As regards withdrawal of troops, India maintained that there could be no such withdrawal until the invaders were expelled. Thereafter Indian troops would only be withdrawn completely if the plebiscite went against India. In no circumstances would India agree to the entry of Pakistan troops until and unless the plebiscite favoured accession to Pakistan.

Not even the smallest concession had been made to India on any point during the four weeks' debate.

Not only has the question of Pakistan's international obligations been deliberately, systematically and studiously evaded but stoppage of fighting has been treated as a subsidiary aspect of the main ques-

tion which has been defined as creation of so-called neutral administration and the Security Council's control of future plebiscite.

Pakistan's and the Security Council's argument for this complete inversion of the stand taken up by India is the alleged anxiety regarding the future of Kashmir.

According to Mr. Noel-Baker and the United States' Representative Mr. Austin and Sir Mahomed Zafrullah Khan, tribesmen would not go away unless they were satisfied that everything in Kashmir was going to be run on impartial democratic lines under international guarantee.

India is being accused of believing only in force and military triumphs, contrary to Gandhiji's teachings.

The Security Council in this connection means primarily Britain and United States and more particularly Britain because Kashmir, Pakistan and India constitute one of those areas where the United States is at least for the time being content to accept the British lead. The normal tendency of the majority of the Council members to accept the leadership of these Powers, has been more noticeable in this case than in any other.

It is abundantly clear that British policy regarding India and Pakistan in the international field is going to be precisely what it was as regards the Congress and the Muslim League in the domestic sphere—ostensible public profession of neutrality coupled with secret, but none the less actual and effective support for Pakistan and all anti-India and anti-democratic forces.

As long as Britain and the United States control the international majorities, this is bound to be the dominant international attitude as regards India.

Mr. Noel-Baker evidently came here from London with a more or less clear-cut programme of "settlement" regarding the Kashmir dispute. From the very first day, he has been trying to push it through on the pretence of agreeing with India as to the urgency of the situation. The majority of the Council members have gone along with him and the Council Presidents, Belgium's Van Langenhove and Canada's General Mac-Naughton have been more than ready to give every assistance. They had done their best to achieve their end even by resorting on occasions to procedural irregularities.

I am reliably informed that their bias have even more plainly been revealed at "private meetings" between India and Pakistan which Mr. Noel Baker has assiduously promoted and where doubtless he hoped some sort of a "settlement" could be patched up.

The draft proposals produced by M. Langenhove and General Mac-Naughton at these "private meetings" are so fully in accord with Pakistan's demands that I understand that Sir Zafrullah Khan seldom found it necessary to say anything at all and had been content to leave all the talking to the Chairman and the Indian representative.

India has had a fearless, eloquent and clear-sighted champion in Mr. N. Gopalaswamy Ayyangar and his firmness has saved India from falling into whatever trap the British might have been preparing. The delegation's return does not of course settle the matter and more (Continued on page 4.)

Let Us March Forward

Nehru's Call to the Nation

Addressing the vast crowds on the river banks after the ceremony of immersing Gandhiji's ashes at Allahabad Pandit Jawaharlal Nehru, Premier of India, said:—"Gandhiji's journey is ended but the journey of the Indian people has only just begun. Let us march forward under the radiant light of his teaching. Let us show that we are not wanting in capacity to live up to the ideas that the Father of the Nation has bequeathed to us."

Netaji: A Study

The I. N. A. & Indian Independence

BY S. L. GHOSH

(Concluded)

The Miracle-Worker

That miracle-worker was Netaji Subhas Chandra. It is true that he had gone over to the Axis Powers, but it was not by any means in a servile or even ideologically co-operative spirit. His sole purpose in approaching them was to secure their aid in the revolutionary uprising of India to secure her independence in the hour of Britain's difficulty. He never thought of asking them to liberate India. To call him a quisling is like calling George Washington a quisling for accepting French aid in America's War of Independence. Here in Burma was enough human material. It was for him to shape them into soldiers of freedom, to raise to the stature of martyrs men who were prepared to die for a salary. How well he succeeded in raising a whole army of common troopers to the level of a patriotic army which braved everything and sacrificed every consideration to the overriding wish of liberating India is a matter of history and need not be repeated here. It was like Tagore's vision of Guru Gopinda realised—

"Come, come come—I call out to them and they come running to me. The doors open at once, families rush out into the open and the ties of comfort, wealth, love and attachment are torn asunder."

"As I go forward the roads and houses fill with people. They all forget the vanity of their castes and easily sacrifice their lives. Dignity and humiliation, the Brahmin and the Jat, become merged into one."

During the War India was practically unaware of the miracle of the I. N. A. wrought by Netaji. She was achieving her parallel glory and pain of the August rising, unique because it was without a recognisable physical leadership. The heavy blanket of military censorship prevented any news from Burma from reaching the masses, and the only small bits of news that came to a lucky few was through the Azad Hind Radio. One can only speculate on what shape the August rising would have taken if full news of the I. N. A. and its leader had been available at that time. It was only after the end of the War that India came to know the true story of the I. N.

A. Judging from the effect it had and the tremendous enthusiasm, it would have given a radically different turn to that "faldess rehearsal" of the final struggle for independence. The public's reaction to the I. N. A. trials was unexpectedly warm. A way out of frustration seemed to have been revealed. The masses of the entire nation were thrilled and inspired. *Jai Hind* became the war-cry of the nation, whose motto was aroused to the pitch of doing or dying. The I. N. A. and the August rising are co-ordinate expressions of the same indomitable national will to be free and one of these can not be properly understood without reference to the other notwithstanding the basic difference that the one was armed, and the other unarmed, resistance.

Our struggle for freedom has reached the final phase, but a nation's struggle is not over with its achievement. The price of freedom is eternal vigilance. The organisation of a free State call for collective effort, and we shall be called upon to sink our prejudices, communal feelings, class privileges and even our accustomed ways of life in order to safeguard the independence of India just as Netaji's soldiers did on the soil of Burma to wrest India's freedom from Britain's unwilling hands. Subhas Chandra's objective—the capture of Delhi by the army of a free India—did not succeed but only in a material sense. To day we find the heart of every Indian strangely moved and lifted up. 'Delhi Chalo' is no longer the symbol of an insurrectionary uprising but a call to revolution, to a reconstruction of the entire foundations of Indian society on a new basis. Thanks to Netaji and the August Revolt, the psychology of freedom was established before the British decided to quit India. That is where Subhas has won and where Britain's tanks and bombs have been completely useless. The far-reaching effects of that victory are only beginning to appear now that we have stepped into freedom's parlour.

The 4th annual general meeting of the Jaffna Hindu Mahasabha will be held on Sunday the 22nd Feb., 1948, at 5-30 p.m. in the Society Hall,

FRUIT FARMING

Development on Co-operative Lines

IT is a pity that Fruit culture is not taken seriously by the people of Jaffna. It is an undertaking beneficial from an economic point of view as well as from the point of improving the living condition of the people. This article stresses the need for more attention on fruit farming and appeals to the educated young men to band themselves into co-operatives to develop fruit farming.

IT is now recognised that fruit farming will be a helpful sideline for villagers. It keeps them occupied through the slack season, when ordinary crops do not call for much attention, it supplements their meagre income besides providing their families with supplies of an essential food needed to make up deficiencies in their ordinary diet.

Fruit growing is not, however, very easy. Unlike agricultural crops, fruit trees require much space. With a spacing of 15 or 30 ft., there can only be 175 or 45 trees to an acre. Fruit trees take years to come to bearing and require individual attention in the matter of spacing, planting, manuring, irrigation etc. Particular care is necessary against insect pests and diseases. All soils are not suitable for fruit growing, nor could irrigation facilities found everywhere. These are serious difficulties for an average peasant but by approaching collectively they could make the matter easy. In India thoughts and faith are steadily veering in favour of co-operation in agriculture. If, therefore, fruit farms could be opened on a co-operative basis in our villages such farms could be worked as paying concerns. That enables the villagers to pool their available resources to the best advantage. Selection of suitable sites with irrigation facilities will not then be difficult though it may not be possible for all the villagers to find suitable sites in their own holdings. Hasty selling, because small producers cannot wait for better prices, is another cause of loss which can be eliminated by forming co-operative cold storage centres to serve groups of villages. Co-operative efforts will also enable the villagers to deal most effectively with insect pests in fruit trees.

Before selecting a site for a fruit farm in any village, a careful study of the local conditions has to be made. The locality must be healthy. The area of the farm must be large enough to produce a profitable volume of business. The soil must be suitable for fruit farming and there must be irrigation facilities. The farm must have road connection to the market place for profitable marketing of the farm produce. Social conditions of the neighbourhood, though of no moment so far as crop production is concerned, must not be overlooked when deciding about a farm site. Families have to live in and around the farm to enable the members to do most of the work and thus avoid costly labour. The children should have good and easily accessible schools and the people must have amenities for social life. These have important bearing as it would influence the education and character of the residents and even vitally affect the success of the scheme.

In these village farms attempts should only be made to plant common fruit trees of the locality.

Fruit trees like papaya, jak, mango, custard, apple, sapota, pineapple, plantain, water melon, guava and the like may be planted. These do not call for much care and attention and come to bearing soon and yield fruits at different seasons. That would enable villagers to have some fruit to eat and to market during all the seasons of the year. Such fruits have food value equal to some of the costly fruits like apples, oranges, grapes etc. If a papaya is cut open, a large number of seeds may be had. With a little care, these seeds could be made to germinate and grow into healthy seedlings in common garden seedpans. At a conservative estimate a fully grown papaya has a potential capacity to give rise to 1,000 plants in the course of a year or two. What applies to papaya applies to many other common varieties of fruits. Therefore, it should not be difficult to raise a large number of seedlings with a small outlay. And finally this scheme will only supplement and not in any way interfere with the valuable work done by industrial fruit growers that cater to the need of the urban people.

One great need in our country is to make the common people "fruit minded" so that they, instead of giving up in despair the use of fruits as a costly article of diet, may by growing it locally make it a common and essential item of their diet. There is no doubt that to day people are becoming more nutrition conscious, appreciating food value as never before.

There is no reason why the villagers themselves should not undertake the scheme. Is it too much to expect one lakh of young people, who have the means and the public spirit to make a beginning. Here is a call to educated youngmen, who have the well-being of our people at heart to do what they could to raise the economic life of our country to a new level and to make her people better nourished. But if such gentleman-farmers were to be successful in their mission they must have love for the country side, readiness to be one with the villagers, consciousness that they have yet to learn from the practical agriculturists in the villages and above all an innate capacity to look through material possessions, through clothing, difference of speech and colour of skin and see the genuine man that abides within each of us.

Jaffna Artistes to Broadcast from Trichy

Mr. N. Shanmugaratnam the talented musician (vocal) of Jaffna will sing from the Trichy Radio Station tomorrow (Wednesday) at 7-30 a.m. and at 8 p.m.

Mr. S. S. Appuldingham, the noted Nathaswaram Vidvan will broadcast Nathaswaram Music from the same station on Monday the 23rd instant at 7-30 a.m. and at 5 p.m.

Kataragama Management

Appeal to Buddhists

The Vivekananda Society, Colombo in collaboration with several leading Hindu organisations in Ceylon have appealed to the Buddhist Sangha, laity, and associations for the return of the shrine of Lord Skanda at Kataragama. The appeal says:

"The one thing which we desire most is that this question at issue between us and our Buddhist brethren should be settled on the highest moral plane—Maitriya, Ahimsa and Niyaya."

The Hindu organisations want this question regarding the management of the shrine settled early because about 200,000 pilgrims a year visit the place and "undue avoidable sufferings" which could be prevented if the management is in the hands of the worshippers themselves.

"It should be obvious that the requirements of these Hindu pilgrims cannot be anticipated and suitable arrangements made by non-Hindus," the Hindus declare. "The offerings which these pilgrims make would, if properly utilised, be more than sufficient to maintain the temple buildings, to pay adequate salaries to the kappuralas and other employees, and to provide all necessary facilities for the pilgrims."

They say they are fully aware that the Buddhists in general have no idea whatsoever regarding the manner in which the temples at Kataragama (including theirs) are being managed, and the avoidable sufferings which are caused to the thousands of human beings who go to that sacred spot.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 840.

In the matter of the intestate estate of the late Ambalavanar Vaithilingam of Suthumalai

Deceased.
Sinnappillai widow of A. Vaithilingam of Suthumalai

Vs. Petitioner.
Minor 1. Vaithilingam Mahechuran
do 2. Navanayaki daughter of Vaithilingam
do 3. Vaithilingam Balasubramaniam
do 4. Savundaranayaki daughter of Vythilingam minors appearing by their Guardian-ad-litem
5. Chellappah Ponnambalam all of Suthumalai

Respondents.
This matter of the Petition of the abovenamed Petitioner coming on for final disposal before R. R. Selvadurai, Esquire, District Judge, Jaffna, on the 26th day of January 1948 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 23rd day of January 1948 having been read.

It is ordered that the abovenamed 5th Respondent be appointed Guardian-ad-litem over the minors the 1st to 4th Respondents for the purpose of this case and that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner unless the Respondents or any other person interested shall appear before this Court on or before the 24th day of February 1948 and shew sufficient cause to

The Old Game Again

(Continued from page 3)

delicate and complex problems may well lie ahead.

While Mr. Noel-Baker asserts privately that he does not "believe" India's charges against Pakistan, at least one responsible person has found Mr. Warren Austin more Pakistani than Pakistan members themselves.

Russia and Ukraine have said very little about the Kashmir dispute though they are watching the proceedings closely.

M. Andre Gromyko (Russia), is believed to sympathise with India's position but he is reported to have told a friend that while the British have been studying the subject for more than a century, the Russians have only recently begun to give it their attention. Nevertheless M. Gromyko is believed to be in agreement with India's principal contentions.

However, in view of the Anglo-American control of the Security Council's majority, Russian intervention could only be effective if it takes the form of a negative vote, (veto) of any resolution proposed.

In the present state of relationship between India and the great Power, it is uncertain whether Russia would wish to incur additional odium by such action.

Meanwhile, the irony of the situation is not lost upon the observers here. India brings forward a complaint—that is not considered at all but India is asked to do something not required by any principle of international law or morality. Mr. Noel Baker representing Britain which had repeatedly jailed and vilified Gandhiji is now upholding Pakistan and abjuring India to follow Gandhiji's principles! Mr. Noel-Baker is representing a country which has for more than a century supported and abetted Princely misrule and is now sitting in silence while Pandit Nehru of all people is accused of defending it. Mr. Noel-Baker is representing a country which helped to plunge the world into two blood baths and is warning India that her attitude may lead to "World conflagration!"

OBITUARY

KUMARI SIVANESWARI

It is with regret that we record the sad and untimely death, in the prime of life, of Kumari Sivaneswari the second daughter of Mr. T. Sivappirakasam, Co-operative officer, Kuala Lumpur on Wednesday the 11th inst. at her parents' residence at Kuala Lumpur. She was 20 years of age and was a niece of Mr. K. Arumugam, Malayan Pensioner, Vadlukodai and of Mr. K. Aiyadurai, Proctor, S. C. Neeraviady, Jaffna.

Our condolences to the members of the bereaved family.—Cor.

the satisfaction of this Court to the contrary.

The minors to be produced on the said date.

Jaffna this 26th day of January 1948

(Sgd) R. R. Selvadurai,
District Judge.

Drawn by (Sgd) M. R. Karalasingham
Proctor for Petitioner.

(O. 150. 17 & 20-2-48.)

NANAK, THE SIKH GURU

(Continued from page 1)

stating: "The sun's rays falling on glass pieces of different hues reflect differently to the eye. But the sun does not alter in himself. So also men look at God from their different coloured glasses and conceive of Him from their own standpoint. But we have to see Him as He is really, and I am only trying to make all people know this Truth."

The reply was staggering to the simple Nawab. It was simple but great. There was no challenging it. But still the Nawab who was himself a god-minded person wished to hear more from this great saint. He ordered Nanak to be brought into his presence. Nanak was at that time in a kutir with his disciples and was discoursing on the universal love of God. The soldiers who had been ordered to get Nanak tried to force their way in and bring him in chains. But there at the gate stood a dozen well-armed heavenly-looking young warriors who easily put the attackers to flight. Nanak was going on with his lessons and knew nothing of the battle that went on outside his kutir. The wounded soldiers ran to the Nawab and told him of their fate. The Nawab's eyes were at last opened. He repented his hasty action, and going in stole to the kutir, fell at the feet of the saint and implored pardon, and begged to be enrolled as a disciple. Nanak who knew the change of heart, embraced him, and gave him the Taraka Mantra for chanting and meditation. Not only the Nawab but several thousands joined the saint and eagerly served him in great sincerity and with love.

Mardana was a boyhood friend and companion of Nanak. One day while he was holding a horse, Nanak asked him to let go the horse for good, and repeat the Name and sing the glory of God for all time thereafter. It was this Mardana that became a great saint like his Master. Nanak built a Math and installed his disciple Surain in charge, and taking Mardana with him left on a wide travel. On the way news came to him that some religious fanatics and enemies had buried the image of Sree Krishna in a pit and scattered cow's bones over it. This was too much of a sacrilege for a saint to tolerate. He hurried to that place. On reaching the banks of a river which had to be forded they found that the water was flowing in rapid torrents and it was dangerous to get into. Nanak only thought of the compassionate Lord and the floods subsided. He boldly got into the river and went over to the other side. But Mardana was afraid to get in. The Master cried out from the other side, "have faith in your Guru, and fix your heart on his feet, and come along." Mardana obeyed and found that he could also easily get to the other side.

When they finally reached their destination, they saw several stout and cruel-looking fanatics who, espying them, ran to them and threatened them with death. Nanak told them that they could do nothing before the Will of God, and that he had the strength of God Himself. Before the great assemblage of the fanatics, Nanak prayed to the Lord, and let the idol of the Lord which they had so irreverently buried, was found on its original pedestal. All of them fell at the feet of the saint and implored his pardon. They

shed their fanaticism and became Nanak's followers.

One day Guru Nanak was invited to dinner at a poor devotee's house. The saint went to the house and knocked at the door but it was some time before the door was opened. When the poor man came out, he fell at the saint's feet and said: "Master, forgive me, I did not open the door in time." "What were you doing?" asked the saint. The man replied: "Master I was driving nails into the wall." The Guru looked into the eyes of the poor man with love and compassion and said to him that it was a foolish business. Then at the bidding of the saint, the poor man left his all and followed him, and became one of the greatest of Nanak's disciples, and no more drove the nails into the wall, which in euphemistic language only means, getting more and more enmeshed by maya.

Guru Nanak had a characteristic way of teaching how to control the mind. A Mussalman ruler had sent for him and on Nanak's failure to respond to the invitation, had him brought by force into his presence. The Nawab wanted Nanak to go to the Masjid for prayers on Friday. Nanak saw nothing objectionable as the same God he knew dwelt there also, and prayers could as well be had in the Masjid as anywhere else. On bended knees everyone began his prayers. But Nanak was seen standing and with eyes open, and not at all in a prayerful mood. The Nawab demanded in an angry tone why he behaved so irreverently. But Nanak who could read the inmost hearts of everyone, boldly told the Nawab that he could never join a Nawab in prayer while the Nawab's mind was not at all on God but on the prospective purchases of horses from Gandara. Nor could he join the Khaji in prayer while his mind was fully engrossed on the safety of his colt which had strayed from the stables and might tumble into the ditch that lay near the compound wall. What Nanak said was perfectly true since neither the Nawab nor the Khaji had ever thought of God while they knelt in the mosque. They hung down their heads in shame. Nanak then explained to them that unless they controlled their minds and thought of God in prayer, it was a sheer waste of time and vanity to pose in that manner.

The saint's teachings are contained in the sacred books of the Sikhs, the Granth Sahib. The present day world requires badly such great preceptors who were not merely saints but practical men and fit to rule the world and direct men along the real way to happiness. He established the truth that God was the one Real Entity and that all else was a shadow. When some Mussalmans chastised him for sleeping with his feet towards the Kaaba, the sacred shrine at Mecca, Nanak convincingly replied, "Show me the place where God is not, and I shall place my feet."

He gave the essence of his creed in one sentence: He is a true Mussalman who effaces himself, who knows truth and contentment and makes them his holy creed. Hindu and Mussalman, they are alike when once the delusion of their has gone.

EDUCATION & THE NEW ERA

(Continued from page 2)

garded in the extreme in the past. Academic bookish education was encouraged with liberal grants particularly, when it was in the foreign medium, while lip service was paid to rural education, practical education and the development of national culture and languages. It is therefore not difficult to understand how after one hundred and fifty years of education actively supported by the benevolent government, the country has not made any appreciable progress in the industrial development of the people. On the other hand even industries in existence at the time of the British advent have disappeared, perhaps to find room for the exports from the sterling blocks in the west.

How from this welter of helplessness and dependency national character is to be recreated and the nation made to build itself up into a position where it could face the problems of modern democracy is the problem that should be faced immediately by our educationists.

NOTICE

Sale of Cattle By Public Auction

About 25 heads of local cattle (unclaimed) consisting of cows, young bulls and calves and a she Murrah buffalo and calf will be sold by public auction on Wednesday the 18th February, 1948 at the paddy Seed Station, Paranthan.

V. THURASINGAM,
Divisional Agricultural Officer, N. P.
Kilinochchi, 30th January 1948.
(G. 156. 13 & 17)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 811

In the matter of the Intestate Estate of the late Arunasalam Saravanamuttu f Alaveddy Deceased
Sinnamamah widow of Arunasalam Saravanamuttu of Al veddy

Vs. Petitioner

1. Saravanamuttu Kanest-moorthy of Alaveddy
2. Saviththiri daughter of Saravanamuttu f Alaveddy
3. Pushpavathy daughter of Saravanamuttu of Alaveddy
4. Ararakone Murtgesar Kanapathipillai of Alaveddy. Respondents

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge Jaffna on the 18th day of November 1947 in the presence of Mr. S. Elayathambi Proctor on the part of the petitioner and the affidavit and petition of the petitioner dated

Letter To The Editor

Sri La Sri Arumuga Navalar's Trust

Sir,—It is about four years since Mr. Somasundaram, the Maniagar of the Islands died and certainly that lady a daughter of Srimath-Kailasapillay Mrs. Somasundaram might be finding it very difficult to husband the resources of Navalar's trust and to further the noble and sacred objects of the trust. It is up to the leading and responsible Saivites of today to gratefully acknowledge the services of the lady and to offer themselves to help the lady in her noble efforts and see that the aims of the trust are carried out successfully.

Surely the documents of the trust will contain directions as to how the income from the trust should be used, and there are a good many Saivites who were intimately associated with the late Srimath Kailasapillay, and that they would be able to correctly interpret the aims of the trust if necessary. May I therefore, appeal through the columns of your valuable paper to some true followers of Navalar school of thought in Jaffna to come forward to help the lady in putting the resources of the trust in a business working order and I am sure the lady will only be very glad to receive such valuable assistance. Kanderamadam, Yours etc. C. S. KULARATNAM, Jaffna, 12-2-48.

TENDER NOTICE

Tenders are invited from experienced contractors on Building works for undertaking the first stage of construction of Jaffna Hindu College Hall.

Intending contractors will please contact the Principal for further details. Tenders close on 10-3-48.

A. CUMARASWAMY
Principal

(Mis. 240. 17.)

1st and 14th day of November 1947 respectively having been read.

It is ordered that the abovenamed 4th Respondent be appointed Guardian-ad-litem over the abovenamed 2nd and 3rd respondents Minors and that the petitioner be granted letters of administration in respect of the estate of the abovenamed deceased unless the abovenamed respondents shall on or before the 16th day of December 1947 appear before this court and show sufficient cause to the satisfaction of this Court to the contrary. The minors should be produced in court on the said date.

This 18th day of November 1947
Sgd. R. R. Selvadurai
District Judge

16-12-47
Order Nisi extended for
27th January 1948
Intld. R. R. S.

D. J.
27-1-48
Order Nisi extended for
24th February 1948
Intld. R. R. S.

D. J.
(O. 151. 17 & 20.)

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(M 241 17)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 823

In the matter of the Last Will and testament of Kanapathippillai Nadarajah of Pattaiveny

Deceased,
And

In the matter of an application for the appointment of a Guardian-ad-litem of 1. Nadarajah Gnanasampanthar of Pattaiveny presently of Colombo, 2. Nadarajah Thirugnanasampanthar of Pattaiveny and 3. Karunathevi daughter of Nadarajah of Pattaiveny Minors Pavalamma widow of Nadarajah of Pattaiveny Petitioner.

Vs

1. Arunugam Kandiah and wife
2. Sureswathy of Tachchan-torai Alvai South
3. Nadarajah Manickavasagar of Pattaiveny presently of Kandiana
- Minors 4. Nadarajah Gnanasampanthar of Pattaiveny presently of 124 Sheffield Place Colombo
- " 5. Nadarajah Thirugana Sambanthar of Pattaiveny and
- " 6. Karunathevi daughter of Nadarajah of Pattaiveny Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq District

Judge on the 12th day of December 1947 in the presence of Mr. M. Ehamparanathan Proctor on the part of the Petitioner and the affidavit of one of the Witnesses to the Will and the attesting Notary dated 10th December 1947 and the affidavit of the Petitioner dated 10th December 1947 having been read.

It is ordered that Nadarajah Manickavasagar the 3rd Respondent be appointed Guardian-ad-litem of the abovenamed minors and that the Last Will of Kanapathippillai Nadarajah deceased dated 11th August 1945 and now deposited in Court be and the same is hereby declared proved unless the respondents or any other person shall on or before the 15th day of January 1948 show sufficient cause to the satisfaction of the court to the contrary.

It is further declared that the said Pavalamma the Petitioner is the executrix named in the said Will and that she is entitled to have probate of the same issued to her accordingly unless the Respondents or any other person shall on or before the 15th day of January 1948 show sufficient cause to the satisfaction of this court to the contrary.

(Sgd.) R. R. Selvadurai
District Judge.

Time to show cause extended for 26th February 1948,

Sgd. R. R. Selvadurai,
District Judge.

True Copy:

M. Ehamparanathan,
Proctor for petitioner.

(O. 149, 13 & 17

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Chief Editor: T. MUTTUSAMPILLAI