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VOL. LX.

## Inner Yogic Discipline

By Sri. Swami Sivananda Saraswati Rikhiresh

Yoga is the discipline of the mind, senses and the physical body. Yoga helps in the co-ordination and control of the subtle forces within the body; Yoga brings in Perfection, Peace and everlasting Happiness. Yoga can help you in your business and in your daily life. You can have calmness of mind at all times by the practice of Yoga. You can have restful sleep. You can have increased energy, vigour, vitality, longevity and a high standard of health. You can turn out efficient work within a short space of time. You can have success in every walk of life. Yoga will infuse in you new strength, confidence and self-reliance. Through Yoga you can have complete mastery over the mind, passions, emotions, impulses, temper, tongue, and so forth. The body and mind will be ever at your beck and call.

of worldly desires by enquiry, thinking and discrimination. He should say unto the deceiving mind: "O mind! I know your tricks. I have got dispassion and discrimination now. Do not wag your tail now. I will clip it off ruthlessly. I have learnt many lessons. It is only ignorance that makes man prefer a transient gain to permanent benefits. I do not want again these sensual enjoyments. They are like vomited matter for me. I have resolved to attain the freer, everlasting fruits of Yoga viz., Everlasting Peace, Infinite Bliss and Supreme Joy."

God-Consciousness or communion with the Lord is the same of the ethico-religious discipline of Yoga. This is attended by a remarkable sense of freedom and moral elevation on account of the crumbling down of the false, illusory, little 'I'. The Yogi is in possession of all Divine Powers now. He enjoys unalloyed eternal Bliss.

Yoga advocates complete detachment from secular interests for the sake of practising uninterrupted meditation. It recommends meditation on the inner Light of the heart or anything that is pleasing to you. It prescribes that one should withdraw oneself from the ordinary affairs of life for the purpose of practising constant meditation. Yoga can also be practised at home by having a well-regulated life.

Power of endurance is a virtue to be possessed by a Yogi, a Gyani, and a Bhakta. Many hardships and privations have to be faced by the aspirant in the successful performance of Yoga. That is the reason why Lord Krishna says to Arjuna: "The contacts of matter, O son of Kunti giving cold and heat, pleasure and pain, they come and go, impermanent; endure them bravely, O Bharata! The man whom these torment not, O child of men! need in pain and pleasure, steadfast, he is fitted for immortality." Bhagavad Gita, Ch. II 14-15.

A Yogi claims that he can attain extraordinary powers and knowledge by subduing the passions and appetites and by practising Yama, Niyama and Samadhi, meditation and Samadhi at one and the same time. Patanjali Maharishi, author of YOGA SUTRAS clearly warns the students that they should not be carried away by the temptations of powers. The gods themselves tempt the unwary Yogi by offering him a position similar to theirs. Students seek more after Siddhis than after Truth and spiritual attainment despite the clear note of warning.

Moral excellence or ethical perfection is not, however, the final goal of the Yogi. It is only a means to the attainment of the end of life. Ethical development is more difficult than the attainment of intellectual eminence, because the truth can only be grasped by the Yogi who possesses a pure or untainted heart.

Desire for power acts like puffs of air which may blow out the lamp of Yoga that is being carefully tended. Any slackness or selfishness for Siddhis will blow out the little spiritual light that the Yogi has kindled after so much struggle and will hurl him down into the deep abyss of ignorance. He cannot rise up again to the original height to which he had ascended in the Hill of Yoga. Temptations are simply waiting like vultures to overwhelm the unwary student. Temptations of the astral, mental and Gandharva worlds are more powerful than the earthly temptations.

The essentials of moral life are straightforwardness, honesty, mercy, humility, respect for life or render regard for every creature that breathes, absolute unselfishness, truthfulness, celibacy, non-covetousness, absence of vanity and hypocrisy and cosmic love.

Success in Yoga is possible only if the aspirant practises profound and constant meditation. He must practise self-restraint at all times, because all on a sudden the senses may become turbulent. That is the reason why Lord Krishna advise Arjuna: "O son of Kunti! The excited senses of even a wise man, though he be striving impetuously, carry away his mind. Such of roving senses as the mind yieldeth to, that hurls away the understanding, just as the gale hurries away the ship upon the waters." (Bhagavad-Gita, Ch. II-60, 67).

The student of Yoga should be abstemious in his diet. He should avoid laziness, ease, habitual languor, and excess of sleep. He should observe silence and occasional mild fasts to ensure a good tone to his constitution. He should develop correct habits. He should check all sorts of ambitions and the counter-currents

Very often various sorts of obstacles come in the way of the Yogi. Disappointment, despair, sickness, depression, doubt, indecision, lack of physical and mental energy, slothfulness, unsteadiness, craving for sensual objects, blunder, act as stumbling blocks. He should not be discouraged.

## LAW SOCIETY OF CEYLON

The June Meeting of the Council of the Law Society of Ceylon was held on Saturday June 19, 1948 at 11 a.m. at the District Court, Colombo, the President, Mr. S. J. C. Kadigamar, presiding.

Others present were: Vice Presidents: Messrs. E. M. Karunaratne (Galle), Louis V. B. de Jacolyn (Avisawella) and members from Kalutara, Galle, Chilaw, Nuwara Eliya, Balapitiya Kurunegalle, Gampaha, Gampola, Jaffna and Colombo.

Among the business transacted were the following:-

(1) The bearing frequent transfers of Judges and Magistrates has on "laws delays." The Council was of opinion that frequent transfers of Judges and Magistrates contributed their quota to "laws delays". It was decided to address the Judicial Service Commission on the subject.

(2) The giving of assistance to the Training School After-Care Association in the supervision of ex-inmates of the Youthful Offenders Training School. In response to a request from the authorities of the Training School, the Council agreed to give assistance.

(3) Proposals of the President for the purchase of headquarters were considered and he was authorised to take necessary steps.

(4) The long delay in the shifting of the Colombo Land Registry from Rajagiriya to Colombo, preferably near the Courts. The Minister of Home Affairs has been addressed on the subject.

(5) Benevolent Fund: The Council voted a sum of Rs 1000/- to the President's Benevolent Fund for the relief of members in distress.

(6) Mr. David E. Martensz and Senator Cyril de Zoysa were elected to the Council.

## Vivekananda Society, Colombo

The forty-fifth annual report of the Society has been published. The Society was founded in 1902 and has been from then onwards doing useful work. The school conducted by it has a strength of 463-214 boys and 249 girls - and has made satisfactory progress. In spite of improvements made to the hostel, there is accommodation only for 15 persons at a time. The library and Book Depot have been maintained.

Resides celebrating Vivekananda Day on 3-4-48 and Sri Sri Arumuganaval Day on 7-12-47.

## Diagnosis Of Tuberculosis

### New Method Discovered

A completely new method for the diagnosis of tuberculosis is stated to have been discovered as a result of research work in the Indian Institute for Medical Research, Calcutta.

This discovery was announced before a distinguished gathering of scientists and medical men a few days ago, when a paper was presented by Dr. Sachindra Nath Choudhuri, M. B., who has been working in collaboration with Dr. J. C. Ray, M. D. F. N. I., Director of the institute, for some time past.

In the research carried out by Dr. Choudhuri, it has been found that tuberculous patients excrete specific bodies (allergens) in the urine, which when injected into the rabbits produce specific antibodies against tubercular antigen. This, it is stated, may be used for the early diagnosis of tuberculosis and this diagnosis may be possible long before the actual lesion is detected by X-Ray. As the chance of cure in tuberculosis mostly depends on the very early diagnosis of the disease, this new method of diagnosis may be a signal benefit to humanity, said Dr. Ray, Director of the institute.

Further work according to the paper, has shown that specific allergens are also excreted in other allergic diseases and in streptococcal allergy, particularly. This, it is stated, has already been established at the Indian Institute for Medical Research. In diseases like asthma urinary allergens have also been found in many cases to have a marked curative effect. Thus it appears that a new field has been opened, in which urinary allergens may be used for both diagnosis and treatment in a great variety of diseases, the Director of the institute added.

The Indian Research Fund Association made a grant to the Indian Institute for Medical Research for carrying on this research work which is still in progress.

Mr. David E. Martensz and Senator Cyril de Zoysa were elected to the Council.

The Council ruled that all Proctors, including those who have not renewed practising licences were eligible for membership in the Society.

Dr. Buchman said: "Everywhere men long for peace and prepare for war. They long to rebuild and prepare to destroy. They plan for new prosperity and expect fresh disasters."

What is the missing factor in the planning and the statesmanship of the world to day?

It is our lack of an ideology for democracy. We say, we are democrats we need no ideology.

## Universal Prayer

Om Sadguru Paramatmane Namah

THOU art, O Lord! the Creator of this universe. Thou art the Protector of this world. Thou art in the grass and the rose. Thou art in the sun and the stars. Salutations unto Thee, O Destroyer of the cycle of births and deaths! Salutations unto thee, O Bestower of Bliss and Immortality!

O sweet Lord! May I be free from the bonds of Death. May I never again forget my immortal nature. May I be able to look upon all beings with equal vision! May I attain the Supreme Seat of Brahman! May I be free from impurity and sin? May I know my real essential nature.

## Clue to World Peace

### MORAL RE-ARMAMENT

## Dr. Buchman Explains True Ideology For Democracy

"WE have learned that democracy without an ideology can win a war but cannot build peace; that ideological preparedness is the task of the whole nation, and is the one sure basis of national strength, moral, military and economic. To-day M. R. A. offers the democracies and the whole world the superior armament of an ideology, without which armies are out-thought and statesmen are out-thought," said Dr. Frank N. D. Buchman in a broadcast.

The subject of his talk was "The answer to any 'ism'—even materialism."

Dr. Buchman said: "Everywhere men long for peace and prepare for war. They long to rebuild and prepare to destroy. They plan for new prosperity and expect fresh disasters."

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It is our lack of an ideology for democracy. We say, we are democrats we need no ideology.

So we try to meet the united plan and passion of alien ideologies with talk and with lip-service to high ideals and with a last resort to force. And we hope to live as we have always lived—selfishly, comfortably, and undisturbed.

Only a passion can cure a passion. And only a superior world-arching ideology can cure a world divided by warring ideologies.

We Americans have been lulled into a false security by believing that all the 'isms' are across the sea.

'Isms' grow from unsolved problems in the life of men and nations. One man's hate kindles a million hates. One man's suspicion explodes a million suspicions. It spreads like a prairie fire. Or it creeps like a flu-e underground to burst out unexpectedly in a hundred places.

We stretch out generous hands to help Europe and Asia economically. But materialism frustrates our best intentions. Prices

rise, money is worth less. Troubles in industry cut down the supply of goods. At the moment when our strength is most needed abroad, we may find ourselves in our greatest crisis.

The other 'ism' are banking on that. They wait their time. They know that money, food and clothes alone will not save Europe, that material things may make nations just strong enough to become tools in their ideological conquest of the world.

Ten years ago Moral Re-Armament was born. M. R. A. has grown in ten years to the stature of a world answer to any 'ism'—even materialism. In the words of a British coalminer, "Moral Re-Armament is the answer to every 'ism' ever invented". It is for everyone, everywhere. It has restored for millions the simple sanctities of home and honour, and given hope for a new world. It has built the world organism that can make a reality of this hope."

But what is her greatest problem in Britain to-day? After seeing the Moral Re-Armament programme in the coal-fields of Britain a mine manager said, "Moral Re-Armament fills the emptiness and gives the dynamic we need." Lord Nuffield, the genius of Britain's automobile industry, sent this message to the M. R. A. Programme at the time of the British Industries Fair. "We must be prepared," says he, "to face man-made problems which beset us by bringing into our personal, family and industrial lives in full measure the principles of truth, integrity, unselfishness and compassionate understanding of the other man's problems."

Division is the mark of our age. Division in the heat. Division in the home. Division in industry. Division in the nation. Division between nations. Division is our instant need. Division is the work of human pride, hate, lust, fear, greed. Division is the trademark of materialism.

Union is the grace of re-birth. We have lost the art of uniting because we have forgotten the secret of change and rebirth. Moral Re-Armament is the good road of an ideology inspired by God upon which all can unite.





Hindu Organ

TUESDAY, JUNE 29, 1948

G. C. S. U.

# Education Minister Tours Jaffna

(From Our Correspondent)

mands. The Union must realise the great hardship which will be caused to the public by direct action and that no direct action should be decided on or launched without due warning before hand. The public should be informed of the failure of Government to recognise or concede the fundamental rights of the public servants. The Trade Union (amendment) Bill has no doubt denied to them (the public servants) the right of affiliation or federation. The G. C. S. U. will do well to take the Bill as having received public sanction for the present. The decision need not be considered for a moment as final. The Union may take any action which may be necessary to persuade Government to change its decision. Representations may be made to the World Federation of Trade Unions and to the International Labour Organisation and pressure may be brought to bear on Government through those agencies; the Union may also by propaganda through the press and the platform make the public realise the legitimate demands of Public Servants. Strikes generally alienate public sympathy. It will be good if constitutional methods are adopted to achieve the needful. It has been explained that the weapon of the strike or direct action has been conceded to Public Servants under the Trade Union (Amendment) Bill. We would like that the G. C. S. U. saffer patiently for some time and try every other method to make Parliament concede to Public Servants their fundamental rights before taking direct action.

It was announced that Ceylon had applied for membership of the International Labour Organization. The application which was signed by the Prime Minister Mr. D. S. Senanayake, will be considered by a Special Subcommittee.

## BY THE WAY

**Whither Opposition!**

The failure of the members of the Opposition to attend the Standing Committee B of the House of Representatives last Wednesday, made the Government score a victory by passing the Trade Union Bill without any alterations or amendments.

The champions of the public servants have let them (the public servants) down very badly. Do the comrades believe only in showy pyrotechnics! Poor comrades Peter and Harry found no support when they moved certain amendments. The member for Kandy who was late in attending the Committee was silent. Was he late because he wanted to be silent or was he silent because he was late. The absence of G. G. was (un)understandable. Was he not the person who promised to move certain amendments to the bill at the committee stage. All the late leftists had to be satisfied with an exclamation "Is it over!"

**Jaffna Ware-house Incident**

The fire that broke out at No. 3 Jaffna Customs ware-

house last Wednesday destroyed more than a thousand bags of flour. The value of the loss sustained is great. Thanks to the rescue efforts of the police and customs authorities who were responsible for preventing the fire from spreading and consuming the flour stored in the other ware-houses.

What the cause of this fire was is yet not known. Even the customs authorities are unable to trace the origin of the fire.

There are many disquieting rumours afloat. We demand a full and searching inquiry. It is difficult to make one believe that the fire was an outcome of some accident.

**Jaffna in Spells of Darkness**

Are the frequent "black-outs" in the city in recent times a premonition of the enlightenment to be, by virtue of its higher status as a Municipality. Time was when the blame for every failure of electrical supply was attached to the Electrical Superintendent of the U. C. On whom does the blame lie now. We are told that the

# Declaration Of Rights Of Ceylon Public Servants

# Minister Lays Foundation Stone For Nadarajah Hall

rightful place in Ceylon. The Vernacular School will have prity with English Schools in equipment grant. What they wanted most was to raise the economic wealth of the country and be depended on the swabasha teachers to give him their full co-operation in the task of nation building. They should remember they were in a free country and should grow like free men. Mr. K. Kanagaratnam M. P. took the party to Vaddukkoddai Hindu College where the Minister was given a short reception. He appealed to those present to complete the building which was an eyesore. At Victoria College Chulipuram all the people from the neighbouring village assembled in large numbers to receive the Minister. Mr. K. Kanagaratnam M. P. gave the history of the College in a short speech and the Minister appealed to them to preserve their national traditions. They should not lose their souls. The party were the guests of the parents and each association at Dinnar Yesterday the party visited the Manipay Hindu College, Sinhalese Govt. School, Chundikuli Girls College and St. Patrick's College. They left Jaffna by 3.15 p.m. after making very pleasant memories of their short stay in Jaffna, which they hoped to visit more frequently. They were struck by the educational progress in the area and expected to earn more things from Jaffna. Despite their political differences he was impressed by their charming hospitality.

We hold these truths to be self-evident that all men who work have the inalienable right of withholding their labour whenever they so desire; that collective withholding of labour is the only effective weapon of workers in the last resort, for securing from their employer the true economic worth of their to ;

that no law on earth or order imposed by authority or tradition honoured by time can deny this fundamental right to the workers employed by the State or any other section of workers;

that employees of the State are entitled to the same rights as other citizens to act collectively among themselves or in combination with other workers in any manner sanctioned by common law for protecting those interests and promoting those causes which are just and equitable;

that those who resist the grant of such rights to any section of mankind are the enemies of human liberty; and that whenever and wherever such liberties are suppressed or withheld, it is the sacred duty of all those who cherish freedom to take such steps and make such sacrifices, as

(Continued on page 3)

THE Minister of Education, Mr. Nugawela arrived at Karainagar Hindu College on Saturday, 26th June, 1948 at 10-15 a.m.

Mr. S. N. Nadarajah, Mr. Alfred Thambiayah M. P. for Kayts, Mr. K. Kanagaratnam M. P. for Vaddukoddai, and a large number of friends and relatives of Mr. N. Nadarajah and well-wishers of the College from Karainagar and other parts of Jaffna Peninsula were present. The Minister inspected a guard of honour and was taken in procession to the site of Nadarajah Hall.

After the chanting of Devanaram, Mr. T. Muttusamipillai, Secretary to the Board of Directors, Jaffna Hindu College, welcomed the Minister and Mrs. Nugawela for and on behalf of the management. Mr. Muttusamipillai said that it gave him great pleasure to be present on that happy occasion; the Minister was aware that, under the Free Education Scheme, it was not possible to develop or expand any school without public assistance; it was very kind of Mrs. Nadarajah to have gifted the land and build Nadarajah Hall for the benefit of the College; Mr. Nadarajah was a member of the Board of Directors of the Jaffna Hindu College and had taken great interest in the Karainagar Hindu College, which was founded by the noble efforts of the late Mr. Sayambu, about 60 years ago to cater for the education of the school going children of Karainagar with a population of 12000; he had great pleasure in welcoming the Minister and Mrs. Nugawela to the Karainagar Hindu College.

Mr. K. Kanagaratnam M. P. then called upon the Minister to lay the foundation stone. He said that the Hall will be a lasting monument of the late Mr. Nadarajah's services to his country; Mr. Nadarajah had taken great interest in education and had served on the Special Committee, whose report had been adopted by the State Council was being implemented by Government.

The Hon. Mr. Nugawela said that though originally he had not thought of visiting Karainagar Hindu College, he could not refuse to comply with the request of Mrs. Nadarajah to lay the foundation stone of Nadarajah Hall, Mr. Nadarajah had rendered great services to his country; not to speak of the phenomenal success attained by Mr. Nadarajah in his profession, there was nothing which did not turn into gold; it was on the previous day, he had visited Ramanathan College which bore testimony to the work of Sir P. Ramaswami a great son of Lanka; it gave him great pleasure to lay the foundation stone of Nadarajah Hall which would perpetuate the memory of Mr. N. Nadarajah another great son of Lanka.

Mr. Nugawela then laid the foundation stone for the Hall to the chanting of Sanskrit hymns and the beating of tom-tom and playing of Nagaswaram.

Mr & Mrs. Nugawela were taken to the College; they

(Continued on page 3)

# European Missionaries

## Their Contribution to Tamil Literature.

By a Bachelor of Oriental Languages.

THE names of Father Beschi, Dr. Caldwell and Dr. Pope are familiar to the Tamil World. Of these pioneer European missionaries who were interested in the study of Tamil, Father Beschi occupies a very great place.

Father Constant Joseph Beschi of the Society of Jesus was born at Castiglione delle Stiviere, in the province of Venice on the 8th of November 1680. His father was Count Don Gandolfo Beschi and his mother Elisa Beth Beschi. We hear nothing of his childhood and youth. All that we know is that after completing his literary studies, he entered the Society of Jesus. One of his biographers writes: "He was educated in the Romish College, where his superior talents and attainments attracted the attention of the then reigning Pontiff by whom he was selected as a Missionary to the East."

In 1710, Father Beschi embarked for Goa on a Portuguese vessel. He was the only Jesuit Missionary to sail that year for India. He must have landed at Goa. After a few days' rest, he was attached to the Malabar Province. Most likely on foot or partly by vessel and partly on foot, he reached his destination.

Being attached to the Madras mission (1709) founded in 1666 by Father Robert de Nobili, Beschi must have been sent to Funerica where he could begin the study of Tamil.

While in India, it is said, he dressed himself like Indian. When at home he wore on his head a velvet cap, his forehead was marked with a large pottu of sandalwood. The outer side of his dress consisted of a cloth with narrow red border (Garas) round the waist, cloth of light colour (Kasava) covered his cap and his shoulders; he had sandals on his feet; his costume was the same as that worn by the Hindu devotees. From the time of his arrival in India, he abstained from the use of fish, fish etc. and employed two Tamil youths to dress his food according to Hindu custom taking of it only once

day. His conveyance was a palangin, with tigers skin for him to sit upon.

Availing himself of his leisure, Father Beschi gave himself to the study of Tamil Poetry. In the space of a few months, it is said, he made more progress in it than any other missionary since the foundation of the Mission. As a result, he wrote Tamil verses most elegantly. He read the ancient poets with much profit. Father Beschi was familiar with the heroic, alcaic, sapphic poems etc. of the Latins got used to the Venba, the Colithurai, the Vannan, the Viraatham and other kinds of poems of the Tamil poets. Though Tamil poetry differs considerably from European poetry Beschi, by his perseverance became well-versed in them.

In 1731, he opened a school of High Tamil in Tanjore for catechists selected for that purpose. In teaching them, he made use of the Tonnul Vilakkam, and which he had composed in Latin in the previous year. It is said that he baptized 312 adults and 755 children in that year alone.

Father Beschi spent his last days in an atmosphere of learning and piety such as belittled an old missionary who had spent 35 years of his life in the missionary service. Though no particulars are known how this ultra-missionary spent his last days, nor the disease to which he succumbed, the date of his death is known. He breathed his last on the 4th February 1747, aged 67.

Father Beschi is one of those men of whom it has been written: "blessed are the dead who die in the Lord From henceforth; ye, says the spirit that they may rest from their labours and their works do follow them"

Rev. G. V. Pope, M. A., D.D., these notes or 'ites'. There are many more details (Dairya- Mitha-Miri, Atharvavedi (Vira-Purana). Of these the first was the official designation as a Christian Priest and is a translation

(Continued on page 3)

European missionaries who were interested in the study of Tamil, Father Beschi occupies a very great place.



# INDIA'S EDUCATIONAL PROBLEMS

By K. G. SAIYIDIAN

I need hardly stress the fact that it is the duty of all teachers to be intelligently aware of what our educational problems are and to contribute fully to their solution. You may be working in a small primary school in a village or in a large secondary school in the city and be preoccupied, say, with the specific worry of how arithmetic or history can be taught effectively to a noisy group of 40 young children. But in the educational field, you can not deal with the particular without understanding, and taking interest in, the general. You cannot discharge your duties satisfactorily unless you can see them in their wider context and in relationship to the broader social and cultural issues. There is no point in walking—*is there?*—unless you know where you are going, and, if there are thousands of others going your way, is it not a good thing to establish a grand fellowship of service in which you will derive your inspiration from them and add your strength to theirs? So let us try and see what our common educational problems are and what our educational administrators and teachers are trying to do to meet them.

I think our first problems is to bring about an ideological revolution which will re-establish the link between education and life and retrieve the school from the isolation in which it has entrenched itself. Does that sound too abstract or too ambitious? Let me try and make it clearer. Do you not feel when you reflect on your work, as it goes on from day to day, that you are far too preoccupied with books and lessons and imparting of bits of information or teaching certain technical skills like reading, writing and calculations? Isn't there a tendency to forget that you are preparing the child for life and not for clerkship in an office—clerkship which can put on many different guises and draw very different salaries! Life strenuous, fascinating, inspiring, exacting. Life, with all its possibilities and headaches and heartaches—life, with its horizon of many hues, goes on round and about the school while it remains largely indifferent to it. And yet it is in the vortex of this complex life that students will have to find their bearings and learn to carry their burden of responsibility. Is it not an anomaly that our schools should have remained content with presenting life—often a life that is dead and gone, past recall—at second or third-hand through books. Productive and co-operative work, which is the one true medium of education—the mind as well as the character—work, which integrates the mind with the body in a series of growing and developing activities hardly finds any place in our traditional schools. We have to instal work in the place of honour, with the book as a useful guide and companion in the adventure of living. India's main

contribution in this direction, in recent years, has been the scheme of Basic Education which aims at giving a practical, co-operative and peaceful orientation to our educational ideology and technique. I take it that you do not need a detailed discussion of the Scheme with which you are—or should be—quite familiar.

Our second problem is created by the magnitude of the task that faces us—provision of education for over 300 million human beings of whom barely 15% are literate. We have to launch a scheme for the free and compulsory education of about 40 million children between the ages of 6 or 7 and 14, and of pre-primary education of about one million children between 3 and 6. Is that possible? Till 10 years ago, the official answer always used to be: "No! How can a poor country like India afford a system of universal education?" But there were people who persistently asked the counter question: "Can a poor country like India afford to remain ignorant and illiterate and consequently unable to pull its full weight socially, economically and politically?" Thanks to the pressure of world forces and the great lead given—in this as in other fields—by Mahatma Gandhi, free and compulsory education has come within the domain of practical politics and is being introduced in some provinces already. As you know in this province necessary legislation has been enacted and compulsion is being introduced this year. Within the next 10 years, we shall have it, God willing, all over the Province at least for children between the ages of 6 and 11. But it is essential to raise the age of compulsion at least to 11, so as to bring the period of early adolescence within educative influences. This point is now generally conceded in principle; the burden that remains is purely financial.

(To be continued)

## Minister Lays Foundation Stone

(Continued from page 2)

inspected the Science Laboratory where some specimens collected by the Botany and Zoology Department and other articles like face cream, hair cream fountain pen ink etc were displayed; they were also taken to the weaving centre in the school where some students were seen busy working the handloom.

Mr. A. Thiagarajah, M. A., principal Karainagar Hindu College called for three hearty cheers to the Minister and Mrs. Nugawala.

# EUROPEAN MISSIONARIES

(Continued from page 1)

of Constantius with Natha (Lord), the Swami (the usual title of a Hindu Guru). The second title was given him by the Hindu Literati and is also equivalent to Constant with the addition of the words *great de. oze*. The third was given him by Chanda Sahib, and signifies the *chast* or noble *ascetic* and is also intended more or less to reproduce his christian name."

Father Beschi devoted himself to the study of the languages history and antiquities of India for a considerable time before he began to write books in Tamil. For more than 20 years he devoted all his spare time to the cultivation of Sanskrit, Tamil and various dialects peculiar to Southern India. He succeeded in writing the Malabar with comparative ease. He even framed a few rules of grammar on that language.

About 25 works are attributed to Father Beschi.

Of his poetical works, *Thembavani* (தெம்பவனி) occupies the foremost place. It is an epic poem on Saint Joseph, the spouse of St. Virgin Mary in 36 cantos.

He has inserted into this poem 105 historical passages taken from the old and New Testament. He had borrowed also from profane authors. The language of the poem is valued by all Tamil choirs. All those who study this epic cannot but admire Fr. Beschi for the way in which a European like him had mastered the Tamil language. In style it is thoroughly Tamil. It follows the style of Chintamani, one of the five great epics in Tamil (ஐங்குறு நானூறு). To quote Mr. S. Poornalingampillai Thembavani vies with *Jvaka Chintamani* in Tamil Literature. The hero of this epic poem is Joseph, the reputed father of Lord Christ. The particulars of his life and those of the life of St. Virgin Mary are recounted in the Book. Innumerable miracles are feigned to heighten the interest. In this respect, Fr. Beschi is in no way better than some of our epic-poets.

The second great poem of Fr. Beschi is *Kithiraimmal Ammanai* (கிதிரைமலை அம்மை) composed, in honour of St. Quiteria, Virgin and Martyr.

Fifteen other small poetical works are attributed to him. Some of them are *Thirukavalur Kalambagam* (திருகாவலர் கலம்பகம்) *Thirupavani* (திருப்பாவனி) or *Garland of Sacred Poems*, *Garland of Refuge* (அடைக்கலமலை) and the *Sweet Garland* (சேவலமலை).

Beschi's prose works struck a new path in the 18th century Tamil prose. *Vetha Vilakkam* (வெதாவிளக்கம்), *Vethiar Vilakkam* (வெதாரவிளக்கம்), *Gnana Kannadi* or *spiritual Mirror* and *Paramarta Guruvin Kadey* are some of his works. Of these, *Paramarta Guruvin Kadey* is the most popular one. It is a tale written in Tamil for the instructions of the new missionaries. There are translations of the story in Canarese, Latin and English. It is full of humour and sarcasms.

Of his Grammatical works *Tonnul Vilakkam* (தொண்டவிளக்கம்) is an explanation of an ancient grammatical treatise. Its five divisions are Orthography, Etymology, Composition, Prosody and Rhetoric. It can claim the substance of the *Tholkappiam*, Nannul and other treatises on Grammar. The rules are in verse and a copious explanatory commentary in prose is added.

Apart from these, Beschi's *Sadur Agaradi* (சடூர் அகராதி), a Dictionary of the Superior Dialect is a work of great merit and utility. It had brought to the author more lasting and grateful renown. It consists of four parts: *சொல்*, *பெயர்*, *சேயர்*, and *சொல்*.

Fr. Beschi's contributions to Tamil Literature can never be ignored by Tamils irrespective of caste, creed and religion.

# The Uses Of Margosa

By K. S. Paripurnananda.

THE margosa or neem tree is useful to us in many ways. Places where the margosa grows freely are regarded as health resorts. The Tamil people knew the value of this tree from time immemorial and used it to their great benefit.

The doors and windows of houses are made of margosa wood and the leaves are considered pleasing to the Tamilian Goddess Muthumari-Amman. This shows how much the Tamils associated the margosa with sanitation and religion. The followers of other religions in other parts of the world also have now begun to use margosa leaves in mantric practices and as a preventive against infectious diseases.

The tree is called *vabhu* in Tamil, *margosa* or *neem* in English, *nim* in Hindi, *Duko*, *Punjabi* and *Bengali*. *Simba* in Gujarati; *Kadumbamba* in Malabar; *vep u* in Telugu; *benavara* in Canarese, *bevarooku* in Konkani and *ravipanni* and *vembapaka* in Sanskrit.

Every part of the margosa, unlike any other tree, is used for medicinal purposes. Its roots, bark, leaves, flowers, young fruits, green fruits, ripe fruits, gum, juice latex, the ridge of the leaves, the skin of the fruit, the seeds and the juice of the fruit are all useful.

Our forefathers used margosa as a Tonic for strengthening their bodies and guarding against the coming of old age. By its use they lived happily and in good health up to 125 years without the signs of old age appearing on their bodies; and also protected themselves against the bite of poisonous snakes and insects.

If the bark of a century old margosa tree be pounded and mixed with equal quantities of white or brown sugar and taken twice a day, neglected and long-standing cases of rheumatism, eczema and tuberculosis will disappear leaving behind a firm body. Apart from this the eyesight will improve, the brain will become clear and knowledge increase.

There are many varieties of

the margosa—*karuvembu*, *curry margosa*, *sivanar margosa*, *nila margosa*, *malai margosa*, and *sweet margosa*. The last named sweet margosa is found only in thick jungles and identified by the Rishis alone. If the leaves of sweet margosa are eaten continually for sometime, there will be definite signs of development of the body. The blood gets purified and the urine becomes clear. When the leaves of the ordinary margosa taste sweet to a person, we have to conclude that he has been poisoned to an incurable degree. Ulcers in the body could be cured if the tender leaves of the margosa are crushed and applied. Wounds caused by vaccination also could be healed in this manner. Malaria is not found in places where margosa trees are grown. Western medical authorities like Dr. Bartholemew, Dr. Sounerrar, Dr. White, Dr. Cornish and Dr. Windown, convinced of the great value of the margosa expressed their opinion that margosa is not only as effective as quinine, but does not have the few evil effects of the latter. In the Calcutta Ayurvedic Medical Report, Dr. Bholanath, Dr. Chitale, Dr. Parry, Dr. Mandal and Dr. Rai Bahadur Ghosh, suggest that to heat various diseases different preparations of the products of the margosa could be administered effectively. If persons weakened by an attack of malaria take a decoction or a powder prepared by mixing equal quantities of margosa, dry ginger and coriander, they gradually begin to regain their former physique and vitality. Vomiting in times of fever could be cured by adopting the above treatment. Essence of a mixture of margosa and pepper will cure rheumatic legs and hands and knees. For ulcers caused by dangerous germs the oil extracted from the margosa seeds is a sure remedy. The oil is a valuable specific in the hands of veterinary surgeons.

### Cure For Leprosy

If margosa oil is mixed with *neeradimuttu* ointment and applied to the sores of leprosy, the patients will be surprised at the

speedy cure. *Neeradimuttu* is an important and valuable nut like the margosa seed. Margosa oil can cure diabetic carbuncles and other boils connected with diabetes. The juice of the margosa fruit is a sure cure for piles and similar complaints. If the skin of the margosa fruit is ground with sugar and made into pills and taken for seven days piles will disappear. The body also will be much strengthened and be free from poisons, if a few margosa leaves are eaten daily. If a well pounded mixture of cataphor, *asafoetida*, margosa leaves and sugar be taken while going to bed at night no person will contract any disease. We all know how much value is attached to margosa leaves, when someone in a family suffers from measles. Further the essence of margosa leaves removes germs in the body, and heals all ulcers caused by them. Ayurvedic medical practitioners now administer margosa gum for nasal troubles.

### Asthma could be cured if

margosa oil be taken daily in small quantities. A preparation of the margosa flower in the form of tablets (*wadakkam*) is an article of food. It cures stomach troubles.

In Bengal the people take the margosa tender leaves fried with their daily food, as a preventive of malaria.

### Margosa Toddy

Most people are not aware of a fermented liquor which exudes from certain margosa trees now and then. It very successfully cures eczema, tuberculosis and certain dangerous diseases.

### Strengthening of the tooth

In modern civilized society, tooth-pastes and brushes are widely used; yet we do not find our teeth as firm as those of our ancestors. Very often we are forced to go to the local dentist for consultation. The dentists are experts in extracting teeth, not in strengthening them. Does any one who uses a brush for cleaning his or her teeth know that for several centuries our ancestors, who used margosa twigs as tooth-brushes were unaware of the

# Declaration Of Rights Of Ceylon Public Servants

(Continued from page 2)

may be required, for securing these fundamental rights; that the theory of collective representation of grievances without the right of collective withholding of labour, which is the basis on which Public Service Associations are permitted in Ceylon at present, is an unjustified suppression of these rights of workers.

We therefore solemnly declare that we shall not rest until we secure for the Public Servants of Ceylon full Trade Union rights as are recognised by the Ceylon Trade Union Ordinance and all Civil Liberties such as are enjoyed by the Civil Servants in the United Kingdom and in other democratic parts of the world.

For the support of this Declaration we mutually pledge to each other, in this month of March 1947, our Fortunes, our Energies, and our Sacred Honour.

And in the spirit of this Declaration we demand of the authorities the immediate repeal of all those obnoxious Public Service Regulations which deny Trade Union rights and Civil Liberties to the Public Servants of Ceylon.

Issued by the Government General Central Servant Union of Ceylon during Trade Union Week, 1947.

This Declaration was adopted as a resolution by all Branches of the Union during the Trade Union Week.

disease called pyorrhoea? They had very strong teeth. By using a margosa twig for cleaning our teeth, we not only strengthen the gums, but also take in some of the juice that comes out of the twig quite unconsciously. By taking in the juice early in the morning the possibility of diseases caused by germs in the stomach is removed.

### The Smoke of the Margosa

Margosa flower, leaves and buds are burnt so that the smoke may prevent colds. When animals fail to chew the cud or are benumbed, veterinary doctors treat them with the smoke coming out of burnt margosa nuts and give immediate relief. Mosquitoes and other dangerous insect pests avoid this smoke.

To mothers in their post-delivery period a decoction is prepared from the bark of the margosa and administered internally. Also they are bated for a few days in water prepared by boiling margosa and other medicinal leaves.

### Margosa Firewood

For preparing the medicinal warm water mentioned above for bathing nursing mothers soon after delivery, margosa firewood is used. Ayurvedic doctors also use margosa firewood for preparing their medicines, oils, ointments and decoctions.

There are many more ways of making use of the margosa. We see today in the market many varieties of neem soaps and neem tooth-pastes. It is only now that Westerners are beginning to find out the great medicinal value of the margosa known to our ancestors for a long time.

Let us all realize the great benefit we derive in our daily life from the products of the margosa. Margosa trees must be planted and grown everywhere with the greatest care.

In houses and hospitals, streets and public parks, margosa trees should be planted for purifying the air and preventing the outbreak and spread of diseases.

Mr. R. K. Tandob, the Indian Trade Commissioner in Ceylon will be relinquishing his post shortly and he will be succeeded by Mr. Y. G. Menon of the Commerce Ministry Government of India.

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| Cycle Pump Tubing 1/8" x 36" Length  | India Rim & Bead Lubricant 1 pint tins        |
| Cycle Valve Tubing 1 lb. Roll        | Tread Cuffing Compound 1 pint tins            |
| French Chalk 12 oz. tins             | Tread Repair Compound 3 lb. Roll              |
| 7 lb. bags                           | Tyre, Rim & Hood Paint 1 pint tins            |
| Motor Pump Tubing 3/16" x 20" length | Vulcanizing Solution 1 pint tins              |
| Motor Pump Tubing with connection    | " " 1 Gal. tins                               |
| 3/16" x 80" length                   | Balloon Pressure Gauges Pocket                |
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A. Arulambalam Secretary

26-6-48. (M. 56, 29 & 2)



VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 22.6.48)

XCIV

XX. THE KATHA UPANISHAD. (Contd.)

The more we ponder over the above-quoted remarks of the commentator on the Vedanta Suttas, the more we get enamoured with them. The student of Tamil would here remember the famous words of Umapathyar...

The Upanishad proceeds: The perfect Purushan (God), ever graceful, and active among those that are passive, is called pure indeed, is called Brahman, is called the Deathless (Sivan) too. Upon Him all the worlds are founded. No one goes beyond Him.

That this represents the correct view of God's relationship to the world was made abundantly clear in the Brihadaranyaka Upanishad (III, 7, 3-23). The same view point is reiterated by repetitions in this Upanishad too.

Proceeding further, we read: The sun does not shine there in God's world; nor the moon, nor the stars, nor these lightnings, much less this fire. When He (God) shines, all shine after Him.

Oh, for the day when we shall reach and dwell in that wantless, self-luminous land (Heaven) where no suns or moons are able to shine.

The idea is that God's world is so bright that the sun and other luminaries are not visible there in the same way that the lesser luminaries are invisible in broad daylight.

By God's light is all the world lighted. This truth is beautifully illustrated by many a Puranic episode, to one of which Arunandi Swami refers in the following Siddhiyar verse:

(To be Continued).

Inner Yogic Discipline

(Continued from page 1)

care to avoid these outbursts of anger. He must be careful when he moves and talks with others.

The senses are your enemies. They draw you out and disturb your peace of mind. Do not keep company with them. Subdue them. Restrain them. Curb them just as you curb the restive horse.

Be cautious, vigilant and circumspect. Watch your mind and Vrittis. Lord Jesus says, "Watch and pray." Watching the mind is introspection. One in a million does this beneficial, soul-elevating practice or discipline.

Daily self-analysis and self-examination are indispensably requisite. Then only the Yogic student can obviate his defects

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and can grow rapidly in spirituality. What does a gardener do? He watches the young plants very carefully. He removes the weeds daily.

NOTICE

Case No. 379. Curatorship. District Court, Jaffna

Applications are invited for the purchase of all that piece of land called "Poovarasady" in extent 1 1/2 Ins. P. C. situated at Atchuevely North...

NOTICE

Public is hereby informed that a portion of Rakka Road between Kacheri Nallur Road and Temple Road will be closed for Vehicular traffic from the 1st till the 10th July 1948 as the Bridge have to be repaired.

GOVERNMENT TENDERERS

Tenders will be received by the Education Officer, Education Office, Jaffna, up to noon on Friday, 9th July, 1948 for the undermentioned works:

- 1/Thunukkai Govt. T.M.S. - Construction and Completion of a well 6 feet internal diameter. 2/Nelliadhy Central College - Construction of a temporary school building.

Tenders under sealed cover will be received by the Assistant Government Agent (Emergency), Jaffna, up to 12 noon on Monday, July 12, 1948 for the above work.

NOTICE

Know all by these presents that I, Sinnathambay Ratnasabapathy of Kanderoday, Jaffna, at present living at No. 28, Tamby Abdillah Road, Kuala Lumpur, Federation of Malaya, do hereby revoke the Power of Attorney dated the 22nd May 1936, given by me in favour of Sinnathambay Sinnathambay of Kanderoday, Jaffna, and deposited in and registered by him in the office of the Registrar of Powers of Attorneys, Jaffna.

NOTICE

Governor Thomas Dewey of New York was nominated Republican Party candidate for election to the Presidency of the United States at the November election.

The three Ceylonese Agricultural Officers Messrs. C. E. Karunaratne, S. K. Thirairisingham and P. T. Jeneन्द्रadasa who left for Australia on a study tour are reported to have arrived there.

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MANAGER, Hindu Organ & Inthusathanam.

Chief Editor T. MUTTUSAMPILLAN

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