



For Neat and Good Printing of
EVERY DESCRIPTION
ARTISTIC AND COMMERCIAL
 We are specially equipped to give you
PROMPT SERVICE
 A trial will convince
 THE SAIVA PRAKASA PRESS
 JAFFNA.
 PHONE 56

THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)
 PUBLISHED EVERY TUESDAY AND FRIDAY

YOUR REQUIREMENTS PLEASE!
ANYTHING IN PRINTING
 From the Smallest Label to the Biggest Wall Poster
 We are equipped to give you
 Prompt & Satisfactory Service.
The Saiva Prakasa Press
 The Household word for Printing.
 Please Phone up 56.

VOL. LXI.
 NO. 77

JAFFNA, TUESDAY, JANUARY 10, 1951

PRICE
 10 CENTS

MASTER IDEAL FOR ALL MANKIND

Tattvamasi—The Triple Oneness

HAS ideal a place in the world? If it has, what shall it be? This is a very pertinent question at the moment particularly because divergent ideals seem to threaten not merely the peace of the world, but its very nature itself.

We have every one of us our own ideals and provided we have developed our wills sufficiently, our lives form a continuous striving for their realisation, whatever they are. Side by side with these our personal ideals, we have other ideals also, shared by our brethren, which not merely shape, but influence and determine our course of action on every occasion, big and small, and naturally so because while we are a social or selfish in some respects, we are quite social in other respects. As a social beings we allow full play for our personal ideals and thrive for personal advancement, but thanks to our social sense we allow the ideals of the group we belong to supersede ours for the good of the group, and when such supersession is called for. Among the group ideals, mention may be made of family ideals which ennoble the family, race ideals which progress the race, religious ideals, which seek the well-being of its followers, national ideals which glorify the nation, etc. If these varied ideals run along side and do not cross and recross, conflict can be avoided and then they enhance, every one of them, the dignity and greatness of man, since they release energies for constructive work along noble channels. In ancient days when space counted and travelling of space was difficult, clash of ideals there was not amongst peoples, and each group marched along its traditionally accepted road for the realization of its ideals. Personal ideals, religious and national, helped individuals to achieve their aspirations. And, indeed, all the achievements of man, great and good and noble, have been the result of steadfast and persistent following of the ideals he has set before himself. Hence ideals there must be in every field of human enterprise to serve as an urge to bring forth the best that man can offer and his contribution to the progress of mankind has depended and will depend, to a very large extent, on the nature of the ideal and the people it stimulates.

Clash of Ideals

This is one side of the picture, the fascinating side. But there is also another side, the dark, destructive side, resulting from the clash of ideals, which, alas, has often plunged the world in untold misery. Ideals differ and have always differed from place to place, from time to time and from people to people and differences, we know are bound to result in clash. This, indeed, has been the most powerful motive force to inflict on mankind

all man-made ills, which humanity has had to suffer, during the long course of its existence. If indeed we care to remember the little history we learnt in our school days, we could easily realize that clash of ideals has ever been the factor which contributed most to the sorrows of mankind, both in the remote past and in the recent past; and even today, despite the wars we fought and won for maintaining the peace of the world, the same clash of ideals causes the rattling of swords more and more loudly. And world's best brains have been ceaselessly trying to perfect the creation of greater and more powerful engines of destruction. That is where we are today, thanks to the pursuit of ideals!

Thus on one side, ideals must be encouraged for the advancement of mankind and, on the other side, they must be discouraged for the preservation of mankind. If we cannot, prevent the clash of ideals, they will be slowly creating with one hand and quickly destroying with the other hand. How is this to be the vital problem of the day

Universal Ideal

In the small round of our everyday lives, in our personal and family lives, we instinctively recognise the need for subordinating our personal ideals, that is, the ideals of the smaller group, to those of the major group. Thus when there is conflict, we allow the family ideal to supersede the personal, the national ideal to supersede the family and the religious ideal to supersede the national and so on. And this we do because we recognise that the former is the major and the latter, the minor ideal. But, when larger interests and wider groups are involved, we find mutual subordination and accommodation difficult and impossible. This has unfortunately been the case because the conflicting groups do not recognise a superior ideal, a master ideal, to which they should subordinate their own ideal. They have no higher ideal, an ideal for the world at large, a universal ideal which they should accept and submit to, so that the energies released by the persistent following of their ideals may function not on the destructive side, but on the constructive side, for the progress and advancement, not of any particular group, but of the whole world. The lack of a master ideal has landed man in the mess that he is in today.

Here, then, is the need for a universal ideal, acceptable to all, which can stand the test of time and place, the test of race and religion, an ideal that will be eternal be eternally true for all peoples wherever they be, environmental of all differences,

(Continued on page 4)

SPIRIT OF MAN Apply Atomic Energy To Peace Purposes

Sri Aurobindo's New Book

"If the light that is being born increases, if the number of individuals who seek to realise the possibility in themselves and in the world grows large and they get nearer the right way, then the spirit who is here in man, now a concealed divinity, a developing light and power, will descend more fully as the 'avatar' of a yet unseen and unguessed godhead from above into the soul of mankind and into the great individualities in whom the light and power are the strongest. There will then be fulfilled the change that will prepare the transition of human life from its present limits into those larger and purer horizons; the earthly evolution will have taken its great impetus upward and accomplished the revealing step in divine progression of which the birth of thinking and aspiring man from the animal nature was only an obscure preparation and far-off promise." With these words of hope and light Sri Aurobindo concludes one of his major works called "The Human Cycle", just published by Sri Aurobindo Ashram.

Vista of Social Thought

The book is without doubt the most significant landmark in the history of social thought in the modern age, one of incomparable value, because no other thinker of the present age has set forth in such revealing outline the fundamental factors and basic laws that govern the evolution of human society, the different stages through which that evolution passes forward, the central significance of that upward progression and the final culmination—the emergence of a perfect society—to which it is destined to arrive after travail and difficult labour. The book unfolds a vast vista of social thought.

Masterly Approach

It is a masterly and luminous approach to the psychology of the collective development of mankind. Incidentally, a number of important issues like the real value of democracy, socialism, communism etc., which have been acutely brought to the fore-front of the modern mind come up for a thorough-going examination in the book.

It is reported that Sri Aurobindo Library, New York, will bring out an American edition of this book shortly.

(Free India.)

1949—The Main Events

Fourteen leading American newspaper editors and publishers have picked Russia's development of the atom bomb and the Communist triumph in China as two of the main events of 1949.

Here are some of the

French Nobel Laureate's Advice

Dr. Irene Juliot-Curie, Nobel Laureate of France, declared that the "most important and immediate" application of atomic energy was for biological studies.

The daughter of the celebrated Curies told a vast audience at the Indian Science Congress, Poona "it is not the military nor even the industrial value of atomic energy that stands in bright prospect. The immediate use of nuclear energy lies in its application to medicine and biology".

Dr. Irene was speaking on radio-activity (emission of nuclear particles by radium and other radio active elements). She said modern atom-splitting machines like the cyclotron and the atomic pile had helped the scientists in the creation of over 700 "radio-isotopes" of various elements. These isotopes, Dr. Curie added, were now increasingly used in the treatment of cancer and other diseases, thus alleviating the sufferings of humanity to a great extent.

The distinguished French physicist desired every country in the world to have its "own atomic pile" not for dreadful and destructive purposes but for the production of these life-giving isotopes."

Jaffna Municipal Council.

Mr. C. Ponnambalam Elected Mayor

At the first meeting of the Jaffna Municipal Council for 1950, Mr. C. Ponnambalam, Advocate was elected Mayor.

Mr. S. Balasubramaniam Acting Municipal Commissioner presided at the meeting.

For the Mayoralty, Mr. S. M. Aboobucker's name was proposed by Mr. Sam. A. Sabapathy and seconded by Mr. T. S. Durrajah.

Mr. Ponnambalam's name was proposed by Mr. R. R. Nalliah and seconded by Mr. E. T. Hitchcock.

The voting resulted in a win for Mr. Ponnambalam by one vote, 8 voting for him and 7 for Mr. Aboobucker.

Deputy Mayor

Mr. S. R. Thalayasingham was elected Deputy Mayor in preference to Mr. E. T. Hitchcock by eight votes to seven.

others they gave in a broadcast from New York. (1) the "Welfare States" dispute in the United States. (2) The struggle between Russia and the Vatican. (3) Yugoslavia's break with Russia and. (4) The Australian and New Zealand elections.

GOODNESS IS GREATNESS

"HOW to raise the moral standard of man and society?"—asked Mrs. Agarwal, of the great Scientist, in her recent visit to America. And the German thinker, Prof. Einstein, replied, "Each man or woman has to begin to improve himself or herself. At present we glorify success instead of sacrifice. Therefore people are ambitious. This ambition is the worst enemy of mankind. We must learn to serve and not to collect 'dollars'. Schools can do very much to bring about a change in the outlook and make for a better and happier world."

Every one knows God is good. From His creation we learn that He is great also. Because He is good, He gives everything unasked. Because He is great, His wisdom is seen in every object of creation. But his wisdom is inimitable.

There are men in the world who imitate God. They are clever men. They want to get fame, wealth and power for themselves. They create so many things, good, bad and indifferent, and call themselves Great men. Their great-

ness consists in their cleverness.

Cleverness is Born of Goodness

There are others who emulate, God—however insignificant their emulation. These are good men. They do not harm others. Like the rivers and the trees, they are willing to give all they possess, and live a life of perpetual sacrifice. They have no desire for success—which is the result of personal ambition. Their one aim is to wear away in the service of mankind. They are the salt of the earth. They are meek and humble. The best among them are called Saints. The wisest among them are called Sages. These good men have Sacrifice as the law of their lives, and not Success which is the goal of clevermen.

But real cleverness is born of goodness. Do we not see the cleverness of great artists, who by their art celebrate the glories of God and Nature? So real cleverness is goodness: goodness alone can save mankind from error and ignorance. (The Vision.)

AIR-CEYLON

announces

A New Service With Improved Facilities For Jaffna Patrons

- * DAILY AFTERNOON SERVICE TO COLOMBO.
- * SUNDAYS, MONDAYS & SATURDAYS. MORNING DEPARTURES TO COLOMBO
- * ONCE A WEEK SERVICE ON FRIDAYS FROM JAFFNA TO BOMBAY & KARACHI VIA TRICHINOPOLY.
- * DAILY SERVICE TO MADRAS.
- * ONCE A WEEK SERVICE TO SINGAPORE ON MONDAYS IN SKYMASTERS.
- * ONCE A WEEK SERVICE TO BOMBAY, KARACHI, CAIRO, ROME AND LONDON ON WEDNESDAYS IN SKYMASTERS.

For Time Table And Further Particulars Please Apply To:—

AIR-CEYLON

No. 9, First Cross Street, JAFFNA.

TEL: 188. 'GRAMS "Airceylon" JAFFNA.

or YOUR TRAVEL AGENT.

NOTICE

The office of the Hindu Organ and Inthusathanam and of the Saiva Prakasa Press will be closed for Thai Pongal on 14-1-50 Saturday. There will be no issue of the Hindu Organ and Inthusathanam on 13-1-50.

MANAGER



Hindu Organ

TUESDAY, JANUARY 10, 1950

Treasure These Thoughts

I believe that we can all become messengers of GOD, if we cease to fear man and seek only GOD'S TRUTH.

—MAHATMA GANDHI

THE COMMONWEALTH MEETS IN CAMERA

"THE MORAL BATTLE-FIELD of China is lost" bawls the New York Times. The Communist regime in China has gained the recognition of the United Kingdom. In this disturbing setting of world events, the Commonwealth Foreign Ministers meet and that in camera. Perhaps the Commonwealth Nations do not deem it political prudence to think aloud on matters pertaining to the present piquant situation. Conferences of this nature can only assume a consultative character for if decisions are taken they have to be ratified by the different component nations in their respective legislatures and which constitutional procedure cannot be taken for granted as merely formal.

The Commonwealth Conference, the prototype of the Imperial Conferences of the Empire era, however meets in a different political atmosphere. No longer will the Dominions suffer tutelage, no longer will they agree to sit together for the sake of meeting each other. It is, therefore, eminently fitting that this consultative Conference should meet in the East and that in the magnificent metropolis of the lovely Island nation in the Indian Ocean, Sri Lanka which by the very fact of her having attained independence by correct constitutional method has to be conceded a place of dignity.

The spread of communism and the counter-measures necessary to stem its rising tide require graphic examination by the Foreign Ministers; but what is more important is the tackling of the question of economic development of South East Asia. It is now common knowledge that not armed might but economic stability alone can save countries from being over-run by revolutionary

COMMONWEALTH CONFERENCE BEGINS

Rt Hon. Senanayake Presides: First Official Statement

THE inaugural session of the Commonwealth Foreign Ministers' Conference opened yesterday morning at 11 o'clock with the Rt. Hon. D. S. Senanayake, Ceylon's Premier, in the chair.

Just before 11 a. m. Britain's Foreign Minister, Mr. Ernest Bevin, walked upstairs to the Cabinet Room—declining the specially made chair in which it was intended to carry him if necessary—and a few minutes later the historic parleys had begun.

The conference adjourned for lunch at 20 minutes after 12 noon and resumed at 2.30 p. m. to adjourn for the day at 4.30 p. m.

This first session was confined to ironing out an agenda of subjects for discussion from the many which in preliminary communications had been touched upon by delegations from each country.

Official Statement

In choosing Colombo for the first of these Conferences outside London, the Commonwealth had paid to Ceylon a gracious compliment which was deeply appreciated by her people. The holding of a Commonwealth Meeting in Ceylon was practical proof that all the members of the Commonwealth were now equal, irrespective of their size, race or creed, states the communique.

New Influence

It was specifically appropriate that Ceylon should be chosen for this meeting on foreign affairs, both because the Commonwealth had acquired an entirely new influence in Asia since India, Pakistan and Ceylon attained their independence, and also because it was in Asia that some of the gravest international problems of the day were presenting themselves in their most acute form.

Ceylon, though far enough from the scene of conflict to avoid being directly affected, was near enough to enable her people to realise what the conflict meant and whence its inspiration came.

The fundamental problem of Asia was economic, not political; and it was essential to the future peace of the world that the problem of poverty and want in

movements. The highest common factor of agreement of promoting economic development taking into consideration the different conflicting trade ambitions of the various nations must be arrived at in this momentous meeting of Commonwealth Ministers if the world has to be saved from the ravages of another global war. Pandit Nehru whose presence in this conference has inspired great confidence in the minds of world statesmen has richness of common-sense, greatness of intellect and above all nobility of character to understand the world situation in its real perspective and to advise his colleagues in a wholesome manner. We hope the conference will earn lasting glory by paving the way for a speedy solution of the East-West struggle and establishing lasting peace.

Asia should be clearly seen and boldly tackled. Communism would have no appeal to the masses of Asia once they were assured of a steady improvement in their conditions of life.

Mr. Senanayake urged the other Commonwealth representatives to find time, before they left for home, to see something of Ceylon outside Colombo—not only its natural beauties and the shrines and places of its ancient civilisation, but also the new schemes of irrigation and land settlement which were transforming the country-side and bringing promise of a better and fuller life for its people.

Replies by Delegates

Each of the leaders of the other Delegations spoke in reply to the Chairman opening speech. They expressed their gratitude for the hospitality extended to them by the Government of Ceylon, and stressed the significance of the decision to hold this meeting in Asia, in the capital of the youngest of the independent members of the Commonwealth.

While it was appropriate that the problems of Asia should be the main subjects for discussion at this Colombo meeting, it was recognised that these problems were of concern, to all the Commonwealth countries.

The vital issues of world politics could no longer be divided between those of the East and those of the West. Recent history had emphasised the inter-connection of these issues; and the Commonwealth itself provided an illustration of the inter-dependence of the two hemispheres.

After these opening speeches the meeting went on to discuss questions of procedure and the agreement of the Conference business for the week. It was agreed that there should be two plenary meetings of Ministers each day—at 10 o'clock in the morning and 2.30 in the afternoon.

Concurrently with the opening of the Ministerial meeting, officials concerned with economic questions from each Commonwealth country (including Southern Rhodesia) met under the Chairmanship of Sir Henry Wilson Smith of the United Kingdom Treasury. The object of their meetings is the exchange of information on economic development since the meeting of Commonwealth Finance Ministers in London last July so as to enable the officials concerned to take back to their respective Ministers an up-to-date picture of the economic position as it affects the Commonwealth, the communique finally states.

Religious Lectures

Mr. T. P. Meenadchisundarampillai B. A., B. L., M. O. L. and Srimathi E. T. Rajeswari will deliver lectures on *சைவம் எது?* and *சைவப் பண்புகள் தந்தால் வாழ்வு* respectively under the auspices of the Jaffna Saivaparipalana Sabhai on Saturday the 14th instant at 4 p. m. at the Jaffna Hindu College Tamil School Hall.

Well-Informed Public Opinion And Press

Speaking at a Conference in India Dr. Rajendra Prasad, President of the Indian Constitution Assembly welcomed criticism of Government. He said: "Whenever there was criticism of the Government and whenever there was a strong press, always vigilant, it is to be welcomed. Criticism has to be welcomed and the expression of public opinion fearlessly has to be welcomed. There is only one limitation and it is that all these should be well-informed. They should not be actuated by any motive other than the good of the country at large. If that limitation be borne in mind on all sides, we shall be able to make a very good job of what we have so far done and what we expect to do in the near future."

How To Measure Health

"In spite of unprecedented efflorescence of knowledge on physiology and medicine within the last hundred years, we do not as yet know how to categorise apparently healthy persons in different grades of positive health," said Dr. K. Mitra, Adviser to the Government of India, presiding over the physiological section of the Indian Science Congress. He said: "The medical undergraduates are taught almost next to nothing on the technique for measurement of health levels. In a state of specialisation on the physiology of each of the different components of the body, the fundamental fact has been overlooked that the human organism is an integrated whole and not imply a conglomeration of tissues, fluids and organs. He felt that the incidence of lowered state of health in mass scale caused as a result of the two world wars and the economic depression of thirties had brought into the forefront the necessity of establishing limits of the different grades of health or fitness and also the yardsticks that might be used for such assessment with reasonable precision.

Dr. Mitra suggested that as a necessary preliminary for future studies on the physiology of health the data collected in connexion with investigations made in different countries had to be thoroughly scrutinised in order to indicate lines of approach to the problem.

THE CASE AGAINST CAPITAL PUNISHMENT

THEOSOPHICAL APPROACH TO THE QUESTION

THE killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offense.

(W. Q. JUDGE IN 1895).

In Independent India of the non-violent type, there will be crime but no criminals. They will not be punished. Crime is a disease like any other malady and is a product of the prevalent social system. Therefore, all crime including murder will be treated as a disease, whether such an India will ever come into being is another question.

(GANDHIJI IN 1946).

The conclusions of many investigators can be succinctly put as follows: Society is the chief cause of crime. Man is responsible because he has free-will, but he is certainly influenced by his environment. If each of his transgressions were impartially investigated, it would be found that in nine out of every ten cases he was the one sinned against rather than the sinner.

Confucius said:—

Am I to punish for a breach of filial piety one who has never been taught to be filially minded? Is not he who neglects to teach his son his duties equally guilty with the son who fails in them? Crime is not inherent in human nature, and therefore the father in the family, and the Government in the State, are responsible for the crimes committed against filial piety and the public.

How Can It Be Just?

The condition of society being what it is—rife with mental, moral and physical degeneracy, hypocrisy and inequality—how can it be just to murder those of its members who succumb to infection on the moral plane—and who get caught? Do we murder the insane or physically sick members of society? No. Are they not a menace to others? Yes; but we try to cure them. Then why not the morally ill also?

Another quotation from Gandhiji's teachings gives light:—

The question arises as to what the individual should do in a society where revenge is the rule. The answer lies not in precept but in example. And those alone can set the example who have been wronged.... My duty lay in pointing them the way to Ahimsa as I knew it.

Statistics show that capital punishment does not protect society from murder. On the contrary, laws inflicting life sentences or long imprisonment are more deterrent since there is less chance of the criminal's escaping prison than death. The police would do their duty better without fear of bringing a man to the gallows. Juries would do their duty better for the same reason. Where the death penalty exists it is very difficult to get decent and intelligent men and women to serve as jurors in murder trials. Those of the right type shrink from having a fellow being's blood upon their heads.

Not Impartially Applied

The administration of the law would be speedier, mercifully relieving the tension for all concerned, and there would be less corruption in the courts, if lives were not at stake. The death penalty is not impartially applied,

Do not the rich and influential often escape while the poor and the poorly defended are condemned? Also, authorities observe, many seasoned criminals avoid detection. Most of those caught are first offenders, mentally unbalanced, or murderers on impulse, in passion, under what they usually consider very provoking and extenuating circumstances.

As between deliberate murder and unpremeditated—committed in a moment of passion—the former is universally regarded as the worse. Yet this is the type of murder committed by the State through its so-called courts of justice. The State can make murder legal but it cannot make it moral.

And what about the executioners and others concerned with the technique of legal murder? Obviously only the lowest types will undertake the job but what about the regarding effect of such work on them, and reflexly on their families? What about the brutalizing and hardening influence of all who witness or even read of executions?

Contrary to one widely held view, many criminals have reformed, some even of the worst types. Why cut off a chance for reform for others by cutting short their lives?

Actual illustrations could be given for all the above statements. Further minor arguments against the death penalty could also be cited, did space permit. But it is hoped that enough has been brought forward to convince any one as to his duty in arousing public opinion against abomination named capital punishment.

From the Theosophical view point, however, more must be taken into account, and the principles involved may be briefly summarised thus:

Capital Punishment Anti-Moral

Humanity being an organic unit, nothing detrimental to the whole can possibly be of lasting benefit to a part. The Moral Law can no more be suspended than the law of gravity; and it does not admit of the taking of life. Capital punishment is antimoral, unjust to the living and the dead, and a menace to the state. Human law may use restrictive, not punitive measures. Crime is a symptom of a moral disease and calls for intelligent healing, not mere repression.

Ignorance prevails as to man's real nature, his faculties and his possibilities, also as to after-death conditions. In recent years, as noted in *The Hovevid Journal*, 1948-49, "much has been learned about the hidden springs of human action and the

(Continued on page 3)

THE CO-OPERATIVE CONGRESS

RAPID STRIDES OF PROGRESS

Economic Stability Depends On Co-operation

"It was a sign of the times that many public-spirited workers, kindled by a genuine love of service connected with the Co-operative movement have assembled here" said the Rt. Hon'ble D. S. Senanayake declaring open the Co-operative Congress in the presence of nearly 10000 delegates and visitors.

As one who had been closely associated with the co-operative movement for several years, Mr. Senanayake said he was of opinion that the movement provided measures for the effective working of national regeneration. The co-operative movement provided the most effective means of achieving a sound economic position.

"I look to this movement to make a greater contribution in the task that lies ahead in rebuilding a Lanka worthy of her ancient tradition said the Premier.

Mr. A. Ratnayake, Minister for Food and Co-operative Undertakings said that the gathering was a co-operative pilgrimage bound to result in better living

for the people of Sri Lanka. Mr. G. de Soysa, Mr. E. J. Cooray & Mr. Shelton C. Fernando then spoke.

The Governor General's Address

The movement was primarily a working class one though it now drew its members from all classes of the Community said Lord Soulbury, Governor General speaking at the Congress.

He added

But it still catered mainly for the less well-to-do and that was natural, because people who did not have much money might sometimes be at a disadvantage when dealing with people who had a lot. They were liable to be exploited and co-operation was their best defence.

A poor man might often find it difficult to obtain credit on reasonable terms or to start in business or to equip his farm or even purchase the ordinary necessities of life, if others richer than he

controlled the supply.

It was to meet that problem that the people of Rochdale in Lancashire over 100 years ago commenced co-operation, and from the small beginning made by those Rochdale pioneers the co-operative movement had spread over the whole of Great Britain and was now a vast undertaking which conducted banking, manufacturing, buying selling and distributing and hosts of other activities on very large scale.

"But compared with Ceylon, the co-operative movement in my country has been a plant of slow growth", added Lord Soulbury. "For here in the space of a comparatively few years, your movement has built up a membership which, in proportion to the total population, nearly equals the figure which it has taken the movement in Great Britain several generations to reach.

"I have read that when you commenced co-operation in 1913 you had only 31 societies and all of them credit societies.

"As a credit movement, co-operation is, and I think always will be, of vital importance to the cultivator. He cannot produce crops as quickly as others can produce goods but he must live and must have the money to live while his crops are growing, and it costs money to produce them."

The Case Against Capital Punishment

(Continued from page 2)

interdependence of physical health, mental and emotional stability and power to co-operate with others and to adapt oneself to various conditions of life. Psychosomatic research and allied branches of psychological study are bringing to notice a link that bears on crime and criminals

Involves a Paradox

Theosophy maintains the murder involves a paradox, for the violently killed—whether legally or otherwise—are not really dead but merely deprived of their physical bodies. Killing criminals is a wrong to all. The worse the criminal the worse the wrong! For the Passion-field Consciousness of suicides and executed criminals live in subtle forms and these are the most coherent, the longest lived, and the nearest to living men. They are an ever-present enemy of the civilization which permits the execution of criminals. This legal murder throws into the ether a mass of passion and evil desire free from the weight of the body and liable to be attracted to sensitive persons, who, not seeing the evil, are unable to throw it off. Thus crimes and new ideas of crime are propagated every day by all those countries where capital punishment prevails.

Capital punishment has been abolished in a number of the smaller countries in the world including some of the most enlightened and lawabiding ones. In no single instance is there evidence of a permanent increase in homicidal crime as a result of abolition; in many there has been a decided decrease. If other countries find they can get on very well without capital punishment, is there any valid reason why India should not do so?

In 1945, the South Indian States of Cochin and Travancore abolished capital punishment. In 1946, an Associated Press of India from Trivandrum stated as follows:—

The report on the administration of the police department of the Travancore State for the year... reveals a remarkable decrease in the number of murder cases... The number of thefts and the incidence of cases of house-breaking also showed a decrease.

This confirms the experience of many countries where the death penalty has been abolished and even where it has been only temporarily suspended.

Words of Gandhiji

With the facts before us and with the words of Gandhiji ringing in our ears should we not do what we can to abolish this violence from our land? He wrote:—

My faith in non-violence remains as strong as ever. I am quite sure that not only should it answer all our requirements in our country, but that it should, if properly applied, prevent the bloodshed that is going on outside India and is threatening to overwhelm the Western world.

India's destiny lies not along the bloody way of the West, of which she knows signs of tiredness, but along the bloodless way of peace that comes from a simple and godly life. India is in danger of losing her soul. She cannot lose it and live. She must not therefore lazily and helplessly say, "I cannot escape the onrush from the West." She must be strong enough to resist it for her own sake and that of the world.

Ponnalaikadduvan Sub-Post Office

Extension of Facilities

Telegraph and Telephone facilities at the Punnalaikadduvan Sub-Post Office were declared open to the public by the Hon'ble Mr. C. Sittampalam, the Minister of Post and Telecommunications on Friday, 6th January 1950 at 6-45 p.m.

This was preceded by a public meeting held at the sub-post office premises presided over by Mr. S. Natesan B. A., B. L. Principal, Parameshwara College, Mr. S. J. V. Chelvanayagam K. C., M. P., Mr. Wickremasingha, the Divisional Superintendent of Post Offices N. P., and Mr. S. Vallabhaiah, Sinnadurai, and K. C. Balasubramania Iyer, and the Hon'ble Mr. C. Sittampalam addressed

Tiruketheeshvaram Temple Restoration Society

A meeting of the working Committee of the Tiruketheeshvaram Temple Restoration Society was held recently at the Old Kathiresan Temple, Bamablapitiya. Mr. Kanagaratnam, M. P., one of the Vice-Presidents of the Society presided. It was stated that arrangements for the Pilgrims Special train to Tiruketheeshvaram for Thai Pongal Day were being made. It was also stated that excavation work by the Archaeological Department would be started shortly at Tiruketheeshvaram. Communications from Malaya giving an account of the activities of the Malayan Branch of the Temple Restoration Society were read. The Committee was informed that Tiruadirai festival was observed at Tiruketheeshvaram and that extensions to the Madam were being proceeded with.

The meeting ended with a vote of thanks proposed by the sub-post master of Punnalaikadduvan.

The Chavakachcheri Hindu College (Collegiate) Re-opens

Monday, the 16th January 1950 at 9 a.m. NEW ADMISSIONS, THE SAME DAY

BY Selective Tests to fill up a limited number of vacancies in all Forms other than Form I Special (Std. 6) and Standard 4.

Boys and Girls born before the dates marked against the Classes in the table below are not eligible for admission to those classes:—

CLASS	DATE	PLACES
Std. 4	1-1-40	not more than 15 places
5	1-1-39	" 10 "
Form I (Sp.)	1-1-38	" 5 "
" 1	1-1-37	not more than 10 places
" 2	1-1-36	" 10 "
" 3	1-1-35	" 5 "
" 4 (J. S. C.)	1-1-35	" 10 "
" 5 (Pre. S. S. C.)	1-1-34	" 6 "
" 6 (S. S. C.)	1-1-33	no vacancy
College Forms		
H. S. C.—Arts & Science		open to those who hold S. S. C., Matriculation or S. S. C. (Exemption) Certificates
1st year	1-1-32	
2nd "	1-1-33	
London Intermediate (Arts & Science)		

Applicants for admission must produce the following:—
1. Pupils' Record Sheet from the last school attended
2. Birth Certificates and
3. Admission Selective Test Fee of Re. 1/= for post-Primary Classes and Cts. 50 for Primary Classes.
Classes preparing Candidates for the Ceylon University Preliminary (Entrance) H. S. C. and the London University Intermediate in Arts, Science and Economics Examinations begin work on Wednesday, the 18th January, 1950.

THE PRINCIPAL.

(M. 228, 10-1-50.)

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 15TH JANUARY TO 21ST JANUARY 1950

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

The first day of the week will be a stormy one. Ill health mental worries and quarrels indicated. Estrangement with someone who has been close to you is shown first half of the week. Matters will improve after Wednesday and financial gain shown week end.

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

The first 3 days of the week must be spent with care. If you an official keep out tussles with senior officials. Financial gain and mental harmony shown after Wednesday. Strangers will probably mean more to you than friends or relatives of many years standing.

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

Any important matters must be dealt with before Wednesday. Petty official troubles, mental worries, unnecessary expenditure and loss of face shown second half of week. Health must be given particular care for some more time to come.

CANCER Punarpoosa 4, Poosa, Agilya [Kataka Rasi]

You will stand to gain something through legal affairs. New undertakings promise well and a good return can be expected from some property investment. Socially also this will be an important week.

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

When you are dealing with your senior officers this week, be quite sure how you stand and be ready to compromise if necessary. Ruin to enemies and mental harmony shown week-end financial gain also indicated.

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

Domestic harmony will be far away from you this week. Illness of children or wife may upset your mind. Avoid quarrels and misunderstandings with friends. Financially a good week but expenditure also will be on the rise.

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

This week will entail a good deal of expense but you will be able to settle some important longstanding deals. Personal life is sure to be interesting and you will form some new friendship.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

You may fall out with an intimate associate of the opposite sex this week. Professionally a good week as you will be able to make some money. Try to get important undertakings completed before the week if you want to gain much financially.

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

Domestic harmony shown and it will be easy to improve your standard of comfort this month. Friends will help you a good deal and opposition will melt away. Petty official troubles shown week end but you can avoid it if you are careful.

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

Personal life will be rather dull this week. You may have to quarrel with a close friend or brother or sister this week. Check extravagant tendencies and take care of health.

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

A re-arrangement of personal relationship or a new business deal shown. A new friendship may prove comforting than you expected. Do not venture speculation week end.

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

A very favourable week. Unexpected financial gains also shown. It is worthwhile concentrating on new ideas. Substantial backing from relatives or good fortune connected with land or houses shown.

**Yavunia M. P's
Motion Against
The Speaker**

The Order Book of the House of Representatives for its meeting on January 17 contains a motion by Mr. C. Suntheralingam, M. P. for Yavunia (for which no date has been allotted yet) amounting to a vote of no-confidence in the Speaker.

The motion reads thus:

"This House disapproves of the conduct of Mr. Chairman of the Committee of the whole House on December 6, 1949, in that:—

"(1) Mr. Chairman deprived the Member for Yavunia of his right of speech on an amendment standing in his name;

"(2) In circumstances, not in conformity with the provisions of Standing Orders Nos. 84 (1) and 139, Mr. Chairman improperly ordered the Member for Yavunia to withdraw from the House; and

"(3) Mr. Chairman prevented due consideration being given to the amendments to the Monetary Law Bill standing in the name of the Member for Yavunia in the Supplement to the Order Paper for the day, and thereby a Bill defective and faulty in many particulars had to be adopted by the committee, without a consideration of the amendments."

**Gnana Pascarotheaya
Sangam**

**30th Annual
Celebrations**

The 30th Annual Celebrations of the above Sangam which came off on Friday the 30th December 1949 was celebrated at the Siva School, Kalivankadu, Jaffna under the distinguished Presidency of M. Balasundaram Esqr, B.A., B.Sc., Advocate The Secretary read the Annual Report in which he outlined the various services the Sangam had rendered during the past year and the audited accounts of the Sangam. After the prize-giving two interesting lectures were delivered by Pandit M. Sinnathamby, B. A., and Miss. Maheswari Sambanthar of Nayanmarkadu on "Kamban the Tamil Poet" and "The Women of the Future" respectively.

Then a resolution was proposed by Mr. S. Nagarajah, Teacher and seconded by Mr. S. Thambapillay, Retired Post Master, urging the Hon'ble the Minister for Post and Telecommunication to convert the Nallur Sub-Post Office into a Post Office to enable letters etc. to be delivered in view of the inconvenience caused to the public of the place by the delay in getting their letters etc. from the Jaffna Post Office.

In the Presidential speech which followed Mr. M. Balasundaram congratulated the Sangam for its active service and mentioned that this Sangam alone had lived a life of 80 years which was a record that the Sangam could be proud of. He further expressed the hope that the Sangam would grow from strength to strength and live many more years of useful life. Mr. Nagarajah proposed a vote of thanks. Members of the Sangam then presented "Kalidas" a short play of nine scenes. The celebration came to a close at 11 p.m. with the singing of Thevaram.

Then office bearers were elected for the year 1950.

**Master Ideal for all
Mankind**

(Continued from Page 1)

natural, environmental or cultural. Is there such an ideal, is such an ideal possible, have we such an ideal—these are the questions that immediately rise to the fore now. And our answer to the question is this: India has an ideal which will serve as a master ideal of all mankind.

"Tattvamasi"

Very early in the course of the development of India's culture, the need was felt for a universal ideal and our ancient seers have enunciated such an ideal—the ideal of *Tattvamasi*, meaning *That Thou Art*. This embodies the triple oneness—the oneness of God, the oneness of Man and the oneness of God and Man. The naive acceptance of this ideal has led to the avoidance of all clash of cultures, leading to the process of destruction, and it is very probably responsible for the silent assimilation of not merely the primitive Dravidian and proto-Dravidian cultures, flourishing in the land, but also of every foreign culture that has come into the land. It has prevented us from ever being an aggressive nation and if we have stepped into other domains amidst other peoples, it is only as ambassadors of peace and goodwill. And this ideal which India has evolved in the history of her culture even in its very first phase transcends, as history has shown, the limitations of time and space, race and religion, individuals and groups. It stands for all and everybody. It is an ideal which can weld all men irrespective of their difference into a homogeneous whole and work for the good of humanity.

Solution for Present Impasse

If world's peace and man's safety are vital concerns with the powers that are, the West must recognise a master ideal for the solution of the present impasse, resulting from clash of ideals. The universal ideal *Tattvamasi* which India has evolved and which bespeaks the three fundamental unities already mentioned is an ideal which every nation may accept and adopt without conflict to their own cherished ideals, which canalise its activities, social or political, racial or religious. As such it is an ideal that deserves to be emblazoned in letters of gold before every individual of every nation. For, here is an ideal for all those who wish to see peace triumph in the world; here is an ideal which humanises man and brings him nearer his chosen God, irrespective of his *nama rupa*. If it is our wish our real, earnest and sincere wish to conserve all that man holds dear and to perpetuate world peace, and release man's energies on the road to progress, this deserves to be enshrined as the universal ideal—the ideal that expressed in *Tattvamasi*.

(By Sri K. R. Pisharoti M.A. from the Velanta Kesari.)

For Sale

Coconut Estate in Pallai, 40 acres, half planted, rest jungle. Highest offer above Rs. 12,000—accepted. Apply to:

REV. JAMES S. MATHER,
25, Frankfort Place,
Bambalapitya,
Colombo, 4.

(M. 223, 6 & 10).

Go Back to Nature

—Sir C. V. Raman

**Science Needs
Reorientation**

"We should go back to nature. Scientific activities need drastic reorientation in relation to basic needs and wants of our country", declared Sir C. V. Raman, speaking at a meeting organised by the Indian Society of Agricultural Statistics. Dr. M. R. Jayakar, Vice-Chancellor of Poona University, presided.

"We have to produce basic needs of our life", Sir Raman added. "The way of doing it is very important, as, for that we must give up our habit of looking to science with suspicion. By application of science we could find a rational way to live our lives".

Rational Life

Referring to tremendous urbanisation after the recent war, Sir Raman said that if living in cities was bad before war, after the war it had become sheer abomination. It was the time they should take stock and lead a rational way of life. "My soul revolts against the present-day artificial excitements that are sought for to keep the flame of life burning. We must go back to simple things which make life worth living", he added.

Emphasising the need of going back to the soil "which nourished us" and of "getting out of habit of being slavish imitators of artificiality found in Western civilisation". Sir Raman urged upon scientists to make completely independent approach to the problems in this country. "We have to go back to country side. You have to give to soil last ounce of your energy in order to get anything worthwhile out of it", he said.

Referring to acute crisis through which India was passing, he insisted that what

PASS LIST

The Jaffna Oriental Studies Society Examinations, 1949

(A) Tamil Examinations

PUNDIT PART I—3rd Division

- * P 2 Murugappan Kandappan Kandiath, Arudpragasam, 13 Echchomottai, Jaffna.
- * P 4 Anthonippillai Santhiapillai, St. Henry's College, Illavalai.
- * P 5 Kanagasabai Sivaguru, Visuvar Walawu, Sarasalai. Chavakachcheri.

PALAPUNDIT—3rd Division

P. A. 6 Thamboo Kanagaratnam, Mylankoodal, Ilavala.

PRAVESA—3rd Division

PI 6 Miss Selliah Thillainayaki, Drieberg College, Chavakachcheri

(B) Sanskrit Examinations

PRAVESA—3rd Division

† P 10 Kathirgamar Sabapathy Anandar, Inuvil South, Chunnakam.

† P 11 Sithamparanathakurukkal Rattasabapathy, Mayilani, Chunnakam.

† P 12 Saravanamuttu Subramaniam, Sri Somaskanda English School, Puttur.

* No certificates will be issued until and unless these candidates pass in Part 2 of the Examination (Thesis)

† No certificates will be issued until and unless these candidates pass in the Pravesa Tamil Examination.

was needed was agricultural implements for increased food production. He warned that if basic need of food was not satisfied, human passions might take a turn as they did in Russia, France or China". I see danger ahead. Common man will ask what have you done for us? Unless adequate answer is given and unless problems of countryside are solved in countryside and not in the beautiful laboratories in the cities, future would be very gloomy indeed", he concluded.

Honest and Prompt Service Guaranteed

K. PERIATHAMBY & BRO.

MANUFACTURING JEWELLERS

AND

JEWEL MERCHANTS

509, K. K. S. Road Vannarponnal Jaffna

Reliable House For:

GOLD and SILVER; BRILLIANTS, GEMS and DIAMOND set JEWELS

of exquisite and artistic workmanship

A Trial Will Convince You

SUBSCRIPTION RATES

"HINDU ORGAN" & "INTHUSTHANAM"

	Town Delivery	Ceylon	Malaya & India
	Rs. Cts.	Rs. Cts.	Rs. Cts.
Hindu Organ	6-50	9-50	10-50
Inthusthanam	6-50	9-50	10-50
Both Editions	10-50	13-50	15-00

RATES OF ADVERTISEMENT ON APPLICATION

Please make remittances to the Manager and not to the Editors or individuals.

Matter for publication should be addressed to the Editors, legibly written or typed on one side of the paper.

MANAGER,

Hindu Organ & Inthusthanam.

MINERVA ACADEMY

335, NAVALAR ROAD, JAFFNA.

Classes from 8-30 a. m. to 12 noon; 2 to 5 p. m. and 6 to 9 p. m., available for:

Junior School Certificate

Senior School Certificate

BOOK-KEEPING SHORTHAND TYPEWRITING
SINHALESE AND SANSKRIT through the mediums of English and Tamil

ENGLISH FOR BEGINNERS through the mediums of Tamil and Sinhalese

Rapid courses of instruction provided in all subjects by experienced, Arts and Science Graduates

Join early and ensure your future

For further particulars please apply to the Secretary.

(M. 226, 10 & 13-1-50)

Bank of Ceylon

(Incorporated by Ordinance No. 53 of 1938)

Bankers to the Government of Ceylon

Subscribed Capital Rs. 4,500,000-00
Paid up Capital Rs. 3,000,000-00
Reserve Fund Rs. 2,600,000-00

Head Office

Bristol Street, COLOMBO.

London Branch:

Foreign Department
G. O. H. Building
York St. COLOMBO

4-6-8 LUDGATE HILL,
LONDON. E. C. 4.

BRANCHES—PETTAH (COLOMBO), KANDY, GALLE, TRINCOMALIE
PANADURA, KURUNEGALA, BADULLA, BATTICALOA,
AND

LOCAL BRNCH OFFICE

242 HOSPITAL ROAD, JAFFNA

The Bank offers special facilities to Customers

Current Accounts Cheques payable in all principal towns in Ceylon (except Trincomalie, Badulla and Batticaloa) collected free of charge.

Savings Deposits Maximum Rs. 10,000/- Interest 1½% per annum. Withdrawals on demand.

Fixed Deposits Rates on application.

Loans & Overdrafts Against approved securities.

Foreign Exchange Our Foreign Department is specially equipped to undertake all classes of foreign exchange business. Agencies established all over the world. London Agents—Barclays Bank Ltd. New York Agents—Irving Trust Co. Special facilities for T. T. and draft on India and Malaya.

T. S. Muttulingasamy
Agent

**THE JAFFNA MUTUAL
BENEFIT FUND Ltd.**

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00

Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6% respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 9% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
(T's) Sbroff.

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond) residing at 245, Navalur Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna, at the Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Tuesday January 10, 1950.

Chief Editor T. MUTTUSAMPILLAI