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GANDHIJI THE UNIVERSALIST HE COMBINED GENERALITY AND PARTICULARITY

ON the eve of the Anniversary of Mahatma's tragic death, a pen picture of Gandhiji by Gerald Heard will be appropriated Here is an extract:

In the two international figures, Tagore and Gandhi, India has found two things which till then the West had thought it lacked or did not care to achieve: A voice that could speak and would be willing to speak as a great poet and thinker not merely in its two poetical tongue—a tongue little known to the West but in that vast Lingua Franca of the world—Vernacular English. That was Tagore's unique place. This splendid man became not only the man who was to do something of the same work for his Hindi as Shakespeare did for the still rather fluid tongue that he found; but Tagore chose to become one of the ambassadors of mankind. As a prophet of righteousness he fore told to the power-insane nations that they would destroy themselves in their insane egotism. From Britain to Japan, to Europe as to America he gave the same wise advice—distinguish (or die) between the insane power-intoxicated State and the living creative community—the one is a hateful form of insanity; it is the other that has created all the cultural beauty which is the pride and rightful pride of mankind.

A Comparison

In short Tagore was the word delivered with the skill of the poet and the conviction of the seer. To compliment that—that voice which had spoken from India to the world—there arose beside him Gandhiji—the dead. Who could live up to that message, answer that charge? For how to oppose this dreadful might of science—armed hatred save with its own weapons. As in the great vision of Isaiah, which sent the Hebrew message of God's greatness out over the ancient western world, so after the splendour of the revelation, came the question "Whom shall we send. Who will go for Us?" and Isaiah answered, "Here am I; send me." That was what Gandhiji had done. The western world and indeed all civilisation was caught in what seemed a fatal dilemma—either act and have to use the weapons that frustrate your purpose—be like the dyer's hand subdued by what you work in—or abstain, refuse to be soiled but at the same time refuse to rescue or to save. Hinduism had been charged by the West with this failure before the challenge to moral action Hinduism had been able to retort—the end can not justify the means and evil means can only be the fruitful cause of evil ends. High motives cannot change base means. But to show that another has failed is not to authenticate one's own action or abstinence. The world lay suffering—the power types



more it, the tender cried for mercy in vain. And Gandhi came to put in action what all the active Western peoples had hesitated to do, because it seemed too rash, too brave. His power lay in the fact that he was not merely a universalist nor topical—he combined both generality and particularity, he was a philosopher who in the process of leading a nation and teaching by example the world, worked out a technique.

'Sarvodaya Day'

Gandhiji Death Anniversary

The Congress Working Committee has instructed all provincial Congress Committees and sub-ordinate Committees to observe Mahatma Gandhi's death anniversary on January 31 as "Sarvodaya Day", a day specially dedicated to Gandhiji and the ideals he preached and practised throughout his life.

The Committee in a resolution says: "Almost two years have passed since the passing away of Mahatma Gandhi. Jan should be solemnly observed all over the country as "Sarvodaya Day", a day specially dedicated to Gandhiji and the ideals he preached and practised throughout his life on this day more particularly, the mind of the nation should be directed to Gandhiji's great message of unity and goodwill among all men and women through truth and non-violence. The day should be observed in a prayerful manner worthy of his sacred and living memory and should include sacrificial spinning and social service. Public meetings may also be held whereat Gandhiji's teachings may be explained."

VALUE OF EDUCATION TO SRI LANKA

JAFFNA COLLEGE PROVES IT

SPEAKING at the opening of the new Degree Class Hostel at Jaffna College on Wednesday evening Lord Soulbury, the Governor-General paid a great compliment to the contribution Jaffna College has made to the educational progress of the Island. The speech is reproduced here in full.

"I am very glad to have the opportunity of paying a visit to this old and famous institution during my first official visit to Jaffna, and to be given the privilege of opening this hostel.

And I must thank you most sincerely for the kindness and warmth of the welcome you have accorded to myself and my daughter. I can assure you that as a parent, I am particularly touched by your generous reference to her activities and the help she gives me.

We, all of us, miss the presence here today of the Chairman of your Board of Directors—Bishop Lakshana de Mel—for the reason you, sir, have given; and I am looking forward to attend the ceremony of his enthronement as Bishop of Kurunegala in a few days. You have rightly described him as a "kindred spirit", and those who hope and work for the progress of the arts in Ceylon will, like myself, find his advice, knowledge and co-operation invaluable.

Lasting Benefit

It has been my good fortune, on a number of occasions in my own country to open institutions of various kinds; and to open an institution connected with education has always given me special satisfaction. For, whatever may be the ultimate object of destiny of other new buildings, one can always be absolutely certain that the provision of further educational facilities will be of lasting benefit. And if ever evidence were needed of the value of education to a country, the story of your college and of the lives of its members would provide it.

When I was here five years ago, I was greatly impressed by the education given in Jaffna and by the results. Some of you may remember that I drew attention to it in my report, as an explanation of the large part that the Tamils of Ceylon played in the public administration of this country. In that regard I found a resemblance between this Province and Scotland in respect of the earlier attention paid to the value of education; and even today you can find Englishmen complaining that the Scots get more than their fair share of jobs; at one time we were really quite cross about it.

Beyond any doubt this Province owes much of its educational success to schools and colleges like this, that were founded and endowed over a century ago by the missionary efforts of various denominations. In particular I would accord most

grateful acknowledgment to the American Mission, of which this College is one of the first and best memorials.

It was a piece of providential good fortune that at an early date, long before Marshall Aid was conceived, Jaffna attracted the attention of America; for it is impossible to over-estimate the benefits that the people of Jaffna have derived from the large number of social and educational institutions which have been established through the generosity of America.

I am very glad to pay this tribute in the presence of a distinguished representative of the United States—Dr. Argus Tresidder. He must be proud to recall that more than 120 years ago, his countrymen came here without any thought of material reward, or imperial purpose, but solely to minister to their fellow-beings in a remote land. The fruits of their devotion are plain to see; and today he is, I feel sure, happy to witness a yet further development of the famous college which his compatriots founded.

I am confident that the experiment constituted by this hostel will succeed. I know by experience the advantages to be gained from close association of student and student, for the exchange of ideas and the intercourse of discussion and debate are indispensable supplements to the lecture and lesson; and you, Sir, have rightly stressed the importance of the intimate contact between teachers and students which a small college can give. Many of us, who have enjoyed such contacts, will know how much we owe to friendly and informal talk and argument with those who taught us.

But this hostel has cost money, and its development and fruition will cost yet more. So, I trust that local support will be generous, and will draw inspiration from the example of those whose names will be revealed on the plaque shortly to be unveiled—a veritable roll of honour.

All those who have been concerned in this project deserve the thanks of the community.

And now, I have great pleasure in declaring open the Degree Class Hostel, and express the hope that those who have the good fortune to benefit by this important addition to the amenities of Jaffna College will employ to the advantage of the country the teaching and training that they obtain here."

Gandhiji—Father Of Asia

Says SOEKARNO.

Dr. Soekarno, President of the Indonesian Republic, in a message addressed to Mr. Amrita Nath Varma, President, Bihar Students' Cultural Congress, on the occasion of the next death anniversary of Mahatma Gandhi which will be observed on the 30th of this month says:

"Every time that the Indonesian people hear the name of the late Mahatma Gandhi, appears before their eyes the image of sufferings of the peoples of whole Asia caused by foreign domination and of their struggle to deliver themselves from the fetters of imperialism.

"Indeed born as a son of India, Mahatma Gandhi lived and died as Father of whole Asia.

"At present the Mahatma has departed from our midst, but his spirit remains alive and at this very moment of the celebration of his death anniversary the Mahatma continues to be venerated as a being, that is always guiding us.

One thing is worthy recommending Asia; to honour Mahatma Gandhi by following his invaluable guidance for the Asian people."

Manipay V. C.

Mr. V. Mahesan, President, Navaly Community Centre was elected chairman of the Manipay Village Committee. Mr. Mahesan obtained 9 votes and the other candidate Mr. P. Ambalanar, Member V. C. for Suthumalai obtained 6 votes. Mr. V. Chantharampillai was elected Vice-Chairman without any contest.

The present Manipay Village Committee includes the four villages, Anaicottai, Suthumalai, Navaly and Sandilipai. Manipay being a Town Council area it is not included in this Village Committee although the name is Manipay Village Committee. In future this V. C. will be known as Navaly Village Committee.

Reading Room Opened At Chankanai

The Barathy Reading Room was opened by Mr. S. Sambandamoorthy, Chairman, Chankanai V. C. on 19th January 1950. A public meeting followed under the chairmanship of Mr. S. Paramanathan, Pandit A. Arumugham and Vidwan Pon. Muthuckumaru delivered lectures. The meeting ended with a vote of thanks by the Secretary.

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Hindu Organ

FRIDAY, JANUARY 27, 1950

Treasure These Thoughts

Life is not to be thrown away by man. The human soul has a goal to win; that goal is, the recognition of its oneness with the Brahman.

—ISAVASYA UPANISHAD

PEASANT PRESIDENT

THE ETHER WAS CHARGED with the majestic musical notes of those immortal lines "Jana Gana Mana" now the National Anthem of Republican India, and the vibrating aerial waves floated across the the universe and roused humanity to a rapture of appreciation and satisfaction, as Dr. Rajendra Prasad was conducted to the Darbar Hall in New Delhi yesterday to occupy the throne as the first President of the Republic of India. The birth of the new republic which was constitutionally registered by the Proclamation of Sri C. Rajagopalachari, the Governor General of India, marks the close of a voluminous chapter of agitation and struggle, endurance and sacrifice in which the noblest of Indian Patriots participated with a fervent urge and sincere feeling. This memorable event in world history has brought fresh lustre and further glory on the comity of nations inspiring confidence in millions of subject peoples of countries that are still in bondage. That the inauguration of the Indian Republic is a matter of signal importance and suggestive significance to mankind as a whole is evident from the world-wide interest it has aroused and the jubilant reaction it has brought about in the East and the West. While the East is exulting over her proud triumph in the long-drawn-out struggle for emancipation from alien domination, the West is equally happy over the historic happening, if not in sincere consciousness of common welfare; at least of compelled necessity to work for self-preservation.

A constitution should be short and obscure observed Napoleon even though he championed the cry of 'Liberty, Equality and Fraternity'; Hitler recognised no Constitutional Code; Stalin rides rough-shod over a democratic set-up. Dictatorial leadership is incompatible with democratic Government. But in the new Republic of India, though the formal constitution had taken several months of study and deliberation, the

form of Government evolved by the representatives of the Indian people is a curious but clever blend of several accepted constitutional theories. The structure presents the appearance of a flexible federation designed to suit Eastern environment. Particular attention has been paid to embody in the constitution the ethical principles for which Mahatma Gandhi had dedicated his life and to make Republican India the model nation where man will be afforded all opportunities to develop his personality and justify his existence.

President Prasad has been rightly described as belonging to the humble peasant class. It is a gentle reminder to the fast moving machine age that the proud and precious tradition of the spiritual culture of the plough has not been forgotten in a country which has been called upon to take its rightful place among nations enveloped in the mist of materialism. There is, however, the historical coincidence of the first President of the United States of America, George Washington himself having been a farmer before he led the Americans in battle against the British for liberation. Pacifist politician as he is, President Prasad, can be confidently expected to bring to bear the fruits of his long and close association with the Apostle of Peace in the discharge of his heavy responsibility and combine his philosophical outlook with his practical commonsense to good purpose to enable the Indian Republic to lead the world to the goal of lasting peace.

Indian Republican Day

Celebrations In Jaffna

"It is passing strange that we wish to celebrate every Indian national event at the same time preaching here in our own land against the principles of the Indian movement", said Mr. M. Balasundaram, Advocate, speaking at the Indian Republican Day Celebrations held at Vannarponnai Navalur School.

Dr. M. K. Mathew presided

Continuing Mr. Balasundaram said that India to day is a model nation and Ceylon would do well to learn lessons in political etiquette from Bharat and endeavour to act and not talk merely.

Mr. C. Ponnambalam, the Mayor, who spoke earlier ridiculed the behaviour of certain Ceylonese leaders who still continue to ape the foreigner and added that the illustrious examples of Indian leaders should be followed if Ceylon should make any headway.

Mr. Handy Perinbanayakam in his speech said that there was harmony prevailing between the Ceylon common man and the Indians and that it was only the people in power who were against the Indians.

Mr. C. RamaChandra Iyer also spoke. Earlier the Indian National Flag was hoisted by Dr. M. K. Mathew. Simathy Sarawathy Packiarajah gave a music recital.

INDIAN NATION'S UNANIMOUS CHOICE

Dr. Prasad Elected President

AT the meeting of the Indian Constituent Assembly on Tuesday, Dr. Rajendra Prasad was elected first President of the Indian Republic without opposition. The nomination was proposed by Pandit Nehru and seconded by Sardar Patel.

After the announcement of the election which was received with a spontaneous chorus of applause Pandit Nehru, the Indian Premier paying a very high tribute to the first President said, "It is more than three years since we began the work of this Constituent Assembly under your leadership, and during these three years much has happened which has changed the face of this country. We have faced turmoil and crisis repeatedly, but we have gone on with this work of making a constitution for the republic of India. And now we have accomplished that task. That chapter is closed. Fresh labours await us."

Ever in the Forefront

"Another chapter begins in a day or two. Not only have we had the experience of your able leadership during these three years of great difficulty, but many of us have known you for over 30 years or so, as a soldier of India ever in the forefront of the battle for freedom."

"So we welcome you, Sir, as our leader, as head of the republic of India and as a comrade, who has faced without flinching all crises and troubles that have confronted this country during the past generation."

"One task is accomplished today in this Assembly and this Assembly will cease to be, having done its work, or rather will emerge as the Parliament of the Republic of India."

"One dream that we have dreamt for years past has been realised, but we will be confronted again with other dreams and other tasks, perhaps more arduous than the ones we have already faced. It is a comfort for all to know that in these future tasks and struggles, we shall have you as head of this republic."

"May I pledge my loyalty and fidelity to this republic, of which you will be the honoured President."

President's Speech

Replying to congratulations, Dr. Prasad said:

"We after a long struggle have reached one stage and now another stage begins. It has been your kindness to place on me a very heavy responsibility. I have always held that the time for congratulations is not when a man is appointed, but when he retires and would like to wait until that moment comes, when I lay down the office which you have conferred upon me."

Dr. Prasad recalled his work with the Prime Minister and Deputy Prime Minister over a quarter of a century and said: "I know I have the good will of all the members of this house and a very large circle of friends outside, and I feel confident that by the joint efforts of all the duties which have been imposed on me will be discharged to everyone's satisfaction."

"The country today faces many problems, which require even greater devotion and sacrifice



than in the past. I can only hope that it will throw up men and women who will be able to shoulder the burden and fulfil the highest aspirations of our people. "May God give us strength to do that."

Dr. Prasad then signed the Hindi translation of the constitution. The members were then called on to sign two caligraphed and illuminated copies of the Constitution in English and Hindi.

The Indian National Emblem

The Emblem of the Indian Republic, which is a replica of the Lion Capital at Sarnath replacing the Crown on State buildings structures, furniture and the like on January 26. The symbol shows the profile of the Lion Capital as it exists today. The crest of the Emblem consists of the three lions on an abacus which has in bas-relief the Dharma Chakra in the centre, a bull on the right and a horse on the left, and the outlines of the Dharma Chakras on the extreme right and left. The bell-shaped lotus below the abacus in the sculptured Lion pillar has been omitted.

The motto "Satyameva Jayate" — "Truth alone triumphs", in Devanagari script, is included underneath the crest. The motto is taken from the Mundaka Upanishad, an ancient scripture. It embodies a cardinal principle of Mahatma Gandhi.

The Sarnath Lion pillar, which dates from the 1st century B. C., is associated with Asoka, one of the most magnificent names not only in India's history, but in world history. The Asokan period in Indian history was essentially an international period. Pandit Nehru has pointed out that this was a period when India's ambassadors went abroad "not in the way of empire or imperialism but as ambassadors of peace and culture and goodwill."

The Lion Capital was erected to mark the spot where Lord Buddha first proclaimed his gospel of Ahimsa and love to the four quarters of the universe. The choice of the Sarnath Lion Capital as the crest of the Emblem of the new Republic of India highlights India's objectives of universal peace and brotherhood.

The Dharma Chakra in the abacus of the capital, which represents the wheel of Law, embodies a great ideal—the Law which is the king of kings, which even monarchs have to obey. The Dharma Chakra appears also on the Indian National Flag.

Indian Letter

(By Lanka)

What's at the Back of Ceylon's Feat?

So much have been said and written on both sides of the Palk Strait about the misrepresentation of one side and the other over the Indo-Ceylon problems, that one more newspaper view may not matter very much. But here is one view which lets some light into forgotten corners. *Pertinax*, who writes the Debi Causerie in the *National Herald* of Lucknow, (the paper that Pandit Jawaharlal Nehru founded and shaped) has this to say in a review of Nehru's recent visit to Ceylon.

"One important development in the meanwhile was that Indian politicians who in reality were not leaders of the Indian working class majority in the island but rich business men-turned-politicians sought a bargaining position against the Sinhalese majority by joining the Ceylon Tamils and other minorities who claimed "fifty-fifty" representation with the majority community in the Ceylon Parliament. It was a policy hotly criticised by the Congress in India and the Indian Congress leaders who visited Ceylon at the time categorically condemned the move. The Ceylon Indian leaders withdrew from the association, but to the Sinhalese, it gave a warning. They felt that if Indians in Ceylon were fully enfranchised, they would join the Ceylon Tamils and other minorities and make the Sinhalese a minority in their own home. One Sinhalese in India told me: "If all the Indians in Ceylon are enfranchised, Mr. Senanayake will tomorrow be not Prime Minister but leader of the opposition." This is the crux of the situation in Ceylon today. Apart from the fact that, so it is argued by the Sinhalese, the able, clever and fast-growing Indian people are gradually dispossessing the Sinhalese of their wealth, they present an immediate danger to the party in power."

In the circumstances, the attitude of the Sinhalese leaders should be understandable. The new citizenship and other laws are designed to restrict the number of Indian voters. Indeed, it has been openly expressed by some of the more candid Sinhalese leaders."

That shows the weak foundations on which Mr. G. G. Ponnambalam sought to build a big edifice, and the subsequent subsidence of the foundations.

Shifty Ceylon - Indian Leaders

Of the Ceylon Indian Congress bosses *Pertinax* thinks very little. "It has been said that if Indian businessmen with their finance had backed up the tea estate labourers and they had put up organised resistance, the Ceylonese would have been forced to come to terms. But such unity evidently does not exist. The leaders who are capitalists from Colombo, on the other hand, seek help from the government of India as an easy way out, without exploiting their own what is in reality a strong position."

The easy assumption in Ceylon among the politicians that Pandit Nehru's statement that he would not raise the subject of Indian disabilities in Ceylon indicated that he had resigned himself to the fate decreed by the Sena-

yanake Ministry, is disposed of of thus: "It is not generally fully appreciated with what great regret Pandit Nehru has had to make the remark." He slightly suggested this in his Ceylon speech the other day on the Tuf Club grounds. But Ceylon can close its eyes and pretend not to hear!

Ingenuous Revenue!

What had been pilloried in a section of the "yellow press" as government blackmarketeering some months ago, in regard to the introduction of a system of lump sum levy for new telephone connections, has, since the new year, been regularised by the Posts and Telegraphs Ministry adopting the "Own-your-Phone" procedure by which all those who want telephones pay down a capital amount of Rs. 2500, or Rs. 2000 in smaller towns, which frees them from the monthly rental of Rs. 10. But they have to pay for the calls as usual and a maintenance fee of Rs. 2 per month. And they are said to own the telephone by providing towards the cost of the installation. Of course the applicants still have to queue up for their turn. Already Bombay and Calcutta and Madras have paid under this levy more than 25 lakhs of rupees to the P & T Dept. Government thus rakes in a fat lump, by whatever name one chooses to call it or dawns it. The system has been severely mauled in the Calcutta Statesman. Why not an "Own-your-this or that" method in so many other activities, asks the paper in sarcastic seriousness. You pay for a few cartloads of blue metal; a few drums of tar, a few hundred feet of wire, and you own your road, free from a road tax! And so on.

Andhra In Cold Storage

Relief seems to be felt in many Madras Circles at the storage of the Andhra separation plan, though in certain other quarters the postponement of the pleasures of separation has caused heartache. What appeared to be a simple operation of declaring Telugu districts as a separate province tended to raise cries from dormant quarters for more partitioning, and the Central Government apprehended quick disintegration of the country after Patel's great feat of integration. Thus the Andhra province has been put off, that is it, put off, not abandoned, indefinitely. Those in Madras who had hoped for fat jobs in the new smaller province, and quick promotion, and those who expected a solution for house-shooting in the City, all have now reconciled themselves to the status quo.

Burglar Stabs Sub-Post Master & Wife

The Sub-Postmaster of Nainativu, Mr. S. Nadarajah, Aiyer and his wife were stabbed in their sleep by a burglar.

One R. Sanmuganathan has been taken into custody.

Ayar and his wife are in Hospital.

Message of Blessings

On the Indian Republic Day

[By His Holiness Subramania Desika Gnanasambanda Paramacharya Swamikal, Adhinakartha, Dharmapuram Adhinam, Mayuram.]

This Thursday the 26th January 1950, is the glorious day of India's attainment of the status of a Republic. The lamp of the new Republican Constitution is lighted today as the result of the non-violent political struggle carried on by its celebrated heroes through many years of gloomy foreign domination. The lamp signifies not only political and economic freedom but a great future for our motherland, flowing with milk and honey, and full of rejoicing, in peace and prosperity.

The wars of the first half of this century have demonstrated to the world what untold havoc can be wrought by brute force with scientific progress as its accessory. The potentiality for evil thus revealed has generated mental suspicion among the nations. Universal brotherly feeling has been washed away by the waves of hate and distrust. Famine and commercial exploitation have become rife. The land is over-run by diseases and misery. The redemption of mankind from this deplorable condition lies in the redemp-

WEDDING

Mahalingam—
Yogabhogavathy

The marriage of Mr. M. Mahalingam with Miss Yogabhogavathy Eliathamby of Urumpirai will be solemnized according to Hindu rites at the Bride's Residence Udayar Valavu, Urumpirai on Sunday the 29th instant, between 4.00 & 5.30 a.m. (M. 239. 24 & 27.)

tion of the human soul from the bondage of ignorance and gross passions. This is a propitious moment for man to turn towards the teachings of the great religions for guidance. The real swaraj is the Swaraj of the Atman. Saints and Prophets like Appai, Gnanasambandar and Nammalvar, and Buddha, Christ and Mohammed have pointed out from time to time the importance of soul-culture for the happiness of man. Before our very eyes our Mahatmaji proved in his life as well as in his death that real freedom is more a matter of the soul than of political status.

India has been most liberally tolerant in matters of religion. Itself has been the birth place of several religions, India is the fittest country to send the message of religious comfort to the world. May the lamp of freedom lighted to day in India illumine the world with its spiritual message of Peace and love.

"Jana Gana Mana" India's National Anthem

The Steering Committee of the Constituent Assembly after a long discussion it may be recalled decided on the adoption of Tagore's "Jana Gana Mana" as the National Anthem of India to be used for official functions both in India and abroad.

Though a resolution was drafted by Pandit Jawaharlal Nehru in this connection the President, Dr. Rajendra Prasad made a statement in the Constituent Assembly that Jana Gana Mana would be the National Anthem and that the Vande Mataram song, in view of its long and glorious association with the freedom struggle in India would also be given the "same honoured place."

OBITUARY

Sinniah Aiyampillai

The death has occurred of Mr. Sinniah Aiyampillai, Retired Udayar and Writ Officer of Vannarponnai. Mr. Aiyampillai was a member of the Managing Committee of the Jaffna Saiva Paripalana Sabha for a number of years till his death. He was a pious Hindu who lived a life of service. The funeral takes place today.

Srimathi Sivakolunthu

Srimathi Sivakolunthu, widow of Mr. S. Ponnudurai, N. P., died on last Tuesday. The funeral took place at Vannarponnai, at the residence of her son, Mr. S. P. Rasiah, Teacher, Jaffna Hindu College.



(By Squint Eye)

The scientists of the French Ministry of Health have asserted by research that deadly bacilli cannot live in healthy wine. Typhus bacilli died in fifteen minutes in a half and half mixture of wine and water.

Those who are for prohibition of liquor should put their schemes through before science reveals further secrets.

But science can also say some day whether man can live in liquor!

People on rice diet are less liable to suffer high blood pressure according to American scientific research.

But it is added that the diet must be free from salt or milk.

We know reduction in rice diet tends to shoot up the pressure of people's blood!

The President of the Indian Union Muslim League, Madras, advised his Community to participate in the Republic Day Celebrations and prayed "may our Motherland be vouchsafed all happiness and strength."

Thirty months ago they spoke of their Homeland as in the north west and north east of the "motherland".

Jaffna has asked and others are asking for the establishment of a permanent Bribery Commission. Government is not prepared to do it.

The fear is that with a permanent Commission bribery may also become permanent!

Canadian Foreign Minister Pearson said in New Delhi that "the centre of gravity of some of the world's problems was beginning to shift to Asia."

Einstein also referred to this in his announcement of new gravity.

Mr. Nicholas Davenport, father of Mr. Anthony Davenport who is to marry tennis star Miss Gertrude Moran on Feb. 5, has asked his son to "wait a bit", and offering the parties his book "And so to Wed", which he says will debunk marriage.

Father-in-law thinks it wise to let the couple know what is in his book before they plunge into it. But will they harken?

"More Things Are Wrought By Prayer"

The Goddess of Learning, is the eternal symbol of life-giving spirit, the most creative of seasons. She is a link between the known and the unknown, between the pettiness and strife of our daily life and the spiritual grandeur and serenity of the life beyond. For those whose imagination can traverse the dim centuries of the past she unfolds the inner beauty and strength of a seemingly forgotten civilisation which has its roots in the restful quiet of the primeval forest. She beckons us to that creative past. She offers us the enchanting vision of dedicated life. It is for youth to respond. It is for age to point the way.

Brings New Strength

Worship is the eternal source of stimulating thought. Prostrating ourselves before the visible deity on the pedestal and the invisible deity pervading the universe we make a fresh inward assessment of our own shortcomings and take a fresh vow for their removal. Our flesh is weak, our thoughts empty and wandering; but the day of worship brings new strength and new concentration and leads us—may be for a fleeting moment—to a realm where the spirit of dedication reigns supreme. We transcend ourselves. We leave behind the familiar snares of greed and anger; we rush forward towards achievement and fulfilment, and we lose ourselves in the allurements of those ever-receding ideals. For a moment at least the ephemeral is lost in the eternal.

The supreme tragedy of life is that the vitalising inspiration caught at the moment of worship eludes us as soon as we hurry back into our normal work. But the fleeting glimpse into light creates a warmth which persists. Through such glimpses man feels the strength of the invisible ties which unite him with the forces of eternity. The crushing feeling of loneliness is gone; the individual finds his place in the scheme of creation.

We are common votaries of Truth. Truth does not flourish in a world of strife. Let us, therefore, dedicate ourselves to the ending of strife. The supreme task before humanity to-day is the restoration of civilisation to its creative role. For the performance of that task let us strengthen ourselves by prayer muttered in the fullness of heart. (A. B. Petrikal)

Theory and Technique of Vedanta

A Correct Understanding Necessary

Dr. R. Nagá Raja Sarma, addressing the Christian College Philosophical Association, Madras observed that the cry in some quarters for a new Darsana or system in Indian philosophy was "absolutely wild, and irresponsible, and directly based on a pathological craving for new-fangled notions and ideas." As a matter of fact, he said, the three leading schools of the Vedanta were yet to be correctly understood in theory and technique and translated into practical life and conduct. Not merely now, in the year of the birth of the Indian Republic in 1950 but for thousands of years to come, in the view of the lecturer, for any so-called new system of Indian philosophy.

Analysing "Contemporary trends in Indian philosophy", which was the subject of his address, Dr. Sarma said that there were three trends—one in the direction of mistranslation of ancient Indian philosophical concepts, second, in the direction of misunderstanding and consequent misrepresentation and third, in the direction of whittling and watering down of the Indian theories and doctrines for the purpose of making them acceptable to the West, as if such acceptance or rejection by the West constituted a logical criterion or test of evaluation.

Proceeding, Dr. Sarma mentioned that the erroneous rendering of Ramanuja's Visishtadvaita into Qualified Monism was a monumental mistranslation, as the system was not monism at all, let alone qualification or modification. To illustrate this he referred to Vedanta being equated with Sankara's Advaita and the claim that monism was the only fashionable philosophy of life. As an example of whittling and watering down, he pointed to "the misrepresentations of Sankara by Indian writers themselves to the effect that Advaita can best be realised in economics and politics."

Dr. Sarma next dwelt on modern European and American psychologies and said that Truman had not been elected President after the application of psychological tests, that the second world war was not won by psychological tests, and real and genuine psychology lay in the Yoga system. If from Western psychology, physiology, anatomy, neurology and biology were subtracted psychology would become reduced to zero.

In conclusion, Dr. Sarma pointed out that the Vedantic systems should first be correctly understood and life moulded on their basis. Indian psychology with special reference to yoga-methodology should be studied. There was no room he said, for any new darsana at all. Dr. Sarma appealed to the Honours students to study the original Sanskrit texts and not depend "on twisted and tortuous translations."

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Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 29TH JANUARY TO 4TH FEBRUARY 1950

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

This looks a promising week again. It should prove to be an agreeable and progressive one. If you put your mind to it there is nothing that you cannot accomplish.

TAURUS Kartikai 2, 3, 4, Rohini, Mithunashirsha 1, 2—[Idapa Rasi]

Money worries will be few. Go ahead with your new ventures and you are bound to succeed. Brighter outlook shown in every aspect. Favours from superiors metal harmony and ruin to enemies also shown.

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

A good week expect for petty health worries. Financial prospects good but you will not be able to save anything. Any new efforts on your part will bear fruit if you do it carefully.

CANCER Punarpoosa 4, Poosa, Ayilya [Kutaka Rasi]

Business associates and friends may prove a little hostile but you can expect much help from your family or relations. A woman may cause you some annoyance end of week. If an officer beware of official troubles.

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

You will need to choose the movements to which you tend your support this week. Do not trust in your friends much. Health also must be given particular care. Week end will see the fall of an enemy.

VIRGO Uttara 2, 3, 4, Anshu, Chittirai 1, 2—[Kanni Rasi]

Health still a problem. Friends and business associates will do queer things and it is up to you to be tolerant and patient. Keep your financial affairs in order and be wary to spend.

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

A good week socially and financially except for the first two days of the week. There is a tendency to be drawn into some difficulties during these days. From Wednesday things will improve again.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

The first two days of the week is favourable for business deals. But you must spend Tuesday and Wednesday with care. Thursday will bring in some good news and a friend will help you out of some difficulties week end.

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

First half of the week favourable for new undertakings. Financial gain and mental harmony also shown. But second half of the week will tax your patience very much. Better keep your temper under control if you want to avoid clashes.

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

The evil influences of certain planets will diminish from this week. Anyhow better go slow in all your plans. Don't be rash or negligent if driving vehicles week end as an indication for an accident is shown.

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

Although a lively and interesting week it will not be an outstanding one. Your relation with your employees and higher ups should be harmonious and a fair conciliatory attitude will take you along the path of your ambitions.

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

A good money week. You can invest on any new undertakings without hesitation. Something in which you have given up hope will come back to you unexpectedly.

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PROPOSED WORLD BILL OF RIGHTS

Practical Enforcement Presents A Poser

(BY ROGER N. BALDWIN)

Director, American Civil Liberties Union; Chairman of Board of International League for Rights of Man—the U. N. consultant.

For four years the Human Rights Commission of the United Nations has been at work to draft what will be, when finished, a world Bill of Rights, intended to have the force of law in guaranteeing to all men and women everywhere basic freedoms and liberties. The idea was embedded in the Charter with its general phrases in support of human rights, for the first time in history morally obligating the nations to devise some practical means to work them out. It is obviously a stupendous task to get beyond platitudes and generalities to practical working agreements for enforceable rights. And after four years we are still in the stage of discussion, though measurably nearer action.

At least one enormously helpful document has been adopted as a moral guide to action—the Universal Declaration of Human Rights, drafted by the Human Rights Commission and approved overwhelmingly at the Paris General Assembly last year. It is the basis for the so-called covenant, a treaty with the force of law, which the Human Rights Commission is scheduled to complete this spring. Already a draft had been prepared and submitted to governments for comments by December 31. The U. S. State Department has invited public comment on it to help formulate the American position when the Commission meets.

Tentative?

But public comment on matters so tentative and controversial can hardly be constructively helpful at this time. The draft of the covenant covers some twenty-four articles, spelling out rights in more detail than the Declaration adopted at Paris, though covering a more limited number. Whether to include social and economic rights is an unsettled question, and one so fully debated that comment on it would add nothing. Rights now included cover mainly legal guarantees for fair trials, against slavery, forced labour, and race discrimination, for freedom of association and religion. The argument against going further is based on the quite defensible idea that it will be hard enough to get any substantial number of nations to sign up for what is already drafted. The provisions for freedom of speech and press remain open and unsettled; extensive debates on them leave little more to be said to our government. The whole draft is so tentative anyhow that any of its articles may be worked over again this spring.

The main problem from the beginning has been not what to set down as the rights to be protected, but what machinery should be set up for their practical enforcement. The proposals are so varied that the Human Rights Commission itself has been unable to agree on any. Yet the Commission agrees it is the central problem. Here are the most important.

How many nations will be named as the minimum number to sign up in order to bring any covenant into force? Some

favour as few as two or three as a starter others say what's the use unless a fair number sign up, say fifteen or twenty.

How To Meet Violations

Shall petitions complaining of violations be allowed only from signatory governments as the U. S. and Britain now hold, or also from private international organisations, or even from national organisations and individuals? If from governments only against another government, national sovereignty would be preserved. If from private sources, the United Nations would be flooded, the opponents say with petitions both with and without merit, and possibly against the petitioner's own government.

Shall violations be handled by a special international court of human rights, as proposed by Australia, or by the present International Court of Justice, or by no court at all, leaving action to the general machinery of the U. N.? The advocates of sticking to U. N. action, as set forth in the charter, are the supporters of national sovereignty against international interference. The whole Soviet bloc takes that position. There is no other such isolationist bloc, but there are others who share the Soviet fears of over-riding national courts. They are to be found even in the U. S. among influential lawyers. Yet all treaties have always been the 'Supreme law' of the land, nothing now is being proposed that commits any nation beyond what it freely signs. What is feared is an international supreme court issuing decisions which nations will be bound to accept on pain of expulsion from the U. N. The opponents see for instance in the proposed system American Negroes petitioning the U. N. for rights they cannot get through U. S. courts, and the U. N. then sending the petition to the world court, and the world court then ordering the U. S. Supreme Court to get in line. May be some years hence world law may get on some such foundation; but no present proposal gets within sight of it.

How are rights to be enforced in a federal union of states, like ours, when the federal jurisdiction over rights is limited by state sovereignty? Can the U. S. sign a world Bill of Rights and commit the states, or do all states willing to go along sign, too, or do we reserve those powers in a treaty?

Shall rights guaranteed in a covenant be operative at all times, or may there be exceptions in time of war or national emergency? There has been some tentative figuring that, however defined, when nations suspend rights in such cases they must report it to the U. N. with their reasons.

It is evident from the lengthy and earnest debates that the Human Rights Commission, under Mrs. Franklin Roosevelt's skilful leadership as chairman, has posed all the problems inherent in this unprecedented venture.

(Indian Social Reformer)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1109

In the matter of the intestate estate of the late Nagalingam Chettiar Muthuvelu Chettiar of Vannarponnai East, Jaffna Deceased.

Muthuvelu Chettiar Nagalingam Chettiar of Vannarponnai East, Jaffna Vs. Petitioner.

1 Sivakolunthachchi widow of N. Muthuvelu Chettiar
2 Kamalamba daughter of Muthuvelu Chettiar both of Vannarponnai East, Jaffna Respondents

This matter coming on for disposal before S. S. Goonesekere, Esquire, District Judge, Jaffna on the 20th day of December 1949 in the presence of Mr. M. R. Karalasingam Proctor on the part of the Petitioner and the affidavit of the abovementioned Petitioner dated the 2nd day of November 1949 having been read.

It is declared that the Petitioner is the son of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall on or before the 3rd day of February 1950 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna, this 20th day of December 1949.
R. R. Selvadurai,
District Judge.

Drawn by
M. R. Karalasingam,
Proctor for Petitioner.
(O. 116, 24 & 27)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1118

In the matter of the estate of the late Sivapakiam wife of Marcandapillai Sivasubramaniam of Araly South, Jaffna Deceased.

Marcandapillai Sivasubramaniam of Araly South Vs. Petitioner
1. Sivasubramaniam Padmenathan of do
2. Sivasubramaniam Sangaralingam of do
3. Naranapillai Sittampalam of Vaddukodai East Respondents

This matter of the petition of the abovementioned petitioner coming on for disposal before S. S. I. Goonesekere, Esq. District Judge Jaffna

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1121

In the matter of the intestate estate of the late Sinnachchippillai widow of Ponnampalam Sethamparappillai of Vaddukodai East, Jaffna Deceased.

Sethamparappillai Kumarasamy of Vaddukodai East presently Sanitary Inspector Ampampola Maho. Vs. Petitioner.

1. Saravanamuttu Navaratnam
2. and wife Ponnammah both of Moolai Jaffna. Respondents.
This matter of the petition of the abovementioned Petitioner praying that letters of administration to the estate of the above named deceased be granted to the Petitioner coming on for disposal before S. S. Goonesekere Esquire, District Judge Jaffna on the 26th day of November 1949 in the presence of Mr. V. Eliyathamby Proctor for Petitioner and the affidavit of the Petitioner dated 26th November 1949 having been read.

It is ordered that the petitioner be and he is hereby declared entitled to have letters of administration issued to him accordingly unless the Respondent or any others shall on or before the 9th day of January 1950 show sufficient cause to the satisfaction of the Court to the contrary.

This 26th day of November 1949
Sd. S. S. I. Goonesekere,
District Judge.

Drawn by
V. Eliyathamby,
Proctor for Petitioner.
Time to show cause extended to 6-2-50.

R. R. Selvadurai,
District Judge
O 117 27 & 31)

on the 24th day of November 1949 in the presence of Mr. V. Nagalingam Proctor for Petitioner and the affidavit and petition of the Petitioner having been read; it is ordered that the abovementioned 3rd respondent be appointed guardian ad litem over the minors 1-2 respondents and that the petitioner be declared entitled to have letters of administration of the estate of the said deceased unless the respondents shall appear before this court on the 9th day of January 1950 and show cause to the satisfaction of this Court to the contrary.

This 4th day of January 1950
Sgd. R. R. Selvadurai
District Judge
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Chief Editor T. MUTTUSAMPILLAI