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TRUE MEANING OF GOD AND RELIGION

It Should Be Infused Into All Hearts

By Sri Swami Sivananda

THERE seems to be nowadays everywhere a cry for peace and abundance, for union and brotherhood, for cultural revival, social welfare and world uplift. The world has experienced several crises and tried many a method of peace, but has not succeeded yet in achieving its ends. The reason must obviously be that either it is not clear itself about the nature of its aim, or its instruments of action are not strong enough, or its methods of procedure are not very wisely chosen.

and subjugation of the inner passions. Without these, all endeavours for peace and perfection fail miserably.

The aim of nations should therefore be to direct their power towards the transformation of the hearts of people, from the sub-human and the weak human nature into rightly human and divine natures, through right government, right education, and insistence on right living, based on perfect, absolute Truth.

This shall effect the great renaissance for the healthy and peaceful life of all, on earth, and also for the Eternal Life transcending the earthly life.

Our young men are led away by the veper of a spurious civilization and are blinded by the glamour of material prosperity. They are unable to understand what actually is meant by God and religion. O children of Divinity! God is the Never-dying and Never-deceased Being. This is the support of this ever-dying and ever-deceased shallow world!.....The transient nature of the world, and the unceasing inner aspiration for perfection and peace, show that there must be that unending Perfection, which is Peace and Joy, which must be underlying this perishable world. This Eternal Conscious Perfection is God, and the method, of reaching It, is Religion.

One Truth

The true meaning of God and religion should be infused into the hearts of all who have grossly mistaken them. People should abandon thinking that God is some big anthropomorphic being, sitting on a throne, in a far off heaven above, and that religion consists in praying to Him for personal gains...for punishing the enemy—or for bowing to His images in churches or temples. A universal joy-infusing power of Absolute Religion should take possession of the hearts of all. There is no purpose in life, if it is not to attain this Absolute Perfection, this Absolute Peace and this Absolute Joy, of the Eternal Being, which, all people directly or indirectly seek—which becomes possible only when people understand that all conceptions of God are aspects of the One Supreme, Immortal, Infinite, Eternal, Divine Presence, and that all forms of religion are aspects of the Great Way to That One Truth. The proper knowledge of this fact will correct all errors of life and show the method of bringing peace to the world—of making humanity perfect.

The art of approaching this perfected condition lies, not in talking or acting through the body, but in self-purification, earnest aspiration, faith, sincerity, never-failing perseverance, broad toleration, moral power, truth, renunciation of selfishness

President Prasad Imposes Cut In His Salary

Gandhian approach to governmental affairs is becoming more and more in evidence in Republican India. Dr. Rajendra Prasad the Indian President, has announced that he has voluntarily imposed a cut in his salary in order to help the nation in her fight against financial deterioration.

In view of the extreme gravity of the food situation, President Prasad has appealed to the people to discontinue luncheons in his honour.

Didn't Sleep For 60 Years

An Italian who had not slept for 60 years has died near Bergamo, Northern Italy. He was a country doctor, Ferdinando Pavani, aged 80.

When he was 20, he went to Greece as soldier and when he returned he found he could not sleep. For the rest of his strenuous life, he merely rested during night and never lost consciousness. Many leading doctors examined him but could not find the cause of his sleeplessness.

Pavani was loved by the inhabitants of his village who described him as an ideal doctor. When called upon to visit them during night, he always came instantly and cheerfully.

—Globe.

PEACE OF MIND

First gain God, and then gain wealth; but do not try to do the contrary. If after acquiring spirituality, you lead a worldly life, you will never lose your peace of mind.

A kite with a fish in its beak was chased by a large number of crows, and screaming kites pecking at it and trying to snatch away the fish. In whichever direction it went the flock of kites and crows also followed it. Tired of this annoyance, the kite threw away the fish which was instantly caught by another kite. At once the flock of kites and crows turned to the new possessor of the fish. The first kite was left unmolested; it calmly perched upon the branch of a tree. Seeing it in this quiet and tranquil state, the Avadhuta saluted it and said, "You are my Guru O kite; you have taught me that so long as man does not throw off the burden of worldly desires, he cannot escape from worldly distractions and be at peace with himself."

Sri Ramakrishna

Sure Method To Eliminate War Drown Scientists In The Deep

SCIENCE has given us powers which are fit for the gods, and to their use we bring the mentality of school boys, savages or devils.

Of how to live good lives as individuals and how to live at peace with one another in our communities, we are no further forward than the ancient Greeks. As a consequence the most obvious danger that threatens us during the next fifty years is total destruction in war, writes Dr. C. E. M. Joad, Britain's famous philosopher, in the course of an article entitled "The Next Fifty Years," in *Daily Herald*.

Already we hear of atomic bombs ten—or is it a hundred?—times as powerful as those which dropped on Hiroshima and Nagasaki and of bombs filled with germs or viruses.

The Alternative

Thinking of these things, do you, I wonder, ever say to yourself, as I do, "Why doesn't somebody take all the scientists, tie them up into a bag and drop them into the sea before they invent some new and still more hideous method of destruction?" Or, more modestly, "Why not call a halt to science or put a veto on the publication of the results of scientific research until we are wise enough to use the powers that science gives us without destroying ourselves?"

But, adds Dr. Joad, this is not possible in the present set-up of the world and he, therefore, suggests that the only way to prevent war is the way that has been

successful wherever it has been tried, and that is federation.

The essence of federation, he adds, is that a number of States should give up their sovereign powers over armies and navies and air forces and foreign policy, and pool them in a single federal government.

India's Genuine Interest In Peace

Stalin Impressed

The Indian Ambassador to the Soviet Union, Dr. Sarvapalli Radhakrishnan said in London that he had "a very frank discussion on the problems now facing the world" with Generalissimo Stalin before he left Moscow.

"I have no doubts," the Ambassador told the *Press Trust of India* "that Stalin is very much impressed by India's genuine interest in peace, in spite of our different approaches to the problems of foreign affairs."

Asked about the Russian reaction to the hydrogen bomb, Dr. Radhakrishnan preferred to make no comment beyond saying that whatever happened, the two political blocs in the world would always have to live together in the end. "Even after a war," he added "the same problems remain to be solved, so why not tackle them now, instead of plunging the world into holocaust?"

"MY PATIENCE IS GETTING EXHAUSTED"

Nehruji On Kashmir Issue

The Prime Minister, Pandit Jawaharlal Nehru, at his monthly Press Conference condemned as "monstrous and scandalous in the extreme" propaganda in Pakistan about Kashmir. "My patience is getting a bit exhausted with this campaign of calumny, often supported by the foreign Press", he added.

Pandit Nehru declared in a voice quivering with emotion: "I am convinced after two years of thought that every step I have taken in regard to Kashmir is dead right and I stake my reputation on it, all that I have lived for and all my ideals".

"There is far too much propaganda going on in the foreign Press and elsewhere of the most blatant, lying kind," Pandit Nehru said, "and attempts have been made to bring pressure upon us, more especially in regard to Kashmir. I have never seen anything like it. It was as if a kind of pressure is being sought to be brought on this country. That pressure has the effect of making it perfectly clear that these questions are not being considered on their merits but because of entirely different reasons. We shall consider every question, national or international, on merits."

"This method of international politics, of bringing pressure to bear for other reasons, is something which the Government of India has not learnt to understand yet. The people who run the Government of India have a record in the past of standing for what they consider to be right, regardless of the consequences, for the last 30 years and they propose to do this in regard to Kashmir or any other matter".

Amazing Falsehood

"So far as this Kashmir matter is concerned", said Pandit Nehru "it is about time that every single act of it was brought out in the blaze of day".

Pandit Nehru at the outset referring to Kashmir said: "I have had to restrain myself a very great deal and the Government of India have restrained themselves on this question while the Government of Pakistan and individuals and the Press in Pakistan have been indulging in propaganda which has surprised me by its amazing falsehood. Sometimes there is an atom of truth in something but the way the Pakistan Press and people in Pakistan have been carrying on propaganda about Kashmir is monstrous and scandalous in the extreme. Conditions inside Kashmir are referred to. If I have built up any reputation for the last thirty or forty years in my public life, I stake it and say that all that is

said in Pakistan about Kashmir is lie.

On Hydrogen Bomb

Hydrogen Bomb: "If you come to the conclusion that the world is a pretty bad show, let the hydrogen bomb put an end to it. If you want to carry on the world with any decency, then you had better put an end to the hydrogen bomb. There is no choice for you. You cannot combine the two—use the hydrogen bomb and expect any decency afterwards."

Gandhiji and "Kural"

An appeal to the people to follow the teachings of the *Kural* was made by Mr. O. P. Ramaswamy Reddiar, president over the Tiruvalluvar Day celebrations at the M. Ct. High School grounds, Purasawalkam. The function was organised by the Tiruvalluvar Kazhagam.

Mr. O. P. Ramaswamy Reddiar said that the *Kural* was a perennial fountain of wisdom. It was an unerring guide (to vary the metaphor) with the help of which they could best mould their lives. Truth, knowledge, character and service were the ideals which the Great Teacher of the Tamils had held up before them. That very message had also been given to the nation by Mahatma Gandhi. All of them should bear these teachings in mind, realise their responsibilities, and work for a glorious future of the country.

A lucid exposition of *Kamathuppall*, the section of the *Kural*, dealing with love, was then given Mr. K. V. Jagannathan, Editor, *Kalaimagal*, Prof. Vellaivananar of the Annamalai University said that the *Kural* was a flower of undying beauty and fragrance and that its message would light the path of men for all time to come.

She Couldn't Keep Silent

After five days three hours and 23 minutes of sitting silent in a shop window in New York, to prove whether men or women can keep quiet the longer, housewife Mrs. Ann Santandet spoke first. Her opponent, a salesman, got the £ 1,320 prize.



Hindu Organ

FRIDAY, FEBRUARY 10, 1950

Treasure These Thoughts

There is no defeat unless one loses God, and then all is defeat, though it be housed in castles and buried in fortunes.

—FRANK C. LAUBACH

AUTONOMY OF THE UNIVERSITY

WITH THE ENTHUSIASM OF the legal luminaries on the controversial question of the removal of the Supreme Court to a new site showing signs of a gradual ebbing, the public have now been afforded with another fit subject to be engaged in a more interesting wordy warfare. The move in certain quarters to subject the University to greater control of the Parliament will be welcomed, however, by most of the Members of Parliament and by those who aspire to become legislators in the near future. On the other hand, those educationists whom political ambition has failed to lure and other public men who have the courage of their conviction to assess their inability to woo and win the confidence of an electorate will naturally get together to lead the opposition to what would appear to them as an impudent trespass on the sanctified preserves of learning. Examined from this colourful background, the controversy cannot fail to give the appearance of a sentimental outburst of political place-hunters. One, therefore, has to remove the blind thrown round this question by interested parties to search for the real aspect of the true significance of a University in a democratic setting. The argument that the legislature which votes money for the University should have control over the disbursement of the vote may appear to be logical on the face of it; but a deeper study of the structure of the seat of learning will reduce this reasoning to a fallacy. It will be acknowledged on all sides that national culture like ethical codes cannot be moulded by legislation whatever the definition of democratic rule may be.

The law of the land has laid down the constitution for the administration of the University which in legal language is a corporation. Representatives of the people find their rightful place in the different advisory boards, viz the University Senate, the University Court and the University Council. As Pro-chancellor, a member of the Cabinet, the Minister of Education has indirect Parliamentary contact.

Sri Lanka, a young nation ambitiously struggling to take

its proper place in the affairs of the world should provide for her national culture to be built on firm and sound foundation. It, therefore, becomes the duty of the representatives of the people to see that political hands are not embarrassingly placed on the most valuable institution necessary for the growth of a civilisation—the University. Let not propagandists make an attempt to satisfy their insatiable thirst for agitation in the public mind by choosing a subject matter which by its inherent cultural significance deserves to be treated with greater respect. The Parliament has sufficient contact with the University through the various advisory boards for the will of the people to be impressed on those who have been saddled with the responsibility of shaping the destinies of the youth of the land, the flower of the nation. Contact, not control, let that be the motto.

3 Years R. I. For Stabbing Father-in-Law

At the Northern Assizes before Mr. Justice Dr. R. F. Dias Bandaranaike and an English speaking Jury, one hunnukam Marikandu of Chankanai stood indicted with the attempted murder of his father-in-law K Saravanai of the same village on the 22nd of May last year.

Mr. V. Thamotheram, Crown Counsel prosecuted and Mr. M. Balasundaram with Mr. J. Raja retam instructed by Mr. R. C. Subramanian defended the accused.

K. Saravanai the injured man in giving evidence stated that on the day in question at about 4-30 p.m. he was sweeping his compound where the accused came and tried to untie a cow. He the untress prevented the accused from doing so whereupon the accused uttering the threat, "I will see to that" went away. The witness said that he continued to sweep a little while later the accused returned and dealt a blow with a katty from behind. He (the witness) seized a club which was lying nearby and dealt a blow on the accused's head then the accused inflicted a number of knife injuries on him.

At this stage the defence counsel wished the Jury to retire. His Lordship directed them to do so.

In the absence of the Jury the defence counsel intimated to His Lordship that the accused was prepared to tender a plea of attempted culpable homicide not amounting to murder.

The Crown accepted the plea and His Lordship sentenced the accused to 3 years R. I.

Guilty Plea In Attempted Murder

Kandasamy Nagaratnam of Telippalai stood charged with the attempted murder of one Kandiah Sinnadurai of Poiddi last June.

The accused pleaded guilty to the lesser charge of culpable homicide not amounting to murder and His Lordship fined the accused Rs 300 in default 3 years R. I.

Mr. C. S. B. Komara Kulasinghe with Mr. J. Rajaram appeared for the defence.

AIMS AND VALUES OF EDUCATION

Truth, Beauty And Goodness

EDUCATIONISTS of the West and those of the East who draw their inspiration from the West, are in the habit of presenting a bewildering variety of aims to the students of education. The vocational, cultural, and social knowledge and other aims have been held forth as the goals which the teacher and the taught alike should keep steadily in view. Often the aims have been discussed as though they were incompatible with one another, and occasionally a hint is thrown about the possibility of synthesizing them or at least of arranging them in a hierarchy of values. But in the absence of a standard of values, in the absence of a touchstone for testing these educational aims, the student of education is bound to be tantalized by these endless discussions leading to no conclusion. The search for a *supreme value* in education must be undertaken at once, and some indication will be given here of the direction in which such a search may be made with fruitful results.

Nature of Value

As our aim is to discover a sovereign value in education, we should at the very start, learn something of what the philosopher has to teach us about the nature of values. Two types of distinctions made by the philosopher are of interest to us: they are, the distinction between *subjectivity* and *objectivity* of values and that between values as *means* and as *ends*. The value of an object, it is said by some, depends upon the person who values it, upon individual desires and preferences. Unlike facts which are *objective* and entirely independent of sentient beings who may observe them, values are *subjective* and are existent only in relation to the valuer. As against this position, it is contended by others that certain values, at any rate are universal and objective. There is something in a beautiful rose, or an entrancing melody, or an inspiring picture of monument which compels everyone to assent to the proposition that it is beautiful. That element in the object which elicits the universal judgment of beauty is *objective* and is certainly independent of the desires and preferences of the valuer.

Values, then, are *subjective* in many instances, but in certain special cases they are *objective*. Again many values are *instrumental*. Bodily values such as food and exercise, and the economic value of wealth are desired not for their own sake, but for some other end, for health in the former case and for a decent standard of living in the case of the latter. But there are values which are not instrumental but *intrinsic*. The value of *Beauty* is one such value. It is not a means for some other end, but an end in itself. True beauty, which is only another name for *holiness* calls forth unstinted admiration and appreciation, without stimulating any vulgar idea of selfish possession. There are values and values, many of which are only means to other ends but only three of which are ends in themselves, namely, Truth, Beauty, and Goodness.

Values in Education

It will now be granted readily that educational values should be *objective* and *intrinsic*. But how is the teacher to put into practice

in the classroom the abstract principles which he learns through a study of philosophy of values? How is he to conduct his day-to-day work in the classroom in such a way as to quicken the powers of the child to distinguish between subjective and objective values and between instrumental and intrinsic values? It is necessary to provide the teacher with a sure foundation, on the concrete educational level, for building up the true sense of discrimination in the child.

The foundation that is needed is being sought for, at the present moment, in psychology, biology, and sociology. The naturalist and pragmatist in education have brought into vogue the psychological trends in education. The great names of Rousseau and Dewey come to our mind readily. The supreme value in education, it is said, should be the satisfaction of child nature. Education should be child-centred. The head, heart, and hands of the child have, of course, to be trained and educated, but the training should follow the natural lines of development of the child mind. The natural instincts and emotions of the child are to be made the bases on which education is to be imparted. The teacher should wait for the *psychological moment* in the life of the child to impart instruction in subjects suited to that moment.

While many great educationists support this trend in education, there are others who point out the extreme subjectivity and individuality of the psychological standpoint in education and press for the adoption of the idealistic and formalist point of view in its stead. And on goes the controversy between these contestants, and as the history of education shows us, the point at issue between them is never settled. Each succeeds the other at regular intervals in history, without permanently ousting the other. It is evident, therefore, that neither mechanistic and deterministic psychology, nor biology, nor even sociology can help the teacher determine the correct values in education. Nor is Western idealistic philosophy of any great help. Let us therefore turn to our own philosophy for help in this baffling situation.

Truth, Beauty, and Goodness as Fundamental Values

Human life is based on continuous interaction with the three aspects of the environment, namely, the physical, the biological, and the social. Our instincts and emotions determine, no doubt, the nature of our reaction to these three phases of our environment, but are, in their turn changed and modified by the environment. In course of time the primary and elemental instincts develop into higher sentiments which are the motive forces of our conduct at the higher cultured levels. These sentiments act on our mental structure and impart greater and greater refinement to the cognitive, affective, and conative aspects of our mind. And in course of time this process of mutual interaction between the human mind and its environment produces that capacity or that sensitivity to see and appreciate Truth, Beauty, and Goodness. In the fullness of time these three values are not only appreciated but accepted as

the highest values worth striving for and worth living for. Man has come, after long experience and rigorous testing, to accept Truth, Beauty Goodness as Ultimate Values.

Truth, Beauty, and Goodness, then, are to be the touchstones in education. They are the standards in terms of which we have to judge, accept, and finally arrange in a hierarchy, the various aims advocated by educationists. Young persons are to acquire *Knowledge* with a view to appreciate and accept *Truth*; they are to cultivate *taste* in art and literature in order to discipline their feelings and motions for the final appreciation of true *Beauty*; and they are to develop character for leading the *good life*. True education, then, should result in the disciplining of the *cognitive*, *affective*, and *conative* aspects of the minds of young persons so that they may realize in their own lives the highest ideals of Truth, Beauty, Goodness.

Divinity As The Sovereign Value

But can we have three different ideals, three different touchstones in education? Will not a plurality of standards lead to conflict in educational ideologies and methods? Of course, they will; but it may be pointed out that the three standards mentioned above grow out of the three aspects of the same mind. The mind is *one*, and in speaking of its three aspects and of the three supreme values related to these three aspects, we are not destroying the unity of mind. Moreover, what is *true* is also *beautiful* and *good*. True beauty cannot be supposed to goodness and truth. Therefore, we may conclude our discussion by accepting Truth, Beauty, and Goodness as the ultimate values in education.

But can we? Are we not familiar with the common sayings that a man may be a great scholar without being a good man, and that one may be a great artist and yet have no character? Are we not familiar with instances of split personality produced by exaggerated insistence on *one* of the values? So, though we may say on a purely theoretical level that Truth is Beauty, and Beauty is Truth, and that both are identical with Goodness, yet on the practical level we have failed to realize the identity between them. We have to become conscious of the underlying principles of unity running through them and binding them together. And becoming conscious of it, we have to enthrone it as the supreme or sovereign value in education.

Partial Summary of Our Argument

Let us, at this stage, recapitulate the arguments stated above and draw attention to the main points at issue. Educational aims as formulated by leading thinkers in the field are many and varied. It is necessary to bring about some kind of unity among them. Our first attempt at synthesizing these aims leads us to the conclusion that they may all be finally subsumed under the three ultimate values of Truth, Beauty, and Goodness. But we feel dissatisfied with a triad of values. We must seek one supreme value which will confer unity on the many values which inspire us in education.

(P. S. Naidu in Prabuddha Bharata)

Rain Making Experiment

Scientists Bombard Clouds

Dr. Irving Langmuir, Nobel Prize winning scientist reported recently that a single rain-making experiment in New Mexico produced 320 billion gallons of water—more than all the water in New York city's reservoirs.

Langmuir, who recently announced his retirement as Associate Director of the General Electric Research Laboratory, said a technique of bombarding a super-cooled cumulus cloud with silver iodide from the ground produced the heavy rainstorm.

He told a meeting of the American Meteorological Society that the cost of the silver iodide in producing "these results" was about \$20.

The experiment, he said, was conducted on July 21, 1949, about seven miles south-east of Albuquerque with about 300 grams, or two-thirds of a pound of silver iodide being used in a 13-hour period. The silver iodide was fired into the cloud from a specially-designed generator located on the ground. In earlier rain-making experiments, dry ice or ice pellets were dropped by an airplane.

Dr. Langmuir said that two experiments had been conducted, the first one in October 1948, when 160, million gallons of water were produced. He said checks had been made with weather stations in the state and proof established that the rain could not have fallen naturally.

The scientist said that on July 22, the day after the rain fell, he made an airplane trip over the area and saw that a river bed, long and dry, had been turned into a stream "carrying perhaps a third as much water as the Rio Grande".

Dr. Langmuir said that, as in the earlier rain-making experiments, there must be special type clouds. Weather conditions also must be favourable, he said.

"There must, in the first place", he said "be sufficient moisture and wind to carry it to the place where the cloud is growing."

Second, he said, there must be a sufficient concentration of minute particles of ice or other foreign particles to generate heat within the cloud to overcome the stability of the atmosphere and cause the clouds to grow rapidly and produce the turbulence needed.

"If similar conditions prevailed over the whole United States", he said, "the cost per day to double the rainfall would be only of the order of a couple of hundred dollars."

S. M. Feted on Eve of Transfer

Mr. P. Thambipillai Station Master Kaniya has been transferred to Vavuniya. On the eve of his transfer, prominent residents of Kelaniya assembled at the Railway Station, and a group photo was taken. An address also was read and presented to him. The gathering dispersed late in the night after lavish entertainments. Mr. Zoysa, manager Messrs. A. Bam and Co., Messrs. Bertus, Victor Perera and and Thambipillai spoke highly of his sterling qualities. Mr. P. Thambipillai replied suitably.

Freedom Of The Press

Bombay High Court's Opinion

A special bench of the Bombay High Court consisting of the Chief Justice, Mr. Justice Gajendragadkar and Mr. Justice Dixit, set aside two orders made by the Bombay Government, one demanding a security of Rs. 3,000 from the keeper of the Jai Gujerat Printing Press and the other forfeiting the securities of Rs. 1,000 each from the Printer and Publisher of the *Mishal*, a daily published in Marathi as well as in Gujarati in Bombay.

The daily had published in its issue dated September 24, 1949, an article under the title "Situation to the new democratic Republic of the Chinese people." The Government of Bombay had deemed it objectionable and served notices on Mr. M. D. Patil, the keeper of the Press, demanding a security of Rs. 3,000 and also on Mr. P. F. Parikh, Printer and Publisher, forfeiting the deposit which had been furnished in August 1949. Applications against the orders were filed in the Bombay High Court.

Setting aside the orders their Lordships said the article to which objection was taken was one written by a Communist as Communist propaganda. The party had not been banned by the Government. There was nothing in law, they observed, to prevent the Communists from carrying on propaganda about their ideology as against that of the Socialist or the Congress.

In the opinion of their Lordships the article in question did

not purport to say anything in contravention of the law.

"Under the new Constitution freedom of the Press has been safeguarded and the first principle, which we must give effect to is that the Press is entirely free to propagate any views, provided they are not prohibited or are not likely to lead to breach of the peace" Their Lordships observed.

Speaking about the right to propagate views. Their Lordships observed: "The masses should be politically educated. They are entitled to know the 'pros' and 'cons' of every political system and ideology and, so long as it is legal for a particular party to put its views and its principles before the people, it would be improper for the court to interfere with the right, not only of the party, but also of the people of the country. We do not read the article as anything more than a strong piece of propaganda in favour of the Communist Party."

Political Control Over the University

The proposal to bring the Ceylon University under Parliamentary control has evoked much feeling among educationists

Two Members of Parliament who had past connections with the University are strongly in favour of the proposal. Mr. C. Suntheralingam urged that there should be political control if the University has to be prevented from becoming an instrument of imperialist infiltration and added that at present there is a policy of political piousness and thanksgiving.

Dr. N. M. Perera is of opinion that the Parliament which votes money for the University should have a control over the expenditure of the money voted.

Auction Sale Under Guardianship

No. 95/G
Case No 98/G D. C. Jaffna
Sivapakiam widow of Vallipuram
nather of Ponnalaikkadduvan
Vs
Petitioner
1. Vallipuramathar Sivakulanthu
2. Vallipuramathar Parameswary
3. Vallipuramathar Nageswary
4. Vallipuramathar Ratnasingham
5. Poothapillai Kanagaratnam all of Ponnalaikkadduvan

Under commission issued to me in the above case, I shall sell by public auction on Saturday, March 11, 1950 at the spot at 9-30 a. m. the under mentioned properties.

PROPERTIES REFERRED TO:
1. All that piece of land situated at Ponnalaikkadduvan in Malakam Parish Valikamam North Division Jaffna District Northern Province called "Iluppaikkaddavium, Periaseemavium, Periakinnattadium" in extent 6 lms V.C. with share hereto of the well in the southern boundary land and right of way and water course and bounded on the East by lane, north by the land of N. Thamboo and share-holders, west by the land mentioned below and south by land of Thangamuttu wife of Kuddithambay. The whole hereof.

2. All that piece of land situated at do called "Iluppakadavayum, Periaseemavum Periakinnattadium" in extent 5 1/2 lms V.C. with share of the well in the southern boundary land and right of way and watercourse and bounded on the East by the land mentioned above North by the land of N. Thamboo and share holders, West by the land of A. Thambipillai and others and South by the land of Thangamuttu wife of Kuddithambay the whole hereof.

Sinnathamby Sangarappillai
Commissioner & Licensed Auctioneer.

Tellippalai
6th February 1950. (M 251 10)



All ha'pence and no Kicks!

Caleb Diplock of Eastbourne, England, who died in 1936 with the reputation of a miser had left a load of worry to his cousin. The miser had willed away about Rs 70,00,000 to charitable or benevolent institutions, but his cousin fastened on a technical flaw and has claimed from the Ministry of Health a sum of Rs. 17,69,000 already disbursed to various institutions. We are not concerned here with the claim, but with the manner in which the old miser hoarded up his wealth. As Chairman of the local Gas Company he got the advantage of saving half-pennies by getting cheaper bus fares. Its the ha'pennies that gave Caleb his fortune. That's the way of the pennowise hoarders. But here is another instance of fortune made in Copper Coins. It is a true story.

Old Singapore's Copper King

Municipal Secretary Polglase of Singapore, forty years ago, made a deal in copper. I mean the coins, not the policemen. He had known that the local tramway company whose daily collections amounted to thousands of dollars had the bulk of it in copper cents. They gave a discount of two cents on every dollar at the end of the day for silver or notes. Municipal labourers who had to be paid their daily wages would not mind being saddled with copper coins. Polglase arranged to send notes and silver to the Tramway Company for copper coins to the value plus two cents for every dollar. This margin went to swell his purse and this marginal traffic went on merrily for years without

anybody noticing it, till one day serious defalcations in the Municipal Treasury brought to light Polglase's sideline. He had made a fortune on his own without being directly concerned in the defalcations, though as a Y.M.C.A. worker and lay preacher the association of his name with filthy lucre made tongues wag. The *Straits Times*, however, handed him over the coals and gave him the name Copper-king. So you can see there's much in marginal trading, as Caleb and Polglase, at large interval, have demonstrated!

Down with Typewriters!

The two hundred lower division clerks of Pakistan who the other day in Karachi enacted a scene in front of the Secretariat with cries of "Down with typewriters", did not demonstrate in the interests of improving handwriting. They had more materialistic objects in view. They had been told that efficiency in type-writing would be a compulsory test for promotion. That they protested against. Many of us have deplored the deterioration in handwriting since the days when we used to have our knuckles rapped regularly for not doing our day's copybook writing after Longmans' or Macmillans' copperplate models. The invasion of the typewriter has helped the neglect of handwriting. Few schools now take any care about training the young hand in writing, and children let their hands ramble and stray, and those who have to read what they are supposed to write have to be adepts in deciphering hieroglyphics. I belong to the ancient school, though the printer's boy will have his own opinion about my handwriting!

Legalising Mercy Killing

U. S. Doctors Suggest New Code

Bar Harbour (U. S. A.) Dr. Clement Cock Little a cancer authority has suggested specific safeguards for a law legalising mercy killings.

Dr. Little, who is the director of the Roscoe B. Jackson Memorial Laboratory, said that for incurably ill, but mentally fit, patients his safety factors would be:

- (1) Consent of the patient;
- (2) Consent of his next-of-kin;
- (3) Approval of a board of three medical judges set up by the State Medical Association.

The patient's doctor would present the case, but would not be a board member.

For mental defectives, Dr. Little, the 61-year-old former President of the Universities of Michigan and Maine said that the procedure should be the same, except for the patient's consent provision.

Dr. Little endorsed the idea of allowing a person to make a will to be opened if and when he is stricken with an incurable disease. This document would prescribe whether he wished to be killed painlessly.

Cyclone Hits Gintota

M. P.'s House Damaged

As the result of a severe cyclone that lasted for only a few minutes nearly 500 people have been rendered homeless in Gintota. Several houses collapsed in one case a small child had a miraculous escape.

Mr. W. Dabanayake's house was among those damaged.

Flag Tussle

In the course of his reply to a reception address presented to him, Mr. C. Ponnambalam Mayor of Jaffna deplored the attitude of certain Sinhalese leaders in not helping the solving of the Flag question in an acceptable manner.

Mr. Ponnambalam said further that the Federalist Front was creating further dissension between the Sinhalese and the Tamils and also among the Tamils themselves.

He, however, hoped that Premier Senanayake would not fail to consider the feelings of the minorities in evolving a truly national flag.

Security Council Hears Pakistan on Kashmir Issue

Presenting the Pakistan point of view when the Security Council discussed the Kashmir question, Sir. Mohammed Zafrullah Khan Foreign Minister of Pakistan said that the geographical layout of Kashmir was integrated with Pakistan and not with India. He further said that to India, Kashmir's accession meant practically nothing but to Pakistan it was a matter of vital importance.

LAND KACHCHERI NOTICE

The Assistant Government Agent, Vavuniya will receive up to 7th March 1950, applications from Middle Class Ceylonese for allotments of land from an extent of about 250 acres situated at Nochiemiddai about 5 miles to the north of Vavuniya Town.

For further particulars, please see the notice appearing in Part III of the Govt. Gazette of 10-2-50 or apply to the Government Agent, Vavuniya.

N. MANICKA IDAIKKADAR
Asst. Govt. Agent,
6th February 1950.
(G. 118. 10)

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 12TH FEBRUARY TO 18TH FEBRUARY 1950

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

An extraordinary fine week, you can march well ahead with your plans. Success in speculation shown. If your periods and sub-periods are also favourable you can achieve all you want.

TAURUS Kartikai 2, 3, 4, Rohini, Mirugasirisha 1. 2—[Tadpa Rasi]

The first 3 days are not very favourable. Mental worries troubles through friends and restlessness shown. Things will improve after Wednesday. Happiness through father or paternal relatives also indicated.

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

The first three days will crown you with success. Your financial worries will end and a friend will help you out of some difficulty. Things will not turn up to your expectation from Wednesday to Friday. Saturday will bring in some good news from overseas.

CANCER Punarvasam 4, Poosa, Aayitya [Kataka Rasi]

Expect for your health troubles this is a favourable week. Financially you will find some improvements. Do not overstrain yourself or you are liable to fall ill. Minor accidents also indicated. Saturday must be spent with care.

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

Not a favourable week but you can hope for better periods in a short time. Lie low and take things as they come for a few days. Postpone any new deals till the end of the month.

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

There are signs of your health improving from this week onwards. Yet I won't advise you to go fast in anything now. Better adopt slow but steady tactics if you want to succeed.

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

There will be some unnecessary scandals this week. Health also will not be very good. Avoid official troubles and misunderstandings with friends this week.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

There are indications for petty official troubles quarrels and misunderstandings with parents or relatives. In spite of all this you will be able to go ahead with your business deals and make some money.

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

In your personal affairs this will be a week of considerable happiness and also of experiment. You will make link-ups with people of higher social status and negotiate some new deals.

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

This week will bring you some good news regarding your business or profession. If unmarried some chances for negotiating matrimonial affairs shown. Friends of the opposite sex will help you a good deal.

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

There will be a good deal of worry about older people in the family this week. You will have to be in guard against mischief makers throughout the week. Financially a good week.

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

Success in new undertakings, mental harmony and financial gains shown this week. You will find the fall of your enemy also. Financial gains also shown.

The Mature Man— Who Is He?

(From Walter Lippman's "A Preface to Morals")

"... The mature man would take the world as it comes, and within himself remain quite unperturbed. When he acted, he would know that he was only testing a hypothesis, and if he failed, he would know that he had made a mistake. He would be quite prepared for the discovery that he might make mistakes, for his intelligence would be disentangled from his hopes. The failure of his experiment could not therefore involve the failure of his life. For the aspect of life which implicated his soul would be his understanding of life, and to the understanding, defeat is no less interesting than victory.

"It would be no effort, therefore, for him to be tolerant, and no annoyance to be sceptical. He would face pain with fortitude, for he would have put it away from the inner chambers of his soul.

"Fear would not haunt him, for he would be without compulsion to seize anything and without anxiety as to its fate.

"He would be strong, not with the strength of hard resolves, but because he was free of that tension which vain expectations beget....

"Would his life be uninteresting because he was disinterested? He would have the whole universe, rather than the prison of his own hopes and fears, for his habituation, and in imagination all possible forms of being. How could that be dull unless he brought the dullness with him?

"He might dwell with all beauty and all knowledge, and they are inexhaustible. Would he then dream idle dreams? Only if he chose to. For he might go quite simply with the business of the world, a good deal more effectively perhaps than the worldling, in that he did not place an absolute value upon it, and deceive himself.

"Would he be hopeful? Not if to be hopeful was to expect the world to submit rather soon to his vanity.

"Would he be hopeless? Hope is an expectation of favours to come, and he would take his delights here and now.

"Since nothing gnawed at his vitals, neither doubt, nor ambition, nor frustration, nor fear, he would move easily through life. And so whether he saw the thing as comedy, or high tragedy, or plain farce, he saw the thing as comedy, or high tragedy, or plain farce, he would affirm that it is what it is, and that the wise man can enjoy it."

Infantile Paralysis

Precautions in America

New artificial respirators designed recently in the United States may help save the lives of many poliomyelitis (infantile paralysis) victims.

The new devices include a light-weight "iron lung" that can pump air into lungs of three persons at one time; an electric nerve stimulator said to be more effective than the "iron lung" for bulbar poliomyelitis; and a wooden "lung" that in emergencies can be hastily constructed from readily available materials.

The multiple "lung" was designed by William J. Mullikin of Washington. It is powered by a three-pound motor, of the type used in household vacuum cleaners, and by three vacuum-type mechanisms. The inventor is now designing for hospital use a central "breathing system" that may enable doctors to give artificial respiration to 50 patients simultaneously.

The electric nerve stimulator—called an electrophrenic respirator (EPR)—was developed by doctors of Public Health. It consists of a hollow needle attached to an electrode that is connected to any standard electrical outlet. An electric current is sent through the needle, which is inserted into the phrenic nerve in the neck. This causes the dia-breathing to expand and contract breathing to expand and contract rhythmically as in normal breathing.

The EPR cannot be used as a substitute for the "iron lung" in all cases of poliomyelitis, but it already has saved the lives of several persons suffering from bulbar poliomyelitis after conventional "iron lungs" had failed.

The "wooden lung" was developed in the city of Muncie, in the state of Indiana, during the summer of 1949. It was designed by a local manufacturer, at the urgent request of a nearby hospital, and built by a few men within 10 hours.

All materials used were easy to find in local shops. They included two alcohol barrels, a vacuum sweeper, plywood, electrical parts, and sponge rubber. Neither the man who designed the "wooden lung" nor any of the workmen who built it had ever seen an artificial respirator before. They built the wooden lung after studying a magazine picture of an "iron lung" that a hospital nurse showed them.

masegaram all of Valvettiturai Respondents

This matter coming on for disposal before P. SriSkandaRajah Esquire District Judge of Point Pedro on the 16th day of November 1949 in the presence of Mr. A. N. Velayutham Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read;

It is ordered that the petitioner as the son of the deceased is declared entitled to take out letters of administration to the estate of the deceased above named unless the Respondents or any other person shall show sufficient cause to the satisfaction of this court to the contrary on or before the 14th day of December 1949

(Sgd.) P. SRISKANDARAJAH District Judge.

Time to show cause extended for 22nd February 1950.

Intld P. S. District Judge.

Point Pedro, 6th February 1950. (O 125 10,14)

Gal Oya Development Board

Applications are invited for the following posts under the Gal Oya Development Board:

Qualifications & Salary
All applicants must be Ceylonese except in the case of Govt. servants or pensioners.

The minimum qualifications for the various posts and salary of each post are as follows:—

Secretary to the Board—Ten years' experience in important administrative posts—Salary Rs. 16,200—600—18,600.
Chief Mechanical Engineer—A. M. I. M. E. or equivalent qualification 10 years practical experience after obtaining A. M. I. M. E. etc. Salary Rs. 16,200—600—18,600.
Asst. Secretary—Five years' experience in important administrative posts. Salary Rs. 13,200—450—15,000.

Irrigation Engineer—A. M. I. C. E. or equivalent qualification and 5 years practical experience after A. M. I. C. E. Salary Rs. 13,200—450—15,000.

Asst. Supt. of Stores—Ten years' experience in store keeping or allied work. Five years' experience in a responsible post. Salary Rs. 3,600—180—5,400.

Clerk Grade II—Age not over 35. Ten years' clerical experience, J. S. C. English or equivalent. Salary Rs. 2,040—120—3,480.

Applications must be made on a form to be obtained in person or by post from the office of the Chairman Gal Oya Development Board, Commissariat Street, Colombo 1 and should reach him on or before 12 noon on Thursday the 2nd of March 1950. This form sets out the conditions of service and minimum qualifications for the posts, and applications not made on this form will be disregarded.

Applications from Government servants must be made through their Heads of Department. Civil Servants will not be regarded as eligible, as they cannot be spared from the Civil Service.

Where a Government Officer or pensioner in receipt of a sterling salary or pension is appointed a sterling salary bearing the usual relationship to the above rupee scales will be payable.

H. J. HUXHAM, Chairman Gal Oya Development Board 5th February, 1950.

(G 117 3 & 10) (O 124 10 & 14)

ORDER NISI

IN THE DISTRICT COURT OF KANDY
Testamentary Jurisdiction No. T707

In the matter of the estate of the late Weeragattipillai Thillaiampalam of Velanai in Jaffna late of Dambulla Hospital deceased.

Thillaiampalam Kulasegaram Pillai of Velanai Jaffna. Petitioner

Vs.

V. Ramalingapillai of Velanai Jaffna. Respondent

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge of Kandy on the 27th day of November 1947 in the presence of Mr. K. V. Rasiah Proctor for the petitioner abovenamed and the affidavit of the petitioner dated 17th November 1947 having been read.

It is ordered that the said petitioner be and he is hereby declared entitled as son of the abovenamed deceased to have letters of administration to the deceased estate issued to him unless the respondent or any person or persons interested shall on or before the 3rd day of August 1949 show sufficient cause to the satisfaction of this Court to the contrary.

The 7th day of June 1949.
Sgd. R. R. Selvadurai District Judge

19. 10. 49.
This Order Nisi extended to 30th November 1949

Sgd. R. R. Selvadurai District Judge.

30. 11. 49.
This Order Nisi extended to 17th January 1950

Sgd. R. R. Selvadurai District Judge.

17. 1. 50.
This Order Nisi extended to 14th February 1950.

Sgd. H. A. de Silva District Judge.

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Chief Editor T. MUTTUSAMPILLAI