

**C.S.R.**  
 DEPEND ON THE MARK  
 FOR EXCELLENCE  
**OHMA WATER**  
 THE CEYLON CHEMICAL WORKS (Rgd.)

THE  
**Hindu Organ.**

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

The C.S.R. Mark of  
**C.S.R. Quality**  
 ASK FOR THESE THEY ARE THE BEST  
**ROSE WATER**  
**LAVANDAR**  
 THE CEYLON CHEMICAL WORKS (Rgd.)

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**FIGHT LIFE'S BATTLE WITH MORAL COURAGE**

**Overcome Impulse To Escape**

WE idealise the glories of the past because the exercise costs us nothing.

It imposes no responsibilities upon us.

Moreover, we take refuge in memories and impressions of the dead past as a retreat from the realities of the living present, and as an escape from the unborn future.

We are timid in the face of realities. We fear to come to grips with them, until the issues they present are forced upon us.

Physical courage is more or less instinctive with man, but moral courage is an acquired virtue. The average man is capable of dying bravely, but the average man is psychologically ill-prepared to be brave in the face of hostile ideas, and the materials and emotions that make for such ideas.

The animal in man is heroic: Only in the exceptional man is the mind heroic. Yet the mind is the only weapon which stands between man and annihilation, particularly, now, when the products of the mind, rather than the forces of nature, constitute man's chief problems.

The average man's intellectual capacity, while by no means all that it should be or all that it may become, nevertheless would be quite adequate to his immediate needs, if only we could purge his psyche and make him free to think.

It is what we fear that makes us weak. Our problems are psychological, rather than intellectual. What a pity all teachers are not great psychotherapists!

**Impulse to Escape**

A few do pack their kits and retreat. They think they are braver than the rest of us. Perhaps they are, but it seems to me they are showing themselves to be at once unimaginative and weak. They are repudiating everything that the genius of man has created, in order to escape what I believe are the responsibilities and obligations inherent in a mind and character that have been refined, not by nature in the raw, but by the benign process of civilisation.

An extreme example of this impulse to escape the grand adventure and hide, was seen in the well publicised case of Dr. Friedrich Ritter. Dr. Ritter and his wife were cultivated Germans who had been well placed in life. Since childhood, the doctor had dreamed of the pleasure it would afford him to run away from a comfortable, well-ordered society and seek what he called peace and comfort, in some remote, isolated spot.

At forty-three, Dr. Ritter and his wife found that they could not afford to gratify their urgent desire to be utterly removed from other human beings. They settled in the Galapagos Islands in the warm waters of the Pacific, there to live alone and feed their souls with whatever provender such an environment would afford, and their bodies such fruit and vegetable as they could earn by the sweat of their brows.

To have the peace which they believed they could find, they were willing to endure the hardships and privations which in due time came to them. They had no conveniences except the few that they took with them, no luxuries except books and writing paper. The doctor wrote inter-

**Bandit Fought For 17 Hours**

Trapped in the top storey of a house, a bandit shot two constables to death before he was killed in a 17-hour gun battle at the village of Bangarh near Ludhiana in India.

Tara Singh, a former soldier wanted for armed robbery, refused to surrender when police surrounded the house where he had been hiding. In reply to their shouted orders, he opened fire from behind a window. The fight, which began at noon, did not end until Tara Singh fell dead with a rifle bullet in his head about 6. a. m. the following day.

**Child with Two Heads**  
**One or Two Persons?**

Legal experts in Dortmund, Western Germany, have been trying to make up their minds whether "Siamese Twins," with two heads and only one body, born last week should be considered as one or two persons.

In defiance of all expectations; the "Twins," born to a German woman who has since died, have survived; they show every indication of continuing to live.

A lawyer of the Dortmund City Council has solved the problem by producing a 20 year old law which proves conclusively that the freak child can be considered as only one individual.

Medical experts, preparing a report on the birth, say that it is one of the most unusual ever recorded.

**Rain at Rs. 1/50 per Acre - Inch**

Official irrigation experts in New Delhi are studying reports from Australia of a mobile water-supplying device which ensure "rain" at the trifling cost of about Rs. 1/8 per acre-inch, it is learned.

Australian circles, it is reported forecast great possibilities for this device for agricultural purposes. Invented by an Australian engineer, the device has valves which control the flow of water, from wells, canals and other sources to its sprinklers and which adjust themselves according to the requirements of the soil. Once the unit is turned on, it needs no further attention as the sprinklers stop working as soon as the ground is sufficiently watered. Fertilizers, dissolved in water, can also be sprayed by the device.

**THE CENTRAL BASIS OF HINDU PHILOSOPHY**

**The Upanishads Are Matchless**

THE Upanishads constitute the central basis of Hindu Religion and Philosophy. They are the Vedanta or the end of the Vedas, the culmination of knowledge. Nothing can be a match to the wondrous suggestiveness of the Upanishads. They have satisfied the greatest thinkers of the world, and they have pacified the greatest of spiritual men here. Nothing that went before or after has been able to surpass the Upanishads in the depth of Wisdom and the message of Satisfaction and Peace. Dadhyanch, Uddalaka, Sanatkumara, Sandilya and Yajnavalkya are some of the outstanding philosophers and sages of the Upanishads who have lit up the torch to the path of Perfection. The Upanishads mainly preach knowledge through philosophising. They are the textbook for the seeker after the Self. They are styled by different names, Brahma Vidya, Adhyatma-Shastra, Vedanta, Jnana. One who practises the teachings of the Upanishads attains to the Supreme. He breaks the knot of the heart, clears all doubts and destroys all sins. He enters into the All. He is liberated from embodiment. He becomes Immortal. He becomes the Self of all. He is an Apta Kama. He is really blessed. He crosses over sorrow. He crosses over sin. He does not return to the mortal coil. He exists as the Absolute.

The Upanishads are a book of Spiritual Knowledge. The Supreme is pervading all that appears here. One should therefore really enjoy by renouncing the sense of separateness. He has no reason to covet other's property.

The mind and the senses always run outwards. Only the man of self-discipline and perseverance can gaze inward and experience the state of the Atman as it really is. The children who have no knowledge of the Truth, run after external pleasures and they fall into the net of wide-spread Death. Only the wise, knowing the state of Immortality, seek not the Stable Brahman among things which are impermanent here.

One need not be anxious to possess things of the world.

**INDIA'S SOLEMN OBLIGATION TO THE WORLD**

**Mr. Krishna Menon's Call To His Countrymen**

Speaking at Birmingham Mr. V. K. Krishna Menon, High Commissioner for India, said that in the past Indians had demanded their rights; now they had to think of their obligations to their fellowmen and to the world.

"Our country now has almost everything that humanity could wish for—vast land, culture and tradition. But there is one quality we have got to acquire. That is to be happy in the prosperity of each other and the capacity for working together. When we acquire that we shall be able to take our place among the nations of the world with complete confidence". Mr. Menon was addressing the Birmingham Indian Association.

"Although the relations between India and Britain had not always been happy we have now, through the foresight of our leaders reached a state of affairs by which our two countries can live in free association" he said.

"There can be no association without freedom. Any other form of link is the relation of master and servant.

"We are to-day led by men who understand that no country can stand alone. Nor is it possible for us to live in the dreams of the past, but only let that past inspire us to a greater future".

Co-operation Sought  
 India now looked to other countries to assist her industrially and in economic development. She sought co-operation and she was prepared to give it.

"We have fortunately come to a state of affairs where civilised communities are realising more and more that the prosperity of one need not necessarily be based on the impoverishment of another.

"With our independence we carry a promise to those peoples who are still on the march towards national liberation. We have a solemn obligation to the peoples of Africa and the Asian continent who still have to find the wholeness of their freedom."

"It is our business to live to-day in the simple way and with the remembrance of the injunction given to us by the Father of our Nation, that is to live as free men. It is necessary for us to get out of our minds the habits of a Colonial people", Mr. Menon said.

At a reception earlier the High Commissioner said that the recent Conference of Commonwealth Prime Ministers had clearly indicated what could be achieved by countries getting together in mutual understanding.

"It is a mistake to think that only two countries solved our problem. All the Prime Ministers at the Conference played their parts in the discussions on India. Credit must go to them all," he added.

**Life Not A Bondage**

Life is not a misery. One should live for hundred years by performing action without attachment. Life is not a bondage when it is looked with the proper light. Such a man of proper knowledge looks on all beings as his own Self and his Self as all beings. To him everything is his own Self, and he is not affected by grief, delusion or sorrow of any kind.

The supreme Reality is indescribable. It is beyond the reach of the mind and the senses. It is beyond even the intellect. It is the light of all else, nothing is a light to it. Speech cannot express it. Mind cannot think it. Intellect cannot understand it. Senses cannot perceive it. Such a wonderful Being is the Truth. Brahma-Jnana is not a knowledge of something but becoming Absolute Knowledge Itself. It is the Infinite subject if speech can be permitted to express like that. It is an experience and not a perception. It is absoluteness and is, therefore, beyond the conception of quality and pairs of opposites. The greatest blessedness is to know That, and he is an unfortunate man who dies without the knowledge of it.

Mortal things are ephemeral and so are not worth pursuing. Even

**First Aluminium Arch-Span Bridge To Be Built In America**

The first all-aluminium highway bridge on the American continent and the first aluminium arch-span bridge in the world would shortly be built at Arvida, Quebec, according to C. J. Pimenoff, an official of the Dominion Bridge Company. Pimenoff told delegates at the annual meeting of the Engineering Institute of Canada that the bridge would span the Saguenay River and would have a total length of 504 feet.

(Continued on page 3)



**Hindu Organ**

FRIDAY, MAY 20, 1949

**Treasure These Thoughts**

*He who is wise, modest and forgiving, who believes in God and is humble, and who remembers the Lord at all times, goes to the region of everlasting peace.*

—SWAMI VIVEKANANDA

**CONTROL OF PUBLIC EXPENDITURE**

THE INDICTMENT OF THE Treasury by the Public Accounts Committee that there has been a complete breakdown in the system of control of expenditure by the various Government Departments is one for which the tax-payer has to be supplied with some explanation by the Government. It did not require the labours of a Public Accounts Committee to discover this irregularity for it had been the subject of regular criticism by the press all along the past. What is inexplicable is that notwithstanding this criticism in the Press of the manner in which supplementary votes that in many instances exceeded the amounts originally sanctioned came to be approved, the Treasury should have failed to formulate a procedure by which correct estimates could be prepared for all items of expenditure in order that there need not arise demand for the provision of supplementary votes.

Financial Regulations make it the duty of all Heads of Departments to watch the expenditure of amounts already provided and to report to the Minister and the appropriate officer whenever there is a likelihood of sanctioned votes becoming insufficient for the works for which they had been provided to be completed. It would not do to say as has been stated by the Public Accounts Committee that where there has been a total disregard of the Financial Regulations it was due to the lack of a correct appreciation of the seriousness of the Regulations.

The recommendations made by the Public Accounts Committee require immediate attention by the Government in order that this most unsatisfactory state of affairs in the administration of the finances of the country should be set right at the earliest.

**RESPONSIBILITY OF THE PRESS**

Inaugurating the All India Editors' Conference at Bangalore during the second week of the month, His Excellency the Governor-General of India drew the parallel of excess of indulgence in

In the House of Representatives

**DOLE TO UNEMPLOYED — NOT FAVOURED**

Tamil Edition of "Land for the People" In Print

Mr. Dahanayake's motion suggesting the provision of dole to the unemployed provided ample opportunity for the "orators" to give an account of themselves.

Mr. M. D. Banda, Parliamentary Secretary to the Labour Minister disputed the correctness of the figures of unemployed men.

A separate ministry to tackle the problem of unemployment was suggested by the member for Colombo South.

Mr. D. B. R. Gunawardene (Kotte) fixed the blame on the Government for the present situation regarding unemployment.

Mr. Dahanayake replying said that the Minister of Labour and Social Services reminded him of the little boy who blew pretty bubbles in the air and accused Government of inaction in reference to the particular question of unemployment. Starving families and emaciated children provided them with a painful sight. He added that what was wanted was a change of heart in the Government policy on unemployment and not the creation of new ministry as it would mean changing the pillow to cure a headache.

The motion was lost by 49 votes to 21.

**That Brochure in Sinhalese**

Earlier at question time, Mr. J. R. Jayawardene, Minister of Finance replying to a question by Mr. C. Vanniasingham (Kopay) said that the brochure entitled

pleasure to warn the press of how unbridled liberty of expression would defeat the very purpose for which freedom of the press was obtained. The responsibilities of the press have become heavier today than in the past particularly because of the inordinate craving of the masses for sensationalism in almost everything in life and the consequent need for correct guidance by men of character and learning to save the common man from the dangers in which he is obliged to find himself in as a result of reading unbalanced and untrained views on the most vital problems of citizenship.

Journalism has acquired its rightful place in the socio-political fabric of the world and having long ceased to be a mere profession, has built up a tradition full of worth and honour. The destiny of any nation is therefore in the powerful hands of the press in Sri Lanka the responsibility of the Press is much greater than anywhere else because of the fact that an infant nation needs great guidance for blossoming into full age. We would suggest that an All Island Newspaper Editors' Conference should be summoned in order that the part the press has to play in the evolution of this young nation may be discussed and planned.

"Land for the People" published in English by the Department of Information was being published in Tamil. The Tamil edition was with the printer.

**Token Votes are open to Abuse**

Severe criticism of Treasury procedure and a recommendation that the Treasury should enforce stricter control of public funds handled by the various Government departments are made by the Public Accounts Committee in its report tabled in the House of Representatives.

The committee, which deals with the highlights of the Auditor-General's reports for 1944-45 and 1945-46 and the accounts of the Island for this period, also administers a rap on the knuckles to government officials for their failure to adhere to Government Financial Regulations.

Chairman of the Committee is Mr. K. Kanagaratnam.

The committee, after examining a number of departments and the Treasury on the question of delays in rendering accounts, states it has come to "the irresistible conclusion that there has been a complete breakdown in the system of control of expenditure by the various departments."

Treasury officials who gave evidence before the committee revealed that "due to sheer laxity and breakdown in morale during the war definitely nobody took notice of what was said."

**IN INDIA**

**Assembly Ratifies Commonwealth Conference Formula**

**India In Commonwealth As A Republic**

The Indian Constituent Assembly approved Pandit Nehru's motion asking for ratification of the Commonwealth Prime Ministers' Conference decision enabling India to remain within the Commonwealth as a Republic.

The debate on ratification in the Indian Constituent Assembly began when Pandit Nehru, Indian Prime Minister, in a 50-minute speech, declared continued association with the Commonwealth in no way limited India's freedom or sovereignty.

It was beneficial to India and to certain world causes, she desired to promote.

Of the two Congress amendments proposed the first seeking postponement of the question until a new Parliament was elected was rejected, while the second, seeking to add a rider against racial discrimination was withdrawn.

The Assembly voted overwhelmingly in favour of Mr. Nehru's motion. The only dissentient voice was that of Maulana Hazrat Mohan Moulana, former Muslim League Leader,

**Sidelights and Lightsides**

(BY SQUINT EYE)

Let me first give a hearty sock on the jaw to our P. D. In my paragraph last week on the Daily News mention of ARCHARYA KRIPALANI I made much play of Arch Arya, but looked so silly and sheepish because the Devil had it as Acharya as usual!

*Oh, what a perverted devil is this devil of a P. D; He hides behind the half column corner And gleefully makes faces at me! I write things right, he makes them wrong I say it bright to make you laugh; He hops on the type with the tweezer And makes me look silly, by half! If to exorcise him you exorcise care, is the way To exorcise him you exorcise care he'll say! If he does and says haw haw Here's a hefty sock in the Jaw!*

It used to be an ancient joke of mine that one subeditor of a journal was so literature-minded and correct that he invariably used to put all the legitimate misprints in the text of my paragraphs into the proper spelling—and make my comments look foolish. He being incorrigible I had to stop writing.

Certain scientific observers have found that the earth is getting slower and slower in its revolution and envisage a time when it may take as many as fortyseven hours to do one turn.

*This is the age of "Go-Slow" in work places, and if the earth falls into line why worry?*

Will the longer days give a handle to our Labour advocates to ask for larger wages?

Our Minister for Labour has already a proposal to introduce a shorter working week, that is five working days.

*Current tendency among workers is to ask for less hours of work and more money in payment.*

Did you suspect that the story from India of hundreds of snakes dying in the United Provinces and providing a mystery might be a hoax? Well, it has turned out to be that. See how.

*A villager habitually skinning snakes for a trader one day thought he would have a little fun with his people and threw the carcasses on a highway, about fifty it is said. Newsmen got on the track and made a nice big story out of it and a whole province went into jitters.*

Dog doesn't eat dog, you will say. Well, here you are, dog eats dog. Though a journalist I must express my feeling that quite a lot of the tribe must be skinned and thrown on the highway to stink. Why?

*The latest news story is about Russia's plan to invade India by*

**"Federation" Group At Pannakam**

**Future of the Tamils Discussed**

Everything that the Tamil Congress stands for and the honour and self respect of the Tamil people have been sacrificed by Mr. Ponnambalam accepting office in the Government said Mr. S. J. V. Chelvanayakam presiding at a conference at Meibhandan School called by him to discuss the future of the Tamils.

Earlier Mr. K. Kanagaratnam M. P. for Vaddukoddai who attended the conference though he was not invited for it addressed the gathering and told them that the proper procedure should be to pass a vote of no-confidence in him if they thought his action in joining the Government party was irregular. Mr. Chelvanayakam, however, saw no need for inviting Mr. Kanagaratnam to the Conference as there were differences of a fundamental character between the two groups of T. C. members of Parliament.

**Indian Question Vital to Ceylon Tamils**

Mr. C. Vanniasingham, M. P. for Kopai speaking next stated that the question of the Indians settled in Ceylon was one that affected the Ceylon Tamils also.

He went on to advocate the demand for making the Tamil area an autonomous Unit within a Federal Ceylon.

Senator (Dr) Naganathan said that only a Federal Constitution would make co-operation on equal terms possible.

Mr. S. Chellathurai, Ayurvedic Physician presided.

*way of Afghanistan just before that the invasion was to be by India of this Island, and the consequent jitters which we have not got over yet. Just ahead of that was our Premier's press interview on Indo-Ceylon relations and the journalistic jumble. Is that all? Take the days papers, and you can be sure that quite half of the stories are the jumbles of Journalists!*

Dog has eaten dog, hasn't he?

Bernard Shaw is said to be engaged in writing a guide-book of Hertfordshire and the village St Lawrence where he lives.

*If he wrote the guide earlier he feared people would have gone to his village and pestered him!*

"Companies producing war materials in America are showing signs of a boom, as all of them have made phenomenal profits.

*They seek to live by the bloom-boom.*

Siam has again been renamed Thailand. Before the war for a short time she was Thailand but in 1945 a government which thought to please Imperialists changed it to Siam, there by hoping to obliterate Siam's Co-operation with Japan in the war.

*Who said it was the unchanging East?*

United Kingdom, India, Pakistan and Ceylon have agreed to give what ever assistance they can to the government of Thakin Nu to the end that peace may be rapidly restored in Burma.

*Thankin U, the Burma Premier will in future sign his letters with to the U K I P C.*

In the District Court.

**Disobedience To Injunction**

**Fined For Contempt Of Court**

Judgment was delivered in the case filed by Krishnapillai Carthegeu against Krishnapillai Thuraisingham and 4 others; in which the plaintiff prayed for an injunction restraining the defendants from installing an oil engine and causing damage to the Krishnapillai Buildings situated at Nallur; and for declaration of title and ejectment.

An interim injunction was granted and Thuraisingham and 2 others were found guilty of contempt of court for disobeying the order of injunction. Thuraisingham and his brother-in-law J. M. Paul were each sentenced to 6 weeks imprisonment and Gunapooshaniammah Thuraisingham's sister was fined Rs. 50. On appeal being preferred by the defendants the sentence of imprisonment was altered to a fine of Rs. 100/-.

Thuraisingham's mother Rasammah the 4th defendant claimed the property as her own and in the alternative claimed Rs. 5000 as compensation for improvements. Mr. D. H. Panditha Gunawardene A. D. J. Jaffna gave judgment for plaintiff as prayed for with costs. On writ of possession being issued to the Fiscal to place the plaintiff in possession the Fiscal reported that an armed gang was outside the building and Police assistance was necessary to execute the writ. The defendants filed petition of Appeal and moved for stay of execution. The Court allowed the defendants' application for stay of writ on defendants furnishing security in Rs. 15,000 cash or Rs. 20,000 in unmovable property.

Mr. T. Muthusamy Pillai, with Mr. S. R. Kanaganayakam instructed by Mr. K. V. Sinnadurai appeared for the plaintiff and Mr. A. V. Kulasingham with Mr. K. K. Subramaniam instructed by Mr. S. C. Cathiravelu appeared for the defendants.

**Do Women Mistake Licence for Liberty?**

The Archbishop of Liverpool, Dr. Downey, said that women should remember that it was only in recent times they won their freedom.

"In some cases her very liberty has gone to her head like an intoxicant," he said. "It is particularly distressing when we find her advocating things which make for her own moral degradation: free love, legalised abortion, easier divorce, and, of course, birth control".

Dr. Downey, speaking to a tally of Catholic mothers in London, added:

"In addition to the birth controllers there are also death controllers and life controllers."

"In fact, these people are ready to control anything except themselves."

"The death controllers advocate euthanasia a pleasant death for other people, of course. The life controllers want the right to decide who shall not have offspring."

"They are the advocates of sterilisations of the unfit though who are unfit and what precisely they are unfit for is not at all clear."

"Do we find the mother today, in Scriptural phrase, a Valiant Woman? Or does she in many cases seem to mistake licence for liberty? She is on trial at the grand assize of the nations."

# WHERE CANNIBAL BECAME A PILLAR OF THE CHURCH

## Island Of Santa Anna

TALES of shipwrecked mariners who make good on Pacific islands never before visited by white men are a favourite theme of boys' stories. The mariners generally end up as kings, and everything turns out just as the reader hopes it will. But how many people believe this kind of thing ever happens in real life? Very few, probably. Yet on the island of Santa Anna the leading citizen is a man who deserted from his ship and landed on the island forty years ago when cannibalism was as common as it is uncommon today.

According to his story, as soon as he set foot on native territory he and three other deserters were captured and imprisoned in one of the grass huts. Here he spent four days trussed-up while his companions were eaten one by one. Then came his turn. He was offered the chance of marrying the chief's daughter or being a meal for the savages. Rather naturally he chose marriage, and at present lives with his coloured wife and owns most of the coconut groves. His children are well-educated, and wear European clothing. His wife, however, still prefers the ordinary native costume—a grass skirt and a string of shells.

### Reformed Cannibal

On the same island was a reformed cannibal who admitted he had eaten over twenty men. One piece of information he passed on was that a man's leg was a "bit chewy". Presumably he had suffered indigestion from one

sometimes. The amazing thing was that he finally gave up his cannibal practices and became a pillar of the Church in the Christian village.

Perhaps even more remarkable is the Canoe Shrine on the pagan part of the island. It consists of a grass hut arrangement in which are hung miniature canoes. Each canoe contains the head of a past chief, the idea being that when a chief, dies his head is put through some special process which shrinks it and at the same time preserves it. The shrine is full of canoes and beads, and is a centre of worship.

### Gates Got Back

While Santa Anna provides more examples of strange facts than most places, however, one of the cities in the territories near Hong Kong runs it a close second. The city is completely walled off, being surrounded by a moat. All the men and women living there have the same name, and the men are only allowed out of the city to get a wife. The women are freer. Being of little account in Chinese minds, they are able to depart whenever they wish. Only one language is spoken—Mandarin, although there are several Cantonese living there.

The gates of the city were originally removed to England to be a museum piece, but, in response to appeals from the inhabitants, they were returned and are now back in their original position.

### "Love and Help One Another"—CR's Motto For Editors

### EDITORS' CONFERENCE IN BANGALORE

Inaugurating the eighth session of the All-India Newspaper Editors' Conference at Bangalore the Governor-General, Mr. C. Rajagopalachari, said that all newspapers ought to carry on their title page the motto "Love and help one another".

His Excellency declared that the Press in India enjoyed the greatest amount of liberty and observed: "I can if challenged produce a catalogue of things printed on any day in the newspapers of India which would prove that there is no sort of restriction over writing or fear in the minds of journalists".

The Governor-General in an appeal to the Press, said; "No institution and no newspaper can be said to serve India well unless it promotes in some way or other goodwill and good understanding among the various sections of the people. The master key to progress in all spheres is mutual friendliness and avoidance of conflicts."

Mr. C. R. Sripavan, who presided over the Conference, dealt exhaustively with problems confronting the newspaper profession and in particular referred to relations of the Press with the Government.

### Will Support Government

Mr. Srinivasan said: "We shall stand behind the Government in all their efforts to control disruptive forces, establish peace and order and redeem national economy. Government, however, should not presume therefrom

### Health Habits

## Orange Juice In Baby's Diet

Our grandmothers, and even more our great-grandmothers, look with horror at the baby's diet list of today. In the old days babies had only milk for a long time; and when anyone suggested adding anything to that milk diet, he was looked upon with disdain.

Today many foods augment the milk diet. Looming important among these is orange juice. A rich source of vitamin C. Many doctors recommend adding this fruit juice to the milk formula given to bottle fed babies, because thoroughly mixing it with milk causes the formation of smaller, softer, more easily digested milk formula given to bottle-fed babies, milk curds; and the smaller the curds, the better the proteins and minerals which they contain are digested and subsequently used by the baby for his body building.

Orange juice may be added to the baby's diet between the second and fourth week. At first, use a small amount diluted—a half ounce of juice diluted with a half ounce of water. To prepare this, cut, ream, and strain the oranges with utensils that have been sterilized at the same time as bottles and nipples. The juice is best offered in a regular bottle, such as the formula is given in; later it may be fed from a cup.

### The Formula

After the first few days the amount of diluted juice is increased, but for several months the half-and-half proportion is maintained. When the baby has reached the stage in his development at which he is taking an ounce of orange juice mixed with the same amount of water, that is the time to increase the orange juice and decrease the water, until the baby is taking two full ounces of pure orange juice. After that the amount is gradually increased.

As a guide to new mothers, we give the amounts of pure orange juice recommended for the first year: ½ ounce at one month, 1 ounce at two months, 1½ ounces at three months, 2½ ounces at 4 months, 2½ ounces at five months, 3 ounces at six months, 4 ounces at one year.

—From the "Health".

### PERSONAL

"Miss. Suyansothi Saradha-daughter of Mr. W. F. Raja, gopal, Resident Engineer, Karaiyoor Housing Scheme, Jaffna has been successful in the B. A. (Hons) Economics, Madras University, and has been placed in the first class."

### TODDY RENT SALES—

1st July 1949 to 30th June 1950  
Tenders are hereby invited for the purchase of the exclusive privilege of selling toddy in Mannar District during the period 1st July 1949 to 30th June 1950. Tenders should reach the Assistant Government Agent, Mannar not later than 9.15 A.M. on Tuesday 7th June 1949.

2. The conditions of sale and any other particulars can be obtained on application at the Mannar Kachchery.

R. L. ARNOLD  
Asst. Govt. Agent, Mannar  
The Kachchery,  
Mannar, May 16, 1949.  
(G. 17. 20-5-49).

## Fight Life's Battle With Moral Courage

(Continued from page 1)

restingly of their hardships in the tropics, but did not complain. He was satisfied—they were rid of all other human beings. They froze out, or insulted, all intruders whose curiosity led them to look in on the recluses.

They called that peace. They found rest for their souls. They relaxed the tension they felt under civilised conditions. Wrote the doctor.

### Self-Sought Solitude

"Leaving behind me a lucrative practice of medicine in Berlin, I and my comrade were in fact turning our backs upon civilisation and the society of our fellowmen. Of our own free will and choice, we were going into exile to seek in the solitude of an almost desert island in the far Pacific, the independence, the peace of mind, the opportunity to cultivate, our reflective powers to the fullest, which are denied to man by the complexities of modern life".

As a boy, Dr. Ritter had "loved the beauty of the age-old trees, the majestic silence of those shaded paths where I could be by myself and think my own thoughts more freely than anywhere else".

He loved the trees. He did not love people, yet it was people who made him an enlightened human being instead of a savage. It was people who made him grow, and gave him a sensitive nature that could respond to the appeal of lovely trees and great meadows.

It was people who gave him the power to postulate God and gave him the courage in due time to question the fallibility of the

Commander. They made him love ideas, poetry, great pictures and noble music; they gave him comfortable clothes to wear. They taught him the art of conversation, in which he was proficient. They taught him what ever regard for the opinions of others that he may have had. They taught him the foundations of social life. They gave wings to his imagination. They made him what he is—but they did not send him away. This was his own idea.

### Take the Quitter Seriously

What we are here concerned with is the point of view of people like the Ritters, who not only regard civilisation as a failure, but as something hostile to man's higher interests, and so deliberately forsake—either actually or vicariously—for a condition of life that confronted all men before the race had made any history.

We must take the quitter seriously. We must recognise him for what he is, just a quitter. He is running away from his responsibility, and his opportunity. He is repudiating the fruits of human intelligence as inadequate to the needs of man, when, in fact, in intelligence can be found the salvation of man.

Man is organically, spiritually, inescapably, a part of the herd and if he deserts the herd he is deserting his parents, his brother, his benefactors, all of whom have a right to expect honest service of him in return. Desertion of them is a breach of faith, an act of weakness and cowardice—wholly un sporting.

Alfred Adler tells us that as far back as it is possible to see in history, man lived in groups. He has never been a successful lone wolf. His very nature demands the food that his fellows have to give. Without it he will starve spiritually and go to

## Minister Opens Meesalai Textile Centre

Mr. G. G. Ponnambalam K. C. M. P. declared the Textile Centre at Meesalai open by lighting a brass lamp. Immediately afterwards a public meeting with Mr. V. Kumarasamy M. P. in the chair was held. The Chairman thanked the Minister for all the help done so far for the upliftment of the community. Messrs. V. S. Karthigesu J. P. U. M. S. K. Thiravianayagam Chairman Town Council and Mr. E. J. Rajaratnam A. G. A. Jaffna addressed the gathering.

The Minister in reply thanked Mr. P. Veerasingham founder of the school and agreed to do all help to promote the common man. Many addresses both in verse and prose were sung and read and presented to the Minister. The public meeting terminated with Mr. R. T. Subramaniam's vote of thanks.

## JAFFNA HINDU LADIES' COLLEGE Old Students' Meeting

The Old Students' Meeting of the Jaffna Hindu Ladies' College will be held on Saturday the 21st May 1949 at 3-30 p.m. at the College Campus.

"PRINCIPAL"  
(M. 32, 20)

Permanently isolated, he is a mere animal, making sport of his divine gifts, a mocker of precious things, a wastrel—in short, he is in a state of degradation, approaching degeneracy.

All that an individual is or hopes to be, he owes to his fellows. He is effective only when attached either directly or indirectly to the social organisation.

—From the "Psychology"

### —Our Astrological Feature—

# WEEKLY FORECASTS

"SRIPATY"

FROM 22ND MAY TO 28TH MAY, 1949.

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

It looks as though you will make some new and interesting link-ups this week. Health will improve and you are sure to succeed in your undertakings.

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

Money comes in easily but you will have to face unexpected claims this week. If you have been under any mental strain you can look forward to improvement. Your fond hopes may be realized in the future.

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

You may not have an easy time in the office this week. In spite of it you can make good progress if you handle affairs with tact. You will come into contact with influential people week end.

**CANCER** Punarpoosa 4, Poosha, Aaytha [Karkaka Rasi]

You will indulge in new adventures make gains through property settlements and you will be able to use your talents along constructive line this week. Much to do with old colleagues week end.

**LEO** Maha, Poora, Uttirai 1 part—[Singha Rasi]

A clash with officials or senior colleagues indicated; spend the first 3 days of the week carefully and avoid accidents. Take a bold line with mischief makers after Wednesday. A bereavement in the family circle also shown.

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

A week that will test your patience as far as domestic matters are concerned. Financially good week except for Wednesday and Thursday: Try not to make new enemies among your relatives.

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

A somewhat critical week. Avoid clashes with partners and co-workers. Health upset likely. Do not be in a hurry to make changes. Friday and Saturday the worst of the lot.

**SCORPIO** Visaka 4, Anusha, Keltai [Vrischika Rasi]

Avoid unnecessary arguments with friends this week. Take care of your health specially abdominal complaints a good deal of your time may be spent clearing up some one else's problems.

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

Money comes in. But you may invest them in new ventures. From a business point of view a most profitable time if you can make use of it properly. Avoid quarrels with relatives.

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

Profitable business developments through closer associates shown. Don't take health risks. Beneficial changes likely in household. If you are employed an opportunity to realize a long cherished aspiration shown.

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

Your main problems will be to cope up with critics both in your family circle and in office this week. Avoid argumentative dispositions. Expenditure will be on the rise. Improvements in financial affairs shown week end.

**PISCES** Pooraddati 4, Uttiraddati, Kovati. [Meena Rasi]

Benefit through partners or near relatives shown this week. You can look forward for beneficial changes but consider well before making any changes either in work or residence.

# THE CENTRAL BASIS OF HINDU PHILOSOPHY

(Continued from page 1)

Whatever is here, that is there, whatever is there, that is here. He obtains death after death who perceives diversity in the world. The one Supreme Substance appears as many things, clothed in different names, forms and actions.

**Brahman unconnected with world of change**

The Atma or the Brahman has no connection with the world of change. As the sun is not sullied by the faults of the eye, the Antaratman is not sullied by the defects of the world. As one fire has entered the world and becomes corresponding in form to every form, so the One Antaratman of all things is corresponding in form to every form, and yet is outside all these.

The goodness, the light, the pleasure and the beauty of the world is not to be found there even in name. Even the splendour of the Sun and the grandeur of the creator is superseded by the absolute. That state is experienced when the senses cease to work together with the mind and when the intellect does not move, and when there is mere consciousness. When all desires that are lodged in the heart are liberated, then the mortal becomes Immortal. Herein he attains Brahman.

The State of becoming the Absolute is not a loss of all that we love, but is the perfect fulfilment of all our aspirations. Our

finitude is broken, imperfections destroyed and we are installed in the blessed State of Eternal Satisfaction. All our desires are fulfilled at one and the same time. We become the Source of Infinite Joy and Bliss. We experience birthlessness and deathlessness. None is superior to us.

### What is Brahman

What is that by knowing which everything else becomes known? That is Brahman. That is to be known. Brahman is Truth, Knowledge, Infinity, Bliss. Brahman is Bhuma where one sees nothing else, hears nothing else and understands nothing else. It rests on nothing else. On it everything else rests. One who knows this rejoices in his own Self and rests contented in his own Self.

Sacrifices cannot bring salvation. They are mere temptations which bind one to birth and death. The deluded people think mere sacrifice and charity constitutes eternal blessedness. They are mistaken. What is not the effect of action is not attained by any amount of action. Brahman which is not done cannot be attained by what is done. Having scrutinized the nature of the world, a wise man should arrive at indifference and dispassion. He must approach a preceptor and learn Brahma-Vidya from him! Such a fortunate soul reads asunder the knot of ignorance.

(Swami Sivamanda)

(To be continued)

# VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 17-5-49)

CXXXVI

## XXIV. THE ESSENCE (Con'd.)

That the souls are many is also clear from some of the above quotations such as Soul of souls, the Eternal among those that are eternal, &c. The innumerable sruties that speak of the wise and the ignorant those who go by the Devayanam and the Pitryanam or are born in lower forms of life like worms, dogs, &c, some entering a womb after death while others enter the trunk of a tree, &c, some attaining Moksham and never returning therefrom while others get born repeatedly &c, all point to the same conclusion. This is a matter of common sense and ordinary observation not requiring any further proof, but we quote the authority of the sruti here as attempts have been made to prove that the sruti teaches something to the contrary.

References to the world and to sin and bondage are found throughout the Upanishads. They occur so frequently that even the most casual reader can locate hundreds of them in different places. The very first verse of the first Upanishad advises us, as previously pointed out, to renounce the world if we are to get salvation or liberation (from bondage), and the Upanishad concludes with a prayer to the Powers that be for guidance to enable us to destroy our crooked sin. If in reality there existed no bondage or sin and no souls subject to such bondage, the Upanishads and all other Shastras would be no better than the ravings of a lunatic as the injunctions laid down therein become purportless and serve no useful purpose.

God is one only while souls are innumerable. Both are of the nature of intelligence as opposed to matter which is insentient. But God is self-knowing and omniscient while the soul's intelligence is limited, limited by different kinds of impurities. And it is to enable the soul to get rid of these limitations and attain Godhood that the teachings of the Upanishads, as indeed of all Shastras, are intended. Unlike God, the soul is not an independent being. In its worldly state it is dependent on the things of the world, and in its heavenly state it is dependent on God. One of its most outstanding characteristics is a tendency to assimilate and partake of the qualities of whatever it is attached to or wishes for intently. References to this assimilative nature of the soul are found in several places in the Upanishads, and we have drawn attention to the same in the course of our studies. It is this assimilative characteristic of the soul that lies at the root of all Sadanas or religious practices. This is the underlying principle that governs all forms of worship, meditation and contemplation.

The Upanishads very frequently speak of God as being one with the world both animate (souls) and inanimate (matter). The language used is such that one is sometimes led to imagine that God and the world are identical and that there is absolutely no difference between them. But they also speak of Him as being different from the world and from everything found therein. The famous *Neti Neti* formula of the Brihadaranyakam comes prominently before our mind in this connection. This, however, is only one out of innumerable passages that teach this aspect of difference. Then again there is frequent reference to God being the motive power behind all our activities. Particular attention is drawn in this connection to the Kena sruties culminating in the Lady Uma Haimavati enlightening Indran on the point. The relationship of God to the world is one of identity, difference and association. It is this relationship that is called *Advaitam*. *Dvaitam* denotes two-ness or difference and the prefix *a*, a modified form of *na*, is put in to show that the idea intended to be conveyed by the word is a relationship of non-two-ness or non-difference or non-foreignness. This term *advaitam* occurs in the Mandukyam, Chandogyam and other Upanishads, and it appears in its original form of *Nadvaitam* in the Svetasvataram. The word does not deny the existence either of God or the world. It merely denotes the relationship of non-foreignness that exists between the two. In the *Aham Brahmi* Mantram, for instance, there is first the *Aham* or I and there is then the *Brahm* or God. The word *Advaitam* does not deny the existence either of the *Aham* or of the *Brahm*. If so, and if the *Aham* and the *Brahm* are two independent entities quite foreign to each other, the doubt will arise as to how two independent foreign things can coalesce or become united. It is to remove this doubt that the particular relationship of *Advaitam* or non-foreignness is predicated of them and they are called inseparable friends in the Upanishads. One of the best expositions of God's relationship to the world, both animate and inanimate, is found in a set of Brihadaranyaka sruties, repeated twenty-one times, which speak of the Deathless (Sivam), our Inner Soul, who dwells in the world, both animate and inanimate, but is different from it, whom the world does not know, whose body the world is and who pulls the world from within. This is why we say that the Upanishads teach one-ness in two-ness or, to put the idea in better English, unity in variety. It is futile to speak of absolute one-ness or absolute two-ness (i. e. absolute difference). Well does the Tamil poet exclaim *ஒன்று அல்லது இரண்டு*, Rest silent without insisting on absolute monism or absolute dualism.

The world undergoes change from time to time. It has periods of activity and passivity, just in the same way that we have daily periods of activity in the waking state and rest during sleep. In the crested state as we see it today the world is in a state of activity. At the time of dissolution it goes to rest and is in a state of passivity. The whole world then merges in God, not absolutely but "in a seminal condition", to use the surprisingly appropriate and unexceptionable words of a monistic commentator with whose views we have often had occasion to disagree. It is this God in whom the world is merged in a seminal condition that is called *Odunki* (or *Involuer*) in the Siva Gnana Bodham. The Chandogyam calls Him the *Sat* (or Being) from whom the world emanates at a fresh creation as a result of the *Sat*'s thinking (or formative thought).

(To be continued)

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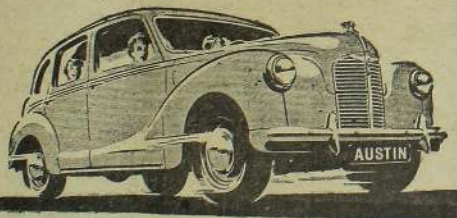
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Chief Editor T. MUTTUSAMPILLAI

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