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OHMA WATER

THE CEYLON CHEMICAL WORKS (Rgd.)

THE Hindu Organ.

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The **C.S.R.** Mark of
Quality

ASK FOR THESE THEY ARE THE BEST

**ROSE WATER
LAVANDAR**

THE CEYLON CHEMICAL WORKS (Rgd.)

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VALMIKI'S PHILOSOPHY OF LIFE

Sir C. P. Ramaswamy Iyer's Discussion

IN approaching the task of evaluation of the Ramayana, not only as one of the most notable and formative of the world's literary classics but as embodying and crystallising a definite and mellow philosophy of life, it is necessary to bear in mind that not merely the readers of the epic but all the inhabitants of our sub-continent have been moulded and influenced through the traditional and age-long renderings of the classic by *Kathakas* and *Bhagavatas* who have been the real educators of the masses of India. It is needless to emphasise that literacy in the sense of being able to read and write and engage in a hasty scrutiny of ephemeral literature is by no means synonymous with that true culture of mind and heart which in India has been brought about through the ears rather than by the eyes. It is not now proposed to attempt the task of analysing the characters and the exploits of the great personages of the epic, the inspiration of whose deeds has so profoundly affected thought and endeavour in this land. The aim of what follows is rather to indicate and discuss briefly the outlook upon life for which the poet-sage Valmiki is responsible and the facts on which he rests his views.

Fundamental Instincts of Humanity

All great authors represent an epoch, a civilisation, and a culture. In their works, they pursue certain definite ends of instruction, exhortation, or amusement. In the language of Wordsworth, the fundamental instincts of humanity involve admiration, hope and love. The first of the world's epics arouses these emotions in abundant measure through its characters and their trials, failures and triumphs. But in addition, most significantly, the great protagonists of literature along with their venture of thought and language adorned themselves consciously and otherwise, with jewels that in the words of a seer "shine for ever on the stretched forehead of all time".

Let us consider the background of Valmiki. He lived in an epoch of great achievement, material as well as moral. The art of music even in its minutiae was understood and practised;

The classical dance to the accompaniments of musicians and singers was not only a relaxation but a part of popular education:

Sundara—4, 10.

The recounting of stories which has been a constant accompaniment and a diversification of Indian life was well-understood:

Ayodhya—6, 14.

The architectural experts, were very much in requisition. The description of the Ayodhya place

and especially of Kaikeyi's apartments and of the magnificent residences of Sugriva and Ravana indicates a many-sided and intricate development of the building art. Sculpture and fresco-painting were common features of the habitations of the well-to-do:

Ayodhya—67, 16.

Lanka had art galleries, bowers fashioned by creepers, artificial hill's built of timber, Wood carving was already a well-known and highly developed art, the description of Vali's palanquin containing life-like representations of birds and animals affording a proof of this:

Ayodhya—15, 33

A long and comprehensive list of various arts and crafts known to India of the Ramayana days can be compiled from the epic. They include mining and implements involving elaborate machinery. Skilled plasterers, workers in bamboo and in pottery, sawyers, spinners and weavers, and craftsmen in precious stones, jewels and gold, weavers of carpets and blankets, shampooers, wine-makers, the fashioners of white tooth-paste and polished mirrors, and of unguents are all mentioned in detail as well as actors of various types:

Kishkindha—25, 22.

It would be seen therefore that from the earliest times, of which we have any record, India, while not exalting the claims of the body and the senses, did not disdain the legitimate demands of a full and artistic life.

In this environment, Valmiki, although himself a sage who had renounced the outer life of the world, evolved a scheme of existence which was catholic and comprehensive and which united and reconciled the claims of mundane and spiritual requirements. Through the mouth of one of his characters, he speaks of the satisfaction of the five senses accompanying the pilgrimage of life. What he advocates is alertness in such a life and his objection is to deceit and an absence of measure:

Ayodhya—80, 1-3

As the years roll by like a resistless flood, care must be taken to procure the peace of mind that co-exists with the legitimate enjoyment of pleasure; the happiness of most people depends on the due provision of the amenities of life:

Ayodhya—109; 27.

Having laid stress on this rather material aspect of life, the poet is equally insistent of the thought of *dharma* as a stabilising influence. He proclaims that *dharma* is so-called as nothing else sustains the world so well as the conviction and pursuit of that *dharma*:

Such *dharma* should, consistently with the above objects, be attained and preserved by discipline

Breach of Trust Charge

Jail Sentence on Aged Proctor

Mr. N. T. Palasundaram, a Proctor of 30 years' practice in the Colombo Bar was sentenced by Mr. L. W. de Silva A. D. J., Colombo on his pleading guilty to a charge of treach of trust.

It was alleged that Mr. Palasundaram had dishonestly converted a cheque for Rs. 6,407.16 to his private use when it was sent to him by his Client Magon Meera Unnal in connection with a testamentary case.

line; and in a passage full of comprehension and vision Valmiki asserts that the ultimate good cannot be attained merely by a life of ease or idleness:

Such a discipline involves constant and strong effort at self-discipline and control of the mind and the senses, without which strength does not come and with which nothing is unattainable.

In the conditions of human existence, it is not always that endeavour meets with success. We are often face to face with failure, complete or partial, and the danger that encounters the pilgrims through life's journey is a sense of despondency and personal unworthiness. To meet this, Valmiki counsels equanimity and freedom from despair as the origin of success and a fundamental requisite of existence:

Aranya—9, 31.

Such an outlook is immeasurably helped by learning and by advertence to the precepts and traditions handed down to us by our ancestors. Anmaya means not only such a heritage but it also connotes the implementation of culture by conduct. Two of the most striking passages in the Ramayana deal with the barrenness and futility of speech without culture and culture without its adequate implementation:

Kishkindha—1, 122.

Learning and culture, however thorough, are nevertheless of little avail when strong temptations, exigencies of the moment press from all sides a human being, and when resistless Fate follows in the wake of our surrender to momentary impulses. Valmiki is a profound believer in that fundamental article of faith in Hindu consciousness, viz., the doctrine of eternal compensation and balance in human conduct which we term Fate. Nevertheless the sage asserts that like an excited elephant un mindful of the goad, Fate or Destiny can be overcome by strenuous effort:

Sundara—15, 38.

In a very beautiful verse, the reconciliation or harmonisation of fate and free will is described as the main essential. In other words, self-control, not through starvation of instincts but through sublimation, is the ideal that is envisaged:

Ayodhya—23, 21.

The organs of sense are like mischievous prancing horses, and

Soil Conservation Practice

Farmer Gains Wealth In A Day

John Rodman, 36-year-old American farmer, is today 100 percent richer than when he bought his place in 1948. He gained his new wealth in a single day through a concentrated application of soil-conservation practices.

To transform Rodman's farm 600 volunteers worked 12 hours on October 2, 1947, doing what would have taken one person unaided four to six years. They worked on barren, gullied hills. A year later there were few greener hill-tops for hundreds of miles around.

Some 50,000 spectators gathered to watch this first large-scale demonstration of modern mechanized agriculture. The volunteers were mostly agricultural students, with supervisors from the U. S. Soil Conservation services. Their equipment included 75 tractors, 27 ploughs, 875 tons of lime, 45 tons of fertilizer, disk terracers, harrows, mowers, grain drills, mechanized rakes, cultivators and scoops. Rodman paid for some of the lime and fertilizer, and dealers loaned all the equipment.

Soil-Saving Rotation

Tractors ploughed strips to start a soil-saving rotation of corn, wheat, oats and grass. They dug furrows in fields to hold water which for years had washed topsoil away. They terraced the hillsides so that crops plots would be flat and check the runoff of rain and soil. They pushed rocks and dirt into three foot gullies.

Jeeps with special attachments dug post-holes at a rate of one a minute for new fences to ring the hills on the line of contours. Bulldozers scooped a half-acre pond into a hollow 13 feet deep, opening a vein of cool spring water for livestock. Finally the volunteers planted 15,000 trees on a hill top too steep for farming.

Fifty Percent Increase

One year after the demonstration, the results were summed up. The wheat yield had risen by 50 percent. Oats grew for the first time at 45 bushels an acre, a yield modest for rich land but good for the eroded Ohio hills. Through richer pasture the cows doubled their milk production. Corn flourished, but was held to 12 acres. Grass strips surround the corn patches to trap runoff water. Fish for the dinner table are in the new pond. Rodman has already refused an offer of twice what he paid for his farm.

Conservation officials estimate that scientific agricultural methods can raise a farm's value by at least 30 percent. Since this dramatic farm restoration they have staged a similar experiment almost every week, usually picking the worst farm in its neighbourhood to show what can be done. Even the most sceptical farmers are impressed, and each year more broad bands of crops follow the contours around hills, rather than up and down the slopes and more steep land goes into permanent meadow and pasture.

SPIRITUOUS DRINKS AND GOVERNMENT OFFICIALS

Indian Governor-General's Hint

IN a message sent for the 10th session of the Grand Lodge of Mysore and Hyderabad of the International Order of Good Templars, His Excellency Sri C. Rajagopalachari has expressed his grief at the growing tendency among the governing classes and officials to indulge in spirituous drinks and to introduce them in spheres where they had no legitimate place before.

As the message was of importance, the Grand Lodge of Mysore and Hyderabad Division decided to request all Provincial and State Governments in India to circulate the message of the Governor-General to all Ministers and Heads of Departments and, through them, to all officials for guidance.

Following is the text of the Governor-General's message which is now being circulated in the U. P.

It is unfortunate that while the West has got tired of friend alcohol and her most eminent states-

men are trying their best to reduce its influence among their people without expressly associating themselves with any movement as such against alcohol, in the East and particularly in India, although all our creeds and cultural propositions are framed in an unqualified manner against alcohol, there is a tendency among the governing classes and officials to indulge in spirituous drinks and to introduce them in spheres where they had no legitimate place before. I am very grieved at this growing tendency. I have tried to put these observations in rather vague language. I could have been much clearer. But I do not wish to hurt.

Not an Item of Civil Liberty

Alcohol is not a right or an item of civil liberty vested in prosperous gentlemen inclined to it, but a poison and a public temptation to the working classes who can ill afford to be tempted and before whom it would be a crime for the more prosperous individual.

(Continued on page 3)

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Hindu Organ

TUESDAY, JULY 5, 1949

Treasure These Thoughts

"Not without giving up does one attain happiness (peace), not without giving up does one attain the Supreme; not without giving up does one rest without any fear, giving up everything one becomes happy".
—MAHABARATA.

CO-OPERATORS' DAY

THE SIGNIFICANCE OF JULY Second as the Co-operators' Day is merely historical for the Co-operative spirit has been known to have co-existed with human beings ever since the latter made their first appearance in this universe. However, the conventional method of singling out a day in the year for special mention and building around it a happy tradition does appeal to the masses. If the man-in-the street is not prepared to recognise the significance of this day it is understandable. But there is the so-called above-the-average man who credits himself with a profundity of commonsense and knowledge of text-book theories; it is this elusive being who becomes a problem in the business of co-operative undertakings. He cannot be outside it; nor can he be within it without creating what is exactly the opposite of the spirit of the movement. If, therefore, Co-operative undertakings fall into evil hands of such designing men whose only Co-operative aim is to bring about disruption, it certainly is not a sad commentary on the efficacy of this sovereign remedy—the co-operative spirit—for all social and political ills but is only a reminder to the people that it is not actual co-operation.

Co-operation is a means to achieve both good and evil ends. Even in the destructive side it cannot be denied that it is the united effort that helps nations win wars, the more strongly united group getting the better of the less strongly allied combination. If those who ally themselves together do not do so with a sincere desire and a good motive, however much their combined effort may give a goodly outside, the result of their co-ordinated labours cannot be fruitful and lasting. This was well proved by the schemers' alliance in the Second World War, the Hitler-Stalin understanding during the first outbreak and later the grouping of Soviet Russia alongside of the United Nations. The War was won but peace was not.

As in international affairs so in our internal social and political undertakings, if the vicious minded and the self-seeking get together under the banner of co-operation, then it will be nothing but a gangsters' gathering with the common object of plunder under the cloak of service. It is this canker in the social fabric of this Island that has to be removed if real results are to be obtained by co-op-

eration. We need not worry our heads to prove the wholesomeness of this movement by delving deep into the pages of history and finding out unnecessary details about the circumstances in which the movement was started and the men and women who gave it a name. Nor need we gauge its present strength by the common but not always correct method of measuring the progress by the number of societies in existence. There may not be a single co-operative society in a village and yet the people there may be of the most harmonious accord of mind; on the contrary there may be a net-work of societies but the village may yet be torn asunder by party bickerings and petty groupings. What is therefore needed is a concerted effort to weed the wicked mind out of the movement, to maintain it with men of integrity and honest intentions and to aim at quality of work and not quantity.

Tamil Leader Nails The 'Flag' Lie To The Counter

Mr. Ponnambalam on The Actual Situation

The residents of Kopy assembly in large numbers on Sunday at the Navalar School to hear Mr. G. G. Ponnambalam, the Tamil Leader on the present political situation. Mr. R. S. Edwards Retired Post Master presided.

Mr. Ponnambalam in the course of an exhaustive address on the Tamils and the present political situation said that when Messrs Chelvanayagam and Vanniasingham were engaged in their professional work he was almost a lone figure fighting for the rights of Indians who were like the Tamils and the Sinhalese all subject to British rule. Since then two fundamental changes have taken place which don't seem to be appreciated by some of the new-born political patriots. One was that India gained her independence in August 1947 and Ceylon in 1948.

The Indians from being an oppressed minority in other lands became perhaps the proudest nationals of Asia under the leadership of Nehru. What therefore Nehru chose not to achieve by negotiation with Ceylon's Prime Minister nor thousands of political tyros of the type of Messrs. Chelvanayagam and Vanniasingham can possibly hope to achieve.

That Flag Question

Referring to the question of the National Flag Mr. Ponnambalam said "I have every hope that even now under divine guidance a true unity of the Island will be forged by the evolution of a common acceptable flag, with regard to which I claim to know your feelings better than anyone else."

Messrs. K. Kanagaratnam, M. P., T. Ramalingam, M. P., V. Kumaraswamy, M. P., were among the others who addressed the meeting.

PERSONAL

Miss. Kamala Devi Subramaniam, daughter of Mr. S. A. Subramaniam C. C. S. Office Assistant, Jaffa Kachcheri has passed the First Exam. in Science of the Madras University in the First Division obtaining distinctions in Chemistry, Biology and Zoology.

Indians In Ceylon & Exchange Control

The Finance Minister's Announcement

NEW rules governing remittance to India were announced at a Press Conference on last Saturday by Mr. J. R. Jayawardena, the Minister of Finance. The facility of allowing a remittance of Rs 25 a month from Ceylon to India by any person who has remitted money to India on not less than three occasions after November 1948, on production of his Rice Ration book will be discontinued at the end of 2 months from when individual permits will have to be obtained from the Exchange Control Authorities to send the permitted monthly remittance of Rs. 25 a person. United Kingdom Nationals will be permitted to remit £ 50 a month through a bank to the United Kingdom; other sterling area nationals must apply for individual permits like Indian Nationals.

Distinction Between Britishers and Indians

The charge that an invidious distinction has been made between British residents and Indian residents in Ceylon has not been answered. Discriminatory legislation directed against Indian Nationals will be viewed with grave concern by India. The new rules cannot but be construed as imposing hardship on Indians resident in the Island. The Minister's statement that the answer to the question whether an Indian residing in Ceylon has a temporary or permanent residence in the Island will influence the Exchange Control Authorities in the matter of issuing permits for making remittances to India will make anyone think that the Minister has imported into the policy of Exchange Control the intricate problems of Citizenship. New rules for deciding citizenship have been published. The Minister appears not to hesitate to tread on dangerous grounds—when he states that the Indian resident in Ceylon is now on the horns of a dilemma; if he (the Indian) wants to send monthly remittances he must declare himself a temporary resident; if he intends to claim Ceylon Citizenship then he must regard himself as a permanent resident; he cannot have it both ways and when he is asked to make the choice he resents it. No consideration has been paid to persons who have made Ceylon their home but have religious or moral obligations to people or charitable institutions in India. Many a pious Hindu in North Ceylon has donated his properties to Hindu temples situated in South India and directed that the income from his properties should be used for the performance of poojahs or feeding of pilgrims who congregate at such temples. The historical and cultural ties connecting India and Ceylon have been brushed aside.

Political Purpose

Referring to the charge that Exchange control is being used for political purposes the Minister has stated that the Indian population outside the estates live without their families in Ceylon pay frequent visits to India and remit large sums to their dependents in India; they came to Ceylon in search of employment, earn a living, save as much as they can and remit what they save to their families in India; the presence of this type of labourer is a serious financial burden causing grave economic problems in Ceylon as (1) they compete directly with the Ceylonese labourer,

(2) they displace labour from employment, (3) they are willing and eager to work for wages and thus depress the higher standards of living among Ceylonese labourers, (4) they increase unemployment among Ceylonese labourers—there is no unemployment among Indian labourers though there is among Ceylonese labourers, (5) they remit abroad every cent of their savings and make no contribution to the financial needs of the country and (6) they impose a stain on Ceylon's adverse balance of payments. The reasons are economic as well as political. According to the Minister if Exchange Control is to serve the object for which it was enacted it must effect this class of remitter adversely; it will be no longer possible to permit who have come to Ceylon in search of employment to remit abroad all the savings they earn, even if the savings are needed to maintain their dependents abroad; if they want employment in Ceylon and they are permitted to come here, they must come with their families; if they do not wish to do so they must stay behind with their families.

Indolence of Indigeous Labour

It is difficult to understand the arguments adduced by the Minister. What would happen if the Indian labourers in the Island should bring their families to Ceylon can be imagined if the country is unable to find its way to provide those who are at present residing in Ceylon with the necessary food requirements. Should a further burden be placed by making Indian families come to Ceylon? The allegations regarding labour and unemployment should not influence the policy of Exchange Control. If the Indian labourer is able to work at lower wages, support himself and also save money for remittances to his dependents one will be at a loss to understand why the Ceylonese labourer refuses to work for the same wages as the Indian labourer. The indolence of the indigenous labourer is the only cause which makes him refuse to work and choose to stay perhaps he expects the powers that be to find him employment or to pay him doles. It will not be possible to remedy labour and unemployment problems by Exchange Control Legislation.

Control is no Remedy

More than 4 years have elapsed after fighting ceased in reference to World War II. Experiments are being made by restricting imports and controlling exchange. The results achieved by controls and restrictions are disappointing. For example in last February or March it was possible to buy pound of dhal for cts 35; the ruling price at present is cts 75. It is needless to say that the very dhal which was being sold at cts 35 a pound in March is being sold at cts 75 a lb in July because of import control. The trader benefits at the expense of the common man and yet Government is toying with restricting imports of essential commodities like dhal. Learning by experience is proverbially costly; still Govt follows a policy of refusing to learn even when experiments prove they are in error.

IN MADRAS LEGISLATURE

GOVT. CAMPAIGN AGAINST CORRUPTION

Suggestions And Measures Taken

THE recommendations made by the Corruption Enquiry Committee and the action taken thereon by Government were explained by Dr. T. S. S. Rajan, Leader of the House, in the Madras Legislative Council, in the course of his reply to an interpellation on the subject by Mr. R. Suryanarayana Rao.

The following is the statement showing the recommendations of the Committee and the action taken thereon:

1. Provision should be made for compulsory insurance by Government servants, the premia being collected automatically by Government by deduction from salary.—(Under consideration).
2. A long-range scheme of provision for Government servants of residential accommodation at reasonable rent may be undertaken.—(Under consideration).
3. Government officers should be strictly forbidden to obtain commodities through their subordinates, and obtaining of free supplies should be severely dealt with.—(The Government have ordered that officers are strictly forbidden to obtain commodities through their subordinates in the course of their tours and that the practice of obtaining free supplies

wherever it exists to deprecated and will be severely dealt with).

4. Supervision by superior officers should be close and personal and they should discourage extravagance and undesirable ways on the part of their subordinates.—(The Government have directed the Heads of Departments to see that the recommendation is acted upon by the officers in their respective departments).

(5) The publicity with adequate details should be given to cases of corruption which have been disposed of by the Tribunal.—(Orders have been issued on the lines of the recommendation).

(6) Direct recruitment should be made at a higher level, of persons of breeding, character and education for the purpose of improving the tone of the services as a whole.—(As there is already provision for direct recruitment at higher level no further action is considered necessary).

(7) Audit rules and checks should be carefully prescribed in the case of schemes of a new kind involving the handling of large sums of money.—(The rules in the several codes already contain the required provisions for audit and checks. No addition to them

(Continued on page 3)

ONE THING AND ANOTHER

By YALPADI

Bose Again!

That Bose legend lives. Justice Radha Bino Pal, the Calcutta Judge who created sensation in the Japanese war Criminals trial by writing a strong dissent to the judgment of his colleagues convicting Tojo and his associates, has now come out with his belief that Subhas Chandra Bose, Netaji, did not die in the air crash just prior to Japan's surrender, and that his authority is the belief of the British and American secret services. The same secret quarters assured Jawaharlal Nehru of Netaji's death. There are secrets within secrets. As Churchill once said it is an enigma wrapped in mystery and presented as a conundrum.

Oliver Twist Premier

We took what was offered and then asked for more, said Prime Minister Senanayake explaining to a dinner gathering the technique of winning freedom for Ceylon. That was alright, as far as it went, but why did he, of all persons, and at this time, stray out of post-prandial freedom to point the finger of scorn at neighbour India's way of winning freedom? Characterising India's non-co-operation with the British in the War as a mistake Mr. Senanayake gave the opinion that had India followed Ceylon's method of winning freedom she would not be divided today. In another man this would be brazen cheek, but in the Prime Minister it is unwisdom to refer to India and her ways of winning freedom. Has he heard of people thinking and saying that Ceylon was enabled to obtain her freedom

without shedding a drop of blood because of India's fight with the British masters?

Fobbing Abroad

What is this press propaganda against the extravagance of Ceylon's High Commissioner in London in particular and of other representatives abroad in general? Though it looks like some move against an individual who may sometime become a rival to the ruling brain, the case for scrutiny of the expenditure of our representatives abroad is sound. Many of them are inclined to do the grand at the expense of the public treasury and the race for assignments abroad is keen. Was it not Sir Oliver Goonetilleke, himself, who said that freedom is expensive, meaning that Ceylon's new status imposes obligations to live on high scales alongside of more affluent nations and states?

High Living-Plain Thinking

It our men abroad live and move on a grand scale some of the causes for it may be found in the fact of the general Ceylonese habit of high living with simple thinking. We think a fine rig-up elaborately furnished house, expensive conveyance—these raise us in other people's estimation. The less well-to-do man does as much as his rich rival. We have been used to this sort of foolishness, and are apt to put down more prudent people as less advanced. And a government pampers us by paying us on prodigal lines. So the merry game goes on!

Creator of Childhood's Environment

The Homely Housewife

A woman of my acquaintance, who was filling out an official questionnaire, laid down her pen with a sigh. "One question always fills me with an inferiority complex," she said. "It's that query 'Occupation?' And I have to write down 'Housewife.' Here I am, a middle-aged woman with a University education, and I've never made anything out of my life I'm just a housewife."

I laughed. "The trouble," I said, "is that you have to find one word to cover a dozen occupations, all of which you follow expertly. You might write: 'Business manager, cook, nurse, chauffeur, dressmaker, interior decorator, accountant, caterer, teacher, private secretary'—or just 'Philanthropist!'"

"Philanthropists are people who give away money," she demurred.

"Not necessarily," I countered.

"A philanthropist is a person who loves humanity and gives away something for love. All your life you have been giving away your energies, skills, talents and services—for love."

"Perhaps you have something there," she said. "But I have never done what I hoped to do in my youth. I played the piano 25 years ago better than I do now. And my college education—wasted!"

"But all your children are musical, simply because you brought music into your home," I said. "And without a mind trained to concentration, to tackling and solving problems and planning the use of time, you could never have done what you have. You are one of the most successful women I know."

Kept a Charming Home

This woman, at 21, married a struggling school teacher earning a bare living salary. They had three children. For the first 15 years their income was never enough to permit more than minor luxuries. During all that time they never lived in anything but a well-kept, charming home. They never ate a bad meal. They were always attractively dressed. The children had good manners, exceptional intelligence and industry—which saved their parents much money, for they were educated largely by scholarships. They also learned kindness and consideration, because there was always room for one more in their home, and so, several years it was shared with a refugee child.

Executive Ability of a High Order

To do what this woman did with her husband's modest income showed executive ability of a high order. As a food buyer she would have earned a high salary in any restaurant, for she watched the markets like a hawk, and planned delicious meals accordingly. When the children were small she made all their clothes and most of her own. I once found her papering her living room—"A perfect chinch once you get the hang of it," she remarked happily. In "time off" she typed her husband's manuscripts and proof-read the books he wrote; played piano duets with the children to make practising more fun; followed them in their school reading, the better to discuss the books under study. When they went away to college, she

threw herself into the work of the community; sat on city housing boards; planned festivals to make up the church deficit; took the lead for better schools. Her solid achievements are matched by few "career" women.

"But I never earned any money," is the lament of many housewives.

If the family is considered as a unit, that is not so. Millions of women contribute as much to their families by the services they render and the brains they mobilize as their income-earning husbands. Compile the cost of their services, if it had to be paid to professionals! Eighty percent of the family income is spent by housewives, who supply the economic ability which overcomes income deficiencies.

Who can hire a substitute for a mother? Who can find a housekeeper who thinks twice about every purchase, weighing value against available cash? On what labor market is affection to be purchased, patient devotion, good humor? Most women can save in the home by their managerial talents more money than they could bring into it from outside work.

How many men would have given up in despair in those troughs of life which come to everyone, but for the patient faith and the carefully concealed sacrifices of a loving wife?

Someone has said "When you see a great man, you can deduce a great mother." But great mothers, like great geniuses, have to work at their task. It isn't just an inborn talent that flourishes without constant effort, and in free time. And most good men had good mothers too. Children usually get their ethical standards, their ambition and courage, largely from their mothers.

The homemaker, the nurturer, the creator of childhood's environment, is the constant re-creator of culture, civilization and virtue. Therefore, assuming that she has done and is doing well that great managerial task and creative activity, let her write her occupation proudly: "Housewife!"

Spirituos Drinks and Government Officials

(Continued from page 1)

dauls to put temptations for the sake of their own imagined private liberties. I wish we could develop a more vigorous attitude against an admitted source of evil.

Revenues can be derived easily enough from every evil, especially where the article that is taxed kills the judgment and weakens the will of the consumer. But if we wish to be just, articles of consumption chosen for indirect taxation should not be such as will make it impinge disproportionately on the poorer classes. Those who have studied the subject with care and without bias know that alcohol revenue is mostly derived from drink sold to the poor working classes and not, as careless people believe, from the whisky and wines drunk by the richer classes.

WHO SAID WOMAN IS THE WEAKER SEX?

The Opposite Seems More Probable

BEING a coldly scientific fellow, I hate to stir people up to argue about the relative merits of the sexes. But the records show that women live longer than men—and vital statistics are more reliable than all the ancient male lore about the "weaker sex."

The fact is that, in nearly every physical and mental function except muscularity and (will I rue this!) creative imagination, women are the equals of men, and in some abilities they are superior.

Just look around you. The sex that has more trouble handling frustrations is my own. A crisis always hits a man harder because he is under a greater strain to protect his ego, to save face. He is less able to handle an operation, the loss of money, a drop in vocational status, the termination of sexual activity. Men are the impractical, visionary, creative sex. They wage wars, write epics, die for science. They furnish greater geniuses and athletes. Unfortunately, they also supply more criminals, more examples of fatal accidents, more suicides, more cases in mental hospitals, more cases of illness leading to death.

Biochemical Make-Up

Perhaps we should not go so far as to describe men as the "weaker sex", but certainly it is man who wears himself out faster. Woman's biochemical make-up has made her more resistant to disease and defect than the male. She has more sex hormones, more calcium and nitrogen, more of some vitamins and more white corpuscles. Woman's "weakness", indeed, is man's greatest invention—and women don't bother to dispel the illusion. Why should they?

If men die earlier than women it is probably because they face most of the strain of earning a living, the high pressure and the competition. They are useful things for a woman to have around—but they don't last long enough. Women ought to ponder these things and then figure out ways to make men wear better.

A woman should look at her standard of living and the amount of work her husband has to do to maintain it. She might then consider the effect on his life span of this great pressure of work. Are the standard of living and the size of the prospective estate sufficient compensation for a longer period of being a "woman alone"?

Problem of Maturity

The major problem of middle and late maturity is pretty much this problem of the woman alone. Statistics show the average wife will be a widow eight years during her lifetime, assuming no remarriage. That is because (1) a woman will live four years longer than a man, and (2) a wife is, on the average four years younger than her husband. When you group together the widowed, divorced, and permanently single women you find that that two thirds of women over 65 are living without husbands.

This woman alone: who will support her? How can she earn a living? Where, with whom and how can she live? How can she get male companionship? The scientific solution would be tha

Govt. Campaign Against Corruption

(Continued from Page 2)

is considered necessary.)

(8) Controls should be abolished as early as possible, those that remain being confined to price control and, entrusted to officers whose status is not too low for such wide powers:—(In view of the de-control policy of the Government, no action has been taken).

(9) Property returns sent in by Government servants under rule 10 of the Government servants Conduct Rules should not be confined to immovable property but should include bank balances, shares, investments, insurance policies and value of jewels and the returns should be made on solemn affirmation:—(Under consideration).

10. Legislation should be undertaken to provide for the confiscation of property acquired by corrupt means:—(Under consideration).

11. A rule may be made that though no single act of corruption may be affirmatively proved against an officer, he may be held guilty on a consideration of the cumulative effect of the evidence adduced before the Tribunal:—(Under consideration).

12. Deprecating political interference with the administrative service:—(A Press statement dated April 9, 1948 was issued assuring protection to Government servants discharging their official duties against threats from and pressure exercised by politicians).

13. The retention of the post of Special Officer for Disciplinary Enquiries is necessary. The post may be designated as "The Tribunal for Disciplinary Proceedings":—(The Government have accepted the recommendation and have constituted a Tribunal consisting of two judicial officers of the status of District and Sessions Judges) and

14. The X-Branch should be made directly responsible to Government:—(Not considered necessary).

men should marry women eight years their senior—a notion that has not met with enthusiasm on the part of men. The fact remains that for some time to come more and more women will grow older and more older women be alone.

But all husbandless women need not be tragic creatures, or even wistful ones. Lots of women prefer to be alone and are quite self-sufficient. Some lead lives that are more useful, more full, than the lives of many married women; though there be sundry drawbacks, these are offset by the freedom and independence which living alone provides.

But for most women the prospect or reality of living alone is a serious problem. And it is a problem which they cannot very well unload on men's shoulders since the poor, dear "stronger sex" simply doesn't stick around long enough.

(From the Reader's Digest)

Co-operators Gather Together

Day That Knows No Distinction Of Class Or Creed

THE Second of July—"International Co-operator's Day"—was celebrated throughout Jaffna in a fitting manner with much pomp and rejoicing. Practically in every village, the day was marked with celebration of some form or other sponsored by the leading co-operators of the locality.

The celebration in the Jaffna Town at the Central College hall attracted a large audience.

Mr. P. J. Hudson, G. A., N. P. whilst declaring the celebration open, spoke on the many services rendered to the country by the Co-op movement in Jaffna and the significance and importance of the International Day of Co-operators.

Thereafter, Mr. R. C. S. Cooke, the enthusiastic Assistant Registrar of Co-op, Jaffna addressed the gathering at length tracing the origin and growth of the co-op movement, its potentialities and possibilities in the future and the degree of its usefulness in shaping the economic uplift and the future well-being of the country. He exhorted all to join in this laudable movement and give it their support and co-operation.

Spirit of Public Service

The gap created by the unavoidable absence of the Jaffna Mayor and two other speakers, was filled by Mr. S. R. Kanaganayagam, Advocate, who in the course of his speech, bristling with wit and humour, stressed the fact that a high degree of honesty and a spirit of public service were needed from both Honorary Officers and paid men, if the Co-op movement is to prosper.

He also referred to the disappearance of Funds of Co-op Stores and similar institutions under the questionable item of "Leakage" and that steps must be taken to root out that evil.

Mr. W. P. A. Cooke, the President of the N. D. A. P. C. Union, in proposing a vote of thanks, thanked the Govt. Agent for presiding at this function and supporting the cause of co operation and the other speakers for their interesting and educative comments and the organisers for the fine get up of the celebration.

After an interval, Miss P. S. S. Rajaledchumy, pupil of the Musical Academy of Annamalai Nagar delighted the gathering with a few choice songs.

Miss Kanagasabai Rasamua gave a fine exhibition of "Bharata Natyam" which evoked spontaneous applause from the audience.

Films depicting "Scouts in America's Forest" "The Cowboy" etc in Technicolour were screened with running commentaries by Mr. W. P. A. Cooke, M. Sc and Mr. P. Nadesan, (the Propaganda Officer of the Jaffna Municipality) and an Office-bearer of the Kokuvil Co-operatives Stores.

At Maruthanamadam

Presiding at the Co-operators' Day of the Uduvil and Mallakam Parishes Mr. S. Natesan, B. A., B. L. appealed for a genuine effort for extending the spirit of co-operation to all spheres of life.

The celebrations were held at the Uduvil Rural Reconstruction Society hall. Prizes for the mee ing.

World's Ten Most Outstanding Voices

The National Academy of Vocal Arts picked the world's ten most outstanding voices today. The following is their verdict:

Most theatrical: Winston Churchill;
Suaest: U. S. Secretary of State Dean Acheson;
Most effeminate: Emperor Hirohito;
Most authoritative: Radio announcer Ben Graver;
Sexiest: Lauren Bacall;
Most paradoxical: Sir Stafford Cripps;
Most explosive: Baseball manager Leo Durocher;
Friendliest: Radio Master of Ceremonies Dan Seymour;
Most pugnacious: John L. Lewis;
Most sincere: Trygve Lie.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1052

In the matter of the Intestate Estate of the late Elizabethamma wife of Maththesupillai Swampillai of Sillalai Deceased.

Maththesupillai Swampillai of Sillalai Petitioner.

Vs.

1. J. A. Edward and wife
2. Matilda Packiam both of Sillalai
3. Swampillai Packiamath Aththanasar
4. and wife Pearly Gnanasoundary both of Sillalai Respondents.

This matter coming on for disposal before S. S. J. Gonesekere Esquire District Judge, Jaffna on the 23rd day of May 1949 in the presence of Mr. Ilayatambi Proctor on the part of the petitioner and the affidavit and Petition of the Petitioner dated the 17th and 23rd May 1949 respectively having been read:

It is ordered that the petitioner be declared entitled to the grant of Letters of Administration in respect of the estate of the said deceased and that Letters of Administration be granted to him accordingly unless the abovenamed respondents or any other person shall on or before the 8th day of July 1949 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of May 1949.

Sgd. S. S. J. Gonesekere, District Judge.
(O. 33. 1 & 5)

best speech on co-operation and the best song on that subject were won by Masters N. Rasalingam and S. Kandasamy respectively.

Several items of music including group dances enlivened the proceedings.

Messrs. T. C. Rajaratnam, R. C. S. Cooke, R. N. Sivapirakasam, T. Balachandran K. Saba Ananthar S. Raju, and Ruma-chandra Ayer addressed the mee ing.

VALMIKI'S PHILOSOPHY OF LIFE

(Continued from page 1)

human resolve should act as the charioteer for restraining and directing them aright:

As an epitome and compendium of human conduct under diverse and trying circumstances, it is difficult to rival the Ramayana. Mildness of speech and the choice of the right time and place are prettily described:

And in passage after passage one of the chief lessons of the epic is the insistence on the protection of every distressed being who seeks refuge. The duty is enjoined of protection of such a person even though he may have been an open opponent:

—Uttara.

Valmiki recognises that even great persons are apt to go wrong and pronounce harsh judgments, as Rama did in the case of his devoted wife Sita:

Yuddha—18, 28-9.

When Rama gave way to causeless doubt and likened his condition to a man with a diseased eye unable to behold the light of lamp, Sita reminds him that Rama's behaviour was unbecoming of him and characteristic only of low natures:

Yuddha—118, 17.

The principle enunciated in the Ayodhyakanda to guide our conduct on such occasions is picturesquely described. Even as regards elders who behave indiscreetly or unwisely and transcend righteous conduct, it is the duty of the onlooker to check such wrong doing.

Yuddha—119, 5

Although it is enjoined upon us all to speak prettily and briefly but without hesitation and without precipitance and in a pleasant tone:

Ayodhya—21, 13.

In a characteristic touch of broad humanity, Valmiki, counsels comprehension and compassion as regards those who deserve chastisement, and justly points out that there is no man or woman born who has not faults:

Kishkindha—3, 31.

Remembering that life is transitory,

Yuddha—116, 44.

and that human intercourse is one of its rare compensations, the warning is administered that those who are constantly speaking only what is pleasant and gratifying are not to be taken at face value. Rare and much to be praised is the man who speaks what is not merely pleasant but is wholesome:

Ayodhya—105, 21.

Only so shall the encounters of men be fruitful. In a condensed form, four qualities are described as having been combined in Hanuman and as typifying the essential human requisites—fortitude, foresight, intellectual perception and skill in execution:

Yuddha—17, 20-21.

But all these exordium are only imperfect guides. The ultimate test and judge is one's own conscience. The canons of right and wrong are difficult to describe and analyse. But the inner mentor, if properly disciplined, can distinguish right from wrong:

Sundara—1, 198.

Fate is often described as invincible, and joy and suffering are not to be commanded:

Kishkindha—18, 15.

But the wheel of life turns high and low, and Hanuman re-

minds Bharata that life is so constituted that every man gets his meed of happiness:

Sundara—16, 3.

In human transactions and the dealing with the various encounters of life, the art of realising that first things are first is an essential characteristic. Hanuman again is described as one who given a task will attend to the most urgent without ignoring the essential priorities:

Yuddha—129, 2.

Before I conclude, there are certain aspects of Valmiki's treatment of his topics which must be noticed. The fairness of Valmiki in dealing even with the opponents of his heroes is one of his striking traits. The description of Lanka where the Rakshasas we devoted to the arts of peace and sedulous learning and the description of Ravana himself as strong, comely and courageous, and as an embodiment of all the great and gracious qualities of man may be likened to the treatment of Satan by Milton in his 'Paradise Lost' and by Goethe of Mephistopheles, the eternal mischief-maker:

Sundara—41, 6.

The women of Ravana's harem were star-like and models of womanly grace and beauty:

Sundara—4, 13-14, 17.

At the same time Valmiki in summing up the life of Lanka is careful to point out that in the main its outlook was materialistic, although refined:

Sundara—9, 43-44.

More than once the sage discovers himself as an acute student of human nature. The inherent jealousies and littleness of mankind do not escape his notice. Through more than one of his characters he points out that men are never so disliked and persecuted as by their own friends and relatives:

Sundara—9, 29-30.

There are many descriptions which attest to Valmiki's intimate knowledge and love of nature. Rama describing Chitrakuta says he is reconciled to the loss of his kingdom and separation from his brothers and friends as he had seen the most beautiful of all hills:

Yuddha—16, 3.

His description of sunset and twilight and moonlight are exquisite in their conception and their language:

Ayodhya—94, 3

In administration and polity Valmiki shows himself to be a careful student of the arts of peace. The settled views and the deep knowledge of polity as evidenced by Hanuman are described:

Yuddha—38, 18

The importance of financial propriety in government is kept in view:

Kishkindha—29, 6.

The unity of India is implicit throughout the work. Mildness of administration is envisaged as the ultimate ideal:

Ayodhya—100, 54.

A balanced and disciplined outlook free from severity and weak compliance is regarded as a kingly attribute:

Kishkindha—59, 17.

If war becomes necessary, it is to be waged in a spirit of equity and with compassion towards the distressed and vanquished:

Aranya—41, 11

In negotiations and embassies

the qualities necessary to achieve success are set out.

Uttara—8, 3.

The necessity for preliminary deliberation and consultation is pointed out in verse 59, sarga 41, of Yuddhakanda.

Sundara—2, 39.

Ram Pajya:

The Rama Rajya that was kept in view by Valmiki was that of a land where the people were cheerful and righteously inclined and sought to follow the lead of Rama who typified true Ahimsa. Mutual toleration and understanding between individuals, classes and creeds prevailed in the kingdom. The ideal set before the king was a lofty one. The ruler, had always to act in consonance with the popular will. The nomination of the heir-apparent had to be approved by the Sabha of the people and the assembly of allied and tributary princes. The paramountcy of dharma is illustrated by the story in our puranas of the killing of King Vena whose wickedness became unbearable. King Sagara banished his eldest son Asamanja because of his evil deeds and propensities. Living in monarchical times, Valmiki, from first to last, stresses the importance of the maintenance of high standards by the kings; and he says that as the kings behave, so do the subjects and the people at large:

It has been our object in the foregoing paragraphs to indicate how full of sympathy and understanding and what skillful reconciliation of secular and spiritual considerations Valmiki has performed the task not only of a chronicler of great events and the lives of great men and women but that of a true philosopher and guide, helping mankind in its onward march to material and spiritual greatness.

Ayodhya—109, 9.
(From the Vedanta Kesari)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1051

In the matter of the intestate estate of the late Vallipuram Sivasambo of Kopy South in Jaffna

Deceased
Theivanai widow of Nagamuttu Vallipuram of Kopy South in Jaffna

Petitioner
1. Selvanayagam wife of Kandiah Kumariah
2. Kandiah Kumariah, both

ARRACK RENT SALES, Vavuniya District, 1949-1950

Tenders are hereby invited for the purchase of the exclusive privilege of selling arrack at the Arrack Tavern referred to below during the period 1st October, 1949 to 30th September, 1950. Tenders will close as follows on Thursday, the 25th August, 1949.
No. 1, Arrack Tavern Mullaitivu—11.00 a.m.
No. 2, Arrack Tavern, Mankulam—11.30 a.m.
No. 3, Arrack Tavern, Vavuniya—12.00 Noon.

The prospective tenderers are referred for further particulars to the full notice published in Government Gazette of July 1, 1949.

N. MANICKA IDAKKADAR, Asst. Government Agent, The Kachcheri, Vavuniya, June 28, 1949, (G. 39.5)

presently of Colombo

Minor 3. Vallipuram Rasiah of Kopy South in Jaffna. The 3rd respondent being a minor is appearing by his guardian-ad-litem the 2nd respondent

Respondents

This matter coming on for disposal before S. S. J. Gunasekara, Esquire, District Judge, Jaffna, on the 10th day of May 1949, in the presence of Mr. W. Muttukumara-swamy, Proctor on the part of the petitioner and the affidavit of the petitioner having been read and filed of record, from which it appears that the 3rd respondent abovenamed is a minor and that the deceased abovenamed died intestate:

It is ordered and declared that the 3rd respondent abovenamed do appear in Court on the 7th July 1949 and that the 2nd respondent abovenamed be appointed guardian-ad-litem over the 3rd minor respondent in order to represent the said minor respondent in this action:

It is further ordered and declared that the petitioner be appointed administratrix of the estate of the deceased abovenamed and that letters of administration be issued to her accordingly unless the respondents abovenamed or any other person show sufficient cause to the contrary to the satisfaction of this court on or before the 7th day of July 1949

Jaffna, 20th May 1949.

Sgd. S. S. J. Gunasekara District Judge.

(O 32 1 & 5)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1038

In the matter of the intestate estate of the late Namasivayam Sabapathy of Uduvil

Deceased
Sabapathy Durai Rajah of Kanke-santhurai

Petitioner
Vs.

1. Ponnampalam Nagalingam and wife
2. Nagaledchumy both of Tel-lippalai East
3. Kathiravelu Selvadurai and wife
4. Annappooranam of Uduvil

Respondents

This matter coming on for disposal before S. S. J. Gunasekara, Esquire, District Judge Jaffna, on the 4th day of May 1949 in the presence of Mr. M. Sitham-baranathan, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that Letters of administration to the estate of the abovenamed deceased be granted to the Petitioner as son of the deceased unless the abovenamed respondents or any other person interested shall appear before this Court on or before the 6th day of July 1949 and show cause to the satisfaction of this Court to the contrary.

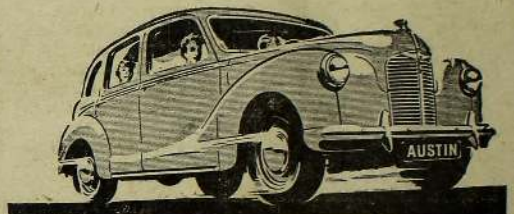
This 8th day of June 1949
(Sgd.) S. S. J. Gunasekara District Judge

(O. 1 & 5).

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T. S. Muttulingasamy Agent

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Chief Editor T. MUTTUSAMIPILLAI