



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
Quality
ASK FOR THESE THEY ARE THE BEST
ROSE WATER
LAVANDAR
THE CEYLON CHEMICAL WORKS (Rgd.)

VOL. LXI.
NO. 41

JAFFNA FRIDAY, SEPTEMBER 2, 1949

PRICE
10 CENTS

SOCIALISTS' PLAN & PROGRAM

J. P. Narayan's Suggestion

Mr. Jayaprakash Narayan, the Socialist leader, said that India must develop "a third camp" in the international sphere — of peace-loving nations. The proposed third camp, he added, should comprise "most of the Asian countries, suppressed peoples of Africa and possibly some democratic socialist force in Europe and America."

Outlining the Socialist Party's programme for the general elections in Republican India, Mr. Narayan told the P. T. I. "the Socialist Party has agreed to support the Prime Minister, Pandit Jawaharlal Nehru, in his policy of keeping away from the two power blocs. But we have disagreed with him on his failure to work out the implications of his policy."

In the domestic sphere the Socialist programme, Mr. Narayan said, would include drastic agrarian reforms, re-distribution of land and abolition of all "vestiges of feudalism through constitutional means". The Socialists, he added, would nationalise banking insurance and all key industries in the country.

Referring to the recent move for consolidation of Leftist parties in India, Mr. Narayan said the move had failed because the Socialist Party did not want any "loose consolidation" but a complete merger of all Leftist parties.

In West Bengal, Mr. Narayan said, the Congress was "fast losing" hold because of disintegration within the party.

Party's Plan

The Socialist leader said the party's main "plank" would be to give an immediate proof of a basic social change "The country today does not want a status quo. It wants a fundamental change in the society. While all sensible people believe this will take some time, some immediate evidence of a beginning towards this process of change will have to be given and I think it can be done mostly by drastic agrarian reforms and abolition of all vestiges of feudalism. There is no place in India even for pensioned off Maharajas and Zamindars. Distribution of land will be strictly to the tillers of soil, who will be vested with ownership rights. We will fix a maximum of holdings for an individual and land above that will be distributed."

Some compensation will be paid to the landlords. Of course we would do all these according to constitutional methods", he said.

On industries, Mr. Narayan said: We would certainly nationalise banking and insurance companies and key industries including mines.

"We would stake everything on a planned economic development"

and in the initial stages it will be adjusted with private economy".

The party, he said, would also concentrate on the development of small and medium industries. For this purpose industrial co-operatives would be set up.

Left Unity

Commenting on the failure of the recent move to consolidate Leftist parties, Mr. Narayan said there were about a dozen Leftist parties which wanted such a unity but also, at the same time, carry on their own propaganda. This kind of unity, he said, would break down sooner, or later. Some of these parties, he said, were not all practical purposes Communist. Their methods and ideologies more or less followed communism than democratic movement. "Many of them vainly talk of revolution but have no belief in revolution. They were only making time for their advantage."

The Socialist Party, he said, wanted a complete merger without any reservation. He said the Socialist Party offered to dissolve itself and form a single Leftist Party. No separate entity would be recognised in this merger. This, he added was not liked by some parties and the question as then dropped. This alternative given to them was "either you strengthen the Socialist Party or all of us dissolve and form a single party."

Phosphorescent Stick

Sheds Light at Night

A wooden piece which sheds light at night has been recovered from the River Ganges at Hardwar by a refugee from West Pakistan, according to a report received in New Delhi.

The wooden piece, which is seven inches long and one inch in diameter, starts shining when the sun sets and its luminosity disappears with dawn, the report said. The light of the stick becomes brighter when water is poured on it.

During daytime, however, the stick does not give any light even when taken in a dark room.

Forest department officials in Dehra Dun were shown the stick but could not solve the mystery of the phosphorescent stick, the report stated.

Reading Room Opened At Uduvil East

A Reading Room was opened in Uduvil East on 29-8-49 by Mr. M. Sionathambay. Rio Sahib, Pandit Sivarambham spoke on the benefits the Reading Rooms, Mr. S. Ponnambalam, Hony. Secretary proposed a vote of thanks. Donations were made by those who were present. Mr. N. K. Thuraiappah, Malayan Pensioner, generously donated Rs. 101/- for the Reading Room.

STANDARD OF LIVING IN INDIA

Economic Conditions of Workers

IN the editorial notes of the Indian Social Reformer appear the following comments on a speech delivered by the Indian Premier regarding the problem of Indian standard of living.

Presiding over a debate held at the Delhi University Convocation Hall, Pandit Jawaharlal Nehru referred to the main problem in India as one of providing the amenities of civilised life to the people and of raising living standards. The necessity is all the greater because of the threat of Communism which exploits the economic condition of workers and peasants in a society just emerging out of the confusion of a colonial state. The chief obstacle to the application of remedial measures is the obstruction of vested interests which is always shown when any burden is sought to be placed upon it. It is not only from the big capitalists that opposition comes. On the other hand, the long-range plans of Government, the need for earning foreign currency, the necessity of restraining spending all contribute to depress rather than raise living standards. Immediately, living conditions can be improved only if there is a policy of importing what people need rather than what the State requires for industrialization. But India has so much leeway to make industrially that such a policy would be ruinous in the long run. The result is that any foreign money that is secured on Governmental level, goes to finance managerial interests, since government effort in industry is capitalist in the

mixed economy which India has.

Practice of Austerity

The benefits of all the plans will accrue to the people only in the long run. At the moment, the calls to the public to practice austerity tell their own tale. It is not likely that matters will be much better under a Communist regime which will launch an industrialization forthwith but that does not prevent a Communist opposition from attacking the present Government. Whilst there will be general agreement with Pandit Jawaharlal's analysis, one regrets his failure to indicate how the Government of India proposes to meet the problem. It is true that the main concern of Indian leaders is to secure American practical assistance rather than theoretical advice. But the Americans are hard-headed people and they will be interested to know how their dollars will be expended before handing them over. It is possible that willingness to listen to their anti-Communist speeches and an attitude of having been convinced by them might break down resistance for the time being. But it would be well here to profit by the bitter example of Chiang Kai-Shek who worked the oracle temporarily this way and is now reaping the whirlwind.

ON PEACE

(FROM ASHTAVAKRA SAMHITA)

HE who is free from doubts and has his mind absorbed (in the Self), does not resort to the means of liberation. Seeing, hearing, touching, smelling, and eating, he lives happily.

Through freedom one attains to happiness, through freedom to the Supreme, through freedom to tranquillity, and through freedom to the Highest State.

One of dull intellect, even without doing anything, is ever agitated by distraction; but the skilful one, even doing his duties, is verily unperturbed.

Equanimous in practical life as well, the wise one sits happily, sleeps happily, moves happily, speaks happily and eats happily.

He who even in practical life does not, owing to his self-possession, feel distressed like ordinary people, remains unagitated, like a vast lake, with all his sorrows gone.

Blessed indeed is that knower of Self, who, even though seeing, hearing, touching, smelling or eating, is free from interest and is the same in all conditions.

The pure one who has known for certain that all this is the product of illusion and nothing exists, to whom the Inexpressible is expressed, naturally enjoys peace.

—From the Vedanta Kesari

Ethical Values In Upanishads

Destroy Desires To Become Immortal

IN a book entitled 'In the Path of Mahatma Gandhi' the author Geo. Catlin brings the strange charge that the Hindu view of life is lacking in ethical values, that it does not give a clear guidance to life and that its concept of God is amoral. We shall see how unfounded these charges are.

The lowest motive of conduct is the hedonistic. It is akin to that animal awareness which makes a cow advance towards a bundle of grass, and retreat from impending danger. But the Upanishads do not take life at the animal level but at the human. According to the Upanishads the distinction between the good and the pleasant is the basis of all ethics. "Both good and pleasant approach man; the wise one discriminates the two having examined them well. The wise man prefers the good to the pleasant, but the fool, chooses the pleasant through avarice and attachment".

Choice of Values

Ethical values are based upon choice, and choice implies freedom. Man is free to choose what is bad, but he is not free morally from the consequences of that choice. In a sense both good and bad bind the Furusha, but it is the choice of the pleasant as against the good that makes the chooser lose the goal of life. This point of view is distinctly brought out in the choice of Nachiketas. In view of the close relationship existing between character and choice, between action and thought, the subtle basis of action, the Upanishads point out that neither those who have not refrained from wickedness, nor the unrestrained, nor the unmeditative nor those with unpacified minds can realise either the glorious nature of the soul or the nature of God. The soul is regarded as the controller of the senses, body and mind, and a person with unrestrained senses is said to be devoid of understanding. Such a person is said to be impure, and of him it is said that he never attains the goal of life.

Pursuit of Pleasure

The heedless pursuit of pleasure is the snare of death. It is the renunciation of such heedless pleasure, or of what is merely pleasant in appearance, that constitutes in ethical matters the distinction between ignorance and knowledge. Brahman, that subtle principle becomes in effect the soul of Dharma and the goal of all penances. That is why purity and immortality are identical; the attaining of Brahman is consistent only with the attaining of the self-sovereignty of the moral self which alone abundantly endows one with peace. The good life is measured not in terms of pleasure but of happiness, and such happiness grows in units of hundred as life progresses from the pursuit of pleasure to renun-

ciation to action, and from action to realisation.

Performance of Duty

In so far as the realisation of life's value becomes life's highest duty, the Upanishads say, "Never fail to pay heed to performance of duty. Do not be careless about what is proper and good. Be not negligent of well-being." These ethical concepts have the force of the categorical imperative. They call upon us to practise what is right and proper as ordained by scripture rules and by one's own reflexion. The path of virtue is not a lone journey. The seeker after the good life can always remember how the ancients behaved, and mark also how the others do now. Ethical problems arise when the spirit faces the cross-roads of life. That is why the Upanishads say, "Should there arise any uncertainty regarding your acts, or doubt in respect of your conduct in life, you would rule yourself exactly in the same manner as the Brahmanas who are able to judge impartially, who are experienced, independent, gentle, and intent on the law who happen to be present there would act in regard to such matters." This concept of the living guidance is repeated elsewhere in slightly different words. "Conduct yourself on the model of those cautious, experienced, independent gentle Brahmanas, who are interested in the law and who happen to be present there. One should rule oneself in life in the manner stated. After having understood, one must act continuously in the way taught above till the last, and never otherwise."

Basic Directives

These Scripture-ordained duties are variously given as 'penance, abstinence and faith', or 'austerity, faith and knowledge', or 'austerity, continence and faith'. Whatever be the order in which they are given they contain certain basic directives to the seeker after the good life. "Speak the truth, follow the prescribed conduct. Be not heedless about the solemn recitation of scriptures." The emphasis is always on the renown that issues from righteous conduct, on the effulgence that is born of sacred wisdom. The soul, it is said, is carried up on the wings of virtuous deeds, and these virtuous deeds are consistent only with austerity, continence and faith. The stress is ever upon the primal virtues. We see how the Upanishads say again and again, "Only the truthful win, not the untruthful. By truth is laid out the divine path along which the sages free from desires ascend to the supreme abode of the True." The converse of this proposition is stated equally clearly and in unambiguous terms: "The Self is not gained by men of weak spirit, nor by the careless, nor by those practising improper austerities. But wise men who strive with

(Continued on page 4)

WEDDING

DHARMARAJAH
—MEENALAJANI

The marriage of Mr. S. Dharmarajah of Bank of Ceylon, Jaffna, youngest son of the late Mr. V. M. Saravanamuttu and Mrs. V. M. Saravanamuttu, with Miss. Meenalajani Nadarajah, daughter of Mr. V. S. Nadarajah, Proctor S. C., and Mrs. V. S. Nadarajah, will take place according to Hindu rites at the bride's residence, Colombogam Road, Chundikuli, at 9 a. m. on 4th September 1949. Reception at the bride's residence at 5 p. m.

All friends and relations are cordially invited.
(M. 105. 2-9-49).



Hindu Organ

FRIDAY, SEPTEMBER 2, 1949

Treasure These Thoughts

Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast for the Devas.

—BRIHADARANYAKA UPANISHAD

MEDIUM OF INSTRUCTION

SO LONG AS CEYLON WAS under foreign domination there was no option or choice regarding the medium of instruction for higher education. For over 150 years English has been the medium from the post-primary classes onwards; English has also been the official language. After the attainment of independence the question whether English, Sinhalese or Tamil should be the medium of instruction or the official language has become a problem which has to be solved carefully. The Indian Universities Commission has submitted its report; the Commission has recommended that the medium of instruction for higher education should be the regional language with the option to use the Federal language either for some subjects or for all subjects; where the mother-tongue was not the same as the Federal language the Federal language was to be studied from the First form; there must be no attempt at hasty displacement of English as a medium of instruction for academic standards. In other words the Commission has recommended tri-lingualism; proficiency in the mother-tongue or regional language, the study of the Federal language from the first form or sixth standard and 3 years of English education before the University Entrance examination.

The problem of national or official language in Ceylon is not so difficult as in India. The Commission's recommen-

In the House of Representatives

LEFTIST OPPOSITION TO AIR FORCE

Bill Passes All Stages

REVOLUTION in thought, speech and action being the holy principle of the Red-tainted Leftist opposition in Parliament, no Government measure aiming at the preservation of peace can ever get the support of this vociferous group. The youthful charm of the Parliamentary Secretary to the Minister for External Affairs however, made short work of the ready-made opposition and the Bill passed its second Reading 41 to 19 votes.

The member for Vavuniya though not in any political party has increasingly showed signs of developing his partiality for the Revolutionary group. The member for Kurunegala too invariably finds himself amongst the "attackers" These two non party

dations will serve as a guide to those who want to tackle the problem in the Island. Some months ago we urged in these columns that the medium of instruction should be the mother-tongue, that Sinhalese students should study Tamil and that Tamil students should study Sinhalese. It will be necessary for Tamil students to have sufficient knowledge of Sinhalese to enable them to read, write, understand and converse in Sinhalese; similarly Sinhalese students must attain the same standard in Tamil. Till the national languages are so developed as to become the sole medium of instruction for higher academic education English cannot be neglected.

Some of our Sinhalese brethren seem to think that there will be no need for the Sinhalese students to study Tamil. It will be a mistake to think so. If they persist in their view they will divide Ceylon into Tamil and Sinhalese provinces. Partition will result. It is needless to state what evil will flow from partition.

So long as English remains the official language there will be no great difficulty, but once English is replaced by Sinhalese or Tamil it will be found that the Sinhalese who know not Tamil cannot be in Government service or carry on any trade, business or profession in places where Tamil is mostly spoken; similarly, Tamils who have no knowledge of Sinhalese cannot work in places where Sinhalese is mostly spoken. It is therefore necessary that both Tamils and Sinhalese should be broad minded enough to make up their minds to study both languages. The medium of instruction should be for all time the mother tongue and the mother tongue only. English should not be displaced, in a hurry. India has fixed 10 to 15 years for dispensing with English for higher education. The same period may be found convenient in Ceylon.

members joined in the attack on the Bill but to no purpose.

The Provisions of the Bill

The Ceylon Air Force, will consist of a regular Air Force, a regular Air Force Reserve, and such volunteer Air Force and Volunteer Air Force Reserve as might be constituted.

The Air Force may be called by Proclamation, or order, for the defence of Ceylon in time of war or for the prevention or suppression of any rebellion or insurrection or other civil disturbance in the country.

A large portion of the Bill is devoted to the subject of air force offences, and the punishments prescribed for the various lapses on the part of Air Force men. Drunkenness is among the many offences enumerated in the Bill.

Regular Air Force

The regular Air Force of Ceylon will consist of officers and airmen who are appointed or enlisted for the purpose of rendering continuous service during the period of their engagement.

The Force will be organised into such corps as may from time to time be determined by the Governor-General. The Force is to be commanded by "a fit and proper person" by the Governor-General, and who shall be designated Commander of the Air Force.

The officers are to be appointed by commissions under the hand of the Governor-General, and every officer will hold his appointment "during the Governor-General's pleasure".

Amending Food Supplies Bill

Peculiar theories are very often advanced by the more loquacious members particularly when they wish to score a debating point. "Buy rice from Russia if you must" seemed to be the burden of the mixed opposition of Leftists and Left-leaning Independents when the Amending Food Supplies Bill came up for discussion in the House. The Premier, the practical-minded politician he is, cleverly silenced the critics by saying that no bargain need be made with Russia so long as it had no rice to export.

Co-operative Societies As Importers

It transpired in the course of the discussion that the Government Policy was ultimately to allow the Co-operative Societies to be the sole importers of Food Supplies though for the present the Government would do the importing.

Licensing of Bucket Shops

The private motion moved by Mr. Mortage Jayawardene that bucket shops should be licensed was defeated, 14 voting aye and 33 no.

The Chief Whip himself voted against the motion and said that if the police could not take action against illegal bucket shops the I. G. P. was incompetent.

INDIAN UNIVERSITIES COMMISSION'S REPORTS

Education should be Indian in Character

Objective Tests to Replace Examinations

DR. S. RADHAKRISHNAN, Chairman of the Commission, who had submitted the report, explained some of the main recommendations of the Commission. The report, which covered 600 pages and 100 pages of appendix, deals with various subjects such as medium of instruction, professional education, the teaching profession, religious education, co-education etc.

University examinations regarded as a "curse" will in future be replaced by "objective test" and university degrees should not be regarded as a pre-requisite for Government service. This is one of the important recommendations which the University Commission has made to the Government of India.

On the question of medium of instruction, Dr. Radhakrishnan explained the Commission had recommended that the medium of instruction for higher education would be the regional language with the option to use the federal languages either for some subjects or for all subjects. The Commission had also recommended that where the mother tongue was not the same as the Federal language, the Federal language was to be studied from the first form. If the mother tongue and the Federal language was identical students would be required to take any other Indian classical or modern language. If Hindi happened to be the mother tongue of a student, the student would be required to study some other Indian language.

"We have also recommended" Dr. Radhakrishnan added, "that there must be no attempt at hasty displacement of English as a medium of instruction for academic standards. Our languages have to grow and must become proper mode of communication. To displace English by a provincial or the Federal language may result in a deterioration of our standards. Therefore, we have said that while a Provincial Government should take steps to make its languages more potent we have not prescribed any time limit. Languages will have to grow and there cannot be a time limit. During the transition English will remain."

Dr. Radhakrishnan emphasised that he should not be understood to mean that the replacement of the English language was to be postponed "till dooms day" nor was this delaying tactics, he added.

Popularity of English

Elucidating further the Commission's recommendations on the subject, he said that besides the connection which this country had with the English language, it was becoming more popular in other countries as well. In Soviet Russia University students were asked to learn one of the European languages and over 90 per cent of the pupils took to English as their second language. The Commission was of the opinion that English should be taught from the third form (three years before Matric) for those who desired to enter the University. Thus those who entered the University would have six years training of the Federal language. Dr. Radhakrishnan, in this connection, referred to the position of inter-provincial border areas where the regional language might be different from that of the mother tongue of a student. Here too the medium of instruction was to be the mother tongue up to a particular stage and students

would be asked to study the Federal language as well.

It was recommended that Provincial and Central Governments should establish bureaux of translation.

In regard to co-education, the Commission's recommendation was that in the secondary stages there should be separation and in the basic and collegiate stages co-education.

Present Educational System

In a general survey of the recommendations Dr. Radhakrishnan said that one of the serious complaints against the present educational system was that it was divorced from Indian life and thought. "Today Indian universities discussed more of Shakespear, Milton and others and not India's own writers. Universities in the United Kingdom and America gave a historical background of the subjects which made up the genius of those countries while in India education has been more or less on an un-Indian basis. One of their main objects was to make education more Indian in character so that the product might be representative of Indian genius."

Another recommendation of the Commission was to make professional education more relevant of India's need. If one turned to agriculture one would find that India's methods were archaic and primitive, while her problems were modern requiring modern methods for solution.

Our Aim - A Democratic Society

Every system of education, Dr. Radhakrishnan said had its own objectives. The Soviet system aimed at building up a particular class of scholars. The fundamentals of the American constitution made them citizens of the American Republic. Similarly our aim should be the objective of our constitution, namely, a democratic society which has for its fundamental principles freedom, equality, and fraternity. They gave "it faith and a working philosophy of life. Education should not be merely a method for adjusting to the environments but it should enable one to improve the environment. It must be an agency to bring about social changes. The world was a perpetual procession of events and if we wanted to live in this world we must be perpetually on the onward march. The main purpose of University education was to make one realise and work for the realisation of those ideals contained in the constitution.

The Commission had laid

considerable stress on improving the standards of the teaching profession. The position today appeared to be that anyone who was not fit for anything was in the teaching profession. The ablest type of men in the country were being driven to other services. Research and teaching should be regarded as the main concern of any civilised society. There could, however, be no improvement so long as the salaries paid to teachers remained what they were and best talents could not be attracted unless the salaries paid to them approximated with other services.

More Schemes Professional Education

In regard to professional education the Commission had recommended more adequate schemes to be undertaken. Seventy percent of the people in India were engaged in agricultural occupations and yet the country was dependent for food on other countries while in America only thirteen per cent of the population were engaged in agriculture and they produced sixty per cent of the world's export of foodgrains. Similarly with regard to industrial development there was a great paucity of technical and executive personnel.

The Commission had also made recommendations in respect of the legal and medical professions. Despite eminent lawyers in India there had not been any outstanding contribution to the legal science as such. There was need to day for a first class medical research institute.

Dr. Radhakrishnan said that on the question of examinations which had been a "great curse in this country" the Commission's view was that there was something radically wrong with the present system. The great mathematician Ramanujam, he said, failed in the first arts examination as he was not able to stand the "test" but his contributions to mathematics was outstanding. Examinations failed to bring out the actual calibre of the students. The Commission had therefore made "certain drastic recommendations in this regard". They had proposed the objective test which was in vogue in America.

Dr. J. J. Tigert, formerly Educational Commissioner of the U. S. A. and a member of the Commission, said that the U. S. army and navy held objective test, in recruiting officers and men during the war. Many big business firms and corporations were adopting this method which did not involve long written examinations and students were not thrown just to trust luck. Hundreds of questions were put to students of which only one or two require to be answered. The test involved no gamble or luck.

Dr. Radhakrishnan said that the Commission's report was a unanimous one and that he had impressed on both the Prime Minister and the Minister of Education Maulana Azad the need for implementation of the report.

WANTED

Applications are invited for the post of clerk from candidates who have passed the S. S. C. and not above 25 years old. Closing date for applications 15-9-49. Applications should be addressed to the Hony. Secretary, Co-operative Union Hospital Society Lt Moolai, Chulipuram.

M. KATHIRAVOLU
Hony. Secretary.
(M. 108. 2-9-49)



Juley Overtime Pay

In the drive for economy forced by shrinking balances our Ministers have alighted on government offices where overtime work bills have consistently become a sizeable burden which they are out to reduce. A press report said of this that in the course of investigations a Committee charged with the work of scrutinising overtime bills of the various offices under the Ministry of Transport and Works, "had come across cases where officers had drawn regularly 100 per cent more than their monthly salaries by way of overtime". This may mean that these officers drew overtime pay equal to over twice their salaries, or it might be just over the equivalent of their salaries. The next sentence speaks of certain other cases where the overtime drawn was 50 per cent of the salaries. So it perhaps is a confusion of language. Anyway overtime pay is a juicy affair, though in the long run one pays out of one's own pocket invisibly!

Burning Candle at Both Ends

I once had occasion to draw overtime in an office where I had about half a dozen juniors and in boom time all of us had to work out of office hours to keep pace with the demand. A so many hours, B as many hours, it used to be marked at the end of the month. Almost all the juniors used to be marked at the office at 7 a. m. and remained till lighting up time. When the pay bill was presented the second month the boss was perplexed at the large amount to be paid out. "Are we not burning the candle at both ends?" he asked us. Of course, we were. This overtime work and pay are tempting and wasting!

Humanising Taxgatherers

How do you feel towards Income Tax people? Certain trades and professions and businesses invest their votaries with certain characteristics that are almost inseparable from them. The policeman eyeing every other passer-by as a criminal, the barber with his gaze on people's head or whiskers, the income tax official with his penetrating look on people are easily distinguished. I wonder how in social life and private these people can avoid the badge of their business bulging out. India is endeavouring to humanise income tax gathering. The Tax Evasion and Investigation Commission there have this to say in their report. "The Income Tax Officer must show by his conduct that he is not the tax-grabber he is described to be, but a referee between the state and the taxpayer, with the sole idea and desire that both get a square deal". They want the public conscience to awaken against evasion. Would that some such re-orientation comes upon our various dealings!

Tightening our loin cloth, rather than the belt, is being preached from top circles. We pay so much for imported food that if we could produce some of it right here we could avoid depleting our balances. That's quite right stuff, but who is to lead. In this import business of food and luxury goods how much is for the benefit of the belt-wearing section of the people.

Biscuits, cheese, beverages, top-class dress goods and all the rest of them, you can take it, tot up to a good portion of the money that goes out. Austerity had better be practised by the upper strata.

Oil The Machinery!

Wheels within wheels and Mr. Suntheralingam putting his spokes in them vigorously, is the picture we have of the reported and since refuted appointment of the new Director of Education from overseas. Why are our bosses in Ceylon House in London and the Minister here working at cross purposes? The wheels of Government are definitely not moving smoothly, and the creaking is not only jarring to the ears but also harmful to the machine!

The Britisher Deserves Better

It is not nice to blame the Britishers behind their backs that they did things here to suit their own benefit and from a trade point of view, as Minister Sittampalam did the other day in a confession at Kalmunai of himself and his colleagues having been the victims of the "old order". He deplored the fact of our still being dressed in the English way and eating the same as they the old masters. Mr. S. hoped in the next ten years we might do everything in a native way. Perhaps, but considering the Britisher left us with grace let us while doing things in a native way be a little generous to him.

All-Ceylon Tamil Congress

Mr. G. G. Ponnambalam's notice summoning a meeting of the General Council (A. C. T. C. C.) for the 4th September is a violation of the Congress Constitution and is therefore void.

Article 7 (F) of the Constitution of the All-Ceylon Tamil Congress lays down that no meeting of the A. C. T. C. C. can be convened except by the Congress Working Committee either on its own initiative or on a requisition (specifying the purpose) signed by at least 1/5 of the members of the A. C. T. C. C. and addressed to the Congress Working Committee.

No requisition under Article 7 (F) has been received nor has the President made any request to the Joint General Secretaries to summon the Working Committee for the purpose of convening the A. C. T. C. C.

The Jaffna District Committee was suspended for gross irregularities as specifically detailed in the resolution passed by the Congress Working Committee at its meeting on 14th August, therefore the consideration of the resolutions of the Jaffna District Committee will be ultra vires.

Under Article 21 it is the function of the Joint General Secretaries to obtain and place all reports of Local, Select and Special Committees before the Working Committee and the A. C. T. C. C. We have received no reports or resolutions from the Jaffna District Committee.

We appeal to all Congressmen not to be misled into violating the Constitution and thus aid in the sabotaging of the aims and ideals of the Tamil Congress.

E. M. V. NAGANATHAN
GEORGE R. MOTHU
V. K. KARAMANAYAGAM
Joint General Secretaries

(M 107 2)

IN WEST PAKISTAN

Land Tenure System Changes

Big Estates To Disappear

Abolition of big estates was one of the far reaching changes recommended for immediate action by the Working Committee of the Pakistan Muslim League.

The Working Committee recommended the immediate abolition, without compensation, of jagirs—lands given by the Government to certain individuals and exempt from revenue.

Principle Accepted

In the resolution the Committee said it "accepts the principle of big zamindaris (estates) and directs the Central and Provincial Governments to take the necessary steps in this direction."

It did not, however, say it accepted the proposal of the League's sub-committee on land tenure which recommended that no landlord should own more than 150 acres of average good land.

The resolution said that farmers paying "batal" (a share of their produce instead of rent) should pay cash rentals as soon as possible.

In the meantime they should have a bigger share of their produce, the resolution added.

The Working Committee also decided that all feudal and customary levies, dues and services should be abolished immediately and made illegal.

Occupancy Tenants

In the case of land held by occupancy tenants, it would be decided by the Provincial Governments whether occupancy tenants or the Government should buy proprietary rights.

The security of tenure of tenants-at-will should be provided by Provincial Governments.

With the exception of the abolition of big zamindaris, it was recommended that steps be taken to put all these proposals into immediate effect.

The Working Committee did not discuss the question of tenants in East Bengal as the Provincial Government there has already introduced a Bill in its Assembly for the abolition of zamindari.

Buddha's "Footprint"

A "footprint", which is being revered as that of the Buddha, has been found in Siam, at the base of Mount Parnkram, in Amphur, Manpong, according to reports received in Singapore from Bangkok.

The chief priest of Khonkhaen, Ph Ra Kru Saratharam Munit, stated that pilgrimages had already started to the place. The footprint was nearly three feet long and eighteen inches wide.

Another sacred "footprint of the Buddha" is located at Saraburi, in Siam.

GANDHIJI'S RESEARCH ON DIET

Avoid Waste and Over-Eating

WHEN the problem of food is being tackled on war basis and when an all-out effort is being made not only to produce more but also to avoid waste and over-eating, a collection of Mahatma's observations on food, diet and diet reform will prove of great value.

Mahatma's researches on diet started very early in life. He continued and intensified these researches all with a view to keep himself and his followers in perfect physical trimness which is the *sine qua non* for spiritual as well as mental growth. He published his findings in the columns of *Young India* and *Harijan*, so that they could be of benefit to the people.

A Word To The Rich

Mahatma was always for a balanced diet. He wanted that every one should eat just what is essential for one's physical up-keep and that no one should eat over-nourishing or under-nourishing food. He, therefore, advocated that food combination which, while being easily available to the poorest in the land, will provide the basic nutrition needs of an individual.

Writing under the caption "Minimum Diet," Mahatma says: "Use one grain at a time: Chapati, rice and pulses, milk, ghee, gur and oil are used in ordinary households besides vegetables and fruits. I regard this as an unhealthy combination. Those who get animal protein in the shape of milk, cheese, eggs or meat need not use pulses at all. The poor people get only vegetable protein.

"If the well to do give up pulses

and oils, they set free these two essentials for the poor who get neither animal protein nor animal fat."

Gandhiji was carrying on a war against milling of rice. He published in the columns of the *Harijan* the opinions of experts in nutrition research to prove that milling robs rice of its vital nutrition content.

"If rice can be pounded in the village after the old fashion," he writes, "the wages will fill the pockets of rice-pounding sisters the rice-eating millions will get some sustenance from the unpolished rice instead of pure starch which the polished rice provides.

"If public opinion was strong, it will make rice mills an impossibility by simply insisting on unpolished rice and appealing to the owners of rice mills to stop a traffic that undermines the health of a whole nation and robs the poor people of an honest means of livelihood."

Vanaspathi

Mahatma laid great stress on the nutritive value of greens, vegetables, gur, honey and milk products. He was not against skimmed milk, was dead set against adulterated ghee. He was particularly severe against the Vanaspathi which are widely passed for ghee.

"Vanaspathi," he says, "is not and can never be ghee. If ever it were to become ghee, I would be the first loudly to proclaim that there is no further need for real ghee. Ghee or butter are the fat contents of milk drawn from

Auction Sale

D. C. J. 4932

As per the Commission issued to me by the District Court, Jaffna in case No. 4932, I shall sell the following property by public auction on the 24th September at about 4 p. m. at the spot,

Property referred to:

An undivided extent of 22/32 Lms. V. C. to the South of all that piece of land called "Chathuvanthan Valavu" in extent of 135/16 Lms. V. C. situated in the parish of Nallur, Jaffna and the said extent of 22/32 Lms. V. C. is bounded on the East by road. North by the property of Paramsothi wife of Kanagasab, West and South by the property of Sinnathamby Kandiah, together with stone built house standing here in cultivated and spontaneous plantations and share of the well standing of the Northern boundary, and the right of the use of way and water-course.

Plaintiff:

- (1) Mutthiah Swaminathan and
- (2) wife Amuthavalli both of Vennarponnai West Jaffna

Defendant:

Sooriar Sathasivam of Nallur.

N. KANDIAH,

Commissioner & Auctioneer.

Jaffna.

(M. 107. 2)

an animal. To sell vegetable oil or butter in the form and name of ghee is to deceive the Indian public. It is thoroughly dishonest. It is the clear duty of tradesmen not to sell any product of this nature in the guise of ghee and no government should countenance such sale."

—Our Astrological Feature—

WEEKLY FORECASTS

"SRIPATY"

FROM 4TH SEPTEMBER TO 10TH SEPTEMBER 1949.

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

Success shown if you are prepared to do some hard work. A slight financial reverse and possibly a health upset shown this week. Do everything possible to prevent a break with some one who is very dear and near to you.

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

Domestic affairs are likely to run a gloomy course first part of the week. Things will improve later. Be very careful about money the whole of this week. Vehicles may cause you a lot of expenditure.

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

The first two days of the week must be spent with care. Domestic troubles, misunderstandings among friends and financial loss shown. From Wednesday onwards the influence will change and you will be in for a very favourable time.

CANCER Panarpusam 4, Poosa, Aiyila [Kataka Rasi]

Make use of the first 3 days for getting any important deal as the rest of the week may not give you mental peace. Be prepared for a few extra items of expenditure. Domestic quarrels also shown.

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

The first two and the last two days of the week may cause you some worries. Some rearrangement of your financial and domestic affairs may be necessary. But don't worry much as good time is ahead.

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

The first half of the week will be very favourable. Push your interests for all your work and don't hesitate to do any wire pulling. You will suffer a set back during the second half of the week.

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

This will prove to be a very troublesome week. Avoid heavy arguments and official troubles. Domestic affairs also likely to run a stormy course and your relations with co-workers and superiors will be very far from satisfactory.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

The first half of the week will not be very favourable but things will turn favourable after Wednesday. Business luck and money benefit shown. Go ahead with your plans.

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

Any important affairs that you have in mind must be settled before Wednesday. From that time onwards you may suffer a setback for about a month. Concentrate on your work and work hard if you want to succeed.

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

Financially a dull week. Better not to gamble or invest in any new undertakings. Don't make a new enemy this week. Take care of health and small mishaps week end.

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

Postpone any important deals for Wednesday. You are going to experience a very favourable turn from then onwards for about a month. Utilise it for your advantage. Fame financial gains and success in undertakings shown.

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

A change of place or a small trip shown this week. Some strangers may help you out of some difficulty. Don't start anything new but concentrate on work at hand for another month.

CHILDREN'S CORNER

MESSAGE FOR YOUNG MINDS

(SRI SWAMI SIVANADA)

Sabari

SABARI was a woman of the forest tribe of Bhils. She was devoted to Lord Rama. She was a pious woman. When Lord Rama was moving in the forest he visited Sabari's Ashram. Sabari offered Arghya to Lord Rama and presented some bher fruits which she herself tasted first to see if they were sweet.

Rama accepted them with intense delight as they were given by Sabari with great devotion.

What is wanted is a loving heart. God does not want precious gifts. God becomes a slave of a true devotee, who has done true self-surrender to Him.

Savitri and Satyavan

Savitri was the daughter of King Aswapati. She was very handsome and virtuous. She married Satyavan, the son of Dyumatsena, who was exiled from his kingdom. He was wise and heroic.

Savitri came to know from Narada that her husband would pass away within a year. She found out that her husband's death would take place on the fourth day thereafter. She observed fast for three nights.

She accompanied Satyavan to the forest. Yama came to take away his life. But Savitri fought with Yama and brought her husband back through the force of her chastity. O Sushila Be pure like Savitri.

Nala and Damayanti

Nala was the son of Virasena, King of Nishadha, modern Berar. He was very handsome and religious. He married Damayanti, daughter of Bhima, the ruler of Vidarbha, in the Swayamvar.

Nala lost all his kingdom and wealth in the play of dice. He left the kingdom wearing a single piece of cloth. Damayanti also accompanied Nala.

Nala deserted Damayanti in the forest. Damayanti stayed in the palace of Chedi. Nala became the manager of the stable of the King of Ayodhya. Damayanti was taken back by her father. There was another Swayamvara. Nala came. Nala and Damayanti were again united. Nala recovered his lost kingdom.

Student Life

Student life is the best portion of life. There is no family-responsibility. A student is free from family worries. Your father and mother take care of you. The school is the place for building good character and forming good habits.

Mother is also your best teacher. She can mould your character. What the teacher teaches in one month can be taught easily by the mother at home in much less time.

Have a programme for your daily work. Have a time-table. Stick to it at any cost. Morning time (5 to 7 a.m.) is the best time for preparing your lessons. Do not burn the midnight oil during the examination. This will affect your health.

Play games daily. This will keep your body quite fit and vigorous.

Ethical Values In Upanishads

(Continued from page 1)

vigour, attention and propriety, attain union with Brahman." That is why again it is said that the science of Brahman is to be imparted to one whose mind is tranquil and senses are controlled.

Practical Aim

The Upanishads are not interested in an academic discussion of virtue, nor are they interested in problems of casuistry. Their aim is practical, but they go behind the mere deed to the taming of the motives of action. To take an instance, they say, "Let gifts be made according to one's fortune with modesty and fear, and friendly feeling when gifts are offered." We are also told, "Never give an unwilling gift." The Upanishads do not hold out any reward in proportion to one's distaste of virtue. The original distinction between the good and the pleasant is by itself sufficient to point out that when a good is performed with a view to get something pleasant out of it, it becomes "by that very fact the choice of the lesser good as against the greater." All that the Upanishads say is, "Only performing Scripture-ordained works should one desire to live a hundred years. Thus and in no other way can you be free from the taint of evil deeds, as long as you are fond of your human life." What they say is that austerity, restraint and dedicated work are the foundations of the saving knowledge of the Upanishads.

Brahman—the Highest Truth

There is no morality apart from God, because the universe is not outside God. All that the Upanishads hold out in exchange for the disinterested doing of one's duty is that he who follows truth shall be established in Brahman which is the highest truth. That is why it is said, "Verily, he who knows it (Upanishad) thus, destroys sin and is established in Brahman, the boundless, the highest and the highest and the blissful." We therefore see how baseless the charge against Hinduism is that it represents a flight from action and that its conception of God is amoral. On the other hand it asserts the value of disinterested action and says, "When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal and he attains Brahman even here." Hindu ethics aims at making man stainless so that he may attain supreme unity. The Upanishads say, "When impurities dwindle, the ascetics see Him within themselves." Thus in the last resort righteousness and awareness of God become identical. That is why it is said, "When the understanding becomes calm and refined, one's whole being is purified; and then engaged in meditation, one realises Him, the Absolute."

Means of Realisation

Ethical values, in short, form the means of realising the immortal self-luminous soul. Hence too the significance of the prayer to the Eternal Being who punishes all breaches of the law that He may endow us with good thoughts. The calm and blissful Self which roots out terror and sin is regarded as a gift of the Lord, and one cannot make a greater use of it than by becoming one's own inner controller to become free from sorrows and desires and be enabled to gain the great *mukti*, to realise the great Lord. He who denies life's values becomes a denying spirit.

Health Week At Manipay

The population of Valikamam West has increased by 30 per cent. during the last 25 years but land available for occupation and cultivation is the same without corresponding benefits of good living conditions to meet the increased population said Mr. Kanagaratnam, M. P., Parliamentary Secretary to the Minister of Education, at the concluding day of the Health Week at Manipay organized by the Chairman, Village Committee, Manipay and the M. O. H. of the area. Mr. Kanagaratnam, exhorted the people to avail themselves of the new colonization scheme offered by Government by providing lands for cultivation and occupation at Kilinochchi and Parantban. He deplored generally the lack of interest in the people in maintaining proper health conditions and referred to the fact that in some of the Village Committee areas the number of houses sanitated was only 2.6. He also stated that Government has recently appointed a Medical Officer exclusively for that area and that he has just completed a general survey which indicates vast improvements yet to be made in maintaining the health of the people of the area. It is the duty of the people to co-operate with him in order to improve the health conditions particularly in the backward areas of the Valikamam West division.

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction No. 398

In the matter of the intestate estate of the late Arunasalam Suppiah of Polikandy

Deceased.

Sivakamippillai widow of Arunasalam Suppiah of Polikandy

Vs. Petitioner.

1. Suppiah Ramachandran of do
2. Suppiah Panchadaram of do
3. Suppiah Sivapunniam of do
4. Suppiah Nadarajah of do
- 1-4 are minors by their guardian-ad-litem Velupillai Kathirgamathamby of do
5. Kandavanam Selvaratnam of do
6. Wife Saraswathy of do

Respondents.

This matter coming on for disposal before S. R. Wijeyatilake Esquire District Judge on the day of January 1949 in the presence of Mr. V. Paramsothy, Proctor on the part of the petitioner and on reading the affidavit and petition of the above-named petitioner:

It is ordered that Letters of Administration in respect of the estate of the abovenamed deceased be issued to the petitioner, unless the respondents or any other person shall appear before this Court on or before the 11th day of February 1949 and show sufficient cause to the contrary to the satisfaction of this court.

This day of January 1949

Sgd. S. R. Wijeyatilake
District Judge.
Drawn by
V. Paramsothy
Proctor for Petitioner.
19-8-49

Time to show cause extended to 16-9-49.

Intld. P. S.
District Judge.
(O. 67. 2 & 6)

Therefore let George Catlin think again, and let him not assert in vain that Hinduism fails to seek the Light. Whatever Catlin might say, let us say with the seers of the Upanishads, "Avira-vir me edhi", "Light! Make thyself visible to me," and let that manifestation take the form of the continuous practice of *Daya*, *Dana* and *Dama*.

—Vedanta Kesari.

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

No: 419 Testy.

In the matter of the intestate estate of the late Thangammah wife of Kumarasamy of Kerudavil

Deceased.

S. Periyatamby Murugupillai of Alway North

Petitioner.

Vs.

1. Sinnathurai Kumarasamy
2. Tambipillai Rasiah

Both of Kerudavil

Respondents.

This matter coming on for disposal before P. Sri Skandaraiah Esquire District Judge, Pt. Pedro on the 11th day of August 1949 in the presence of Mr. S. Appadurai Proctor on the part of the petitioner and the petition and affidavit of the said petitioner having been read.

It is ordered that the abovenamed Petitioner as a Creditor of the above Estate be declared entitled to take out letters of administration to the said Estate and that the said letters be issued to him accordingly unless the respondents or any other person shall on or before the 16th day of September 1949 show sufficient cause to the satisfaction of this court to the contrary.

(Sgd) P. Sri Skandaraiah
District Judge

This 11th day of August 1949.

Drawn by
(Sgd. S. Appadurai
Proctor for Petitioner
O 63 30 & 2)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction No. 413

In the matter of the intestate estate of the late Kandan Nagan of Karanavai North, Point Pedro

Deceased.

Nagan Ratnam of Polikandy

Vs. Petitioner.

Nagan Krishnapillai of Alway West

Respondent

This matter coming on for disposal before P. Sri Skandaraiah Esquire District Judge of Point Pedro in the presence of Mr. T. Ponnambalam Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated 28th day of March 1949 having been read.

It is ordered that the Petitioner be and he is hereby declared entitled as one of the sons and sole heirs of the deceased abovenamed to have letters of administration to the estate of the deceased issued to him unless the respondent abovenamed or any other person or persons interested shall on or before the 9th day of September 1949 show sufficient cause to the satisfaction of this court to the contrary.

This 12th day of August 1949.

Sgd. P. Sri Skandaraiah.
District Judge.
O. 64. 30 & 2)

Alliance Assurance Company Limited
ESTABLISHED 1824.
Fire, Accident & Marine Insurance
AGENTS
Trade & Transport Co., Ltd.
27, CLOCK TOWER ROAD,
JAFFNA.

Std. 61-12-11-12-11-49.

F

Bank of Ceylon

(Incorporated by Ordinance No. 53 of 1938)

Bankers to the Government of Ceylon

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

Head Office
Bristol Street,
COLOMBO.
Foreign Department
G. O. H. Building
York St. COLOMBO
BRANCHES—PETTAH (COLOMBO), KANDY, GALLE, TRINCOMALEE, PANADURA, KURUNEGALA, BADULLA, BATTICALOA, AND

LOCAL BRANCH OFFICE

242 HOSPITAL ROAD, JAFFNA

The Bank offers special facilities to Customers

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

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

Fixed Deposits Rates on application.**Loans & Overdrafts** Against approved securities.

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

T. S. Muttulingasamy
Agent

Std. 51, 1-8 to 30-9-49)

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Friday September 2, 1949.

Chief Editor: T. MUTTULINGASAMY