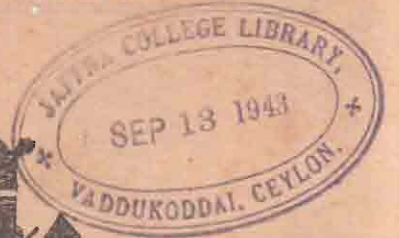


THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus

Editor:
A. V. Kulasingham, Advocate.

PUBLISHED EVERY MONDAY AND THURSDAY

VOL. LV.

'Phone 56.

JAFFNA, THURSDAY, SEPTEMBER 9, 1943.

Price 7 Cts.

NO. 43.

NEWS FROM FAR AND NEAR

Price Control For Bicycles

An order controlling the price of bicycles fixes the maximum retail prices for all the well-known makes ranging from Rs. 230 to Rs. 189 for men's machines of all sizes.

Heaviest Blows "By October"

Britain and the United States will deal Germany their heaviest blows yet within the next two months. Informed quarters say that the peak of bombing will be achieved by the end of October, despite the fact that Allied aerial strength is being increased in Italy and elsewhere.

Typhus Spreading In Europe

The Nazis have unleashed a germ in Europe which may soon strike down millions—and it will be they who are struck. For typhus is spreading in the wake of the destruction of war and is threatening epidemic proportions. Some official figures show how this disease—which caught 25,000,000 Russians and one Serb out of every five in the last war—is on the increase.

If Raiders Come During Air Raid Practice

One day this week, some time between dawn and dusk, an air raid practice will be held throughout the Island. As on previous occasions the practice is intended to test the efficiency of the Civil Defence Services and the preparedness of the people. If information is received during the practice, after the sounding of the "alert", that a real enemy attack is imminent the sirens will again sound the "alert".

Mediterranean Problems

It was authoritatively learned in Washington that a Committee, which would include Russian representatives, was being organised to handle problems arising from the Mediterranean operations. At the same time, a conference of the Foreign Ministers of Russia, Britain and the United States has been agreed upon and details of the meeting are being worked out. Efforts are still being continued to seek a tripartite meeting between Mr. Roosevelt, Marshal Stalin and Mr. Churchill and some hope is held that at least the Prime Minister could carry out discussions with Stalin.

Ending The Text-Book Scandal

More recommendations of the Text-Book Commission are being adopted by the Education Department, those already carried out being the abolition of the text book committees and the publication of an official Educational Journal. The Department has now decided that members of the staff of the Department should refrain from accepting dedications and writing forewords to text-books.

WANTED A COMPREHENSIVE EDUCATIONAL REFORM

PROBLEMS BEFORE UNIVERSITY MEN

BY SIR MIRZA ISMAIL

WITH victory and peace will come a new era for our country, an era of perfect freedom, with such industrial opportunity as she has never known before. The graduates of today will spend their lives in a totally new world, with social, economic, and political problems of a complexity corresponding to their richness in opportunity. It is for our university men to solve these problems, in patient thought and in really unselfish and patriotic work. This country can become one of the most powerful and influential in the world if only she uses her resources and energies aright. I think the great danger is that we may spend much of our force in conflict with each other: a terrible waste. Whatever form our free constitution is to take, we—especially we, who have in a University been trained in a certain self-discipline of thought, feeling and behaviour—should, undoubtedly, be leaders in moderation, mutual understanding and respect, and in a new and practical policy of political and social compromise.

Without the spirit of compromise we in India shall never be at one with each other. The principle of give-and-take has two reasons that must surely commend it to us. First, sheer self-interest; there can be no security or progress for any person or section unless all are willing to concede something. Second, a wider and nobler idea; that of a continent—country of enormously varying castes and creeds yet made into a deliberate harmony, and strong through the special contribution made by each section to its strength. Reasonable compromise, giving up something to receive so much! Even a sense of humour would be of great effectiveness, could it but invade our politics. How comic, for example, is our customary peddle to discussions, something like this: "We shall certainly welcome full and frank discussion of all points at issue. But let it be precisely understood, at the start, that we, for our part, will surrender nothing!"

Our danger is that subjects which are in themselves the most liberal, may be dealt with illiberally, in a spirit of essential ignorance and indifference. And obviously, on this view, the narrower the education the less liberal it is likely to be. I have repeatedly ventured a protest against the so-called specialism to which even our high-school children are subjected, and I think that one great feature in our urgently needed university reform is to give a more comprehensive education to our students, particularly those who take pass B. A. or B. Sc. degrees. I think no one will deny that in India the

ignorance of university graduates is appalling, and this applies with great emphasis to a larger proportion of those who become teachers even in high schools. Their job is to teach particular subjects in their classes, and they have nothing else at all to tell or give to their pupils, because their university has given them no more.

I should like to suggest a few sorts of knowledge and understanding that every school teacher (and I do not speak only of high schools) should have acquired in his university. He should really know a fair amount about administration, both political and civic. It is not fair in these critical days of progress and planning that the children should not be told about these things because their own teachers are ignorant of them! Surely it is not too much to expect that every teacher (in a university also) should be acquainted with the actual facts of the British connection with India, not in great detail but in enough detail for him to be able to give genuine and accurate information to his pupils. Both students and schoolboys are at the mercy of politicians' catchwords because their own teachers do not tell them the bare truth. What is wanted in this political business is just the setting forth of facts, the giving of an example by the teacher in mere accuracy and dispassionateness. What an effect this might have in promoting both knowledge and thought in the young man's mind! I do not mean propaganda, though there is place for that too. I mean only that the teacher himself should have learnt about these things at his university, and should have got so fixed in the habit of intellectual consideration of things that his students under his influence, would be positively ashamed to substitute clap-trap slogans, prejudiced preachings, for correct information and the honest processes of their own thought.

Another kind of knowledge that every teacher and every university man should acquire at the university is knowledge of the cultural traditions of his own country (not merely of his own religion); and also of the social problems which are just as important and difficult as the economic and political ones. I say that every graduate should understand every one of these things. It should not be open to a man to become a B. A. if he has just a bookish elementary knowledge of a few selected subjects, and ignores his country's heritage and problems. And science graduates, equally should be aware of these things. It

Continued on page 4

PROSELYTISING IN COLLEGES

BOMBAY UNIVERSITY'S DISAPPROVAL

"The Indian Social Reformer" writes:

The Senate of the Bombay University at its meeting on Wednesday passed two resolutions disavowing proselytising in Colleges. The opposition to the resolutions urged that this was an interference with freedom of religion. Religious freedom is an ancient tradition in India. People fleeing from religious persecution sought and found asylum in India where they were given every facility for professing and practising their religions. In Europe, on the other hand, religious toleration is not more than two centuries old. When the British became political masters of India they scrupulously respected the religions prevailing in the country so much so that they disallowed the placing of the Christian Scriptures in school libraries. Sir Thomas Munro, when Governor of Madras, dismissed an English district officer for distributing religious tracts at a Hindu festival. By and by, proselyting missions were first tolerated, and then subsidised for their educational institutions by Government. Raja Ram Mohan Roy, the Father of Modern India and the founder of the Brahmo Samaj who was a great admirer of Christ's precepts, protested strongly against the proselytising activities of Christian missions. Government were powerless to resist the influence which was brought to bear on them from England in the name of religious freedom. Indian leaders then organised their own religious and social movements and effectually stopped conversion from among the cultured classes. The Missions then turned to the depressed classes but that source is also fast drying up owing to the statutory recognition and special concessions granted to these classes and the ameliorative work of national agencies inspired by leaders like the late Sir Narayan Chandavarkar, the late Maharaja Sayaji Rao Gaekwar and Gandhiji. The Christian Mission Colleges have practically ceased to make proselytes from among their students and the more conscientious missionaries recognise that their work is now an anachronism. The establishment of a Catholic Christian College for women in Bombay was a new development. The *Reformer* protested against the recognition of this institution by the University on the ground that it was a retrograde movement and a deviation from the long-standing tradition of the Bombay University and also because the influence of the environment on impressionable young women at their period of adolescence, was likely to be detrimental. The conversion of

Continued on page 4



Hindu Organ.

THURSDAY, SEPTEMBER 9, 1943.

THE JAFFNA HINDU LADIES' COLLEGE

SEPTEMBER 10, 1943 WILL be a landmark in the history of the movement for Hindu education in Jaffna. The long-felt need for a Hindu Ladies' College in town is to be met, as from tomorrow, by the Board of Directors of the Jaffna Hindu College. The agitation for an institution like this has been going on for a long time, and it did not materialise until now since it lacked determination and force. The Golden Jubilee Celebrations of the Jaffna Hindu College provided an opportunity for the Old Boys' Association of the College to give point to the agitation and to canvass in all seriousness public support for this idea of the Girl's College. The Board of Directors of the Jaffna Hindu College appreciated the proposal and in a commendable manner agreed to shoulder the responsibility of fulfilling the wishes of the Old Boys' Association and the Hindu public. The suddenness and the seeming inopportunities of the moment in which the College is being established may seem unwise to the calculating. But a start has to be made some time. The present proved psychologically favourable. The attempts made by a Catholic Convent to kidnap and convert a girl of a leading Hindu family have proved the last straw on the long-suffering camel's back. And this gave the much-needed impetus and momentum to establish the Ladies' College, though on a modest scale to start with. What is uppermost now in the minds of patriotic Hindus is that a beginning should be made now so that it might serve as a check against the Hindu community any longer playing into the hands of Missionary institutions whose proselytising pranks do not seem to stop anywhere. It may not be out of place to refer here to two resolutions recently passed by the Senate of the Bombay University condemning proselytisation in colleges. The immediate provocation for this was the conversion by a Catholic Christian College for women in Bombay of one or two young women 'without the cognisance of their parents and guardians.' This created quite a sensation in the city and one of the resolutions passed by the Senate related to this incident. As a result of it, there is strong opposition to the recognition of

this Catholic College by the University. The danger of conversion by Catholic Colleges seems to have become a permanent feature of their educational endeavour in this Island as everywhere else where they are given a foothold. The Hindu Ladies College that is being opened tomorrow is therefore a boon and a blessing to the Hindu community in that, while imparting secular and religious education to Hindu girls, it will also greatly minimise the chances of these girls of impressionable age falling a prey to the wiles of designing missionary boy and girl-hunters. Though late in coming, we are certain that the Hindu Ladies' College will effectively prevent in future the flow of Hindu girls to Mission schools, and also efficiently cater to the all-round education of Hindu girls who are the hope of the community. We heartily congratulate the Board of Directors of the Jaffna Hindu College on their highly commendable action. May we hope that before long the Hindu Ladies College will stand out as a great institution serving the Hindu community and holding aloft the ideal of Hindu womanhood for the regeneration of the community?

CHIPS FOR OUR CONSTITUTIONAL WORKSHOP

By R. C. P.

[Special to the "Hindu Organ"]

III

No suggestion of reform can be effective which does not take account of the present situation, the historical background and the special conditions of our life. The experience of other countries may lend us light, but to apply the lessons of experience so as to be useful to us, we should be definite and clear as to the directions where they should be assimilable or practical.

Self-government, after all, that is said and done, is the power which resides in a people to manage their own affairs to suit their own environments, traditions, stage of civilisation and genius.

To aim to run the government of a people on a foreign model is like risking life by voyaging in a boat against wind and current: more likely that progress will be retarded than advanced. Revolutions, counter-revolutions and rumours of revolutions have characterised the political life of Latin countries of South America as a result of the people having copied the forms of government of the Anglo-Saxon race.

The message of the Colonial Secretary Stanley the other day that the policy of the British Government after the conclusion of peace will be to allow the Colonies to develop themselves along lines of their own culture and tradition may be taken as embodying the essence of wisdom derived after experimentation over 100 years by the British government with constitution-making for retarded colonies. Of the capacity of our English-

ernment on the British model and British precedents, there is no question. But what about the masses? Are they to be nurtured indefinitely in servility, and retrograde as have been the lot of our Vedddhas? To the shepherds armed with British-made crooks the process may be fascinating, but what would be the fate of the sheep?

The Doughmore constitution failed, despite the fact that the authors were experts in statecraft, because they built the constitution on wrong premises. It was such a pity that the Commissioners should have allowed themselves to be instructed in local matters and in the history of our homeland by an interested set who took advantage of their residence and position, in Colombo to make their own representations to them. After the publication of the report, it became apparent that the Commissioners had been badly let down and Sir Herbert Stanley, then Governor, pointed out in his despatches to the Secretary of State how egregiously wrong were the Commissioners in statement of facts, and naturally, in their conclusions with respect to governmental actions under the Devonshire, Manning constitution. The history of the Tamils as portrayed to the Commissioners was both untrue and mischievous—certainly contradictory of the accounts given of them in the Sinhalese chronicles.

The political history of our brothers, the Sinhalese, may be summed up in a few lines: From the dawn of history, the country was subject to invasions and foreign domination. As soon as the conquerors became merged in the population, they in their turn were ousted by other foreigners. The invaders were mostly Tamilians, e.g. Cheras, Cholas, Pandiyans, Pallavas, Kalingas, Canarese etc. When the Portuguese invaded the Island in the 16th century, the up-country Sinhalese and the Tamils closed up their ranks against the threatened merger and stood shoulder to shoulder to fight the invaders while the Low-Country Sinhalese handed over their country to the domination of the new invaders. The war that followed was bitter and long, because the Low-Country was on the side of the Portuguese, and resulted, as a Portuguese writer has said it, that Ceylon proved to Portugal what Carthage was to Rome, i.e. cause of attrition and final fall. Religion, culture and morals were saved by the Kandyans and the Tamils, who hallowed the country bathing her with their blood.

The effect of the acceptance of the European civilisation through Portugal and the development of sea-borne trade and ports in the Low-Country were to accentuate the difference of the people of the Low-Country from those living in the other divisions of the Island. Not only in customs, manners, laws, social outlook are they different, but also in economic and ethical conceptions of life are they apart. This fact of history and character of heritage and life should receive due consideration by the framers of the new constitution. There can be no equality on the democratic principle, if power is monopolised by one section of the population so differently constituted.

Democracy is a victim to dogmas. Our pseudo democracy has worked the Jade to death. The ineffectiveness of protest added to the weariness of hearing a slo-

gan uttered so persistently often has the effect of transforming it to an axiomatic truth. What has gained the value of axiomatic truth among us is the slogan: "The majority must rule and the minority must suffer." The provocation to the present war, which is encircling the globe in flames, was government set up on this pernicious doctrine in Poland and Czecho-Slovakia. Majority rule in Britain, safeguarded though it is by the wholesome fear that the minority would at any moment turn tables on the party in power and throw them out of office, is provided with constitutional devices to secure equality of opportunities for the temporary minority. With us, there is no chance of the minority becoming a majority. Responsibility to the electorate is an unknown quantity here. Responsibility of Ministers to the State Council is in truth the art of keeping the members of the Low-Country in good humour. Except a "penal" dissolution by the Governor, which in any case would simply not happen, the dissolution of Council should be rare.

In our indigenous government there is no majority, no minority. Each small group had its freedom to live its own life and equal opportunity for advancement without hustle or check.

How that was possible should be an interesting study.

JAFFNA HINDU LADIES COLLEGE

The Jaffna Hindu Ladies College, under the management of the Board of Directors of the Jaffna Hindu College, will be opened tomorrow at 10 a. m. in a building in close proximity to the Jaffna Hindu College.

PUBLIC RECEPTION TO SWAMI VIPULANANDA

A public reception will be accorded at the Town Hall, Colombo, at 5-30 p. m. on Wednesday, the 15th instant, to Srimath Swami Vipulananda, first Professor of Tamil in the University of Ceylon, in appreciation of the valuable services he has rendered in the cause of Tamil culture. The Hon. Mr. A. Mahadeva will preside and Dr. Ivor Jennings, Vice Chancellor of the University, Mr. S. Nadesan, M.S.C., Mr. N. Nadarajah, K. C. and other distinguished gentlemen will speak on the occasion.

TRIBUTES TO MR. KALYANASUNDARA MUDALIYAR

The sixtieth birthday of Mr. V. Kalyanasundara Mudaliyar who has rendered great services to Hindism and Tamil was celebrated on Wednesday 25th August, 1943 at 5-30 P.M. at the Society Hall, Hill Street, Colombo. Mr. A. Sabaratnam, Deputy Chief Accountant, C. G. I., one of the Vice-Presidents of the Society, presided. Messrs. K. Ramachandra and S. Natarajan delivered addresses on the life and work of the Mudaliyar. A resolution appreciating the services rendered by Mr. Kalyanasundara Mudaliyar proposed by Mr. Arul. Tyagarajah and seconded by Mr. S. N. Somaskandapillai was unanimously passed by the meeting and sent to him. The meeting came to a close with the singing of Thevaram,

IN MEMORIAM

CASIPILLAI ARULAMBALAM,
J. P., ADVOCATE
(By T. Muttucumaru)

A noble and saintly man of peace has taking leave of this world of strife and struggle, attained lasting Peace. Arulambalam, the only son of a great man, Crown Proctor V. Casipillai, J. P., the most towering personality of his time in Jaffna as the maker of an intelligent and flourishing community, as the leading legal practitioner of his time, as a pioneer Hindu educationist and what more as a princely giver had all the graces and all the opportunities to make of him a leader of men. But Arulambalam deeply conscious of the grace Abounding of God in him chose as his life work co-operation advocating peace and goodwill among men, and lived and moved and had his being as a co-operator, so much so the name of Arulambalam became "synonymous with co-operation."

Young Arulambalam was an 'old Royalist', a contemporary of Justice Keuneman, and the Hon'ble Mr. A. Mahadeva, the Minister for Home Affairs, to mention just two of his distinguished classmates. As an Advocate his knowledge of the law was profound and with the patronage and prestige of his great father the Crown Proctor of his day, the young legal practitioner had a good start to build up a lucrative practice if only he wanted to. But the retiringly introspective nature of a contemplative scholar verging upon asceticism gained mastery over his thoughts and deeds in life. And Arulambalam became a student seeker after Grace all through his life, spending all his time in simple living and high thinking.

Arulambalam inherited from his great and good father a rich legacy of not only worldly properties, but to an immeasurable and incalculable extent the grace of doing good through work for work sake. After his father he became the managing proprietor of estates and farms and manager of temples and schools. Paradoxically enough, Arulambalam became a peasant proprietor sharing the farm labour with his workers not as a landlord, but as a co-operator cum owner. As a temple manager, he became a devotee among devotees and set up a high and noble standard of right religious living to the votaries of Siddhi Venayagar. As a manager of schools without standing on dignity or ceremony he trudged on foot time and oft to schools and to the homes of teachers to discuss matters of policy in school work and administration. As an organiser of national and religious festivals and as a lecturer or preacher on subjects of Saiva Siddhanta Philosophy and Religion, he carried conviction to his audiences by the irresistible charm of his burning sincerity and good intentions.

His work for the community through the farm, school and temple brought him wider activities. He was for long an active member of the Board of Agriculture where through his experience as a practical agriculturist, he watched the interests of the peasant farmers of the North. Arulambalam, a member of a family of journalists like the two brothers Cathira-

velu and Canagaratnam, was himself a journalist of no mean rank. His contributions to the 'Ceylon Patriot' as its Editor for a time, to the other 'Jaffna Weeklies like' 'The Hindu Organ' or to the Colombo Dailies reveal the living personality of the profuse writer and the great thinker. Arulambalam expressed his well-balanced and closely reasoned-out opinions truly and fearlessly on all matters affecting the commonweal. There was no political cant about the man. Whether as Secretary of the Jaffna Association for several years or as a Member of the Urban Council or any other local body or Association, like the Jaffna Rate-payers' Association, he went about doing his work silently and steadily always with an eye to do good to all irrespective of caste, creed or community.

His private life was one of Arcadian purity and simplicity. As a proprietary farmer, or as an Advocate or as a public worker doing honorary full time work as the organising Secretary of the North Ceylon Federation of Co-operative Credit Societies, the most successful organisation in all Ceylon, Arulambalam made no attempt to show off himself. He had no false notions of respectability. Having a firm grip of realities of life, all day long he went about his work farm, social or political, in perfect poise of mind and body. From the farm in Arilalai to the Committee room or office of a school or of the Co-operative Federation in Town, he walked up the distance with only an umbrella to protect himself from the sun and rain, all unconscious of the great and good work he was doing for the good of man and of the good example he was setting to all social workers.

His one mission in life was Co-operation. And the Ceylon Government brought honour to the community of Co-operators when it picked up Arulambalam and conferred on him the title of Justice of the Peace, for Arulambalam was the personification of peace.

AUCTION SALE

D.C.J. 17613

Plaintiffs: (1) Kathegasu Thilliam-palam and wife
" (2) Thairainayakeyam-mat, both of Van-West
Vs.

Defendant: Packer Mohideen Abdul Razack of Van West, Jaffna, personally and as legal representative of the estate of his late wife Mohamed Mutta Meera Nachchia of Van-West.

Property Referred to:

A divided extent of one lachcham V.C. on the western side of a piece of land called Parayadi in extent 1 1/2 Lms. V.C. with the new, stone house and other buildings, and share of well situated at Van West, Jaffna and bounded on the East by the property of Mohammed Pathi mah wife of Md. Meersahib Miskan Sahib, North by road, West by the property of Meera Mohideen Nachchia daughter of Sultan Abdul Cadex, and on the South by the heirs of Md. Mohideen Sahib.

In terms of the commission issued to me by the District Court of Jaffna in Case No. 17613, I shall sell the above mentioned property by public auction on Saturday 2nd October 1943 at about 4 p. m at the spot after due publication.

N KANDIAB,
Commissioner & Auctioneer
4 9-43.

(Mis 120, 9 9 42)

ORDER NISI
IN THE DISTRICT COURT
OF JAFFNA
held at Point Pedro
Testamentary Jurisdiction
No. 214 P. T.

In the matter of the Estate of the late Sivagamasundaram wife of Kulandaivelu Sivakadachcham of Puloly East.

Sornapooranam widow of Sivakolunthu of Puloly East. Petitioner.

Vs.
Kulandaivelu Sivakadachcham of Puloly East. Respondent.

This matter coming on for disposal before N. Ponniah Esquire, Additional District Judge, Jaffna on the 19th day of August 1943

in the presence of Mr. M. Esurapadham Proctor for the petitioner and the petition and affidavit of the petitioner having been read.

It is hereby ordered that the petition be and hereby declared entitled to take out Letters of Administration to the Estate of the above-named deceased and that Letters of Administration be accordingly issued to the petitioner unless the respondents appear before this court on or before the 10th day of September 1943 and shew cause to the satisfaction of this court to the contrary.

This 19th day of September 1943,
Sgd N. Ponniah,
Additional District Judge
(O. 36. 6 & 9 9-43)

ROYAL ARMY SERVICE CORPS

WANTED men for training as CLERKS, STORE-KEEPERS and DRIVERS in the R. A. S. C. Good pay and prospects and OPPORTUNITIES EXIST FOR PROMOTION TO COMMISSIONED RANK IN THE R. A. S. C. Candidates should be between 19 and 40 years of age, physically fit and willing to serve overseas. Those to be trained as Clerks and Storekeepers should be educated up to the 6th Standard in English while those wishing to become Drivers are only required to speak, read and write English.

Proof of age may be required by the Recruiting Officer. Family allowances will be issued only after marriage and birth certificates of children are produced.

RATES OF PAY AND ALLOWANCES

Daily rate of pay on enlistment is Rs. 2.00 per day.

Accommodation, food and uniform will be provided and in addition the following allowances will be paid.

	Rs. cts.
Wife only	36.90 per month of 31 days
Wife & 1 child	50.89
Wife & 2 children	63.45
Wife & 3 children	74.56
Wife & 4 children	85.56

Maternity Benefit will be paid in all cases of the birth of children to the wives of R. A. S. C. personnel who are enlisted for General Service.

Applicants should apply personally at the Central Recruiting Office, 39, Galle Road, Colpetty, between 8.30 and 10.30 a. m prepared for immediate enlistment on any week day.

CHIEF RECRUITING OFFICER, CEYLON

(Mis. 92, 29-7-43—) T

THE JAFFNA MUTUAL BENEFIT FUND LTD.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 9% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,

(Y. 164. A. 21-11-41—20-11-43.) (T's) Shroff.

WANTED A COMPREHENSIVE EDUCATIONAL REFORM

Continued from page 1

is from our graduates that such information and understanding has to come to the people in general, and (again I emphasise it) to their pupils in school. There are universities in India where you can become a B. Sc., a university graduate, on a study of science and mathematics only. And men thus limited, thus ignorant, are to be our torch bearers among the people. From this single fact an essay in mournful condemnation of our educational practices might well begin.

Here is a complicated and urgent problem, which must be solved if, at this period of hope and opportunity, the universities are to play their rightful part in the national life. There must, I think, be a complete re-organisation of courses, corresponding with a definite change of purpose. Perhaps it will be found that a certain amount of the training may be given in extra-curricular, though effective, ways. Probably not much of it, if any. If we want attention to be paid to things, we have got to put them in the curriculum, and the knowledge to which I have referred is of far greater importance than much that is at present acquired in the classes. There must be an assault upon the curriculum. But in the meantime, we can rise superior to the limitations of our present curricula if only our professors are zealous in this behalf and seek about all things to help their students, by means of all their studies, to penetrate to the life of things and to view in the widest relationships the facts and forces with which each study is concerned.

As for our external relationships, I have not the slightest doubt that it is in the best interests of India to remain a member of the British Commonwealth of Nations. In that security she will develop her own prosperity, and make, too, her vital contribution to the health and enlightenment of the new world. As an equal member of the Commonwealth, India can work for the inclusion of other countries and for its ultimate development into a much larger Commonwealth; in other words, into a real League of Nations, making effective the essential unity of the entire world. What a wonderful achievement that would be—it is an ideal worth striving for.

We must become better acquainted with our eastern neighbours in China, who, like us, are destined to play a mighty part in future world affairs. From them we certainly have much to learn. To China, as to India, the unity of many diverse elements has been a tremendous problem. In stress of danger and calamity, and largely through the surpassing genius of one great leader, China has become effectively united and her resistance to Japan is a supreme illustration of the strength of unity. We in India ought to get to know about the Chinese people, and their history and civilisation, since in future we are going to have a great deal to do with them, as indeed, we had in times past. All of us, I think, should read and ponder Lin Yutang's *My Country and My People*. The Chinese type of humanism is a very useful corrective to our metaphysical and theological preoccupations. Not that we under value metaphysics and theology, but at the same time, it is very

PROSELYTISING IN COLLEGES

Continued from page 1

one or two young women from the College without the cognisance of their parents and guardians created some sensation and one of the resolutions passed by the Senate related to this incident. If Christian missionaries are wise, they would of their own accord renounce proselytism as derogatory to religion. If Bolshevik propaganda to change the admittedly oppressive economic system of capitalistic countries be regarded as undesirable, the attempt to undermine religious faiths which for centuries prior to the birth of Christ have afforded strength and solace to generations, under cover of education, is scarcely, less so.

Healthy for us to come in touch with the commonsense humanity of Confucianism—its zest for the earthly life for its own sake, and its emphasis on the everyday duty of men towards each other.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

(held at Point Pedro)

Testamentary Jurisdiction
No. 215 P. T.

In the matter of the Intestate Estate of the late Sinnappodiar Sithamparappillai of Thumpalai, Point Pedro

Thankaratnam widow of Sithamparappillai of Thumpalai, Point Pedro Vs. Petitioner

1. Ponnammah daughter of Sithamparappillai
2. Sugirtharatnam daughter of Sithamparappillai
3. Vasanthadevi daughter of Sithamparappillai
4. Valliar Kandappar Kanapathipillai all of Thumpalai, Point Pedro Respondents.

This matter coming on for disposal before N. Ponniah Esquire,

Additional District Judge, Jaffna on the 19th day of August 1943 in the presence of Mr. M. Esurapadham Proctor for the petitioner and the petition and affidavit of the petitioner having been read; It is ordered that the 4th Respondent abovenamed be appointed Guardian-ad-litem over the minors the 1st, 2nd & 3rd Respondents, that the Petitioner as widow of the deceased be declared entitled to take out Letters of Administration to the estate of the said deceased and that Letters of Administration be accordingly issued to the petitioner unless the Respondents appear before this court on or before the 9th day of September 1943 and shew cause to the satisfaction of this court to the contrary.

This 19th day of September 1943

Sgd. N. Ponniah,
Addl. District Judge.

(O. 35 6 & 9-9-43)



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