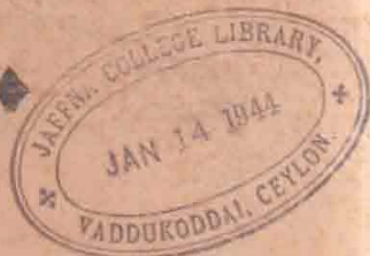


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CONSTITUTIONAL REFORM AND MINORITIES.

HOW SINHALESE LEADERS VIEW THE PROBLEM.

RECENT CONFERENCES.

PRESS CRITICISM OF ALLEGED CHANGE OF MINISTERIAL POLICY.

At a Conference, held at Kandy on Saturday last, of the Sinhala Mahasabha, the political group which Mr. S. W. R. D. Bandaranaike originally organised in opposition to the Ceylon "National" Congress, Mr. Bandaranaike, who presided, speaking on the Reforms, said the trouble they now had was with the minorities. Having heard what they had to say, he did not think that the minorities had a worthwhile complaint to make. The only impression he got was that everybody considered the demands to be of the highest importance and placed them at the topmost place. No one was willing to compromise or to come down a little in order to get at a practical and workable proposition.

Those Conferences

The following is an extract from an editorial comment in the *Ceylon Daily News* appearing in its issue of the 8th inst. under the heading "Ministers and the Minorities."

"To judge by the number of conferences and consultations that have recently taken place between the Board of Ministers and Councillors representing 'minority' constituencies, there has been a conscious change of policy since Mr. Senanayake spoke of the 'finished product'. This change of attitude has resulted in a great deal of wasted time, and incidentally it does not seem to have made anyone any happier—least of all the minority leaders. The most vociferous among them, the Member for Point Pedro, in a speech last week at Jaffna, complained that he could not get anything out of the Ministers 'except the bald statement that the future constitution would be a cabinet system, with possibly one house'. He added that 'the attempt of the Ministers to find out the views of the minority representatives, without giving details of the nature and composition of the Executive and the way it was to be brought into being, was futile'. We agree: it was futile—but not for the reasons Mr. G. G. Ponnambalam and the communalist agitators claim. The views of the

minorities are already well known to the Board of Ministers, who are none of them newcomers to the political scene. They know what is meant by 'balanced representation' and all the other catch-words by which intransigents can jeopardise national unity and obstruct progress. There is thus no reason why special cliques should be singled out for consultation and invited to put forward views which are already familiar *ad nauseam*. If one group is to have its say, then every group is entitled to; and as we have already pointed out earlier, one consequence has been the emergence of hitherto unsuspected minorities whose viewpoints the Ministers are expected to take into account.

"The Board of Ministers should be sufficiently experienced politically to know their own minds and to allow for other points of view. In their own interest they will not waste their time in formulating proposals which they know the State Council will reject. There is no reason whatever why they should submit their lucubrations at every turn to anyone who asks. If this cumbersome and interminable procedure is adopted, any group, however small, may be able to wreck the plan before it can reach the State Council for approval, in accordance with the Whitehall declaration, by a three-fourths majority. The time for preliminary objections is past; and the time for the acceptance or rejection of the completed plan is yet to come. There will be 'time for you and time for me. And time yet for a hundred indecisions and for a hundred visions and revisions.' But those who have the interests of their country at heart will not come forward at this stage and raise all these doubts and difficulties now. To insist on thrashing out the details before the bold outlines of the plan are completed will be to delay the reforms indefinitely and to play into the hands of the reactionaries who want to postpone the next step in our constitutional progress *sine die*."

NAZI LIFE-LINE THREATENED.

Red Armies Nearing Trunk Railway.

500,000 Germans
In Peril.

Moscow, January 11.

The great Odessa-Warsaw trunk railway, the last direct life-line between Marshal Fritz von Manstein's southern armies and their home bases, is being brought nearer to General Nikolai Fedorovitch (Lightning) Vatutin's grasp.

His tank spearheads, in the face of German armour along two highways which cross the Bug from Nemirov to Rakhni and Tulchyn, have only a dozen more miles to go to reach their objective.

When they do, half-a-million German troops, already weary with 20 days of tremendous fighting in the retreat during which their numbers have been greatly thinned, will find themselves at the mercy of big Russian armies prepared to fall upon them from all directions.

With this line lost, Marshal Manstein's only rail connexions with the west will be through Rumania by a roundabout route from Odessa, through increasingly mountainous country by way of Cernopol and Jassy or Tiraspol, Ilatz and Ploesti.

Incidentally, the Russian front has now reached a point a little more than 300 miles from the Ploesti oil-fields—much nearer than any Allied base.

Although the immediate fighting for the Odessa-Warsaw railway is going on around the Bug crossings below Nemirov, the total battle for the command of the Ukraine communications system is being waged over many hundreds of miles on many sectors of the Ukraine and Dnieper fronts.

The pursuit of the Germans westward on a broad front into former Poland and the tying down of other forces unable to disengage west and southwest of Berdichev are all part of the total strategy which the Soviet Command is carrying out with skill and precision. —Reuter.

MORE INSPECTORS AND DIVISIONS.

The scheme for the re-organisation of the inspectorate of the Education Department is now almost complete and a number of new Inspectors are being appointed to divisions which will be classified on the new basis.

The new scheme is based on the constituencies returning members to the State Council.

INCREASING COST OF EDUCATION.

Former Director's Views.

PROBLEM OF TEXT BOOKS.

Defects Of Present System.

"Even now it is difficult to get the Jaffna parent interested in our rural scheme of education. He prefers his son to try for a job under Government than to follow in his foot-steps as a farmer", writes the former Director of Education, Mr. L. Mc. D. Robison, in his Administration Report for 1942, just issued.

Mr. Robison retired only recently.

The cost of education in the Island and the prominent position of the English language in the educational system of the country are subjects of interesting comment in the Report.

Mr. Robison writes:—

"What is wrong with the present system of education?" is heard much more frequently than "what are the good points of the present system?" It is always interesting to hear such comments by people who, one presumes, have attained their present position as the result of the type of education which they now roundly condemn. The fact that people criticize shows that they are interested in education and this interest is encouraging, but it is well that those who criticize should be in possession of all the facts.

Main Defects

The main defects are first the literary bent which governs the greater part of education in Ceylon. This has been consciously or unconsciously due to the demands of the professions. The certificates of certain examinations dependent upon book work are an essential preliminary qualification before people can pass into professions, such as, medicine, law and teaching. Even in professions which require manual dexterity there are certain preliminary examinations which still test book knowledge. In spite of the defects of such literary and academic preliminary examinations, the high attainments of Ceylon men in the various professions is a credit to schools. The cynic may query whether these high attainments are because of the excellence of the education given or in spite of a defective education.

Jaffna Parents' Views

"The good English schools are very good, but as they provide this education at a comparatively small cost a large variety of pupils has

(Continued on page 6.)



Hindu Organ.

THURSDAY, JANUARY 13, 1944.

WHITHER INDIA?

WRITING the "birth notice" of the *Seac*, the daily newspaper for the Southeast Asia Command, which made its first appearance early this week, Lord Louis Mountbatten, the Supreme Commander,—Mr. Churchill's *triphit*, whom that literary purist Mr. Srinivasa Sastri would prefer to describe as *tribian*—says: "One of the first acts of Fascism in each country has been the suppression of a free Press. Nothing is more symbolic of the ideal for which we fight than a free and uncontrolled Press". We presume that the general statement of the Supreme Commander is applicable to India, from "somewhere" in which country the service newspaper is being published, and wonder what Indian newspaper editors, now conferring in Madras, have to say in this connection. The outer world however, not excluding England, have been accustomed to look upon India—and Ceylon too in certain matters—as exceptions to the Allied anti-Fascist ideology. For, especially since India under the leadership of Congress challenged the British Government to put into practice some of their professions regarding high-sounding things like national self-determination *et hoc genus omne*, what has taken place in that country in the form of repression of all varieties and kinds are acts of which even the arch apostle of Fascism, who recently had his inglorious exit in Italy, will feel ashamed. Is there indeed freedom of the Press in India, where, to take a single instance, a newspaper of the status of the *Amrita Bazar Patrika*,—of Calcutta, had, recently almost for months on end, day after day, to go to press without the editorial articles because the Bengal Government issued an edict directing the newspaper to submit editorial comment for pre-censorship, which it refused to do? The *Patrika* was ordered not to publish even that reason on pain of suppression. It may be contended that all this was in the pre-Wavell-Mountbatten administration, for the antediluvian acts of which responsibility should not be sought in the wrong quarter, and perhaps with more seeming cogency that the allied ideology cannot be blamed with fairness for the acts of a Government which, though it is yet subordinate to the British, is "autonomous" in its own province, for does not Bengal enjoy provincial

autonomy and are not all the Ministers Bengalees?

But what indeed is the present condition of what is described as Provincial autonomy? What time the Indian National Congress was debating the acceptance of office with a view to gaining key positions in the inner Councils of the Governments in order that by the creation of constitutional conventions the defects and drawbacks of Provincial autonomy may be set right and the machinery of Government may be taken possession of by the trusted leaders of the people, those in authority both in Britain and in Delhi were in a mood to stoop to conquer. Congress was given all reasonable assurances and that great body, having swept the polls in at least seven major provinces formed the governments there. The respective Governors tried their utmost to display the attitude expected of "constitutional" rulers and gave almost a free hand to the Ministers. That was before the war; before, of course, Congress proclaimed the "quit India" demand. But what is the present position? In provinces like Bengal and Sind, where League administrations have come into so-called power, they depend on the patronage of the Governor.

The Central Government has reduced existing provincial Ministries into mere puppet shows. They have merely to obey the "directives" from New Delhi. Who rules Bengal? Not Kewaj Sir Nazimuddin, the Premier who supplanted Mr. Fazlul Haq with the assistance of the former Governor, but Sir Thomas Rutherford today and it will be in a few more days Mr. Casey, the Australian politician whose country's immigration laws will not permit even Bengal's Chief Minister to land there without permission. Who rules the Punjab? Not Malik Khizar Hyat Khan but the Governor Sir Bertrand Glancy. And does Mr. Jinnah's protégé Sir G. H. Hidayatullah rule Sind? Sir Hugh Dow the Governor, does not even care to hide the stark truth in phrases of conventional counterfeit—witness his recent utterances over the price control issue. Recently Mr. Jinnah pompously summoned League Premiers to a conference in New Delhi. The policy decided upon appears to be to hug the Ministries whatever may happen, leaving it to Mr. Jinnah occasionally to mouth indignant denunciations of British policy for purposes of propaganda. Congress Ministers progressively widened the field of Provincial autonomy until they got out of office when it became clear that war meant its death. The League Ministers, on the other hand, by tamely submitting to the rule of the Governors are doing a tremendous disservice to the country by helping the

BHĀGAWAN SRI RAMANA MAHARISHI.

His Method For Self-Realisation.

By Rao Bahadur S. Devaraja Mudaliyar, B. A., B. L.,

(Government Advocate, Chittoor)
(Special to the "Hindu Organ")

It is unfortunately not yet as well known as it should be for the good of humanity that at Tiruvannamalai in South India there is living in the midst of common people and easily accessible to all a Saint who has attained a spiritual eminence unsurpassed by any in contemporary or recent history. It is needless here to give any long sketch of his life; but it may be mentioned that while he was hardly 17 years of age and while he was yet a student at Madura, he realised, as in a flash and without the aid of a Guru or any extraneous teaching and solely as the result of his own introspection the truth of the Vedic teaching "Thou art That"; and that soon after such realisation he left his home and came to Tiruvannamalai in obedience to an inner call which it was impossible for him to resist and has remained there ever after. He lives there now in an Ashram (Continued on Page 5)

British to take back what they were once forced to yield

At the Centre it is Lord Wavell's Government. The Indian members of which,—Mr. Amery is never tired of referring to these good men and true being in the majority—are merely "yes" men, "jo-bukums", to put it in the Indian style. The Raj is steadily assuming the form and proportions of an Eastern branch of the War Cabinet. The Viceroy himself occupies the position and performs functions similar to that of the Premier. Though Lord Wavell is one of the ablest of Britain's soldiers he has that distinguished General, Commander-in-Chief Auchinleck, who is War Member of the cabinet, to assist him. He has in addition a War Adviser, also from England. There is Lord Mountbatten himself. As if this galaxy of talent is not sufficient another man has recently been appointed to "the overall direction of India's military administration." He is Lt. General Sir Wilfrid Gordon Lindell. India today being to all intents and purposes, in the grip of a military administration Sir W. G. Lindell will have his work of supervising not only strictly military administration but also "ensuring" the co-operation of the entire frame-work of civil authority. All know what "ensuring" means.

Where then is the India of Pandit Jawaharlal's dream? Is the present stage, pictured above, the stepping stone to complete "independence" after the war? Are the Ministers in Ceylon quite satisfied that their lot has no resemblance to that of their Indian counterparts?

MAN AND HIS NATURE.

According to Saiva Siddhantham.

BY K. NAVARATNAM.

II

I have outlined briefly the fundamentals of Saiva Siddhanta. Let us now consider its view of Man and his Nature. When we think of the word 'Man', the idea or the form that comes to our mind is the physical body of an individual. But the most important factor behind the physical form is the soul, a non-material substance, which can only be felt and experienced but not seen objectively. Saiva Siddhanta defines Man as a spirit and is concerned with the characteristics of the Soul rather than with the qualities of the physical body. All religious thinkers have defined the nature of Man more in terms of his Soul than in terms of his body.

Psychological Aspect of The Soul

Saint Arulnandhy Sivaachariar, the most erudite of all writers on Saiva Siddhanta, defines the Soul in two ways. The first a psychological one is as follows:

"There is a Soul separate from the body. It is Existent; it is united to a body, and possessed of faults (the feeling of I and Mine); it wills, thinks and acts (Iccha, Jnana, Kriya); it becomes conscious after dream; it experiences pleasures and pains, (the fruits of Karma); it undergoes the five avasthas (conditions); and it rests in Turiyatita."

Each one of the statements found in the above definition is made in answer to a different theory as regards the Soul. It is needless for me to go into the details of the various theories which are advanced for and against the existence of Souls. The definition just mentioned is of a general type and is called the 'Tadatat Lakshana'—a description which takes into consideration the subject defined in its relation to the immediate surroundings and its reactions to them. The Soul is here defined as a non-material substance having the qualities of Willing, Thinking, and Acting. The body is an indispensable adjunct for experiencing the pleasures and pains of life. Worldly knowledge and experience are not possible without the physical body (Tanu), organs of knowledge and action (karana), the world (Bhuvana), and objects of enjoyment (Bhoga).

When the Soul dwells in the physical body it passes through five different states or conditions known as Avasthas. They are: Jagra, the waking state of physical activity; Svapna, the dream state; Susupti, the dreamless; Turiya, the deep sleep; Turiyatita, the state beyond deep sleep. During Jagra, the consciousness is centred in the forehead and all the thirty six Tatvas (instruments of knowledge, experience and action) are present. In the dream state called Svapna, the organs of knowledge and action do not function, and consciousness is centred in the throat. In Susupti or Dreamless sleep, the life-force Prana and the organ Chitta (the faculty of pleasure and pain) only function. Consciousness shifts to the area of the heart. In Turiya or deep sleep, Chitta disappears, leaving the Prana and the Soul, and the centre of consciousness shifts to the navel. In Turiyatita the Soul alone exists and Muladhara (Sacrum), becomes the centre of consciousness.

Philosophical Aspect of The Soul

The second definition of St. Arulnandhy is considered more important than the first and is as follows:

(Continued on page 5)

REPORT of the Special Committee on Education.

GLORIOUS VISION OF THE FUTURE.

FREE EDUCATION PROPOSAL —A MASTER STROKE.

BY V. VEERASINGHAM, B. A., (Lond.),
(Principal, Manipal Hindu College).

The report foreshadows a long range educational policy of democratization of education in keeping with the most progressive ideas. It has gone a step further in the innovation of paying a teacher a family allowance. This attempt at originality is a bold stroke. This indirect limitation of the teacher's family is a brain wave crediting the sponsors with copious knowledge of misread eugenics and misapplied socialism. This is an age of controls which make the freedom of democracy a mockery and a sweet illusion, under cover of which dictators rise. We may soon have a dictator of education and a lord of education in the places of the Director and the Minister of Education; but the rise of a dictator is the result of the social tendencies in any nation.

Free Education

When free education comes, the freedom of free education must go. It is neither for the many nor for the rich only. Let it hide its head for a while! State schools are a necessary corollary to free education for equality of opportunities and facilities for every student and citizen means a uniformity in and equality among schools of the same type. It naturally leads to more State schools or schools with more state control. Free education is meant to keep down the difference between the rich and the poor. The chances are that these differences may become more emphasised with the grant of free education unless it is accompanied by a thorough overhauling of the schools guaranteeing equal opportunities for the sons of the rich and the poor.

It is deplored by many that the Special Committee, deputed specially to check the rising cost of education, had failed in its task and almost stultified itself by suggesting a policy of free education which cannot but make education more expensive to the national exchequer. They are mistaken. *That Ceylon is spending too much on education is an illusion which some interested parties try to impose on the national mind.* The mounting cost of education in the budget helps the delusion. It is so because in Ceylon the Central Government only finances education. If we take into account the amounts spent by the Local Governments, private endowments etc. in other countries, Ceylon will lag behind many other countries in its expenditure on education.

Some Economies

Even as it is, the cost of education to the parents can be appreciably reduced in any school by the reorganization of the class system and the methods of teaching. Even the supply of books, stationary, cloths and food can be organised on a co-operative basis at a very low cost. If a number of schools co-operate, the cost can be reduced still further. If the school authorities think of service and not of denominational power, and the Education Department puts a stop to the mushroom growth of inefficient schools in areas already replete with schools, the rivalry between schools will give place to co-operation which is bound to result in a reduction not only of schools but also of educational wastage without loss of efficiency. It is an inescapable concomitant of a policy of

free education that there should be schools equal in all respects in every economic unit of the country. Unless this happens free education will dig its own grave.

It is difficult to believe that the policy of free education was an eleventh hour introduction into the report of the Committee. If it is, it is a master stroke of one or a group who have glorious visions of the future of Ceylon's education and a definite plan, which while not furnishing education will prepare the way for great economies in the future by the internal reorganisation in schools and the external reorganisation of uniform systems of schools in each economic unit. *Remove free education from the report, the rest can be ignored. It is a matter of grading of pupils, teachers and schools and other educational truisms.*

Grading of Pupils

There are different devices for grading of pupils for different purposes. The grading that the report envisages is a special one. It aspires to detour, while the students are in the fifth standard, the course their life is to take. Do psychologists really think that they have so mastered all the secrets of the mind as to make this preposterous claim? There is no chair of Psychology in the Ceylon University, no laboratory worth mentioning; but the fate of the pupils is going to be decided by tests based on Psychology. The chances of success of these tests in determining the future of the students can only be as good as the predictions of the roadside astrologer. Teachers are going to be consulted, teachers whose "tupids" more often become successes in life to their great consternation; the parents are going to be consulted, the parents to whom their child is nothing short of a genius; but the poor pupil is not to be consulted. He must only submit to a test. The tests will proclaim his natural inclination and the psychologists' "intelligence". The boys and girls even of the age of ten or twelve have enough intelligence to baffle almost all the tests of the psychologists; teachers have more and will prepare students for these tests only. Tests are good and can be perfected. To apply them for this purpose at so early an age can be nothing but experimenting at the great risk of jeopardising the future of this country. This is one way of solving the problem of "misfits" but certainly not a safe one.

Trifurcation

This test provides for the sifting of the pupils into three grades and assigning them to three different kinds of schools. It is to be supposed that a few will stand condemned by the tests as unfit to join any of the three schools. The age limit of compulsory education and economic conditions of the parents will eliminate many more unless the state provides for their free maintenance and education. With the industrialisation of the country and the mechanisation of industries, this group of pupils will tend to increase. The pupils who are thus eliminated have to receive some training somewhere to make themselves useful as citizens. During the transitional stage these pupils

(Continued on page 4.)

COMPREHENSIVE PLAN OF EDUCATION.

FIRST OF ITS KIND IN CEYLON.

BY S. A. NATHAN.

After a careful and critical reading and study of the Education Report—a reading and study in the light of the background of knowledge of educational systems in some of the most advanced countries of the world—one rises with a sense of admiration for, and obligation to, Dr. Kannangara and his Committee.

They have done a good job of a really difficult work. The haphazard and scrappy growth of the present system of education presented such a serious problem of reform that leaders of thought in Ceylon despaired if there was talent in the country that could successfully survey the field, harmonise conflicting interests and claims, balance the old and the new concepts of education and submit solutions which would, as years go by, solve the problems of the country.

Partisan Critics

A section of the Press and a few interested parties and persons were not tired of ridiculing the Committee as "the travelling circus" of Dr. Kannangara. Some of them yet continue to rage at some aspect or other of the Report, simply because the recommendations of the Committee, if and when they are implemented and I have no doubt they will be will soon remove those conditions of ignorance of the many, and their economic subservience to the few on which alone depend the "preeminence and leadership" of the detractors of the Report.

The adverse critics of the Report seize upon the proposal of free education for all from the lowest grade to the highest as if the Committee was not aware of the heavy burden of finance which the revenue of the country would have to face and bear. The Committee had a lively sense of the implications of its proposal. That is why it does not lay down that the free education proposal should be put through in toto all at once. It emphasises the gradual process.

Financial Problem

The critics forget the fact very conveniently that the revenue is drawn upon to pay startlingly high salaries to the higher ranks of the Public Service, salaries that are unique in the British Colonial Empire. They do not ask the question why the high three figure and four figure salaries should be paid to persons who, if they are really normal human beings with an education and culture, ought to realise that it is an iniquity to live uproariously and luxuriously flat in the face of stark poverty and want of the many.

If a general levelling down of salaries on a rational basis is carried out, if all, including Europeans and those who have imitated them, who now vainly think and believe that a balanced diet could be had only at

much expenditure of money, and that healthy clothes that keep the body warm and cosy should be varied in texture and pattern costing big sums of money, can be weaned to sensible modes of diet, dress and drink, then certainly many economies can be effected which will yield the necessary funds for free education and the consequent well-being of all.

High Ambitions

The European Press has its own fears, for it would want to maintain the status quo to the end of time. It would like to keep the country in perpetual tutelage to imported superiority. Those denominational agencies that see red in the proposal fear that the light of widespread education may undermine some of their cherished ideas and wishes. Champions of social justice among them make self-revelations by countering the proposal. In fact there is nothing in the Report which should alarm anybody who means well of the people at large.

It may be said that the Report sets up high ambitions and ideals. Any educational system worth the name must mark out the varied courses and point to the sunny summit. This Report does that piece of work with a sense of reality and clarity of vision. The sections of the Report dealing with the grading of schools, and the selecting and grouping of pupils; those others, with the content of subjects and approaches to them at various stages, and yet others, addressed on teachers, their equipment, and the manner of pursuit of their work, are all drawn up with an understanding of the life of the people and the causes which are at the root of the economic helplessness of the country.

Comprehensive Plan

Most of our evils—the incidence of ignorance, its byproducts of crime and poverty, of menacing litigation and consequent expropriation, of the snobbishness of the so-called educated, of false economic and social values in respect of agriculture, crafts and trades, and of all vain and vapid high standards of life—are all due to a system of education which has placed all the emphasis on a very few external aspects of learning and training which by themselves alone will not promote the all round economy of the country.

For the first time in the history of Ceylon a comprehensive plan of education has been evolved. It is indeed a blueprint with most of the details already filled in. Dr. Kannangara and his Committee deserve the felicitations of the country.

Report of the Special Committee on Education.

A CRITIQUE.

By R. C. P.

The report of the Special Committee on Education is a unique document. It evidences the ambition of the authors to raise our poor island to a higher status than even Britain has yet attained in the matter of Education. The way of democratic life, according to the report, lies along the path of free education to all—even university education with equal opportunity; and equality of opportunities is defined to be affording every one equal opportunity to develop and grow to his or her fullest capacity and height.

An Utopia

It aims to create an utopia for the army of teachers, 22,000 strong at the present moment, and have the gates to heaven flung open for the youth to enter into bliss. The means to encompass the desired result has not been made clear. In this respect, critics cannot be far wrong if they condemn the report as lacking in sanity of economics. The authors do not appear to have taken pains to correlate their recommendations to ways and means or the capacity of the people to bear the burden of the financial commitments implied by them. England, with its vast wealth and splendid opportunities for her educated citizens to earn a decent livelihood and an income *per capita* about eight times more than what an average Ceylon man gets, has not yet ventured on universal education on the scale recommended by the Committee. If it is possible for the State to guarantee universal higher education free to all who are born, then, to borrow an argument from Mill—"It is bound in self-protection and for the sake of every purpose for which government exists, to provide that no person shall be born without its consent". But democracy has still to prove that it can get along without wars. Till then it is not wise for the State to attempt to restrict the birth rate.

Employment Problem

The creation of equality of opportunity for higher education should be counterpoised by the complementary condition of equal opportunity for employment. Would it be possible for the State to guarantee employment at ample wages to all? On this aspect of the question, what W. Trotter, a psychological writer of eminence says should be useful reading: "In the tragic conflict between what he has been taught to desire and what he is allowed to get, man has found in alcohol, as he has found in certain other drugs, a sinister but effective peace maker, a means of acquiring for however short a time, some way out of the prison house of reality back to the golden age". There is comfort however, to learn that our working class man is sceptical when the rabid democrat promises equality of opportunity. The former's answer to the latter has been "look at these five fingers of the same palm. Do they get equal opportunity?" In other words he refers the speaker to learn wisdom from nature and not to talk non-sense.

Spiritual Well-Being

The report makes references to conclusions of psychology for authority; but psychology is not claimed to be an exact science. Its deductions are more or less speculative which in any case cannot bear universal application. Had the Committee paid some regard for accepted conclusions of *Eugenics* the form and nature of their recommendations would have been somewhat different.

It is the experience of countries that where people changed their faiths, the ethical temperature of the country went down. It is gratifying that the Committee has set its face against proselytism; but one looks in vain to the report for any recommendation having for its object the safe-

guarding or fostering of the spiritual well-being or the ethical warmth of the learner.

Psychologists are of the opinion that crowd or herd behaviour on the road such as loud singing, screaming, racketing, horseplay etc. of students and adults in the West is the direct outcome of nerve tension inherent in industrial civilisation. The craving to let off pent up forces suppressed by conditions of life and work in factories find expression in such behaviour and hooliganism which we of the East, nurtured in our agricultural civilisation would condemn as undignified conduct bespeaking of low breeding. But the craze for imitation of the West seems to reckon the behaviour as part of the curriculum.

Ancient Rules

The Tamil student can proudly claim a long ancestry. The Tamil book on grammar (*Nannool*), the learning of which is usually commenced in the 5th standard, lays down definitely, on the ethical test? who should not be admitted to higher academic education. It also lays down, on character and spiritual qualifications, who should be admitted to the profession of teaching. It also lays down what human natures should be banished from professorships. The author of the book lived in 8th century A.D. He had for authority books of remote antiquity.

The historical sketch in the report (page 15) starts from the Dutch period. It is evident the Committee did not care to ascertain the methods of teaching as practised in the *pansala* and *piol* (verandah) schools. The British have not been idle over the matter of education since their assumption of government.

If the reader will take his mind to the date when the designation of office of the chief education officer was changed from Director of Public Instruction to Director of Education and examine the methods adopted and machinery employed and ask himself, "what have we gained by education—so far, he should find answers not quite to the liking of the Committee. Is conscientiousness more marked today than it was 40 years ago? Is industry more common, application more observable, artistic creations more refined? Has crime appreciably decreased? Have people become more truthful. It is needless to add to the questions.

If the Committee had taken the trouble to ascertain the experience of the countries which had experimented with mass education on the higher scale, believing, as the ancients believed, in alchemy which claimed to transmute base metal to gold, that greatness should come automatically to a country when its people have put their noses into books, enthusiasm to impart higher academic education to all would have received a damper.

THE CHAVAKACHERI HINDU COLLEGE

Higher School Certificate Class

A class to prepare candidates for the 1945 H. S. C. Examination begins work on Monday the 17th January 1944 at 9.30 A. M.

Students who have passed the London Matriculation or S. S. C. (English) Examination or even those who are awaiting the results of either of the above Examinations may join the class.

Experienced and specialist London Arts and Science Graduates are in charge of the class.

For further particulars apply to:

The Principal,
Chavakacheri Hindu College,
Mis. 202,

Glorious Vision of The Future.

(Continued from Page 3)

will find themselves compelled to secure work as labourers, skilled labourers, cultivators, weavers and handicraftsmen, machine-minders and tenders. Free education demands that these who will represent one-fourth of the future citizens should be given an opportunity to receive the training for their occupations either in the primary schools or be made to attend a course of such training till they are sixteen years old. This requires an extension of the compulsory age limit to sixteen and an occupational bias either in the primary school or a compulsory course of two years' training for all Primary School pupils in a "Practical School". The name "Practical" does not appear to be a happy selection to designate such occupational or craft schools as all schools ought to be practical.

A Danger

The three kinds of schools, the practical, the senior and the secondary will supply the material to form the three strata of a normal industrial society and emphasises the difference among these social groups. In Ceylon where caste distinctions are only slowly dying, the advantage of emphasising a social structure which is at the bottom of all the economic and political upheavals of Western countries is of extremely dubious value. The policy of free education which aims at removing the differences between the rich and the poor and introducing an era of economic equality will defeat itself if the place of caste distinctions is taken by class distinctions, and social inequality becomes emphasised. It is necessary that there should be these three types of schools in every economic unit of the country, but the grading of pupils by an imperfect test and sifting them into the three grades of schools cannot but have a harmful effect on the minds of these children and develop unhealthy psychological complexes subversive of the spirit of democracy.

Grading of Schools

The process of shifting by the test brings into prominence the grading of schools. The pick of the students have the privilege of gaining admission into the new secondary schools and the second pick goes into senior schools while the rest go to the practical schools. The senior schools have a blending of the literary or the cultural and the vocational courses leading to a higher technical course whereas the secondary schools send their students to the university. There is also provision for movement of students from the secondary schools to the senior schools and vice-versa. This inter-movement is provided perhaps to remedy the defects of the proposed test; but at what cost! There is too much obsession of the exclusiveness of the Ceylon university id a in the segregation of these schools. It appears that there is the fear that the atmosphere of the university will be contaminated by the breath of the students from the senior schools. The student of the University and the secondary schools stand to gain a lot by receiving a training with a vocational bias in a common school. The best method of teaching any subject in the secondary stage—rather at any stage—is to relate it to the real life of society. It is at this stage pupils begin to think of their future, show a definite taste for a particular line of studies and feel inspired to carve out for themselves a career in life. This is the time when the teachers and the taught, the parents and the psychologist can be of service to one another and co-operate in deciding the future of the pupil. A varied curriculum of studies supplemented by inspiring methods of teaching is necessary at this stage. An education with a vocation-

Letter to the Editor

Sir,—The Department of Education has published a Tamil translation of the Suggestions and Recommendations of the Special Committee on Education as a supplement to the Tamil section of the Journal of Education. The translation is, to say the least, most unsatisfactory. It is neither idiomatic nor true to the original. I give below a few extracts from the English original together with the translation to show in what an indifferent manner the work has been done.

(a) We also emphasize two fundamental aims, namely training of character and education for citizenship. முக்கியமான இரு நோக்கங்களை எங்கள் கவனத்திற்கு வந்திருக்கின்றன. அவையாவன சகலவர்களுக்கும் பயிற்சியும், சிறந்த நபராக வாழ்வதற்குரிய கல்வியுமே.

(b) The best medium through which they can contribute to the world of literature and art, has not been developed. இலக்கிய அலக்டுமும் கலையலக்டுமும் எங்கு மதிக்கக்கூடிய தொண்டுகளை இத்திரிமாசச் செய்தல் குரிய இத்தகைய சித்தப்பாலை அபிவிருத்தி செய்யப்படவில்லை.

(c) Medium of instruction—கல்வி பயிற்சியும் பாலை.

(d) Supply of teachers—தொழிலாளர்களை உண்டாக்கிக் கொடுத்தல்.

As the Department of Education is expected to set the Standard for works of this kind, we hope the authorities will aim at a high standard of accuracy and perfection in future.

Chunnakam, S. AMBIKAIPKAN.

al bias ensures a broad curriculum and inspiring methods. Every student graduating from a secondary school must be fit for some occupation. The "Wardha Scheme" is superior in this respect.

Reconstruction of Society

Ideal suggestions for the reconstruction of Ceylon society through education have found expression in the report. It will take sometime for these ideals to become practical realities. Free education is the basis of all the main suggestions. Without free education the testing and grading and the first effort at defining a policy of rational education tumble down. It will prove a great national gain if by some device, we could find as early as possible a pupil's place in the future society and give him a training to qualify for it. There is a possibility, with the advancement of science, to devise a prognostic test. The science of mental tests cannot at present claim to have reached such perfection as to decide at the age of twelve the future career of a pupil and to put him in one of the three grades of schools. The only way to frame a prognostic test for Ceylon pupils is to carry on the test but be less rigorous and less dogmatic in its application for grading purposes. The pupils in the senior and secondary schools will develop an unhealthy superiority complex if they are segregated. A practical training with a vocational or occupational bias in these schools will give them not only the real democratic attitude of mind, but will make them also efficient in their future careers. Such a training is equally cultural and will either make the university cast off its antiquated idea of cultural exclusiveness or prepare the way for the establishment of modern Sinhalese and Tamil universities. The Committee have to be congratulated for the broad and bold policy they have laid down leaving to the country the alternative of either accepting or rejecting it in toto. Ceylon will have cause to regret if rampant prejudice succeeds in the obliteration of the main policy laid down by this report.

MAN AND HIS NATURE.

(Continued from page 2)

"It (Soul) is formless (arupa) and all-pervasive (vibhu) but unlike that of Achit or matter. Its Vyapaka (omni-presence) consist in becoming one with the thing it dwells in for the time being (body or God). Its eternal intelligence and power is eternally concealed by Pasa (bondage) Anava Mala, and hence called Pasu."

This definition is a philosophical one and describes the Soul in its true nature and is called the "Svarupa Lakshana". Svarupa Lakshana gives the qualities of the Soul which are its fundamental characteristics. In this verse is brought out the real nature of the Soul as understood in Saiva Siddhanta. The Soul is formless, all-pervasive and has the quality of becoming one with the thing it dwells in. Its power to become identical with the one it is attached to, is known as "Athu Athu Athal" (அது அது அது) or "Santha thin vanna mathal" (சாந்ததின் வண்ண மாதல்) or "Yathoru parrin athi iyalpai nirral" (யாதொன்று பற்றின் அதின் இயல்பாய் கிற்றல்). The Soul according to Saiva Siddhanta, cannot exist without holding on to Matter or to God. It must either serve God or Mammon. In the worldly-life it identifies itself with Matter and enjoys pleasure and pain. In Mukti or Liberation, it identifies itself with God and experiences His Ineffable Presence and Bliss.

One-Ness (Advaita) In Saiva Siddhanta

The interpretation which Saiva Siddhanta gives to the word Advaita is different from that of other Schools of Thought. To understand Saiva Siddhanta conception of Mukti, one should know the meaning of Advaita Union as expounded in the Siddhanta astras.

The Soul, while in bondage, is said to be in Advaita Union with Mala and in Mukti in Advaita Union with God.

"Oh; for the day when, I will be in Advaita Union with God, as I am now in Advaita relation with Anava."

sings St. Thayumanavar. The truth of pure Advaita Union was first comprehended by St. Maikanda Deva. St. Thayumanavar praises him as "The great Seer who found the truth of the pure Advaita which could not be comprehended by persons dwelling in untruth." The interpretation which Maikanda gives to Advaita Union is peculiar to Saiva Siddhanta, and is based on the nature of the Soul to become identified with the object with which it comes in contact. Advaita in the Monistic Systems of Thought means, 'One'. But in Saiva Siddhanta, it means not One but 'two things appear as one by complete identification.' Although, Soul and God are separate entities of similar nature, in Mukti they are so united that they appear as One. This apparent One-ness is solely due to the inherent nature of the Soul to become one with whatever object it dwells in.

Souls Are Finite In Knowledge

Souls, in their essential nature, are of the same category as God. But their powers are concealed by Anava Mala. Their qualities of Willing, Thinking and Acting can only be manifested by the Grace of God. If God does not move them to action by providing the necessary Tanu, Karana, Bhuvana and Bhoga, they will not be capable of being active by themselves. The initiative to act, to know and to desire comes from God. That is why the Soul is said to be possessed of only finite knowledge and limited action "Sivarkiyam siru tholilum udaiya porul" (சிவர்கியம் சிறு தோலிலும் உடைய பொருள்). God out of his Infinite Mercy moves to help the Souls to free themselves from the

Former Chairman Feted

Dr. Subramaniam Park Opened.

On the 31st December last before he relinquished his office as Chairman, Urban Council, Jaffna, Mr. K. Aiyadurai, Proctor, declared open the "Dr. Subramaniam Park" at the Esplanade in the presence of a large gathering.

He was then taken in procession with oriental music to the Town Hall where a public meeting was held at which Mr. V. Muttucumaru M. A., Vice Principal, Parameshvara College presided.

Portraits of Mr. K. Aiyadurai and of the late Mr. A. Canagaretnam, the first-Chairman of the Urban Council, were unveiled. The Chairman of the meeting referred in eulogistic terms to the manifold services rendered to Jaffna by Mr. K. Aiyadurai. Then an address in Tamil verse was read by Mr. V. Ramanathan.

Messrs. Sam. A. Sabapathy and R. Subramaniam former colleagues in the Urban Council of Mr. Aiyadurai also spoke. Dr. S. C. Thurai-rajah the M. O. H. speaking next on behalf of the staff of the Council and on his behalf said that he was very pleased to say that he received the fullest co-operation from the outgoing Chairman in tackling the many sided sanitary and health problems of the Town.

Mr. K. Aiyadurai in reply thanked the organisers of the function, the speakers and those assembled there for the kindness with which they received and honoured him and said that he had a trying time in the course of his administration and had to weather "storms" in Council and outside and that the situation was due to his not identifying himself with groups in Council and in the Office.

bonds of Maya with which they are in contact from the beginning of their existence. They have, no doubt, Free-will; but it is conditioned by the association they have with God or Mala or Karma.

At the beginning of Creation, the Souls are projected into the world by the Power of God (Shakti), and they go round the circle of births and deaths till they exhaust their Karma and become fit to receive the Divine Grace of God (Arul). The period of time to be spent in births and deaths depends on the quantity of Karma each soul has to exhaust. Some reach God early and some take time. However gracious and merciful God may be, He cannot quicken the process, because His Power is limited by the condition and progress of the Souls. The Power of God will have to act, taking into consideration the stage of the Soul's progress.

The Nature of the Soul, in brief, according to Saiva Siddhanta is: It is an intelligent being possessed of the qualities of Willing, Thinking and Acting; its most important characteristic is to identify itself with the object in which it dwells; the initiative to Will, to Think and to Act comes from God; and it experiences pleasures and pains according to its Karma. After passing through the cycle of births and deaths, it reaches God through His Divine Grace.

[The first part appeared in the Hindu Organ of January 3. Other parts will follow.]

Bhagawan Sri Ramana Maharishi

(Continued from page 2.)

called after him at the foot of the holy hill as an embodiment in flesh of the eternal Vedic truth 'Thou art That;' and competent observers see in him a Jivan-mukta living in the sahaja state, in the world and yet not of it, solely for the sake of the redemption of weak and erring humanity.

His Teaching

His teaching is very simple though none the less very sublime. His central and almost only teaching is 'Know Thyself' and in one of his poems he asks 'what is the use of one knowing anything without knowing himself' and he follows this up by saying 'if one knows his self, what else is there to know about.' To all those who may go to him in earnest search for truth the Maharishi's invariable reply will be 'you say I want to know this, or 'I feel unhappy' or 'I have a doubt' etc. Seek and find out who this 'I' is, observe within yourself whence this 'I' arises and you will then know everything.' His position is strictly logical and you will find him always consistent and uniform in his instructions on this head. One might go to him and say 'I want to know God'. He is very likely to say 'never mind about God just now. He is not known to us. But you know about yourself. You say 'I' want to know God. Whether God exists or not you exist and you know it and you call yourself 'I'. Try and find out who is this 'I'. A very little thought is enough to make most people see this 'I' cannot be the body or the senses, that 'I' exists even when we are not aware of our body and are not functioning through our senses as in deep sleep.

Who is 'I'?

The Maharishi says with this as the clue for a starting point of inquiry concentrate all your attention on the thought who is this 'I' and whence does it arise within you and ask yourself these questions excluding all other thoughts and the self within you will do the rest for you and you will get your answer. The goal set up by the Maharishi for his devotees as well as the means recommended are concisely and yet lucidly and beautifully explained in one of his poems which says 'one must find out the source whence the 'I' or ego arises by means of keen insight, controlling speech and breath, and diving deep within oneself, as a man dives into the water to recover something that has fallen there'. What he is never tired of dining into the ears of every ardent seeker after the truth is only this. Using whatever means appeals to you try and attain one-pointedness of mind and concentrate your thought on the question—Who is this 'I' or whence does it arise. As the result of such inquiry deep into you you will find the 'I' has its source in your heart, that the inquiry leads you to your own heart where this 'I' the ego, suddenly vanishes and there is no hing but the self or the real 'I' shining as pure consciousness, eternal and blissful. By the heart, however, the Maharishi does not mean the physiological organ that goes by that name, but a psychic centre located at the right side of the chest nearly 2 inches to the right of the median line.

The Method

While the teaching 'know thyself' is nothing new, the method which the Maharishi prescribes for

New Chairman Of Urban Council.

Mr. C. Ponnambalam Elected Unanimously.

Mr. C. Ponnambalam, Advocate, was elected Chairman of the Jaffna Urban Council at the meeting of the Council held on Saturday last.

There was no contest.

Mr. R. M. Davies, Government Agent, N. P. presided.

Mr. K. V. Sinnathurai proposed that Mr. C. Ponnambalam be elected Chairman. Mr. V. S. S. Kumaraswamy seconded and the motion was carried unanimously.

The Government Agent declared Mr. C. Ponnambalam duly elected Chairman. Mr. C. Ponnambalam thanked the members and asked for their co-operation.

Messrs. Sam. A. Sabapathy and S. R. Thalayasingham came in at this stage.

realising the self is, I believe, unique. His position in brief is this: The basis for all thought is the 'I' thought. Without the 'I' thought arising in one's mind, no other thought can arise. First the 'I' arises and to it all other thoughts come. All other thoughts depend on the 'I' thought for their existence. Now all books and all schools of spiritual thought are agreed that *chakra chittam* or concentration on one and only one thought is a *sine qua non* of spiritual advancement. Maharishi, by his personal experience, speaking out of direct knowledge and not from mere book-lore, authoritatively says that if, as you sit and meditate all sorts of thoughts arise within you to distract and disturb you, as they naturally would, you just ask yourself as each thought arises and without giving it time or scope to develop itself 'to whom does this thought come?' the answer will be 'to me.' Then ask yourself 'who is this I or whence does this I arise?' This is the best method of concentrating in mind or in the quest of the self. It is the most direct even if it may cost some trouble and effort. It is also the most certain and satisfying in its results as the thoughts are not merely restrained or suppressed for the moment, but killed for ever by this method. Other methods may only control the mind. They cannot destroy it. The mind is moving apart from thoughts. Thoughts constitute the mind. And when all thoughts except the 'I' thought are destroyed by the process above indicated, the 'I' or ego also ceases to exist after leading you to its source, the heart, where you merge in the Self, in that which is the only reality and which the seers have described as *Sat, Chit and Anandam*.

This article would seem almost an impertinence and impudence when the Maharishi, whose teaching it seeks to epitomise, is available in flesh and blood for all those who really crave for such spiritual food. The only justification for sending to the press such an unsatisfactory account as has been given above of the Maharishi's teaching is that the writer hopes that even such an account, meagre and scrappy, may nevertheless serve to draw a soul or two struggling in the ocean of *Samsara* towards that Light House of spiritual instruction, the Maharishi, living so appropriately at the foot of the Hill of the Holy Beacon in Tiruvannamalai.

Increasing Cost of Education.

(Continued from page 1)

been able to get an English education. All who attend the English school's hope to pass into the various professions; but, for financial reasons, this dream is not realized by a large majority. These, therefore, fall back upon a clerical livelihood for which there is very great competition, especially for work under Government.

Manual training unfortunately has been despised. There was such an outcry in 1912 and 1913 when the subject was first included as an essential part of the curriculum in English secondary schools that its enforcement became a dead-letter. Even now it is difficult to get the Jaffna parent interested in our rural scheme of education.

"He prefers his son to try for a job under Government than to follow in his footsteps as a farmer. He is probably right in wishing his son to be freed from the hard work of a small farmer with its inadequate return for all the labour and patience that are required.

Neglect Of Mother Tongues

"One of the most serious defects of our English form of education has been the ignorance of the pupils of the languages of the country. Schools made a very little attempt to teach Sinhalese or Tamil to pupils who come from English speaking homes and a lack of knowledge of Sinhalese and Tamil has not been found to be a handicap except in recent years when competitive examinations have these languages as subjects, now optional but later to be compulsory. There were certainly bad effects from a widespread English education on pupils who came from non-English speaking homes. This defect is being remedied. It would be ideal if everyone became trilingual, but, so long as a command of English has an economic value the English language must hold a prominent position in our educational system.

Increasing Cost

"People are alarmed at the increasing cost of education. But is the amount spent too large a proportion of the general revenue? It must be remembered that in the past much of the educational work in our Sinhalese and Tamil schools and even in English schools was done by cheap labour. In Sinhalese, Tamil and Anglo-Vernacular schools monitors, who were paid monthly pittances ranging from Rs. 3 to Rs. 7.50, were largely employed. The employment of law students on small allowances enabled several English schools to provide education at a cheap rate.

"But when teachers were given adequate salaries it was to be expected that the cost of education must rise. There is still a further rise in cost which will have to be borne. Complaint is made that Sinhalese and Tamil schools do not give the same standard of education as schools which provide education through the medium of English.

Need To Supply Textbooks

"Although these Sinhalese and Tamil schools have improved greatly in recent years, they will never be able to provide the curriculum of an English school until pupils can be supplied with free textbooks. In most countries of the world pupils are provided with the ordinary school textbooks. At the present time in Ceylon a small sum of eleven cents a head is allowed to provide poor children with books and material for needlework, but all pupils should be supplied with the necessary textbooks. These textbooks will remain the property of the school and will be issued to successive batches of pupils. Assisted schools may have to increase their school fees to meet this additional expenditure, but parents will prefer to pay a little extra each month instead of having to meet large bills at the beginning of each year."

AUCTION SALE

IN THE DISTRICT COURT
OF JAFFNA
No. 527

Eliyathamby SivaRatnam of
Kopay South Plaintiff.
Vs.

1. Murugar Arumugam and wife
2. Annammah, of Van East
Defendants

Under and by virtue of the commission issued to me in this case I shall sell by public auction the undermentioned property on Saturday the 26th day of February 1944 commencing at 4 p. m. at the spot.

Property Referred to:

A piece of land situated at Vannarpannai East in the District of Jaffna, called "Ilakady" in extent 2 Lms. V. C. with well, temporary kitchen, stone built house and other appurtenances and bounded on the East by Road, North by Kadirgamar Nagamuthu, West by water channel and South by Sinnarpoddar Sinnappoo and shareholders.

V. A. DURAYAPPAH,
Commissioner.

Jaffna, 8.1.44
Mis. 201

FOR SALE

Desirable house and property called "Lake-view" situated overlooking Sangarathai Tank, Vaddukoddai with good road access, extent 13½ lachams, modern house, well and garden cultivation—Rs 10,000/- offers. Further particulars from Dr. Chelvadorai, Ganapathi Vasa Sangarathai, Vaddukoddai or Arumugam, 45 Brownrigg Road, Colombo.
Mis 196.

CEYLON SAVINGS BANK

RATE OF INTEREST.

It is hereby notified by the Director of the Ceylon Savings Bank, that the rate of interest to be paid to depositors under rule 3 for the year 1944 be 3 per cent.

H. A. HAMER,
Secretary.

Jan. 4, 1944.
(G. 40)

ZENITH OPTICAL CO.,
11 MAIN STREET, JAFFNA
FOR EVERYTHING
OPTICAL

Mis. 199.

UNION COLLEGE

The College will re-open after X'mas holidays on Monday, the 17th inst. New admissions will be made on the same day.

An H. S. C. class will also be started and students intending to join are requested to have themselves enrolled on the 17th, if not earlier.

A free scholarship for a deserving candidate has been offered by an old boy of the College.

For further particulars, apply to:
I. P. THURAIRATNAM,
Principal.

Mis. 203.

NOTICE

Distribution Of Subsidiary Foodstuffs In Jaffna District.

Arrangements have been made to distribute red onions at two oz per coupon holder not attached to a co-operative store from Monday, 10th instant to 16th (both days inclusive).

2. Consumers are advised to draw their ration of the above commodity along with their ration of other commodities.

E. B. TISSEVERASINGHE,
Asst. Government Agent, (E)
for Deputy Food Controller,
N. P.

Jaffna, 6th January 1944.
(G. 39)

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, 399, 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—)

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.