



# THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

Editor:  
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PUBLISHED EVERY MONDAY AND THURSDAY

VOL. LV.

'Phone 56.

JAFFNA. THURSDAY. JANUARY 20, 1944.

NO. 79.

## Tagore on Soviet Education.

### "A New World of Humanity".

A correspondent signing himself "Democrat" writes:

When the question of education reform and free education for Ceylon is engrossing the attention of Ceylon's intelligentsia, when reactionary opposition to the proposal of free education is being encountered, the following excerpts from Rabindranath Tagore's diary, on Soviet education will interest readers. Tagore visited the Soviet Union in September, 1930.

(a) Reply at reception offered to Tagore by the Society for Cultural Relations, Moscow:—

"By offering education to vast multitudes of your people who were kept imprisoned in the darkness of ignorance, millions of human beings who never got any chance to realise their humanity and were obliged to yield to exploitation and oppression in order to preserve their precarious existence you have made an invaluable contribution to human progress. You are creating a new world of humanity and for the first time in history acknowledging the dignity of man in your scheme of practical work".

### Imprisoned Human Personality

(b) From the speech to the Moscow Writers' Association:—

"My idea, my dream, has been to create free human beings who should be surrounded by an environment of creative work. Under modern civilisation the human personality is imprisoned in a cage, shut off from the rest of society. In your country you have put an end to this evil. I have heard from many and I am beginning myself to be convinced that your ideas are very much like my own dream for a full life for the individual, for complete education. In your country you are not only giving the individual scientific education, you are making of him a creative personality. For the first time in history you are giving the hidden wealth of the human mind a chance to express itself. I thank you for this from my heart."

### Marvellous Progress

(c) From the farewell speech at Moscow:—

"I came to this land to see how you deal with this problem, (the problem of hunger) you who have struggled against the incursions of ignorance, superstition and apathy which were once prevalent in this land among the working men and the peasantry. The little that I have seen has convinced me of the marvellous progress that has been made, the miracle that has been achieved. How the mental attitude of the people has been changed in such a short time, it is difficult for us to realise, we who live in the darkest shadow of ignorance and futility.....I dream of the time when it will be possible for that

## Catholic Church In Temple Garden.

### Will Madras Govt. Alienate Land?

Ceylon Hindus Protest At Chidambaram.

(From a Correspondent.)

Chidambaram, Jan. 15.

At a largely attended public meeting consisting of Hindus of Jaffna held at Sri Sekkilar Temple premises, Chidambaram with Mr. S. Sabhapathi Pillai, M. A., L. L. B. (Lond.), Bar-at-Law of Ceylon in the chair the following resolution was passed unanimously:

1. "This meeting of Hindus from Ceylon, strongly protests against and condemns the proposed construction of a Roman Catholic Church and Missionary Institutions very near to Sri Nataraja Temple and on the site belonging to Sri Nataraja Nandhavannam (Flower Gardens) which is surrounded by sacred Hindu institutions and Saivite Mutts, viz. Sri Mowaswamigal Mutt in the north; Sri Nandhanar Temple in the south; Sri Thiruvannamalai Mutt and Sri Pambanswamigal Mutt in the east. The site in question has been used as the flower gardens for Sri Nataraja. This meeting requests the Government not to alienate the site for the proposed construction."

The resolution, moved by Mr. Kailasam Pillai and seconded by Mr. K. Kasipillai, was carried unanimously.

The meeting authorised Sri A. C. Venkatasubramania Dikshidhar, Hereditary Trustee and Sthanekar of Sri Sabhanayagar Temple, Chidambaram, to communicate the copy of the above resolution to the authorities concerned.

ancient land of Aryan civilisation also to enjoy the great boon of education and equal opportunities for all the people. You have helped me in visualising in a concrete form the dream of emancipating the people's mind which have been shackled for ages. For this I thank you."

### Mass Education

(d) From Tagore's interview to IZVESTIA on September, 25 1930:—

"I wish to let you know how deeply I have been impressed by the amazing intensity of your energy in spreading education among the masses, the most intelligent direction which you have given to this noble work and also the variety of channels that have been opened out to train their minds and senses and limbs..... You have recognised the truth that in extirpating all social evils one has to go to the root, which can only be done through education and not through police batons and military brow-beating.

## Teachers Support Free Education.

Schools For 100 Per Cent School Age Pupils.

Medium of Instruction.

Reserved Place For "Depressed" Class.

The following draft resolutions relating to the recommendations of the Special Committee on Education will be discussed at a Special General Meeting of the Northern Province Teachers Association to be held on Saturday next at the Jaffna Central College Hall at 9.30 a.m.

### Resolutions

This Association welcomes the proposed reorganisation of primary education on the basis of a common school with a common education and welcomes the proposal to differentiate pupils at the end of the primary stage on the basis of ability and aptitude but recommends that there be only two types of post-primary school, Practical and Secondary, the latter providing differentiated courses, academic and technical.

### Medium Of Instruction

The Association welcomes the proposal to adopt the mother tongue as medium of instruction in the primary school, but urges the use of the same medium in all practical schools and in the lower departments of other post-primary schools.

The Association envisaging a time when Sinhalese and Tamil will become the languages of administration in Ceylon and with a view to giving equal chances to all in regard to the enjoyment of various political and economic rights and with a view to helping the social unification of the country through common knowledge of the national languages urges that Sinhalese be taught as a compulsory second language in all post-primary schools in Tamil areas and Tamil likewise in Sinhalese areas.

### Free Education

With a view to giving real equality of opportunity to all pupils, the Association urges the adoption of a definite scheme to ensure adequate provision of school for 100% pupils of school age with a minimum standard of building and equipment and to provide, where necessary, free books, free maintenance free health, nutrition and connected services in addition to universal free education. The Association disapproves of the proposal to grant exemption at 12 to any pupil and, on the other hand, looks forward to the early adoption of compulsory "further" education.

While welcoming the recommendation to gradually decentralise primary education and to transfer the administration of primary schools to Municipal and Urban Councils the Association urges legal provisions be so enacted that such local bodies as undertake the administration of primary schools may delegate their authority substantially to local education committees consisting of members of the local body, representatives of the Central Government, representatives

(Continued on page 4)

## KOKUVIL HINDU COLLEGE.

### RECONSTRUCTION OF DAMAGED BUILDINGS.

An Appeal For Funds

The Committee formed to collect funds for reconstructing the buildings of the Kokuvil Hindu College, damaged by fire on Sunday last, writes:—

We have to bring to your notice the painful news of the serious damage caused by fire to the buildings of the Kokuvil Hindu College on Sunday the 16th inst. This event has been rendered much more painful by the fact of its occurrence on the day previous to the re-opening of the College after the holidays.

We hope all will agree in making this move for collecting funds for the reconstruction of the buildings damaged by fire. We need hardly impress on you by elaborate explanations the imperative necessity of this attempt. With apologies to all well-wishers of the College for our initiative in this matter, we make an earnest appeal to all residents of Kokuvil and Kokkadai and the neighbouring villages as well as the old students and well-wishers of the College for a liberal contribution towards this fund.

The Reconstruction would cost over Rs. 10,000.

C. Mutuvalu J. P.; V. Mannickavasagar J. P., Proctor S. C., and Notary Public, C. Arulampalam Proctor S. C. and Notary Public, C. K. Kandaswamy, Teacher, K. H. O., N. Chellappa, Teacher, K. H. C. (Hj. Treasurer) and A. Amirthanagaran, Kokuvil (Hon. Secretary.)

## CAMPAIGN TO END INDIAN DEADLOCK.

To be Launched in Birmingham on Sunday.

London, Jan. 15.

An India Week campaign with the immediate object of ending the present deadlock and securing a settlement in India will be launched in Birmingham (Mr. Amery's constituency) on Sunday, January 23, by the Midland Council of the India League says *Reuter's* Special Correspondent.

"The release of political prisoners, opening of negotiations and genuine attempts to enable Indian participation in large-scale measures, to relieve and end the famine are the essential and minimum steps that must be taken", states the Honorary Secretary of the Council, Mr. A. H. Sadler. "This call for a reversal of policy over which the Secretary of State for India, Mr. Leopold Amery, presides and perpetuates. The people of Britain have the power and responsibility to achieve this". Lord Farquhar will preside at the opening demonstration and among the speakers will be the Labour M. P., Mr. William Dobie, and the India League Secretary, Mr. V. K. Krishna Menon.

—Reuter.



## Hindu Organ.

THURSDAY, JANUARY 20, 1944.

### TEXTILE CONTROL AND CLOTH SUPPLIES

Something, which outsiders and perhaps even the men running the Control Department are not able to locate, has gone wrong in the system of Textile Control in Ceylon. Control was professedly introduced to keep down prices and it was then claimed by the Minister in charge that in order to avoid the mistake, learnt from working other controls, of preventing the inflow of supplies rather liberal margins of profit were being allowed. What has the result been? Neither has there been a steady flow of supplies nor have price levels been kept at any reasonable proportion to cost. The notorious fact remains that for almost every different variety of cloth imported from India, our chief if not the only present source of supply, prices in Ceylon are almost three or four times the ceiling prices fixed for internal sale in India. It is difficult for one to point exactly to the causes of this phenomenon. One of them however is the foolish step taken by the control authorities here to fix prices without any fixable relation to prices in India. The Indian Government and those interested in the Textile industry in that country were not concerned at all to assist the Ceylonese amateurs in statecraft to formulate a fool-proof control system in this country. They were primarily concerned in devising ways and means of keeping down prices at levels reasonably available to the teeming millions of India's poor inhabitants and in securing a steady and equitable supply all over that vast subcontinent. They had a "Himalayan" problem in tackling the hoarding menace. Hoarding of cloth was almost on the brink of precipitating a cloth-famine. As a result however of energetic action it is now claimed that in Madras, Bombay and the United Provinces the problem has been overcome and other provinces are expected to follow suit.

In short the Government of India is in a position now—as Mr. M. S. A. Hydari, Secretary of the Department concerned, recently pointed out at a meeting of the Textile Control Board at Bombay, "after the accomplishment of the pioneer work in respect of domestic need, to look after the needs of overseas countries which had been India's customers before the war or thereafter". Mr. Hydari, further announced that his "proposal in

the main for regulating the quality and price of cotton piece goods for export had been adopted."

In the light of this authoritative announcement it is difficult to understand the reported proposal of the Minister of Labour, Industry and Commerce to adopt a system of licensing imports of textiles from India, on the Australian model. The licence is granted to importers of Indian textiles in Australia on condition that the selling price in Australia of cloth imported from India bears a fixed relation to prices in the country of origin. Australia imports very few varieties of Indian textiles and the importers are a small number. The varieties of cloth we import from India run to tens of thousands and it is stated that there are about 3000 importers. In India export licences are not granted to non-Indians; so that these 3000 importers of textiles are Indians. Such Ceylonese as do succeed in indenting cloth directly do so by buying export licences in India from Indian holders at exorbitant prices in the "black market".

Does the Minister's reported desire to copy Australia mean another attempt to hit the Indian importer below the belt? If so let him take heed that it is not the Indian that will suffer but the long-suffering people of Ceylon. It must be kept in mind that a steady flow of supplies is as—if not more—important as the fixing of prices. The people have not forgotten his bungling of the Food Control business. Is amateurishness in statecraft ever likely to come to an end under the present dispensation in Ceylon?

### A DESERVING CAUSE

We wholeheartedly commend the appeal, published elsewhere, for funds to reconstruct the buildings of the Kokuvil Hindu College damaged by fire. The reconstruction committee, who have voluntarily taken up the work, deserve the fullest support; and those who promise help must make up their minds to give it without delay. The inevitable disorganisation of the work of the College that must have resulted from suddenly being deprived of suitable accommodation for classes must be set right without avoidable delay. We dare say the authorities of the College, the Board of Directors of the Jaffna Hindu College, will take all emergent steps to prevent any break in the education of the pupils attending the College. But the residents of Kokuvil and the adjacent areas served by the institution owe a duty to the Board in coming to their aid at such a crisis. It is common knowledge that Hindu educational institutions run on honourable lines are not paying propositions. The Jaffna Hindu College Board of Directors never had a surfeit of endowments; and what small funds they had must by this time have disappeared as a result of the very necessary and far-seeing policy of expansion they undertook in recent years. The feeder schools and colleges managed by the Board have certainly had

## Thiruvembavai.

(Contributed)

II

During the ten days the last of which is Thiruvathirai day in the month of Markali the Thiruvembavai festivals are celebrated. The star, Ardra, is in the constellation known as Orion, and is next to Mirugaseeradam. According to Grecian mythology, Orion is supposed to be a hunter who with his dogs (the greater and the lesser) goes a hunting the bull Aldebaran, (Tauri) which is known to the Hindus as Robini; the head of Orion is known in the east as Mirugaseeradam and Betelgeuse (Orionis) as Thiruvathirai or Ardra. When the moon passes from the sign of the Bull into that of the Twins in the month of Markali, the Ardra Apishekam and connected festivals take place, half of Ardra being considered as lying in Taurus, and the other half in Gemini.

### Purana Exposition

During these days, in all Hindu temples, after the singing of Thiru palli elluchy and the Palliarai and Ushakkala pujahs, the Thiruvembavai songs are sung and this is followed by the recital and exposition of the Thiruvathavuradical puranam, the life story of saint Manickavasagar. The Thiruvembavai songs are generally sung to the Raga Mohansam or Poovalam but there is no fixed rule as to Raga

(Continued on page 3.)

their own share of the drain on the funds of the parent institution. Neither the Board nor the wider Hindu public will regret it; but it is certainly right and proper that inhabitants of areas served by a particular institution should also take a hand in contributing towards its growth. The necessity is the more insistent on an occasion like the present one when, as the result of the suspected criminal act of a fool, the need has arisen for immediate large unforeseen expenditure.

The reconstruction committee ask for Rs. 10,000. The figure is by no means too high. The work of repair to be undertaken will certainly cost such a large sum. Many independent observers have reported to us that the damage caused by the fire would be so heavy. Our own reporter originally estimated the damage at the same figure as the story published in the last issue. On receipt of other reports we cut down the figure to Rs. 5000. We now stand corrected.

What time the reconstruction committee proceed with their work of collecting funds we hope the authorities of the College, under the wise guidance of the Manager, Sir W. Duraiswamy, will seriously think of finding a suitable site adjacent to the present buildings where a new building may be put up with room for future expansion. Those who watch the progress of the College know that it has a big future and is most likely to grow to such proportions that before long the problem of space will become a very puzzling one. There is absolutely no room for expansion in the present site. Within a stone's throw of it there are extensive lands belonging to certain individuals, some of whom, are likely to respond to an appeal for a charitable gift of suitable pieces for the purpose. We would like commend this suggestion to the authorities of the College.

## TRAGIC DEATH OF M. S. C.

### Mr. Gnanamuttu Killed In Train Accident.

We regret to have to record the death, under tragic circumstances yesterday, of Mr. Jos. I. Gnanamuttu, member for Mannar and Mullaitivu in the State Council.

Mr. Gnanamuttu who was on his way to India to bring back his wife, attempted to board a moving train at Mannar railway station and missed his footing. The fall resulted in serious injuries. He died at the Mannar hospital.

### His Election

Mr. Gnanamuttu, who retired a few years ago from the Civil Service to which he was promoted from the General Clerical Services, entered the State Council last year winning the by-election caused by the death of Mr. R. Sri Pathmanathan. He beat Mr. C. Satharalingam, the rival candidate by over 2700 votes. The election was fought on the clear issue of "balanced representation" and the electorate's verdict was interpreted as one of confidence and support for that political demand. It will be remembered that Mr. G. G. Ponnambalam devoted much time to this election campaign. After the results were announced on polling day Mr. Ponnambalam claimed that "principles have triumphed over personalities and leaders of the masses have stood shoulder to shoulder in support of the political demands of the minorities and our claim for balanced representation".

Mr. Gnanamuttu was in a position to attend only a few meetings of the State Council and the Executive Committee to which he was elected. Even during this too short period he distinguished himself by loyally standing up for policies he had promised to support. Much to the disappointment of those who doubted his capacity for parliamentary work, he was shaping very well indeed as an intelligent and wide-awake representative of an aggrieved section of the population. His sudden death therefore is indeed a great loss to his constituency and the political party to which he belonged.

### At Reforms Conferences

During the recent conferences the Ministers had with certain representatives of the minority communities on the question of constitutional reform Mr. Gnanamuttu played a very leading part. He then declared to the Ministers "on the question of Reforms we are all agreed. We want Home Rule. We want full power. We do not want the Governor to intervene in our affairs. We are all agreed on that.... We also feel that in the next few years the minorities and the majority community can work together to mutual advantage the question of safeguarding the interests of the minorities may cease to be a problem in the long run."

### "Rigid" Attitude

When the Minister for Home Affairs, Mr. A. Mahadeva, tackled him, Mr. Gnanamuttu was very clear in his attitude. In answer to Mr. Bandaranaike Mr. Gnanamuttu affirmed that his position was that "a possible combination of Sinhalese members in the Legislature should not be able to overvote a possible combination of minority members and Mr. Mahadeva asked, "an extremely rigid attitude one way or the other would make matters impossible. Is your attitude so rigid?" Mr. Gnanamuttu replied "our attitude will continue to be rigid if there is no alternative proposal."

# MADRAS MAKES HISTORY.

## Grand Tamil Isai Conference.

BY S. SRINIVASAN,  
(General Secretary Iankai Muthamil Manram)

A new era in the history of Tamil music was ushered in by that great patron of Tamil culture in South India Raja Sir Annamalai Chettiar when he declared open one of the grandest of music conferences at St. Mary's Hall, Armenian St., Madras, on the 23rd of December 1943. The main topic of talk in trams and buses, in juncas and trains was the Tamil Isai Conference. Huge posters flashed news about the Conference. Crowds thronged on the broad Armenian Street in numbers unparalleled in the history of Madras. Momentous scenes were enacted when prominent political leaders, scholars, high government officials leading musicians and popular film stars in colourful attire entered the beautifully decorated hall. On the platform sat stalwarts of the Tamil Nad, lovers of Tamil, who have done invaluable service to Tamil language and culture. Among those accommodated on the dais were the Raja of Ramnad, Mr C Rajagopalachariar, Sir R.K. Shanmugam Chettiar, Sri K. Kalyanasundara Mudaliar and 'Tiger' Varadachariar. An enchanting figure of Lord Natarajah stood at the background. The hall which is one of the best in Madras was packed to overflowing. Numerous lovers of Tamil music stood outside the hall and in the street in varied poses, unmindful of the discomfort, both eyes fixed on loud speakers anxiously awaiting beginning of proceedings.

### Tamil Songs

The conference commenced with a soul-stirring invocation song by Isai Arasu Dhandapani Desigar. Rao Bahadur Sambanda Mudaliar, Chairman of the Reception Committee, in welcoming the President, Mr. D. K. Chidambaramatha Mudaliar, said that within the last few years Tamil music had advanced to a degree. It has spread to music concerts, musical narratives (Kathaprasangams), religious music in temples (பண்), and the dramatic stage. He deplored the practice of musicians singing songs in Telugu and Sanskrit in music concerts, musical narratives and dramas meant for a Tamil audience. The practice, he was glad, was dying out. It is a matter for jubilation that Tamil songs form a prominent part in music concerts at present.

### One Phase of Renaissance

Raja Sir Annamalai Chettiar in declaring open the conference outlined the objects of the Tamil Isai Sangam. The main object was the growth of Tamil music. This was only one phase of a Tamil Renaissance. Said he "Tamil Isai is not an innovation, nor is it an invasion. It is the heritage of the Tamilians from 2000 years or more ago." The unfortunate fancy of a few Tamilians during the last few years to sing songs in other languages was only a temporary phase. He deplored that there was opposition from a few interested parties who called the Tamil Isai Movement a political move, or that there were not compositions in Tamil of the standard of Tanga songs by Tyagaraja and that Carnatic music will lose its standard. He reiterated that

there was nothing political about the Tamil Isai Movement.

### An American's Question

Sir R. K. Shanmugam Chettiar's speech was both interesting and illuminating. He narrated how one day when he was in America an American friend of his having read about the dispute about Tamil songs from one of the Madras dailies asked Sir Shanmugam what a'l this trouble was. Sir Shanmugam said "We want songs in Tamil. There is some opposition from a few musicians." "Why do you want songs in Tamil?" asked the American friend. "Why" said Sir Shanmugam, what is wrong with our request." The American visitor "Have you no music in your mother tongue. Why do you want songs in Tamil." Sir Shanmugam now knew that the American friend had misunderstood the position. When the true position was explained to him he said "the more we westerners read about India the greater our doubts become. We can imagine the state of your country if the position is that you have to struggle for music in your own mother tongue in your own country." Continuing Sir Shanmugam said that it was his right to ask for songs in Tamil. He need not apologise to anyone for that right. "We put a false value on things foreign. To earn our daily bread we learn English; for our weddings we have Sanskrit; to gain political power we want Hindi; for music we want Telugu and in our daily conversation we use a mixture of languages", said the speaker

Mr. C. Rajagopalachariar said that it was true that music and language are two separate things just as it was true that water and the vessel are two separate things. Language acts as a vehicle. It is only when music is offered in a known language that it can be enjoyed fully. Not only the music but the essence of the composition also gets into the nerves of the listener. Among the other speakers were Prof. Sambamurthy, Mr. R. Krishnamurthi, Editor *Kalki* and Mr. N.S. Krishnan the comedian.

There were music concerts daily for the next 12 days. Almost all the prominent musicians of S. India took part. Of special interest to us in Ceylon was M. S. Subbulakshmi's concert. It was under the patronage of Mr. K. Kanagaratnam, Controller of Subsidiary food Stuffs Colombo, who was in Madras on a short visit. He expressed his deep appreciation of the invaluable services rendered by the Raja of Chettinad in erecting the University at Chidambaram and in organising associations of this type. He, on behalf of the Ceylonese, wished all success to the movement.

Judging from the number of musicians and prominent public men who participated in the conference and the spontaneous public response to the call for Tamil music the Tamil Isai movement was an unqualified success.

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## Thiruvembavai.

(Continued from page 2)

for the recital of the purana. The person reading the purana reads its to any Raga he likes and the pundit who expounds it has to observe the same Raga while explaining it. It is a source of great pleasure to see and listen to experts vying with each other in reading and expounding the purana as charmingly as possible.

As was stated earlier, every one of the twenty songs in this chapter ends with the words "ஏலோடும்பாவாய்", and it is this common ending which has been the cause for naming this chapter Thiruvembavai, (திரு+எம்+பாவாய்) "Are you still sleepings maid with bright big eyes even though you have heard us singing in praise of that rare and magnificent light (meaning thereby God) which has neither beginning nor end", (ஆதியும் அந்தமும் இல்லா அரும் பெருஞ் சோதியை யாம் பாடக் கேட்டேயும் வளந்தடங்கண் மாதேவன குதியோ), "have you fallen in love with this bed made up of and decorated with flowers?" (இப்போதார் அமளிக் கேசமும் வைத்தனையோ) "O maid with teeth as white as pearls, will you, who in front of the Lord address him in such honeyed words such as my lord, my joy my sweet, not come and open the door?" (முத்தன்ன வெண்கையாய் முன்வந்தெறி ரெழுந்தென் அத்தன் ஆனத்தன் அமுதனென் மன்னறித் தித்திக்பேசுவாய் வந்துன் கடைதிறவாய்) "O maid with teeth as light as pearls has it not yet dawned? (முனித்தில கையாய் இன்னம் புலர்ந்தின்று) "O maid with lips that tinkle forth milk and honey, who uttereth all sorts of falsehoods saying that persons like you have known that limitless form (stretching into space as a mountain) which neither Vishnu nor Brahma could see, will you not open your door?" (மாலையா காண் முகனும் காண மலையினை காம் போலறிவோம் என்றுள்ள பொக்கங்களை பேசும் பாதுகா தேன் வாய்ப்படிநீ கடைதிறவாய்) "O maid, without any consideration for what you told us yesterday, that you would come and put us up today; you would not tell us even the direction in which you have gone, is it not yet dawn?" (மாணே நீ சென்னனை காண வந்து உங்களை காணே எழுப்புவன் என்றனும் காணாமே போனதினைசை பகராய் இன்னம் புலர்ந்தின்று) "What is the nature of this sleep?" (என்ன துயிலின் பரிசு இசிடென்ன உறக்கமோ) etc are some of the questions addressed by the group of maidens who go from door to door to bring to the waking state others who are still sleeping.

### Counter Questions

In law it is considered contempt of court if a witness answers a question by putting another question. In the Thiruvembavai songs, questions are invariably answered by counter questions. "Shame, give these part of your spirit, is this the time and place to tiffle or play?" (கீ சி இவையுஞ் சிலவோ வினையாடி ஏசமிடம் அதோ), "Is it improper or bad if you who are full of faith and old in service should remedy the faults in us new comers and ex-thrall us (பத்துடையீர், ஈசன் பழ ஆடியீர் பங்குடையீர் புத்தடியோம் புன்மை தீர்த்தாட் கொண்டார் பெரல்லாதோ) "What should the nature of our love be towards Him who has blessed us with the possibility of seeing and worshipping his feet which even the gods could not see?" (விண்ணோர்கள் ஏத்துதற்கு கூசும் மலர்க் பாத்தர் தீதருள் வந்தருளும்..... ஈசனார் கண்பார்), "Oh do we not all know how much you love god, Why

you not sing of our Lord you who are clean of heart?" (எத்தோ நின் அன்புடைமை எல்லோம் அறியோமோ சித்தம் அழகியார் பாடாரோ நஞ்சிவினை) are among questions in answer to questions.

The eleventh song contain an appeal by the poet to save him from getting tired any further. (ஐயா நீ ஆட்கொண்டருளும் விளை யாட்டின் உய்வார்கள் உய்யும் வளை யெல்லாம் உய்த்தொழிந்தோம், எய்யாமற் காப்பாய் எமை) The 12th, 13th, 14th and 15th, 17th and 18th and 20th songs are in reference to bathing in the lotus pond. The 13th song is one of the finest where the poet's imagination soars very high indeed.

பைங்குவளைக் கார்மலார்த் செங்கமலப் பைம் போதால் அங்கக்குருகினத்தாற் பின்னும் அரவத்தால் தங்கள் மலங்களுவுவார்வத் துசார்தலினால் எங்கள் பிராட்டியும் எங்கோளும் போன்றினைத்த பொங்கு மடுவீற் புகப்பாய்க்து.

The poet has likened the lotus pond to Parupathy and Siva as(1) the pond is full of the dark kuvalai flower, the colour of which is like that of Devi, and the red lotus the colour of which is like that of Siva, (2) as the twittering of birds about the pond and the wizzing of the waves in the pond reminds one of the music of the Devi's bangles and the hissing of Sangara's aparana and (3) as those who go to the pond go there to rid themselves of dirt and make themselves clean, and people go to Eraviy and Eravian to get rid of Mala and make themselves pure.

### The Ultimate Cause

The 12th and 14th songs contain poetry of a high order. In the 16th song the colour of the clouds that are full of the aqueous vapour drawn from the sea and the rainbow in the sky are compared with the colour and eyebrow of Umadevi. The coronets of the Devas fading into dimness and disappearing before the Lord is compared with the stars that disappear when the sun rises, in the 18th song. The philosophy of the 19th song is similar to that of the 9th song. It does not matter where the sun rises to those who always mindful of God minister to him and his devotees. The 20th song is in some respects like the 10th song. He is the source and origin and end of all things. He is the cause of all the different forms or manifestations in which life appears. But for him life cannot exist. 'In him we live and move and die?

போற்றி அருளுக சின் ஆதியாய் பாதமலர்

போற்றி அருளுக சின் அத்தமாம் செத்தளிர்கள்

போற்றி யெல்லாவயிர்க்குத்தோற்றமாம் பொற்பாதம்

போற்றி யெல்லாவயிர்க்கும் யோசகமாம் பூங்குழல்கள்

போற்றி யெல்லாவயிர்க்கும் ஈழம் இணைபுடிகள்

போற்றி மாய் காண்முகனும் காணாத புண்டரிசும்

போற்றியால் உய்ய ஆட்கொண் டருளும் பொன்மலர்கள்

போற்றி யாமர்க்கழி நீராடேலோ ரெம்பாவாய்

Bless me O Lord if things have their beginning and end in your divine feet; Praise unto your golden feet (to which all lives owe their origin) praise to your (flowerlike) feet which protect all lives; praise unto the feet towards which all lives tend when their earthly task is done; praise to the lotus (feet) which neither Brahma nor Vishnu could see; praise to the golden flower (feet) which has manifested itself to earthrall me; praising the Lord let me bathe in the Marigold waters.

## Teachers Support Free Education.

(Continued from page 1)

of denominational interests and local educationists.

### Training of Teachers

The Association is of opinion that the training of teachers should be undertaken solely by the Government and such denominational bodies as desire to run hostels may be permitted to do so.

The Association reiterates its demand for a salary scale and comprehensive pension scheme that will give teachers not merely a living wage but parity of status with comparable classes of public servants in order that the teaching profession may attract competent men and women. The Association is of opinion that a system of family allowances may be considered for the entire population and that the remuneration of teachers should not be related to any such allowances.

### Reserved for "Depressed" Classes

The Association disapproves of the proposal to employ an excessive proportion of women teachers in primary schools and is of opinion that women teachers should normally be employed in girls' schools, nursery schools and in the infant classes of boys' primary schools.

The Association is of opinion that for a transition period a certain number of places in secondary schools be reserved for the "depressed" classes in view of conditions which will prevent them for some years to come from competing on equal terms with more favourably placed social groups.

### ORDER NISI

IN THE DISTRICT COURT  
Testamentary Jurisdiction  
No. 222 P. T.

OF JAFFNA (held at Point Pedro)  
In the matter of the intestate estate of the late Wallipillai wife of Chelliah of Puloly South, Deceased.  
Kandapper Chelliah of Puloly South Petitioner.

- Vs.  
1. Chelliah Kandapper of do  
2. Chelliah Kadirgamathanby of do  
3. Kanapathipillai Kadirgamu of do

The 1st and 2nd Respondents are minors, by their Guardian-ad-litem the 3rd Respondent.

This matter coming on for final disposal before L. W. de Silva Esquire, Additional District Judge, Jaffna on the 23rd day of December 1943 in the presence of Mr. A. Nadarajasingham, proctor on the part of the petitioner and the affidavit of the petitioner dated the 22nd day of December 1943 having been read:

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as the husband of the deceased abovenamed to have Letters of administration to the above estate issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 28th day of January 1944 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. L. W. de Silva  
Addl. District Judge.  
This 23rd day of December 1943.  
O. 66.

### SKANDA VARODAYA COLLEGE

An H. S. C. class will be formed this week. The following subjects will be taught: English, Tamil, Sanskrit, Latin, History, Geography, Pure and Applied Mathematics, Physics, Chemistry and Government. Students intending to join this class should apply immediately. There is limited accommodation for boarders.

C. Subramaniam,  
Principal.  
17-1-44.

### ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction No. 197.

In the matter of the intestate estate of the late Sinnathamby Sabapathipillai of Pannakam, Changanai West. Deceased, Achchippillai widow of Sinnathamby Sabapathipillai of Pannakam, Changanai, Petitioner.

And,

1. Sinnathamby Muthavelu of Pannakam Changanai West
2. Sinnathamby Vaitilingam of Changanai West presently in Singapore.
3. Ampalavarber Asaimuthu of Pannakam Changanai West.
4. Ponnammah daughter of Nagalingam.
5. Nagalingam Thiagarajah.
6. Meenadchy daughter of Nagalingam.
7. Achchippillai daughter of Nagalingam, the 4th, 5th, 6th and 7th respondents minors appearing by their guardian-ad-litem
8. Ramalingam Nagalingam, all of Pannakam Changanai West Respondents

This matter coming on for disposal before James Joseph, Esquire, District Judge of Jaffna on the 17th day of December 1943 in the presence of Mr. M.K. Subramaniam, Proctor on the part of the petitioner and the affidavit of the petitioner dated 8th day of December 1943 having been read:

It is ordered that the 8th respondent be appointed guardian-ad-litem over the 4th, 5th, 6th and 7th respondents to represent them in these proceedings and the petitioner abovenamed is the widow of the deceased and that as such she is entitled to have Letters of Administration issued to her accordingly. Unless any person or persons interested shall on or before the 24th day of January 1944 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. L. W. de SILVA,  
Addl. District Judge, Jaffna.  
This 4th day of January 1944,  
O. 67.

### ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction No. 194.

In the matter of the estate of the late Arulambalam Subramaniam Ramalingam of Fourth Cross Street, Jaffna who died at Kurunegala. Deceased.  
Sellaaschiar, widow of Arulambalam Subramaniam Ramalingam, of Fourth Cross Street, Jaffna Petitioner.

Vs.

- Minors-  
1. Ramalingam Vamaiovan  
2. Ramalingam Mahadevan  
3. Ramalingam Murugian  
4. Ramalingam Retnasabapathy  
5. Ramalingam Rajendram all of Fourth Cross Street, Jaffna Respondents.

This matter of the petition of the abovenamed petitioner coming on for disposal before James Joseph, Esquire, District Judge, Jaffna, on the 13th day of December 1943 in the presence of Mr. A. Arulambalam, Proctor on the part of the petitioner and the petition and affidavit of the said petitioner having been read:-

It is ordered that the abovenamed first Respondent be appointed Guardian-ad-litem over the 2nd to 5th, minor Respondents and that letters of administration to the estate of the abovenamed deceased be granted to the petitioner abovenamed, unless the abovenamed Respondents or any other person shall appear before this Court on the 31st day of January 1944 and show cause to the satisfaction of this Court to the contrary.

Sgd. L. W. de Silva  
District Judge.  
Jaffna. The 13th day of December 1943.  
O. 68.

### 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.

## ZENITH OPTICAL Co.,

11 MAIN STREET, JAFFNA  
FOR EVERYTHING  
**OPTICAL**

Mis. 199.

## 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.