

THE Hindu Organ.



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JAFFNA COLLEGE AND FREE EDUCATION

Deputation by Hindu Body

A deputation consisting of Messrs. P. Nagalingham, M. Kuthiravenu, K. Arumugam, W. Ponnudurai and C. Subramaniam and led by Dr. C. Chelliah of Madurai Vaddukodai, made representations last Thursday to the American Mission Delegation which is now on a visit to the Island to see the various centres of the Mission's activities. The Delegation consisted of Rev. Mr. A. B. Coe and Mrs. Coe, Miss P. L. Coghill and Rev. Mr. R. A. Dudley.

Dr. Chelliah in presenting the demands on behalf of the deputation said that the members of the delegation came from a country where they knew the sweets of freedom, but no such thing was known here. He asked the members of the delegation to keep their minds clear of any pre-conceived ideas which might have been given to them. The culture and history of the Tamils, or for that matter of that of Ceylon was their pride. But caring not for these things the Dutch and Portuguese invaders effected forcible conversions and desecrated Hindu temples. During the period when Ceylon came under the British rule, the Britishers too failed in their duty of education towards the inhabitants of this Island. The task of educating the people was left in the hands of the Missionaries who did not at all understand the ways and religions of the people of the country. The Missionaries might have come with the best of intentions, but they forgot the distinct heritage and culture of the people whom they had come to educate. They thought that Christianity was superior to all other religions and they vigorously preached it. (Here the speaker requested the members of the delegation to excuse him if he used hard words in expressing his views because he spoke what actually came from the heart. Therefore he had to be frank.)

The Britisher aided or rather abetted the missionaries in their activities of proselytization. He the speaker himself knew that if students did not attend church on Sundays they could expect the cane to do its work on Mondays. The Government also gave financial aid to the missionaries and the government agents too were the allies of the missionaries. Then a period of reaction set in. It was at this time that Sri La Sri Arumuga Navalar, Sir P. Ramanathan and Sir P. Arunachalam and others fought to safeguard their own religion. But, the voices of these great men were drowned by the chorus of the missionaries. And the Government introduced the conscience clause whereby no student could be taught any religion other than his

own unless the prior consent of the parent was obtained. The result was that the missionaries revised their ways and became less aggressive. They did not present the Christ to the people as they ought to have done to a cultured race. The Western disciples of Swami Vivekananda have an entirely different conception of Christ and Christianity. It was wrong to think that Christ was not recognised by the Hindus. The Hindus accept that Jesus Christ was one of the greatest preachers the world has seen. The Hindu religion was an all-embracing one.

But the difference—the main difference between the two religions was that Hinduism would not tolerate conversion. The missionaries had chosen the tender ones for their activities of proselytization. It was and is a great mistake to have chosen them as their media of approach. Even in mission hospitals the pet theme was religious propaganda.

Mr. Nagalingham interrupted to observe that conversions to the Christian faith were by material inducements.

Dr. Coe said that it was usual to find bad among the good. He had come across some bad men too. But, in this country there were he knew, good men too.

In Malaya the speaker said the children were not tampered with by foreign propaganda. Missionaries were permitted to have their schools in areas where non-Malays were predominant. In other areas the State ran schools where religion had no place. Now in Ceylon as a result of the activities of proselytization by the Missionaries and the consequent reaction that had set in he would make bold to say that there was no religion in Jaffna or, for that matter, in the whole Island. The souls of the people have been killed.

Rev. Dr. Coe said that he, being an American, admired the frank and outspoken manner in which Dr. Chelliah had expressed his views. In freedom loving America frankness was one of the most important characteristics.

Continuing Dr. Chelliah said that the American Mission had a body of friends which he would call a brown oligarchy consisting of clergymen, teachers etc. What he wanted was the help and co-operation of the American Mission in these days of freedom-seeking. The charter of the Jaffna College should be changed to suit the new conditions prevalent in the country.

Mr. M. Kuthiravelu, Proctor urging why Jaffna College should join the free education scheme said that, out of the 84 schools in the North Jaffna College and St. John's Col-

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The Vadamardchy Paddy Growers Association

At a public meeting of the cultivators from the different parts of Vadamardchy held on Wednesday the 6th February at Udupiddy with Mr. R. Kandiah Advocate in the chair it was unanimously resolved to form the above association having as its main objects the stimulation of paddy cultivation on economic lines and the reclamation of the Vadamardchy Lagoon and its conversion into a large storage tank for providing permanent irrigation facilities. It was decided to take steps to get the Association affiliated to the All-Ceylon Paddy Growers' Association recently inaugurated. It was further resolved to make representation to the Minister of Agriculture and Lands and the Government agent Jaffna and to ask for relief on account of severe loss sustained by the failure of crops consequent on the acute draught.

The following were elected office-bearers:—

President: Mr. R. Kandiah Advocate. Joint Secretaries: Messrs. R. Sivapathasunderam, K. Sivarangam. Treasurer: Mr. K. Sinnathambi. Asst. Treasurer: Mr. U. Rajadurai.

A Committee of 7 members with power to co-opt, was also elected. The Committee was deputed to meet the Government Agent to impress upon him the need for immediate relief.

A deputation of the above association led by its President Mr. R. Kandiah, Advocate met the Government Agent Jaffna at the Kacheri on Monday the 18th instant and stressed the urgent necessity of winning the whole-hearted co-operation of the Paddy Growers in the District by granting them immediate financial assistance in the form of subsidies to cover cost of manuring, weeding, transplanting etc.

It was pointed out that during the season out of an extent of 43,000 lachchams P. O. cultivated by members an extent of nearly 21,000 lachchams was totally ruined by severe drought resulting in a colossal loss of about 5½ lakhs of rupees as declared in the several detailed lists of cultivation signed and furnished by about 3,000 members. Members had incurred on account of weeding the loss of Rs. 73,000 and a further sum of Rs. 52,000 on account of transplanting. The above figures did not include the extent cultivated nor the loss sustained by non-members. It was further explained that 90% of the members were poor peasants who had cultivated fragmentary holdings ranging in extent between 4 to 40 lachchams and that acute distress prevailed now. Reservation by Government of seed paddy of pure strain

SAIVA SIDDHANTA ENDOWMENT

An endowment of Rs. 60,000 has been founded at the Benares Hindu University by His Holiness Sri Sri Kasi Vasi Arulnandi Tambiran Swamikal of Kasi Mutt, Tirupandal, Tanjore District South India, in memory of the illustrious founder of the Kasi Mutt at Benares Sri-la-Sri Kasi Vasi Kumaragurupara Swamikal, for the advancement and spread of Saiva Siddhanta Philosophy in Tamil and to provide for the purpose a chair in the Hindu University, Benares, to be styled Kasi Vasi Kumaragurupara Swamikal Saiva Siddhanta Chair.

The Council of the University has accepted the endowment.

Law Society of Ceylon

First Conference in Jaffna

The February meeting of the Council of The Law Society of Ceylon was held at Trinity Place, Hultsdorp on Saturday 9th inst. Mr. H. de S. Kularatne, Vice-President (Galle) presided.

Members from Colombo, Hatton, Galle, Balapitiya, Kurunegalle, NuwaraEliya, Kandy and Gampaha were present.

Among the matters discussed were the Ordinance to incorporate The Law Society of Ceylon which was stated to be before the Board of Ministers who were awaiting the return of the Legal Secretary and the Financial Secretary; the Budget for 1946 approved subject to certain amendments, fixing of the Third Annual General Meeting for 27th July 1946. It was decided to hold the First Annual Conference of Proctors at Jaffna on a week-end in May or June. Steps were also discussed for securing legislation for increase in Bills of Costs.

School Cricket in Jaffna

St. John's Win by Innings

St. John's College in the first inter-collegiate cricket match for this year playing against St. Patrick's College defeated the latter by an innings. St. John's batting first piled up a score of 170 runs. K. Thirunavakararu played stylishly to score 60, R. S. Peter scored 53, W. Jansen 20 and R. R. Jayarajah 15. St. Patrick's in reply scored 65 runs. K. Thirunavakararu bowled magnificently with capturing 8 wickets for 33 runs. With 103 runs to avert innings defeat, St. Patrick's in the second innings only knocked up 80 runs. S. Joseph scored 27 runs and not out while R. S. Peter and R. R. Jayarajah bowled well to capture 4 wickets for 12 runs and 3 for 13 respectively.

for the next season was stressed for.

An immediate provision for permanent irrigation facilities was suggested to be the surest way of securing a considerable increase of food crops by cultivation during both the dry and wet seasons.—Coc.



Hindu Organ

TUESDAY, FEBRUARY 26, 1946.

CENSUS WORK IN JAFFNA TOWN

A PRETTY SITUATION SEEMS to be developing in regard to census work within the Jaffna town area. According to a correspondent of "The Ceylon Daily News", there is danger of a complete break-down. The Commissioner of Census for the Urban area is Mr. C. Ponnambalam, Chairman of the Jaffna Urban Council. He appointed a staff which consists of twelve supervisors and about one hundred and fifty enumerators in addition to five Sanitary assistants and five revenue inspectors to check the work. It appears that some of the enumerators have deserted, while those who remained at their posts are not themselves trained men. Besides, there are no women enumerators. In a place like Jaffna women enumerators should have been appointed and we would urge that this defect should be immediately remedied. It would also be advisable to strengthen the staff by recruiting men with a sense of responsibility and a sound education for the post of enumerators. It is hardly necessary to point out that the coming census is one of national importance. The minorities in particular are bound to suffer politically if the census becomes a mere farce, as it threatens to do in the case of Jaffna town, and the work of the Delimitation Commission will be affected injuriously if the census is either incomplete or incorrect. Incidentally it may be observed that the public must, in its own interest, give all possible co-operation to Census officers. As a matter of fact, the next general election will not reflect public opinion faithfully if political influences are brought to bear on census work. It has been suggested to us that the appointment of enumerators for the Jaffna Urban area was made with a keen eye on politics and the next elections. The complaint is being made that several houses in the heart of Jaffna Town have not been marked nor have their inmates been supplied with the necessary forms. There is a good deal of ignorance and illiteracy in the urban area and it is quite possible to give the census such a twist as will enable interested parties to have their own way at the next election.

We notice that, in the meantime, a controversy has arisen between the Chairman of the Urban Council and the Superintendent of Census regarding

the appointment of headmen to assist census officers. It would appear that the Chairman requested the Government Agent, to lend the services of the headmen within the Urban area to do census work, but the Government Agent, while he has no objection to headmen within the urban area rendering wherever possible their assistance without incurring any legal responsibility or having it imposed on them, has declined to saddle the headmen with responsibility for the work. To say the least, it is rather curious that the staff of the Jaffna Urban Council, which is expected to know as much about houses in the Town as the headmen, should find it necessary to secure the assistance of headmen in their task of enumeration. We think that, if any assistance is needed, the Government Agent's offer of assistance by headmen without the latter incurring any legal responsibility should meet the situation. We are unable to agree with the Chairman that the responsibility for any defect in the census must be attributed to the Government Agent's refusal to order his headmen to carry out the instructions of the census officers. It would be more to the point to say that the present staff is inefficient and is unable to cope with the work. Greater care should have been bestowed on the appointment of competent supervisors and enumerators. One can quite understand the position of the Superintendent of Census when he points out that the Urban Council officer listing buildings should assist enumerators in locating the buildings and that census work has been reported as satisfactory in other urban council areas. There is no reason why the work should not be equally satisfactory in the Jaffna Urban area if the officers concerned do their work properly. We do not, of course minimise the importance of securing the assistance of headmen in this matter, and we feel confident that such assistance will be given if the Chairman of the Urban Council accepts the Government Agent's formula. This ought to be done without any further bickering. In the meantime, it would be as well if the Jaffna Urban Council and bodies like the Jaffna Association and the Jaffna branch of the Tamil Congress kept an eye on the work on the census not only in the Jaffna Urban area, but also throughout the Jaffna district. As we have said already, the consequences of an incomplete or incorrect census will be very grave for the Tamils and other minorities. The Delimitation Commission will be powerless to do anything for them in the absence of the material which only a correct and complete census can provide. Besides, the fears of those who suggest that a political twist may be

PROCESS OF EDUCATION

Life Of The Teacher—Supreme Factor

The annual prize-giving of the Jaffna Hindu College took place last Saturday in the College quadrangle. Mr. A. Coomaraswamy, Principal, presiding. Mrs. R. R. Nalliah distributed the prizes and Mr. B. Sanjiva Rao, Emeritus Principal, Queen's College, Benares, and a former Principal of the Jaffna Hindu College, addressed the gathering. Master S. Swaminathan of the S. S. C. form welcomed the gathering and Mr. Sanjiva Rao, Masters K. Velayutham of the pre S. S. C. form and M. Wimaladharm, a Sinhalese pupil of the 1st form, spoke in Sinhalese and Tamil respectively on Sinhalese-Tamil unity.

After the Principal read his report (extracts from which will be published in our next issue) and the prizes were distributed, Mr. Sanjiva Rao said that he had the honour and privilege of being in Jaffna after 33 years—a fairly long period in a man's life. He was comparatively young when he was Principal of the Jaffna Hindu College. During those 33 years two world-wars had taken place and left their mark more on his mind than on his body. He was born in the Victorian age when Ruskin and Gladstone and Queen Victoria were alive. During all these years a very large number of students had passed through his hands and he had the memory of a thrill of great experience, and more than that he had the privilege of having had the inspiration of almost all great leaders of India. He had his apprenticeship under Dr. Annie Besant. He was also inspired by the sage Arambindo Ghosh as he was one of the very few who had the privilege of having a talk with him one morning. He was again greatly touched by the kindness of Dr. Rabindranath Tagore when he came into contact with him. The speaker said that he really began his education after he finished his College career in India and Cambridge. His education started when he began to teach and just when he retired from service he learnt the first principles of education. On the eve of his retirement only he made some discoveries—rather late in life. But it was never too late to learn, and he would give the audience some of his own experiences in education.

When people began to invite one to preside over functions it was really a hint that one was only fit to be put on the shelf. Such an honour came to men usually when people wanted to ask those persons quietly to remain in the background. It was so because old people were generally rigid and wanted to impose their experience on others. Old people's advice mostly consisted of so many "Don't's" and they would also often say "Don't care for what I do, but listen to what I say." The speaker therefore seldom gave young people the results of his experience because he did not want to tell them all the obstacles and difficulties he met with in his life, so that the younger generation's enthusiasm and courage might not be damped. For instance, if any one

given to the work on the census are not altogether groundless. Our politicians, be they Tamils or Sinhalese, are certainly not above adopting questionable short-cuts for the achievement of their own objects. It is, therefore, imperative that the public should keep a close watch on census work, and that all attempts, surreptitious or otherwise, to monkey with the census should be rigorously suppressed.

had told him before what and what difficulties a passenger from India to Ceylon had to meet with, the speaker would not have probably thought of coming to Ceylon. So it was good that he had not heard of other passengers' experiences before. Possibly the Government of Ceylon did not want people from India to come to Ceylon freely and see what the Indians' political conditions in the Island were. When he was addressing a meeting at Kandy the other day, the Hon. Mr. George E. de Silva, Minister of Health, who presided, said that they did not want outsiders to interfere in their affairs and that the Indians' grievances would be settled by the local people. It was probably a warning to him not to touch on politics.

Coming to his experiences in education he used to ask his old students where he failed and where he succeeded. They used to say that the five hours he daily spent with them in teaching English, Latin, Mathematics and all the rest of it, were absolutely of no use to them. They could have passed their examinations even without his lectures. But they said the five or ten minutes' talk he had with them daily were of immense value to them. In what then was the value of their present-day system of education to the children? Many little things he had done to the students had had very lasting effect and given a new orientation in the students' lives. (Here the speaker gave some instances.) It was not what the teacher said or did that was of any value to students, but the life he lived. Spiritual values were related not by words or actions but by certain subtler media i. e. by what a teacher was. A teacher would inspire a student more by his remaining absolutely serene and calm with a perfect balance in his mental equipoise than by speeches. The relationship between a teacher and the taught was best cultivated by a subtle personality.

Another experience he gained was the discovery that small children were extra-ordinarily shrewd and sensitive. Parents and teachers should know that they could never deceive their children. The children had a clarity of thinking which the grown-ups did not possess. Both to parents and teachers education was a process by which a man or woman influenced others. It was only the pure in heart who could do that. No one else could do any good. It was possible for only one who was intrinsically good. Especially in education it was good to remember that it was a process which much depended on the attitude of the teacher. The process of educating others was one of educating oneself. When they lighted a lamp they illuminated the whole room in which it was placed. So was the process of illuminating the mind. The enormous influence a teacher exercised on his pupils would tend more towards evil than good, if he did not have a pure heart.

Teachers should make it their firm objective that the life of the teacher was the supreme factor in education. That was the lesson the speaker would like to impress on every person concerned in education—teacher as well as the parent. The speaker did not know why people in Jaffna were so grateful to him for what he did in the Jaffna Hindu College for such a short time. Perhaps it was all due to the fact that he loved his students and the staff and the old students of his college. He felt that the college was his own home and he made every one feel perfectly at ease. That was the only thing he did.

Again another unsatisfactory fea

Tamil Teachers' Protest

The Vice President and the Secretary of The All Ceylon Union of Tamil Teachers met the Minister of Education and some members of the Committee of Education on 19-2-46 and expressed their fear regarding the proposed amendment allowing English schools to have new primary classes as it will ultimately seal the fate of the existing Vernacular schools. They also pointed out that the action of the department will have disastrous results in the case of Tamil schools in Jaffna. —Cor.

ture of their system in schools was that most work was done by students through fear or the love of rewards. In his college at Benares the Government used to give him a certain amount of money for prizes. He used to get the books, call the prize-winners to his room and hand them the prizes when all other boys were away. Whenever he asked the prize-winners whether they could conscientiously say that they had devoted the same care and attention to their studies as the non-prize-winners did, they used to say no. When he represented to the Director of Public Instruction that prize-givings produced unnecessary competitions and jealousies and very little effort at creative work, the Director agreed with him and put a stop to prize-givings. That habit of reward-seeking cultivated in schools led later on to men's seeking honours and titles and people generally applauded generals and leaders forgetting that those who really lived and died for the country often came from very humble origins. Those who raised the people's food, those who brought the railway passengers safely from Colombo to Jaffna daily, those who kept eternal vigilance at nights, the Police, and enabled the people to sleep in peace—all those were not distinguished men who won prizes at school, but yet they were the foundations on which the superstructure was built. The speaker had far less respect for a leader than for the average man because it was the average man who added to the strength of the country. Love of reward was the antithesis of fear of punishment. They didn't give prizes to the thinking boy but to the one who was able to reproduce what others had stated in books. A part of the curriculum of studies was thrust on the children by mental canes which were as severe as the material canes. In the speaker's own experience he found that fear destroyed all initiative and children feared to speak the truth but wanted to say something to please the teacher. So in later life also, whether in politics or education, the average man wanted to speak what would please his leader and not what the man thought right. Where fear was the dominant note no creative idea would be seen. A genius was the man who had the courage to think his own thoughts and do what he thought right. Children did their best when they were not afraid of their teachers' comments. They should be encouraged to do a thing for the joy of it and not for reward or out of fear. Education was a process of living, of being joyous and of being creative.

Once a student asked him, the speaker continued, "Sir, you have done wonders in your school with 300 acres of land on the banks of the Ganges, but please tell me how to be happy." That made him change his whole attitude towards education. He realised that the 35 years he spent in education was a failure. That question left a permanent impression in the speaker's mind.

At this stage the speaker could not proceed as his throat began to give trouble.

Mr. T. Muttuswami Pillai, Advocate, an Old Boy and Secretary to the Board of Directors, proposed a vote of thanks.

SCRAP BOOK

By DIARIST

The words "winding up" seem to be receiving lately much attention at the hands of the "Times of Ceylon" and especially in that part of the paper called, I think, incorrectly, "The Political Notebook." It appears to me that these two words have caught the fancy of the writers in the "Times" so much that, whenever and whatever they have got to say about the Tamil Congress, they cannot forget to drag in those two mystic words. It seems that the "Times of Ceylon" was "wound up" in one way and now in another. In the first instance, the Britisher's sense of justice and fairness, imperialism and the policy of "divide et impera", sandwiched as it were between the first two, wound them up to bless fervently the new-born Congress. But that which worries the man in the street is what it is that is winding them up in the other way now. It is indeed too tragic for one of the same race and colour as the Britisher to have lost faith in his own countrymen's sense of justice and fairness, let alone other things! As for the "Political Notebook", is it possible that the stench emanating from the drain that runs by the Jaffna Rest-house was so over-powering as to make him think of "winding up" in a different tune now? If the seemingly impossible did happen, then, of course, a Ponnambalam is to blame, so much so that he has inadvertently brought upon himself the wrath of the "Times" scribbler.

This incidentally reminds me of the great part played by the Jaffna Rest-house in the politics of the Island. Somewhat resembling the coffee-houses of the good old days of Johnson, it has a history of its own comparable only to that of the palatial buildings in the West where the Big Three had often met to plot and plan. If the walls, doors and windows, leaving alone other things, could speak, which would be very much like asking the sea to give up its dead,.....well, need I say, how it would be received? Many a politician plotted there; many more planned; a great many pledged over a glass of whisky and soda or lemonade to observe this condition or that; some sneaked in by the back-door to whisper a few words into the willing ears of conspirators; a few found a refuge within its doors from a milling crowd of Congressmen; and now, even the independent and tenacious seems to have received a "winding up", of course in novel way, within its unholy precincts.

Most of our doctors have developed of late so tender and affectionate a regard for the welfare of the inhabitants of this Island that they think of nothing else but tuberculosis. Their mania for tuberculosis has assumed such proportions that they have forgotten that they themselves are rational animals. Bereft of all reason, they have concentrated on the gripping idea of a T. B. sanatorium at the military hospital at Kankasanturai. Religion, it seems, is of no matter to them. What matters to them is a T. B. hospital wherever it may be installed. One man's meat in another man's poison. So also is every religion. Accepting the suggestion that the protest against the proposed establishment was "stage-managed and rehearsed before it was presented to the committee of inquiry", then, it is equally true that it was the same with those who were in favour of the proposal. In the case of the latter, I happen to know how the doctors state-managed and rehearsed the now worn-out and discredited play in favour of it, but we are unable to lay hands on anyone who could have possibly done it for the other party. In fact, the secretary to the committee of inquiry had a

Jaffna College And Free Education

(Continued from page 1)

lege were the only two educational institutions that have not joined it. The reasons why St. John's did not join the scheme need not trouble them. Jaffna College which for nearly a century has been serving the educational needs of the people of Jaffna and particularly of the residents of Vaddukottai and the surrounding villages, has come to be regarded as a national institution on account of the liberal education that has been imparted to the students. Therefore the people of the area considered it imperative that Jaffna College should join the scheme forthwith. The majority of the people of that area felt that they would be unable to bear the cost of educating their children in addition to direct and indirect taxation which are inevitable in view of the proposed means to find a way to meet the cost of free education.

Mr. C. Subramaniam, Principal Skandivarodaya College, Chunnakam, supporting the above request said that Jaffna College was the first institution to give free education. He saw no reason why the present generation should also not enjoy the privilege enjoyed by their fathers. Even the principle for which the College stood namely that of educating the people of this country would not permit the evying of fees. It would be alleged by some that by entering the scheme of free education the College would lose its freedom. But that argument was untenable because even if the College elected to remain a private school it has to observe certain departmental regulations which would not give the much cherished freedom. Another grievance of the people especially of the old boys of the College was that non-Christians were not given an opportunity to serve on the staff of the college.

Mrs. Coe: Then it is an economic question?—No, it is a religious question.

Mrs. Coe: Do you not think that the Christian minorities would be shut out?

Dr. O'elliah: No. This is a case of minority domination.

Miss Coghill: You are not against Christianity?

Dr. O'elliah: Not against Christianity but against churchianity.

M. S. Coe: Then would you like the funds to the Mission be stopped?

Mr. K. Aramugam: We are not against any funds coming in with no condition attached to it. But, if the funds are to come in on the condition that Christianity should be disseminated, then we do want the funds to be stopped. What we want is that if anything is to be done by the Mission for the good of the people of this country it should be done not on a religious basis but as a social service.

Mr. Ponnudurai: We only question the spirit in which the service is done.

Mr. Subramaniam: Even in the management of hospitals, non-very hard time of it listening to the whisperings of the doctors. As one witness pointed out, there is an old saying that, wherever and whenever there is garlic, coriander etc., it is usual to beget a child. The doctors too are trying to do the same! It is well and good to bring forth such a child as a T. B. hospital, but to force it on an unwilling home to be brought up at government expense is something bordering on the ridiculous. It is only the purveyors of pills who can think of such unmitigated folly!

"HINDU SAMAJAM" FORMED

The inaugural meeting for the formation of a Hindu Association embracing the diverse sects of Hinduism was held on the Masi Maham Day at the sacred resort of Thiruvadinalai in Chulipuram. A representative gathering of Hindu workers was present. Mr. M. R. Karalasingham, Proctor, presided and Mr. K. Shanmukham, Barister-at-law, acted as Secretary pro-tem.

After some discussion it was unanimously decided that the new Association shall be called "The Hindu Samajam" and its object shall be the promotion and advancement of the Hindu religion. It was also decided to hold a Congress of the various schools of Hindu Thought in the course of the year.

The election of office-bearers for the ensuing year resulted in the unanimous election of Mr. S. Natesan, M. S. C., as President, Mr. K. Shanmukham as Secretary and Mr. R. Sivasubramaniam Proctor, as Treasurer. A Council of Management consisting of the office-bearers and the following was also elected:— Messrs M. R. Karalasingham, V. Venasitamby, M. K. Subramaniam, A. Cumaraswamy, T. Sangarapillai, A. Thanabalasingham, S. Srinivasan and Saiva Pandit M. Ehamparam.

Mr. M. K. Subramaniam entertained the members to lunch. —Cor.

Christians who have given much to the hospitals are debarred from having a hand in the management. In the case of the Manipay Hospital where many buildings have been put up by Hindus, no Hindu is allowed to be a member on the Board of Management.

Mrs. Coe: That is wrong I think you will find some Hindus on the staff of mission schools.

Mr. Subramaniam: I would say that those are mission tactics. In order to satisfy the old boys and the interested non-Christian people the Mission has given a post in one or two schools. Selection to the board of management should be purely on the basis of merit. Then the efficiency of the organisation will not be in any way impaired.

Mrs. Coe: Do you say that the Mission hospitals are run inefficiently?

Mr. Subramaniam: I do not say that the management is inefficient. But there would be increased efficiency with more capable men on the board.

Miss Coghill: Would any of you have any objection if it is proposed to convert the Jaffna College into a University?

Mr. Nagalingam: No objection at all. The proposition is most welcome.

Miss Coghill: Suppose there is a proposal to make the College a Seminary for the training of Ministers. Will there be objection?

Mr. Nagalingam: Certainly we will object.

The deputation then laid down the following specific demands: (1) Jaffna College should join the free education scheme. (2) Non-Christian students should not be forced to attend church services or prayers. They should be free to follow their own religion. (3) Religion should not be a bar to any post on the staff of the schools or the hospitals. (4) If the Mission wishes to continue sending funds, it should be done unconditionally. If it feels that it cannot do so without attaching the condition that Christianity should be disseminated then the funds should be stopped. (5) Non-Christians should be admitted to the board of management of the Mission's hospitals.

A. S. R's**CURE FOR ASTHMA**

This powder when burnt in small quantities on a plate and fumes inhaled will give immediate relief to persons suffering from Asthma.

N. B. It does not harm the heart or the lungs.

1 TIN—Rs. 2.

Apply to:—A. S. Rasiyah, Physician, Kanderamadam, Jaffna and

Messrs. Mylvaganam Stores
Opposite Bus Stand,
Grand Bazaar, Jaffna.
(Mis. 180, 24-12 to 24-3-46)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 523

In the matter of the estate of the late Thambipillai Nalliah of Udavil

Deceased.
Thambipillai Rasiyah of Udavil
Vs
Petitioner.
Velupillai Thambipillai of do
Respondent.

This matter of the petition of the petitioner praying that he be appointed administrator of the estate of the deceased abovenamed and that letters of administration issued to him accordingly coming on for disposal before R. R. Selvadurai Esq. District Judge Jaffna on the 1st day of February, 1946 in the presence of Mr. C. R. Tambiah proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner it appearing to this court that the petitioner as brother of the deceased is entitled to have letters of administration.

It is ordered that the petitioner be granted letters of administration to the estate of the said deceased, unless the respondents or any others shall show sufficient cause to the contrary on or before the 1st day of March 1946 at 10 a.m.

This 12th day of February, 1946.
Sgd. R. R. Selvadurai.
District Judge.
(O. 129, 22 & 26)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 500

In the matter of the estate of the late S. Ponnambalam Sanmuganathan of Araly West

Deceased.
Manonmany widow of S. Ponnambalam Sanmuganathan of Araly West
Vs
Petitioner.

1. Sanmuganathan Skandarajah
2. Tharmarane daughter of Sanmuganathan
3. Ambalavalar Sinnathamby Somasudaram all of do

Respondents.
This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna on the 30th day of November 1945 in the presence of Mr. C. C. Somasudaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 3rd respondent be appointed guardian ad litem over the minors the abovenamed 1st and 2nd respondents and that letters of administration to the estate of the abovenamed deceased, unless the respondents abovenamed or any other person appear before this court on the 1st day of January 1946 and show sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of November 1945
Sgd. R. R. Selvadurai.
D. J.

18-46
Extended for 1-3-46
Sgd. R. R. Selvadurai.
D. J.

(O. 132, 22 & 26)

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(Mis. 231, 22-2-22-3)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 494.

In the matter of the intestate estate of the late Annappillai widow of Suppat of Maviddapuram

Deceased.
Vallipillai wife of Sinnathamby Appukkuddy of Maviddapuram
Vs
Petitioner.

Sinnathamby Appukkuddy of Maviddapuram
Respondent.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge, Jaffna on the 10th day of December 1945 in the presence of Mr. S. C. Mahadeva Proctor, on the part of the Petitioner and the affidavit of the Petitioner having been read:

It is ordered that Letters of Administration to the Estate of the abovenamed deceased be granted to the Petitioner as her sole heir unless the abovenamed Respondent appear before this Court on the 18th day of January 1946 and show objection to the contrary.

The 10th day of December 1945.
R. R. Selvadurai,
District Judge.

Extended and
re-issued for 1-3-46.
Sgd. R. R. Selvadurai,
D. J.

(O. 130, 22 & 26)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 522 T

In the matter of the intestate estate of the late Veeselgam Thampapillai of Alaveddi

Deceased.
Thampapillai Sundararajah of Alaveddi
Vs
Petitioner.

1. Pajeswari daughter of Veerasingam Thampapillai of Alaveddi minor by her Guardian-ad-litem.
2. Rasamuthiah Thuraiappah of Alaveddi
Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge, Jaffna on the 2nd day of January 1946 in the presence of Mr. S. Kanagasabai Proctor on the part of the petitioner and the Petition and affidavit of the Petitioner having been read: It is ordered that the respondent be appointed guardian ad litem over the first named respondent minor to whom interest in the Testamentary proceedings and that the Petitioner be appointed Administrator over the estate of the said deceased and that letters of administration be issued to him unless the respondents or any other persons interested in the said estate should on or before the 12th day of March 1946 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 28th day of January 1946.
Sgd. R. R. Selvadurai,
District Judge.

(O. 128, 22 & 1)

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MANAGER.

(Misc. 228, 22 & 26.)

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(Misc. 229, 22, 26, 1 & 5)

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R. H. BASSETT,
Commissioner for Development of Agricultural Marketing.

Colombo, 19-2-46.

(G. 107, 26)

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(Misc. 196, 7/1-7/4/46.) M

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