

# THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus

Editor:  
A. V. Kulasingham

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## UNITY OF ALL RELIGIONS School—A Microcosm Of Larger Society

### HINDUS, BUDDHISTS AND MUSLIMS UNDER ONE ROOF

The prize-day at the Jaffna Hindu College came off last Saturday when Mr. A. Cumaraswamy, Principal, presided and Mr. B. Sanjiva Rao, a former Principal of the College, addressed the gathering.

All the prizes for religious knowledge and general proficiency in all the classes were awarded to the value of Rs. 192/-. The amount accrued from an endowment to the College by the late Mr. S. T.M. Pasupathy Chettiar, one of the chief founders and first Treasurer of the College, in honour and in memory of those gentlemen who were either directly or indirectly instrumental in establishing the Jaffna Hindu College and who rendered material help to promote its interests.

The following are extracts from the Principal's report:

Out of the travail of the second world war is born a new world order of social justice and human values, though the old national competitions with their imperialist outlook are rearing their ugly heads as ever before. Here in Ceylon we are trying to give a new orientation to education and social outlook... The Jaffna Hindu College entered the free education scheme from its inception in October last. There were only two alternatives open to a school, either to join the scheme, or become a private school after the period of option was over. We elected to choose the former as it was socially undesirable to remain outside the scheme since its aim was to accelerate to the spread of literacy in the land and to give equal opportunities for all. One, perhaps, ought not to discuss controversial issues on a festive occasion such as this, but the schools and the country are very much concerned in the matter. Those schools which are keeping out of the scheme are doing so not perhaps because free education does not find favour with them, but because of the fear that financial assistance from the State is so inadequate as will necessarily lower the standard of educational efficiency in the schools. A further reason can be found in the provision which makes it obligatory on all schools to make provision for the teaching of the several religions which the students in the schools profess. This finds opposition from nearly all denominations other than Hindu which believes and correctly so in the Unity of all religions and can therefore suffer from no qualms of conscience by providing facilities for the teaching of other religions. In an unfortunate country like ours where racial and religious animosities impolitically influence the general elections, and which tend to undermine the solidarity of the country, it behoves on every one of us to make the school a microcosm of the larger society to which it serves, and help to create in it an atmosphere of friendliness, goodwill and unity which characteristic, the students will carry with them when they go

into the larger world. In our Hostel, Muslims, Buddhists and Hindus are living as one community in one bloc under the same roof. And with a view to the promotion of the welfare of the whole community we have provided a four year course in Sinhalese for our Tamil students.

There are certain aspects in the report of the Special committee on Education about which there can be nothing very controversial and which will promote the education of the island. The emphasis on the mother tongue being the medium of instruction cannot be too fervently welcomed, and it is hoped that with the passage of time facilities will be made for the complete realisation of this principle which is now confined only to primary education. The complete disappearance of the classification of schools into Tamil, Sinhalese and English, based on the medium of instruction will perhaps take place only after this period of transition when the schools will take their names according to the type of education that is imparted therein. It will be a great day in the history of education of this country when it will be found possible and practicable to establish schools for all the children of school-going age, and to found all the different types of schools which the special committee recommended in its report and into which students according to their native ability and natural aptitude will be directed.

Now schools like the Jaffna Hindu College can serve only to one type of students, and to enable our work here to be more efficient we cannot over-emphasise the part that parents should take in the education of their children. It is the home environment that accounts for much of the differences among students, for the most fundamental and the broadest part of education is given in the home. It is the home that early determines the conduct and character of the child. A happy and intellectual home environment is of lasting benefit to the student.

As the parent is in the home, so the teacher is in the school. We are experiencing great difficulty in finding teachers for our schools, and some of those who were with us have been allured away by brighter prospects in the other services or in the Central Schools which are being established. It is hoped that this present period for emergency services will soon be over and things will restore themselves early to normal conditions. But at the same time it is obvious that schools cannot attract good and competent men unless the salaries of teachers compare favourably with those in other similar public services. It is the teacher who makes the school and competent men must find that the teaching service contributes at least to econo-

(Continued on page 3)

## Educational Principles — Political Football

### Idea Of Empire Must Go!

"No visitor can be twenty-four hours in the Island without realising that the educational dovescotes are a-flutter and that 'the general educational situation' is at present a happy hunting ground for anyone with views on education—which means anyone living in Ceylon. It is only natural and right that every one should join in the discussion since education is of such far-reaching importance to the nation as a whole and to every member of it. It is all the more grievous, therefore to have the discussion carried on often on so low a level of private and selfish interest and to see far-reaching educational principles treated chiefly as a political football. Politics must necessarily concern itself with education, but it is the science of politics, not the game of politics, which will give Ceylon the educational system which she really needs and wants. Science implies knowledge and principles; what a game needs we all know and needs no description here", said Rev. Mr. S. K. Bunker, Principal, Jaffna College, in the course of his report read at the prize-giving of the College on the 23rd inst.

Further he said: "The introduction of free education is of course the most debate point in the present discussion in Ceylon. No right-thinking man can question that the principle of free education is just and necessary wherever it is possible. Difference of opinion comes in in defining 'wherever it is possible'. It seems to me that much greater sanity in our discussions of this would be attained if we added one word—as the Congress Party in its platform for the new India has so added it—to the phrase 'free education', namely 'free basic education'. In India the problem presents itself in its full magnitude: the cost of even free basic education will strain her resources to the uttermost. Here in Ceylon many of us feel that the recent surpluses of revenue over expenditure, which are due almost wholly to abnormal wartime conditions, give no reliable indication of what our revenues will be in the days of depression which are almost certainly ahead of us. The original purpose in the appointment of the Special Committee of Education was to stabilize the costs of education at a level the country could afford, but the actual result of their recommendations has been to commit the country to unlimited expenditure upon it. If the present system of free education is maintained it is all too likely that the limited funds available for education in future years will go to maintain the present schools rather than to build the new schools in neglected areas which only Government can provide. If an effort had been made first to provide free primary education for all the children in the island and then, as funds permitted, the free education were to be extended to higher classes we would have

a sounder scheme of education now and a more lively hope of better education in the future.

"As for Jaffna College, we have implemented our view of the situation by pressing to be allowed to enter the free education scheme so far as primary education goes. However, we have been steadily refused by the Director and the Ministers; they have insisted that we go in wholly or not at all. This makes us think that the scheme is designed less for the provision of free education wherever possible than for a device with which to gain effective control of denominational schools. It is hard for us to believe that when Government pays teachers' salaries in full and also an equipment grant for each pupil, however inadequate the latter is, that it will not soon demand the right to appoint teachers even as it has now assumed the right to control the dismissal of teachers. If this is the next step, and it is taken, the entire character of the denominational schools will change—indeed, they will cease, there and then, to be. It is already clear that with insufficient equipment grants our schools are being impoverished. Free education is going to be in increasing measure poor education. These are the reasons why Jaffna College, though it has tried to become partly free—and will approach free primary education on its own resources just as far as it can—has refused to enter the scheme. It believes that it is unsound financially, poor educationally, and that it will destroy the character of Jaffna College.

"Moreover the Directors of the College believe that we should use the income from the American funds for the purpose for which they were collected, viz. to provide higher education of Christian character, through the bachelor's degree, to Jaffna youth, as well as the best secondary education. This is a very large venture which we are undertaking. It is not yet clear that with our own Jaffna College resources alone we shall be able to do this and still maintain the secondary school at its present level. We are, therefore, hoping that others will join us in this project, for we believe that there is a very real need and demand for such college-grade education in Jaffna.

"Experience has shown us that we cannot hope to give the kind of personal education which a school like Jaffna College was founded to give if our members exceed 500. There is a necessary place for mass education, but also a place for quality education and for Christian education and that is what we are here to provide.

"It is not without significance that in America, the land of free education, there is intense soul-searching going on in regard to our schools and a significant increase in the numbers attending fee-charging secondary

(Continued on page 3) Y

**Stock Inspector—Temporary**

Applications are invited for the post of Stock Inspector (Temporary) Duties. Supervision and checking of stocks of the various Food Control Supply Stations in Jaffna District and any other duties that may be assigned by the D. F. C.

**Qualifications.** Applicants should be of sound health and must have held appointments of trust and responsibility either under the Ceylon Government or Malayan Government.

**Salary.** Rs. 150/- per month plus war allowance. Applications close on 9th March, 1946.

Sgd. E. GOONERATNE,  
for D. F. C. Jaffna.

(G. 108, 1-3-46.)

**NOTICE**

The Annual Festival of the William Mather Memorial Women's Centre, Maruthanamadam, Chunnakam, will be held on Saturday, March 2nd, 1946. It will be an all-day meeting beginning at 7 a. m. and closing with an Open Air meeting at 4.30 in the afternoon.

All friends of the Centre are cordially invited to come and spend the day.

L. G. BOOKWALTER,  
Manager.

(Mis. 235. 1)

**WANTED**

1. A Lorry Driver for a Ford Lorry. Salary according to terms.
2. A cleaner — Do —
3. Applicants must be residents of Valigamam West and must furnish three recent testimonials.
4. Apply before 5th March 1946.

HONORARY SECRETARY,  
Vali-West Co-operative Stores Society Ltd.  
Changkanai.

(Mis. 236 1 & 5)

**Hindu Organ**

FRIDAY, MARCH 1, 1946.

**THE NEW TYRANNY**

IN SPITE OF THE URGE FOR freedom and responsible government, Ceylon is heading for a system of government, or rather misgovernment, which would certainly shock the Soulbury Commission and the members of the Labour Cabinet, to mention only just a few, if the plain, unvarnished truth were told regarding the real trend of events in the Island. In spite of the fact that control has been abolished in respect of many things needed by the public, there is no hope as yet of de-controlling foodstuffs, textiles and other necessities. It is not suggested for a moment that de-control is feasible or wise in present circumstances. Till normal conditions are restored in respect of production and trade, control it must be confessed with regret, is imperative. Here our Ministers are on safe ground. But, if control is necessary, it follows by no means that, in appointing officers to take charge of control departments, those in authority have discharged their responsibility to the satisfaction of the public. The Ministers have

let loose on the country a number of emergency officers and others in charge of control departments whose qualifications for their task are open to serious question. It is not merely the intellectual and educational qualifications of a man that ought to be taken into account in this connection. Control of vital commodities, the duties which an officer is expected to perform under the defence regulations in regard to the Internal Purchase Scheme, and other tasks of administration which appear to us to be the unavoidable aftermath of war, require a good deal of understanding and knowledge of conditions in the country and sympathy for those who come within the scope of these regulations. It is certainly not to the credit of the Ministers that they have selected, in the majority of cases, men who seem to think that the emergency has provided them with the opportunity, not for a display of understanding and sympathy, but for a greater degree of hidebound and unreasoning firmness and stupidity than was apparent in the days of the white bureaucracy. Years ago Mr. D. S. Senanayake hinted that these emergency officers of his were being instructed to act outside the limits of even the law of the land. For Mr. Senanayake's supreme unwisdom in letting loose on the public of this Island a new tyranny comparable to none in the past, this Island is paying a fearful penalty. Our only hope lies in the fact that all sections of the population are preparing themselves to face the ugly actualities of the situation. It is not only the Buddhist priests who are protesting. The time is coming when the people of this Island regardless of caste creed or community, will call to strict account those defenders of our freedom and our prosperity who have managed to trample all freedom under their feet and to bring this Island to the verge of starvation. An accounting is imperative. The safety of the public requires it. The ideals for which men and women in this country have worked unflinchingly require it. This is why we have urged in these columns the advisability of sinking communal differences and facing the grim realities of an administration dominated by a despotic and ignorant oligarchy which, while mouthing its loyalty to the ideals of democracy and liberty, has nevertheless succeeded in fastening on Ceylon a despotism which was unknown even in the days of old

**NOTICE TO CORRESPONDENTS**

A number of letters have been unavoidably held over owing to pressure on our space. Correspondents are requested to be as brief as possible. Otherwise, their letters run the risk of being rejected.

—Editor H. O.

**THE NEED FOR A NEW PSYCHOLOGY****POLITICAL PROPAGANDA A PROCESS OF HYPNOTISM**

"In an election it is the practical psychologist who wins. That is a technique by which he tells the people that they are the rulers and masters of the country. It is a process of hypnotism whereby he hypnotises the people into the belief that they are those who are doing everything," said Mr. B. Sanjva Rao M. A. (Cantab), Emeritus Principal, Queen's College, Berar, and a former Principal of Jaffna Hindu College, in the course of his lecture on 'The need for a new Psychology' delivered last Monday under the auspices of the Jaffna Town Teachers' Association, at the Jaffna Central College Hall.

Mr. Sanjva Rao, after defining the term psychology said that he would give the term a wider sense. The reason why there was a need for a new psychology was that the science of psychology had been misused in the West. The Westerners had utilised it for the destruction of human minds. The destructive powers of psychology were greater than its constructive powers. In the West, especially in Germany psychology had been used to destroy the sanity of human minds. Propaganda was a technique of creating an impression on the human mind and by a process of repetition the false becomes true. Hitler, by his propaganda, was able even to make the Jews themselves believe that they were the scum of the earth, and this was achieved by what was known as psychological propaganda. To rule man, his powers of thinking must be destroyed. It was a vital necessity that weapons of defence be found to counter this killing of the human mind. It was through educational institutions that an attempt could be made to make the human mind immune to propaganda. Public opinion was also educated through newspapers but through newspapers and educational institutions controlled by capitalists, a regulation of the human mind to support capitalist views was produced. The real educational institutions were, therefore, concerned with the question whether it was possible to change human nature and make it immune to propaganda.

After dealing with the power secured by man to subdue animals by harnessing the resources of science the lecturer asked whether man was in any way wiser than Plato or Buddha. In spite of his triumphs over animals by the invention of tools, a doubt that the quality of the human mind was still substantially the same as it was thousands of years ago persisted in most thinking people. The panic in Paris over the atom bomb scare showed to what extent humanity was subjected to fears.

"What is the use" he said "of our discussing free education and co-education if we can be destroyed in a minute? Man today is a helpless animal. In an open fight with a tiger he is no match, but by his intelligence he kills it. Physical force is comparatively insignificant when placed side by side with mental force. It is by mental force that man is able to subdue animals. Then, is it possible for man to use a power superior to human intelligence? In an election it is the practical psychologist who wins. That is a technique by which he tells the people that they are the

rulers and masters of the country. It is a process of hypnotism whereby he hypnotises the people into the belief that they are those who are doing everything. This is a modern technique by which you do what I suggest. The leader uses a power which stupefies the human intelligence. You can confuse human minds by suggestions. When people are most confused they are most prone to be led by any one."

Continuing, he said that there was a great need for assurance to humanity in this age of uncertainty and confusion. It was by utilising the hidden aspect of human minds that the crimes of the present world could be overcome. Man had been building an armour by discovering new weapons to protect himself. Why was it that India and Ceylon were not granted independence? It was because they had no atom bombs. The real definition of self-government was superior force. Further there was a new method to achieve superiority. It was possible to bring into existence a power which could disarm another. This was Mahatma Gandhi's technique. This idea was preached by Christ and Buddha and in modern times it was known as Non-violence. Though the idea of non-violence was preached by Christ and Buddha hundreds of times yet man had no faith in it. The technique was simple, but the implications were very high. If man believed in it an entire change in his attitude towards everything was required. It was only a question of practice. As fear irritated animals, so also in a precisely same manner it was with human beings.

The next stage in human evolution was the second birth. When a man is reborn his chief quality is that of a child, and not that of what he was. The most forceful person in a house was the child. He ruled the mother and the mother ruled the father. The characteristic of a child was not invulnerability but complete vulnerability. No child knew what a lie was. Every one was disarmed by a child's innocence and frankness. The home became the symbol of happiness and contentment to the father. The child exercised so much power because he was vulnerable and helpless. To the child his father was the symbol of the Father in Heaven. For, all the world might not believe the father, yet the child did believe him. That was why Christ said: "They are of the Kingdom of God". The power of the child lay in its simplicity, love, truth, and trustfulness. And there were the things that would rule the world.

The people who believed in others did so to such an extent that the latter began to believe in themselves. In believing in themselves they sacrificed everything dear to them. The child-like greatness was infectious. No sooner did man release himself from selfishness and egoism than he developed the child-like greatness. Once this secret was known people would realise the truth of it. All savages would become civilized beings in the presence of a child. So long as there was a child there would be happiness. One of the most wonderful incarnations of God was the child. Hinduism and Christianity bore witness to it. According to Hinduism every child was the reincarnation of Sri Krishna.

na. Because of Sri Krishna's presence, Dharma grew and man learnt self-sacrifice, purity etc. The child became a teacher. But, when the child grew up, self-consciousness came into his mind and he lost his powers. The one wondrous thing was "I"; the one vice was egoism; and the one virtue was freedom from it.

Man who had so much power was prevented from having a power greater than the atom bomb because of egoism. When man was released from that he disintegrated energy infinitely greater than atomic energy. The future life of man should be devoted to the riddance of egoism, and once he had got rid of it, he became infinitely potent. That was the hope for the future. Nations were attempting to destroy themselves, but it was the meek that would inherit the earth. It was the stronger nations who were in danger and not the weaker. In the development of the new man destruction of egoism was the most important.

Therefore, he the speaker felt that the object of education should be the regeneration of man. Even the desire of the Buddhist priests in Ceylon to have a say in politics—a desire to protect themselves—was due to egoism. When egoism disappeared there would not be that desire for self-protection. One human being could meet another on equal terms. The greatest power was the power of nothing. The greatest weapon was that of non-violence—in other words a feeling of love, unity and trust. Those alone were going to solve the world's problems.

In conclusion the lecturer observed that that was the new psychology. A psychology existed, but it must be released. That was the new religion, for religion was nothing more than the application of psychology, and it would take no account of the differences of race or colour, caste or creed. Non-violence was the psychology he would have preached all over the world.

Mr. P. Ampikapakan, Principal, Vaidyeshwara Vidhyalayam, presided and Mr. M. Sabaratnam the Secretary of the Association proposed a vote of thanks.

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA  
(Held at Point Pedro)

No. 999/P. T

In the matter of intestate estate of Velapparatthagaram of Pulo'y West District.  
M. Velappar Murugusami of Pulo'y West Petitioner.

Vs.

- 1. M. Velappar Mannicam
- 2. M. Velappar Annamammal

This matter coming on for disposal before E. Wijayawardene, Esquire, Addl. District Judge on the 5th day of February 1945 in the presence of Messrs. Rajaratnam and N. Sankaralingam Proctors on the part of the petitioner and the affidavit of the petitioner dated 5th February 1945 having been read.

It is ordered that the petitioner is entitled to Letters of Administration as the brother of the deceased unless the respondent or any person shall on or before 8th March, 1945 show sufficient cause to the satisfaction of this court to the contrary.

Sgd. M. K. Saragajillai  
Addl. District Judge.  
5th February, 1945  
Dr. w. ty  
Rajaratnam & N. Sankaralingam  
Proctors for Petitioner.  
(C. 181. 1 & 4)

**SCRAP BOOK**

By DIARIST

A few days ago the Rev. H. W. Patterson threw down a challenge at a public meeting held at Wellawatte that there was not one among those present who had the guts to take the law into his own hands and teach the offender a salutary lesson" and Mr. Julius F. Philips, Additional Magistrate, Colombo, heartily endorsed the former's opinion by saying that the offender should be given a sock on the jaw" at the spot. The person or persons who were to receive so much unwelcome attention at the hands of public spirited men at arms were a class of vulgar and depraved men" who made it a regular pastime to cast "dirty looks and remarks" at women. The Reverend gentleman did not confine his observations to that particular category of humanity, but also roared in "the man next door" who has a love for vulgar vagaries. It is well and good to offer suggestions as to the summary manner in which these types of offenders should be dealt with. But the question is whether the offender would learn a salutary lesson if the person offended took the law into his own hands. More often than not the offender of the class of men whom the Reverend gentleman had in mind is the spokesman of a band of ne'er-do-wells.

Even Don Quixote on his war-horse, Rozinante, would think twice before he venture to charge them wind-mill fashion. Supposing that a public spirited man more foolish and chivalrous than the Spanish gallant, did do as the result would be in all probability a broken head or an inguist. If it so happens that there is a band of knights errant, a free for all fight will ensue, and the result will be that the chivalrous would come under the stern unrelenting eye of the law on a charge of assault and battery in addition to that of drunken and disorderly behaviour on a public highway, and if a man is hauled up on a graver charge, there is the possibility of his being remanded for a couple of years till Ralahamy, who happens very often to be the thick chum of the vulgar and the depraved, has finished his inquiries. In the end who would have learnt the salutary lesson which the virtuous gallant was at very great pains to teach the vulgar and depraved? In this land of vice and violence which know no bounds there is no respect for law or order or decency. But to exact respect and decency by taking the law into one's own hands will act in becoming fashion. It is ordered in the land of free education free medical attention and free hooiganism that you shall follow the path laid down by Jesus Christ and that is: "Whoever smiteth thee on thy right cheek, turn to him the other also."

Whether it is desirable for the Bhikkus to take part in politics or not is the question of the day. The question is a far-reaching one in that any decision taken on this will have its repercussions on other religious orders. The mouthpiece of Dictator Senanayake, while admitting that political priests were the creation of politicians, taking on itself the role of an advocate for an opponent goes on to say that the priests should have known better than to have given their aid to politicians. One would like to know why Lake House and its new found friend the "Times of Ceylon" had kept back so long this who's-son-

**EDUCATIONAL PRINCIPLES—POLITICAL FOOTBALL**

(Continued from page 1.)

schools. Mass education is necessary, but it is also necessarily largely indiscriminate education in spite of real efforts to make it less so. But children are not indiscriminate beings—each child is a particular being which needs particular attention. This kind of attention naturally costs more, and it is likely to be a long time, even in the wealthiest country in the world, before such discriminating education can be provided for all children at State expense. Even in education-minded America the public is slow to pay a teacher as much as a good clerk in an office. I am confident that Ceylon will recognize this in time and will not forsake the support of schools which are in a position to give just this discriminating kind of education, this personal attention, which all our children deserve, and which wise parents will insist on and, if necessary, sacrifice for. In this way Ceylon will get the leadership she needs in the momentous days that lie ahead. Jaffna College renews her pledge to seek to approach this goal of education by the use of all her resources at every level of education from the kindergarten to the bachelor's degree."

Dr. A. B. Coe, addressing the gathering, recalled to his mind how he had taken a vow to preach all over the world the message of peace. But there would not be peace until and unless the rights of every human being were recognised. Now there were several countries where human rights have been denied. He, the speaker, knew of places in the Pacific where slavery was still going on. Every man on this earth, though he be yellow, or black, or brown, or white, was the son of God and he should not be denied his individual rights.

The second condition for peace was, said the speaker, the obliteration of the idea of empire. Every country under the sun should, once and for all, give up the idea of empire. What the Americans feared was the continuation of that idea by some countries. If peace were to be on earth then, the idea of empire should be given up.

The third condition was co-operation. There ought to be a co-operative world for the realisation of peace. The whole world should co-operate culturally, politically and economically. Invariably the cause of wars had been economic. For instance with regard to India why should not, he asked, there be trade agreements instead of the continuation of the idea of empire?

Therefore, he concluded, world peace rested on the recognition of human rights, the independence of every country and co-operation.

Rev. Mr. Bunker presided and Mrs. Coe distributed the prizes.

Mr. Lyman S. Kulathungam proposed a vote of thanks.

piece of advice? The half-educated English speaking priest who was no doubt an easy victim to the philosophy preached by Senanayake and Lake House, was a vital support to the course pursued by the Lake House Senanayake caucus—a support which could not be denied by the powerless priests to the Dictator and his mouthpieces because even priesthood was, and is not safe from ministerial tyranny. But when the priests attempted to exchange the philosophy preached by Senanayake & Co. for that of Lenin and Trotsky out comes the suggestion that they ought not to dabble in politics. Who can be blamed for it? The Senanayake-Lake House combination is hoist with its own petard. The priests have the right to vote but not the right to speak out what they think. And lo! it irritates an Anglo-Saxon to whom Communism is as a red rag is to a bull. Democracy?

**UNITY OF ALL RELIGIONS**

(Continued from page 1)

mic contentedness in life. Economic disparity is the bane of society and must be steadily eliminated.

I do not wish to enumerate the names of the large number of our Old Boys who continue to honour their Alma Mater. It is impossible to name in a short space all the Old Boys who have passed higher examinations, qualified for the professions or received promotions or all who deserve praise and congratulations. I assure them that it is with no small measure of pleasure that we received the news of their successes and promotions. I would like to mention the name of Mr. P. Kanagasabapathy who entered the University of Ceylon from here. He did brilliantly in Mathematics and obtained the M. Sc. degree with distinction. He is now at Cambridge. Our congratulations to him. In this connection I would like to express our deep gratitude to the Old Boys Association, Jaffna, for the very great interest it takes in the welfare of the College. It successfully organised a variety entertainment for the Jaffna Hindu Ladies' College Fund and has also decided to have an All-Ceylon Industrial Rally and Carnival in July next in aid of both the Boys' and Girls' Schools. We can recall to mind the very excellent Industrial Rally the O. B. A. had in connection with the J. H. C. Golden Jubilee celebrations 5 years ago and we are certain that the next July Carnival will reach at least the same measure of success if not a greater.

The O. B. A. activities last year takes us to the subject of J. Hindu Ladies College. We were for a year or two a Co-educational institution. The number of girls was increasing so fast that before they elbowed out the boys here) for accommodation it was felt wise to give them a separate house. They have had a chequered career since September 1944. They moved into a rented house close by; after some time they encroached on our playgrounds for about a year and now finally they have moved to their own permanent site, though at present housed in temporary buildings. Unlike the boys here who have hardly an acre or two, they have spacious lands of about four acres and a half. The acquisition of this spacious piece of land and the founding of the Ladies Hindu College is certainly a notable achievement of the Board of Directors of the Jaffna Hindu College for which the public of Jaffna cannot be too grateful. There was no Hindu Ladies College in the town. Hindu Education was not complete without the Hindu Ladies College and the Board stepped in to supply this great want. At present it is organized on the same model as a boys' school. It is unwise to unsex the girls by giving them the same contents and training that are given to the boys. Natural differences in the sexes should be taken into account in organising the education and other activities of the Girls School and the heavy responsibility of doing so devolves upon the Principal of the Hindu Ladies College. The career for the majority of our girls is motherhood whose function is mainly to keep the home beautiful, peaceful and blissful. This is a great work and we do sincerely hope that the Hindu Ladies College will be an institution for girls, and not a replica of a boys' school.

**OBITUARY**

We regret to announce that Mr. A. Ayalurani, Inspector, Waterworks Seremban, brother of A. Thanbyrajah Hoay, Secretary Malayan Ceylonese Association died at Seremban on 18th ultimo.

**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. 525

In the matter of the intestate estate of the late Velauther Mortatambey Velauthapillai of Vannarpanai Estate Deceased Velauthapillai Ponnudurai of Kanderamadam, Jaffna, presently of Kandy Petitioner.

Vs.

V. M. Velauthapillai Ponnudurai of Kanderamadam Jaffna Respondents

This matter of the Petition of the Petitioner coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna, on the 7th day of February 1946 in the presence of Mr. M. R. Karalasingham Proctor, on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the Petitioner as the executor of the deceased is entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration to the estate of the said deceased be issued to the petitioner unless the Respondent or any other person or persons interested in the matter shall appear before this Court on the 8th day of March 1946 and show sufficient cause to the satisfaction of this Court to the contrary.

This 7th day of February 1946  
Sgd. R. R. Selvadurai  
District Judge.

(O. 136, 1 & 4)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA (held at Point Pedro)

Testamentary Jurisdiction No. 300 PT

In the matter of the intestate estate and effects of the late Wallippillai widow of Nitchingur Kuddippillai alias Kuddibhamay of Thanakkara curichy Deceased Manicker Nitthirappillai of Thirakkaracurichy Petitioner

Vs.

Meenadippillai widow of Velupillai Ponniah of Idio Respondent

This matter coming on for disposal before E. Wijeyawardene Esquire Additional District Judge Jaffna on the 7th day of February 1945 in the presence of Mr. K. Sinathambey Proctor on the part of the petitioner and the Petition and affidavit of the Petitioner having been read:

It is ordered that the Petitioner as the nephew and is an heir of the said deceased abovesaid be declared entitled to have letters of administration to the estate of the said deceased and that letters of administration be issued to him accordingly unless the respondent also or any other person shall on or before the 7th day of March 1946 appear and show cause to the satisfaction of this Court to the contrary.

This 7th day of February 1945  
Sgd. E. Wijeyawardene,  
Addl. District Judge.

Drawn by (Sgd.) K. Sinnathambey, Proctor for Petitioner. (O. 134, 1 & 4)



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(Mis. 185, 31-12—31-12-46)

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(Mis. 229, 22, 25, 1 & 5)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 522 T

In the matter of the intestate estate of the late Veerasingam Thampapillai of Alavaydi Deceased Thampapillai Sundararajah of Alavaydi Petitioner

Vs.

- 1. Rajeswari daughter of Veerasingam Thampapillai of Alavaydi minor by her Guardian-ad-litem.
- 2. Basammiah Thurasappaiah of Alavaydi 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 watch her interests in the Testamentary proceedings and that the Petitioner be appointed Administrator over the estate of the said deceased and the letters of administration be issued to him unless the respondent 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. 125, 25 & 1)

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(Mis. 154, 3-12-45—30-11-46, F)

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S. KANAGASABAI, Shroff, (Y. 164, A. 21-11-41—20-11-45.) (F's)

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