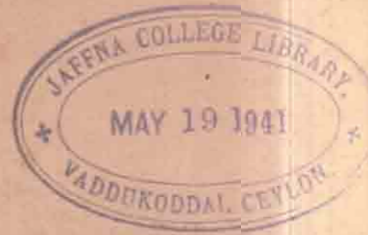


THE Hindu Organ.



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JAFFNA, THURSDAY, MAY 8, 1941.

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NO. 8.

INFERIORITY COMPLEX OF THE PEOPLE

Result of Foreign Rule and Missionary Education

HINDU BOARD'S EVIDENCE BEFORE EDUCATION COMMITTEE

THAT Five hundred years of foreign rule and Christian monopoly in educating and converting non-Christian children aided by Government patronage and financial assistance had made the people lose their self-respect and spirit of self-sacrifice and that the feeling of inferiority complex that had overtaken the people as a result of this should be removed, declared Mr. S. Rajaratnam, Secretary of the Hindu Board of Education, who led a deputation of the Board which gave evidence before the Special Committee on Education at Jaffna.

The other members of the Deputation were Messrs. S. Adchalingam, General Manager of the Board Schools, and S. R. Kanaganayagam, Advocate.

Invited by the Chairman (Mr. C. W. W. Kannangara) to state their views re control of schools, Mr. Rajaratnam stated that the Board had no objection to State Schools continuing to exist. He emphasised that there ought to be unhampered liberty for each denomination to have schools for the education of the children of that denomination as had been forcibly brought out in the Roman Catholic pamphlet of 1923 on the Educational Policy of Government. That meant that each denomination should control the education of its children and it should be aided by Government for the purpose. In other words, there must be Hindu Schools for Hindu children with Hindu atmosphere and Christian Schools for Christian children with a Christian atmosphere.

If that were not done, said Mr. Rajaratnam, Christian schools would continue to be proselytising factories and Government would be aiding those institutions with the funds of the taxed to change the religion of the taxed. "This" added Mr. Rajaratnam "has gone

on merrily all these long years and it is time we cry halt".

In reply to further question from the Minister re aiding new denominational schools, Mr. Rajaratnam said that Protestant Christians would not start any new schools as they had already enough schools. In fact today they were closing down schools rather than opening any. The other denominations would not have cause for complaint as they would get grant for children of their own denomination in their schools as contemplated by the Draft Scheme of The Special Committee. Concerning the suggestion of the Committee re payment in full of grant on account of children of other denominations who are already attending existing schools and payment of part in case of new entrants of children of other denominations Mr. Rajaratnam suggested a slight variation concerning the latter. He maintained that the principle enunciated in para 9 of the Memorial to The Governor by the Catholic Union of Ceylon was sound and reasonable and should apply *mutatis mutandis* to other denominations also.

The logical conclusion was that if there was a Government school or a school of the same denomination as that to which the child in the area belonged, the schools of other denominations need not admit the child. But if they did so they should look to the parents of that child and not to the Government for any aid. If there was no such school as contemplated then the school of the other denomination must admit the child. Fairness and Justice required that that school should be paid the full grant and not a part grant.

The Very Reverend Father La Goe inquired as to what

(Continued on Page 4)

IN QUEST OF SADHUS

THAT STRANGE BEING INSIDE A RUINED BUILDING

BY J. M. GANGULI

TO many abroad India is a land of mystery and miracle. They have read and heard about strange and mysterious things happening in this ancient country; about the great spiritual advancement attained by the sages here; about deep forests and dark mountain caves, where Yogis and Sannyasins sit and have sat for years in meditation; about beautiful riverside Ashrams, where men on renouncing the world live to realize truth and everlasting happiness. They have heard also of some of the supernatural powers of the Yogis acquired through difficult Yogic practices.

All the above is true. In fact, much more strange and mysterious things have happened and still happen than we ever come to know of. Some of the foreign tourists, who visit India more in quest of mystery than of the amenities of urban life in the country, have asked me where they could find a real Yogi possessed of miraculous powers. I have looked up in surprise at the question, for they seemed to think that Yogis were to be found sitting at known places with name-plates hung outside their abodes.

Such an idea is not peculiar to foreigners, but is also found among even many educated Indians who believe that really advanced Sadhus could be found in abundance on the wayside in the Himalayas and other sacred places. Once, I know, on the occasion of the great Kumbha Mela at Hardwar, a very learned Sanskrit pandit, who is now on the staff of the Sanskrit College in Calcutta, being very keen on meeting a great Yogi, several of whom must have gone to Haridwar on that occasion, went about in search throughout the place only to be disappointed at the end. Not that he did not meet Sadhus,—there were many of them—but a Yogi of the type he was seeking, a real Yogi who had realized himself, to whom nothing was unknown, and who by practice and meditation had acquired even super-

natural powers, none of which he had however use for, as he had conquered all desires, a perfect Yogi of that class did not come in his way.

Hungry, thirsty and exhausted when he was returning homeward in the evening he was accosted by an old friend of his, who was passing his retired life in Hardwar for several years, and to whom he narrated his disappointment. His friend smiled and asked how it was that in spite of his learning and wisdom it had not struck him that a Yogi would not go about proclaiming his identity and attracting people to him. How could he be recognized in the mass of sadhus who pretended to be Yogis?

That truism disillusioned the pandit, who went home pondering over the words of his friend who had said that one must have acquired great virtues in order to have the good fortune to meet a Yogi, and that when one had such virtue one would meet him even at one's own door without having to go about in his search.

I know and believe that as very true I recognize fully well the strength in the argument with which the pandit's friend consoled him in his disappointment. I have myself said the same thing to many foreign enquirers and to my friends who have evinced interest in such things. But I have myself a weakness which I cannot get over, and which has taken me several times far away into lonely wildernesses in different parts of the country and at times into dangerous spots in the interior of the Himalayan jungles in search of real Yogis. The more I have read of the lives and deeds of great saints like Shankaracharya, who checked by his Yogic powers the onrushing floods of the Nerbada to save his Gurn, who was in meditation at the time on the river bank; of Trailanga Swami, who could remain under water for days together and who only about forty-three years ago left his physical body at Benares after

(Continued on Page 5.)



Hindu Organ.

THURSDAY, MAY 8, 1941

THE WAR IN IRAQ

IT MAY BE OF SOME INTEREST to our readers if we give a brief history of the Anglo-Iraq relations which have led to the disturbance that is now prevailing in the Middle East. During the Great War mainly through the agitation of T. E. Lawrence, the Arabs who were then under Turkish rule revolted in the hope that an independent Arab State would be set up immediately on the termination of the war. At the conclusion of peace Mesopotamia became the Iraq state under British Mandate. In 1924 a democratic constitution was set up providing for a limited monarchy and responsible Government with two houses of Parliament. In 1927 Britain recognised the full independence of Iraq, and in 1932 it became a member of the League of Nations. The British mandate was abolished in consequence. The precise relationship between Britain and Iraq is defined in the Treaty of 1930. By the terms of the Treaty there is a British military mission in Iraq, the Police Force has British inspectors, and the R. A. F. maintains squadrons in various strategic positions. The Mosul oil-fields which are under the joint control of British and American companies and the Khanaqin oilfields near the Iranian frontier are both in Iraq. In 1939 the infant King Faisal II succeeded to the throne with Nuri es Said Pasha as regent. On the outbreak of the war Iraq declared war on Germany. But Hitler's agents were busy poisoning the minds of the Arabs and it is clear that Rashid Ali became a victim of Nazi-propaganda and conjured visions of an independent Iraq or even Pan-Arab State through German assistance and under his control. In April he seized power, overthrowing by a coup d'état the Government and the Regent. We are not in a position to say whether he is a mere political adventurer or whether he has some hold over the people. But it seems fairly certain that mischievous Nazi propaganda has found a receptive soil in the Pan-Arab agitators who were discontented at the failure of Britain to grant them complete independence. For obvious strategic and econo-

mic reasons Britain felt compelled to retain a measure of hold over Iraq, for it would be suicidal on her part to allow Iraq with its oilfields and its key position in the Middle East to fall into the hands of an enemy power. Britain allowed to Iraq the fullest measure of autonomy consistent with her own security and imperial interests. But the limitations on Iraq sovereignty which Britain felt compelled to impose did not satisfy the national aspirations of the Iraqis. When Rashid Ali with pronounced pro-German sympathies came to power Britain protested. The threat to the Balkans and the Middle East created by German military moves forced Britain to land a force at Basrah, the port of Iraq, to safeguard oil-wells. But when further forces were landed, trouble arose over the interpretation of the Treaty of 1930. This Treaty provides that the two powers should come to each other's aid in time of war and that Iraq should offer Britain all facilities such as sites for air bases, means of communication "on the understanding that these concessions should not constitute in any manner an occupation nor in any way prejudice the sovereign rights of Iraq". While Britain contends that these terms cover all her measures to safe-guard her legitimate interests, the Iraqi Government insists that the landing of further forces before the first contingent has left Basrah is inconsistent with the above qualification and constitutes an occupation that prejudices the sovereign rights of Iraq. As the parties could not reach a satisfactory settlement of the difference, a clash ensued with the attack by the Iraqi air force on the British air base at Hibbiyah. What followed needs no recapitulation here as it is well-known to our readers. The Iraqis had only 50 aircraft, none of them being modern. The R. A. F. has already accounted for the greater part of them. Though Rashid Ali appealed for German help there is no evidence that Hitler sent any aircraft or pilots. Unless Turkey allows a passage, which is far from possible, Germany has no means of sending military aid. It is also reported that the rebels are anxious for peace and that Turkey has offered to mediate between Britain and Iraq. Egypt will also use her influence to bring about a settlement of the differences. The Iraqis cannot continue their resistance for any length of time, but will soon have to submit to Britain. It is the harebrained ambition of Rashid Ali and his few supporters that is responsible for this unhappy clash. The latest news speaks of the surrender of the insurgents in Habbaniya and the chances are that the revolt will soon fizzle out.

The Hand-Paper Factory

Minister's Impressions

Mr. C. W. W. Kannangara, Minister for Education, who opened the Hand-paper Factory of the Youths' Social Service League, Jaffna, has left the following entry in the Log Book of the League:—

'I had the very great pleasure of opening the Youths' Social Service League's Hand-paper Factory in the presence of a large gathering that included Messrs A. Mahadeva, M. S. C. Jaffna, A. Ratnayaka, M. S. C., Dumbara, Mr. Vethavanam D. I. of Schools and several distinguished teachers. We were taken round and shown the various processes through which the raw material was passed before the production of the finished article. We were much impressed with the low cost and the simplicity of the whole process and convinced that there is every hope of success of the industry. The efforts of the League are deserving of encouragement.'

GALLE MAYOR'S ALLEGATIONS AGAINST M. S. C's

Legal Secretary Asked For Report

Colombo, Wednesday

It is understood that the Legal Secretary has been asked to submit a report for the information of Ministers and members of the State Council regarding the legal aspects of certain statements made by the Mayor of Galle, Mr. W. Dahanyake, in a speech at the recent Youth Congress held in Jaffna.

On that occasion Mr. Dahanyake was reported to have made allegations of the existence of certain mala'practices among Members of the State Council.

The Legal Secretary, it is learned, has been asked for an expression of opinion on the subject.

SMUGGLING OF BEEDY TOBACCO

Duty Involved over Rs. 10 000

Point Pedro Monday.

The Asst. Preventive Officer, Mr. F. C. A. Speldwinde, and his staff at Point Pedro effected a smart seizure on the seas at midnight off Sinnamalai yesterday when the Customs launch "Lyax" gave chase and seized a Vallam with 36 bags of Beedy Tobacco and three Indian passengers.

The Vallam was in charge of S. Marugapillai of Valvettipurai.

The three Indian passengers who are Coast Moors from Mutu-perte will be dealt with by the Port Health Officer, Point Pedro, under the Quarantine Regulations.

(Cor.)

27 Lakhs More for Defence

Supplementary Vote In Council

An increase of Rs. 2,700,000 in the Defence Estimates included in the Budget for the present financial year will be asked for in a Supplementary Estimate to be moved by the Chief Secretary at the meeting of the State Council to be held on May 13.

The Chief Secretary, in his observations on the subject, points out that the Defence Estimates for the present financial year, amounting to Rs. 4,395,776, were prepared early in 1940 before the German invasion of the Low Countries and the conquest of France and before the entry of Italy into the war.

The consequent alteration in the war situation in relation to Ceylon has necessitated a lengthy revision of the entire defence program of the Islands.

The Increases

The increases are under the heads of mobilisation, Rs. 1,860,377; examination service, Rs. 18,000 coast watch service, Rs. 1,647.46; and miscellaneous expenditure, Rs. 819,975.54.

The comparatively large provision for the last item, it is stated, is to cover further items of expenditure already in view, for which no accurate estimates can at present be prepared.

It is stated that as the matter was urgent a Special Warrant for Rs. 750,000 to meet the expenditure up to the middle of May, 1941, was issued under article 67 of the Order in Council.

Supplementary provision for a sum of Rs. 22,000 is also required to provide certain telephone connections for the use of the Admiralty for defence purposes.

Germany Wants Syria As Base?

London, May 5

Political circles in Zurich assume that Germany is anxious to have permission to use Syria as a military base.

No authoritative information, however, is available in connection with Germany's proposals to Vichy, which were handed by Herr Abetz to Admiral Darlan during the weekend.

NOTICE

Tenders are invited for the construction of a Maternity Home at Pooneryn.

All tenders should be in duplicate and sealed under one cover, and should be addressed to the Chairman of the Tender Board, General Treasury, Colombo, and should reach him not later than midday or 10, May, 1941.

For full particulars reference is requested to page 520 of the Government Gazette No. 8741 of 2, May, 1941.

R. B. NAISH.

Government Agent, N. P.

The Kachcheri,
Jaffna, 6 May, 1941.

(G. A. 8-5-41)

BRITAIN'S VICTORY DEPENDS ON INDIA

Urgent Need for Understanding
Loyalty to one Another

A WARNING TO BRITAIN AGAINST UNTRUE STATEMENTS

BY DR. GEORGE S. ARUNDALE,
(President of the Theosophical Society)

THIS World War is not going to be won, be the heroism and splendid doggedness of Britain and her Allies however splendid and unassailable, until India enters it of her own complete freewill and accord.

This unchallengeable fact stares us all in the face. But most of us are blind and, not seeing it, declare it is not there.

Britain urgently needs the help of India, and the help India has so far given is to all intents and purposes insignificant.

We must call a spade a spade and know that India is not even half-hearted as regards participation in the war. And the British public must know this, and not be misled by untrue assurances that India's whole heart is in the war, and that she is full of loyalty to Britain. Save under special influences India's heart is at most half in the war. There is the other half which is opposed to the war. The British public ought to know this and ought to be asking the reason why not from the authorities in India but from responsible leaders.

To deceive Britain at such a time as this and in such a way is traitorous both to Britain and to India.

But India can be and will be wholehearted the moment Britain makes perfectly clear her intention to recognize India's right to full self-government, and registers an Act of Recognition without delay in the most impressive manner possible.

Nothing short of this will avail, but nothing more than this will suffice to change India's half-heartedness into wholeheartedness.

Britain Must Wake Up!

The Bombay Conference wants to reconstruct the Indian Government at the centre. It is a step in the right direction. But the Conference missed a magnificent opportunity to go to the root of the problem of the ever-increasing gulf between Britain and India by urging upon His Majesty's Government, not in practically the last paragraph of the resolution as a secondary issue, but as the supreme issue, the absolutely vital importance of making a great Declaration as to India's full right to complete self-government, to the need for her to start from now framing the necessary Constitution, and embodying a solemn promise that such full right to self-government shall be translated into actuality in the shortest possible time after the war is over: the Declaration to be made by Mr. Churchill or, better still, by His Majesty the King-Emperor.

Such must be the foundation of all reconstruction whether at the centre or anywhere else between the centre and the circumference.

Britain is taking far too long to see on which side her own bread is buttered.

As soon as such a Declaration is made, in inspiring and convincing language the whole situation in India will be changed. Gandhiji may continue to beat his own particular drum. But he will be glad for those of his followers who so choose to incline India towards wholehearted participation in the war and at the same time to stress and implement to the utmost the significance of the Declaration.

The sun of India will shine upon the war and the victory of the powers for Good will be hastened.

Why cannot Britain forget all her multitudinous vacillations and hesitations and come out boldly with a great Declaration?

Let her forget what she said at such and such a time.

Let her cease to be hidebound by all previous Declarations. Let her throw overboard consistency and replace it by what I have not the slightest hesitation in calling self-interest, not of the narrow kind, but enlightened; a self-interest not confined to her own interests alone but extending over the interests of every constituent element comprising the whole Commonwealth.

For God's sake let Britain wake up and make the victory quick as it is already sure.

The Situation is Urgent

It is tragic that there should be such truly marvellous heroism on the part of all classes of the British people, and such unflinching leadership on the part of the statesmen whom they have placed in office, and yet such disastrous blindness, apparently everywhere, as to India's place in the war struggle, and as to a most disgracefully delayed recognition of the essential comradeship of the Indian with the British people.

The Indian people and the British people must form one comradeship rising above all differences of faith and custom. The East and the West must come together, and now is the time. And India and Britain must form the heart of a new Commonwealth to be the nucleus of the Universal Brotherhood which shall be the essential sign of the new world order.

Britain must move now if the war is not to be indefinitely prolonged.

India must put her house in order now for precisely the same reason.

But if this consummation, so devoutly to be wished, is to be achieved there must be neither deceit nor self-deception.

No one must imagine that India is 100 per cent. loyal to Britain. It is highly mischievous to harbour the thought.

I do not know what the percentage of loyalty is, but it is far less than 100 per cent. and even where it exists it is more often than

Food Ration Schemes

Details Being Considered

Colombo, Tuesday.

Schemes for the rationing of food in Colombo and in the outstations are being considered by the Food Control Department.

If it ever becomes necessary to introduce a system of rationing in the outstations, managers of restaurants, hotels and eating houses will apply to the Deputy Food Controller of their area who will be the Government Agent or the Assistant Government Agent, giving certain particulars.

These will include the name and address of the hotel, the name of the proprietor, the number of persons, including servants dependent on rice as their staple diet, and resident in or having their meals in the hotel, restaurant or eating house, the number of meals of rice supplied to casual visitors during the previous week; the quantity of rice consumed during the previous week; the name and address of dealer from whom supplies are normally obtained.

On receipt of such an application the Deputy Food Controller will assign to the hotel, restaurant or eating house, a dealer in rice in that area. The proprietor or manager may then purchase only from that dealer during the period of control, and wherever possible the dealer will be the normal supplier.

It is understood that a system of coupon rationing will also be introduced for every individual above three years of age, in areas in which rationing is in force.

The proprietor or manager of a hotel, restaurant or eating house will be forbidden by law from delivering or supplying rice to any person except in the form of a meal.

Public Latrine At Muthirasanthai

Pursuant to notice Mr. V. S. Ramanathan moved at the last meeting of the Jaffna Urban Council "that in the interest of public health a public latrine be erected at or near Muthirasanthai"

Mr. C. Ponnambalam seconded.

It was decided to accept the motion on principle and to request Messrs Ramanathan and Ponnambalam to select a site unobjectionable to the public and to report to the Chairman.

not coloured by self-interest.

In any case, India must be loyal to herself to start with. I may as well ask if Britain is 100 per cent. loyal to India. There is just as much need for Britain to be loyal to India as for India to be loyal to Britain. The loyalty must be reciprocal.

But I say, let Britain be loyal to India by recognizing India's rights, and let India be loyal to Britain in a fight which is as much for India as it is for Britain.

India will be at least 90 per cent. loyal to Britain if only Britain will be at least 90 per cent. loyal to her. And this is no mere bargaining. It is a generous recognition by each of the rights of the other.

But there is grave urgency for understanding loyalty on both sides, and if it is not forthcoming, God help both Britain and India

THE NATION'S RESOURCES

FACILITIES TO EXPLOIT THEM

IRRIGATION DIRECTOR'S VIEWS

"IN my opinion the nation's resources are used to better advantage by the provision of irrigation facilities, flood protection, drainage and reclamation, and this is infinitely preferable to the provision of that pernicious circle of relief work which demoralises and pauperises the people," observed Mr. S. G. Taylor, Director of Irrigation, in the course of an interview with a "Times of Ceylon" reporter.

He further said:—

"When sufficient facilities are provided and people are firmly established on the land it will be time enough to think about rates and return of capital costs.

Not a Solution

"The provision of the facilities mentioned without further effort will not solve the 'back to the land' problem, however. Things are by no means satisfactory. Maintenance is not done by the villagers and people have not in the past taken full advantage of the facilities provided. To a certain extent the latter was formerly due to lack of co-ordination of the resources available in the various departments, and a tendency to stop short, and having provided irrigation facilities but few if any of the other amenities of life, to expect the people to open up and develop the area.

"It is now realised that the provision of irrigation facilities alone is not sufficient, and that to get land taken up in reasonable time the organisation and facilities of other departments are also required. This has been set out in detail in the new policy laid down for Colonization Schemes under Major Irrigation Works by the Executive Committee of Agriculture and Lands and accepted by the State Council."

AMERICA AND THE WAR

General Smuts' Hope

Capetown, Monday.

"America will come into the war," said General Smuts in the Senate today, "not as a result of propaganda but because her people feel that she should participate. No nation which thinks of the future can remain out of the war."

Stressing his belief in future co-operation between the nations, General Smuts said, "I do not see any one nation playing top-dog over all the rest."

The day must surely come, he said when America, Great Britain and the Commonwealth of Nations must be very much closer than in the past. He blamed the spirit of competition among the nations and the desire of one nation to play overlord for "the present catastrophic happenings."

Personal

Adigar A. Naganather left for Kandy yesterday and will stay there till the 22nd instant.

Inferiority Complex of the People

(Continued from page 1)

should be done in case the parents preferred to send the children to a school belonging to a denomination other than their own.

Mr. Rajaratnam said that 500 years of foreign rule, and Christian monopoly in educating and converting non-Christian children aided by Government patronage and financial assistance had made the people to lose their self-respect and the spirit of self-sacrifice. The feeling of inferiority complex that had overtaken the people should be removed.

The Very Reverend Father Le Goc asked whether the law should penalise the management of a school for conforming to the wishes of a parent.

Mr. Rajaratnam said that it was the bounden duty of every Hindu to safeguard the interests of his fellow Hindus even by invoking the aid of the Legislature. Unlike the Roman Catholic Church which had 2000 years' experience in controlling its flock with the aid of its own laws, the Hindus, Buddhists and Muslims should secure the assistance of the law to help them to further a good cause. "The Christians should not stand in our way when we try to follow their Master Lord Jesus that if a sheep went astray it was the duty of the shepherd to leave the remaining flock alone till he brought back into the fold the one sheep that had gone astray."

In reply to the observation by Warden de Saram and Father Le Goc that there was no conversion at present, Mr. Rajaratnam said "whether it is done deliberately or as a result of the atmosphere in the school, there are conversions even now. Children before they knew anything of their own religion or had reached the age of discretion to know the difference between their own religion and that of the school are led astray. Some of them do go back to their own Faith and others do not. There is also the anomaly of Hindu Teachers being made to embrace Christianity for the purpose of educating not Christians but Hindu children when genuine Hindu Teachers remain unemployed.

Mr. Rajaratnam said that he had in his hand a list of some of the many who had been converted from Hinduism to Christianity in the manner indicated by him earlier.

Mr. C. K. W. Perera: What sort of Christians are these?

Mr. Kanaganayagam: "Rice Christians."

Mr. Rajaratnam: "Some of them may come back to our fold" The descendants of others may turn out to be good Christians.

Medium of Instruction & Grading of Schools

The Minister gave a diagram showing grading of schools and invited criticism.

Mr. Rajaratnam said that the medium of instruction should be

in the mother tongue as far as the J. S. C. or 8th standard and after that as far as practicable in the mother tongue in the London Matriculation class. This would enable the student to grasp the subject more intelligently. There need be no fear on this as the Sadler Commission had stated that even in the M. A. class it was best that the medium of instruction should be in the mother tongue.

As regards grading of schools it was the well-considered opinion of the deputation that there should be only one type of school until the J. S. C. or the 8th standard, all the education being free in the mother tongue. Tamil children might begin English in the 3rd standard and Sinhalese in the 6th standard. All the children from the 6th standard might be given a bias in favour of agricultural or industrial subjects.

The differentiating test should not be at the end of the 5th standard. The latent powers or capacities or even leanings of children could not be gauged at this tender age.

The advantage of having the J. S. C. as the stage for differentiating test was that it would keep the students in their homes. They could then help their parents in their agricultural and other pursuits during off hours. There would not be the unnecessary exodus of students to towns.

After the J. S. C. the capable students could join the pre-matric class and ultimately continue their university course. The other students could take to Agricultural and Industrial courses.

If every future citizen was educated up to the J. S. C. as contemplated by us he would be a good and useful citizen.

Teachers

"Pay and prospects of Teachers should be the same without varying with every grade of school—of course the salaries will be fixed according to qualification. Over the appointments and transfers there need be no government control. Over dismissal and disciplinary action there should be a board of arbitration consisting of a representative of the teacher, a representative of the Manager and a representative of the Department. In the first instance it is possible for the teacher to accept the Manager's decision. Then there will be no further action necessary. If the manager and the teacher cannot agree the Department may be able to give their decision, if necessary, after an inquiry. If anyone of them is not satisfied with the departmental findings the board of appeal must be made use of to go into the matter fully and give their finding. Even from this there may be a final appeal to the Minister and his Committee.

The Minister read out a scheme of grading of teachers and also a scheme of salaries. The deputation begged to be excused from giving any opinion till a careful study of the scheme as any opinion expressed off-hand would not be worth much.

The Minister asked the deputation to submit a memorandum along with the list of

LETTER TO THE EDITOR.

The Tholpuram-Moolai Hospital

Sir,—The letter on the Tholpuram-Moolai Hospital, appearing in your issue of the 5th inst., is from one who evidently considers himself an authority on medical qualifications, the proper remuneration for different doctors, the internal administration of hospitals and the relationship that should exist between the President and the Committee of any Society. While Mr. Sanmugam is welcome to hold his own views, I must in the interests of fairness and truth point out that he is not, nor has been in the past, associated with the management of the Hospital. Hence his versions of "facts" have to be received with due caution.

Amidst much that is irrelevant, one point clearly emerges in the letter, and that is that the President and the majority of the Committee are at variance with each other. The practical problem now is to end the deadlock. And the remedy, in the last resort, involves either the election of a new Committee that can work smoothly with the present President or the election of a new President capable of converting the majority of the Committee to his point of view. Thus alone can the best interests of the Hospital be served. The apportionment of blame for the present troubles is a less urgent matter that can safely be left to the verdict of time.

Yours truly,
M. CHELLAPPAN.

Tholpuram,
8-5-41.

conversions and full information about the identity of the converts so that it might be checked by the Department.

The Minister also wanted to know complaints about text-book exercise books and etc. Mr. Rajaratnam said "We don't change books." We believe in eternity. Once a good book is recommended by us in consultation with the teachers they are not likely to be changed." Asked how many schools the Hindu Board of Education had, Mr. Rajaratnam said, "Just over a hundred."

Inquired about any contribution made by the teachers to the Board Mr. Rajaratnam said: "English teachers in Bilingual schools contribute an amount, equivalent to the Manager's Contribution as no school fees would be collected from pupils now. As a result of this co-operation of the teachers this year, we passed 3 out of 3 in one school and one out of one in the other in the English J. S. C. examination. It is proposed to send these 4 poor students on scholarships to English Colleges. Let us hope scholarships will be found for them when they get through their Matric. If teachers do not give this contribution, these teachers will be obliged to give up their work as the finances of the Board will not stand this strain for a long time. The other teachers decide to give something (about 4%). It is not all that pay, nor is it paid regularly.

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

(Held at Point Pedro)

Testamentary Jurisdiction
No. 130/P.T.

In the matter of the intestate estate of the late Sanmugam Subramaniam of Puloly West

Deceased.
Wallippillai widow of Sanmugam Subramaniam of Puloly West

Vs. Petitioner,
1. Annammah wife of Arumugam Thanigasalam of do
2. Arumugam Thanigasalam of do Respondents.

This matter of the petition of the Petitioner praying for Letters of Administration to the estate of the abovenamed deceased Sanmugam Subramaniam of Puloly West coming on for disposal before S. Rodrigo Esquire Additional District Judge on the 31st day of July 1940 in the presence of Mr. C. Thanabalasingham Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read, it is ordered that the petitioner be declared entitled to take out Letters of Administration as the husband of the said deceased and that Letters of Administration be accordingly issued to the Petitioner unless the Respondents or any other person shall on or before the 17th day of October 1940 shew sufficient cause to the satisfaction of this court to the contrary.

Sgd. S. RODRIGO,

Addl. District Judge.

The 20th day of September 1940.

17-10-40. Extended for 14-11-40.

Intld. S. R.

A. D. J.

24-4-41. Extended for 15-5-41.

Intld. S. R.

A. D. J.

(O. 6. 8 & 12-5-41)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 827

In the matter of the Last Will and Testament of the late Kanagasabai Chelliah alias Chelliah Jesudason of Anaicottai

Deceased.
Winifred Selvam Nathaniel of Anaicottai

Vs. Petitioner.

1. Grace Sukirthamalar Nathaniel wife of W. S. Nathaniel of Anaicottai

2. C. Arasaratnam of Income Tax Office, Colombo

(Minor) 3. Karunadevy daughter of C. Arasaratnam of do Respondents.

This matter of the petition of the abovenamed petitioner coming on for disposal before T. Quentin Fernando Esqr. Additional District Judge Jaffna on the 2th day of April, 1941 in the presence of Mr. V. S. Chiniah proctor for petitioner and the affidavit of the petitioner having been read.

It is ordered that the petitioner as the husband of the sole legatee and as the Executor appointed by the Last Will of the said deceased be declared entitled to have Letters of Administration with the Will annexed to the estate of the said deceased issued to him and that the 2nd Respondent be appointed Guardian-ad-litem of the minor the 3rd Respondent for the purpose of representing her in this case unless the Respondents shall on or before the 16th day of May 1941 appear before this court and show sufficient cause to the satisfaction of the court to the contrary.

This 25th day of April 1941.

Sgd. T. Quentin Fernando,

Addl. District Judge.

(O. 5. 8 & 12-5-41)

IN QUEST OF SADHUS

(Continued from page 1)

having lived for two hundred and eighty years; of Gorakhnath, who practised hard Yoga for twelve years in the cold valley of Badrinath without food and who could walk on air and could infuse life into a doll of clay; and of others, the more impatient have I felt to meet a saint myself.

Once, near Manikpore, at a place called Chitra-kut on the E. I Railway, I alighted from a train, having heard that many Sadhus lived there. About six miles from the station there was a quiet, small, beautiful place at the foot of a hill and by the side of a river. About a mile from the village in a sequestered place and on the bank of a streamlet there dwelt these Sannyasins about whom I had heard. The site was well chosen, for the stillness and aloofness of it and the beautiful natural environment of it seemed to render it very suitable for undisturbed meditation and probably also for the attainment of that eternal bliss, which was the goal of the Sannyasins there, though about which we have little or no idea. There seemed to be an air of sanctity about the place, which made me hesitant to move forward and break it. It was summer then and very hot during the day, with a hot wind blowing and a scorching sun shining overhead. What attracted my notice first was a fire burning strongly around a frail human being seated erect and motionless, with eyes closed and head and body uncovered in the glaring sun. He looked absolutely engrossed in meditation, and his serene posture indicated that neither the fire nor the sun, nor even anything in the world had any significance to him. Later I learnt from others that he was a Bengalee and a graduate of the Calcutta University. He was doing hard Tapas (Yogic practice) there for some time. What led him to renounce the world and lead that hard life in such an obscure and remote place, nobody could tell, for he was most uncommunicative.

Looking round I found some deep caves dug out in the high embankment. There were some Sadhus also sitting outside, whose spiritual advancement I could not of course gauge, though I was struck by their unassuming ways and unpretentious talks. Unlike the common Sadhus, or rather the professional mendicants posing as Sadhus, who are found in numbers near temples and bathing ghats in towns, these people were least inclined to show off, so much so that when I asked one of them, a very bright and intelligent looking man what attraction was there in their life which had made them forgo all the pleasures, happiness and affluences of worldly existence, if they had got a clue to greater happiness or if they had ever perceived in their lives the reality of an Almighty Force,—he just smiled a little and looked up to my eyes with a deep stare, which seemed to penetrate into my inner self and which made my eyes turn down. But he said nothing. When I looked up again to implore an answer he

said in soft tones that what I considered as happiness was but the contrary of it, for it never lasted and it invariably brought misery and dissatisfaction in its wake; and therefore that kind of happiness should have no charm for a wise man. As to my questions regarding himself he said that he had achieved little and was then only on the way, though there was nothing to be impatient for, as life was eternal, and as it must take long to subjugate our mind with its fickleness and its various inclinations to our will. When, finally, with a sympathetic gesture he told me that he was not a great Rishi (a very advanced Yogi) and was, in fact, no better than myself, I was astounded at his modesty and simplicity. Truth was in his eyes, in his voice, in his gestures. I believed what he said; but, there was one great difference between him and me, which struck me at once, and that was that whereas I was still groping in the dark and running after the mirage of unreal ordinary worldly happiness, he had been able to assess the real value of such happiness, and, having therefore discarded the cravings thereof, had put himself on the road to the attainment of some more lasting thing. I could not tell what he would achieve in the end, but I felt from his freedom from insatiable worldly desires that he did not suffer from the pangs of disappointment and dissatisfaction, to which we are prey, and was in the enjoyment of the great happiness of contentment. He blessed me when I bowed to him and got up.

It was evening now; the setting sun had made the sky crimson. The fire burning round that Bengalee Yogi, who was still seated motionless as before, looked ruddier. The approach of night had made the place quieter, and a little more solemn. There was but one thought, which wrapt me, as I slowly treaded on the lonely footway leading me back into the ever same rush and roar of the world, and that was 'Do such people, who realize the unreality of worldly happiness and who renounce the material world to pass their days in isolation and obscurity for meditating on deeper things and for disciplining their body and soul by hard Yogic practices,—do such preserving people become the all-knowing and all-powerful Yogis I was looking for?'

But I was not satisfied; and I have continued my search till now in the course of which I have met several people who have impressed me more or less and I have come to know also a little of their ways and practices I cannot say which of them were great, for great men are not very communicative, much less disposed to disclose themselves, as they are not interested in self-propaganda. It is not possible to describe the various people I have met and my experiences in connection therewith in the course of one article, but I shall only write here something about a remarkable man I met in the Himalayas, who impressed me deeply.

Having visited Jamnotri (the source of the Jumna) I was proceeding to Gangotri (the source of the Ganges) I had some companions with me. We stopped for the night at a small *chatti* (a

resting-place for pilgrims) some sixteen miles from Uttarkashi. As the evening grew darker a tall, thin-built Sadhu, with a stick in hand and a small light bundle consisting of a little blanket and perhaps a piece of cloth also under his arm, entered the *chatti*, and looking round selected a corner where he stretched himself. His reserve and exclusiveness attracted my notice, but when I went to him, he seemed almost to resent it. Eventually, however, I succeeded in reconciling him into a conversation during which I learnt that he too was out on pilgrimage like ourselves to the five great sacred places, namely Jamnotri, Gangotri, Trijugarain, Kedaroath and Badrinath. But he was going very fast doing over thirty miles a day. On my asking him information about Yogis he said there were many, but they were not easily to be seen, as they avoided frequented places. Seeing my intentness, however, he added that there was one practising Hatha-Yoga near Hirsali on the way to Gangotri and I might see him.

All the way till I reached Hirsali I thought of this Hatha-Yogi and felt impatient to meet him. But at Hirsali I found it difficult to find him. Nobody could tell, till I went to the *chattiwalla* who said that there was one Sadhu living on the bank of the Ganges down below, but he could not tell whether he was the Hatha-Yogi I was looking for. On the way down to the river was a small temple and near it the ruins of an old building. Going all over the place I found nobody and in great dejection I returned to the *chattiwalla* who asked me to go inside the ruins of the building. I went back and entered the broken building with considerable caution. There must have been rather a big building there, parts of which were still standing. From inside a dark small room there came the glow of smouldering fire, which gave me hopes of finding the Sadhu there. But I was afraid of entering the room, so dark it was. A big log of wood was burning softly and by its side was sitting some human being. I was awestricken and did not know what to do when the fire looked round and beckoned me in. Except for a loin cloth or rather what they call a mere *langoti* not a scrap of cloth covered his fire-burnt, copper complexioned body. His big eyes were rather reddish and when he looked at me all over I felt running through my body a cold shiver not of fright but of a strange feeling, which probably the presence of the man, I was facing, gave rise to. He was seated on a long piece of plank by the fireside and was occasionally kindling the fire. He had no belongings of his except an old iron pan lying near the fire. I was positively embarrassed at my intrusion and could not speak when, however, he came to my help and began interrogating me about myself. But did I not have more things to ask of him than he of me?

My first question—'Did he not feel frightfully lonely?'—evidently surprised him. But he said, 'When a child plays with dolls it thinks it has good company and does not feel lonely, but you, who know the dolls to be lifeless, consider the child to be lonely. Similarly when

Indian Professor at Point Pedro

Point Pedro, Monday 5th.

Professor S. K. Govindasampillai, M. A., Professor in Indian History and Tamil, of the Annamalai University, arrived at Point Pedro yesterday evening. He was received at the Arthiady junction by Messrs. N. Velupilai, Minagar, Vadamaradchy and M. Karthigesu, principal, Hindu College, Kokkuvil. On arrival, the President of the Young Men's Hindu Association, Dr. C. Sibapathy, and the Professor were taken to the Young Men's Hindu Association premises at Paloly West, Point Pedro and garlanded by Misses. Velmurugu and Sandirasegram. The President, Dr. Sibapathy, introduced the lecturer. The professor delivered a very interesting and instructive lecture on 'The Ancient Tamil Civilisation' before a crowded audience. Mr. Srinivasan, a student of the professor in the Annamalai University, spoke on the 'Greatness of Ancient Tamil Poets'. The meeting came to a close at 9 p.m. with a vote of thanks to the lecturer by the Secretary of the Association.

(Cor.)

Obituary

MRS. MANGANAYAGAM CHELLAPPAH

We regret to record death at the age of fifty one of Manganayagam, wife of Mr. V. Chellappah (Retired Asst. Auditor, F. M. S. Government) which occurred at her residence at Chunnakam on Thursday the 4th inst at 2. a.m. She leaves behind her husband, a brother and a large number of relations to bemoan her loss. Our sincere condolence to the bereaved.



(Y. 89. B. 12-8-40—11-8-41)

you are in the company of human beings you believe you are not alone; but one who is more spiritually advanced thanks that you are very lonely. Human soul is not satisfied with the company of moving human figures and does not feel lonely in their absence. It must be true what he said, otherwise how could a man live in that dark pit for days in and days out without a human voice ever echoing from the rugged, smoke-sooted walls of that room, where-within was a lonely soul trying to realise himself. How very determined must he be, what a tremendous will-power must that frail human figure have inside it,—I thought. But what I marvelled at most was the strength with which his soul must have been attracted away from the common world of ours towards what we know nothing of, but what had kept him supremely content in that hideous environment, and unmindful of the rigours of his daily practices. Hardly when the dawn broke, at midday, and

(Continued on page 6)

IN QUEST OF SADHUS

(Continued from page 5)

when the sun had set—thrice he had a full dip in the fast-flowing current of the Ganges, whose water was icy cold; his one meal in twenty-four hours consisted of some leaves or sometime of some potatoes fried on his iron pan; his sleep amounted to about an hour's inclining with eyes closed against the wall. About the manner of his practice of Hatha-Yoga I could not know, nor did I dare ask, for I felt that to be improper inquisitiveness. I could not, however, help asking him if it was not true that Hatha-Yogis were possessed of miraculous powers. He smiled, nodding affirmatively, but added that while those powers seemed to appeal so much to others they were seldom availed of by Yogis themselves, for they feared that the use of the powers might bring desires and attraction to materialism which were the greatest stumbling blocks on the path of spiritual advancement. Appreciating my curiosity regarding his own self, he said, that he never had an occasion nor the inclination to test if he had acquired any powers; but there was one thing which he had come to realize, and that was, that he would not die unless he himself willed it.

Sitting face to face with that strange man with a smouldering log of wood

separating us, inside the dark ruins of an age-old building, in a none too frequented part of the Himalayas, when I heard that confident assertion by the Yogi, whose countenance flushed up as his lips uttered those words, I confess my hairs stood on ends—I knew not why. All that I instinctively felt was the presence of supernatural greatness, and as I looked at that slim figure, radiant with an unmistakable glow of deep self-confidence—rendered brighter by the light of the fire against the dark background of the room, and heard that strangest of strange things—that he would not die unless he himself willed so—my body shivered. When I recovered and looked up, his eyes were still on me, but his gaze was vacant, for he seemed to be lost in meditation. His soul which had uttered those words was engrossed in the supreme realization of himself.—What was I then for it to take notice of?

How often have I pondered over those words of the Yogi? How often have I argued within myself about the impossibility of his assertion, and about its being no more than a mere inspired outburst! But never have I been able to shake off my conviction in its truth. What was indeed death to that emancipated soul?

(Prabuddha Bharata)

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