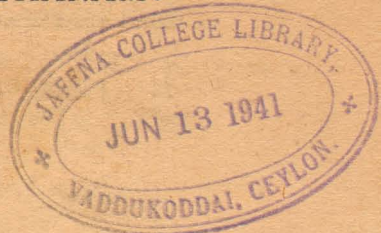


# THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

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## THE SELF-SUFFICIENCY OF THE HINDU RELIGION

It has the Popular, Philosophical and Highest Aspects

### JUSTIFICATION FOR GIVING HINDUISM THE HIGH PLACE

BY "THE BRAHMAVADIN"

WE believe that a comparative study of the different religions of the world is sure to convince every dispassionate thinker that it is Hinduism alone which can adequately satisfy the religious needs of mankind. It is well known that the strength of the Hindu religion lies in its recognition and adoption of the universal principle of 'unity in variety' in forms of religious faith as well as in religious rites and observances—a principle whose importance is more than justified by the presence of the manifold variety which characterises man's intellectual nature. It is fairly well-recognised that the Hindu religion, on account of its comprehensive nature, is well able to satisfy the meanest as well as the highest intellect; and that, within its all-embracing fold, not only the most intellectual, but also the most emotional as well as the most superstitious can meet together and find rest and satisfaction for their souls. Surely, no religion which overlooks this essential and all-important principle can lay any claim to adequacy or universality. No religion, with a cut and dry system of dogmas and rites, can afford universal satisfaction to all mankind. Therefore it is, we say that the Hindu religion occupies a far higher place in this respect than any other religion of the world.

Moreover, there is one other principle which the Hindu religion recognises and which, we believe, is a sufficient proof of its universality and adequacy. It is the all-important principle of progress in religious or spiritual realisation. It is well-known that progress is a universal factor not only in the affairs of the world but of man as well. If this be true, as we all believe it is,

surely no religion that does not recognise its importance and that does not make the necessary provision for it in its teachings, can thrive long in this world, much less, can hope to become universal. Those who have studied the several religions which prevail in the world are aware that it is the Hindu religion alone which has recognised several stages in the spiritual progress of man, and has adapted its teachings and observances in correspondence with them.

From this standpoint it will be clearly understood that every form of faith and worship, so far as it is conducive to the religious progress of the individual, or a section of the community has its place and significance in this world; and there can be no necessity for a change till a desire for a better and higher form of faith is consciously felt by the individual or the community. Of course, when that desire is felt, the religion of the people should be such as to present to those concerned its higher and higher phases, till the highest stage of spiritual realisation is consciously reached. It is only a religion of this character that, if at all, can lay any claim to adequacy, and that can be said to satisfactorily fulfil the noble function of enabling man to attain the highest form of spiritual realisation. We believe that no other religion in the world can pretend to have discharged this duty so well and satisfactorily as Hinduism has done. It is in Hinduism only that we find different grades of religious faith and form of worship, ranging from the lowest form of theism and idol worship, to the highest form of the spiritual philosophy of the Vedanta and its yogic realisation.

(Continued on page 4)

## "ADDING INSULT TO INJURY"

### DR. TAGORE'S REPLY TO AN ENGLISH LADY'S "GRATUITOUS SERMON"

DR. Rabindranath Tagore has issued the following statement in reply to an Open Letter by Miss Rathbone, M.P., who has accused Indians of being ungrateful for the many benefits they have derived from British connection.

I have been deeply pained at Miss Rathbone's "Open Letter to Indians." I do not know who Miss Rathbone is, but I take it that she represents the mentality of the average "well-intentioned" Britisher. Her letter is mainly addressed to Jawaharlal and I have no doubt that if that noble fighter of freedom's battle had not been gagged behind prison-bars by Miss Rathbone's countrymen, he would have made a fitting and spirited reply to her gratuitous sermon. His enforced silence makes it necessary for me to voice a protest, even from my sickbed.

The lady has ill-served the cause of her people by addressing so indiscreet, indeed impertinent, a challenge to our conscience. She is scandalised at our ingratitude—that having "drunk deeply at the wells of English thought," we should still have some thought left for our poor country's interests. English thought, in so far as it is representative of the best traditions of Western enlightenment, has indeed taught us much, but let me add that those of our countrymen who have profited by it have done so despite the official British attempts to ill-educate us. We might have achieved introduction to Western learning through any other European language. Have all the other peoples in the world waited for the British to bring them enlightenment? It is sheer insolent self-complacency on the part of our so-called English friends to assume that had they not "taught" us, we would still have remained in the Dark Ages. Through the official British channels of education in India have flowed to our children in schools not the best of English thought but its refuse, which has only deprived them of a wholesome

repast at the table of their own culture.

#### Britain's Record Examined

Assuming, however, that the English language is the only channel left to us for "enlightenment," all that "drinking deeply at its wells" has come to is that in 1931, even after a couple of centuries of British administration, only about one per cent of the population was found to be literate in English—while in the U. S. S. R. in 1932, after only fifteen years of Soviet administration, 98 per cent of the children were educated. (These figures are taken from *The Statesman's Year-Book*, an English publication, not likely to err on the Russian side.)

But even more necessary than the so-called culture are the bare elementary needs of existence, on which alone can any superstructure of enlightenment rest. And what have the British, who have held tight the purse string of our nation for more than two centuries and exploited its resources, done for our poor people? I look around and see famished bodies crying for bread. I have seen women in villages dig up mud for a few drops of drinking water, for wells are even more scarce in Indian villages than schools. I know that the population of England itself is to-day in danger of starvation and I sympathise with them: but when I see how the whole might of the British Navy is engaged in conveying food vessels to the English shores and when I recollect that I have seen our people perish of hunger and not even a cart-load of rice brought to their door from the neighbouring district, I cannot help contrasting the British at home with the British in India.

Shall we then be grateful to the British, if not for keeping us fed, at least for preserving law and order? I look around and see riots raging all over the country. When scores of Indian lives are lost, our property looted, our women dishonoured, the mighty British

(Continued on page 4)





## Hindu Organ.

THURSDAY, JUNE 12, 1941

### INDO-CEYLON RELATIONS

WE ARE GLAD TO LEARN that the Board of Ministers are making a fresh effort to resolve the Indo-Ceylon differences that have been aggravated by the unfortunate Delhi Conference. The initiative now seems to have come from the Governor whose suggestion has been taken up by the Ministers for exploring possibilities of establishing better relations between the two countries. The Ministers met the Governor at a conference on Tuesday and are holding discussions among themselves. They are doing this in great secrecy, lest any disturbing comment on their talks should torpedo their endeavours. They are wise in adopting this method in their deliberations which we hope will resolve the differences they have helped to create during their talks in Delhi.

The Ministers would do well to disabuse their minds of preconceived notions and prejudices in regard to the vital problem they seek to solve. A new approach to the questions at issue between the two countries, with the will for an amicable settlement, should be made, if the Ministers earnestly wish to succeed in their efforts. We know there are differences of view between the Governor and the Ministers, but these are not too serious to be reconciled. The Governor is as anxious as anybody else to establish friendly relations between the two countries and will therefore be ready to help the Ministers in their difficult and delicate task. The Ministers, on their part, should behave like statesmen in their attitude towards the problem. The Indian demand is for justice and fairplay for those Indians who are already in Ceylon, while giving a free hand for the Ceylonese in dealing with future immigrants. The fear of Indians swamping the country and gaining political strength should not blind, as hitherto, the politicians of this country to the realities of the situation. When the Raj is willing to give a free hand to Ceylon to control future immigration, this fear of Indians immigrants capturing political power in Ceylon need not haunt our Ministers for long. They have it in their hands to stop immigration altogether. But justice demands that those Indians already in Ceylon who have given of their best to

Ceylon's prosperity should not be discriminated against. If our Ministers could see the justice of India's case in this demand, they should not fail to honour it.

We hope that the Ministers will make a sincere effort to end once and for all the Indo-Ceylon deadlock. It should not be allowed to continue any longer, for world events point to a situation in which unless neighbours are allied together in close friendship and understanding, there is the danger of their being swallowed by the advancing tide of imperial aggression. Ceylon cannot hope to exist all by herself by the side of an unfriendly India. The Ministers would do well to realise this imperative fact.

### Catholics And Conversion

#### Concession to Tamil Converts

THE Catholic Church has been very considerate to convert, and has allowed them to retain all their old customs (sanctified by the Catholic priest.) The Catholic *Examiner* of Bombay in its issue of May 24 published an interesting article on the old customs allowed to be retained and practised by Tamil Catholics who number about a million. The Tamils, Hindus and Christians alike, are very tenacious of their traditional practices and any attempt to deprive the converts of them will result in their quitting the Catholic fold. "Right at the start we meet with difficulty: to the Hindu every social custom is also a religious custom," writes the Tamil priest who contributes the article. "Well, then we adapt Hindu religious customs, as long as they do not directly connote a theological error." First comes the caste system which the American Jesuits consider deplorable. The Catholic Church in India does not treat it at such.

Thus the caste system as a social division corresponding to trades and professions or as different families derived from the common stock, has been recognised by the Missionaries in India. But at the same time the missionary has been fighting against the evils of the caste system, such as untouchability or barriers separating caste from caste within ecclesiastical edifices.

The Brahmin convert is permitted to wear his sacred thread (which many non-converts have discarded): only he has to get the thread blessed by a Catholic Priest, and slip a scapulary medal over it. The names are also rendered into vernacular equivalents. Peter becomes Rayappan; Leo becomes Singarayan; Aloysius, Gnanaprakasam; John, Arulapan; Paul, Chinnappan. Each parish priest has a printed booklet giving a list of the names of saints in English with their corresponding translations or adaptations. This is a naive exposition of the methods adopted to make the converts feel at home in their new environment.

(Indian Social Reformer)

### INDO-CEYLON RELATIONS

#### NEW APPROACH TO PROBLEM?

#### MINISTERS MEET GOVERNOR

Colombo, Wednesday.

THE Political Correspondent of the "Times of Ceylon" understands that on the suggestion of the Governor, the Board of Ministers are once again exploring the possibilities of solidifying the relations between India and Ceylon.

They discussed the subject among themselves first yesterday morning, and, in the afternoon, had a conference with the Governor at Queen's House. As is to be expected, the Ministers are particular that the talks should be kept strictly confidential as interim publicity would in no way help a satisfactory approach to the question. On the other hand, it only embarrasses them when passages from conversations or memoranda, taken out of their context, begin to be commented upon and criticised by the public.

The Board of Ministers met again this morning and had a further discussion on the subject, based on the ideas of the Governor they were able to gather at the conference at Queen's House yesterday afternoon.

Although the Ministers do not see eye to eye with the Governor with all that he suggests, it is possible that they, who are as anxious as the Governor and the rest of the sensible section of the country, to avoid an irremediable estrangement between two friendly countries, will approach the question in a much more reasonable and friendly spirit than ever before.

The point of the Ministers, in short, is that they do not wish to see this country, however much it is linked with India historically, culturally and spiritually, overrun by Indians who would throw the indigenous millions out of work, or mortgaged by Indian capitalists.

#### Years of Indolence

The Indians, on the other hand, and those who agree with their viewpoint, do not regard the unrestricted influx of Indians as having any connexion whatsoever with the question of unemployment, and attribute the plight of the Ceylonese more especially the Sinhalese, to the accumulated effects of years of indolence, extravagant living, misguided hospitality and an over-readiness to ape the West.

It has also been pointed out to the Ministers recently that there are undertakings given to India in the past in regard to the position of the Indians who come to Ceylon and that the Ministers in tackling the problem of Indo-Ceylon relations, should not attempt to deny the Indians already in Ceylon conditions promised by those undertakings. India, it is said, is prepared to grant that Ceylon has the power to control future immigration, and, if necessary, even to limit the number of immigrants by a quota system.

Indians also demand that those of their countrymen already in Ceylon should be granted registration certi-

### ALLIED FORCES IN SYRIA

#### BRITISH NAVAL PARTIES LAND

#### ADVANCE WITH MINIMUM BLOODSHED

Cairo, June 10.

IT is confirmed that British Naval parties landed on the Syrian coast on Monday.

The naval parties apparently landed ahead of the Allied troops advancing along the coast road and assisted in the crossing of the Litani River effectively, countering an attempt by enemy troops to destroy one bridge.

A Free French communique says "Our troops having covered 100 kilometres in two days from Southern Syria have now arrived near Damascus".

French air squadrons have arrived in Syria from North Africa, according to the Ankara Radio.

British forward elements have reached a point 15 miles from Damascus, according to military circles. The demolitions along the coastal road have now been overcome and the advance is proceeding. Opposition comes mainly from the metropolitan French led by pro-Vichy Officers.

The Allied advance is deliberately slow in order to avoid clashes if possible since it is hoped to achieve the end with minimum bloodshed.

The reactions among the Arabs and Djebel-Druses are generally favourable, but the French reactions are not yet clear. Apparently they are equally divided, and it seems that the French position is not yet crystallised. While resistance is not very strong the Allies' progress cannot be described as a triumphal march without resistance.

One of the columns advancing along the coastal road was temporarily delayed by the demolition of a bridge across the Litani river but has now resumed the advance.

Another column advancing from Dera has now reached a point 15 miles from Damascus, but it is still not clear whether it will be necessary to fight a battle Damascus.

A third column is reported to be making its way slowly up the Euphrates but this is rather an Iraq operation.

ificates to enable them to retain their jobs permanently and to go to India and come back as they like as hitherto.

#### Becoming Ceylonese

In regard to the all-important question of political and civic rights, the Indian claim is the simplification of the franchise by the abandonment of the domiciliary test and the inclusion of regulations to enable Indians to become Ceylonese in all except birth, upon the production of adequate proof.

For some years the Indians have been protesting against any change in the land laws and they advanced the same opposition whenever they felt there was discrimination in regard to employment.

Even at the present moment their position is that there is no justification for the amendment of land laws or the conditions governing employment.



## LAND COLONISATION SCHEMES IN MADRAS

### HELPING LANDLESS VILLAGERS THROUGH CO-OP SOCIETIES

#### WILL THE SCHEMES ATTRACT COLONISTS?

BY C. T. Rao, B. A.

THE Government of Madras in a Press Communique dated 20th March 1941, has furnished details of a Land Colonization Scheme proposed in Madras Presidency. This was necessary because provision is made in the budget for 1941-42 for financing co-operative colonization schemes in Tanjore, Kistna and other districts. The same may be thus summarized:—

##### Purpose of the Schemes

Representations have been made to the Government from time to time that a good deal of the land which has in the past been assigned to the landless has soon found its way into the possession of rich and influential neighbours. The Government have decided that a special attempt should be made to ensure that land is assigned to the really poor and is retained in their enjoyment. To this end, assignment will be made not to individuals but to groups of colonists formed into co-operative societies. Assignment will be made of compact blocks of land, each block being assigned to one or more co-operative societies consisting of members of the landless poor specially organized for the purpose. The main objects of these societies will be—

- 1) to hold land from Government, divide it according to a scheme of colonization approved by Government and distribute the holdings among the members;
- (2) to arrange for the reclamation of land, if necessary, and to ensure its cultivation;
- (3) to purchase or own implements, machinery and cattle for hire to members; and
- (4) to borrow funds from the Central Banks or others on the security of the land assigned to them, to be utilized for granting loans to members for agricultural expenses, including reclamation of lands.

##### Tenure of the Society

The Society will hold the lands on ryotwari tenure and will be responsible for paying the assessment and water-cess due to Government as well as the taxes due to local bodies. Government will have the right to resume the lands without compensation and re-enter the lands or any portion thereof in case of breach of any of the conditions of assignment or if the scheme is a failure but will, in that event, repay to the financing banks the sum due to them from the society subject to the limit of the sale value of the lands.

##### Selection of Members

The society will allot the lands to its members. For this purpose preference will be shown to per-

sons with an agricultural bias resident in the village where the lands lie and belonging to communities eligible for help by the Labour Department, next to other landless people of the village and finally, to persons belonging to the 'eligible' communities from neighbouring villages who may be willing to settle near the block.

##### Government Contribution

Government will make a contribution to the society at the rate of Rs. 10 for each colonist as a free gift so that he may use it to obtain shares in the society. On the basis of his membership, he will be able to borrow money from the society for the reclamation, improvement and cultivation of his land.

##### Implements

Government will also advance to the society the money required for the purchase of agricultural implements. The society will purchase implements and hire them out to members for a small fee, the proceeds of which will be utilized for repaying the amount borrowed from the Government. A substantial portion of the net profits of the society will also be carried to a special fund called the "Implements Fund" which will be utilized for replacing the implements when necessary.

##### Tenure of Members

Each member will be bound by the conditions laid down in the by-laws of the society and will have occupancy right in his holding so long as he cultivates it, pays his dues and carries on the instructions of the society regarding the cultivation of his holding.

If he fails to abide by these conditions and is consequently expelled from the society or if he relinquishes his holding, the contribution of Rs. 10 made on his behalf by Government and the lands in his enjoyment may be transferred to a fresh member on payment of the amount already paid towards their value. Part of this amount may be paid to the expelled member unless the society is unable to find a substitute in which case the land will revert to the Government and he will not receive any payment. A member will have no right to sublet or mortgage or otherwise encumber his holding. The holding will also be impartible and will on the member's death pass on undivided along with the member's interest in the society to his nominee or failing a nominee to his senior male heir; failing such heir it will revert to the society.

##### Payment of Land Value, Assessment and Water-rate

Valuable lands will not be given free though the full value may not always be levied. The amount to be charged will usually be settled so as not to exceed a

(Continued on page 5)

## King's Birthday Honours

### Mudaliyar Sinnatambi Candiah

The rank of Mudaliyar has been conferred today on Muhandiram S. Candiah.

Mudaliyar S. Candiah served in the Government Education Department for nearly thirty years, first as an Inspector, then Divisional Inspector of Schools and later as Supervisor of Tamil Education, a staff appointment attached to the Head Office, from which post he retired in 1932. As an Inspector, he was held in high esteem for his personal integrity and high moral principles. The high standard of public life and morality he set up has been officially recognised and recorded as very commendable.

Since retirement from Government Service, Mudaliyar Candiah has actively engaged himself in various educational and social activities. He is a Director of the Jaffna Hindu College and was for many years an Honorary Visitor for the College and its numerous branch schools. He is also intimately associated with other educational institutions, thus actively contributing in a vital way for the promotion of education in this Peninsula. Mudaliyar Candiah is a cultured student of the Tamil Language and Literature and is rendering valuable assistance to many cultured movements as Vice-President of the Jaffna Oriental Studies Society, North Ceylon Oriental Music Society, and Kala Nilayam.

In the social field Mudaliyar Candiah has identified himself as an active member of charitable institutions, like the Friend-in-Need Society, N. P. Permanent Relief

## THE J. S. C. EXAMINATION

### NOT A SCHOOL-LEAVING EXAMINATION

#### NEW SCHEME OF EXAMINATIONS

THE Board of Education has decided to recommend to the Executive Committee of Education that the Junior School Certificate examination should hereafter be conducted by the schools themselves.

The Director of Education, Mr. L. McD. Robison, it is learned, recommended some months ago that the Junior School Certificate examination should be abolished, as that examination had outlived its usefulness and was now of little value since it could no longer be regarded as a "school-leaving certificate" examination.

Until a few years ago a Junior School Certificate was recognised as a qualification for entry into the Clerical services and candidates who had passed that examination were permitted to take the Government Railway, Postal and Survey Clerical examinations.

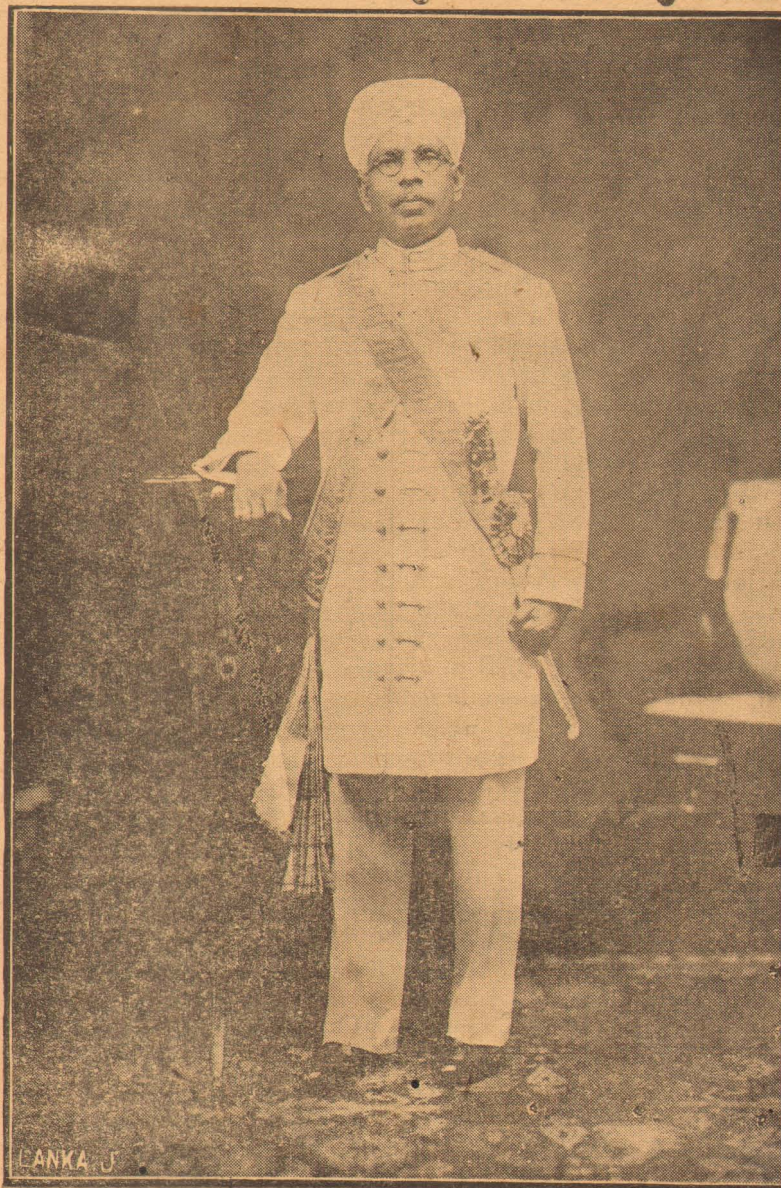
In recent years, however, the minimum educational qualification required of candidates for the Clerical examination was raised to a pass in (a) the London Matriculation, or (b) the Senior School Certificate.

(Continued on page 5)

Fund Society and Home for the Aged.

Mudaliyar Candiah is held in high esteem by the public, as a man of simple habits, calm and impersonal in action and pure in personal life.

Mudaliyar Candiah was conferred in 1936 the rank of Muhandiram.



(Mudaliyar Sinnatambi Candiah)



## The Self-Sufficiency of the Hindu Religion

(Continued from page 1)

tion. This wise provision, it is needless to say, only the Hindu religion has made; and is it too much to claim for it, therefore, the right to call itself the only sufficient and adequate religion that can satisfy the spiritual needs of mankind at large?

But, it may be said that this is claiming too much for a religion, at a time when religion itself is held at a discount. We know that for the last one century, especially on account of the 'advance' of scientific achievements, there has been among mankind, a diminishing hold upon things religious and spiritual. Luxury and worldliness have allied themselves with agnosticism and unbelief to put religious and spiritual life out of court. As the late Mr. Gladstone, the famous thinker and statesman, has said— "There has never been a time in human history to compare, with the last half century in two vital respects; the multiplication of wealth and the multiplication of the enjoyments which wealth procures; two things separate yet concurrent and morally allied. To take a familiar example: men (and the commodities they depend on) now travel at (say) one fourth of the former cost, just when they have also an enlargement of their means to bear the cost of travelling. True, this pervading change has gone, to an immense extent, towards the cure of actual want and towards extending the sphere of that sufficiency, that modest and humble comfort. But it has also extended largely to the spheres of leisure and of comparative affluence; and in those spheres it is generally true that the apparatus of enjoyment has been immensely developed in small things and great, that wants and appetites have grown along with it and that if 'when the world was too much with us' when Wordsworth wrote his noble sonnet, it is more with us now than it was then. Obviously, almost mathematically the increased powers of worldly attraction disturb the balance of our condition, unless and until they are compensated by increased powers of unworldly attraction and elevation." Surely this power of unworldly attraction and elevation will come sooner or later to each individual and community, and brighten the path towards religion and spiritual realisation. Let it be remembered that, according to the ancient Rishis of India, religion is not for the worldly or the unbelieving, and that the first step in the path of religion is taken only when Vairagya or unattachment to things of this world is realised by man in its full significance.

It is only to those who have felt Vairagya and realised the importance of religion for the eternal interests of their soul, that Hinduism specially appeals; and it plainly declares that no one who has not given up his attachment to things of sense and who has not some sort of faith in its ideals and methods, can hope to realise spiri-

tual illumination. It must be clearly understood that religious realisation and worldly attachment are, according to the Shastras, quite incompatible with each other, and success in the attainment of the former necessitates the discarding of the latter. It is, therefore, a mistake to suppose that the test for the efficiency of religion is in its conduciveness to worldly prosperity or national wealth. But it lies only in its power to secure inward peace and spiritual illumination for man, which, of course, may have its own salutary influence in the well-being and peaceful progress of the society also. The highest merit of Hinduism, therefore, lies in its power to secure this highest end, which is the only end in every way desirable to compass the well-being of man and society as well.

No one who has not carefully studied Hinduism in the three aspects in which it is presented in the Hindu scriptures, can realise its sufficiency and comprehensiveness. It has its popular side, and its philosophical side. It has not also overlooked the importance of the highest aspect of religion—that of the conscious realisation of the spirit; on the contrary, it has made this aspect, the very essence of all the lower forms of religion, and the ideal of spiritual realisation runs through all of them so as to form their bond of union. The popular religions of India, for instance, Vaishnavism and Sainvism, are of course intended for the purification and religious efficacy of the unlearned; but at the same time, the religious philosophy of the Vedanta pervades them all and forms, as it were, the real essence of their teachings; and, but for the Vedanta, the dogmas of Vaishnavism and Sainvism have no significance.

Again there are the six schools of philosophy, considered orthodox, for the satisfaction of those whose minds are rationally disposed. These systems are so arranged as to culminate in the highest spiritual philosophy of the Vedanta, which comprehends them all and is, therefore, all-inclusive. But it must be remembered that Hinduism does not attach much importance to bare rational speculations which end in nothing. Jnana or rational enquiry in matters of religion cannot certainly go far on account of the necessary limitations of the human intellect. Herein lies the importance of the highest aspect of the Hindu religion—namely, the Yogic aspect. It is in the science of Yoga—the practical method of spiritual realisation that the ultimate goal of the Hindu religion lies. No other religion in the world has recognised the necessity of realisation in religious philosophy. No other religion has risen beyond the realm of faith, to that of the highest intuition and conscious realisation, as the religion of the Hindus. In these circumstances, we believe that we are sufficiently justified in giving the high place we do to Hinduism, as the one religion adequate in its aim and comprehensive in its method when compared with other religions of the world.

## "Adding Insult to Injury"

(Continued from page 1)

arms stir in no action, only the British voice is raised from overseas to chide us for our unfitness to put our house in order. Examples are not wanting in history when even fully armed warriors have shrunk before superior might and contingencies have arisen in the present war when even the bravest among the British. French and Greek soldiers have had to evacuate the battle-field in Europe because they were overwhelmed by superior armaments—but when our poor, unarmed and helpless peasants, encumbered with crying babes, flee from homes, unable to protect them from armed goondas, the British officials perhaps smile in contempt at our cowardice. Every British civilian in England is armed to-day for protecting his hearth and home against the enemy, but in India even lathi-training is forbidden by decree.

Our people have been deliberately disarmed and emasculated in order to keep them perpetually cowed and at the mercy of their armed masters. The British hate the Nazis for merely challenging their world-mastery and Miss Rathbone expects us to kiss the hand of her people in servility for having riveted chains on ours. A Government must be judged not by the pretensions of its spokesmen but by its actual and effective contribution to the well-being of the people.

It is not so much because the British are foreigners that they are unwelcome to us and have found no place in our hearts as because, while pretending to be trustees for our welfare, they have betrayed the great trust and have sacrificed the happiness of millions in India to bloat the pockets of a few capitalists at home. I should have thought that the decent Britisher would at least keep silent at these wrongs and be grateful to us for our inaction, but that he should add insult to injury, and pour salt over our wounds, passes all bounds of decency.

## Order Nisi

### IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1025

In the matter of the intestate estate of the late Arunasalam Kandiah of Alaveddi North Deceased. Sethupillai widow of Arunasalam of Alaveddi North

Vs. Petitioner.

Muthalithamby Arumugam of Alaveddi North

Respondent.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge Jaffna, on the 26th day of May 1941 in the presence of Mr. S. Canagasabai, 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 mother of the deceased be granted letters of administration over the estate of the abovenamed deceased unless the respondent or any other person shall on or before the 27th day of June 1941 appear before this Court and show sufficient cause to the contrary.

This 26th day of May 1941

Sgd. C. Coomaraswamy

District Judge

(O. 16, 9 & 12-6-41.)

## The Sivan Temple at Galle

In pursuance of a notice signed by 27 worshippers of the above temple, a meeting of the worshippers was held at the temple madam on Friday the 6th June 1941 at about 8 p. m. under the chairmanship of Mr. A. Muttutamby, Extra Office Assistant, Galle Kachcheri, with the object of concerting measures for the proper management of the affairs of the said temple.

A society called "the Meenachi Sundareswarar Alaya Paripalana Sabai" was formed with the following office bears:-

President: Mr. A. Muttutamby  
Vice-President: Mr. S. Sinnadurai

Secretary: Mr. S. K. Nagaiyah  
Treasurer: Mr. M. K. M. M. Ramanathan Chettiyar  
Asst. Treasurer: Mr. S. Manickam

Auditor: Mr. T. Saminathapillai  
Executive Committee Messrs A. S. Cheriah, S. T. Arulampalam, N. S. Sinnadurai, S. Sellathurai, A. T. Kandiah, P. Murugesu, A. S. Sellathurai, K. M. Ponniah, T. Sellathurai, V. Suppiah and V. Velayuthapillai.

The following five persons were appointed by the Society as trustees for managing the affairs of the temple for a period of five years subject to the control of the Society.

Messrs. (1) V. M. Velupillai, Deniyaya, (2) S. Sellathurai, (3) A. K. Sellathurai, (4) S. Manickam (5) and A. K. Selliah, all of Galle.

Mr. V. Thambiahpillai was appointed as Kanakkapillai. (Cor.)

## Order Nisi

### IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 993

In the matter of the intestate estate of the late Kanagamuttu wife of V. Sivasambu of Kaladdy Vannarponnai Deceased. Veeragathippillai Sivasambu of Kaladdy Vannarponnai

Vs. Petitioner.

Minors. { 1. Makeswary daughter of Veeragathippillai Sivasambu  
2. Veeragathippillai Sivasambu Kanathanathan  
3. Sinnathamby Sinnappu Ponnuthurai of Kondavil East

Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge Jaffna on the 27th day of February 1941 in the presence of Mr. M. Mathiapparanam Proctor on the part of the petitioner and the affidavit of the petitioner dated the 26th day of February 1941 having been read.

It is ordered that the abovenamed 3rd respondent be appointed Guardian ad-litem over the abovenamed 1st and 2nd minor respondents for the purpose of representing them and to act on their behalf in the proceedings of this testamentary action and also that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner. Unless the respondents or any other persons shall appear before this court on the 21st day of May 1941 and show sufficient cause to the satisfaction of this court to the contrary.

This 16th day of May 1941

Sgd. C. Coomaraswamy  
District Judge.

Drawn by  
M. Mathiapparanam  
Proctor for Petitioner.

Extended for 30-6-41.

Intd. C. C.

D. J.

(O. 14, 9 & 12-6-41)



## Tulsi Plant And Its Uses

SIR George Birdwood writes to the "Times."

"When the Victoria Gardens and Albert Museum were established in Bombay, the men employed on these works were, at first, so pestered by mosquitoes and suffered so much from malarial fever, that on the recommendation of the manager the whole boundary of the gardens was planted with Holy Basil and any other basil at hand, on which the plague of mosquitoes was at once abated, and fever altogether disappeared from among the resident gardeners and temporarily resident masons. The site of the gardens had ever before been one of the worst malaria-ridden spots on the island of Bombay. No one in those days knew anything of the "Mosquit-Malaria" theory of to-day I myself used myrrh as a protection against mosquitoes. They never came near any bed in which a little myrrh was burnt or a little tincture of myrrh sprinkled when retiring for the night. I never knew natives who used much cinnamon or cloves, etc. in their daily diet take malarial fever or die of cholera." Persons who sleep in the mosquito season, with Holy Basil pots near the bed, need have no necessity of using a mosquito-net, quinine or rubbing the body with oil or citronella.

### Curative Fevers

A few leaves of tulsi rubbed together with a few seeds of black pepper taken in summer, leaves and pepper seeds boiled together and taken in winter cures malaria and other infectious fevers. It is said that under proper medical treatment, tulsi even cures cases of tuberculosis. It can also be given in pill form by rubbing thoroughly for 40 hours. 1 tola black pepper in juice of tulsi leaves and making the resultant into pills, the size of pepper, 13 pills taken thrice daily for all kinds of fever.

5-7 Tulsi leaves macerated with 5-7 black pepper and taken with a little water two or three times a day will cure malarial fevers.

Mix thoroughly 2.5 tolas, juice of Tulsi leaves with 50 tolas pure honey, strain through a clean muslin cloth and keep for a week. For influenza, take from 30 to 60 drops according to age, daily in the morning and evening.

Pneumonia: 8-10 leaves boiled with about 45 grains black pepper and given 3-4 times a day: also tulsi leaves, black pepper and Maida Sak (a kind of medicinal wood) rubbed together, especially in cow's urine, and made into paste, is applied locally for its antiphlogistic effect.

Macerate 5 tolas each Tulsi and Neem (Margosa) leaves with two and a half tolas black pepper. Make into pills the size of a pea and keep in shade to dry. These are beneficial for those suffering from enlarged spleen.

## London University Final Examinations

The question papers for the Final Examinations of the University of London—scheduled to start on June 16—have not yet been received by the Education Department.

## Land Colonisation Schemes in Madras

(Continued from page 3)

sum which the member should normally be able to pay up in twenty annual instalments, taking into account the net income that he may be expected to derive from cultivation. In cases where the land has to be reclaimed the assessment will be waived for the first few years, not exceeding five. In cases in which such a concession is considered to be necessary, water cess will also be waived in full for the first year of irrigation and levied at half-rates for the next one or two years and at the full rates thereafter.

### Area of Holding

The area to be granted to each colonist may not in all cases be sufficient in itself to support a family, but it is expected that the colonists will mostly work as agricultural labourers in the neighbourhood.

It is proposed, to start with, that the above scheme of colonisation should be tried in certain blocks of land available in the Tanjore and Kistna Districts. A Special Deputy Collector will be employed with the necessary staff to establish colonies in these districts and later to extend operations to suitable areas in other districts. The selection of colonists, the allocation of the land and the starting and initial running of each co-operative society will be in the hands of a Co-operative Inspector under the supervision of the Special Deputy Collector or the Revenue Divisional Officer. Touring Officers of the Agricultural, Veterinary, Revenue, Co-operative, Labour and Public Works Departments will advise and help the colonists where necessary.

The fundamental point of view from which the proposed scheme should be judged is whether it would prevent transfer of holdings to rich and influential neighbours. As sub-letting, mortgaging or otherwise encumbering the holding is prevented, this objective may be attained. The fact that the land is to be allotted only to persons "with an agricultural bias" resident in the village may be said also to help to attain that objective. It is clear that nothing more than occupancy right will be enjoyed by the allottees, who will be not individuals but groups of colonists formed into co-operative societies.

The question is whether the scheme is likely to attract colonists from the classes which it seeks to help? Where is the incentive for private ownership? one would ask. The magic of private property turns sand into gold, said Arthur Young, years ago. That great incentive to prosperity seems wholly absent here. Co-operative societies to finance colonists for the classes aimed at should have some guarantee that those coming forward to obtain loans from them will turn out prosperous business men and that they possess sufficient capacity to make use of the loans obtained and return them too! The scheme is no doubt a well intentioned one but is evidently one of those that may be found hard to work successfully. All the same we would wish all success to it, because its objective is highly commendable.

(The Mysore Economic Journal)

## THE J. S. C. EXAMINATION

(Continued from page 3)

ficate or (c) the London Chamber of Commerce examinations

The Board of Education feels that, since the Junior School Certificate examination can no longer be regarded as a school-leaving certificate examination, it should be conducted by the school authorities themselves as a preparatory examination for the Senior School Certificate examination and the Chamber of Commerce examination.

The Education Department, it is suggested, might continue to arrange for the preparation and printing of the question papers, but the scripts should be marked by the schools themselves.

### Change of Date

It is also proposed that the Senior School Certificate examination should hereafter be held in December instead of in August, which is the present practice as it is felt that that would be more convenient from the point of view of the schools, whose school year generally commences in January.

In addition to the Senior School Certificate examination to be held in August this year, arrangements are being made to hold a special Senior School Certificate examination in December on the lines of the Syllabus of the London Matriculation examination. That examination, which is intended for students who had entered for the June London Matriculation examination, which has since been postponed, will, however, be held only in the event of the London Matriculation papers not reaching Ceylon.

The London Chamber of Commerce examinations, which were to have been held in April but were postponed owing to the non-receipt of the question papers, will not be held this year. In their place arrangements are being made to hold local Commercial examinations, based on the London Chamber of Commerce syllabus, at an early date.

The new scheme for the Junior School Certificate examination will be placed before the Executive Committee of Education at its next meeting.

## MATRIMONIAL

### VYRAMUTTU—CHELLAPPAH

The marriage took place at the bride's residence at Thalalyali, Vannarpanne, on Friday last, of Miss Nagammah, eldest daughter of Mr. V. Chellappah, F. M. S. Pensioner, with Mr. C. Vyramuttu, of the staff of the Vaidyeswara Vidyalya.

A largely attended reception was held on Saturday at the bride's residence.

### THIAGARAJAH—CANDASWAMY

The marriage of Mr. K. Thiagarajah, teacher, Mullative, with Miss Saraswathy, eldest daughter of Mr. N. Candaswamy, of Thalalyali and of the Puttalam Kachcheri, was celebrated on Friday last at the bride's residence at Thalalyali, Vannarpanne East.

## Auction Sale

D. C. J. No. 16355.

Valliammai widow of Thampu Kayilayapillai of Nallore.

Vs.

Anthonippillai Bastiampillai of Karampan, Kayts.

### PROPERTIES

All that piece of land situated at Karampan called "Thalikkadvellidai" in extent 45 Lms. P. C. is bounded on the East by the property of Annammah widow of Savirimuttu, North by the property of Ponnammah wife of Manavetpillai, West by the property of Thankakkuddy wife of Sinnathamby and that of the defendant, and South by the property belonging to the defendant and Vaithiampillai Swampillai, Annammah wife of Savirimuttu Manaveththamby Aseervatham, Innesippillai wife of Manaveththamby and Neekilappillai Saverimuttu.

2. All that piece of land situated at do called "Seenanthoddam" in extent 4 Lms. V.C. with well and cultivated plantations and bounded on the East by the property of the defendant, North by the property of the defendant and shareholders. West by channel and South by the property of Vaithiampillai Anthonippillai.

3. All that piece of land situated at do called "Thiddilum Periyapiddium Vellidaium" in extent 8 Lms. V.C. is bounded on the East by channel, North by the property of Innesippillai widow of Manavetpillai, West by the property of Naganather Kanthappu and shareholders and South by the property of Vaithiampillai Anthonippillai.

4. An undivided extent of 3 Lms. V.C. with its appurtenances out of all that piece of land situated at do called "Vannayanthidil" in extent 8 Lms. V.C. is bounded on the East and North by the property of the defendants, West by the property of Vaithiampillai Swampillai and shareholders and South by the property of Annammah widow of Savirimuttu and Vaithiampillai Swampillai.

5. All that piece of land situated at do called "Thalikkadu" in extent 13 3/4 Lms. V.C. is bounded on the East and North by the abovesaid land described under item (4), West by the properties of Annammah wife of Savirimuttu, Sellamuttu wife of Vaithiampillai and shareholders and South by the property of the defendant and shareholders.

In terms of the commission issued to me by the District Court of Jaffna in Case No. 16355 I shall sell the above properties by public auction on Wednesday the 9th July 1941 at about 10 a.m. at the spot.

N. KANDIAH  
Commissioner.

10-6-41

(M s. 48. 12-6-41)

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Manager,

J/Mallagam English School.  
Mallagam,  
4th June 1941.

Mis. 47, 9-6-41—16-6-41)

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J. T. ARULANANTHAM,  
(Mis. 49. 12-6-41)



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**Order Nisi**  
IN THE DISTRICT COURT  
OF JAFFNA  
Testamentary Jurisdiction No. 974.  
In the matter of the estate of the late  
Sinnappoo Kanagarajah of Chulipuram  
Deceased.  
Pakkiam widow of Sinnappoo Kanagarajah of Vannarponnai East,  
Jaffna Petitioner.

Vs.  
1. Vaithilingham Ramana-  
than  
2. Thanaledchumy alias Thi-  
lakavathy daughter of  
Sinnappoo Kanagarajah  
3. Mankayatkarany daughter  
of Sinnappoo Kanagarajah  
4. Punithavathy daughter of  
Sinnappoo Kanagarajah  
all of Vannarponnai East  
Respondents.

This matter of the Petition of the  
abovenamed petitioner coming on for  
disposal before C. Coomaraswamy

Esquire, District Judge, Jaffna on the  
21st day of May 1941 in the presence  
of Mr. M. R. Karalasingham, Proctor  
on the part of the petitioner and the  
affidavit and petition of the petitioner  
dated the 21st day of May 1941 having  
been read.

It is ordered that the abovenamed  
1st Respondent be appointed Guardi-  
an-ad-litem over the minors the 2nd  
to 4th Respondents and the petition-  
er be granted Letters of Administra-  
tion to the estate of the abovenamed  
deceased unless the Respondents or  
any other persons interested shall  
show sufficient cause to the contrary  
on or before the 25th day of June  
1941.

Jaffna this 23rd day of June 1941  
Sgd. C. Coomaraswamy,  
District Judge.

Drawn by,  
Sgd. M. R. Karalasingham  
Proctor for Petitioner.  
(O. 15, 9 & 12-6-41.)

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Mis. 127. 14-11-40—

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