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HINDU TEMPORALITIES COMMITTEE

MR. K. NAVARATNAM'S MEMORANDUM

(Continued from our last issue)

"Saiva Temples"

The Saiva temples in South India and Ceylon are built and maintained according to the tenets of Saiva Siddhanta. The Ritualism in the Saiva temples are carried on according to the injunctions of the Saiva Agamas (28), which are the most authoritative Scriptures for the Saivites. Saivism classifies Saivites not according to the Aryan Var-nashrama but according to their grade of spiritual attainment. Sri La Sri Annamanga Navalar writes as follows:-

சாதிவினா சமயமே அறியும். சமயத்தினுள்ளுள்ள அறிவுமேலாகக் கொள்வது அருதி யுத்தி அதுபலமுக்குக்கும் முழுமையும் விசேஷம். உலகத்தின் சாதி பேரம் போலச் சமயமையாகிய யசை சமயத்தினும் முத்திரை. திரண்டாருகூறி, முன்னுக்கூறி, காலஞ்சூறிக்கூறி மொத்த சமய கடை பற்றி ஐந்து சாதி கொள்வது. சிவாசமயத்தின் விதிப்படி சங்கு பாசு முத்திரை. மருதமுத்திரை சிவாசமயச் சமயம் பேரமுத்திரை. சிவாசமுத்திரை சிவமயம். இவ்விதமுதலான நூற்றாறு, சிவ யோகிகள் தூண்டுகூறி, சிவச் சிவாயாகச் சங்குமுத்திரை; சிவச் சிவாயாகச் சங்குமுத்திரை. இத்தொடரிலின் வராதவர்களுள், இவர்களுள் இக்கூறாத நூற்றாய்வையுமே சித்தப்பலும், இத்தொடரிலே முறை பற்றித் தூண்டுகூறும் இத்தொடரிலே விட்ட பற்றினும், சகா சூழ்வோரெய் பஞ்சம சாதி.

According to Sri La Navalar, the "Panchamas" are those who are outside the pale of true Saivism. They may belong to any of the four castes of Var-nashrama. Sri La Navalar in the same place further states:

சேவகிதிராரி ஊராய்த் தேவத்திரையத்தைப் புரிப்பவர்களுள் விருத்திப் பேரமுத்திரை தூசாரிப்பேசை முத்திரையெடுத்தோரென்கூறும், விருத்திப் பேரமுத்திரை விவேகித் தரிசுவர்களுள் பதினாறாம் அடக்குவார்கள.

Therefore, all those Brahmins who have received Achecharya Abhisheka for the sole purpose of officiating in Saiva Temples belong to the "Panchama Jati" and have no right to officiate in Saiva Temples. The word "Panchama" means only fifth and it has no dishonour attached to it. The classification is religious and not social.

சமஸ்திய (கிப்பி) அருக்குப் பார்த்துத் திரிதாரிப்பேசை. மடச் சந்தாரயேயாவியில் அசாருடைய தூசாரித்தகு அறிவார், says the Kamiga Agama.

புதி கொண்ட பரம்பரைப் பூசைத் தந்த அச்சித்தாரை. புதி கொண்ட வேதத்தும்பொல்லாவிதியார். பதி கொண்ட கட்டுக்குப் பஞ்சுமாய் கவற்பு. புதி கொண்ட சாதி தெரித்தாரை. says Thirumular in Thirumanthiram.

Saivism considers only Shiva Brahmins or Adhi Saiva Brah-

mins as the competent persons to officiate in Saiva Temples. Shiva Brahmins are those who have received Siva Deeksha according to Agamic ritualism and who consider Sri Panchadcharam as the only sacred Mantra for Spiritual Salvation and perform Panchadcharam Sebam daily as spiritual Sadhana (Atmasthanam). Ordinary Brahmins (Samana Vipra) are those who receive the Vedic Upanayana and get initiated into Gayatri Jepam and perform their religious worship according to the Vedic and Smiritic injunctions.

No one will deny the fact that all Brahmins who are officiating in the Saiva Temples of Jaffna today are people who have first received their Vedic initiation as Vaidika Brahmins and later received the Sivadeeksha just to qualify themselves for the purpose of officiating as Kurukkals and priests in Saiva temples with a view to earn their livelihood. According to Sri La Navalar such a position is quite opposed to the tenets of Saivism.

The Control of Hindu Temporalities and Endowments

No Hindu living today in Ceylon, whether Orthodox or otherwise, will ever deny the fact that Hindu Temples, Madams and other religious institutions are mismanaged. Temples have, in spite of their being mismanaged, continued to exist serving an important religious need of the Hindu Community. This is mainly due to the zeal and loyalty of the Hindu Public to the cause of religion. Although Hinduism is not so organized under the control of one or more individuals as other religions are, yet it has survived the vicissitudes of history. It has faced many crises in its long history and has overcome them satisfactorily. This is mainly due to the inherent religious character of the Hindu Race. The Hindu as a community is more religious than any others. Each nation has its own peculiarity and individuality with which it is born. Each represents as it were, one peculiar note in this harmony of nations, and this is its very life, its vitality. In it, is the backbone, the foundation, and the bedrock of the national life, and here in this blessed land, the foundation, the backbone, the lifecentre is religion and religion alone. Touch him (Hindu) on spirituality, on religion, on God, on the Soul, on the Infinite, on spiritual freedom, and I assure you, the lowest peasant in India is better informed on these subjects than many a so-called philosopher in other lands," says Swami Vivekananda. The majority of the Hindu temples are to-day managed by private individuals who have inherited the right by the accident of

SPIRITUALIZE DEMOCRACY

Its High Destiny Can Be Fulfilled

AMONG the Western peoples the democratic nations alone have risen above the concrete to the abstract sentiment level. The famous Kantian dictum that 'man is never to be treated as a means, but always as an end in himself, has received full support only in the democratic countries. The spirit of true liberty has flourished only inside democracy; the sanctity of personality and individuality has been cherished only by democratic countries. The literature and art, created by the gifted men and women of these countries, the social, commercial and governmental institutions organized by them, the philosophies which they have produced, and, above all, the dignified bearing of the humbler citizens of the democracies in their daily intercourse with their fellowmen bear evidence to the fact that the atmosphere of democracy is eminently suited to the development of the various mental powers in an equal measure and to the maintenance of a harmonious balance between them. Democracies aim at and excel in social virtues. We have noted that the German mind is oppressively scientific; the democratic mind on the other hand is delightfully shrewd and business-like. Above all, it is in its conception of the function of the state that democracy outshines other types of national organizations. democracy has made to the

birth. Although the management and administration of the temples are vested in private hands, all the necessary requirements, both financial and otherwise, are contributed by the Hindu public. The temples are maintained for the benefit of the Hindu public and they are common places of worship. The Priests who are employed by the managers have no voice in the financial management of the temples. They may be consulted by the manager only in matters relating to the rituals and ceremonies. Their duty is to satisfy the whims and fancies of the Manager who is the sole dictator.

Poojas and festivals are expected to be conducted according to the injunctions of the Agamas, but whether they are so done is a matter of doubt. The priests memorised the Form of the rituals and Slogas connected with them and repeat them without understanding their real significance and meaning. Ninety nine per cent of the priests in Hindu temples, perhaps know only the Sanskrit alphabets and can only repeat the Slogas out of memory or read from a book or an Ola manuscript. The Managers who are non-Brahmins acquire the ability to

and that conception was voiced forth in impressive terms by Jules Simon who at the dawn of liberalism, proclaimed that the 'state must labour to make itself unnecessary and prepare the way for its own dismissal in proportion as the individual citizen realizes the full measure of his innate spirituality. That is the highest contribution which unity of human civilization.

Impact of Isms

I do not for a moment deny that democracies have fallen far short of their ideals and have blundered woefully in their dealings with the Asiatic and African peoples. That failure is the result of a deeper failure in their inner nature. The innate Western materialism of these nations is an ever-present menace to the full development of their spirituality. Just now, the impact of Fascistic totalitarianism as well as Communistic totalitarianism is steadily extinguishing the fire of spirituality in them. The embers need to be fanned into a flame before they die out completely, and the breath that can blow on them and make the flaming tongue of spirituality leap out must come from the land which has hitched its hopes and ambitions and aspirations to Parahman-regard. It is up to us, of this land, the inheritors of the purest type of Vedanta, to spiritualize democracy and make it fulfil its high destiny. (Extract from Prabodha Bharata

EDUCATION — "GO-SLOW" ? OR "GO-BACK" ?

By S. K. Kandiah,
(Secretary, Valigamam East Teachers' Association)

THE memorandum of the Premier on Education, which has superseded the Seneviratna recommendations and has been submitted to the Cabinet, has been dubbed the "Go-Slow" policy. 'Go-Slow' in the formulation of a many-sided, nationally suitable scheme of education is being coupled with an urgent recommendation for legislation to cancel the present policy of free tuition in the academic school.

Nibbling Away From Within

This immediate practical aspect of the memorandum has been put forward in the name of sound economy, advanced educational theory and eminently sane realism. But there is also the danger that in the context of an inordinately go-slow ultimate policy (which may well turn out to be a stand-still policy) this immediate practical aspect of the memorandum calling for abolition of the principle of free tuition will become the thin end of the wedge, veiled by a cover of innocuous-seeming phraseology. It may be part of the very subtle strategy of scraping free education in principle. "Free Education has come to stay" is changing into "Free Education must be many-sided and hence necessarily long-drawn out in formulation", and it is only a short step from this to regarding the Free Education Scheme as having lapsed and not worthy of resuscitation.

There should always be a very vital and close connection between a declared ultimate aim and the trend of immediately-implemented policy. The way to advance to a multi-lateral system of national education is not to abrogate a principle already being implemented as the basis of evolution towards such a system. Abrogation of the principle of "Free Tuition" is as retrograde as any attempt to whittle down the principle of universal franchise.

It cannot be said that the increase in the number of students in English schools has resulted in wastage of a large sum of public money. Nor can it be said that a system of scholarships based on a public examination can be an effective means of selecting all the students who will benefit from the present secondary education in schools. Varying domestic and social

and school conditions of students in the primary classes cannot ensure that all students sitting for the scholarship examination at any age level between 10 and 16 will have anything like equal chances of getting a fair deal. The inefficiency of examinations as a means of gauging students' capabilities is either true or a lie uttered at prize functions and on education days. If true it is a very unfair basis of selecting the right type of students at a very immature age level. If false, all the great educationists and public men who have platitudinised about it must be charged with deceiving the public.

It must therefore be admitted that the principle of free tuition is indispensable and should continue to be implemented, the implementation being rendered more effective and purposeful by the speedy formulation of a better, more suitable and many-sided system of education. "Go slow" in this matter of ultimate policy and a cancellation of the existing system of free-tuition means giving no education at all to a large number of students who are awaiting themselves of free tuition to become better than they would be if they did not attend any school at all.

There is also the argument about middle-class subsidy and a large proportion of poorer class children remaining out of school. The remedy for that is not to increase the number of children not attending schools by abolishing free tuition. The remedy for that as far as other serious problems is speedy economic development.

As Mr. Thambur, President of the All-Ceylon Union of Teachers, said, economic development is urgently necessary. "Go Slow" in ultimate policies, whether economic or educational, can only mean drift. Drift and cancellation of free tuition must not be the alternatives for mounting expenditure in education. It is more than urgent that we should be wary of these tactics of nibbling away free education from within.

Teachers' Rights and Duties

There is also the threat of scaling down teachers' salaries. The Minister's proposal to have an advisory com-

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Hindu Organ

TUESDAY, NOVEMBER 22, 1949

Treasure These Thoughts

"The best of men is like water; Water benefits all things And does not compete with them."

—LAOTSE.

THE COLOMBO COMMONWEALTH CONFERENCE

IN SELF-SATISFACTION AND humble pride the Government of Sri Lanka may wax jubilant over the fact that the Conference of Commonwealth Foreign Ministers has been agreed to be held in Colombo the metropolis of the most junior nation in the Commonwealth. But holding of Conferences has become so much a matter of routine that even those who participate in these deliberations have begun to feel that the most harmless method of bypassing the growing restlessness of the peoples of the different nations is to meet at a convivial gathering and keep on talking on anything and sundry and disperse with cold indifference to the practical outcome of such talks.

The conduct of the Union of South Africa—a member of the Commonwealth—in regard to the question of racial equality has been the subject matter of bitter criticism and severe condemnation by the rest of the Commonwealth. But Conferences have come and gone yet the Union of South Africa under the leadership of that uncompromising totalitarian Premier Dr. Malan has decided to pursue a policy which is a direct and challenging negation of the principles of the Commonwealth namely, tolerance and liberalism. The intellectuals in Britain have become so enraged by this most unnatural and inhuman policy of South Africa that they have suggested that the continuance of the Union of South Africa in the Commonwealth might be with advantage dispensed with if the professions of the Statesmen of the Commonwealth nations that they are striving strenuously for a just and good world order are to be taken seriously.

Writing in the *Leader* Magazine of England the famous journalist Francis Becker says "There was not much talk about democracy before the days of the United Nations when the only voice in South Africa—raised for the minorities was that of the curious and little Hindu lawyer called Gandhi. If Britain now accepts the demands of Prime Minister Malan for incorporation into



Science Needs God!

The medical fraternity, I mean the allopathic, or Western, jealously guard against any intrusion of non-science or superstition, or religious belief into their practice. How will they react, I wonder, to the confession of faith of Dr. G. Leiby, Expert on Venereal Diseases, of the World Health Organisation. After a recent tour of India he told the *Hindu* of his great regard for the indigenous systems of medicine, and referred to the spiritual side of curing diseases. Saying that he was a firm believer in God, he proceeded "God is a tremendous force who, I believe, is responsible for every movement from the stars to the planets in the universe". It was his theory that "every six cases out of ten afflicted with disease got themselves cured not by medicine but by some external influence". Some of us have heard of "native" doctors consulting reliable astrologers when diagnosing the illness of patients.

Temples Need Reform

Somebody started a hare (a fowl or a goat it may be) and we are in full cry. I mean this Committee of Enquiry into the question of preventing slaughter of animals and birds in front of Hindu temples, and throwing open the temples for all and sundry. The times are such that almost every question is critical and there is no dearth of questions. I do not think the heavens would have fallen if we had failed to raise the present question, nor many would have failed to get on the road to heaven, if they were otherwise fit, by not entering Hindu temples, or not being allowed to enter, or preventing others from entering. It is possible for much mischief to be packed into this move for an enquiry. And at a time when we might be better employed growing onions or chillies we are trying to throw whatever chilli powder that is available into other people's eyes!

Making Religion Suit-able

In India, which we seem to call into aid when it suits us, the discussion of temple-entry was beset with endless disputes and bickerings and hatred, and when government proved its democratic character by enforcing temple entry under a fanfare of stage-managed publicity and pomp the temples began to lose their charm

and regular temple-goers fell away. That is a fact. We seem to make the mistake of thinking that Hindu social customs and practices could or should all be corrected to suit our present-day ideas of easy-going convenience. Won't it suit a much larger number of people to go to temple clothed, hatted and booted as some other religionists do? And of course some of us could suggest further improvements inside temples, say a mike for the priest, and no end of gadgets! Where shall we end?

The Secret Behind Indian Temple-entry

I am not against reforms being carried out in our temples—we have quite much to do. But rather we should educate the people to feel the need to have the improvements, than make these things a matter of political leverage. By all means enable people to go to the temple if they are so minded provided they conform to standards. Even in India after the first flush the government has empowered archakas, by rules, to prevent people who do not adopt the usual standards from gaining entry into temples to assert their right. The mischief in the move lies in making it a matter of the ballot box. Would any other religionists have permitted any body to play this kind of game with their customs and practices and rituals. We are too much obsessed with the desire to conform to what passes for progressivism and civilisation. That is chiefly because Hindus among us have not been practising Hindus, and we have steadily allowed the religion to deteriorate in its course. The remedy is not to make of religion a political instrument but to enable it to function as of old subject, of course, to modern conditions.

Tale-piece

The clubman waxed enthusiastic over the unprecedentedly demonstrative reception to Jawaharlal Nehru in America.

"You think they did it for nothing?" asked his Associate. "The Yanks always doing things grandly, this time did it grander because they wanted to make it difficult, impossible, for Russia to welcome Pak Prime Minister in anything like it." The clubman scored—"That's why the Pak P. M. has put off his Russian visit."

Tiruketheeshvaram Temple Restoration Society

A meeting of the Working Committee of the Tiruketheeshvaram Temple Restoration Society was held recently at the Old Kathiresan Temple, Bambalapattiya under the chairmanship of Mr. K. Mathiaparanam. Among the items for consideration was a proposal to arrange a special pilgrims' party from Colombo and intermediate stations to Tiruketheeshvaram, and the obtaining of reports regarding temple construction. The matters were put off for further consideration at the next meeting.

Wind-Power For Irrigation

Solar Energy For Industrial Purpose

Great possibilities in the future of harnessing wind-power for minor irrigation purposes and also for utilising the abundant solar energy for industrial purposes—might be on a small scale—were stressed by Mr. P. R. Krishna Rao, Regional Director, Meteorological Centre, Madras, speaking on "Meteorology" at the Crescent Hall.

Mr. Krishna Rao said that the Meteorological Department would be very happy if the public became more and more interested in the subject and took advantage of the facilities. To make the best use of the facilities offered, the public should know the subject, for which lectures on the subject were necessary.

The speaker said that in the future, the science of the weather would be required "more and more by aviation, very much more by agriculture and also more by industry and commerce." In fact, the use of wind-power was a thing which had not been very much tried out in this country unlike in the U. S. For example, in the Madras coast, where they had sea breeze for 3 to 12 hours per day there should be "every possibility of using wind-power for minor irrigation purposes and for generation of electricity on a small scale." This was one line in which meteorology would help. Another use, though a problematical one, pertained to the use of solar energy on which subject experiments had been carried on in America. The sun was shining here whether they wanted or not, and solar energy was being poured out continuously. They were not making use of it, in one sense. Though, in other senses, they did, as for instance when the crops ripened or when they dried their clothes in the sun.

Mention in Rig Veda

Earlier, Mr. Krishna Rao explained at length with the use of charts and diagrams the services rendered by the Department to aviation and in forecasting warnings to shipping, ports and the public and in various other directions. He showed with the help of slides, charts of storm tracks throughout the year both in the Bay of Bengal and in the Arabian Sea. He pointed out how early warning was given given of the recent cyclone in Andhra, and explained its origin on a course by means of charts.

Mr. Rao dwelt on the references to the subject of the weather in the Rig Veda and in Kalidasa's *Meghaduta* and also how the earliest civilisations developed in places which had climatic advantages.

BEFORE GOD ALL ARE EQUAL

Earnest Appeal At Public Meeting

DESPITE the inclement weather a large crowd assembled at the Jaffna Esplanade on Sunday afternoon to hear the opinion of public-spirited Hindu leaders on the question of the necessity for legislation regarding Hindu Temporalities.

"I give personal testimony to the fact that most of the Hindu Temples are in a chortle state in the matter of management for I have been closely associated with litigations in connection with several Hindu Temples" said Mr. S. Cumarasuriyar, Proctor, presiding at the meeting. He said that his piece of advice to all Hindus would be to place before the special committee their views without fear or favour.

Mr. M. Balasundaram, Advocate speaking next said that what was most intriguing was the reference to Vedas and Agamas by those who knew not a word about those sacred books. He challenged those who took refuge under the Vedas and Agamas to cite chapter and verse regarding the mention of the word "untouchables" in those scriptures.

Vidwan Vandanar deplored the pseudo-patriotism of certain leaders who shed crocodile tears

when the Gandhi Asti was brought to Ceylon and now denied the greatness of Gandhism.

Mr. T. Muttusamypillai, Crown Advocate declared that he as a manager of a Hindu Temple saw no reason why a Hindu Temporalities ordinance should not be enacted and stated that he had advocated free worship for all several years ago but the officiating priest in the temple would not agree to the proposal.

Mr. R. N. Sivapirakasam said that at a time when a religious awakening has to be made to rescue the world from a major catastrophe it was unthinkable that anybody should be told that he had no right of worship in a temple.

Mr. A. Arulambalam, Proctor referred to Sri La Sri Navalar's writings wherein he had unequivocally said that the so-called panchama was he who did not live a life of true Saivism.

Mr. A. Marudandu, Teacher, Urumpiray Hindu College, spoke on the need for real mass consciousness on this question.

Several others spoke in support.



Colombo-Municipal Bribery Inquiry

A surprising development in the Municipal Bribery Commission Inquiry has been made by Mr. R. F. S. de Mel, Mayor of Colombo, filing an application for a writ asking the Supreme Court to prohibit the Municipal Bribery Commissioner, Mr. M. W. H. de Silva, from enquiring into allegations of bribery against him and for a stay of all proceedings against him pending final determination.

Matale—Hussain Murder

Mr. S. T. Omurdeen and his son, Mr. Omurdeen and six others were produced before the Matale Magistrate in connection with the death of Mr. K. M. M. Hussain who was shot dead on Tuesday. Mr. Omurdeen was to contest the same seat as Mr. Hussain at the forthcoming elections of the Matale Municipal Council.

Commonwealth Conference

The Government of India has accepted the invitation of the Ceylon Government to attend the Commonwealth Foreign Ministers Conference to be held in Colombo early next year.

Chinese Reds & U. N. O.

A formal request has been made by the Chinese People's (Communist) Government to the U. N. O. asking the latter to throw out the present Chinese Nationalist delegation on the ground that it had long ceased to represent the people of China.

Malaya—Terrorist Campaign

Mr. David Rees-Williams, British Colonial Under-Secretary

said in a Press interview in London that special jungle warfare equipment including flame-throwing armoured cars was being rushed out in what was described as an all-out effort to end a relentless 18 month struggle in Malaya.

Death by electrocution—Wellampitiya

Mr. D. Sirisena a young man of Kollonaruwa while attempting to instal an aerial to a wireless set was electrocuted. He was removed to the General Hospital where he died.

Nawalapitiya—Municipal Election

Mr. V. A. Vijayaratinasingam was elected without a contest to represent Boralandwa ward. The seat was rendered vacant by the death of Mrs Vijayaratinasingam.

Internal Air Mail Service Between Jaffna And Colombo

Commencing from 21st instant, the plane leaving Kankesanurai at 7 a.m. will be used for the despatch of Air Mails from Jaffna on Mondays and Saturdays. The latest hour of posting at Jaffna for inclusion in these despatches will be 6 a.m. Air Mail letters for Colombo included in these despatches at the Jaffna Post office on Mondays and Saturdays will be sent out for delivery by Postmen leaving the General Post Office, Colombo at 2 p.m. (Post Office Communication).

Gandhian Philosophy

American Legislator's Study Tour

Miss Jeannette Rankin, the first woman to sit in the United States Congress in 1917, who is now on a visit to India to study "Gandhian philosophy" arrived in Madras last evening.

Miss Rankin represented Montana in the United States Congress in 1917 and again in 1941.

She stated in an interview to the P. T. I. that she had specially come to India to study Gandhian philosophy and the movements with which Mahatma Gandhi was associated.

"We in America," she said, "are very much confused about the question of security—not only security from violence, but economic security."

Miss Rankin declared her abhorrence of war and said that on two occasions namely in 1917 and 1941, she voted against war in Congress.

She said that she was in India in 1946 when she attended the meeting of the All-India Congress and met Pandit Jawaharlal Nehru and Mr. J. B. Kripalani who was then the president of the Congress. In 1918, she met Lala Lajpat Rai. Since then, she said she had followed through the Press and through Indian visitors to America, the activities of Mahatma Gandhi.

"Mahatma Gandhi," she said "used spiritual power to solve a modern political problem and without violence secured the Independence of India. It is a fact of great importance to the world which is rapidly progressing in the development of weapons of greater and greater destructiveness. All the nice words about understanding and goodwill are accompanied by the parade of new engines of destruction."

Substitute For War

"American people who are interested in ideas and ideals and in a modern intelligent substitute for the method of war and threat of war," she said "may find in Gandhiji's achievement a new knowledge and a new faith in the power that works without violence."

India with all its misery, she declared, was less depressing than modern Europe because the people were looking forward to an ideal for building a new government based on understanding and goodwill rather than the threat of violence.

"India is miles ahead of all Asiatic nations in her determination to build a new civilization to fit the needs of her people. They are travelling on a new road and it should be watched with intelligent and sympathetic interest."

Miss Rankin said: "We can never take the actions of one country and apply them unchanged to another. A foreign neighbour's example can only serve to stimulate new thoughts and new plans, which must then be adapted to one's own peculiar needs. There is a tendency in the United States to go back to something that had passed. That cannot be done. We have to go forward. In going forward there are many choices. It is never either the one or the other."

Thrift Targets—Jaffna District

Mr. P. J. Hudson, G. A., N. P., with Mudaliyar C. Thisagarajah, District Organiser, National Savings Movement, toured the district last week addressing publicity meetings and contacting Savings Workers and leading residents to assist the National Savings Campaign 1949/50.

The following targets were fixed:

Vaddukodai Rs. 150,000.00, Karainagar Rs. 210,000.00, Kayts Rs. 70,000.00, Delft Rs. 10,000.00, Chankanai Rs. 60,000.00, Pandarippu Rs. 60,000.00, Manipay Rs. 27,000.00, Chunnakam Rs. 200,000.00, Uduvil Rs. 100,000.00, Mallakam Rs. 60,000.00, Tellipallai Rs. 185,000.00, Kankesanburai Rs. 80,000.00, Myliddy Rs. 30,000.00, Valvetturai Rs. 100,000.00, Point Pedro Rs. 325,000.00, Karaveddy Rs. 125,000.00, Kopyay Rs. 50,000.00, Achchuvally Rs. 45,000.00, Neervely Rs. 25,000.00, Pnttur Rs. 20,000.00, Chavakachcheri Town Area Rs. 100,000.00, Theomaradchi District (excluding Chavakachcheri Town) Rs. 75,000.00, Pallai Rs. 75,000.00, Kokuvil Rs. 100,000.00, Vannarponnai Rs. 100,000.00, Jaffna Rs. 655,000.00, and Chundikuli Rs. 275,000.00.

A Savings Group Drive has also been launched and the various Savings Committees have agreed to take a target of 210 Groups for the financial year.

H.M.C.Y.S. "Vijaya" 's Visit to Kankesanur

H. M. C. Y. S. "Vijaya" (Lieut; Commander Rajan Kathirgamar) will leave Colombo for Kankesanur at 10 p. m. on 22nd November.

During her stay it is intended to permit visitors on board at Kankesanur if the weather will permit safe transport of public from the beach to the ship. The ship will leave for Colombo on the 30th November at 2 p.m.

NEWS

We want NEWS of popular interest from every quarter. Something happens, everyday, everywhere; if you can jot it down clearly, briefly in readable, interesting language, readers of the Hindu Organ will appreciate it. Let the News be authentic. When you have it please send it quick to The Editor, Hindu Organ, Jaffna.

Regular correspondents in important places are also welcome.

It may be a combination of the two or something entirely different. The important thing is to generate a living ideal of progress."

She added: "Civilisation can be saved only by new ideas. If India has anything to give us in the way of inspiration we should receive it gladly. There is a new awakening in India and we can profitably share in it, if we have the will and the knowledge to do it. If our civilisation is to be saved, we have to follow Gandhiji's ideals. I believe India can shed more light on the new method of settling disputes. I want to learn as much as possible about Gandhian ideologies so that I can explain to American people what Gandhi had done for India."

Education—"Go Slow"? Or "Go Back"?

(Continued from page 1)

mittee, representing teachers to advise Government on salaries was interpreted by the "Daily News" as a plan to revise teachers' salaries. In the context of State complaints about mounting cost of education this suggestion of revision can only mean reduction of salaries. The President of the All Ceylon Union of Teachers has drawn attention to the fact that 30,000 of the 35,000 teachers are drawing a monthly salary of within Rs. 100. Economies must not be made at the expense of educational efficiency.

In this situation, the questions of teachers' organisation, trade unionism, mobilisation of public opinion and securing educational efficiency both through speedy formulation of a multi-lateral scheme and through adequate payment to all sections of the teaching profession become vitally urgent. Very often teachers' conferences have emphasised the teachers' duty not only to safeguard their pay but also to contribute to the formulation of a scheme of national education. The Teachers' Unions can best do this by united trade union organisation and effective agitation both to defend the principles of free tuition and adequate pay as well as to secure a scheme of nationally-urgent academic and technical education. It will always be useful to bear in mind that what the country needs is not a little academic education and a lot of practical education. What the country needs is adequate academic education and a lot of technical education in the strict sense of that phrase. It is necessary to emphasise this difference between practical and technical education, for in Ceylon's economic condition, and as revealed by the samples of "practical" education already being imparted, practical education can easily become no real education suitable to an urgently necessary expanding economy, while the needs of really technical education also demand a fairly high standard of academic

Govt. Victoria College Chulipuram

READING ROOM AND LIBRARY—AN APPEAL

To Old Boys, Friends and Benefactors

The Committee of the Parent Teachers' Association has decided to establish a Reading Room and Library within the College premises by January 1950 for the promotion of (i) Higher studies in the College and (ii) Adult Education in Chulipuram and the adjoining villages. The target fixed upon by the Committee is Rs. 10,000/-. The proposed Library is to contain two sections (i) The College Section catering to the needs of pupils reading up to the H. S. C. and Varsity Entrance Classes. (ii) The Adult Section mainly consisting of Tamil Books and Journals for the use of Adults. No part of the fund is to be utilised for buildings.

Old Boys, friends and benefactors are requested to send their contributions early to Mr. E. A. Kandiah, Treasurer, P. T. A., Govt. Victoria College, Chulipuram. Receipts will be issued as soon as the remittances are received and the contributions will be finally acknowledged through the medium of the press.

S. Subramaniam, Principal, Victoria College and President, P. T. A.

N. Canagaratnam, T. Sangarapillai, Joint Secretaries.

Muhandiram M. Krishner, J. P., Vice-President P. T. A. Parent-Teachers' Association 7th November, 1949.

education. Indeed it would not be wrong to say that the S. S. C. standard would be the necessary minimum for really technical education and that bifurcated and trifurcated should be after the S. S. C., while of course the syllabus for secondary education should be so widened and adapted as to ensure both the universally necessary minimum academic education and the preparation for the later education, whether on an academic and cultural or technical basis.

Complacency on the part of the teachers and the public can well bring disaster to the teachers and the nation before we wake up to see where we are.

METRIC SYSTEM IN INDIA

Weights And Currency Standards Changing

THE Indian Standards Institution, after consulting representative opinion in the country, has recommended a 15-year plan for 'decimalising India's currency, weights and measures by the adoption of the metric system.

A uniform of weights and measures will be introduced, instead of the present varying weights when the Government accepts the proposal.

India will then do away with what is called "foot, pound and second" system and adopt "centimetre; gram and second" system, (C. G. S. System).

This rationalisation is expected to benefit industry a great deal. This has been recognised both by America and Britain.

Nomenclature

The Committee is understood to have recommended the adoption of inter national metric nomenclature unless the Legislature ultimately preferred the use of Indianised names. In the latter case, the Committee has suggested that names such as "seer" and "guz" should be avoided.

Decimalisation of the currency recommended by the Committee envisaged division of the rupee into tens or hundreds like the American dollar.

Similarly the new weights and measures system will eliminate the present weight of 80 tolas to a seer in some places and 24 and 25 elsewhere it is 40 seers, while in Delhi or Bengal it is 80 seers.

National Support

The new proposals, it is understood, had the support of Provincial and State Governments and other organisations in the country.

The recommendations will achieve a double purpose of introducing uniform weights throughout the country and also simplifying its division. Measures too will be divided into tens. The change will facilitate arithmetical calculations of children in educational institutions.

The Committee has only suggested a gradual introduction of its recommendations as a sudden change-over is not practicable. The system is to be introduced in three stages.

First Stage

The first stage will be a preparatory stage of three to five years for intensive education and dissemination of information on the metric system of weights and measure and its gradual introduction in such activities as is considered immediately possible, for instance, educational institutions and scientific and technical publications.

During the second stage spread over a period of five years, various agencies under the control of Central and Provincial Administrations, such as Railways and Postal Services, will adopt the new system. Engineering designs will also be converted to the new system. Provincial and State Governments will be asked to adopt the necessary legislation for the enforcement of the new standards.

The last stage of the change-over will be for bringing over to

TREE-TAX SYSTEM

Official View

The Excise Commissioner in his administration report for 1945-46 makes the following observations regarding Tree-tax system.

(i) The largest number of trees tapped and the highest revenue derived from the tree-tax system in Jaffna District were 76,459 trees and Rs. 532,498 respectively in 1945-46. This revenue figure was higher than the highest revenue derived in Jaffna District under the earlier tavern system. In 1946-47 and 1947-48 the tree-revenue decreased to Rs. 495,081 and Rs. 483,385.

Agitation for Abolition

(ii) In 1945 and 1946 an agitation was begun in Jaffna for the abolition of the tree-tax system. It was stated that there was a multiplicity of sheds for the storage and protection of toddy and that these had degenerated into miniature taverns. It was also alleged that drunkenness had increased and that women and children had taken to drinking toddy. Administrative measures were taken by this Department and the Government Agent to limit the number of sheds and to proscribe certain areas for tapping. The whole matter was investigated by the Select Committee appointed by the State Council to report on Excise policy and the findings and recommendation of this Committee were published as Sessional Paper XV of 1947.

(iii) The principal obstacle to the efficient administration of the tree-tax system is the exemption from licensing and control granted to persons who tap palmyrah trees for sweet toddy. Excise Officers have no powers to inspect these trees either as a routine or on suspicion and tax evasion is greatly facilitated by the immunity which these tappers enjoy.

(iv) The tree-tax system has not been in operation in Jaffna District for 12 years and in the view of this Department it has been a marked improvement on the previous tavern system, particularly in the rural areas.

metric system every remaining phase of national life.

Co-ordinating Activities

At the end of 15 years only the metric system will be recognised as legal.

In the case of currency the Committee is understood to have recommended that decimalised currency should be introduced during the preparatory stage and Central legislation on standardisation of weights and measures together with the model legislation for Provinces and States should be adopted.

It has also recommended that a Central Administrative Agency should be created for co-ordinating the activities of Central, Provincial and State Governments.

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