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A PEEP INTO THE SOVIETS

Each Group Considered Itself Builder of a New World

HOW RUSSIANS RUN THEIR GOVERNMENT

THE Congress of the Supreme Council of Soviets meets in a vast gold and marble room of the Kremlin that once held the throne of the Tsar. It met again. Reorganized under the Constitution of 1936, this is its third meeting in its present form, its eleventh since its organization in 1922. If this meeting makes more news than its predecessors, it will be not because of its deliberations, but because it is addressed by Joseph Vissarionovich Dzhughashvili Stalin.

What Stalin says of world affairs makes news wherever he says it. To a war-haunted Europe, the Soviet Union has ceased to be the home of Soviets, of Five-year Plans and collective farms, of propaganda campaigns and celebrations over the building of blast furnaces—it has become a potential enemy or ally for a gigantic struggle in the making. Imperceptibly, as the menace of war loomed bigger, outside interest in new ways of Russian life ebbed, interest in the Red Army grew.

Government

Soviets in Russia perform administrative functions roughly comparable to those of municipal councils, State legislatures, Congress, in the U. S. Originally, committees formed in factories and towns when the Tsar's authority broke down. There are now 70,000 of them to whom delegates, not always Communist Party members, are elected by secret ballot in direct elections, but from candidates selected by the Communist Party. Over local Soviets are Soviets of townships, over them Soviets of twelve national districts, nine 'autonomous regions,' 22 'autonomous republics' and eleven 'constituent republics' into which the country is divided, all nominated and elected in the same way. On top of

the whole heap is the Supreme Council of two houses. To Moscow to hear Dictator Stalin there came:

"569 deputies to the Council of Union, elected for four-year terms on the basis of one for each 300 000 population

"574 delegates of 54 nationalities to the Council of Nationalities. Ukraine, Uzbek of the Afghanistan border, Turkmen on the Caspian Armenian, Georgian, six other "constituent republics" sent 25 each. Tatars from the Volga, Karelians from the swampy North, Buriat-Mongolians from the shores of Lake Baikal, Moldavians from the south-western borders of the Ukraine, 18 other 'autonomous republics' sent eleven each, while 45 came from nine regions and twelve from national districts like Komi, Chukotsk in the Arctic.

"Of the 1,143 in both houses, 13 are under 20, 234 are under 30, 851 under 40, seven over 60.

"There are 330 peasants, 465 workmen, 65 soldiers, 187 women, 870 Party members. There are 53 presidents of collective farms, an 80-year-old textile worker, a Cossack writer, an actress. There is Comrade Deputy Olga Leonova, 42, whose official biography begins "Stern and miserable was the childhood of O. F. Leonova." There is Deputy Bach, 82 exiled in 1878, whose record begins, "A. N. Bach has lived a long and beautiful life." There is Alexander Bussygin, 32, who was so electrified during the Stakhanov movement that he forged 1,001 crankshafts in one shift (675 was the normal, 1,005 the next, 1,015 the third)

Nobody expects an opposition to challenge Stalin's speech. Deputies may discuss, argue, criticize specific Government Acts, but not party policy. But circulating back to their

(Continued on page 7)

APPLIED SCIENCES IN ANCIENT INDIA

V. Physics (Contd.)

By S. R. Muttakumaru

(Continued from our issue of 17-7-39)

Magnetism

THE attraction of grass, straw, etc. by amber, and the movement of the iron needle towards the magnet, are explained by Kanada in his *Vaisesika Sutra* as due to *adristam*, i. e. unknown cause. (1)

Bhoja in his *Yuktikalpalav* lays down a very important direction for ship-builders that no iron should be used in holding or joining together the planks of bottoms intended to be sea-going vessels, for the iron will inevitably expose them to the influence of magnetic rocks in the sea, or bring them within a magnetic field, and so lead them to risks (2)

Mariners' Compass

We have reasons to believe that the ancient Hindus made use of the mariners' compass in navigating the high seas. Some scholars are of opinion that the mariners' compass was not known in the East till it was introduced there by the later western nations. Dr. Robertson says that in the Arabic, Turkish and Persian languages there is no original for the compass, and that these people commonly called it by its Italian name, *Basola*, which shows that they received this useful instrument from the Europeans. (3) It is best to remember here the apt maxim that "Philology is a fickle jade."

We have clear evidence to the fact that the magnetic compass was in use among the ancient nations of the East, and what is more among the ancient Hindus also. In one of the magnificent sculptures of the Temple of Borabudur in Java recalling the history of the colonization of that island by Indians in the earlier centuries of the Christian era; is found a figure in the aft part

of a ship, which appears to be a compass. This is the suggestion of J. L. Reid, member of the Institute of Naval Architects and Ship-builders, England (4)

In connection with the above suggestion, the following extract from the *Bombay Gazetteer* will be found interesting:—

"The early Hindu astrologers are said to have used the magnet, as they did use the modern compass, in fixing the North and East in laying foundations and other religious ceremonies. The Hindu compass was an *iron fish* that floated in a vessel of oil and pointed to the North. The fact of this older Hindu compass seems placed beyond doubt by the Sanskrit word *Machcha-yantira*, or fish machine, which Molesworth gives as a name for the mariners' compass" (5)

Schoff writes: "The compass, or 'south-pointing chariot' was known in the 11th century B. C., but as indicated by Hirth (*Ancient History of China*, pp. 126-136) was probably used mainly for geomancy until applied to navigation by Persians and Arabs visiting China in the 6th and 7th centuries A.D." (6)

The Rev. Maurice writes:—

"Romantic as the statement may appear I am inclined to think that the powers of the magnet were not wholly unknown to our ante-diluvian ancestors.....The invention of the loadstone has been thought a modern discovery, and as such has been mentioned by me; but a recent perusal of Dr. Hyde enables me now to affirm that the Chaldeans and Arabians had immemorably made use of it, to guide them over the vast deserts that overspread their countries; and according to the Chinese records, the emperor Ching-yang about a thousand years before Christ, presented the ambassadors of Cochin China with a species of magnetic index... The Chinese call this instrument *Chinan*, a name by which they at this day denominate the mariners' compass. In respect of the Hindus, there can be little doubt of their having been as early acquainted with the magnet, as the earliest of those nations whom their gems and rich manufactures allured to

(Continued on page 2)

(1) Trans. by Sinha, p. 157. 2nd ed.

(2) Quoted in Mookerji's *Indian Shipping*, p. 21.

(3) *Disquisition Concerning Ancient India*, note. xxxvii.

(4) Mookerji's *Indian Shipping*, p. 47. note.

(5) *Os. cit.* vol. xiii. part iii. Appendix A.

(6) *Periplus*, pp. 246-7.

Side Lights and Light Sides

(By Squint Eye)

Good old Goonesinghe said that he would not advise his Sinhalese crowd to greet Pandit Jawaharlal Nehru with black flags.

When Goonesinghe is there what need for BLACK flag?

* * *

He also said that he would have much to tell Jawaharlal.

We are sure the Pandit has seen and encountered so many Goonesinghes in his country and abroad!

* * *

The Sinhalese would not scare the Pandit away because they wanted to show him that they were "cultured" people.

The whole trouble about some of these Sinhalese is that they behave like "cultured" and not real people. Nowadays "cultured" things try to pass for the natural or real stuff.

* * *

A newspaper says that nowadays workers in factories drown tools at the slightest provocation.

If they drown tools there's hope, but when they drown them they want to be done with the whole d—d thing. Sort of burning their boats?

* * *

Before a protest meeting started in Cochin recently, "a pretty huge bonfire was lit in the premises and large quantities of Ceylon copra and Jaffna tobacco were consigned.

They made it a burning question, right from the beginning.

* * *

It is hoped in Ceylon that there would be these regular bonfires more often.

* * *

Newspapers report a Nazi-Polish Tension.

It would require a lot of polish to take the roughness out of the Nazis.

* * *

A Christian leader in Lahore announces the formation of a "Purple Shirt Movement" to serve the Bharata Mata in loving dutifulness and to make Christ the criterion of actions.

He had no choice in the matter of colours, the popular ones having all been commandeered by so many "movements". Anyway, he can be a purple patch in the country's activities.

* * *

Booksellers are boosting a new publication, "Cities of Sin". Yokohama, Hongkong, Shanghai, Macao, Port Said and Singapore, important centres of the white slave trade in the East, are called the Six Pearls of the Orient.

Pearls are embedded in dirt and filth, as Marichukkaddi visitors know.

* * *

Somewhere in Northern India they have just performed a model marriage, noted for its simplicity. The marriage party stayed in the bride's village just a few hours, there was no dowry, no feasting, and the party was treated to a tumbler of butter-milk each.

In some Western countries don't they make it even more simple, the groom and the bride appearing in Adam's and Eve's garb?

But, till we reach this state, let us make it a rule that members of the party return home for their food.

Tamilian Rites in Marriages

Conference Urges Reform

Madras, July 17.

THE Madras Provincial "Tamilian Marriage Conference" was held last evening at the Gokhale Hall, under the presidency of Swami Marai Malai Adigal.

Welcoming the President and visitors, Mr. K. Subramaniya Pillai, Chairman of the Reception Committee, said that it was the duty of the Tamils of the present day to give up the habits and practices which had come into their lives as a result of non-Tamil influences and which were harmful to their progress. Ancient Tamilian practices should be revived and adapted to modern conditions. In the Tamil works on the institution of Marriage, there was no mention of the *purohit* or of the "Marriage Fire." It was sufficient, in accordance with ancient Tamilian conceptions, if the ceremony was performed before a sacred lamb or before God's *vigraha*, and if the couple exchanged garlands and the rite of *Tali* was performed.

Mr. S. Somasundara Bharati, opening the Conference, said that two things were essential before a man and a woman could marry among the ancient Tamils. The first was that they should love each other and regard each other as indispensable to their mutual happiness. The second was that this love should be fulfilled by the public gift of the woman to the man by those in a position to give her a way. In such a marriage, there was no place for the Brahmin *purohit*, the obscure Sanskrit *Mantras* and certain rituals. All that was needed was that the marriage should be performed in the presence of the symbols of God.

A message was read from Mr. E. V. Ramaswami Naicker, wishing the Conference success. Mr. K. Subramanyam Pillai proposed Swami Marai Malai Adigal to the chair.

Delivering his presidential address, Swami Marai Malai Adigal said that it was plain from an examination of the Rig Veda and the works bearing on it, that at the time the Aryans came into India, the only people who were civilised among the natives of the country were the Tamils. It was from the Tamils that the Aryans adopted many of the ideas which they later incorporated in the ceremonies which they came to attach to the celebration of their marriages. The Rig Veda mentioned nothing of "love" as a prerequisite to marriage. It treated this important event in life as a mere means to the begetting of children. The rite of walking round the fire, described in the later chapters of the Veda, was a Tamilian rite which had been adopted by the Aryans.

Suggested Changes

Suggesting the lines on which modern Tamilian marriages could

(Continued on Page 6)

Applied Sciences in Ancient India

(Continued from page 1)

their coast, and whose shores they themselves visited in return" (7)

Magnetic Forts

Sri Emerson Tennant refers to an author who as early as the fourth century A. D. mentions the following legend of a loadstone attracting iron-bound vessels:

"A thousand other islands lie adjacent to Ceylon, and in a group of these called Manisla is found the loadstone which attracts iron, so that a vessel coming within its influence is seized and forcibly detained, and for this reason the ships which navigate these seas are fastened with pegs of wood instead of bolts of iron" (8)

A magnetic foot is euphemistically called a hanging foot, (9) or a magnetic mountain. The Tamil classics say that there were three such hanging forts in South India. This magnetic fort was perhaps the source of the belief among the medieval Mohammedan writers that there was a magnetic mountain which drew towards itself all the iron-clad ships in the neighbourhood and wrecked them. This is graphically described in the Third Calendar of the Arabian Nights.

The most interesting of these magnetic forts was the one at Mantai (Mantote or Matote) near Mannar in Ceylon, which is said to have been built by Visvakarma, the celestial architect. This fort had a high tower, on the top of which some attractive women were kept to inveigle mariners into the harbour, and to entertain them, while the Rakshasa men attacked and plundered the ships. Huen Tsiang, the Chinese pilgrim, alludes to this thus:

"The records of the Buddhist religion say: In the middle of a great iron city of this *Ratnadvipa* (P'ao-chu) was the dwelling of the Rakshasi women (Lio-A'sa). On the towers of this city they erected two high flag-staffs with lucky or unlucky signals, which they exhibited according to circumstances (to allure mariners), when merchants came to the island *Ratnadvipa*. Then they changed themselves into beautiful women,

(7) *History of Hindoostan*, i. 435-6.

(8) Tennant, i. 563, note.

(9) *Puranamuru*, 39: 5-6.

holding flowers and scents, and with the sound of music they went forth to meet them, and carelessly invited them to enter the iron city; then having shared with them all sorts of pleasure, they shut them up in an iron prison, and devoured them at leisure" (10)

This magnetic or iron fort is, according to the Tamil classics, is said to have been destroyed by Karikala Chola in the first century A.D., and who thus earned the sobriquet of "destroyer of the hanging fort", and who was for ever afterwards known on this account as *Chempiyan*. (11)

Electricity

Seal in his *Positive Science of the Ancient Hindus* says that "most elementary electrical phenomena may have been noticed by Umavati (50 A. D.). His theory of atomic linking was based on the idea that two atoms to be combined must have two opposite qualities. He believed that atoms attracted and repelled each other according as they were heterogeneous (unlike) and homogeneous (like) respectively."

Suriyanarain Row, however, writes in the *Astrological Magazine* (12) that the Sanskrit word *Vidyut Sakti* includes more than what is understood by the English word *Electricity*. The positive and the negative are the only two divisions known to European scientists. But Amarasinha, who flourished more than 2000 years ago, gives in his immortal lexicon, *Amarakosa*, the following names for *Vidyut Sakti*; *Tatit*, *Soudamini*, *Vidyut*, *Chancha*, and *Chapala*. The *Bhoudika Sutras*, which treat of the physical phenomena and their immediate causes, are also termed *Soudamini Kalas*. From these works we understand that the ancient Hindu sages ascribed every phenomenon to the final influence of *Vidyut Sakti* or the electrical waves. They divided this *Sakti* or agency into 1300 varieties which have distinct and identifying names; and this forms a special feature of these Sutras, which has no parallel in the history of the scientific world. This subject, therefore, deserves careful investigation.

(To be Continued.)

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(10) *Si-Yu-Ki*, ii. 240 l. Beals' trans.

(11) a. *Silappadikaram*, xxvii. 164-5
b. *Manimekalai*, l. 1.
c. *Sirupanattuppadai* 80-3
d. *Palamoli*, 49.

(12) *Op. cit.* vol IV pp. 303 ff.

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JAFFNA LISTENS TO A TALE OF WOE FROM HER M.S.Cs.

Anti-Tamil Attitude of Sinhalese Leaders Condemned

MAMMOTH MEETING AT JAFFNA

Mr. Mahadeva on the Need for Inter-Communal Settlement

THE unsympathetic attitude of the Board of Ministers and of the members of the majority community towards the needs and demands of the North was severely condemned by members representing the Northern constituencies at a mammoth public meeting held on Saturday in the grounds of the Jaffna Town Hall.

RESOLUTIONS were passed affirming the demand of the Jaffna Association for balanced representation and calling upon the Governor and the Secretary of State for the Colonies to avert the calamity that threatens to overtake Jaffna consequent on the imposition of enhanced tariff by the Travancore Government on Jaffna tobacco.

Thousands of people from all parts of the Peninsula including the islands, mustered strong in the Town Hall grounds and crowds came in processions with music. At 5 p. m. the Town Hall ground was a sea of heads which, at a modest computation, could be estimated at between 15 and 20 thousands. Jaffna has not seen such a seething mass of humanity except on the occasion of Gandhiji's visit to Jaffna.

Amplifiers had to be installed for the speeches to be heard by the large crowd. All shops in Grand Bazaar were closed.

Mr. S. Kanagaratnam was voted to the chair.

When the Fall began

Mr. S. Natesan, M. S. C., addressing said that when he saw the processions with music wending their way to that meeting, he put the question to himself whether they were right in having music on such an occasion on which they should be actually bemoaning their fate. But again he thought that it was justifiable in that the music of that day was the trumpet call of the Tamils to band themselves together to fight the oppression of the Sinhalese and to win their rights. The vast gathering before him indicated that even after the passing away of Sir Ramanathan and his contemporaries, there were trusted leaders in the country whom the people were prepared to follow. They would all admit that the fall of the Tamils began with the Donoughmore Constitution. The Sinhalese into whose hands the Constitution gave all the power, had begun to oppress the minorities and even to drive them out of the country. The anti-Indian campaign by the majority community began not now but long ago when the Minister for Agriculture introduced enhanced tariffs on Indian ghee, eggs etc. At that time the speaker had warned him against retaliation by India in the form of prohibitive tariffs on Jaffna tobacco and other Ceylon products. The speaker then referred to the visit of Sir C. P. Ramaswami Aiyar, the Dewan of Travancore, to Jaffna and how they succeeded in persuading him not to

take any retaliatory measures against Ceylon.

Warning Not Heeded

Again when the Sinhalese Ministers came out with the proposal to repatriate daily paid Indian labourers, they from the North sounded the warning that such a step would lead to terrible consequences to Ceylon, particularly to Jaffna. The Ministers did not pay heed to it. The result was increased duty on Jaffna tobacco. The people who were hit by this duty were not the Sinhalese but the Tamils. The Ministers looked only to the well being of about 5000 Sinhalese persons and not to the calamity that would befall the three lakhs of Tamils who were affected by the blow to the tobacco industry. These Ministers thought that, now that power was in their hands, they could do anything they liked. The attempts of the Northern Councillors to get repatriation postponed solely with a view to averting the calamity that had befallen Jaffna, were foiled by the Sinhalese Majority in Council; the speaker moved the suspension of the standing orders to move the postponement of the repatriation of Malayees with a view to getting the enhanced tariff withdrawn. He was not given a chance to explain his motion, which was summarily turned down by the majority vote. A similar motion of Mr. Ponnambalam for getting relief to those affected by the Travancore duty met with the same fate, thanks to the concern of the Sinhalese members for the welfare of the Tamils. What a terrible blow it was for the Tamils!

Tears Flowing not in Vain

The Sinhalese Ministers and members, who were blinded by the newly-got power to all sense of justice and fairplay, had begun to oppress the minorities. What did all that indicate but that they (Sinhalese) were going headlong to where God only knew. How long were the Sinhalese going to carry on this tyranny. Did not their Tamil poet sing that a country would be ruined where its ruler perpetually did injustice? The tears of the three lakhs of Tamils, the speaker con-

tinued, were not flowing in vain.

Continuing Mr. Natesan deplored the fact that the Sinhalese had forgotten that it was a Tamil leader who fought for them and saved them during the dark days of 1915. Instead of being grateful to the community that produced that noble leader, the Sinhalese Ministers and leaders, were oppressing it. The Tamil representatives tried their utmost to carry on peacefully with their Sinhalese colleagues. But to no avail. It was also useless to expect any redress of their grievances from the present Governor. The only way open to the Tamils, it seemed to the speaker, was for the Tamils and Indians to jointly work for their salvation.

Mr. Ponnambalam's Speech

Mr. G. G. Ponnambalam next addressed in Tamil. He expressed great pleasure at seeing the vast gathering and appealed to them to maintain the unity of purpose that had brought them there that evening in such large numbers. The terrible plight in which they of the North found themselves now was not a little due to the indifference of the Sinhalese Ministers towards their well-being. In the Sinhalese districts they found that new hospitals and roads were being opened and relief work was given to the villagers. Mr. Ponnambalam asked the audience to show one place in the North where such a thing was done. They had been agitating for the opening of the ports and what had the Sinhalese Ministers or the Government done in the matter? he asked. Under some excuse or other, the ports remained closed till this day. Whereas in the Sinhalese districts whenever there was a failure of crop owing to flood or drought, the Sinhalese Ministers lost no time in giving immediate relief to the people. About two months ago, the tobacco crop in the North was damaged by heavy rains. The people appealed to the Ministers, wrote to their representatives in council and to Government Officers for relief. Could any one say that even a cent was given as relief? When Mr. Natesan appealed to the authorities for relief, they were ready with the explanation that the tobacco was not wholly damaged by the flood but that only a few leaves in a tree got spoilt and that therefore no relief was found to be necessary. Should not their blood boil at this wanton apathy of the men who held the reins of Government? The white Government had not shown such a blatant disregard of the woes of a people. But the Sinhalese Ministers who were now in power were doing all this harm to the Tamils. The most important and perhaps the only money crop in Jaffna was tobacco. For the last so many decades Jaffna had been exporting it to Travancore and making some money out of it. People of Travancore paid gladly for this tobacco. But now when chewing was not so popular, and the price was also raised people began to ask themselves why they should buy the costly tobacco from Jaffna. When the Travancore Government raised the duty from Rs. 90 to Rs. 900 the late Mr. A. Sabapathy with the Government Agent of the Province at that time an Englishman— went to Travancore and explained to the Dewan how the increased tariff would spell the ruin of the poor cultivators in Jaffna who were so closely allied to the Travancoreans in many respects. The all-white Government

then did everything possible to help the people. The Travancore Government then withdrew the enhanced tariff. But now the Sinhalese Government instead of persuading the Travancore Government to remove the enhanced rate, was giving it pinpricks. The duty on betel, eggs and ghee from India had been increased by the Ceylon Government.

Indian Labourers

Continuing Mr. Ponnambalam referred to the repatriation of Indians which had made the Travancore Government retaliate by increasing the tariff on Jaffna tobacco. Ceylon now was the prosperous agricultural country because of the 250,000 Indians who first came to Ceylon via Mannar and went up-country covering the entire distance on foot. They then opened up the jungles and waste lands and planted them with rubber and tea and made Ceylon prosperous. Most of Ceylon's revenue was got from these sources created by those poor Indian labourers; and it was these very Indians who brought prosperity to Ceylon that were asked to leave the Island. Was that justice? A Labour Commissioner in his report, referring to those early labourers from India, had said that the road from Mannar to Matale had been made white by the bones of the two and a half lakhs of labourers who had trudged the whole distance on foot. Those Indians expected justice and what were they getting now in return?

The Nawalapitya Speech

Just as they wanted to repatriate the Indians, the Sinhalese Ministers wanted to drive the Tamils too from the South beyond Elephant Pass. He had sounded this warning, said the speaker, five years ago. The Sinhalese called the Tamils usurpers and interlopers and maintained that Ceylon was a Sinhalese country. The speaker had mentioned a historical fact at the Nawalapitya meeting that when about 400 A. D. Wijaya landed in Ceylon, Tamils had been ruling here. He was asked a volley of questions about the origin of the Sinhalese race by some Sinhalese in the audience. He had replied that there had been no Sinhalese race at that time in the world. When he was pointedly asked as to how then the Sinhalese race originated, he replied using the word 'hybrid' in the biological sense, meaning thereby that the Sinhalese race had its origin in the intermingling of the people who had already been in Ceylon with the new arrivals from Kalinga country. This controversy started when the speaker maintained in his speech that the Tamils had more or equal claim to Lanka. What was wrong with the claim he made? There were some who found fault with him for casting a reflection on the Sinhalese race. He had explained himself in the *Times of Ceylon* on that point. If that was a mistake, what about Mr. Bandaranaike's statement, that the Sinhalese should drive out the Tamils, whom he called interlopers, from the sacred soil of Anuradhapura. Not one Sinhalese leader condemned him for that statement. The boycott and the anti-Tamil cries were raised not after his speech at Nawalapitya but long before it. At a meeting of Sinhalese Mr. Goonesinghe wanted to suck Mr. Ponnambalam's blood and eat his liver. He was prepared to give his liver, said Mr. Ponnambalam, if the coun-

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Broadcasting

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This Week's Programme

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Monday, the 24th July, 1939

6 p. m. Film Hits
6-15 p. m. News and Announcements
7 to 7-20 p. m. Recitation from Kannada Literature by S. V. Srikantiah, Esq., B. A.
7-30 to 8-30 p. m. Karnatic Vocal Music

Tuesday, the 25th July 1939

6 p. m. Orchestral Music
6-15 p. m. News and Announcements
6-30 p. m. Recitation from Bharatha by Srimathi Nagamma
7-15 to 8-30 p. m. Karnatic Instrumental Music

Wednesday, the 26th July 1939

6 p. m. Nadaswaram
6-15 p. m. News and Announcements
6-30 to 8-45 p. m. Veena Recital by Vidwan Narayana Iyer, accompanied by Vidwan Ramiah (Mridangam)

Thursday, the 27th July 1939

6 p. m. Comic Selections
6-15 p. m. News and Announcements
7 to 7-20 p. m. Radio Talk, "Children's Toys" by N. S. Narayana Sastry, Esq., M. A., Lecturer in Psychology
7-40 p. m. Kannada Drama, "Dana Sura Karna"

Friday, the 28th July 1939

6 p. m. Karnatic Light Music
6-15 p. m. News and Announcements
6-45 p. m. Hindusthani Music
7 p. m. Recitation from Urdu Poems — "Badal-ka-Khulna" by Mr. Abdul Rahman Sheriff
7-30 p. m. "Qirat"

Saturday, the 29th July 1939

6 p. m. Violin
6-15 p. m. News & Announcements
6-30 to 8-45 p. m. Vocal Music Performance by Asthana Sangitha Vidwan Titte Krishna Iyengar, accompanied by Vidwan Subramanyam, (Violin) & Vidwan Ramiah, (Mridangam.)

Sunday, the 30th July 1939

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S. V. SIVASAMBOO
S. KANMANY

(Mis 93, 20—27-7-39)



Hindu Organ.

MONDAY, JULY 24, 1939

THE INDIAN IMPASSE

IN HIS SPEECH AT KANDY last week MR. JAWAHARLAL NEHRU, the great statesman that he is, laid down some unexceptionable principles which should guide the relations between India and Ceylon and for the matter of that the relations between the majority and minority communities in any country. It would be a happy day for Ceylon if our leaders here should take to heart the noble principles that have inspired the Congress leaders and have enabled them to keep their head cool and their vision undimmed in the midst of the most depressing welter of communal passion and frenzy known in Indian history. The first principle is that no race, no people and no community, because it has come to power should desire to exploit another. The Indian population in Ceylon he divides into two classes, those who have no economic interests in India and are willing to be domiciled here, and those who have no permanent interests in Ceylon and mean to return after making a living. The former should enjoy the full rights of citizenship and not be in any way discriminated against. The latter should stay here so long as they could do so without exploiting the permanent population or there is a demand for their services. There are about 600,000 Indians in the estates, and 200,000 in other walks of life. Those in Government employ number only 8000. Of these the Ceylon Government is sending out immediately only 800 men. So that the step taken by the Government is not going to bring any appreciable relief to the problem of unemployment or the economic exploitation by India. As the great ambassador from India has pointed out, the sending away of a few thousands is a small thing which will not affect India seriously, but it is the spirit in which it is done that is galling and irritating the soul of India. Ceylon is free to reserve all her resources to herself and to stop all immi-

gration or exploitation by Indians. It is perfectly legitimate to exclude in the future all Indians from Government service. But to discontinue those who are already in service not because of any financial stringency, but merely to make room for Ceylonese is mere racial discrimination.

It is, in MR. NEHRU'S opinion, this that India cannot accept or tolerate. We have no doubt that our Board of Ministers in their action were guided solely by a desire to provide some relief to the acute unemployment that obtains in Ceylon and had no political motives behind their move. But they ought to have taken a far-sighted view of the problem and avoided all the bitterness which their action has given occasion to. As we have pointed out on previous occasions the matter is one for amicable settlement between India and Ceylon and any attempt at unilateral action with a view to presenting the Indian Government with a *fait accompli* will only lead to trade repercussions which will be unwelcome alike for India and Ceylon. Already the Travancore Government has raised the duty on Jaffna tobacco, and if the duty were further raised and if a prohibitive duty be imposed on copra the consequences would be disastrous to the permanent population of Ceylon and would lead to greater unemployment and misery than the relief which any repatriation is intended to bring about. In the larger interests of Ceylon the Board of Ministers should take a cool and dispassionate view of the situation and come to a satisfactory solution of the Indian problem instead of allowing themselves to be carried away by sentiment or prejudice.

INCREASED DUTY ON
JAFFNA TOBACCONot Retaliation,
Says Dewan

Trivandrum, Friday.

Sir C. P. Ramaswamy Iyer, Dewan of Travancore, making a comprehensive survey of the State's financial and economic policy on the occasion of the presentation of the budget estimates for 1939-40 today, said that the increase in Jaffna tobacco duty from Rs. 135 per candy to Rs. 200 was purely for revenue, and it had no reference to the repatriation of Indians from Ceylon or any similar question.

At the same time the Dewan pointed out that Travancore had a flourishing trade in eggs with Ceylon, which was annihilated by the differential duty imposed by Ceylon, and Travancore was also suffering from the dumping of coconut products from Ceylon.

It would not be sinful if Travancore exercised its powers in relation to these matters but, in the interests of amity it had not done so.

ONE THING
AND ANOTHER

(By Panangkodai)

I was a bit of biological research that Mr. Ponnambalam did at Nawalapitiya, as he avers but it has had a psychological effect among certain classes of people. Another distinguished Ponnambalam, the late Sir Ramanathan, while he yet was a plain Mister, once dived into biology when he delivered an address to Law students in Colombo, and found that it also had a psychological effect, though of course, not to the same extent and intensity as in the present instance. The country was afire with election enthusiasm, Ramanathan fighting Fernando. A section of the Colombo press was daily singing a hymn of hate against Ramanathan and his cause. Anything was good enough to beat him with. In his own peculiar manner he developed the theme of his address to the law students and alluded in lucid terms to the "facts of life" and the processes of procreation. Today a third form boy knows all about these things, but in our days the press took the matter up and held poor Ramanathan to scorn. Of course the motive was political. Rama won it all. To the Ponnambalam of today, may I give a bit of brotherly advice? Let him not dive into history or biology when people are in excitement.

THEY are fighting for a few seats in Council and spending in the attempt quite a lot of energy. It may be good, but can we not find other things that are better for our attention. What have our leaders or young men done to improve the lot of the poor or average man and woman in our country? Some years ago the Youth League planned to do propaganda among the people to improve their lot, but like most movements that also died in infancy. The so-called leaders and would-be leaders that have so much to tell us in ponderous language at the Town Hall or Keerimalai, evidently think that a people's progress depends on the vocal efforts of a few chosen men at definite or indefinite intervals. Could nothing be done to put more hope into the breast of the poor farmer, give him more ideas and urge him to stick more to the land? Could not anything be done to utilise so much of the wasted foodstuffs that our people neglect now? If the young men of every village in Jaffna started a campaign of service to each village by doing what was necessary to generally improve the living conditions, and to make people depend more and more on their own produce, the economic position of Jaffna would greatly improve in a few years' time. Let us talk less and seek to go into the country and do something. Therein lies our salvation.

ONE of the causes of the trouble between Indians and the natives of the places where they sojourn is attributed to the fact of the Indians being no "mixers." In Burma, in Malaya, in South Africa, in Ceylon, everywhere, the Indian is by temperament inclined to be self-centred. He is slow to form company with people that take a light view of things generally and indulge in pleasures to forget their daily cares. With his ancient background of seriousness, tending to despise the

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TENSION KEPT ALIVE

HITLER WANTS DANZIG

BUT WITHOUT WAR

July 22nd.

ALTHOUGH a quiet week-end, with no development in Danzig, is forecast by Berlin political circles, the tension over Danzig, at present in an apparent state of stalemate, is being kept alive in Germany by other means.

Herr Hitler is said to be a hundred per cent. determined to get Danzig but equally a hundred per cent. anxious to get it without war. Today's hope in Nazi circles is that Poland will opt for a peaceful solution on a sort of quid pro quo basis that will damage her prestige as little as possible.

In the Wilhelmstrasse, people are hard at work in countering the impression that the general tension is relaxing. People are being told that their cars will be requisitioned next month.

Foreigners are wondering what significance attaches to a newspaper paragraph announcing the sudden suspension of all sea passenger traffic between Kiel, the German naval station at the entrance to the Baltic, and Swinemünde, a fortified seaport in the Reich Province of Pomerania, whose eastern frontier runs contiguous with that of Germany.

The German newspapers continue their anti-British campaign with unrelenting fury. They are filled with articles, any of which would be a sensation in ordinary times.

LAST WORD ON THE SUBJECT

Poland will Fight for Free City

Warsaw, Friday.

An official Polish spokesman tonight stated that the statement of Marshal Smigly-Rydz—that Poland would fight for Danzig if peaceful means fail—is Poland's last word on the subject.

Those who think that Poland would be out-manoeuvred without a conflict should, he declared, read this statement carefully.

The spokesman added: "The situation is serious. It depends on the German leaders whether the fields of Europe will be littered with millions of dead."

"A war for a provincial city where the German population enjoys complete freedom is not inevitable. Humanity desires peace, yet it must be understood, that Poland is not bluffing."

Poland has protested energetically to the Danzig Senate concerning the death of M. Budziewicz the Polish Customs official who, it is alleged, was shot dead by a Nazi on Polish soil.

The protest alleges that the shooting occurred in Polish territory, when M. Budziewicz challenged

ALL-CEYLON MALARIA WEEK

Minister's Message

Mr. W. A. de Silva, Minister for Health, has issued the following message on the occasion of the All Ceylon Malaria week (July 22-28):—

We have to realize that health cannot be purchased, neither can we obtain health by begging, borrowing or stealing it. Health has to be gained through one's own efforts. For this purpose, no doubt a knowledge of ordinary rules is necessary. It is available to-day. There are many who are ready to impart this knowledge. The efforts in this direction should be encouraged by all who desire the welfare of the people living in this country.

Our conditions are peculiar to ourselves. Hospitals cannot give us help; dispensaries are unable to do so; drugs always failed to establish health. All these three are mere curatives.

Air, water, and food are factors that lead the way to health. We have plenty of air, but we should not shut it out. Water, if boiled and strained, will always help us. Regarding food, if we start producing large quantities of food that will become unsaleable owing to its quantity then only will the man of limited means be able to tackle the problem. One can grow yam in a small patch of land that will be more than sufficient for the consumption of the individual or the family. One can also grow plenty of greens, such as thampala (*keerai*), spinach (*payali*), kankun (*panang-keerai*), and the like in a few square yards of soil which should give a plentiful supply for one's own consumption. So get hold of free air, free water, free food, and free health.

One Thing and Another

(Continued from page 4)

light side of life as beneath his dignity as the descendant of a civilisation of great antiquity, the Indian is certainly a bad mixer. So, to some extent, is the Jaffna man. We are far too serious to get on with people who more or less care not for the morrow. Eat, drink and be merry, is a good maxim among the people everywhere. It has its faults and dangers, but we go to the other extreme and spend our days in misery. In this outlook on life lies the seed of the occasional trouble between communities in the Island. We are acquisitive, others are expressive. Then comes all the talk about standard of living, civilised life, ability to ape the Westerner and all the rest of it.

three Germans who had illegally crossed the frontier. An investigation into the affair and the punishment of the culprit who, it is alleged, is a Nazi Storm Trooper are demanded.

The Polish Police have arrested the Chief of the Danzig Customs House who, it is stated, illegally crossed the frontier today.

The Polish Press reports that Father Bernard Visebi, a former Polish candidate for the Danzig Volkstag (Diet), has been arrested by the Danzig police; also a Polish railwayman. Both are in custody for anti-Nazi activities.

Jaffna Listens To A Tale of Woe From Her M. S. Cs.

(Continued from Page 3)

try could be made happier by it.

Anti-Tamil Cry

Continuing, Mr. Ponnambalam said that leaflets condemning Tamils, Muslims and Indians were being broadcast in the South. Not one Minister or Sinhalese member thought it necessary to condemn this mischievous propaganda. These communities were being called all sorts of names. Sinhalese were urged to boycott these communities. Surely these people were not present at the Nawalapatiya meeting, exclaimed Mr. Ponnambalam. These leaflets went to the extent of saying that Gandhi was mad and ordering Nehru to go back with his Indians to India. Thousands of leaflets were spread throughout the country. The root of the whole agitation was that some Sinhalese leaders felt that in their "Ceylon for the Sinhalese" cry Ponnambalam was the obstacle and that he should be done away with.

Before the Donoughmore Constitution, continued Mr. Ponnambalam, there was balanced representation in the Council. But the Donoughmore constitution had placed all the power in the hands of the Sinhalese, rendering the other communities powerless and helpless. Their helplessness had been demonstrated to them year by year. The late of Mr. Natesan and his motions as regards relief for tobacco was the latest proof of the unsympathetic attitude of the Majority Community who were always in a position to turn down any proposal of the minority members. That was the reason why they wanted balanced representation, so that not a single community might be in a position to outvote a combination of the other communities. Their experience of the Donoughmore Constitution showed that the minorities could not expect justice from the majority community who were in no mood to be fair, just or grateful to a community that had first raised the cry for Swaraj, and University for Ceylon.

Continuing Mr. Ponnambalam referred to the motions for the suspension of the standing orders, moved by himself and Mr. Natesan and the manner in which the Majority Community refused even to give them a chance. Similar motions by Sinhalese members were allowed and moved in Council before. That was a clear case of racial discrimination.

Balanced Representation

Continuing Mr. Ponnambalam said that they were not opposed to Swaraj. They should press for a constitution under which they need not go abegging or surrender their rights. Balanced representation was the only form of representation that would do away with the tyranny of the majority. Mr. Ponnambalam appealed to the people to stand united and not to be misled by "kusu-kusu-kootams" who wanted to kowtow to the Sinhalese and bring about some settlement. He said that nothing less than balanced representation should be accepted by them. It was only then they could stand up as honourable men and claim their rights. He appealed to the audience to stand united and demand their rights with a united voice, so that, if not they, at least

their children might live in Ceylon with self-respect.

Mr. Mahadeva on Caution

Mr. A. Mahadeva speaking next said that it was because of the recent unhappy events, they had mustered there in such large numbers. He always stood for caution, and for peace. Mr. Ponnambalam being young who impatient. Not all the Sinhalese, Mr. Mahadeva said, hated all the Tamils. The present unhappy situation was the result of the activities of four or five self-interested leaders among the Sinhalese, who wanted to gain their own ends. They went about creating alarm among the ignorant Sinhalese masses, that the Tamils were trying to wrest all power from them and calling upon them to protect their rights by boycotting the Tamils, their cigars, and by driving out the Indians. The masses in the villages did not suspect these people. Some Sinhalese leaders said in secret that what Mr. Goonesinghe spoke was mere raving. These leaders were afraid to say it in the public for fear of losing the sympathy and support of the masses. That was the evil. The Tamils and Sinhalese were going to live together in the country. These two communities should therefore themselves settle the differences that had arisen between them. Was it prudent to get a third party to settle their differences? How could they settle their differences? Both of them should be prepared to give and take. He was a Tamil. Mr. Mahadeva continued, and prided in calling himself a Tamil. He considered an indignity to a Tamil as an indignity to himself. They should not be slaves to the Britishers for ever, neither the Sinhalese. What he therefore desired was that if a compromise was possible, they should effect it by all means. It was here he differed from Mr. Ponnambalam.

Continuing Mr. Mahadeva said it was easy to rouse the passions of the masses. Anyone who did that in order to become a leader was playing with fire. It was dangerous. The riots of 1915 should be a warning to them. The leaders who had roused the masses to violence hid themselves in corners leaving the ignorant masses to bear the burnt of the terrible happenings.

He therefore preferred always the method of settlement and compromise to that of fighting. They should all try to bring about a settlement. He was sorry he had spoken in that strain, for Mr. Ponnambalam had referred to "kusu-kusu-kootams" and peace conferences. He thanked them for the patient hearing.

Resolution

Mr. A. R. Subramaniam moved a resolution affirming the demand of the Jaffna Association for balanced representation and deploring the attitude of the State Council towards the demands of the Minority Communities.

Mr. A. V. Kulasingham seconded. Carried unanimously.

Another resolution was moved by Mr. T. Muttasamiappillai, seconded by Mr. V. S. Karthigesu, calling upon the Governor and the Secretary of State to avert the calamity facing the three lakhs of people consequent on by the imposition of enhanced duty on Jaffna tobacco. Carried unanimously.

The meeting terminated with a vote of thanks to the chair.

Arrack Rent Sale, 1939-40 - Mannar District

Tenders are hereby invited for the purchase of the exclusive privilege of selling arrack by retail in the Periyakaddai and Puliyadi Irakkam Arrack Taverns of Mannar District during the period October 1, 1939 to September 30, 1940. Tenders should reach the Assistant Government Agent, Mannar not later than 11 a.m. on Tuesday August 22, 1939.

The Conditions of sale and any other particulars can be obtained on application at the Mannar Kachechi.

S. P. AMERASINGHE,
Assistant Government Agent,
The Kachechi,
Mannar, 11th July, 1939.

[G. 11. 24-7-39.]

Ideals of Manipay Hindu College

Foundation Day Celebration

The twenty-ninth anniversary of the foundation day of the Manipay Hindu College was celebrated on the 4th instant. A memorial service was conducted by the Principal, in the Hutchinson Hall, who speaking on the significance of the foundation day celebrations said that the promoters and the founder of the institution wanted to give to the country not a College catering only for secular needs but for the promotion of Education on Hindu lines. The College has to perform the difficult but noble work of reinterpreting the essence of Hindu Culture in the light of modern sciences. Education according to the Hindu ideals was based on Religion and its aim was character. It was to remind all of these ideals that the Day was celebrated. The College had given education to many who would otherwise have had no way of receiving an education. This was possible because Manipay had in the person of the late Mr. W. Sangarapillay, a true philanthropist who founded the College and was its first Manager. The Principal at the close of his speech touchingly referred to those of his assistants who were no more and exhorted the students to remember with pride on the occasion of the anniversary celebrations every one who contributed to the progress of the school.

At 3-30 p.m. the whole school assembled round the play ground which was gaily decorated with temporary sheds erected by each class. The visitors were accommodated in a special pandal. Sharp at 3-30 p.m., the College flag was unfurled by the Principal amidst deafening cheers of salute from the students.

Competitions in athletics began at 3-30 p.m. and continued till 6-20 p.m. when the public meeting began. At 5 p.m. when refreshments were served, the visitors were invited to the Hall where were the exhibits in arts and crafts made by the students. Two bee-hives constructed by the students of the school with their colony of bees attracted the attention of the visitors and Mas. P. S. L. Nathan of the Matriculation Class who was the owner of one of the hives explained to the inquisitive visitors the art of bee-keeping. Among the exhibits were some science apparatus, potassium carbonate made out of the coconut husk, grafted mango plants, clay models, coconut shell works, penholders and some drawings of students.

Public Meeting

The public meeting was presided over by Mr. C. Coomaraswamy, District Judge. Mr. R. N. Chinniah, Dr. M. O. Chakko, Messrs. C. Raganathan, and E. Murugesampillay together with the Principal and Mrs. Coomaraswamy were accommodated on the platform. Mas. H. N. S. Ayar of the matriculation class welcomed the guests in a short speech. Owing to the indisposition of Mr. T. Swaminathan, the Secretary of the Religious Section, the report of this Section

was read by Mas. K. Sanmugasundram.

The report of the Literary Section was read by Mr. C. Subramaniam. The report of the Sport Section was read by Mr. C. Navaratnam, the vice-Principal, and the report of the Arts Section was read by Mr. R. V. Arumugam. These reports gave the results of the inter class competitions in Religious Knowledge, Thevaram, Recitation, Elocution, Sports, Scouting, Gardening, Singing, Acting, Painting and Handicraft. Every report was followed by an interesting item of entertainment contributed by the students. The items consisted of recitation of the poem "The best school," by Mas. T. Vimalasingam, the speech of Mrs. Sarojini Naidu on 'Patriotism' by Mas. M. Rameshwaram, A Scene from 'As you like it' contributed by the Pre-Matriculation class and a scene from Ambhipaty by the Matriculation class. Mrs. Coomaraswamy distributed the cups and shield to the captains of the various classes and the Champion Athletic Cups were presented to Mas. T. Rasiah of the J. S. C., Mas. P. Selvaduray of the J. S. C. and Mas. R. Thevarajah of Form I.

Special certificates were given to Mas. N. S. Ayar for having for the 3rd year obtained the 1st place in Elocution, to Mas. K. Sanmugasundram for Tamil elocution, and to Mas. P. S. L. Nathan for gardening and Handicraft.

Chairman's Speech

The Chairman in his speech congratulated the Principal for the ideal of the harmonious development of the heart, head, hand and soul which he has set as the aim of the school and for the successful manner in which these aims were being achieved as he was able to gather from the various reports read. He expressed surprise that the wealthy men of Manipay had not yet come forward to give to the College the industrial School which the Principal had in view for the past few years. He was glad however that hopes of the Principal had found expression in the successful Commercial Class which had been added to the School last year and in the way that Arts and Crafts were being encouraged by the School.

The School had no funds to successfully work its own gardens and to give direct teaching in Arts and Crafts. The next best thing had been done. They had encouraged home gardening by the students and had made use of the instinctive tendency of rivalry to make the students learn the Arts and crafts within their reach as a hobby. There were possibilities for a practical and valuable education through encouragement of hobbies as was done by the Manipay Hindu College.

He thanked the honorary professors Dr. M. O. Chakko, Messrs. C. Raganathan and R. N. Siniah, for the self-sacrificing work they were doing in delivering lectures once a week to the Post Matriculation class on Hygiene and First Aid, Co-operation and Agriculture respectively. He expressed great satisfaction that the Post Matriculation Class of the Manipay Hindu College was breaking new grounds in the field of education and commended the class to the

audience as a valuable experiment towards the solution of unemployment. The classes in Sinhalese, he expected, would soon solve not only the problem of unemployment but would contribute to the solution of more difficult problems in national evolution.

He paid a high compliment to the student who delivered the oration that day and said that he would one day deliver more marathon speeches in the Council Chamber.

Co-education

Commenting on the Hindu ideals that the College was trying to maintain in the face of financial difficulties, the Chairman said that he was one with the Principal in his idea on Co-education. People might call him antiquated in his views but he was sure that 99% of the people were with him in the faith that the womanly grace and other virtues of the woman which made her the queen of the household would be hampered to a very great extent by co-education. He exhorted the Principal to keep to his ideals and expressed the hope that Manipay Hindu College would soon have a sister institution for the Hindu girls run on ideal lines and turn out the future mothers. He was glad to see a letter to that effect in the columns of the 'Hindu Organ' and said it should receive the support of the wealthy men of Manipay.

In conclusion he wished the College every success in its endeavours to spread Hindu Culture and requested the Principal not to desist from the ideals he has set for the College which sooner or later would give the Country a new outlook in life.

The vote of thanks was proposed in Tamil by Mas. K. Sanmugasundram, and the Principal amidst applause declared the next day a holiday, congratulated the class that won the College Flag, and thanked the Chairman and the visitors for the encouragement they had given to them by their presence.

Auction Sale

D. C. J. 12581

E. Sivacumarasingham of Manipay Plaintiff.

Vs.

1. Sultan Kany widow of Sultan Abdulader Mohamed Cassim
2. Mohamed Cassim Mohamed Mohideon
3. Mohamed Cassim Mohamed Manickam all of Moor Street Jaffna

Defendants.

In pursuance of the Commission issued to me by the District Court of Jaffna, in the above case, I shall sell the below mentioned property by Public Auction on Saturday the 19th August 1939 commencing at 4 p. m. at the spot.

PROPERTY REFERRED TO:—

An undivided 5 Lms. V.C. and 17½ Kls. in and out of a piece of land called 'Pallavilithoddam' in extent 10½ Lms. V.C. situated at Vannarpennai West and bounded on the East by the property of Mohamed Hussain Nachchia wife of Muallim Lebbe and others and Lane, North by the property of Sultan Kany widow of Mohamed Cassim, West by the property of the 2nd Defendant and South by the property of Muthu Mohideon Nachchia.

S. Muttukumaraswamy,
Commissioner of Sales.

"Siva Villa"
Manipay,
23-7-39.
(Mis. 100. 24-7-39.)

Tamilian Rites in Marriages

(Continued from page 2)

be reformed so as to be in consonance with ancient ideals and practice, the President said that in any event there was no place in such a function for the Brahmin *purohit* and the *mantras* which he himself did not understand. There was no mention of the Brahmin *purohit* and his part in Tamilian marriages in any of their ancient works prior to the "Silappadikaram". So far as the rite of stepping on the *ammi* was concerned, it seemed to be a comparatively recent practice, no mention being made of it in the Rig Veda though the Atharvana Veda said something about it. The rite could be relinquished. The worship of the fire and the exchanging of garlands could be retained. The essential pre-requisite to marriage was, of course, the love of the parties for each other. Marriages could also be performed in temples.

Concluding the President pleaded for eschewing from the daily life of the Tamils, as well as from the rituals attendant on their ceremonials, non-Tamil names, manners and peculiarities of speech and behaviour. So far as remarriages of widows were concerned, these could be left to the will and choice of the parties themselves.

Mr. T. V. Unamaheswara Pillai said that the *Sapthapadi* and the other rituals were only necessary for the Twice-born. The *purohit's* help and the *mantras* were at any rate unnecessary in a Tamilian marriage.

Mr. C. Pannirukaipperumal Mudaliar, A. Karmegha Konar and Mr. Rajamanikkam Pillai and Srimati T. Padmavati Ammal spoke stressing the need for "love" as an essential prerequisite to marriage between a man and a woman and emphasising the desirability of cutting out non-Tamil rituals from the marriages of Tamils.

The Conference then adopted a resolution pointing out that the fundamental requisites of a Tamilian marriage were that the young parties must love each other, that the girl must be given away to her lover by people who had the power to give her away and the union should be blessed by elders and that the presence of *purohitis* and the performance of *mantric* rites were not essential. The resolution added that the marriages of Tamils should henceforth be celebrated in accordance with ancient Tamilian rites.

By other resolutions the Conference decided that the marriages of Tamils should be celebrated in the future without the help of non-Tamils and with the greatest possible economy, and that such marriages should be celebrated in the manner (with suitable modifications) laid down in a publication of the "Tamilian Welfare Association". The Conference also decided to constitute a Committee for suggesting legislation which would give property rights to women.

A PEEP INTO THE SOVIETS

(Continued from Page 1)

union republics, autonomous republics, provinces and national regions at the end of their session, they are part of the vast official, governmental, administrative and bureaucratic apparatus that translates policy to the 170,126,000. Their Presidium of 37 members elected at a joint session is theoretically the highest executive organ of State power, the interpreter of laws, donor of decorations, holder of the right of pardon. They form into the body of Soviet law measures initiated, approved, determined by the Communist Party—though Party decrees are theoretically binding only on Party members. They are the shadow of the Party, moving when the Party moves. Bigger than military questions is the problem of how much their moves mean to the 23,000,000 industrial and office workers, the 93,500,000 peasants and artisans, who in time of war will be compelled to protect the State, and who for 20 years have made sacrifices for its future.

Party

The 547 deputies, who are now between 30 and 40, were in their teens or younger when the Bolsheviks grabbed power. On the eve of a session of the Congress of Soviets, the Bolsheviks seized telegraph, telephone and other Government offices. The Congress then met, not in the Kremlin, but in what had been a girls' finishing school; on the night of November 6, 1917, a few hours before it was to be called to order, a short, bald-headed, tireless revolutionary, named Lenin, stepped out of hiding before the delegates, stifled their applause, said laconically, "Comrades, we shall now proceed to construct the Socialist order."

In the years that followed, while Russian economy climbed slowly back to its pre-War normal, the Party be addressed plunged into turmoil unequaled in political history. Bolsheviks fought Whites, but they also fought Czechs, English, Germans, French, Americans, Japanese, Latins, Mongols, Poles, on 14 fronts and for more than four years—fought with inadequate arms, starvation rations, an exhausted population. They signed with Germany a treaty as punishing as the Treaty of Versailles, lost a quarter of their manufactures. Said Lenin, "I would give up Petrograd for a breathing spell of 20 days." They fought the armies of Kolchak, Denikin, Judenich, the troops of sadistic Baron Ungern von Sternburg near Mongolia. Astonishing as was their victory to the outside world, in view of the forces against them, it was more astonishing to themselves—for as students of Marx, they counted on revolution coming in the industrialized countries of the West.

Lenin an economist, politician, agitator; Trotsky, an editor, strategist, orator; Radek, a journalist; Chicherin, son of an aristocratic family; Kamanev, a student of law; Rykov, Lenin's secretary; Zinoviev, a master intriguer, a practical politician, "Lenin's greatest mistake", Stalin, then 38, an editor; Bukharin, a dry, colourless theoretician; Lunacharsky a dramatist; Dzerzhisky, a

politician—no group seemed so ill-equipped for the tasks before it as Russia's new leaders. All intellectuals, most of them hardened by years of exile and prison, they were masters of history who misread history, who banked on an international revolution that did not occur, and who called in the sonorous and yet biting language of Marx to an unlistening world proletariat. Seizing the Petrograd radio while the war still raged, they broadcast frantically for peace: "To all! To all! To all!" They summoned a Congress of the Third International, sent out a manifesto which began: "Europe is in flames; the wolves of capitalism howl among the ruins!"

Four years before, a homely, dark-eyed, colourless girl, named Fanny Kaplan, stepped up to Lenin when he finished speaking at Michelson's factory in Moscow, and shot him in the lungs and neck. On the eve of second All-Union Congress, Lenin died, the conflicting groups he had held together split apart.

Between its third and fifth sessions, the fight of Stalin and Trotsky rocked the Party, involved more people. Party membership grew fast; 735,881 by 1924; 1,260,784 by 1930; 2,800,000 (including candidates) by 1934.

Its history, heroic before Lenin's death, became confused afterwards. No year passed without a Party crisis. No contemporary political conduct produced such blind and savage invective as the factions hurled at each other. In comparison with the bitterness of their conflicts, an explosion of political violence like Hitler's blood purge of 1934 seemed no more than a gangster clean-up. No theories were at stake when Hitler shot. But in Russia, each group considered itself truly socialist, the builder of a new world, the inheritor of Lenin's theories.

Lenin died on January 21, 1924. Thereafter:

"In 1925, Trotsky was dismissed as Commissar for War after a struggle over a programme for the peasants, ousted from the Council of Labour and Defence; Kamanev and Zinoviev were forced from important posts.

"In 1926, Trotsky, joining forces with Kamanev and Zinoviev tried to force Stalin from control of the Communist Party. Subsequently, Kamanev and Zinoviev were removed from the Political Bureau; Bukharin took over the Third International; Trotsky was exiled to Turkestan Kamanev & Zinoviev were expelled, exiled, recalled reinstated and—four years later—expelled again, until their careers ended, with those of Rykov, Bukharin, an unknown number of others, in the lurid mysteries of The Purge.

"There were party crises over collectivization, the Five-Year Plan, the Chinese Revolution, the trials of wreckers, until, after Stalin's friend, Kirov was assassinated in 1934, they culminated in a two-year purge, in trials that creaked and groaned weird confessions, unearthly polts, Dostoevskian admissions of treachery.

How solid now is the Party with this history behind it? How closely united is it with the innumerable functionaries, editors, managers, educators, propagandists, secret police, bureau-

(Continued on Page 8)

Mr. Nehru Lunches with Europeans

European Attitude to Repatriation

Colombo, July 19.

PANDIT Jawarlar Nehru was entertained to lunch today by the European Association of Ceylon at Mackinnon House, Cambridge Place, the residence of Mr. N. O. C. Marsh, the Acting President of the European Association and partner of Messrs. Mackinnon Mackenzie and Co.

The following editorial comment on the repatriation scheme of non-Ceylonese daily paid employees of Government appears in the current issue of the "Quarterly Review" of the European Association:—

The proposed repatriation of all non-Ceylonese daily paid employees of Government, as a measure to decrease unemployment, is one which has received the condemnation of the European community and it is not the earnest endeavour to find employment for unemployed nationals that has aroused their indignation but the "modus operandi" whereby Indians with under five years service are being turned away and those with over five years service are being threatened with discriminatory action without right of redress, if they do not, of their own free will and accord (?), leave the service. These people are all British subjects and nationals of a neighbouring and (so far) friendly country.

The principle of filling vacancies, as they arise, with Ceylonese to the total exclusion of all non-Ceylonese, when all things are equal, cannot be disagreed with and, in the case of daily employed labour, it must be generally admitted that, on the average, the Indian has no special claim to be considered for non-skilled employment in preference to the Ceylonese.

Earlier Default

Had this principle been adopted, as it was intended that it should be adopted in 1934, this present

trouble would not have arisen and the country saved have a million rupees; on the other hand, the fact that no action was taken by the Government officials concerned is no reason for the present attitude towards those who, after all, are British Subjects and who have every right to expect equal treatment throughout the Empire.

That India should take exception to this discriminatory treatment of its nationals is not to be wondered at and all shades of political opinion in that country are of one mind in condemning the Ceylon Government's ill-considered action.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 746

In the matter of the estate of the late Namasiyayam Kanagasabai of Nallur Deceased.

Kanagasabai Retnasabapathy of Nallur presently of Colombo. Petitioner

Vs.

- 1. Kanagasabai Nagendiam of Colombo.
- 2. Kanagasabai Vamadeva of Jaffna and
- 3. Valliammai widow of Kanagasabai of Nallur

Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge, Jaffna on the 2nd day of June 1939 in the presence of Mr. R. B. Nalliah Proctor for the Petitioner and the affidavit of the Petitioner having been read:—

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as son and one of the heirs and that the abovenamed 3rd Respondent be appointed Guardian-ad-litem over the minor 1st and 2nd Respondents for the purpose of protecting their interests and of representing them in these Testamentary proceedings unless the abovenamed Respondents appear before this Court on the 23rd day of June 1939 and state objections to the contrary.

The 7th day of June 1939.

Sd. C. Coomaraswamy District Judge

Time to show cause extended to 31-7-39

Id. C. C. D. J.

(C 31 20 & 24-7-39)

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(H. 88. 13-7-39 to 12-2-40.)

A PEEP INTO THE SOVIETS

(Continued from page 7)

crats—the props of party dictatorship, the agents of party rule? In what shape has it come out of the purge?

The present 1,677,666 Party members, and candidates for admission, organized in 130,000 cells, represent a drop of more than 1,100,000 in four years. More than 1,100,000 are new members, have joined since 1929; some 130,000 joined before 1920. More than 1,250,000 are under 40, were in their teens when the Revolution was fought. With them are some 5,000,000 members of the Young Communist leagues, who may be as old as 30, but are generally in their twenties or teens, dating their experience, not from the years of famine and civil war, but from the years of the Five-Year Plans, the expulsions, the trials. Around them revolve the carriers of the Soviet Union's economic life: 23,000,000 industrial and white-collar workers, 93,500,000 peasants and artisans. (Time).

No 585

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 745

In the matter of the estate of the late Chellammah wife of Mappanar Nallathambiy of Myliddy South Deceased.

Aruppillai Kandiah of Myliddy South

Vs. Petitioner.

1. Sinnappillai wife of A Kandiah of Myliddy South and
2. Mappanar Nallathambiy of do presently employed as Telegraph Inspector, Avisavelle Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge, Jaffna on the 31st day of May 1935 in the presence of Mr. R. R. Nalliah, Proctor, for the Petitioner and the affidavit of the Petitioner having been read:-

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the abovenamed Petitioner as father and one of the heirs unless the Respondents appear before this Court on the 10th day of July 1939 and state objections to the contrary.

The 3rd day of July 1939

Sd. C. COOMARASWAMY,
District Judge.

Time to shew cause extended to 28-7-39

Hd. C. C.

D. J.

(O. 28. 20 & 24 7 39)

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Y. 134. 1-4-39 to 30-9-39 [M]

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[Y. 103, 22-7-38 to 21-7-39.]

[M.]

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