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A PLEA FOR A SERVANTS OF CEYLON SOCIETY

National Congress on New Lines

THE NEED FOR A NATIONAL FLAG

BY C. ARULAMBALAM,
(Advocate.)

ON the neighbouring continent of India, the late M. G. K. Gokhale the great Indian statesman established, several years back, with the help of some of his thoughtful countrymen, a society by the name of the Servants of India Society. His object was to train, through the Society, a band of national workers who would dedicate themselves to the service of their motherland in all spheres—political, economic, social etc.

It was Mr. Gokhale's view that workers in the national cause should fully train themselves for their work. With a view to prepare them intellectually for national work by acquainting them with the latest ideas on National Regeneration in all its aspects as prevalent in the progressive countries of the world Mr. Gokhale organised the nucleus of a library consisting of up-to-date works on politics, economics, sociology etc.

During the years that have passed the Society has turned out several national workers of outstanding merit. The Right Hon. M. V. S. Srinivas Sastri may be taken as the type of national worker produced by the Society.

It has been proposed to remodel the Ceylon National Congress on the lines of the Indian National Congress. As things are, the term Ceylon National Congress is but a name. Its present membership is such that it cannot be gainsaid that it has no claim to be called National inasmuch as it is not representative of the various communities in this Island. The move to reorganise it is a step in the right direction. If it would remodel itself both in its constitution and its working on the lines of the Indian National Congress and adopt the policy of the latter in its attitude

towards the Minority Communities then it is certain that all the communities in the Island, both major and minor, will join it and make the Ceylon National Congress a really national Institution. I have stated that the Ceylon National Congress when it is reorganised should model itself on the lines of the Indian National Congress in its attitude and policy towards the Minority Communities in this Island. The policy of the Indian National Congress in this matter has been clearly set forth by Maulana Abul Kalam Ayad, in his masterly presidential address at the 53rd session of the Indian National Congress, held at Ramgarh, on March 19, 1940:—

"The Congress has always held two basic principles in this connection, and every step was taken deliberately with these in view.

(1) Whatever Constitution is adapted for India there must be the fullest guarantee in it for the rights and interests of Minorities. (2) The Minorities should judge for themselves what safeguards are necessary for the protection of their rights and interests. The Majority should not decide this. Therefore the decision in this respect must depend upon the consent of the Minorities and not on a majority vote. The manner in which the Congress has dealt with the Constituent Assembly throws a flood of light on these two principles and clarifies them. The recognised minorities have a right, if they so please, to choose their representatives by their votes. Their representatives will not have to rely upon the votes of any other community except their own. So far as the question of the rights and the interests of the Minorities

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Gandhiji's Assurance to Ceylon

Ceylon Delegation at Ramgarh

Ceylon's Case

Ramgarh, March 19.

A deputation on behalf of the Ceylon National Congress has arrived here in response to an invitation by the All-India Congress Committee and has met Mr. Nehru and other leaders.

In an interview with me, Mr. Jayawardana, a member of the delegation, said, "Madras leaders still seem hurt over the question of repatriation of Indian employees. We explained there is no real ill-feeling between Indians and Ceylonese but that self-seeking politicians exploited surface differences in Ceylon.

"We are deeply conscious that Ceylon owes her culture to India, which we also look upon as our Motherland. Buddha lived and preached in the country near Ramgarh and our present pilgrimage is holy. Today we have come to seek inspiration from the great Congress of the Indian people.

"Our impression of the Ramgarh Congress is that India is tremendously in earnest and determined in her desire to attain complete independence. Differences of opinion there may be as regards the course of action to be pursued, but of the ideal itself, there is no difference of opinion at all."

Interview With Gandhiji

The Ceylonese National Congress delegation consisting Messrs. Jayawardana, S. Jayasekara and Amaratunga met Mahatma this afternoon. In an interview to the United Press, Mr. Jayawardana, said:—

"Mahatma's first words were 'It is an unfortunate thing that is happening to Indians in Ceylon'. We explained to him that the problem was an economic one and that Indians in Ceylon, apart from labourers and few others, were mainly exploiters. Petty traders and Chettiers have captured the entire import and export trade and many estates from peasants in distress. The people of Lanka only see this side of India. Gandhiji replied

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SOUTH INDIAN CULTURE

THE CASTE SYSTEM

MR. RAMALINGAM CHETTI'S SPEECH

WELCOMING the delegates to the Tenth All-India Oriental Conference, Mr. T. A. Ramalingam Chettiar, M.L.C., Chairman of the Tirumalai-Tirupati Devasthanam Committee, referred to the local history of Tirupati and its importance as an All-India pilgrim centre and said that even though Tirumalai was a Vaishnavite shrine at present, the early Alvars had all sung praises of God Venkateswara as Harihara, both Siva and Vishnu in one. Even at the present day people of all demonstrations resort to Tirupati and make their offerings to God Venkateswara. It might be stated that the temples in Tirumalai and Tirupati were from the beginning democratic institutions deriving their support from voluntary offerings.

After referring to the historical importance of places like Chandragiri and Kalahasti near Tirupati, Mr. Ramalingam Chettiar traced the origin of the Sri Venkateswara Oriental Institute. He said that it was the late Raja of Panagal who conceived the idea of an Institute for Oriental culture at Tirupati. The Act for the Administration of Tirumalai-Tirupati Devasthanams passed in 1933 provided that the surplus funds of the Devasthanams might be utilised for the establishment of a University or College in which special provision was made for the study of the Hindu religion, philosophy and sastras and for promoting the cultivation of Indian arts and architecture and promoting the study of Sanskrit and Indian languages. It was Mr. A. Ranganatha Mudaliar, former Commissioner of the Devasthanams, with the help of Dr. T. S. S. Rajan and Rao Bahadur K. V. Rangaswami Iyengar, who launched the scheme of the Institute.

South Indian Culture

Continuing, Mr. Ramalingam Chettiar said that the Committee of the Devasthanams desired to

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Hindu Organ.

THURSDAY, MARCH 28, 1940.

A SERVANTS OF CEYLON SOCIETY

WE PUBLISH ELSEWHERE AN article by Mr. C. ARULAMBALAM on the need for an organisation in Ceylon on the lines of the Servants of India Society. Mr. ARULAMBALAM could not have chosen a more opportune time to broach the idea. As a keen student of public affairs, he has found that our country lacks in leadership characterised by knowledge and motivated by ideals of dedicated service to the people. It was under similar circumstances that the late Mr. G. K. GOKHALE, one of the greatest statesmen India ever produced, thought it necessary to found a Society which would train men of learning and character for service to the country. There is no denying the fact that the Society has been serving this purpose admirably; India can boast of leaders who are not second to those of any other country in their depth of knowledge and understanding of matters affecting the life of people in all its spheres. The Right Hon. Mr. V. S. SIBINIVASA Sastri is the brightest product of this Society who has earned for himself and his motherland an international reputation. Mahatma Gandhi, who has set before the world a unique standard of leadership, though not a direct product of this Society, yet claims its founder as his "political guru" who had given him the necessary training and guidance before he entered public life in India.

The Servants of India Society, it will be admitted, has played a very large part in moulding the social, economic and political life of the country through a succession of national workers trained and equipped by the Society, and vowed to service. This vow of service to the country, on a subsistence allowance however highly qualified a member may be, is one of the essential conditions of membership of this Society. Men with high academic qualifications and intellectual attainments, urged by love of service, joined this Society and were made to specialise in different branches of study with a view to equipping them with knowledge of the particular needs of the country and of the form and nature of service necessary to meet the same. A well-equipped library covering various branches of knowledge has been placed for this purpose at the disposal of the members. In-

tellectual equipment, vow of service, study and preparation, and a spirit of sacrifice are the essential qualifications prescribed by the Society as pre-requisites for a national worker who later becomes a leader in the real sense of the term. This is leadership that will lead the people on right lines and contribute to the general progress and happiness of the country.

It is in this type of leadership that we in Ceylon are so sadly lacking. Every man with a wagging tongue or a long purse can become a leader in this country. That is why, even after the grant of adult suffrage, the masses yet remain ignorant of their elementary rights and duties and lend themselves to be swayed by unreasoning passions roused by designing individuals. The result has been confusion, strained feelings between individuals and communities, a degeneracy in public morals and a general set-back to the economic and political progress of the country. These are some of the glaring defects in Ceylon today. A Society like the one suggested by our esteemed correspondent will certainly go a great way to give a new orientation to public life in this island. We heartily commend the idea to the earnest attention of the thinking section of our countrymen.

YOUTHS' SOCIAL SERVICE LEAGUE

Sinhalese and Spinning Classes

A Sinhalese class and a Spinning class, under the auspices of the Youths' Social Service League, Jaffna, will be conducted every Sunday from 9 a.m. to 10 a.m. and, from 10 a.m. to 11 a.m. respectively at the "Kida Nilayam" Hall, Vannarponnait.

The opening ceremony will take place at 9 a.m. on Saturday the 30th March 1940 at the same Hall. Mr. A. Kumaraswamy, M. A., Principal, Jaffna Hindu College and Mr. K. K. Nadarajan, Asst. Editor "Tathavathana" will speak on the occasion emphasising the need for the study of Sinhalese and Spinning. Sinhalese will be taught by Rev. Weeragama Sangharakkita Thero, Professor in Sinhalese at the Jaffna Hindu College, and spinning by Mr. Navaratnam, Headmaster, "Tinnevely" Textile Demonstration Centre.

YOUTH CONGRESS JAFFNA

Annual Sessions

The sixteenth annual sessions of the Youth Congress will be held at Chunnakam on the 19th and 20th of April.

Mr. M. Balasubramaniam, Advocate is the President elect and Mr. V. V. Karunanithy, V. O. Chatterjee, Nallur is the Chairman, Reception Committee. Many leaders from South Ceylon will take part in the sessions.

NEWS and VIEWS

(By Wayfarer.)

The Interviews

Our national tendency towards opportunism finds expression in a phrase which frequently occurs in speeches and conversations: "We will see about it later." We like that phrase since it seems to suggest to us something temperate, unimmediate, level-headed, tolerant and just. We like it even more because it postpones action and releases us from that most exhausting of all mental processes, planning in advance. And it is one which is dear to politicians since it enables them to evade controversy, suggest wisdom and leave open an undefined area for future compromises and mutations. It is therefore very gratifying that the "Hindu Organ" has succeeded in extracting a definite statement of views from responsible leaders of the Tamil Community in regard to the recent ministerial crisis and more particularly in regard to the communal problem. The Boycott produced a wave of national consciousness throughout the Tamil land and every Tamil, who had some pretensions to leadership, displayed an almost indolent haste to get to the crest of it and swim to popular favour. Then there was a change, and many of those leaders who initiated and brought about the boycott not merely distracted from their positions but became violent reactionaries. Thus the boycott that was intended to be a great forward step in our national life, actually put back the clock by many years. The last few years, Jaffa presented the unedifying spectacle of groups and coteries suddenly springing to life, wrangling with one another, and then subsiding into long silence. The people were the victims, now of one man and now of another. There was no planning, no programme, no definition of ideologies. Through the efforts of the "Hindu Organ" responsible Tamil leaders have now expressed their views unequivocally and saved Jaffna's fair name. Let us hope that these leaders would hold fast to their views and not succumb to the blandishments of the champions of the fifty-fifty school.

The Next Step

These interviews have proved that there is a very large consensus of opinion that stands for co-operation with the major community. Should we not capitalise the present moment for solving the communal trouble? Youth Congress, the most progressive nationalist organisation in Jaffna, has always pleaded for communal unity. But it always laid itself open to the charge that while its leaders paraded their views from public platforms, they have done nothing so far to realise their ideal of a united Ceylonese nation. They held public meetings off and on as gestures of goodwill to the Sinhalese people and generously extended the right hand of fellowship, while the Sinhalese leaders did nothing to reciprocate these feelings except honouring them with empty platitudes. In Ceylon we see the paradox of a minority community working for communal unity while the major community is not very particular about it. While these charges are to some extent justifiable, we think that the time has come when all men of progressive views should join hands to settle once for all

Destruction of the Allies

German War Aim

Dr. Ley's Bombast

London, Monday.

According to the German radio, Dr. Ley, the leader of the German Labour Front, speaking at a meeting in a camp in the Siegfried Line in the Saar district, referring to the hardships suffered by German people and the German army in the past winter, declared:

"It is a tragedy that the spirit of the German nation has not been broken by these sufferings, but we in Germany are like concrete—the longer it lasts, the harder it becomes."

Dr. Ley declared that many Germans, at the beginning of the war, felt uncertain and depressed considering the powerful resources of their opponents. Now that impression had gone and no one dared to doubt that Germany would be victorious.

Dr. Ley cried: "The complete annihilation of Britain and France" is the German aim.

ESTATE STRIKE AGAIN

Matter Settled

Newara Eliya, Monday.

A strike on Park Estate Kandapola was reported to the police this morning, and the motor patrol car with a sub-inspector and two constables has proceeded to the spot.

About 250 labourers are sitting about in the fields, but there has been no disturbance. On receipt of information the controller of labour went to the estate and after an inquiry and settled the strike.

the question of minority representation. It is to the advantage of the Sinhalese people that organisations like the 'Youth Congress' and journals like the 'Hindu Organ' gain more and more influence among the Tamils. These alone could counteract the pernicious propaganda of the communal diehards. But how could they do it unless they have some achievement to their credit, some settlement of this vexed question.

A National Organisation

The need of the hour is a national organisation providing a common platform for all Tamils holding progressive views. The gentlemen who have expressed their views in your paper and others with similar views should band themselves into a strong body to work for the Tamil cause. The Jaffna Association is a group of its former self. Many of its old members holding responsible positions in public life have no organisation through which they could work. The Sama Samajist party may be anathema to them. The Youth Congress, may appear to be too extreme in its views. But they have one thing in common with these bodies, that they are all eager to end the present communal squabble. Why not unite on this issue and thrash out the communal problem with responsible Sinhalese leaders and arrive at a settlement honourable to all parties. That is the only way by which we could remove the canker of communalism that has eaten deeply into the vitals of our race.

MORE TAMILS ENDORSE THE "HINDU ORGAN"

Jaffna's Desire for Communal Unity

FURTHER INTERVIEWS

In view of the claim made in the State Council by certain representatives of the North that they were voicing Jaffna's views on the recent constitutional crisis, and of the attempts made and are being made to suppress by questionable methods free expression of public opinion in Jaffna, the "Hindu Organ" has felt called upon to acquaint the public of what the thinking section of the community has to say on the "Ministerial Crisis" and how it views the attitude of its representatives in regard to this question and other relevant matters.

DR. S. SUBRAMANIAM, J. P., retired Provincial Surgeon, interviewed by our representative said:—

I consider that co-operation between the Sinhalese and the Tamils is very essential for the well being of the country. As one who knows the Sinhalese very well, I can say they are a good people and some of my best friends are among the Sinhalese.

I am happy your paper is doing a lot of service to the Tamils and to the country. You have all along been giving a correct and bold lead to Jaffna.

MR. K. KASIPILLAI, Proctor, Chavakachcheri and member Jaffna Association interviewed by our representative said:—

"I am glad that the "Hindu Organ" has taken a bold lead in bringing about a unity between the two permanent communities viz the Sinhalese and the Tamils. As a matter of fact there is in reality no enmity between the two but some misguided so called leaders are trying to create a division to suit their personal gains. No good can be achieved by creating a dissension. If the "Hindu Organ" which always voices the public feeling accurately and others can succeed in bringing about a settlement it will be a great day for the country.

Regarding the resolution of the Jaffna Association no man of any consequence takes any notice of the actions taken by this Association. No doubt the Jaffna Association was once a powerful organisation. After the resignation of the leading members, it has lost its place as a representative organisation. Now the members of this caucus only glory themselves as politicians but in the country no one takes them seriously. The Association now consists of these so-called leaders and some school boys. That is why we find that even in meetings, when an honest opinion is expressed we find rowdism and disturbance.

MR. R. SUBRAMANIAM, Proctor, ex Vice-Chairman U.C. and member, Executive Committee Jaffna Association, interviewed said:—

I am glad that the "Hindu Organ" has been consistently advocating communal unity. I feel your paper has been doing the right thing by the Tamils and the country.

I feel that all communities should

unite for the economic and political advancement of the Island. I don't deny that there are differences. But I feel it is useless to appeal to a third party to settle our internal differences and disputes. I would appeal to our Sinhalese brothers who form the majority in the country to take a larger view of the question and be generous to the reasonable demands of the Tamils. This does not mean that we Tamils should take an unreasonable and uncompromising attitude. I would appeal to Mr. Senanayake as the undisputed leader of the Sinhalese to call a conference of the leaders of the different communities to settle these questions so that we may put in a united front for the political emancipation of our country.

MR. W. GUNAM SPENCER, B. Sc., Advocate, interviewed said:—

It must be felt in Ceylon that for any political advancement, there must be co-operation between the various communities in the Island specially between the Sinhalese and the Tamils who have worked side by side during the time when Ceylon had not even been granted the remotest chance of ever being a democratic country to voice its opinion in the affairs of state. Now that it has evolved by various stages to a period when the attainment of Swaraj is not far to seek, it is a pity that there should be such divergences between the Sinhalese and Tamil communities as to endanger the attainment of its goal. I feel constrained to say that the fault lies more in the so-called leaders of the communities and not in the communities themselves.

I am of opinion that such differences can easily be adjusted by a free expression of ideas, by frankness of speech, by removal of the fears that exists in the minds of the minorities of an over riding by the major community by sacrifice on the part of the major community to the reasonable demands of the minorities. A formula can then be arrived at by which a safe solution to the present deadlock can be found.

I would openly refute any statement by any person that as far as the Tamils are concerned that they bear any ill will or hatred towards their Sinhalese brothers.

I feel happy that the "Hindu Organ" the only journal which expresses views candidly has given the lead in this direction of a Sinhalese Tamil unity.

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Finns to Share in Benefits of Allied Victory

Lord Halifax's Pledge

London, Sunday.

"If others had shared Finland's determination to resist evil and barbarism in the only possible way now left to civilisation—by force of arms—the citizens of our two countries would now have been fighting side by side in a common cause," declared Lord Halifax in a message to Finland read by the announcer and broadcast in the B.B.C.'s Finnish news bulletin today.

"There is no people I would more gladly address than the brave Finnish nation which has fought so gallantly for the ideals and aims for which we too in the British Empire have taken up arms—the right of each nation, however small, to live its own life secure against aggression from powerful neighbours," the message went on.

"I wish to send you not only sympathy in your present time of great trouble, but also a tribute to your courage in past months and of hope and faith that, in future, it will be fully rewarded.

"Although your Government has decided to accept the terms imposed by the Soviet Government, your army has remained undefeated to the last, and the spirit and the skill of your soldiers have won the unstinted admiration of this country which has, for centuries, produced tough fighting men and has also known what it is to fight with its back to the wall. We believe your hearts are with us in the conflict we are waging to end violence and aggression of which you are the most recent victims.

"When our victory has been won, Finland shall inevitably share in the benefits which will spring from the establishment of that lasting and righteous peace which the British Prime Minister and the President of the United States have both declared to be the only peace which is possible.

The broadcast message concluded: "Dark hours may lie ahead for our nations, but we both are strong in our consciousness of a righteous cause and in our faith in a just God. The struggle may be long and bitter for us and the period of waiting long and bitter for you, but in the end the ideals in which we both believe will conquer and the dark forces which overshadow the civilised world will be swept away."

FRENCH REPLY BY FIRING

German Peace Offensive

Paris, Sunday.

The Germans have launched a big "peace offensive" along the Rhine. Appeals to the French to stop fighting have been blared across the river from loud-speakers, blazoned on giant banners or dropped from planes in leaflets.

The French gave one reply—to fire at the instruments of German propaganda. French artillery has also been firing at German labour gangs working on the Segfried Line defences.

SECRET MILITARY PLANES FOR THE ALLIES

SEVERAL HUNDREDS FROM U. S. A.

CHANGE OF VIEW IN WASHINGTON

Washington, Monday,

It is learned in reliable quarters here that the official United States view on the sale of aeroplanes to the Allies has undergone a striking change in the last few days.

As a result, even the so-called "secret" military planes now being built for the United States army will be available to the Allies and other countries to which the "moral embargo" does not apply.

These planes include machines ranging from that known as the "46" to the formidable pursuit planes. Unconfirmed reports state that several hundreds of the most modern planes now being built for the United States army will be made available to the Allies.

Nazi Output Below Programme

London, Monday.

An authoritative survey of Germany's aircraft production indicates that the output is greatly below the German propaganda figures, and even 50 per cent. below the official programme.

Two years ago American observers estimated an output of 1,000 German machines monthly, while Italian sources fixed the German potential pre-war output at 1,800 monthly. On the other hand, it is known that during the six months preceding April, 1939, military machines were delivered only at the rate of 500 monthly. The United States Assistant Secretary for Air (Mr. L. Johnson) quoted the 1937 figures as indicative of the discrepancy between the German programme and the output. The programme specified 3,154 machines but only 720 were completed in the first six months, representing a lag of over 50 per cent.

This lag still persisted, and was estimated at between 40 and 50 per cent. at the beginning of the Polish campaign. It is difficult for Germany to greatly increase her output in a short period because her peacetime production, unlike Britain's, was geared up almost to war level. The number of types being built has been deliberately small, in order to facilitate mass production.

The use of substitute materials is not responsible for any great inferiority in the German machines, as the new materials often have qualities surpassing the originals. The drawback to the large employment of substitutes is the enormous wastage of raw materials involved in their production, and the number of workmen employed in this process. Shortage of labour is one of the most serious handicaps of German aircraft production.

LETTERS TO THE EDITOR

THE RECENT CRISIS

ATTITUDE OF THE NORTHERN COUNCILLORS

Sir,—The Tamils of Jaffna must be grateful to Mr. R. R. Nalliah for having correctly expressed their views with regard to the recent political crisis. Always known to be a sober and practical politician, he cannot sympathise with the heroes of boycott days who seem to have forgotten the fact that the Sinhalese leaders left them in the lurch when they boycotted the Council elections in 1931.

In considering the action of our Councillors, we must remember the fact that the lead on this question was given by Mr. A. Mahadeva, who has always acted with calmness and sound judgment on critical occasions. He maintained that there was no need for the Ministers to precipitate a crisis and that their action was hasty and ill considered. This view has been more than justified by the subsequent conduct of the Ministers, who were eager to go back once they realised the blunder they had committed in hastily resigning their posts. They surely were aware of the limitations of the Donoughmore Constitution and were therefore utterly insincere when they spoke of lost rights. Will these gentlemen who have condemned our councillors in the interviews given in your paper say definitely now what are the lost rights which have been recovered by their ministerial friends and whether they still blame our Councillors for not having advocated a policy of non-co-operation abandoned by their Sinhalese friends, when they found that the Governor was prepared to act firmly unmindful of their empty threats. Mr. Banks is still in office and the Ministers have gone back. The Sinhalese leaders cannot therefore be grateful to their Tamil friends in Jaffna who praise them for having taken up an impossible position.

Mr. Sam Sabapathy who gives credit to our Councillors for having adopted an attitude which has been consistent with the position taken by them on all constitutional matters in recent years, says that Sir F. Gananathan would have acted differently. He is probably not aware of the fact that he was always opposed to the barren policy of non-co-operation and if he had been alive now would have condemned even in stronger terms the hasty action of the Ministers.

Yours etc.,

C. K. SWAMINATHAN,
Member, Jaffna Association

[Mr. Swaminathan's letter is a case of special pleading. The action of Mr. Banks was but the occasion and not the cause of the Ministers' resignation. It was the Governor's ruling, which tended to nullify the established practice for the past nine years, that precipitated the crisis. The Ministers resumed their duties only after the Governor's assurance that he would maintain the *status quo ante* pending the report of the Select Committee of the State Council to be appointed to go into the subject. Our contention has been that, despite the righteous indignation of the Tamils due to the unpatriotic apathy of the Sinhalese leaders towards the Jaffna Boycott, our Councillors should have risen above communal grievances and jealousies and demones-

trated that at critical junctures the Tamils could be depended upon to defend the country's honour and dignity. Instead, while even certain European members voted for the re-election of ex-Ministers, some of our Councillors succeeded only in exhibiting a craving for ministerial positions. And yet Mr. Swaminathan would have us applaud their action as a model of what patriotism ought to be!]

—Ed. "H. O."

To the eyes of the Government Agent Northern Province

Sir,—I understand that applications are invited for the appointment of a Krama Vidane for Periya Vihara. About thirty applicants are said to have applied for the post.

In the interests of the best administration of the village, it is desirable that the man to be selected for the post of Vidanship should be one who has a fairly good knowledge of the English and the Tamil languages and one who is honest and who can command the confidence of the Government as well as of the people.

In selecting one to satisfy the above qualifications, the Government Agent should not be guided by considerations of religion. It is a good Vidane that is needed and not a good Hindu nor a good Catholic—because religion does not come within the sphere of a Vidane's Office.

Yours etc.

S. JOSEPH.

Siruvilan,
26th March 1940.

DEATH OF KANDY MAYOR

Sir Cudah Ratwatte

Kandy, Monday.

Sir Cudah Ratwatte, First Adigar and Mayor of Kandy, died this morning, following a heart attack, at his Walaawa at Mahaiyawa.

He leaves his widow and 10 children—six sons, Mr. A. C. L. Ratwatte, shroff of the Mercantile Bank, Kandy, and member of the Municipal Council; Lieut Stanley Ratwatte and Messrs Patrick, Kenneth Anton and Brindley Ratwatte; and four daughters, the Misses Sita, Anura, Nalini and Indra Ratwatte. His five brothers are Mr. Barnes Ratwatte, Dissawe, of Balangoda, Mr. Harris Ratwatte, M. S. C. (Kegalle), Clarence Ratwatte, R. M. Kegalle, and Messrs Sene and Victor Ratwatte. Two brothers, Artie and Ananda, died some years ago.

Prof. Abercrombie Arrives

Professor L. P. Abercrombie, the well-known Architect and Town Planner, who is to assist in the planning of the new University for Ceylon, arrived in the island on Saturday.

He was met on arrival by Mr. A. C. Holliday, the Town Planning expert, and Mr. N. Q. Dias, Secretary to the Minister of Communications and Works.

SOUTH INDIAN CULTURE

(Continued from page 1)

make it clear that the primary duty of the Devasthanams was to maintain and improve the temples and the worship in them and to provide for the health, comforts and conveniences of the pilgrims; and that the Oriental Institute could only be a secondary object. He then explained the scope of the Institute and said that within the last few months what was merely an idea had been worked out into a living organisation. "We are meeting," he said, "at a time when the antiquarians and the scholars are no longer living an isolated life. The philologists of the last century who classified the Aryan, the Dravidian, the Semitic and other languages, speculated on the existence of races who spoke those languages and their distribution on the face of the earth. The excavations in Egypt, Assyria, Babylonia and Chaldia made the claim of the so-called Aryan race for separate existence and superiority shaky. The recent excavations in the Indus valley, especially at Mohenjodara and at Harappa, have raised at least a suspicion that what was called pre-Aryan civilisation was probably more advanced than the civilisation of the Aryans and the Aryans so-called were more the learners than the teachers. If the old chronology has to be believed, the Aryan is a very late comer to India. If the traditions in South India are to be believed there was a large sub-continent in the South, part of which was swallowed up by the sea at some remote past and its civilisation was autochthonous. There was a freedom of moment and a cheerful outlook on life, its activities and its problems an ancient days as portrayed in Tamil Classics which we look for in vain in these days in India. It is a great pity that very little attention has been paid for the study of the traditions, folklore and even the languages of South India apart from the fact that no underground excavations of any sort have been attempted in these parts. It is a pity that the assumption of the Aryan as the teacher and the Sanskrit language as the lender were taken as axioms with the result that what can be learnt from other sources have been ignored or neglected. It was left to a few Missionaries to raise a mild protest, but until recent times, nobody who spoke of the South Indian culture as distinct from the Aryan culture was taken serious notice of."

The Caste System

Proceeding, Mr. Ramalingam Chettiar said: "Even though the different peoples in India have become very much mixed up, the stratification of castes has made some people to claim a pure Aryan descent and to uphold the Sanskrit word as the superior one to maintain their superiority over others as the custodians of that civilisation and language. The result has been disastrous in many ways and if the differences are acute and feelings run high in Southern India it is not a little due to the unfortunate circumstances. All attempts made in Southern India to impose the Sanskrit Smritis and the system of life propounded by them failed until

Auction Sale

D. C. J. 14044

Arunasalam Edward of Velanai East Plaintiff.

Vs.

1. Kanapathipillai Muthuthamby and
2. Aiyampillai Ponniah both of do Defendants.

Under and by virtue of the commission issued to me by the District Court of Jaffna, in the above case, I shall sell the undermentioned properties by Public Auction on Saturday the 4th May 1940 commencing at 9 a. m., 9.30 a. m., 10 a. m., 10.30 a. m. and 11 a. m. respectively at the respective spots.

PROPERTIES REFERRED TO

(1) A piece of land situated at Velanai in the Parish of Velanai, in the Islands Division of the Jaffna District Northern Province called "Metkutheloyal" according to possession 1½ Lms. V. C. palmyrabs and young palmyrabs, cultivated plants and bounded on the East by Lane, North by the Second land herein below described, West by the property of Rasammah wife of Muthuthamby and on the South by properties of Nagamuthu widow of Arumugam, Sellammah wife of Arumugam, Thangamuthu widow of Kanapathy.

Of this an undivided half share.

(2) Land situated at do called "Pretkutheloyal" in extent 18½ Lms. V. C. "Kilakkutheloyal" in extent 6 Lms. V. C. Total extent is 24½ Lms. V. C. with share of well, house, palmyrabs, young palmyrabs, Iruppai and Coconut trees and other plantations and bounded on the East by Lane and the property of Sivakamipillai wife of Somanathapillai, North by the properties of Sivakamipillai wife of Somanathapillai, Annamuthu wife of Nagamany, Kathiravelu Murgasu and Sellamuthu wife of Thillaiampalam, West by the property of Sellamuthu wife of Thillaiampalam and on the South by the property of Rasammah wife of Muthuthamby and the first land mentioned above. Out of the whole of this an undivided 13 Lms. V. C. and 4 kls. but exclusive of the house the whole of the remainder.

(3) Situated at do called "Aiyampuram" in extent 11 Lms. V. C. with palmyrabs, young palmyrabs and well and bounded on the East by Lane, on the North by Road, on the West and South by the property of Ponnammah wife of Kathiravelu. The whole hereof.

(4) Land situated at do called "Thalvupulam" in extent 20 Lms. V. C. and bounded on the East by the property of Sivakamipillai wife of Somanathapillai, North by the properties of Ponnachy wife of Nagamuthan and Raman Appapillai, West by water channel and South by the property of Vaithilingam Nagalingam. The whole hereof.

(5) Land situated at do called "Varaniampulam" in extent 14 Lms. V. C. and 6 kula with well, palmyrabs, and young palmyrabs, Coconuts and Margosa trees and bounded on the East by Lane, North by the property of Velan Perumal, West by the properties of Nagamuthu Arumugam, Sellammah wife of Manickam and on the South by the property of Theivanai wife of Sinnan and Naganather Aiyampillai.

The whole hereof.

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the advent of the British. Since the firm establishment of the British Administration and the British Courts, the Sanskritists as Administrators, Lawyers and Judges are introducing the Smritis as the rule of life. It will not be fair to attribute to them any base motives. In most cases they do not know of the prevailing customs and the social system obtaining in the country

(Continued on page 6)

MORE TAMILS ENDORSE THE "HINDU ORGAN"

(Continued from page 3)

MR. M. SABARATNA-SINGHE, B. A., Headmaster, Hindu English School, Vaddukodai, and a former Editor of the "Hindu Organ," when interviewed by our representative, said:—

As one who was at one time intimately associated with your paper, I cannot but appreciate with a certain amount of pride the sane and impartial attitude adopted by it with regard to the recent crisis. Some appear to have concluded that the crisis has blown over. In my opinion, however, the real crisis is yet to come. What has already happened does but inaugurate a new era in Ceylon politics and envisage the possibility of a united Ceylon. It has moreover drawn the two major communities much closer than they have ever before been since 1921.

As for our Northern representatives and their satellites, you know very well that many of us in Jaffna had long ago ceased to wonder at their strange doings. But all the same it must be admitted that these men—the intelligent and capable men that they are and university products too—mind you, all four of them are stand out men—have still a strong hold on the illiterate masses. Mr. G. G. Ponnambalam, especially—I am not speaking from hearsay but from personal knowledge—commands a very large following not only among the illiterate but also among the educated and semi-educated classes, including even the most vociferous of the bar. I mean lawyers and school masters.

It cannot be denied that, ever since he led the Tamil Deputation that met Sir George Thompson when the latter visited Jaffna, G. G. P. has been shaping the political views of not only the Jaffna Association but also a fairly good number of not almost all tormented heads of Jaffna. Both he and Mr. S. Natesan, it must be stated in fairness to them, no matter however much we may differ from them in politics, have all along made a genuine effort to carry, rightly or wrongly, the people with them and, so far as I am aware, they have not missed a single opportunity, however small it might have been, to carry on propaganda. And what is more they have been actively supported in this by many a lawyer and more than one prominent schoolmaster.

On the other hand, the Youth Congress and other bodies of kindred views have been simply hibernating as it were. Many of these bodies sleep till Easter time when like Easter eggs they flood the market places. The representative character of the Jaffna Association has been questioned. How about the Youth Congress? Is it any better? From personal knowledge I know it has within its fold some of the most idealistic young men of whom any country can be proud; still it has not yet regained the eminent position it occupied during the Boycott period. I don't know if many will agree with me but I strongly feel that we should clean up the old dirty slate and begin with the name of an entirely new political organisation. But who will form one? There is not a single man

among us who would command and be obeyed as a real leader ought to be. Therein lies all the weakness of the Tamils of the present day. They are like a flock of sheep without a shepherd. Even sheep-dogs themselves require looking after.

Are there not men among us fit to command and be obeyed? Certainly there are, but they are not prepared to come forward. Among our past leaders, Sir Waitalingam Duraiswamy has as the silent Speaker found a good excuse to evade politics. I have neither heard of nor seen Mr. K. Balasingam for quite a long time. Only after reading his cryptic telegram, I have been able to make out that Dr. E. V. Ratnam is still somewhat interested in political news. Most casually I learnt the other day that Dr. R. Saravanamuttu spent one day in Jaffna presiding over the annual sessions of the Youth Congress a year ago. Mr. S. Bajaratnam is still confined to his easy chair at the Hindu Board office. I understand he does not forsake it even on Saturdays and Sundays. Even young men like Mr. J. Thiagarajah or Mr. J. C. Amarasingam have found other walks of life more congenial. Then why blame these four councillors when they are doing their own bit in their own way? Let us frankly acknowledge our defeat. "Live and let live" not only communists but even rank communists!

Finally, we have among us the small fry—the erstwhile camp followers of the very State Councillors against whom they are now carrying on a vilifying campaign with an ulterior motive. These good fellows most of them quite raw and blissfully ignorant of what politics really means already see glorious visions of stepping into the shoes of the former. It is very necessary that men of this sort should be kept in their places, otherwise it will again be a case of history repeating itself.

The "Hindu Organ" may appear to certain politicians as a red rag but to those of us who have been most deeply feeling the stigma of treason at a time of national crisis it has at least served as a loin-cloth with which we could cover the nakedness of our shame. We cannot be too grateful to this paper for its timely service.

MR. K. SIVAPRAKASAM, retired Chief-Clerk Galle Kachcheri said:—

Everyone must feel very glad that the constitutional crisis that had been created by the resignation of the Ministers had come to a satisfactory settlement. I do not agree with the "Hindu Organ" regarding the Jaffna Association, the committee members of which are stand out men of Jaffna, though some such men had resigned owing to differences of opinion. But I quite agree with the views expressed by the Editor and others who have advocated co-operation with the Sinhalese. It is a pity that there are rank communists in both the communities. I would appeal to the Sinhalese leaders who happen to be in a majority in this country to make a public declaration admitting the principle of increased representation for the Tamils and take the large section

Ministers Adrift in Open Boat

18 Hours Ordeal

Mr. D. S. Senanayake and Major J. L. Kotelawala in a company of 13 people which included Professor C. Sunthernlingam, of the Ceylon University College, Mr. R. G. C. Perera, the Colombo advocate and Mr. Justin Kotelawala the Major's brother, will not readily forget Easter, 1940.

The two Ministers, at the request of the fisherfolk of Kalpitiya, led by Mr. Ugas Rodrigo, a trader of Kurunegala, had gone to look into their grievances, one of which was the hazardous crossing between John Ralabamy's fishing island of Karativu and Kalpitiya. Now both Ministers know all about it!

They were 18 hours at sea in an open boat, living on a meagre ration of rice and dry fish, belonging to the four boatmen, and expecting to be carried further and further away from Ceylon without any visible chance of rescue. Finally, exhausted by their ordeal and frantic with thirst, they reached Kalpitiya at 4 p.m. on Sunday, having been at sea, since 10 o'clock the previous night on a journey which should take no more than four hours.

ROUND UP OF INDIAN REDS

The Government of India have passed orders under the Defence of India rules for the detention of the main Communist leaders in India. A press note explaining that this action has been taken in discharge of the responsibility of the Government for the defence of India and the prosecution of the war, says that the Government have for a considerable time had cause to view with grave concern the activities of the Communist Party in India.

Although the Party has been declared to be an unlawful body, there is ample evidence to show that it continues to operate through a widespread "underground" organisation.

Since the outbreak of war its leaders, by means of subversive propaganda and in other organised ways, have attempted to prejudice the internal peace of India and to interfere with the efficient prosecution of the war by impeding the supply of men and material.

These activities form part of the acknowledged programme of the Communist Party, and their extension is known to be planned.

The press note adds that Communist leaders in India have shown themselves the willing agents of a foreign organisation. They boast that they take orders from foreign masters, and that the Communist Party of India is a section of the Communist International.

of Tamils who are for communal unity into their confidence. Tamils must fight for their legitimate share in the Government of the country without preaching communalism. We must not forget the Tamil proverb "செய்யும் அரண்மனை சூழும் அரண்மனை". It is very essential that all races of Ceylon should unite to attain the goal of self-Government. It is for the majority community to accommodate the Tamils and other minorities by satisfying their just demands.

ALLIED PEACE CONDITIONS

"The Spectator" Comments

London, Sunday.

The weekly "Spectator" has some interesting comments under the heading 'Conditions of Peace.'

It points out that the aims of the Allies are practical, moderate and well-known, but adds that a disinterested third party may well give a more impartial definition of the principles on which peace, to be enduring, must be based.

"Two such definitions," it declares, "fortunately are available today, emanating from two men who carry greater weight than any others in the political and religious worlds, respectively. One is the Pope, the other is President Roosevelt."

Their findings both confirm and supplement one another, and Great Britain and France can accept the whole of them without reserve. What, in brief are they? The Pope's definition has been on record since Christmas Eve when it was included in an address by His Holiness to the College of Cardinals.

The "Spectator" finds the moral basis of peace laid down by President Roosevelt last week end as clear as compelling and as comprehensive as Pius XII's postulates and concludes:

"There is no word in his speech, no syllable in the Pope's statement, of the principles which this country does not subscribe and make its own. By such a criterion we must judge peace plans emanating from any quarter. So far as they fall short, we must reject them and state our reasons, and present our alternative."

Gandhiji's Assurance to Ceylon

(Continued from page 1)

"Yes, that is too true. The fault is on both sides."

"We told him that there was no racial animosity against Indians as was made clear by the receptions accorded to Pandit Nehru, T. T. Poet Tagore and Gandhiji and Mr. Nehru and a few other eminent Indians came to Lanka, our people met only exploiting Christians and immigrant Indian labourers. Gandhiji replied, 'Unfortunately we haven't many Nehrus and many men of similar calibre. The wrong people, if sent, might spoil everything!'

"We asked him what Ceylon could expect from a free India. Many in Lanka prefer to remain as a Dominion in the British Empire than to be free and run the risk of being exploited by India which could easily swamp Lanka. Gandhiji laughed and said, 'Ceylon has nothing to fear from a free India.'

"We presented to him a copy of a book entitled 'The Work of the Buddha' by a Buddhist Bhikku of Ceylon."

The delegation is leaving for Calcutta to-night and they will visit Shantiniketan. They will be visiting Buddha Gaya and other Buddhist places and also Allahabad, Delhi, Bombay and Madras. They will proceed to Ceylon by air from Madras.

A Plea for a Servants of Ceylon Society

(Continued from page 1)

are concerned, the decision will not depend upon the majority of the votes in the Constituent Assembly. It will be subject to the consent of the Minority. If unanimity is not achieved on any question, then an impartial tribunal, to which the minorities have also consented, will decide the matter. This last proviso is merely in the nature of a provision for a possible contingency and is most unlikely to be required. If a more practical proposal is made, there can be no objection to it."

Further on the President states:—"Politically speaking, the word minority does not mean just a group that is numerically smaller and therefore entitled to special protection. It means a group that is so small in number and so lacking in other qualities that give strength, that it has no confidence in its own capacity to protect itself from the much larger group that surrounds it. It is not enough that the group should be absolutely so small as to be incapable of protecting its interests. Thus this is not merely a question of numbers; there are other factors also. If a country has two major groups numbering a million and two millions respectively, it does not necessarily follow that because one is half the other, therefore it must call itself politically a minority and consider itself weak"

As a preliminary to the reorganisation of the local Congress, I would suggest that leading members of all communities in this Island should put their shoulders to the wheel and constitute a Servants of Ceylon Society on the model of its Indian prototype. This Society should draw from every community in the Island a band of national workers pledged to consecrate their lives to the service of Mother Lanka without distinction of race, and others.

All political, social and other differences will be dissipated if self-sacrificing and intelligent members of the different communities in the Island pledge themselves to work hand in hand under the banner of the Society in common service of their beloved Motherland.

The present juncture is propi-

ous for the launching of the proposed Society. One of the first sayings of Lord Buddha was: "Hatred ceaseth not by hatred at any time. Hatred ceaseth by love". The undue emphasis of communal, racial or any other differences is not the way to surmount them. Honest differences there may be but a loving tolerance will take the edge off them.

The two chief communities in India are the Hindus and Mohammedans who have been symbolically called the two eyes of Mother India. Cannot the Sinhalese and Tamils be called the two eyes of Mother Lanka?

India has a national flag, the white green and red with the charka on it. The 'Young India' in its issue on March 22, 1923, in an article under the heading: "The Flag calls you" says in reference to the Indian National Flag: "All national flags are emblems of the national readiness for sacrifice. The Union Jack is one such. The stars and stripes, the Eagle, the Rising Sun are all similar concrete emblems of the national readiness to suffer on the part of the respective nations. The white, green and red of the Indian people stands for Indian honour and must also symbolise the resolve of Indian men and women to suffer for it unto death.....It does not symbolise a bloody revolution but stands for and supports a revolt of the spirit. It expresses national unity, national effort, national sacrifice and goodwill to all. After Swaraj our flag will be a symbol, for all the world, of victorious love and peaceful industry."

In the Indian National Flag, the red colour represents the Hindus, the green the Mohammedans and the white the other minorities. Why should not a similar flag be evolved for Lanka to symbolically represent the Sinhalese, the Tamils and other minorities? It should be symbolical for the people of Lanka of, to quote the 'Young India', "national unity, national effort, national sacrifice and goodwill to all" and also of "victorious love and peaceful industry."

There is a matter for the proposed servants of Ceylon Society and the remodelled Ceylon National Congress to look to.

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SOUTH INDIAN CULTURE

(Continued from page 4)

and they apply what they know. In other cases they believe they are introducing a better and a more logical system. But the result has been such absurdity as the application of an obscure text of a Smrithi relating to the capacity of the parties concerned to offer a divided or an undivided pinda to a deceased ancestor in Srardha, in settling the succession to property in families, which know nothing about the Srardha and the offering of pinda and never perform them; and the laying down of such strange dictums as that the marriage of a Brahmin man with a non-Brahmin woman is valid, but that of a non-Brahmin man with a Brahmin woman is illegal. The fourfold varnas are assumed to be the rule among the people; and elaborate rules based on them are applied to settle social and family customs and observances. It is forgotten that the fourfold caste system was never in vogue here. When the Sankritists became advisers to ruling Princes and otherwise gained power, some of the local castes tried to gain a march by claim-

ing place in the fourfold classification by wearing sacred thread and calling themselves Brahmins, Kshatriyas or Vysias. The result was a stricter organisation of society and the fight between the right-hand faction and the left-hand faction so prominent in the last century was the result. The left-hand section castes were ostracised and treated badly; and the Tamil castes which went over to the left-hand section were even denied entry into the temples. It is only a proper study of the South Indian culture in all its aspects and the various social and religious movements which brought about the stratification of the society into compartments called castes and the rectification of the prevailing ideas relating to them that can bring about that reconciliation and that feeling of unity that is so necessary for the progress of our country. I was tempted to make these observations as they vitally affect the practical problems that have to be urgently solved. These are but the impression of a layman. It is for you, Scholars, to give a true and proper lead."

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