

THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

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PUBLISHED EVERY MONDAY AND THURSDAY

VOL. LVI.

'Phone 56.

JAFFNA, THURSDAY, MAY 11, 1944.

NO. 10.

THE Editor of the "Morning Star" has recently written two editorials, within the space of ten weeks, on "Danger Ahead" and "Christians and Politics" which can no more be ignored or passed over as mere specimens of his usual views. Inconsistencies and wrong conclusions apart, the utterly incorrect and misleading statements made in the editorial on "Christians and Politics" of the 5th inst. are capable of doing immense mischief and disturbing the unity and good feelings that prevail between the Tamil Christians and Hindus at present.

Seeking to lay down some "sound political principles" for the guidance of its readers the *Morning Star* makes the following statements: "We do not even have the excuse of those who belong to larger religious groups who wish to concentrate power in their own hands. Speaking specially of the Tamil community, we are a minority of a minority. Many Christians do not pause to reflect what their position is in regard to the political influence they can wield in the country. If Hindus are thinking on communal lines, it is because of their desire to have a large share in the leaves and fishes of Council seats and high offices." (The italics are mine.) Can the Editor show one specific instance where the Hindus said or did anything to elbow a Christian out of a Council seat or high office, by the weight of their numbers? The Editor proceeds: "As to Christians, it should be remembered that fighting for the interests of the Tamil community practically means fighting for those of the Hindu community." (The italics are mine). When Christians and Hindus in Ceylon are thinking on the lines of "First we are Tamils, and then only Christians or Hindus" why does Satan, in the shape of a newspaper, sow this apple of discord now? What provocation was there? What is the cause of this unfounded alarm? Why teach the Christians to think so narrowly? The Editor again goes on to say: "In the matter of Council seats Christians cannot even have a look-in. Whenever a Christian is opposed to a Hindu candidate, the religious cry is raised and the Christian has no chance." I challenge the Editor to prove this statement. As a matter of fact, as far as I know, Mr. Nevins Selvadurai, a Christian of Christians, a social reformer, a man who has sat and dined with the depressed classes, was elected as the representative of Valigamam West and the Islands in 1934 by an overwhelming majority against two candidates one of whom was an orthodox high-caste Hindu. He was not a man who stood between two schools, nor one who went about preaching one thing and doing another, but a true, sincere and broad-minded Christian. His best and most ardent supporters were Hindus. He was elected by a constituency in which Hindus preponderated largely. He was not only all his life Principal of the premier Hindu College in Jaffna but was the President of the Jaffna Association and a number of other organisations the members of which were largely Hindus. Again when, in 1923, Mr. A. Mahadeva, a Hindu attempted to contest the late Mr. Homer Vanniasingam, a devout Catholic, for the Temmaradey and Valigamam East seat, how many Hindus supported Mr. Mahadeva in that orthodox Hindu constituency! More than three fourths of the people stood by Mr. Homer Vanniasingam and it was only after he died Mr. Mahadeva gained support. Take again the fight of Mr. H. A. P. Sandrasegara, a Roman Catholic, against Mr. R. Sivagurunathar, an active worker in the cause of Hinduism and Hindu institutions. Did not a large number of prominent Hindus support Mr. Sandrasegara and secure his elections to the Jaffna seat?

"CHRISTIANS AND POLITICS" "TAMIL COMMUNITY MEANS HINDU COMMUNITY"

By "SENTINEL"

In the face of all these what does the *Morning Star* say? "When some years ago one of the ablest members of the Catholic community, indeed of the Ceylonese as a whole, was opposed to a Hindu, the cry of religion was raised and the former was badly beaten." Evidently the *Star* refers to Mr. Sandrasegara's defeat at Pt. Pedro in 1925. It is possible that the cry was raised by a few irresponsible persons. That did not mean that the whole electorate raised such a cry. It is usual for the defeated party to exaggerate some event or other and explain away its defeat. However, why is the *Star* conveniently omitting to make mention of Mr. Sandrasegara's victory in the Jaffna town in 1929 and a Hindu candidate's defeat at the hands of Mr. Nevins Selvadurai? Again was not Mr. K. Balasingham, a Christian sent to the Legislative Council in 1924 unopposed by Vadamaradchi and Mullaivivu—Vavuniya electorate? Are not these orthodox Hindu constituencies? Was his defeat in 1936 by Mr. G. G. Ponnambalam due to the raising of any religious cry? Mr. Balasingham, a former leader of the Tamils, a man who had so much ability, political knowledge and sound experience in the Legislative and Executive Councils that he became to be known as the Gokhale of Ceylon was defeated at the 1936 polls not because of his religion but his sudden metamorphosis into a nationalist and extreme radical made people doubt his political sanity. In 1927 he went before the Donoughmore Commissioners and pleaded for increased representation of the Tamils in the Council but in 1931 he brought forward a motion in the Legislative Council for full Poorna Swaraj for Ceylon, led the Boycott movement in Jaffna, became the President of the Youth Congress "War Council", later joined the Colombo Liberal League, and coming down to Jaffna in April 1933, as President of the Youth Congress, donned the Gandhi cap, hoisted the National flag on the esplanade, exhorted the youth of the country to demand Dominion Home Rule for Ceylon and throw out all talk of consideration for the minorities, and encouraged the partial boycott of British goods, courts, schools etc.

and the exercise of direct action. He thus became a lost leader to the people and was mercilessly defeated at the polls not for his religion but for his views.

The *Star* then says: "The leaders of the Christian community do not dare to offer themselves for Council seats because they feel certain that they would have no chance whatever." Does the *Star* know that the members of the Tamil Conference, composed very largely of Hindus, having secured the lifting of the Boycott and nominated their President Mr. Nevins Selvadurai, a Christian, for the Kayts seat, approached the late Mr. W. D. Niles, another Christian, to stand for the Jaffna seat? Was it not after Mr. Niles refused to offer himself as a candidate against Mr. S. Rajaratnam, a Hindu who was doing immense service to the Hindu community, that the members of the Conference invited Mr. Mahadeva? It was only Mr. J. V. Chelliah who actually came forward for the Kayts seat and then withdrew in 1934 not because he did not get support as a Christian but because he found that the leading Christians and Hindus in the constituency were supporting either Mr. Nevins Selvadurai or Mr. J. C. Amarasingam and only a handful of Hindus supported him.

The *Star* says the Christians have no look-in for high offices. I do not know whether it refers to high official or non-official places. If the former it is not the fault of the Hindus. If the latter, may I ask whether the Presidency of the Jaffna Association, in its heyday, was not for a long time held by Christians like Mr. J. M. Hensman and Mr. Nevins Selvadurai? Was not the Association revived a few years ago with a Christian, the Rev. Dr. Isaac Tambiah, as President, and did he not remain as such until he died? Coming to local bodies was not Mr. Sam Sabapathy, a Christian, elected Chairman of the Urban Council in which the Hindu members were in a very large majority? In another period was not Chevalier S. Arunantham elected Vice-Chairman of the Council? Is not Mr. T. C. Rajaratnam, a Christian, holding the post of President of the Jaffna Malayalam Tobacco Co-operative Sales Society ever since it was formed? Are not about 99% of its members Hindus? Was there ever any consideration of religion in these elections?

On the other hand it was a clique of Christians in Jaffna who voted for Sir Marcus Fernando at the Educated Ceylonese Seat election of 1911 because Sir Ponnambalam Ramanathan was a Hindu.

Another startling relation the *Star* makes thus: "When questions relating to religious institutions come up the Hindu takes up an antagonistic attitude to Christian interests. When some years ago, for instance, a

Christian institution was about to be given a building grant at the instance of the Governor, Tamil Hindu members opposed the grant, and those concerned had to approach Sinhalese Christian members to support their cause." I challenge the Editor to give the date of the Council meeting at which the Hindu members are alleged to have opposed the grant and to give the names of those who opposed so that reference may be made to the *Hansard* or the minutes of Council meetings. What is the real truth about this matter? No less an authority than Mr. J. V. Chelliah, Editor of the *Morning Star* (who was at that time Vice-Principal of the College and later became Manager too) speaking at a reception given to Dr. Lady Ramanathan, at the Ramanathan College, in November 1942, (with Mrs. Prasad in the chair and Mr. M. Prasad, Mr. J. N. Vethavanam and others on the platform) said that he entertained the highest respect and reverence for Sir Ponnambalam Ramanathan, because when the speaker and others approached him to support a building grant for the Jaffna College that great leader assured them that he would vote not with one hand but with both his hands. Yet, within seventeen months, the self-same Editor asks his Christian readers, invoking St. Paul, to believe that "Tamil Hindu members opposed the grant." Does he now think that Sir Ponnambalam was neither a Tamil nor a Hindu but a Sinhalese Christian? As a matter of fact, the writer, knowing that Mr. J. V. Chelliah was often harping on this point, once interviewed two Hindu members of the last Legislative Council and they stated that the question of a building grant for the Jaffna College never came up before them and they had no occasion either to oppose or support the grant. It was the Director of Education who did not include the item in the Budget on the ground that only less than 50% of the boys who attended the College belonged to the denomination to which the College belonged. In spite of that I was told that the Jaffna College got Rs. 10,000 through the backdoor by the influence of Mr. K. Balasingham who was then the Chairman of the College Board of Directors. Will the *Star* deny the receipt of the Rs. 10,000? Does the *Star* know that the Hindu members of the Legislative Council raised no objection whatever to the grant of Rs. 50,000 given to St. Thomas' College since more than 50% of its boys were Christians and the rules permitted its getting a building grant? Does the *Star* know that the Hindu members of the Council also voted for a grant of Rs. 50,000 to the Manipal Green Hospital and it was due to an objection filed by a Christian, Dr. I. H. Curr, Director of the Inuvil McLeod Hospital, the Manipal Hospital received a lesser sum?

Tables Turned

Does the *Morning Star* think that the world is not aware that no Hindu can sit on the Board of Directors of the Jaffna College and on the Board of Management of the Manipal Green Hospital although both these institutions are largely patronized by Hindus and helped by the Government? The Hindus have

(Continued on page 4)



Hindu Organ.

THURSDAY, MAY 11, 1944

THE PROBLEM OF LABOUR

IT REMAINS TO BE SEEN WHAT the Ministers are going to do with regard to the problem of labour. For a long time they have done their best to ignore the problem. The planters did their best to rouse the Ministers to a sense of the urgency of the situation. The Ministers, however, pinned their faith to the employment of Singhalese labour, though they had every means of knowing that it would be impossible to solve the problem in this way. We do not think for a moment that they themselves believed in the efficacy of this solution. They simply exploited the only alternative that remained, after they had declared themselves definitely against making any further concessions to Indian settlers. Mr. Senanayake would, no doubt, have been willing enough to employ Indian labour if the latter could have been obtained without acceding to the demand for the recognition of Indian citizenship. Mr. Senanayake, however, was determined not to go beyond certain well-defined limits in this direction, his great object being to prevent the voting strength of the Tamils in Ceylon from threatening the position of his own group. To this obsession we owe the difficulties Ceylon is encountering in the matter of food.

The policy of encouraging the recruitment of Singhalese labour for estates having definitely failed, it is now proposed to try conscription in order to obtain the much-needed labour for the production of food. We have advocated conscription in these columns as the only way out of the difficulty created by the Ministers' political bias against Indians, but it would be as well to sound a note of warning. Why did the policy of encouraging Singhalese labour for estates fail, in spite of the sincere efforts of the planters and the Ministers? It failed because the rural population in Ceylon, both Singhalese and Tamils, are as a rule unwilling to leave their villages for any appreciable length of time in order to take up work elsewhere, be it an estate or a farm. This is the real position. This is why, we believe, the Ministers propose to conscript labour only for the areas in which the labourers reside. We doubt whether even conscription, so restricted in its scope, will be of any use to the

landowners and cultivators under the various irrigation schemes in sparsely populated areas. That the scarcity of labour is acute even in the thickly populated parts of the country is not denied. This is due mostly to the competition of the military authorities as well as the indolence of the people. But, unless something practical is done to meet the needs of the dry zone in regard to labour, the food drive will not be able to achieve anything substantial.

Notes and Comments

Gandhiji's Health

The latest bulletin issued by Dr. (Miss) Sushila Nayar shows that Gandhiji had a fairly restful day on Monday, sleep was somewhat disturbed and that weakness still persisted. Slight rigidity of the blood vessels and dilation of the heart were observed in an X-ray examination at Dr. Coya-j's clinic.

A very large crowd is reported to have streamed to Parnakuti to attend Gandhiji's prayers on Monday and perilously perched on the terrace walls, the main gate and wherever there was space to stand, Gandhiji was loudly cheered when he stepped out on the terrace. Under medical advice all interviews with him have been stopped for a fortnight. However, those whom he wishes to see will be allowed to meet him. He visited the Aga Khan's Palace on Tuesday morning and placed flowers on the spots where his wife and Mahadev Desai were cremated. The spots are becoming a place of pilgrimage and whoever goes to Parnakuti to see Gandhiji drives up to the Aga Khan Palace also to visit the Samadhis. Gandhiji has built a tiny compound there all with stones round the samadhis and planted two margosa plants which will give ample shade when they are grown up. Nation-wide prayers are now offered for his speedy recovery.

Lord Wavell May Act

It is conjectured in London that Lord Wavell will try to persuade Gandhiji to call off the Civil Disobedience Campaign thus opening the way to the release of other Congress leaders. It is said that though the official explanation of the release as being on medical grounds was technically accurate, the Viceroy hopes for more than a return to health by the Indian leader. Great things are foreshadowed when Gandhiji is well enough to act. British reactions to the release are great, he cry everywhere is that the Congress leaders must also be released. It is widely felt in India that unless Maulana Abdul Kalam Azad, Pandit Jawaharlal Nehru and other members of the Congress Committee are released it will not be possible for Gandhiji to participate in any negotiation for settlement. A new angle of vision seems to have set in and Lord Wavell is being widely congratulated for having shown imagination, tact and political wisdom.

Kasturba Memorial Fund

A sum of Rs. 18,657 was handed to Mr. C. Rajagopalchi during his visit to Ceylon, towards the Sri Kasturba Memorial Fund. Bengal has already collected two

lakhs and South India's target is five lakhs.

Feeding the Earth

In continuation of our last week's note on "Manufacture of Fertilizers" we give here the substance of Sir Frederick Keable's lecture on "Nitrogen Hunger of the World" which is one of great importance and interest. He maintained that the earth was suffering from hunger for nitrogen and that it was the duty of everyone who owned a plot of land to spread some nitrogen fertiliser and see the effect even though it was only a grass pasture land or lawn. Nitrogen, he pointed out, besides leading to a larger production, resulted in the earth producing better food—food which was more nutritious for the animals that ate it and for the human beings who consumed the milk, cheese, eggs and flesh of these animals. Influenza and many other diseases would get a shrewd rebuff by the simple method of improving the quality of food. Better milk, better food, better cheese, better eggs, plenty of green vegetables eaten with the dew of heaven fresh upon them would work wonders in improving the health and strength of mankind. He further declared that most, if not all, of the deserts of the earth were the outcome—not as people supposed of lack of rain—but of lack of food. "Spread nitrogen fertilisers on the grass lands of South Africa and the brownness will be turned to greenness and they will give more grazing. The decline in their fertility will be arrested" was his emphatic opinion.

Letters to the Editor

THE SAIVA SIDDHANTA MAHA SAMAJAM, MYLAPORE, MADRAS

Sir,—Saivism is the dominant religion of India. The Saiva Siddhanta is nothing but the ancient Hinduism in its purest and noblest aspects. It is the religion of Love. The Indian and European scholars trace it to Indian origin. It cannot be disputed that it was at one time the universal religion of India, as evidenced by the innumerable temples dedicated to Lord Shiva all over the land and by extreme sanctity being attached to the Himalayan mountains as the Home of Shiva, and to holy centres like Benares, Chidambaram and Rameswaram. In the opinion of the late Dr. G. U. Pope "The Saiva Siddhanta is the most elaborate influential and undoubtedly the most intrinsically valuable of the religions of India."

There were Samajams in North India like the Brahmo Samaj and the Arya Samaj. Raja Ram Mohan Roy, a great patriot and reformer of modern India, was the founder of the Brahmo Samaj in the year 1828. From its very inception it bore the stamp of Christianity. In its conception of religious faith as well as social reform it leaned to a considerable extent on exotic ideals. The Arya Samaj was founded by Swami Dayananda Saraswati in the year 1878. This movement came as a resolute and straightforward challenge against the whole host of Western influences, materialistic as well as religious. By breaking away from the image worship it catered to the taste of the modern intellectual. These two Samajams, no doubt, safeguarded thousands of Hindus against the disastrous inroads of Atheism and Christianity in the 19th century

in North India.

While in the South, the Saiva Mutts or 'Atheenams' like Tiruvavaduthurai, Dharmapuram, and Tirupanantbal, fostered the Saiva religion. The heads of these Saiva Mutts took keen interest in the preservation of Tamil culture and Saivism. The great Sri-Lakshmi Arumuga Navalar, Maha Vidwan Meenachi Sundaram Pillai and Dr. V. Swaminatha Iyer were intimately connected with some of these Mutts. There were Saiva Sabbas all over the country for a long time past, but the idea of having a central organization first occurred to the Pandit (now Swami) Vedachalam, Mr. J. N. Nallasamy Pillai B. A. B. L. and a few others who were interested in the Saiva religion. Accordingly they went to Tirunapuliur Mutt and in the presence of His Holiness the Janiyar Swamikal, who was the head of the Mutt for 52 Years with credit and distinction, who was an unexcelled research scholar in Sanskrit and Tamil and who preached the greatness of Tamil and religion, the Saiva Siddhanta Maha Samajam was founded on 7th July 1905.

The following are among the objects of this Samajam. 1. Establishing of Saiva Siddhanta Sabbas throughout the length and breadth of Tamil Nadu.

2. Securing the assistance and co-operation of mutts and temple authorities in furtherance of the object of the Samajam and in the improvement of such institutions. 3. To publish books on Saiva Religion.

4. To improve and alleviate the conditions of the depressed classes and educate them.

5. Arranging courses of lectures for the year.

The Samajam has published and distributed by thousands the 'Twelve Tirumurais' (பதினெருங்கு முறை) and the Siddhanta Shastras or philosophical works (பதினெருங்கு சாத்திரம்) and several other works at a very low price and 'forced' them into the homes of many a Saivaite. These sacred books have been the mainstay of the religion of Shiva in South India and Ceylon.

It is a matter of pride to know, that it was a Ceylonese gentleman who had presided over the first annual meeting of this Samajam. The first Conference was held at Chidambaram, on 26th, 27th, and 28th December 1905, under the presidency of Hon'ble Mr. (later) Sir P. Ramanathan proved a great success. A number of addresses and lectures were delivered by some of the most distinguished savants of South India on Saiva Religion and Philosophy.

Later distinguished Ceylonese like the late Sir Ambalavanar Kanagasabai, the late Mr. T. Ponnambalam Pillai, the late Sri Ambalavanar Navalar, the late S. Sabaratna Mudaliyar and Swami Vipulananda have presided over the conference with great credit.

The Samajam is now 38 years old. My friend Mr. M. Balasubramanian Mudaliyar B. A. B. L. who has been its Secretary from 1921-1943 is very much responsible for the progress and development of the Samajam. Further it was due to his self-sacrifice untiring energy, and extreme devotion to religion, that the Samajam is able to run its monthly organ named "Siddhantam" and has published the "Tirumurais and Siddhanta Shastras" (i. e. Tevaram, Tiruvasigam, Sivagana Botham, Sivagana Siddhiyar etc.) at a

Miniature Aga Khan Palace

EXHIBITION IN SURAT

A miniature of the Aga Khan Palace shown in Surat was drawing hundreds of persons for sight-seeing. The miniature "palace" was one of the attractions of the National Week Celebrations. Pictures showing various events of Gandhiji's life since August 1942 were exhibited inside the "palace".

In the centre of the main hall of the "palace" a portrait of Mahatma Gandhi was placed showing him seated with his charka, Gita and other papers. Outside the main room, six pictures were exhibited, the first picture depicted the situation in the country as on August 9, and the second showed the effect of the death of Mr. Mahadev Desai on Gandhiji. The 21 days fast and the passing away of Mrs. Kasturbai Gandhi formed the subject-matter of the third and fourth pictures. The fifth showed Gandhiji along with Lord Buddha and Jesus Christ as preachers of the 'Ahimsa' creed, while in the sixth, Churchill, Stalin and Hitler were shown standing side by side.

comparatively low price. It is not an exaggeration to say that the Samajam is synonymous with Mr. Balasubramania Mudaliyar. Every Saivite of South India and Ceylon should be deeply grateful to the Samajam, for the benefits they have enjoyed. The Saiva Paripalana Sabai, Jaffna, and the Vivekananda Society, Colombo, are intimately connected with the Samajam. Mr. M. Mylvaganam, Hony. Secretary, Saiva Paripalana Sabai, Pandit V. T. Sambandan, Editor, "Intusathanam" and Mr. S. Annamalai of Vaddukottai, are some of the persons who take keen interest in the activities connected with the Samajam; the last two gentlemen have been the Ceylon representatives at the Advisory Committee of the Samajam. The religious and cultural link with the Samajam should be further strengthened by founding at least one branch either in Jaffna or Colombo.

I would also appeal to the Saivites of Ceylon to buy the publications of the Samajam and freely distribute them among the less fortunate children, and also to help the circulation of this Samajam organ known as "Siddhantam" by seeking to introduce it into their circle of friends, acquaintances, and brethren, so as to widen its financial status more and more. Gentlemen of means and leisure should take keen interest in matters of this nature.

The foreign missionaries who come from a distance of more than 5000 miles are labouring hard for proselytising out less fortunate brethren. Powerful organizations and wealthy men from Europe and America are helping them by all possible means and ways. The British and Foreign Bible Society is issuing books on Christianity at a very low price.

Yours etc.
Arul Tyagarajah

LABOUR FOR FOOD DRIVE

Partial Conscription To Be Urged

Partial conscription of labour for food production will, it is understood, be urged in a scheme to be introduced by the Ministers when the State Council resumes after the recess on May 23rd.

The Ministers desire to obtain the sanction of the State Council and to be armed with the necessary power to put the scheme into operation whenever there is found to be a shortage of labour, particularly in areas abounding with men not occupied on work essential to the life of the community.

In March last the State Council approved of the motion of Mr. Simon Abeywickreme, M. S. C. (Udugama), urging conscription for the purpose of food production, of all males, between the ages of 21 and 41, not engaged in essential services. The Council was against a compulsory scheme of recruiting labour.

Since then, however, the Ministers have been considering two schemes, one a voluntary one as the Council desired and the other a compulsory one if recruitment on a voluntary basis failed.

The voluntary scheme has led to plans for the formation of the Agricultural Labour Corps, which is being organized by the Minister of Communications and Works (Col. J. L. Kotelawala) for the Minister of Agriculture and Lands (Mr. D. S. Senanayake) as a unit under the aegis of the Civil Defence Commissioner (Sir Oliver Goonetilleke). It will be run under the command of Mr. A. Weerasinghe, who has been relieved of his duties as acting Auditor-General and appointed a deputy Civil Defence Commissioner in charge of labour corps.

No Class Exemptions

The Executive Committee of Agriculture and Lands, which originally considered the motion of Mr. Abeywickreme, while supporting it was not prepared to recommend that labour be compulsorily recruited and transported to such areas. The Committee considered it a form of oppression to compel human beings, who did not reside in the particular areas mentioned by Mr. Abeywickreme, to live and work on conditions which would be injurious to their health.

The Ministers, in introducing their conscription scheme, will stipulate the areas in which there is to be conscription for the cultivation and collection of food in those particular areas.

Under the compulsory scheme no class of persons will be exempted by the proper authority to be appointed for the purpose as being already engaged in work essential to the life of the community. Employment to be given to the men conscripted will depend upon their education and usefulness in a particular line connected with food production, so that while some will be engaged in actual manual labour others will be clerks, storekeepers, conductors and the like.

Preparations for the launching of the Agricultural Labour Corps are going apace. There has been but one change from the original plans and that is that the headquarters will be in Colombo and not at Maharagama—The Times.

Encouraging Paddy Cultivation

Payment of Premium Recommended

Opposition to the idea of compulsion in the use of pure-line seed led the Paddy Advisory Board to adopt a resolution at its last meeting recommending to the Government the payment of a small premium for all pure-line varieties of paddy surrendered to Government rice mills.

The discussion arose on a resolution by Mr. A. M. Clement Dias which proposed that the use of pure-line paddy in all paddy fields in Ceylon should be made compulsory, immediately in areas where pure-line paddy is available and in other areas from 1946.

The Revd. Fr. L. W. Wickremesinghe said that the payment of a premium would encourage the cultivator more than a resort to legislation.

The Chairman (Mr. G. V. Wickremesekere, Paddy Officer of the Department of Agriculture) said that a pure line strain, grown under poor conditions of cultivation or fertility, could not be expected to perform well. Its potential yielding power was great only when given good conditions of cultivation.

He added that in areas where a milling industry had been established it was desirable to encourage the cultivation of a pure-line strain to ensure uniformity in size of grain. In this case the payment of a small premium would have the desired effect.

The Board adopted an amendment of his own resolution by Mr. Dias in the terms stated earlier.

Mr. R. H. de Mel said that the reason why the cultivator did not adopt Government methods was that he wanted an assurance that increased yields would bring increased profits. The most satisfactory way of reassuring him would be to let him see those methods applied by a man of his own type on a farm of the same size as his own, using implements within his power to purchase and without any advantages, imagined or real, which might be available on the Government farm but not on his own. He suggested the establishment of farms, five acres in extent, run by one man with his family.

An amendment which Mr. Dias accepted, was adopted recommending to the Government the organization of demonstration farms as

WANTED

Manager—Cashier—Clerk & Salesman for Co-operative Stores

Manager—Cash Security Rs. 500	Property Security R. 2000
Cashier—Clerk—Cash Security Rs. 500	Salesman—Cash Security Rs. 100
Salary Scale	
Manager	480—900
	48
Cashier—Clerk	360—720
	36
Salesman	240—480
	24
War allowances on Govt. Scale.	
Apply before 15th May 1944 to	
The Hony. Secy.	
Theonarachy Co. S. Ltd.	
Obavakachcheri.	

(Mis. 26, 11)

CEYLON INDIAN DEPUTATION TO VICEROY

"Apprehensions" Over New Constitution

It is understood that a deputation of the Ceylon Indian Merchants' Chamber will interview Dr. N. B. Khare, Member for Indians Overseas of the Government of India, this week-end at New Delhi chiefly on the subject of the reform of the Ceylon Constitution. It is expected that Sir Azizul Huque, Commerce Member of the Government of India, will also be present at the interview. Mr. M. S. Aney, the Representative of the Government of India in Ceylon, will introduce the Indian deputation from Ceylon.

Members of Deputation

The deputation of the Indian Merchants' Chamber will consist of Dewan Bahadur I. X. Pereira, the newly elected President of the Chamber, Mr. A. Davoodbhoy, last year's President, Mr. Peri Sunderam, Mr. H. M. Desai and Mr. A. Mammoojee.

All the members of the deputation are now in India excepting Mr. Pereira. Mr. Pereira, who is now holidaying in Kandy, has been indisposed for the last few days and not been able to keep his Colombo engagements. It is expected, however, that his health will permit of his proceeding by air to reach Delhi in time for the conference.

"Not Divulged"

A point is made of the fact that the Ceylon Ministers' reform scheme has not been divulged to Mr. Aney and the question is to be considered at the interview of the deputation with Dr. Khare how best to secure a hearing for the Indian view before the British Government commits itself to any scheme of reforms for Ceylon.

It is stated that the Ceylon Ministers have apparently taken up the ground that they gave an opportunity to the Government of India to come to a settlement and that it has failed to do so while the reply of the Government of India is that it has put aside controversial matters in the interests of the joint war effort.

"Squeezing out" Indians

Other matters awaiting the consideration of the conference are stated to be:

(1) Grave apprehension felt by the Indians in Ceylon regarding their future in the Island and the "Ceylon Government's attempt to squeeze Indian traders out of business".

(2) The attempt of the Ceylon Government to use the war situation "to squeeze Indians out of their normal business".

It is pointed out that the rice business has already been taken out of Indian hands while it is now proposed to distribute cloth imported from India through Sinhalese co-operative organisations.

Since Delhi stopped successfully a similar "manoeuvre" in East Africa the Government of India is called upon to do the same in Ceylon.

The "Daily News"

they would also tend to promote the practice of manuring and that pending the establishment of a permanent organisation the Government should endeavour to instruct all vel vidanes to establish small demonstration plots within their villages

"Christians And Politics"

(Continued from Page 1)

also largely contributed towards the building fund of the Hospital, and yet they have not raised a grouse about their being shut out from the management of the institutions. I believe it is also a rule that no Hindu can be appointed to the staff of the Jaffna College. In the branch schools also probably that is the general rule, exceptions being made only when pressed by dire necessity. If I am wrong I should like to be corrected by the learned Editor of the *Star*. Only recently a Hindu seems to have found a place on the Jaffna College Board as an elected representative of the Old Boys, and an exception had to be made in his case on account of the elective element introduced. Have the Hindu schools in Jaffna ever kept Christian teachers at arm's length like that? Besides employing Christian teachers and Principals some Hindu Colleges have even taken Christians on their Boards of Management.

The Editor of the *Morning Star* writes all this in the name of truth, quoting St. Paul, and utters a solemn warning in the following words:

"Let not Christians live in a fool's paradise, and be made a cat's paw by designing non-Christian leaders."

Who is, let people judge, fomenting disunion and cleavage? Is it this apostle of non communalism and nationalism, the saviour of Christians in Ceylon, or any one else?

Is this Christian Charity? "Love thy neighbour" said Jesus, and not to conjure up visions and look upon one's neighbour as a scheming person out to make a cat's paw of one.

P. S.

I have omitted to explain Mr. Nevins Selvadurai's defeat by Mr. Mahadeva in the Jaffna Town and Tenmaradchy in 1936. It was not due to his religion at all but the leading Hindus, Protestants, Roman Catholics and Muslims thought that he should not have contested Mr. Mahadeva, both being members of the same party, and they also did not want to abandon Mr. Mahadeva whom they invited only two years before.

CITIZENSHIP RIGHTS FOR INDIANS OVERSEAS

Dr. Khare on Post-war Prospects

"I consider it my first duty to see that Indians domiciled in foreign countries secure full rights of citizenship and I would strive my best to realise that", said Dr. N. B. Khare, Member in charge of Commonwealth Relations Department, Government of India, in a speech at Poona.

The treatment meted out to Indians in foreign countries was most humiliating but this war, Dr. Khare thought might bring a change in the attitude of white nations. Already America had repealed the Chinese Exclusion Act and he felt, America would follow this up by repealing all laws against Indians. Similar feeling he hoped would spread to other nations concerned. Dr. Khare was of the opinion that the future world could never hope for permanent peace unless nations decided to treat each other on terms of equality.

TWO GIFTS TO UNIVERSITY

Two gifts made to the University of Ceylon were accepted at Friday's meeting of the University Council. The first was a gift of Rs. 2,500 by Mrs. G. M. Kulatilake to found a "Mervyn Kulatilake Prize for Greek" in memory of her son, the late Mervyn Kulatilake, student and exhibitor of the University, who "derived much happiness from the study of Greek". The prize will be awarded annually to the student who, having passed the First Examination in Arts, has shown the greatest competence in Greek and will consist of books on Western Classics to the value of Rs. 75.

The second gift consisted of some 300 volumes from the library of the Sir Henry de Mel and was offered by the Rev. Lakdasa de Mel Vicar, of Kandy. The books relate almost exclusively to Ceylon and will form a special "Sir Henry de Mel Collection."

WANTED

Clerk with knowledge of book keeping. Salary Rs. 50 plus 25% War allowance. Cash security Rs. 500.

Applicant should have passed London Matric or Senior School Certificate. Age 30 or under. No quarters provided. Apply to the undermentioned on or before 30th inst:

K. SABAPATHIPILLAY,
Hon. Secretary.
Co-operative Union
Hospital Society, Ltd
Tholpuram.

(Mis. 27, 11, 15 & 18)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 240

In the matter of the estate of the late Arumugam Subramaniam of Punnalaikkadduvan Deceased Arumugam Sangarappillai of Punnalaikkadduvan Petitioner.

1. Gnanampikai daughter of Subramaniam
2. Pathmavathy daughter of Subramaniam
3. Parameswari daughter of Subramaniam
4. Rajaladchumy daughter of Subramaniam
5. Subramaniam Nagandram and
6. Chellappah Muttucumaraswamy all of Punnalaikkadduvan

Respondents

This matter coming on for disposal before L. W. de Silva Esquire, A.M. District Judge Jaffna on the 4th day of April 1944 in the presence of Mr S. Kanagasabapathy Proctor for Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the abovenamed 6th Respondent be appointed Guardian ad litem over the minors 1 to 5 Respondents for the purpose of watching their interest in this Administration proceedings and that Letters of Administration in respect of the estate of the said deceased be issued to the Petitioner as next of kin unless the said Respondents shall appear before this Court on the 12th day of May 1944 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said 6th Respondent do produce the minors of the age of 12 and over in person in the said date,

Sgd. James Joseph,
District Judge.

This 26th day of April 1944.
(O. 12, 8 & 12)

THE JAFFNA MUTUAL BENEFIT FUND LTD.

(Established 1918)

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Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.
FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

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LOANS on the security of Jewels a speciality. Interest charged at 9% per annum (Part payments accepted.)

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(Y. 164. A. 21-11-41-20-11-44.) (T's) Shroff.

ROYAL ARMY SERVICE CORPS

WANTED men for training as CLERKS, STORE-KEEPERS and DRIVERS in the R. A. S. C. Good pay and prospects and OPPORTUNITIES EXIST FOR PROMOTION TO COMMISSIONED RANK IN THE R. A. S. C. Candidates should be between 19 and 40 years of age, physically fit and willing to serve overseas. Those to be trained as Clerks and Storekeepers should be educated up to the 6th Standard in English while those wishing to become Drivers are only required to speak, read and write English.

Proof of age may be required by the Recruiting Officer. Family allowances will be issued only after marriage and birth certificates of children are produced.

RATES OF PAY AND ALLOWANCES

Daily rate of pay on enlistment is Rs. 2.00 per day.

Accommodation, food and uniform will be provided and in addition the following allowances will be paid.

	Rs. cts.
Wife only 36.90 per month of 31 days
Wife & 1 child 50.89
Wife & 2 children 63.45
Wife & 3 children 74.56
Wife & 4 children 85.56

Maternity Benefit will be paid in all cases of the birth of children to the wives of R. A. S. C. personnel who are enlisted for General Service.

Applicants should apply personally at the Central Recruiting Office, 399, Galle Road, Colpetty, between 8.30 and 10.30 a. m. prepared for immediate enlistment on any week day.

CHIEF RECRUITING OFFICER, CEYLON

(Mis. 92, 29-7-43—)

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