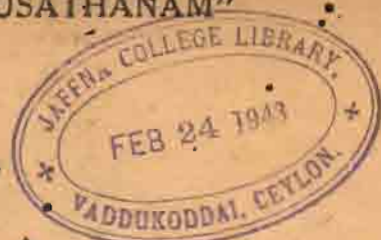


THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus

• Editor:
A. V. Kulasingham, Advocate.

PUBLISHED EVERY MONDAY AND THURSDAY

VOL. LIV.

'Phone 56.

JAFFNA, MONDAY, FEBRUARY 22, 1943.

Price 7 Cts.

NO. 84.

NEWS FROM FAR AND NEAR

Revised Train Service

A revision of the train service as a preliminary to the introduction of the new curtailed service time table is now in progress. Certain proposals with regard to further curtailments in the service, which are considered essential in the interest of conserving the locomotive power and rolling stock of the Railway, are being considered.

Pannai Ferry

A co-operative society has not yet been formed to run the Pannai Ferry Service, as anticipated by the Government of the Northern Province at the time the State Council passed a supplementary vote to meet the expenditure of maintaining this service temporarily after last year's disaster. There is also said to be no likelihood of the ferry service being handed over to such a society this financial year, so that Government will require more money to continue the service.

Fall of Kharkov

Kharkov, the fourth city of Russia, the greatest city of the Ukraine, the pivot of all German strategy on the South Russian front, and Hitler's biggest base between Orel and the Crimea, has fallen to Soviet arms. This news is given in a special Moscow communique issued tonight which says that the Soviet troops, after decisive storming which later developed into street fighting, have occupied the town.

Labour Problem

Mr P. de S. Kularatne, President of the Ceylon National Congress, speaking at the inaugural meeting of a branch of the Ceylon National Congress at Kegalle, said that the lack of labour on estates was not because there was no labour but because the labourers had not been paid a sufficient living wage. A man was paid about 80 cents a day and that was insufficient for a single man to exist on, quite apart from feeding a family. He considered Rs 1.50 a day a reasonable wage and if this was offered there would be any amount of labour available for estates and to conduct the war effort more successfully. The output of rubber would then increase. As things were estate owners looked to making large profits for themselves.

GANDHIJI'S LETTER TO VICEROY

PURSUIT OF REPRESSIVE POLICY CONDEMNED

The following is Mahatma Gandhi's letter to the Viceroy on August 14 last, along with the Gandhi-Viceroy correspondence: -

August 12th, 1942:—

Dear Lord Linlithgow.

The Government of India were wrong in precipitating the crisis. The Government resolution justifying this step is full of distortions and misrepresentations. That you have the approval of your Indian "colleagues" can have no significance except this, that in India you can always command such services. That co-operation is an additional justification for the demand of withdrawal irrespective of what people and parties may say.

The Government of India should have waited at least till the time I inaugurated mass action. I have publicly stated that I fully contemplated sending you a letter before taking concrete action. It was to be an appeal to you for an impartial examination of the Congress case. As you know the Congress has readily filled in every omission that has been discovered in the conception of its demand. So could I have dealt with every difficulty, if you had given me the opportunity. The precipitate action of the Government leads one to think that they were afraid that the extreme caution and gradualness with which the Congress was moving towards direct action might make world opinion veer round to the Congress, as it had already begun doing and expose the hollowness of the grounds for the Government's rejection of the Congress demand. They should surely have waited for an authentic report of my speeches on Friday and on Saturday night, after the passing of the resolution by the All-India Congress Committee. You would have found in them that I would not hastily begin action. You should have taken advantage of the interval foreshadowed in them, and explored every possi-

bility of satisfying the Congress demand.

The Resolution says:—"The Government of India have waited patiently in the hope that wiser counsels might prevail. They have been disappointed in that hope." I suppose wiser counsels here means abandonment of its demand by the Congress. Why should the abandonment of the demand, legitimate at all times, be hoped for by a Government pledged to guarantee independence to India? Is it a challenge that could only be met by immediate repression instead of patient reasoning with the demanding party? I venture to suggest that it is a long draft upon the credulity of mankind to say that the acceptance of the demand "would plunge India into confusion." Anyway the summary rejection of the demand has plunged the nation and the Government into confusion. The Congress was making every effort to identify India with the Allied cause.

"Violence was Never Contemplated"

The Government Resolution says:—

"The Governor-General-in-Council has been aware too for some days past of dangerous preparations by the Congress Party for unlawful and in some cases violent activities directed among other things to interruption of communications and public utility services, the organisation of strikes, tampering with the loyalty of Government servants, and interference with defence measures including recruitment." This is a gross distortion of the reality. Violence was never contemplated at any stage. A definition of what could be included in non-violent action has been interpreted in a sinister and subtle manner, as if the Congress was preparing for violent action. Everything was openly discussed among Congress circles, for nothing was to be done secretly. Any why is it tampering with your loyalty if I ask you to give up a job

Continued on page 4

MINISTER IN JAFFNA

SINHALESE-TAMIL AMITY

He was glad to see that the Sinhalese were living in perfect amity with their Tamil brethren in Jaffna, said Mr. S. W. R. D. Bandaranaike, Minister for Local Administration, speaking at a public reception accorded to him by the Sinhalese of Jaffna, at the Town Hall on Wednesday.

Mr. Ariya Pathirana, President of the North Ceylon Sinhalese Union, who took the chair, said that though there were over 2,000 Sinhalese in Jaffna some of them had left the place for other districts in connexion with wartime work. They honoured Mr. Bandaranaike as one who has done much for the people of the country, particularly the Sinhalese. They would not forget the services rendered to the country by Mr. Bandaranaike with regard to the Indo-Ceylon question.

Mr. T. N. Peiris read an address in Sinhalese. Messrs. W. D. P. Gunawardena and Dharma Gupta also paid tributes to the visitor.

Mr. Bandaranaike said he was struck by the fact that in the address and the speeches there was no request for anything. He assured them that he would do everything he could for their welfare.

Mr. Bandaranaike stressed that they desired to live in close co-operation with the Tamils and other races in the Island.

The meeting concluded with a vote of thanks to Mr. T. N. Peiris.

Many Deputation

Mr. Bandaranaike visited Manipay, Kayts and Point Pedro in the course of his two-day visit to the Jaffna district, and met several deputations.

Mr. K. Shanmugam led a deputation from the Jaffna Urban Ratepayers' Association who urged that the Minister should appoint a committee consisting of three members of the Urban Council three representatives of the Association and one Local Government official to redistribute the urban area into twelve wards so as to satisfy the various needs of the town.

The deputation attributed the recent trouble in the elec-

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Hindu Organ.

MONDAY, FEBRUARY 22, 1943.

MAHATMA GANDHI'S FAST

WE PUBLISH ELSEWHERE Mahatma Gandhi's letter to His Excellency the Viceroy. The letter is a reply to the charges levelled at the Congress by the British Government's spokesmen on various occasions since the Government imposed its ban on the Congress; it is also a protest against the attitude of the Government towards Indian national aspirations. It is not a light thing that Mr. Gandhi, who is, after all the greatest Hindu of modern times, should have made up his mind to carry India's dispute with the British Government a step further by undertaking a fast the consequences of which may well prove fatal. Mr. Jinnah is certainly right in saying that a fast is an exceedingly risky method of solving difficult national problems, but it is a method that has found favour with the Hindus. While it is true that the choice of this particular method leaves much to be desired, the fact must be remembered that, in the circumstances in which India finds herself, thanks to the intransigence of the Congress and the attitude of the British reactionaries, this was perhaps the only method available. We are concerned here, not with the right and wrong of the method, but with the consequences that are bound to ensue if Mr. Gandhi persists in his fast. The resignation of the Indian members of the Viceroy's Council should convince the Viceroy and his advisers of what moderate and patriotic Indians feel in the matter. In spite of the attitude taken up by the Congress Committee, there were Indians who loved their country, but who felt nevertheless that at this hour of danger the only course open to any patriot was to support the Government. Those who joined the Viceroy's Council were neither cowards nor self-seeking politicians. Disillusionment, however, came when the British Government persisted in its refusal to do its duty towards bringing about a peaceful settlement of the disputes that led to the collision between the Government and the Congress, and it has since been intensified by the lack of imagination and statesmanship that has characterised the attitude of the Government towards Mr. Gandhi's fast. The resignation of the Indian members of the Viceroy's Council means that even moderate India, the India that derived its inspiration from Mill and Burke and felt deeply its debt to British cul-

ture and British institutions, has now lost its faith in the willingness and ability of British statesmen to solve the Indian problem. The Viceroy's Government, with the approval, no doubt, of the British Cabinet, has said in effect: if Mr. Gandhi has chosen to fast, well, let him do so. When the Government congratulated itself on its firmness in handling the delicate situation that arose as a result of the fast, it forgot to take into account what millions of Hindus would feel towards the great tragedy that is being enacted—the tragedy of a great Hindu leader who has chosen to voice his protest in this particular manner.

It is a pity that the Government of India does not realise even now the inherent defects in its policy. Its firmness, without the saving grace of statesmanship, has only made things worse. But, it is not too late to convince the Hindus of the honesty of British intentions and restore India's confidence in British rule. It may be too late after the fast.

THE TAMIL LANGUAGE IN CEYLON AND ITS FUTURE

By Dr. K. KANAPATHIPILLAI,
(Lecturer in Tamil, University of Ceylon)

[Based on the address delivered at the Poets' and Writers' Corner, Ceylon National Congress, December 1942.]

II

Contemporary with these scholars, there was also a group of scholars trained only in the old Tamil school. The leaders of this group are Arumuga Navalar, the greatest savant and revivalist of Tamil learning in modern times, and his celebrated nephew Vidyan Ponnampalam Pillai who was well known and revered all over the Tamil country for his deep scholarship and critical exposition. Another scholar of this group is Sivasampu Pulavar of Udipiddy in Jaffna. He was mainly a poet, the fame of whose poetical compositions reached all over the Tamil country. Students flocked to study under these scholars and even today every Tamil scholar in Ceylon proudly traces the history of his education to these great men. They were the people who preserved the Tamil learning for us, especially at a time when it was at the point of being ruined by a newly imported commercialised system of education.

In tracing the development of literary language in Ceylon we should not omit to mention the important contribution which the Jaffna man has made to the prose literature of the language. The chief scholar we have to mention in this connection is Arumuga Navalar. Until the time of Navalar, Tamil prose was chiefly written in the archaic literary style which was only slightly different from poetry. Owing to this defect it was only understood by the well-educated, and remained unintelligible to the ordinary man. Arumuga Navalar saw this defect and rectified it and wrote his prose in a way that it could be understood by every one. Apart from this, it was Arumuga Navalar who introduced the modern punctuation system into the language. He was immediately imitated by all the prose writers in the Tamil country. In view of these services he was deemed with respect not only in Ceylon but also throughout South India. The lucid and simple

style he used in his speeches won him the title of "Navalar", which translated into English means "Orator". The clear and simple style he used in his writings won him the title of "Father of modern Tamil prose". Due to these important contributions Ceylon Tamil occupies a proud place in the history of the Tamil language. This fact is undoubtedly acknowledged throughout the whole of the Tamil land.

Purity of Ceylon Tamil

One should not omit to consider another important contribution which the Ceylon Tamil is making to the growth and development of the Tamil language. For a long time Ceylon Tamil is famous for its purity. The Ceylon man is supposed to speak the best Tamil, free from the use of foreign words and sounds. This is an advantage gained by the Tamil language in Ceylon due to the insular position of the country. Because the Tamil country in India was subjected to a series of invasions from the North, the language has become replete with words and sounds brought by the invaders. This process has gone on to such an extent that in the colloquial language at least 25 per cent of the words used are foreign. This colloquial dialect is not easily understood by the Ceylon Tamil. Again as regards written Tamil, Ceylon language is definitely different to the language written in India. The number of Grantha characters used in the language in India is appalling, whereas it is happy phenomenon to see that in Ceylon it is free from this evil. In this connection it is very desirable to preserve the purity of the Tamil language in Ceylon as far as possible.

So far we have reviewed the state of the Tamil language in Ceylon in the past. Now let us for a while examine its position at the present time. There are two different schools of Tamil education in the country. One is the old orthodox school which has successfully continued its existence in spite of its unpopularity among the richer classes and the lack of patronage which it enjoyed in the past. The other is the new school which enjoys the proud distinction of studying the Tamil language through the medium of English. To the orthodox school belong the Tamil Pandits who still continue to study in the old ways the old rules of grammar, and literature which had been handed down from generation to generation. We must be thankful to these people for preserving our heritage which otherwise would have perished by this time. It is this school of people who still continue to study the language for the sake of culture even in this 20th century when no effort is made which is not actuated by mercenary considerations.

Then come the young men of the modern school. They are inclined to speak and study anything but Tamil. They are fully steeped in the ways of the West. To these "Gentlemen" the tongues of the Orient are veritable jargons fit only for the cooks and menials of their household. For a time this newly introduced system of education was popular only with the men. But as time went on and people found further material advancement and power accruing from this system, the girls also took to it. Up to this time all foreign things were meant for the male alone as he was the bread winner; these were not for home consumption. The women remained at home as custodians of the nation's culture and language. But men and women who thus took to English education began not only

to live like westerners but also made English the drawing-room language. A complete change in society was thus created. It threw out the Tamil language altogether overboard. Such being the new condition, imagine what the language of the children of these people would be. Tamil and Tamil culture had no place whatsoever in the life of these newly created pseudo-aristocracy. If this stage of affairs had continued long the Tamil language and culture would by now have died away. We suppose that the same thing is true of the Sinhalese language also.

TEMPLES IN JAFFNA

[By S. A.]

I read with much interest and pleasure the leading article in the "Hindu Organ" of the 11th instant and am in full agreement with all the points raised therein with the exception of that which pertains to temple priests. To compare these men to the priests and ministers of other religions and to demand and expect qualifications and conduct such as a knowledge of theology &c from them depicts an ignorance of the Hindu order of society as laid down by the Code of Manu—laws which are intended to govern Hindu Society. Temple priests according to these laws are classed along with traders of meat. Any one who offers food or rice to such Brahmins in a Shradha is told that he will have to swallow as many red hot iron balls in the next world as the number of mouthfuls of rice such Brahmins swallow in a Shradha. They are not priests in the sense that it is meant by other religionists but they are called "Archakars" அரக்கர்.

This being so the fault is ours in not keeping them in their proper places and expecting things from them which they are not expected to possess. They are servants and they should be looked upon as such. If these wily folks have succeeded in making us believe that they are superior beings the fault is ours and the remedy for same is quite obvious. These priests are kept in their proper places in Northern India and not only intermarriages with other Brahmin families are not permitted in their caste but also they are looked down upon by others. They were not able to hoodwink them, their own kith and kin, but as members of a ruling race at that time they were able to secure a position for themselves in Southern India and Ceylon whatever the nature of their work. This is what happens everywhere in the case of members ruling races even now.

South India is slowly becoming conscious of this and has rid itself of many of these evils but it is a pity that we in Ceylon are still in their cultures and refuse to look at things in their proper perspective.

A knowledge of theology and the preaching of religion do not form part of their business but it is the business of the insults and the Sanyasin turned out by them.

Temple priests and Prohibs are of course expected to possess a thorough knowledge of rituals and ceremonies and the Prohibs act of Baroda is intended for same, but all the same the Temple priests continue to remain as servants even though they qualify themselves in these subjects and obtain a license from the Government.

In these circumstances will it be too much to expect our councillors to get an ordinance passed in the State Council on the lines of the Prohibs Act of Baroda and be done with this evil once and for all.

PUBLIC RECEPTION TO DR. LADY RAMANATHAN

"I am proud to be included in the learned band of workers that constitute the University, and I am sure they will all be pleased that you have shown your great pleasure in this very unique manner," said Lady Ramanathan in thanking the gathering for the reception accorded her by the public of Jaffna in honour of the conferral of the degree of Doctor of Laws on her by the Ceylon University.

The venue of the reception was the O'd Park, Jaffna.

After a garden party, a public meeting was held with Mr. M. Prasad, Government Agent in the chair.

Mrs. M. R. Karalasingham garlanded Lady Ramanathan while Mr. T. Muttuwarnipillai, garlanded the Chairman.

Mr. Muttuwarnipillai, the Secretary of the Reception Committee, read an address on behalf of the public of Jaffna.

In the course of the address it was stated that during the 50 years Lady Ramanathan had spent in Ceylon she had imbibed the true spirit of religion, self-sacrifice and service.

Miss Snowcroft, Principal, Venbadi Girls' College, paid a tribute to the noble work Lady Ramanathan had done for the cause of the education of Hindu girls.

The Very Rev. Father T. M. F. Long, O.M.I., in offering his congratulations referred to the wonderful part Lady Ramanathan had played in the social life of Jaffna.

Mr. A. V. Kulasingham in the course of his speech said that the late Sir P. Ramanathan had great helpers in his educational work, but his greatest helper was Lady Ramanathan.

The Chairman in the course of his address stated that the founding of the Ramanathan Girls' College was mainly due to Lady Ramanathan. The speaker suggested the establishment of a fund for the purpose of giving a scholarship at the Ceylon University, in the name of Lady Ramanathan.

Lady Ramanathan in thanking them, referred in feeling terms to the late Sir P. Ramanathan, had been her teacher and "Guru".

MINISTER IN JAFFNA

Continued from page 1

trical department to the present electrical superintendent.

The Minister invited the association to submit to him their own schemes of redistribution of wards.

At Kay's a deputation led by Mr. V. Araratnam urged that Kayts should remain a Sanitary Board town for the duration but the Minister said that Sanitary Boards were to be abolished and that Kayts must choose between a Village Committee and an Urban Council.

A deputation from the Depressed Classes residing within the urban area met the Minister at the Jaffna Resthouse and expressed a wish that a representative should continue to be nominated to look after minority interests in the Urban Council. The Minister said that nomination would be abolished and suggested that they send him a scheme for a re-distribution of wards so as to enable the minorities to elect a member.

PUBLICITY OFFICERS

Mr. T. C. Rajaratnam, J.P.U.M., has been appointed Publicity Officer for the Valigaim North and East Divisions. He will deliver lectures and talks in connection with War Publicity and Ceylon's War effort.

Mr. V. S. Karthigesu, Proctor, S.C., Kodigaman, has been appointed Publicity Officer for Tenmaradchy Division.

BENARES SILK EXPORTS

Benares, Tuesday.

A delegation of twelve Ceylonese silk merchants in Benares met some local merchants yesterday and discussed with them the question of exporting Benares silk goods to Ceylon.

OBITUARY

MRS. S. SIVASAMBO

The remains of Mrs. Sivasambo Kathiraypillai, beloved wife of Mr. S. Sivasambo, Retired Town Overseer, P. W. P., Point Pedro, were interred at Villoandy Cemetery on 20th January, 1943. She died at the age of 78. She is the only sister of the late Mr. K. C. Kidirkamer, Mudaliyar Police Court, Jaffna. She leaves behind to bewail her loss a host of relatives including Mrs. K. C. Durairajah wife of Mr. K. C. Durairajah, Town Overseer, P. W. D. Jaffna (sister); Mr. K. C. Arumugam, Pt. Pedro (brother); Mr. Sam Kathirkamer, Advocate, Colombo (nephew). Her anthurial ceremony was performed at Danushkodi (India) on 18th February. (Cor)

WANTED

A certificated lady teacher for the Alaveddy Mixed English School. The applicant should have been on the eligible staff of a school on 1-3-42. Free quarters will be provided at the discretion of the manager if a suitable teacher is found. Apply before 10th March, 1943. 20-2-43. To the Manager (Mis. 203. 22 & 25-2-43.)

ORDER NISI IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 87

In the matter of the Intestate Estate of the late Sinnathamby Veluppillai Thambirajah of Anaipanthi Jaffna. Deceased. Muttachi widow of Sinnathamby Veluppillai of Anaipanthi, Jaffna.

Vs. Petitioner.

1. Sinnathamby Veluppillai Ponniah of Ragama
2. Sinnathamby Veluppillai Kanagaratnam of No. 221 Galle Road, Wellawatte
3. Sinnathamby Veluppillai Ponniah of Neboda
4. Sinnathamby Marimuthu of Gampola and wife
5. Nagarathnam of Anaipanthi, Jaffna
6. Ponnammah daughter of Sinnathamby Veluppillai of Anaipanthi, Jaffna

This matter coming on for disposal before C. Thambiah Esquire District Judge Jaffna on the 5th day of February 1943 in the presence of Mr. Nalarajah, Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read;

It is hereby ordered that the Petitioner abovenamed be and is hereby declared and entitled to take out Letters of Administration to the estate of the abovenamed deceased as his mother and that Letters of Administration be issued to her accordingly unless the Respondents abovenamed or any other person or persons shall appear and show sufficient cause to the contrary on or before the 22nd day of March 1943.

This 5th day of February 1943

Sgd. G. C. Thambiah, District Judge.

(O. 97. 18 & 22-2-43.)

Letters to the Editor

THE BRAHMIN PRIESTS

SIR,—Your editorial of the 11th inst., rightly depicts the state of affairs of the Jaffna Temples. We Hindus will be thankful to you if you would expose through our valuable "Hindu Organ", the wrongs committed by the Managers and officiating priests of the Hindu Temples. This may reform the above persons. Here, I wish to expose some of the misdeeds of the "all-knowing" Brahmin priests, which the Hindu public may not be knowing.

In times of old, our Brahmin priests were highly honoured by the Kings of the Tamil land; because they behaved in such a way, that they were thought to be the embodiment of virtues. They were considered to be intellectually higher than any mortals of the world. They knew no sins—either sins of commission or sins of omission. They were equally good to the high and low. But alas! look at the present-day Brahmin souls. They are quite the opposite in character to their forefathers. Some of them are the embodiment of all the vices. They have no proper education. Yet they claim that they are all-knowers and others are mere fools. They do not want any non-Brahmin to say anything against their opinions on religion or its rites. This will not help them in any way. This will bring on their caste, as a whole, nothing but degeneration and decay.

In our magnificent Hindu fold, the Brahmins were brought into existence, not to live on the other castes of the fold, but to enlighten them (non-Brahmins) with the knowledge of God and to help them to attain salvation. Let us see what some of the present-day Brahmins do. They are trying to live on others;—their cut-casts. The "Sutra" have to enlighten the Brahmins in their intellectual wisdom. Yet they have their watch-word on the "Sutra"—"don't touch what big nonsense it is!"

வேதம் ஒதுதல் வேதவர்க்குது is the saying. But alas! some of these nominal "Vedhiyas" do not know what the vedas are when we ask them anything from the Vedas, they will say, "no, no, no, it is a great sin to tell you a lie that". Not that it is sin but that they do not know. They do not study the Vedas. And why? They don't know Sanskrit. I personally know some of these Brahmins who do not know Sanskrit. Yet they are officiating priests of some of our temples. You may ask as to how they are able to offer "poojas". They write the "mantras" in Tamil, memorise the whole thing and utter or read out from the transliterated copy. Hence how can we expect them to understand the meaning of the uttering? Is it not to fish on the part of the managers to appoint such men as priests. The managers of temples, also must be educated in a religious atmosphere. Then they will know something of managing a temple or appointing suitable priests for the temples.

Sir, this letter will be incomplete, if I don't say how these Brahmin Priests, offer "Poojas". They don't have even an atom of love for God. They do everything in the temple to suit their whims and fancies. They some-

KARAYUR SCHEME

Mr. S. Arulanatham, on behalf of the Karayur Reclamation Scheme Committee, presented a memorandum to Mr. S.W.R.D. Bandaranaike, Minister of Local Administration, in which it was urged that further blocks of buildings should be erected and that the Jaffna Urban Council should be given a grant of Rs. 40,000 before March, 1943, for the purpose.

times do the six-times puja, in the mornings or evenings. They contract the six times into one! It is easy for them to do their work. Once I personally saw in a temple a Brahmin priest doing all the 6 time pujas by 5 o'clock in the evening. When I questioned him, he said that there is "Vidhi" (law) in Vedas. If that is so, I said; there must be a "Vidhi" in the vedas, to offer puja at the end of the month for about 180 times or 186 times as the case may be. At this the particular priest got enraged and he did not answer any further. See what a sacrifice it is! Hence the best thing we can do is to make these Brahmin priests reform themselves. If they turn a deaf ear, let us cut off all communication with them and lift up our educated "Siva Kurukkals" who are, I dare say, of better status than the nominal Brahmin priests.

Yours truly,

Telbedde K. PASIAH Bidulla, 15-2-43

THE MODEL PEASANT AT MINNERIYA

Sir,—The account of the peasant Colonist who, from a condition of "malaria-stricken casual labourer on the railway eight years ago" has risen to the position of a prosperous *Kamakran* producing 600 bushels of paddy annually living in conditions of pious comfort is highly encouraging and deserves to be made more widely known.

As one interested in the expansion of peasant agriculture I wish to know more of the conditions of life and work which opened him the way to prosperity. Would any of your readers vouchsafe me the information under the following heads:—

- (1) Extent of paddy land allotted to him.
- (2) Any provision made for him to own his land; if so, extent.
- (3) Capital he brought into the industry.
- (4) Nature and extent of governmental help given him; (a) financial aid for clearing (b) building (c) in timber (d) tools (e) agricultural implements, (f) manure.
- (5) Does he own plough cattle, if so, how many head?
- (6) Does he employ labourers for his work? If so, average number of hands per season. How does he reward the labourer? (pay wages in money or in kind or in the metayer system?)
- (7) Has he maintained friendly relations with his fellow peasants and the indigenous villagers?
- (8) Have his neighbours kept pace with him in the advancement of the industry; if not, can any reason be assigned for their slackness?

12-2-43

Yours truly
WIE MIE NAMU

GANDHI'S LETTER TO VICEROY

Continued from page 1

which is harming the British people?

Instead of pushing behind the backs of principal Congressmen the misleading paragraphs, the Government, immediately they came to know of the "preparations", should have brought to book the parties concerned with the preparations. That would have been the appropriate course. By their unsupported allegations in the Resolution, they have laid themselves open to the charge of unfair dealing.

The Congress movement was intended to evoke in the people the measure of sacrifice sufficient to compel attention. It was intended to demonstrate what measure of popular support it had. Was it wise at this time of the day to seek to suppress a popular movement avowedly non-violent?

The Government Resolution further says: "The Congress is not India's mouth-piece. Yet, in the interests of securing their own dominance and in pursuit of their totalitarian policy, its leaders have constantly impeded the efforts to bring India to full nationhood." It is a gross libel thus to accuse the oldest national organisation of India. This language lies ill in the mouth of a Government which has, as can be proved from published records, consistently thwarted every national effort for attaining freedom and sought to suppress the Congress by hook or by crook.

Offer to Allow League to form Government Recalled

The Government of India have not condescended to consider the Congress offer that if simultaneously with the declaration of the Independence of India, they could not trust the Congress to form a stable provisional government, they should ask the Muslim League to do so, and that any National Government formed by the League would be loyally accepted by the Congress. Such an offer is hardly consistent with the charge of totalitarianism against the Congress.

Let me examine the Government offer. "It is that as soon as hostilities cease, India shall devise for herself with full freedom of decision and on a basis embracing all and not only a single party the form of government which she regards as most suited to her conditions." Has this offer any reality about it? All parties have not agreed now. Will it be any more possible after the war? And if the parties have to act before independence is in their hands? Parties have to act before independence is in their hands? Parties grow up like mushrooms for without proving their representative character, the Government will welcome them as they have done in the past and if the parties oppose the Congress and its activities, though they may do lip homage to independence. Frustration is inherent in the Government offer. Hence the logical cry of withdrawal at first. Only after the end of British power and a fundamental change in the political status of India from bondage to freedom,

will the formation of a truly representative government whether provisional or permanent, be possible. The living burial of the author of the demand has not resolved the deadlock. It has aggravated it.

Congress Anxious to End Imperialism

Then the Resolution proceeds:—"The suggestion put forward by the Congress Party that the millions of India, uncertain as to the future, are ready, despite the sad lessons of so many martyr countries, to throw themselves into the arms of the invaders, is one that the Government of India cannot accept as a true representation of the feeling of the people of this great country." I do not know about the millions, but I can give my own evidence in support of the Congress statement. It is open to the Government not to believe the Congress evidence. No Imperial Power likes to be told that it is in peril. It is because the Congress is anxious for Great Britain to avoid the fate that has overtaken other Imperial Powers that it asks her to shed Imperialism voluntarily, by declaring India independent. The Congress has not approached the movement with any but the friendliest motives. The Congress seeks to kill Imperialism as much for the sake of the British people and humanity as for India. Notwithstanding assertions to the contrary, I maintain that the Congress has no interests of its own, apart from that of the whole of India and the world.

The following passage from the peroration in the Resolution is interesting: "But on them lies the task of defending India, of maintaining India's capacity to wage war, of safeguarding India's interest, of holding the balance between the different sections of her people without fear or favour." All I can say is that it is a mockery of truth after the experience of Malaya, Singapore and Burma. I is sad to find the Government of India claiming to hold the "balance" between the parties for which it is itself demonstrably responsible.

British Determination to Hold India

One thing more. The declared cause is common between the Government of India and us. To put it in the most concrete terms, it is the protection of the freedom of China and Russia. The Government of India think that the freedom of India is not necessary for winning the cause. I think exactly the opposite. I have taken Jawaharlal Nehru as my measuring rod. His personal contacts make him feel much more the misery of the impending ruin of China and Russia than I can—and, may I say, than even you can. In that misery, he tried to forget his old quarrel with Imperialism. He dreads much more than I do the success of Fascism and Nazism. I have argued with him for days together. He fought against my position with a passion which I have no words to describe. But the logic of facts overwhelmed him. He yielded when he saw clearly that without the freedom of India, that of the other two was in great jeopardy. Surely you are wrong in having imprisoned such a powerful friendly ally. If, notwithstanding the common cause, the Government's answer to the Congress demand is hasty repression, they

will not wonder if I draw the inference that it was not so much the Allied cause that weighed with the British Government, as the unexpressed determination to cling to the possession of India as an indispensable part of the Imperial policy. This determination led to the rejection of the Congress demand and precipitated repression. The present mutual slaughter on a scale never before known to history is suffocating enough. But the slaughter of Truth accompanying the butchery and enforced by the falsity of which the Resolution is reeking.

adds strength to the Congress position.

It causes me deep pain to have to send you this long letter. But however much I dislike your action, I remain the same friend you have known me, I would still plead for reconsideration of the Government of India's whole policy. Do not disregard the pleading of one who claimed to be a sincere friend of the British people. Heaven guide you.

I am,

Yours sincerely,

M. K. Gandhi.

Ceylon Defence Force Recruitment in Jaffna Peninsula

JAFFNA TOWN

February 23rd, Tuesday... Recruiting Meeting at Esplanade, 6 P. M. C. L. I. Band will play from 5 P. M.

February 24th 25th and 26th, Wednesday, Thursday and Friday Recruiting at U. C. Hall from 8.30 A. M.

CHUNNAKAM AREA

February 26th, Friday... Recruiting at V. T. Court-house, Uduvil, from 2 P. M.

CHANKANAI AREA

February 27, Saturday... Recruiting at Anaicottai V. T. Court-house from 10 A. M.

POINT PEDRO AREA

February 28th, Sunday ... Recruiting at Resthouse, Point Pedro, from 10 A. M.

CHAVAKACHCHERI AREA

March 1st, Monday ... Recruiting at Resthouse, Chavakachcheri, from 10 A. M.

KAYTS AREA

March 2nd, Tuesday ... Recruiting at Resthouse, Kayts, from 10 A. M.

DELFT

March 3rd and 4th, Wednesday and Thursday Recruiting at V. T. Court-house from 2 p. m. on 3rd March and 8 a. m. on 4th March

Tradesmen of all kinds are required but they have first to become soldiers.

CONDITIONS OF SERVICE

C. D. F. Rates of Pay and Allowances

Re. 1.33 per day plus food, uniform and accommodation.	
Wife	Re. 1.62 per day
Wife and 1 child	Rs. 2.09 "
Wife and 2 children	Rs. 2.38 "
Wife and 3 children	Rs. 2.57 "

Payment will only be made for three children.

Leave—Seven days leave will be granted, with free Railway Warrant, to Soldier's home after the period of training is over.

Service—You will be required to serve in Ceylon only, for the duration of the War, and for one year afterwards, if necessary. You will receive free Medical attention and will always be paid whilst serving, whether you are well or ill. In short, the Army looks after you all the time.

E. MERVYN JOSEPH,

Lieut. Colonel, C. G. A.,

Chief Recruiting Officer, Ceylon.

(Mis. 202. 18 & 22-243)

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Printed, and published by PANDIT V. T. SAMBANDHAN, residing at Vannarponnai West, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabai, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on MONDAY, FEBRUARY 22, 1943.