

# THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

PUBLISHED EVERY MONDAY AND THURSDAY

Editor:  
A. V. Kulasingham

VOL. LVI.

'Phone 56.

JAFFNA. MONDAY, NOVEMBER 27, 1944.

NO. 64.

## THE JAFFNA SARASWATHY VILASA SABHA

### THEIR COLOMBO TOUR IN 1916

(By M. Ramalingam)

V

The Saraswathy Vilasa Sabha brought its brief season in Colombo to a close with that excellent play Manohara the best product of Sambanda Mudaliyar of Madras. It was staged at the Public Hall, Colombo, before a large audience, on Saturday, April 8, 1916.

The play is a masterpiece, with a tragico-comic interest in it. Purushothama a Chola king, becomes enamoured of Vasanthaseni, a maid of his Queen, Padmavathi, Manohara, the son of Purushothama and Padmavathi, is the lawful heir to the throne. Vasanthan is the offspring of Vasanthaseni's clandestine relations with some one who had been murdered before His Majesty knew her. The plot thickens as the author brings out the contrast in character between Manohara and Vasanthan, and that in intentions between Padmavathi and Vasanthaseni. Faithful to royal traditions, Manohara is chivalrous and brave. On the first occasion, he returns home victorious after defeating the Pandyan king, who has invaded the Chola kingdom; and on the second he enters the battlefield when the Chola army is about to be routed and turns the fortunes of the day. His obedience to his mother, whose biddings he carries out despite impending dishonour and his indignation at his father's debauchery endow him with a nobleness seldom surpassed. Vasanthan, on the other hand, has been painted in dull hue, with intent to make him a foil to set off the Prince. The lustful king, who becomes enslaved to the charms of Vasanthaseni, loses control of himself completely. The low born maid exploits the situation with great skill. She repeatedly attempts to deprive Manohara of his throne and to replace him by the imbecile progeny of her profligacy. She poisons the King's mind against the Queen. Yet, her machinations do not carry her far. Nemesis pursues her. After killing her son, she commits suicide. Throughout the play, the reverses of Fortune affect not the maidenly dignity of the Queen. With divine resignation she bears up the "slings and arrows of outrageous Fortune". The play has a happy ending, with the reunion of the King and Queen.

Before proceeding to the dramatic personae and the superb manner

in which the various characters were represented, a certain interesting occurrence is well worth mentioning. The Sabha had a good number of equally brilliant actors, both for male and female roles. It was customary for the Sabha to change actors at every succeeding play with a view to providing the audience with a variety of actors with their individual excellences. Though the Sabha had over six actors for playing the female roles, Messrs Navaratnam and Rajah Arulampalam happened to be the favourites of the theatre-going public. On this occasion, it was taken for granted that the two favourites would play the roles of the two leading female characters. It was indeed a disappointment for the audience to find two others (though of equal distinctions) taking up the roles. When the leading members of the Sabha heard of the disappointment of the audience being the last night of their entertainment in Colombo for the season they made arrangements for staging a few scenes from Harischandra, immediately after Manohara, with Messrs Navaratnam and Rajah Arulampalam as Sandramathy and the Queen of Benares respectively. The Pattabiraham scenes were acted. As the drop-scene went up with the creaking of the pulley ushering in the mellifluous voice of Mr. Navaratnam pin-drop silence prevailed in the hall only to break forth into roaring applause at Sandramathy's (Mr. Navaratnam) appearance on the stage. He sang with the ease of a master, leaving the audience to wonder if those profuse strains of melody proceeded from a "Heavenly Minister". There was no effort, and the art was unpremeditated. A few nights earlier, he was cheered from "pit boxes and gallery" when as Sulo-chana, he filled the hall with his warbles. The reception on this occasion excelled even that. The appearance of Mr. Rajah Arulampalam as the Queen of Benares was greeted with no less applause. Mr. Arulampalam was more real than the real Queen of Benares herself. The modest looks, the stately walk, the dignified carriage and the excellent beauty - they were all unique. His acting was not laboured. One could not discern any artificiality in it which is not the case with a professional. It is indeed a tragedy that the eminent

(Continued on page 4)

## Communist Party's Programme

### Declaration on Representation And A Free And United Ceylon

The following declaration on "Representation and a Free and United Ceylon" has been submitted to the meeting of the All-Ceylon Congress Committee of the Ceylon National Congress on December 2, 1944 by Messrs. Keuneman and A. Vaidialingam. The declaration, which is moved for adoption, reads as follows:

"The Congress creed is freedom for Ceylon. It is pledged to secure a united demand for recognition of independence and a free constitution."

"However, the Congress cannot think in terms of winning freedom without dispelling from the minds of the minorities the fear that the Sinhalese people will use their predominant majority against the democratic rights and national existence of the minorities."

"The Congress recognises that a free Ceylon can only be built on the secure basis of independence from foreign rule of equality of nationalities and of common interest, good will and trust."

"As the most economically developed areas in Ceylon are in the main located in the traditional homelands of only one nationality of the Sinhalese people and as the entire people of Ceylon have contributed and will continue to contribute towards the development of these areas, as well as towards the common development of the country, the Congress declares that it is in the interests of all nationalities and minorities that a free Ceylon should be a united Ceylon."

"At the same time the Congress recognises the democratic principle that the people of any nationality - for instance the Tamil people - which has a contiguous territory to which it is attached by historical tradition, its own language culture psychological make-up and common economic life, should have in a free and united Ceylon the right to unfettered self-determination on its own territory, including the right to political secession."

"The Congress further declares that, in the common and separate interests of the peoples of Ceylon, the future free Ceylon will have to be a United Democratic Republic of autonomous national regions. Such autonomous national regions will not, of course, correspond to the present provinces but should be delimited so that a predominant majority of people of any particular nationality are included in a contiguous territory."

"In order to ensure the democratic principles of the equality of citizens and of the equality of nationalities, the Congress declares that a free and united Ceylon should be

## Schools Feeding and Schools Food Production

In his report on 'The Food Situation in Ceylon', Dr. W. M. Clyde, Food Adviser to the Colonial Office, records his appreciation of Ceylon school gardens thus:

"In my travels during the past year I have seen nothing more inspiring than what has been done by the children of Ceylon in the cultivation of their school gardens and home gardens. I have nothing but praise for what I have both seen and heard of their achievements. They have cultivated 19,487 acres, terraced slopes which many an experienced cultivator might have regarded as too steep for terracing, drained marshy ground, exploited many methods of preventing soil-erosion made compost heaps, constructed their own home-gardens in their own time and given one another a helping hand in their construction; and from their cultivation they have not only contributed largely to the provision of their own school meals, but bought War Savings Certificates and opened Post Office Savings accounts to a grand total of Rs. 720,000 with the money obtained from the public sale of the surplus produce. And all this has been achieved within a period of only one year."

I shall not readily forget the delight of the children in their work, their grave absorbed air and unselfconscious diligence, their proper pride in their achievements. They are greatly helping the country in these critical times of food scarcity.

The educational advantages of the Scheme, both to the parents and to the children are also obvious.

Whatever can be done to help the children, who are helping themselves and also helping the country and to give them better meals in schools where better meals are necessary, should surely be done.

With Your Excellency's permission I propose sending to the Governors of certain other Colonies interested in planning school meals and school's food production, a report on what has been achieved here."

administered by two equal chambers, elected through universal adult franchise.

"One such Chamber should be a Chamber of Representatives which, while giving due representation to large interspersed minorities in mixed areas according to their population, will guarantee the expression of the will of the numerical majority of the population by ensuring a Sinhalese Majority."

"The other such Chamber should be a Chamber of Nationalities, giving equal representation to each autonomous national region and thereby guaranteeing equality and non-domination between nationalities."





## Hindu Organ.

MONDAY, NOVEMBER 27, 1944

### AGAINST THE BRITISH

IT IS A PITY THAT THE debate in the State Council on the motion of the Deputy Speaker regarding reforms degenerated into a violent and unseemly outburst against Britain and the British. We are not surprised at the exhibition because it is so very easy for the politicians in the South to distract attention from their own shortcomings by attacking the British. We do not say that the British are angels. They have their failings, but nothing is lost by giving the Britisher his due. If politicians in Ceylon are unable to understand and appreciate all that is best in the British character, it is Ceylon that is going to lose by it. We wonder what made the speakers drag the name of the British premier into the debate. Mr. Churchill's politics are, no doubt, unpalatable to people like us in dependent countries, but he is also a great patriot and a great Englishman. He has led the British people, with conspicuous success, in the greatest fight of their history. As pointed out by Major Oldfield, history will place him not only amongst the greatest sons of Britain but also amongst the greatest men of the world.

One would have expected an older man like Mr. D. S. Senanayake to pour oil on troubled waters. After voicing his anxiety that Ceylon should be attached to the British Commonwealth, because he felt that by such attachment Ceylon would be free more quickly, he proceeded to address the following remarks to the British: "As long as one nation tries to dominate over others, a providence intervenes to expose the people of the nation to death. Let the Britishers know that as long as they exploit unfortunate countries, like ours, their youth will be periodically exposed to dangers. Let them make us free. Let them make the whole world free. Then there will be peace". It will be noted that this part of Mr. Senanayake's speech is only a paraphrase of what was said by the Member for Trincomalee. If this was all that could be expected from the Member of the House, one might well exclaim: "God help Ceylon, and the Ceylonese". Mr. Senanayake's remarks are crude and in exceedingly bad taste and we are surprised at his maladroitness in giving utterance to them. To suggest that Providence is always on the lookout to help the poli-

ticians in Ceylon by increasing the deathrate of the Britishers in battle is a piece of unspeakable impudence and impiety.

The whole trouble in Ceylon today is due to the lack of competent leaders. Even the problem of the minorities would not loom so big in the political horizon today if we had a better type of leaders.

### GOVERNMENT'S EXCISE POLICY

When the Minister for Home Affairs moved in the State Council on the 17th inst. that "a state-owned distillery should be immediately established outside the present distillery area," the Leader of the House, Mr. D. S. Senanayake, breaking homogeneity for a while, opposed the motion, on the ground that "it was immoral for the Government to open a distillery." He has told the House more than once, (in 1934 as well as in 1944) that he owed his present position as Minister to his past martyrdom and that he was jailed for 46 days in 1914 and was about to be court-martialed and shot because of his activities in the cause of temperance. When he bewailed that "it was unfortunate that on the eve of his retirement from public life he was in a Council that tried to augment the country's resources by the supply of immoral needs rather than by just means," Mr. G. G. Ponnambalam was on his feet and put a pertinent question as to why Mr. Senanayake and his predecessor Sir Baron Jayatilaka, who too was in the camp of Mr. Senanayake as an ardent temperance worker in 1913 and 1914, followed a policy of drift ever since they came into power, and why they both did not seek to lay down a definite excise policy for the Government all these fourteen years. No answer was forthcoming.

It was in the year 1913 that the great temperance wave started in the Island when Governor Sir Henry McCallum and Colonial Secretary Sir Hugh Clifford imposed on the country a new excise policy. They said that the Government was "the greatest temperance organisation in the country" and that its object was to make the manufacture and sale of all beverages containing alcohol a state monopoly. It closed a number of small arrack distilleries and brought a few large ones under its control. Their ultimate object, they said, was to have two or three large distilleries, entirely owned by the Government itself. On the plea of putting down the consumption of arrack and encouraging the use of "the less harmful toddy," the Government opened a thousand new toddy taverns in spite of an overwhelming protest from the people who pointed out that the consumption of the less strong liquors would only create a craving for the stronger variety. The Government would not listen and opened about 2000 arrack and toddy taverns and issued about 1000 licenses for dealing in foreign liquors all over the Island. Those were the days when men like Mr. Senanayake and Mr. D. B. Jayatilaka became famous and in 1914, during the riots, were suspected of disloyalty and treason.

Great activity again manifested itself among the temperance work-

ers for about ten years from the time the right of Local Option was granted in 1919. A large number of taverns were closed although the percentage of votes required for abolition was first as high as 75. Taking advantage of the atmosphere created by the visit of Mr. W. E. Johnson from America (popularly known as Passyfoot Johnson) in November 1921, the Hon. Sir (then Mr.) Waittillingam Duraiswamy introduced a motion in the Legislative Council on November 10, 1921, that:

"In view of the prevalence of public feeling in this country in favour of Total Prohibition of alcoholic and intoxicating liquors and drugs, except for medicinal purposes this Council desires that the Government should so direct the excise administration as to attain total prohibition within a reasonable time."

Sir Waittillingam, in the course of his able speech, said:

"I would earnestly appeal to you, Sir, not to allow the Government, which is actuated by the best of motives towards the people of the country, to be identified with the trade in alcoholic drinks. I refer particularly to the distilleries that are run under Government control."

Mr. E. R. Tambimuttu was not satisfied with the motion as it did not go far enough. He moved an amendment for the substitution of the words "immediately in some areas at least" in place of "within a reasonable time." The Attorney-General, Sir Henry Gollan, and the Controller of Revenue, Mr. B. Horsburg, opposed the motion. But the Governor, Sir William Manning, said:

"We should be guided by the will of the people in regard to the liquor traffic in Ceylon. It was not a question of the revenue the Colony was making... The line which the Government would take would be that we should be governed by the will of the people and that we shall be so governed... Why was the Government so engaged to that extent in the trade? They are firstly in order to manufacture better and purer spirits and secondly to endeavour as far as possible to prevent illicit sales from private distilleries. Government is not exactly a willing actor in this matter. It has, to a certain extent been forced to take this line with the object I have pointed out."

On the suggestion of the Governor Mr. Tambimuttu withdrew his amendment and His Excellency, perhaps for the first time in the history of the Legislative Council, asked the official members not to vote on the question as it was a matter in which the will of the people must prevail. The result was that the motion was carried by a majority.

Did the Government sincerely direct its excise policy towards Total Prohibition since 1921? No. Did our leaders continue their work and wean the people from the growing drink habit? No. Enthusiasts all over the country followed the one beaten track of tavern abolition only. The moment an area was declared dry by local option, the Government planted a tavern on the border in the neighbouring wet area and allowed loads of men to carry into the dry area two bottles of arrack each. In addition, unlimited quantities of foreign liquors were allowed to flow into areas where arrack taverns were closed. The result was

that the people cultivated a taste for foreign liquors and the manufacture and sale of the local arrack dwindled. The average import of foreign liquors for the five years previous to 1921, the year of the adoption of the policy of total prohibition was 113,000 gallons, and in fourteen years' time it rose to 280,000 gallons in 1934. The temperance advocates were thereupon chilled and discouraged, their labours were in vain; and, in a sense of frustration, they stopped their activities afterwards.

During the twenty years Sir Baron Jayatilaka and Mr. D. S. Senanayake were in Council, and especially during the last fourteen years they were at the helm with seven-tenths self-government in their hands, and a homogeneous ministry to boot, what did they do to implement the Charter of Total Prohibition which Sir Waittillingam Duraiswamy was able to wrest from an unwilling Government in a hostile atmosphere? Mr. Senanayake has often declared that the present Ministers had done in ten years more for the country than what the British Government did during a hundred years; and Mr. George E. de Silva has declared that they had undone in ten years' time many wrongs the British had done in Ceylon during the past one hundred and fifty years. What have they done in the matter of the Government's Excise policy towards the attainment of Total Prohibition? Why wait now?

### PATNA UNIVERSITY SILVER JUBILEE

Twenty-two Universities including Glasgow, Rangoon and Ceylon will participate in the 14-day celebrations of the silver jubilee of the Patna University beginning on November 21 and the inter-University Board meetings to be held during this period.

The following will be the recipients of honorary degrees from the Patna University during the celebrations: Sir C. V. Raman, Sir Maurice Gwyer, Mr. John Sargent, Sir Tej Bahadur Sapru, Sir Zia-ud-Din Ahmed, Sir Jadupath Sarkar, Sir M. Visvesvaraya, Sir John Matthai, Dr. Bhabha and Dr. Birbal Sahni.

Among the Vice-Chancellors who will be present on the occasion Dr. J. V. Jennings will represent Ceylon.

### FULL RIGHTS FOR DEPRESSED CLASSES

Mr. W. Dahanayake (Bibile) gave notice of the following motion in the State Council last Wednesday: "That the Government should take immediate measures to prevent such happenings as the recent Villuadi crematorium incident and that the depressed classes should be accorded full rights in all public places and institutions."

### FOR SALE

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## LETTERS TO THE EDITOR

## Dr. Kannangara And National Education

Sir,—The general public ought to be grateful to you for publishing in full in your issue of the 23rd inst. the inspiring speech of Hon. Dr. Kannangara - which provides food for thought - at the Skanda Varadaya College on the 19th inst. It can be said without fear of contradiction that education imparted by outside missionaries had a denationalising effect on the country, they did not know the language of the country, the people's customs and manners and they even ridiculed and condemned the religion of the people.

As early as 1889, Sir Ponnambalam Ramanathan, his illustrious brother Sir P. Arunachalam and a few Buddhist Sinhalese leaders perceived the danger of Hindu and Buddhist children receiving their education at Christian Mission schools and jointly issued a manifesto as regards establishing a Hindu and Buddhist College in Colombo. Accordingly a public meeting was held on 7th Dec. 1889 at Flora Hall, Colombo, and Sir Ramanathan spoke as follows:

"Owing to want of organisation among us we are compelled to send our children to schools where our youths profess reverence to Christianity when they do not actually feel..... We are deliberately allowing them to be instance and hypocritical by letting them to go to missionary schools. Christian missionaries no doubt intend well but all the same our youths, though improving in intellect, are deteriorating in morals. This cancer is slowly but surely poisoning our society."

When a Christian friend asked Gandhiji, "Will you, under Swaraj, allow Christians to go on with proselytising activity without any hindrance?"

"No legal hindrance," replied Gandhiji "can be put in the way of any Christian or anybody preaching for the acceptance of his doctrine." Gandhiji further continued: "you do not seem to realise that Christians are 'only enjoying privileges because they are Christians.' The moment a person here turns a Christian he becomes a *Sabab Lag* (Equivalent to *Dorai* in Ceylon). He almost changes his nationality. He gets a job and position which he could not otherwise have got. He adopts foreign dress and ways of living. He cuts himself off from his own people and begins to fancy himself a lumb of the ruling class. What Christians are afraid of losing therefore is not their rights but *ananyalok* privileges." (Vide *Hartian* 13th January 1944)

The reasons for high officials to utter platitudes from missionary platforms are not far to seek. Mr. S. Shivapathasudaram, B. A. Emeritus Principal, Victoria College, Chulapuram has very well diagnosed this disease and observed as follows in a rider to the report of the Special Committee of Education: ".....their religious spirit has been sapped by the religious slavery to which they have been subject for three centuries, first under the Portuguese and Dutch Governments and then in Christian schools." (Vide Page 136.)

Pandit Madan Mohan Malaviya, the founder of the Benares Hindu University, while introducing the University Bill in the Central Legislature Assembly said, that when a Sanskrit college was originally started in 1791, and while the Government wanted to give some financial assistance towards it, a certain missionary gentleman objected to it saying that a Christian Government should not encourage the advancement of what he described as a "heathen" religion. The Jaffna Hindu College, with all its resources and influence, experienced great difficulty in obtaining grant from the Government on account of the obstruction caused by certain reactionary missionaries. This has still not faded from the memory of the older generation of Hindus.

These outsiders are fond of creating and adding to minority problems wherever they go. The Tamil Editor of the "Morning Star"—a paper run by the American Mission—is making much of the unfortunate Villondi Crematorium incident and trying to create a cleavage among the Hindus. The writer strongly feels that the Caste System should be scrapped by degrees, without disturbing the public peace. Class distinction which is similar to caste distinction exists in all times and countries. We are quite alive to the humiliating and oppressive treatment given to the 'coloured' people in America from where the "Masters" of this Editor hail.

Hon. Dr. Kannangara as a Minister of the Government of the country, is making sincere and earnest efforts to change the anomalous state of affairs, that has been in existence thus far, in the sphere of Education. The country ought to be thankful to him for his act of kindness.

Vaddukoddai, Yours etc.,  
31-10-44 Arul Tyagatajah

## The Committee System

Sir,—The Committee system of government was the rule in the village administration in the Tamil countries of South India and Ceylon. When the Cholas held the overlordship of Ceylon, between the 10th and 13th centuries that form of countryside administration appears to have been in vogue among the Sinhalese. Culturally, Ceylon has been no stranger to that form of government and there is further the testimony of Sir Alexander Johnston that in the course of his investigation, he noted the affairs of the village communities being managed on the committee plan that was in the first decade of the 19th century.

From epigraphic evidence brought to light, it is made clear that the Committee system of government had, by about the 12th century A.D., long passed the experimental stage, and had detailed safeguards provided to free the system from possible chances of corruption, misfeasance, dereliction of duty by officers &c.

A set of rules for guidance as to how committees should be constituted, how long should each committee function, the qualifications of members to sit on com-

mittees, the nature of duties of each committee, how delinquency would be punished etc. was found in inscribed stones unearthed by the Archaeological department of Madras. In the light of those rules the Committee system of the Donoughmore Constitution should need certain reforms to make its usefulness better assured and if its efficiency should continue without impairment. Each village administration had also its Supervisory Committee (*Pancha Varium*) whose duty it was to supervise the other committees usually five in number. The qualification of the constituent members of this committee was that they should be senior men who had served in other committees before, and had given good reports of their stewardships. They were subject to the control of the Village Assembly like other committee men. They were also entitled to be present like other committee men at Assembly meetings and partake in the discussions. The *Pancha Varium* Committee, it would seem, exercised control over the other committees as a sort of an upperhouse the effectiveness of whose powers should be attributed to their moral worth, personality, learning and age.

The Committee system of the Donoughmore Constitution should, on a reasonable understanding of the rules on the stone slabs be objected to on the following grounds:—

(a) The whole house (State Council) is turned over into Committees, thus creating a vacuum which should be not to the liking of our forebears. In modern parlance, it is like applying guillotine to check free discussion. What is a democratic assembly for, except to discuss matters freely and openly?

(b) The legislature to become metamorphosed into Executive should be deemed to bear dangerous possibilities. (a) and (b) are the roads to lead to autocracy and tyranny.

The Executive and the Legislature should in some measure be separated or made at least to function semi-independently.

(c) Committee System under proper safeguards should work well in small administrative units or where the popular assembly represented the totality of interests of the country which it is intended to serve.

The discontent in the Island I think, should be held partly due to the method of work of the committees.

What should satisfy Ceylon at the present stage of progress is a constitution on which is appreciative of our racial credo linguistic divergences. The executive should be separated from the legislative on the model of the government of Switzerland. The Governor should appoint the Ministers, not necessarily from the Legislative Assembly, on the rule that the minorities should be represented on the Executive Board in the proportion of their numbers. The members of the Legislature called to the executive should forthwith resign their legislative seats and the vacancies thus created should be filled as under rules of bye-elections. The members of the Executive shall be removable till the expiration of their term under the law. They shall have the right to move motions in the legislature, answer questions, ex-

plain difficulties such as need explanation, but shall not be entitled to make speeches or to vote.

Yours etc.,  
R. C. P.

## "Quit Ceylon" Quixote.

Sir,—The State Council in a typical performance staged the first act of the "Quit Ceylon" comic-tragedy yesterday and in an exasperated mood dispersed promising to return to the scene refreshed after a few further rehearsals. The member for Trincomalee - Batticaloa being well accustomed to such theatricals was quite up to star performance. This is not surprising, for he had within the course of one revolving moon acted the Communalist, the Non-Dominationist, the Socialist and last but not the least, the Revolutionist.

It is only recent history that the former member for Trincomalee - Batticaloa having pledged to support the Minority demands crossed the floor with ease and turned the scales in favour of the Donoughmore Reform Scheme, notwithstanding the wishes of his electors. But when at the end of his political career he was bounded out of the State Council he realised with the gnashing of teeth how he had been lured into accepting the Donoughmore Scheme with the empty promise of promotion to the front benches.

And now his successor in Council who had used his pledge to support the principle of non-domination to best advantage in electioneering times had the temerity to propound astounding theories in the State Council throwing all his election pledges and promises to the winds. A sudden change from the seclusion of the school-room to the Sophistication of the State Council was too much for this political pratfaller that in order to keep pace with the change, he in the best unbrope'd manner has looked to the Indian National Congress for inspiration and has introduced the "Quit Ceylon" move.

Of course he, best of all, knows that the man in the street will be straw enough to draw a line between such pseudo patriots and the true and trusted Indian politicians who only after a long life of self sacrifice and languishment receive political baptism.

Now that this "Quit Ceylon" champion has launched on this audacious adventure, he would do well to complete the aping of the Indian Congress methods by resigning his seat in Council and courtting imprisonment if his campaign failed.

Colombo. "Quit Council".  
23-11-44

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## OBITUARY

We regret to record the death of Mr. A. Saravanamuttu of Navaly which took place last Friday. He was a brother-in-law of the late Mr. S. Ponnuswamy, (Proprietor, Jaffna Apothecaries Co.) and father-in-law of Mr. E. Chinnalingam of Navaly.



## AGRA UNIVERSITY

### Choice of Intellectual and Moral Leaders

#### Ministers Should Be Free From Axe-Grinding

Sir Mirza Ismail, Prime Minister of Jaipur, in his convocation address to the Agra University on the 18th inst. advised the new graduates to "go out into the world resolved to serve your country in a spirit of true loyalty and devotion, forgetting the petty differences that divide men, regarding all the people living in this land as your own brothers."

Sir Mirza emphasised the necessity of a uniform standard of education all through the land however variable and individual the methods and courses might be. He expressed the view that the absolute independence and individuality of Universities must be maintained, but in all academic affairs, their mutual influence must be immensely strengthened by the strengthening of the Inter-University Board. The Board should have the most drastic power of non-recognition drastically used, branding without remorse what was academically disreputable.

The choice of the first-rate men for the lecturing staff, and the paying of adequate salaries to attract such men must be an important consideration. Teachers of second rate quality would not do if justice was to be done to the young people of this generation. In making appointments a man's worth should be the only consideration: here was a sphere in which there could be no consideration of community. It would be as disastrous to choose those whose function was intellectual and moral leadership, on communal principles as to choose one's doctor on considerations of community. Again, the teaching staff should not be treated as back-work men and burdened with too much work, but allowed with too much work, but allowed plenty of leisure.

Sir Mirza differed from the view that the pass degree course in India need not be a really University affair and that it was only in the post-graduate course that a man became a University student, and spoke approvingly of the three-year course as being truly more academic. He also wanted "freedom to grow into his subject" for post-graduate students, without a "previous" examination at the end of one year.

#### Country's Requirements

Sir Mirza, after remarking that "a certain degree of leadership must fall to the lot of all the tiny proportion of our people who become university graduates", said: "Think of the enormous development of the requirements of the country in respect of public bodies, even now, as compared with what they were even 20 years ago. The country is dotted over with legislatures, each requiring not only members, incorruptible, earnest, self-sacrificing, tolerant, co-operative, but also ministers with the same utter freedom from axe-grinding and a still greater breadth of view and restraint of behaviour. Take again, the enormous development of municipal life all over the country for which we require equally honourable, incorruptible and strenuous men, if these municipalities are not to degenerate into something very

## The Jaffna Saraswathy Vilasa Sabha

(Continued from page 1)

actors, talents should have been confined to such narrow limits. They were gems of purest ray serene lying in "the dark, unfathomed caves" of the ocean. They were a pride to our country. The want of opportunities kept them obscure.

Returning to Manohara, the play was well acted. The irresolute Purushotama, whose passion swayed over his reason, was not an easy role to fill. Mr. M. Sabaratnasinghe played the role with great skill. Vidvan K. Ramalingam acted Manohara the bold prince of the Chola country. Quick to anger, brave in battle, resentful of the slightest attempt at deviation from rectitude, jealous of the honour of his mother, Manohara's part was a very difficult one and Mr. Ramalingam made a very good effort to act the part with acceptance. "More need of praise", says the Ceylonese, "is due to Mr. V. M. Krishnaswami who played the part of Vasanthasevai the ambitious serving maid. "Her" acting was splendid, and the singing excellent. The part of her son Vasanthan the idiot was represented by Mr. T. Annamalai. In his droll sayings and mirth provoking gestures he faithfully portrayed the doings of an actual idiot. The Queen Padmavathy as represented by Mr. T. Poniah was convincing. The acting was of a high standard and was deservedly applauded."

The dabbling in the past brings one to the sorry state of things today. Every generation prides in being more advanced than their predecessors. When one looks about himself, he is shocked to find mushroom clubs, mere apologies for clubs, passing for organisations of distinction. They style themselves Dramatic Clubs, when the lack of actors and the low standard of acting of those available, make them look a mere mockery. There were as many as six actors to act female parts in the Jaffna Saraswathy Vilasa Sabha. In the Clubs of our day one cannot find two actors to play female roles. This want of actors forces such clubs to choose plays with a bare minimum of female characters paying little attention to their merit or suitability for the times. Further, the Clubs of old had their own playwrights. Can these Clubs boast of a single playwright among their members? And, yet, these are Clubs, nay Dramatic Clubs.

The members of the Saraswathy Vilasa Sabha left for Jaffna on Sunday, April 9, 1916, by the 6-25 p.m. train and were seen off by a number of prominent Colombo residents. Dr. M. Sinnatambay called for three cheers for the visitors which were responded to most heartily. Mudalir C. Rasanayagam called for three cheers for their Colombo friends and the Sabha members cheered to the echo as the train steamed away.

I am indebted to Messrs V. Ramanathan, C. Nadarajah, C. Arumugadason M. Sabaratnasinghe, S. Sabaratnam, A. Homer, S. Mannayagam, K. Chornalingam, Pundit V. T. Sambandan, Vidvan K. Ramalingam and Dr. S. K. Chinniah for the information supplied by them.

perilous to the well-being of the State. Where are we to get these men if not from the universities? How are we ever to get them unless the universities and all their colleges are determined that their atmosphere shall nurture such virtues and their daily routine shall give scope for its practising?"

## ANDHRA UNIVERSITY

### Culture and Knowledge

The eighteenth Convocation of the Andhra University was held on the 18th inst. His Excellency Sir Arthur Hope the Governor of Madras and Chancellor, presiding. The Pro-Chancellor, the Maharajah of Jeypore, conferred on the Chancellor the honorary degree of Doctor of Letters.

Dr. Bhagavatham the University English Orator referred to the Governor's invaluable services to the Province in general and to the Andhra University in particular. He then presented Prof. Sir C. V. Raman to the Chancellor, who conferred the award of 'Sir Cattamanchi Ramalinga Reddy National Prize' for eminent merit in Physics, on Sir C. V. Raman.

The Chancellor then conferred the Doctor of Science degree on Messrs. Bhaskaranurthi, Rajeswara Rao and Sundararam Rao. Other degrees were also conferred.

#### Vice-Chancellor's Remarks

After admissions of candidates to the various Faculties of Arts and Sciences and titles of oriental learning, Sir C. R. Reddy, the Vice-Chancellor welcomed His Excellency and the hon. Ghulam Mohammed, Finance Member, H. E. H. the Nizam's Government who gave the convocation address.

#### Governor's Speech

Sir Arthur Hope, in his extensive address, thanked the Andhra University for conferring the honorary degree and rejoiced that Telugu people had trusted him and made him a Doctor.

Paying a tribute to Sir C. V. Raman, the Chancellor said that the world was proud of Sir C. V. Raman who is, a great scientist of the world and had pleasure in presenting to him the Raddi National Prize and medal.

The Chancellor, concluding appealed to the young students who were entering the threshold of life, to face facts and develop a realistic mind. He stressed the necessity of unity among all sections of the public in wartime as well as in the post-war period so that post-war reconstruction might be carried efficiently and effectively.

#### Culture

In the course of his convocation address Mr. Ghulam Mohammed said that they had received their education at one of the leading centres of Indian culture. And what did they understand by the term "culture"? And what was their conception of the highest form of life for themselves? They had determined the choice of a career but how would they measure their success? How could they as literary men, his critics, economists, scientists or servants of the State realise their idea of culture? They could answer the question as individuals but they ought to take into account that culture belonged primarily to groups, that its potentialities depended primarily on the synthesis of individual self-expression and social requirements, on a proper adjustment of individual and social objectives. True culture consisted not in moral and

## COCHIN REFUSES TEMPLE ENTRY

### "Unwise To Disturb Present Practice And Custom"

The Government of Cochin, in the course of a Press Communiqué declaring their 'settled policy' with reference to the question of temple entry, observe that it is unwise to do anything to disturb the present practice and custom with regard to the entry into and worship in the temples. The Communiqué adds that a number of representations have been received by Government urging them to throw open the temples under their management to all castes of the Hindu community.

The Communiqué states in conclusion: 'The question having come up again and again for their consideration the Government have bestowed on it their anxious thought and are now pleased to re-affirm that it is neither permissible nor expedient to do anything which would interfere with the existing usages practices and rights concerning entry into and worship in the temples under the management of the Government. Government hope that this will be taken as their settled policy. The Government further wish to point out that in a critical time like this it is essential that there should be complete harmony between all sections of the public and that nothing should be done which would in any way tend to prejudice the unity and goodwill between the various classes of His Highness the Maharaja's subjects.' —F. O. C.

### LANDS FOR SALE

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Intellectual self-sufficiency of the individual but in the self-realisation of the community.

#### Love of Knowledge

There must be many amongst them who loved knowledge for the own sake that should suffer most keenly to see its faint light flickering in the surrounding darkness. They should strive for its dissemination in an effective way and in a proper and scientific spirit. There was a vast field open to them. He was by no means selecting a career for them, but they owed to their institution, which had given the culture they possessed and still more to their people, upon whom their self-realisation as men of culture depended, to prove that they were rich in culture not because of what they had acquired, but because of what they were able to give.