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VIOLENCE IN COUNCIL CHAMBER

Two Ministers And Tamil Leader

An unrehearsed drama was staged in the State Council Chamber on Tuesday. Visitors who filled the galleries were entertained to a free show—the first of its kind during the 13 years of the State Council's existence.

The chief actors were the Hon. Mr. D. S. Senanayake (Leader of the House), the Hon. Mr. S. W. R. D. Bandaranaike (Minister of Local Administration and President of the Sinhala Maha Sabha) and Mr. G. G. Ponnambalam (member for Point Pedro and President of the All-Ceylon Tamil Congress).

The curtain rose almost immediately after the Deputy Speaker, who had presided over the Council session, had adjourned the House at 7-30 p. m. despite the desire of some members to sit longer and hear all about the Tamil Congress petrol coupon affair.

The drama was a sequel to what appeared to be pertinent questions asked by Mr. Ponnambalam about the running of buses from Colombo to Anuradhapura for the annual sessions of Mr. Bandaranaike's Sabha and the plying of some 100 cars daily between Colombo and the Naram-mala constituency in connexion with the forthcoming State Council by-election. Incidentally Mr. D. S. Senanayake's nephew is one of the candidates there, although the Tamil leader made no direct reference to that fact in his observations.

Both Mr. Senanayake and Mr. Bandaranaike appeared uncomfortable in their seats and lanced ferociously at the member for Point Pedro while he made embarrassing remarks. The "plot" of the unrehearsed drama was probably to punish Mr. Ponnambalam for his brazen effrontery. It failed despite the wild threats held out by the two ministers and the volley of unparliamentary, abusive and filthy language used by them in the well of the House.

[Our reporter has a full note of the above, if the Hansard reporters failed to record it owing to the confusion, or did not record it.]

Mr. Senanayake almost ran amok and roared abuse at the back benches. When the Tamil leader retorted Mr. Senanayake sprang forward and had it not been for some of the other ministers and members who stayed behind to watch the incident there might soon have been a "free-for-all".

Ministerial colleagues and back-benchers held back Mr. Senanayake but Mr. Ponnambalam

MORE POTENT THAN PENICILLIN

New Soviet Drug

The *Lancet* publishes articles describing a remarkable new Soviet drug, called Gramicidin, the latest member of the group of chemotherapeutic drugs for attacking bacteria. It is a product of soil bacillus in pure crystalline form and gives rapid healing in cases of long standing suppuration (formation of pus). Gramicidin has striking action against many bacteria, including some not attacked by Penicillin.

The new drug, issued by the U. S. S. R. Medical Research Council, is being successfully used in many Soviet hospitals.

Endowment For Saiva Siddhanta Studies

H. H. Silasri Kasivasi Arulcardi Thambiran Swamikal of Thrippanandal has donated Rs. 15,000 in memory of the late Silasri Kasivasi Swaminatha Tambiran Swamikal to the Annamalai University for an endowment to encourage the study of and the spread of learning in the Saiva-siddhanta Sastras.

was not going to beat a hasty retreat. Confusion followed for a little while and the younger Senanayake (member for Dedigama) was seen helplessly hugging at the Tamil leader in an endeavor to put an end to the show by leading him out of sight of his enraged father.

While little groups were clinging to the two actors Minister Bandaranaike with bag and baggage in hand stood near a half-open door, hurling abuse and threats at Mr. Ponnambalam.

The scene later moved to the Council lobby where there was a further instalment of hot words and abuse and threats. Mr. Senanayake left, swearing to teach a lesson to the "Tamil scoundrel" while Colleague Bandaranaike bellowed to the "Dravidian cad" to "hide in the lavatory and not come within arm's length."

Mr. Ponnambalam remained in the lobby for some time. Mr. Bandaranaike was almost forcibly and unwillingly taken by his colleagues and friends to the ground floor and, after much pleading and persuasion, he left the chamber. In the wake of these actors followed Mr. Dahanayake in national dress and white cap, singing his signature-tune, "Dis-solve this Council".

The incident may still have its sequel if Mr. Ponnambalam continues in the same strain when he resumes today. —*The Times*.

LETTERS TO THE EDITOR

Hospital Policy of the Ministry Of Health

Dr. C. Sivasithambaram, Retired Provincial Surgeon, writes:

There was a time when putting up of new hospitals was discouraged and preventive medicine advocated. Health Department came into existence. The whole Island was demarcated into a number of Health units of which only a few are established.

Under the present Ministry of Health, establishment of Cottage Hospitals to the detriment of the existing Provincial and District Hospitals has become the rule. Hospitals generally with a few exceptions are understaffed and ill-equipped, supply of drugs is inadequate for the requirements of patients. It is a common sight to see friends of patients in Hospitals going about in search of medicines prescribed by the doctors.

Letters appear in the press from time to time complaining of these shortages. One from Mr. Tom Villiers of Haputale which appeared in the "Times of Ceylon" of 3rd October last on the subject of "Village Tragadics" depicts accurately what is happening in many hospitals in Ceylon. If this is the state of affairs in a planting district which is usually well looked after, the fate of Hospitals in remote areas where the people are voiceless can better be imagined. Many such Hospitals urgently require improvements, extension and even rebuilding to make them serve the public adequately. Take for instance the Mullaitivu Hospital the building is in such a bad condition and out of date that its rebuilding among others was suggested as far back as 1931 by Dr. Briercliffe, the then D. M. & S. S. in his memorandum dated 13-7-31 on "The present position and needs of the Department of Medical and Sanitary Services". This requirement still remains unattended though 15 years have elapsed. This hospital serves a vast area of an unhealthy district. The other nearest Hospitals being Vavuniya 60 miles, and Kilinochchi 48 miles away. The population of the Mullaitivu District is on the decline. According to the estimate for the period 1921-31 percentage of increase is minus 2.1 for the district and 5.5 for the Town. One does not know what is in store at the next census. Did the authorities take the trouble to find out the cause of this decrease and remedy it? Any sensible person will attribute it to sickness and lack of medical facilities.

Wherever the Minister goes, demands are made for cottage hospitals. Building sites are offered and in some cases funds

are provided by some charitable individual and these demands are promised. Building these Hospitals is easy. But what about the staff, equipment and maintenance which will be a perpetual call on the Public revenue. The expenditure will not be a small one. There is no meaning in incurring this expenditure by opening Cottages Hospitals within a radius of about 25 miles from existing ones provided the road is motorable. Blunders have been made such as providing a cottage Hospital at Murungin only about 15 miles by a good motorable road to Mannar Hospital in preference to one at the Marichukaddy Sivaturai area, communication with which by road is most unsatisfactory. There may be other instances of this nature.

Here are some suggestions:-

1. Centralisation of hospitals should be the aim. The existing Provincial and District Hospitals must be improved, structurally extended or even rebuilt to serve all the needs of patients including maternity wards, laboratories and X-Ray installations specially in all Provincial Hospitals. They must be adequately staffed, including qualified nurses.
2. The existing dispensaries must be similarly improved with a couple of beds for temporary stay of patients prior to their removal to a Hospital. These dispensaries must be sorting stations with telephone communication with the nearest Hospitals.
3. Good motorable roads should be provided between dispensaries and Hospitals. This will serve the double purpose of opening up the country for colonisation and agriculture besides transport facilities for the movement of patients.
4. Provision of motor ambulance in all the Hospitals so that patients requiring Hospital treatment found at the dispensaries can be moved to the nearest Hospital in a short time if the ambulance is telephoned for by the Dispenser.
5. Provision of mobile dispensaries and dental vans in charge of qualified men and a minimum staff to tour the villages inaccessible to the dispensaries and Hospitals. Sometime ago there were itinerating medical officers who had to camp in villages in rotation specially for treating hookworm and Pirangi cases and the result was very satisfactory.
6. Preventive and curative work must go hand in hand. Amalgamation or separation of the medical and sanitary services is a question that should be

(Continued on page 4)



Hindu Organ.

MONDAY, DECEMBER 11, 1944

DUTY OF THE "TAMIL SCOUNDRELS"

ON THE DAY FOLLOWING THE new Governor's complimentary references to the traditions of the "lion race", there was enacted in the Council Chamber a scene which reflects little credit on its authors. Of the details of the incident as stated in the "Times of Ceylon" there cannot now be the slightest doubt. If there was any inaccuracy in the report, one may rest assured that a correction would have been forthcoming either from Mr. D. S. Senanayake or Mr. S. W. R. D. Bandaranaike. In the absence of any contradiction from either of these gentlemen and in view of the challenge thrown out by the "Times" that its reporter has a very full report of the incident,—a challenge that has not been taken up by any of the star performers in the scene—we have to assume that the account in the "Times" gives a strictly correct version of what took place.

We do not propose to comment on all the details of this unpleasant incident. Suffice it to say that such an incident is a disgrace even to the present State Council. There is, however, a good deal to be said about the language used by the Minister for Lands and Agriculture and by his colleague, the Minister for Local Administration. It is not merely the violence of the language used that makes the incident noteworthy. It is the references to the Tamils as a race, contained in the unseemly abuse indulged in by the two Sinhalese Ministers, that call for serious consideration by all thoughtful Tamils. Mr. Senanayake wanted to teach the "Tamil scoundrel" a lesson, while Mr. Bandaranaike threatened the "Dravidian cad" with other punishments. And yet, curiously enough, these are the gentlemen who profess so much sincere and natural affection for their Tamil brothers. Mr. Senanayake forgot, for the moment, one notable service done by the "Tamil scoundrels" to him and to some of his indiscreet friends in the memorable year 1915. As for Mr. Bandaranaike, he is too young to know anything of the incidents of 1915 but he is so constituted that he must needs think in terms of broad racial categories, in blissful ignorance of the fact that these categories have become so blended in his own person that a stranger does not know to

which category Mr. Bandaranaike belongs until the latter makes a public announcement of his racial affinities.

In one sense, of course, the incident is foolish and trivial. In another, it is one that should provide the Tamils food for much serious thought. In any event, the "Tamil scoundrels" and "Dravidian Cads" owe it to themselves to vindicate their self-respect in a manner worthy of the occasion.

The abuse in which the Sinhalese Ministers indulged was an affront not only to Mr. G. G. Ponnambalam but also to every Tamil member of the State Council. It was an insult to the Minister for Home Affairs and to the Speaker of the Council himself. We are therefore surprised that no action has been taken to bring the matter up before the Council to enable the members to give their opinion on it.

THE TAMIL CONGRESS

A special session of the All-Ceylon Tamil Congress is to be held at the Town Hall, Jaffna, on Saturday the 16th inst. at 3-30 p. m.

RICE RATION DOUBLED

Sir Oliver's Successful Mission

The Civil Defence Commissioner announced at a Press Conference on Saturday that as a result of the concessions he had obtained from the Colonial Office, and in view of the encouraging returns from the Internal Food Purchase Scheme it was possible to double the present ration of rice from January 1, for the first six months of 1945. It might be possible to maintain the increased ration during the second half of 1945 also, if the Internal Purchases improved.

Sir Oliver Goonetilleke, who returned from London by air looking fresh—and happy that his mission had been a complete success (he told a "Times of Ceylon" reporter that he had obtained all that he wanted both in Australia and in England)—had a conference at night with the heads of his food departments. Earlier he had a long consultation with Mr. D. S. Senanayake Minister of Agriculture and Lands.

Sir Oliver said that Ceylon had a strong case and he felt that the success he was able to achieve was more than worth the 40,000 miles he had to travel in the last two months.

CIVIL SERVICE PASS LIST

The Civil Service Commission announces that on the marks, the following candidates have gained the first twelve places in order of merit in the recently held Civil Service examination:—B. Mahadeva, S. J. Walpita, D. T. E. A. d. Fonseka, V. M. Paries, J. V. Fonseka, C. A. Gooray, P. A. Silva, A. I. Perera, A. R. Ratnavale, S. J. Serasingha, V. M. Abeyasekera, C. de Fonseka.

IS SETTLEMENT WITH SINHALESE LEADERS POSSIBLE ?

By "SENTINEL"

II

"Extra seats to the North—not a communal question or a matter of racial discrimination but a matter of mere JUSTICE and EQUITY"—Hon. Mr. O. E. Corea.

The fear of the Tamils that they would be submerged under territorial representation in the Legislature is not one of yesterday. As far back as 1918 Sir (then Mr.) Ponnambalam Ramanathan as Educated Ceylonese member, moved in the Legislative Council, on the 11th of December, 1918, his memorable motion on Reforms based on four memorials already submitted to the Secretary of State viz: one from the Ceylon Reform League, dated 20th June, 1917, the second conjointly from the League and the Ceylon National Association dated 29th, October 1917, the third from certain leading gentlemen from different parts of the Island who took part at a conference in Colombo, and who adopted a memorial dated 15th, December 1917, and the fourth from the Jaffna Association, dated 2nd, January, 1919. The motion was ably seconded by Sir Marcus Fernando and supported by the Tamil member, Hon. Mr. A. Sabapathy, and the Burgher elected member, the Hon. Mr. Vanderwall. In the course of his speech, Mr. Sabapathy said:

"This is, Sir, an important motion in fact one of the most important motions ever brought before the Council. It concerns the interests and welfare of all communities in the Island. Although my honourable friends the mover and the seconder have exhaustively dealt with the subject of the motion, yet I deem it my duty to state my view on this question, representing, as far as possible, the views of the educated and intelligent portion of the community which I represent....."

The Sinhalese and Tamils are agreed with regard to the general principles of the reforms required. There are only slight differences among them with regard to certain details. The Sinhalese community wish to have entirely territorial representation, while the Tamils of the Northern and Eastern Provinces which contain almost the whole of the permanent Tamil population aim to have a number of representatives in this Council under the new reforms in the same proportion of the existing

Sinhalese and Tamil Representation

In this connection I wish to read from a resolution of the Jaffna Association representing the Tamils of the North passed under the presidency of Sir Amabalavanar Kanagasabai the late Tamil member of the Council, on the 2nd January, 1918, embodied in the memorial of that Association to the Right Honourable Secretary of State for Colonies:

"That a memorial be forwarded to the Right Honourable the Secretary of State for the Colonies praying among other administrative reforms, for the reforms of the Executive and Legislative Councils on an extended elective basis, whilst maintaining as far as possible, the existing proportion of the Sinhalese and Tamil representation in the Legislative Council. The claims of the Tamils to maintain a larger

proportion of representation than they are entitled to by their numerical strength and the reasons of those claims are fully set forth in paras 10 and 11 of the memorial of the Jaffna Association dated 2nd, January 1918. In almost every country containing diverse races and communities, important minorities are accorded favoured treatment in regard to their representation in the Legislature."

Mr. Sapapathy then went on citing the examples of Ireland and India.

In the course of his speech, the Hon. Mr. Vanderwall said:

"In a country like Ceylon where the population is not homogeneous and interests may sometimes clash, I share the opinion held by many men of thought and leading that the representation of the people

Should Continue To Be On The Racial Basis

The question of territorial or provincial representation is one that has been before the public and on that question, public opinion is, I think, very much divided. In consequence of the influence and intelligence of the low Country Sinhalese community and the Tamil community it is feared that provincial representation would turn out to be racial representation in a way which will become racial representation of a kind inimical to other communities, so that you will see that on the question of territorial representation I entirely dissent from the views expressed by the Hon. the first Sinhalese member and the Hon. the second Tamil member. But I am by no means opposed to the Reform."

At this stage, when the minority communities were entertaining fears, although they sincerely wished to secure political reforms, Sir Ponnambalam Arunachalam, the idealist as he was and new to public life in the field of politics, was busy organising the National Congress. The astute leaders of the North like Sir Amabalavanar Kanagasabai, Mr. A. Sapapathy and others hesitated to join the Congress, but Sir Arunachalam, to satisfy them, obtained a pledge from the Sinhalese leaders. In 1918 Sir James Peiris, as President of the Ceylon National Association, and Mr. E. J. Samarawickreme, as President of the Ceylon Reform League, wrote to Sir P. Arunachalam giving a pledge to the Jaffna Association that for any future scheme of reforms, they would accept any scheme the Jaffna Association might put forward, not inconsistent with the Congress resolutions providing safeguards for minorities, and further to actively support the demand for the provision of reservation of a seat for the Tamils in the Western Province. Then Sir Arunachalam and the Jaffna Association fully trusted Sinhalese leaders like Sir James Peiris and Mr. Samarawickreme, took part in the Congress proceedings and made the Congress a great success. Sir Arunachalam was highly elated and, when he opened the very first sessions, his speech began thus:

"To-day Ceylon has realised the hopes and wishes of many

years and hails the birth of the Ceylon National Congress....By the inauguration of the Congress we proclaim that we have done once for all with our petty differences and that whatever one's creed, race or caste may be, if only, in the memorable words of our Island's Chronicle, the Mahawansa, he makes himself one with the people, he is a true son of Lanka, a true Ceylonese, and entitles both to serve our dear Motherland to the best of his power and to enjoy to the fullest measure the advantages and benefits she offers."

Be it remembered that when he spoke these words in 1919 and claimed that we had done away with all petty differences, he had in his mind the Pledges given by the Presidents of the Ceylon National Association and the Ceylon Reform League in 1918. But what happened afterwards? Soon after the new Council of 1921 met, the National Congress refused to honour the pledges given by the Presidents of the Ceylon National Association and the Ceylon Reform League and they treated them as scraps of paper even as the Kaiser did in 1914 and Mr. V. Nalliah, M. S. C. does today. Those who trusted the Sinhalese leaders realised their folly; the split began, negotiations were broken and Sir Arunachalam, the father of the Congress and of the Reform movement seceded from the Congress along with all Tamil Associations; and then the Congress fell to pieces. The unkindest cut of all was the silence observed by Sir James Peiris and the zeal with which Mr. Samarawickreme, a man highly spoken of for his character, spoke at the following sessions of the Congress with unsavoury allusions to Sir P. Ramanathan and charging the Tamils that they were impeding the progress of the Congress in that they were asking the Congress to retrace its steps or climb down from a reach it had attained. Mr. H. J. C. Perera, President of the 1921 sessions of the Congress explained it away, in language which even the Kaiser could not find to justify his action when he tore away international treaties as scraps of paper. Mr. Perera said:

"It may be for peace and contentment, it may be for political reasons individual members, with perfectly honest intentions, with the idea of maintaining unity, have entered into certain compromise, and bargains with individuals of the North. The Congress as Congress, I repeat knows nothing of this. We are not responsible for all this. We give credit to those members of Congress who tried to settle those petty differences and dispose of them in the best way they were able to do it."

Now, are the Tamils going to trust the Sinhalese leaders anymore and come to settlements? They will only be "disposed of" for the moment, if they do.

Again, in 1925, nine delegates of the Executive Committee of the Ceylon National Congress came to Jaffna and conferred with nine delegates of the Tamil Mahajana Sabha at Sir Waidilingam Duraiswamy's residence. After a good deal of discussion and deliberation both parties entered into a pact which laid down that

"As regards the Legislative Council, the representation of the Northern and Eastern Provinces and of the Ceylon Tamils in the Western Province and the territorial representation of the rest

of the Island in any future Constitution shall be in the proportion of one to two as at present"

Was this pact entered into by the delegates of the Executive Committee of the Congress ever honoured and implemented in all the later Reform proposals? The President of the Congress of 1925, Mr. Francis de Zoysa, jettisoned it. A resolution to accept the Pact was on the agenda but Mr. Zoysa postponed its consideration. It appeared again in the 1926 Congress agenda. The President, Mr. E. W. Perera again postponed its consideration. Finally it disappeared altogether from the agenda papers of the succeeding sessions of the Congress. These are the Sinhalese leaders with whom we are now asked to come to a settlement.

Was the hand of co-operation ever not stretched by Tamil leaders for a peaceful settlement? In the year 1923, Sir Ponnambalam Ramanathan stated in forcible and eloquent language, in the course of one of his greatest speeches:

"If the government of the people by the chosen representatives of the people for promoting the welfare of the people is to be fully achieved, we are convinced that all the constituent parts of the community should for this purpose forget all considerations of race and sect and willingly work together at all times, without fear, favour or ill-will. We are sure that this co-operation will readily secure for us a rich harvest of moral and material blessings."

Why did Sir Ramanathan and Sir Arunachalam, who preached such great ideals, who believed in and worked to attain such ends, shun the Ceylon National Congress and advise their community to tie their camels while trusting in Allah? Were they sycophants? Were they after official smiles? Were they ambitious? Why did a man like Sir Ambalavanar Kanagasabai keep out of the Congress? He was too shrewd and clever to walk into anybody's parlour. Why did such sincere patriots like Mr. A. Sapapathy and Mr. A. Canagaretnam, who never dreamed of power, or position or honour, secede from the Congress? Would they trust in any more pledges and pacts and settlements? Things might be different perhaps if there were Sinhalese leaders like the late Mr. E. T. de Silva and Hon. Mr. C. E. Corea. Mr. C. E. Corea presiding over a meeting of the Chilaw Association in March, 1923, said in the course of his trenchant criticism of the 1923 Reforms, on the subject of representation thus as reported in the *Ceylon Daily News* of March, 23, 1923:

"In no family should there be differentiation among brothers. Would a mother say to one child you are shorter in stature than your brother, therefore you shall have shorter shrift in the family inheritance or to another 'you are weaker than your brother therefore you shall have smaller ration'? Would they not rather say that the weaker brother should have greater consideration? Mr. Corea applied the parable to the conditions existing in Ceylon. He said that there had been a talk of

A Sinhalese-Tamil Split

He believed it was Mr. D. B. Jayatilaka who once said on a Colombo platform that the best brains there were exercised in

their concerns. Mr. Corea said without fear of challenge that whatever those colossal brains of Colombo or of Jaffna for that matter, might have conceived, there was not, there had never been and there never would be a Sinhalese Tamil split. The Tamils only asked for equal treatment in that common family of equal brotherhood. They said that though their territory was small and their numbers few they should not be rated below their brothers. They were absolutely and indisputably right. They also said that if there were to be safeguards given to the minorities, the Tamil minority in Colombo which was, in the words of the Despatch, a community considerable in numbers which played an important part in the political, economic and social life in Colombo should be safeguarded. If Europeans in many towns needed to be safeguarded, they said, so did the Tamils in Colombo. Again they were absolutely and indisputably right. There was a lot of talk about principles. No principle was involved. To give extra seats to the North no more violated any principle than did allotting to the Parliament of the United Kingdom more Irish members than the proportion of their population to the English, justified. And the Colombo Tamil seat was beyond all doubt a minority safeguard. So whatever the Duke and the Brigadier General wanted them to say, the Sinhalese would never say and never did say that seven seats for the 600,000 Tamils were too much when 6000 Europeans, a fluctuating, fugitive tribe got three seats. That was not a communal question or a matter of racial discrimination but a matter of mere justice and equity...."

Mr. Corea then explained at length how in Ireland, Scotland, Canada and South Africa unofficial seats were carefully and expressly manipulated with a view to the respective claims of minorities whose members were in form returned by territorial constituencies, but were none the less communal representatives.

FOR SALE

(1) Offers will be received by me up to December 20th for the purchase of the temporary buildings now housing the A. R. P. Centre at Kankestan facing the Sanitarium.

The buildings should be removed and the site made good within one week of acceptance of the offer.

Charles S. Mathews,
A. R. P. Controller,
Jaffna.

8th December, 1944.

(2) Offers will be received by me up to December 20th for the purchase of the temporary buildings now housing the A. R. P. Centre at Uduvil close to the Chief Air Raid Warden's residence. The buildings should be removed and the site made good within one week of acceptance of the offer.

Charles S. Mathews,
A. R. P. Controller,
Jaffna.

8th December, 1944.

(G. 92, 11)

Fight Against Malaria

New Insecticide to Be Used

A powerful new weapon is about to be enlisted by the army in its ceaseless war against the malaria-carrying mosquito, our biggest enemy in the East.

"The excellent DDT"—the remarkable insecticide hailed by Mr. Churchill in a recent speech as an invaluable addition to our medical armoury for the Far East War—is now arriving in India in fair quantities. It is planned to bring it into full use during the next malaria season.

For some time, army medical authorities have been conducting a series of experiments to determine the most effective ways of using the drug in this theatre. It has proved many times more effective against mosquitoes, and particularly their larvae, than any previously used killing agent. The experiments showed that when sprayed on walls DDT remains lethal to mosquitoes for one to two weeks afterwards. For flies and bugs a single spraying remains effective for months. When it is possible to bring the new drug into full application, its effects in the reduction of fly-borne dysentery, one of the principal saboteurs of military plans in the East, may be far-reaching.

"While DDT is a powerful new weapon," stated an army medical authority at G. H. Q. India, "it should be stressed that it is a reinforcement and not a substitute for existing well-tried systems of malaria control, which should on no account be relaxed, but we believe that DDT is going to have a big future in the fight against malaria and dysentery in post war India"—A. P. I.

Co-operative Hostel

The Northern Division Co-operative Hostel at Beach Road, Jaffna, was formally declared open by Mr. A. Arulambalam, Hon. Secy. of the Northern Division Co-operative Federation on Wednesday, the 6th. instant at 5 p. m. The Hostel was tastefully decorated and there was a large gathering present.

Mr. F. A. Sandrasagara, President of the Northern Division Co-operative Dept. Sports Club in calling upon Mr. A. Arulambalam to declare open the Hostel said that it was a red-letter day to all Co-operators in the North.

Mr. A. Arulambalam in an impassioned appeal to cultivate co-operation in everyday life said: "United we stand—divided we fall."

Mr. V. Veerasingham, J. P. and President of the Northern Division Co-operative Federation said that the Hostel was a remarkable venture and wished all success.

Mr. R. Rajaratnam the Vice-President of the Sports Club said the Hostel had a bright future and what was wanted were not words but action.

Mr. T. T. Gananathan, Hon. Secy. of the Northern Division Co-operative Department Sports Club in proposing a vote of thanks declared that the Hostel would usher in a new era of co-operation in the North, if not in the whole Island.—Cor.

LETTERS TO THE EDITOR

(Continued from page 1)

carefully considered once and for all. Separation was tried, and found wanting and amalgamation has taken place. It will thus be found that medical facilities can reach the remotest corners of the country and carried out much more efficiently at less expense than opening cottage hospitals which will serve only the area where it is situated. Hospital policy should be finally settled. A scheme should be evolved in the post-war reconstruction scheme and this should be carefully followed until medical and sanitary wants of the country reach the remotest parts of Ceylon even in a number of years.

The Tamils of Ceylon

Sir,—The Sinhalese try to create the impression that Ceylon is the land of the Sinhalese and that they are the original inhabitants of Ceylon and that the Tamils are mere settlers from India. This attempt is also made in the history books by Sinhalese historians. It is also painful to see that the Donoughmore Commissioners in describing the Tamils of Ceylon stated that they were found generally in the plantations of Ceylon. Such a wrong impression should not be allowed any longer to prejudice the interests of the Tamils in Ceylon.

In the Tamil ancient classics it is stated that the "Tamilakam" i.e. the heart of the Tamil land or Tamil Nad comprised the 48 provinces of which Ceylon formed a part and that a portion of it went into the sea and a good portion of valuable literature perished with it. Then the Sinhalese did not exist in Ceylon.

In the Epic period, Lord Ravana, the king of Ceylon is described as a Dravidian and as the author of Tamil Music.

When the Sinhalese arrived at the beginning of the Vijaya and his 600 followers had to marry Tamil ladies from the Tamil land and a much greater number than 600 came with the Tamil queen and made a beginning of the Sinhalese race with sufficient and preponderant Tamil element. Thus the Tamil blood is in the veins of every Sinhalese.

During the last 2000 years of the Sinhalese history a very large proportion of the kings who ruled over the Sinhalese were Tamil kings. The last king of Ceylon was also a Tamil whom they betrayed.

At various stages, the Sinhalese kingdoms were over-run by the Tamils and Ceylon was under their full sway.

King Elara, a Tamil, a noble and righteous king, ruled over Ceylon when Dutugemunu against the advice of his mother fought against his noble king and killed him in his love to drive out Tamils from Ceylon which was his ambition.

It would be found that the people living in Negombo, Chilaw, Puttalam, Balapitiya, Colombo etc., are Tamils who by speaking the Sinhalese language were submerged into the Sinhalese. Jaffna had its Tamil King and kingdom right through history until overtaken by the Portuguese

and the Dutch, eventually by the British as was the case with the Sinhalese.

The European planters, in order to develop the lands and to open and maintain tea and rubber plantations brought over from India Tamil labourers most of whom are practically settled in Ceylon.

The whole of India—from Comorin to the Himalayas, also Ceylon, was in the occupation of the Dravidians. The Indus valley excavation revealed Tamil inscriptions and places Tamil civilization over 7000 years ago.

Of all the languages of India Tamil is the oldest and a model language with an immense literature. It is also claimed that all other languages had borrowed from Tamil. It had given birth to Canarese, Telugu and Malayalam. The Sinhalese alphabet, its grammar, construction of sentences, and most of its words, are Tamil.

Thus the Tamils are the original inhabitants of Ceylon and are part and parcel of the Sinhalese from their dawn of history. The Dutugemunu spirit that dominates the Sinhalese must vanish if a Ceylonese nation is to come into existence in Ceylon. Such an ambition is never realizable although the Sinhalese are the majority in Ceylon. The Tamils are a powerful minority and belong to a race and people bordering Ceylon 50 times more than the Sinhalese. The Muslims are also Tamils embracing only a different faith like the Tamil and Sinhalese Christians. The Tamils in Ceylon without any aid from India could easily meet the Sinhalese.

The true spirit for both the Sinhalese and the Tamils should be to recognise their own kinship and live like one family, forming one nation. It is for the Tamils to protect the Sinhalese in Ceylon as this is the only land in which Sinhalese live and grow. It is for the Sinhalese to give up the Dutugemunu spirit and live with the Tamils in a spirit of kinship. The interest of either requires that any further immigration of Indians or foreign population into Ceylon must be restricted but all who had come and made a stay already should be given Ceylon citizenship and thus end the bitterness.

Ambanpitiya, Yours etc.
4-12-44, C. R. Selvarajah

Opening of Northern Ports

Sir,—May I take the liberty of encroaching on your valuable columns to suggest to the Government the re-opening of the Northern ports as early as possible for the benefit of the travelling public who have endured patiently innumerable hardships for the past few years. It is manifest that the congestions on the Railway from day to day is so great that unless some means for the diversion of at least a portion of this traffic is found the difficulties complained of will be stationary for ever. The curtailment of train service by cutting off the day train especially at this time has contributed further hardships to the public. For want of rolling stock it will not be possible to restore the normal traffic by boats from South India to Ceylon. Will it not be wise statesmanship if the

ports of Kankasanturai, Point Pedro and Kayts are opened immediately so as to relieve the congestion both on the South Indian Railway as well as the Northern line in Ceylon at least as an emergency measure for the duration of the war? If the authorities both Civil and Military give this matter the attention which it deserves I have no doubt the sufferance imposed on the travelling public during these abnormal times will greatly be reduced. Will the Hon. the Minister for Home Affairs take up this question with earnestness and bring about speedy relief?

A'Pura, Yours etc.
30-11-44 R. Paramakuru.

Ceylon Moors and Mr Aluvihara

Sir,—Mr Aluvihara is reported to have spoken in the Sellammal Memorial Hall at Badulla as follows:—

"99 per cent of Ceylon Muslims have Sinhalese blood in them. When the Muslims came to this Island they did not bring wives with them. The Muslims wearing the Muslim cap really were Singhalese." etc

For the second time since he entered the State Council Mr. Ash-Temple (English translation of Aluvihara) has thrown down a gauntlet to the entire Muslim population of Ceylon, this time in a manner more insulting and malicious, beside being scandalous to the glory of the women folk of the race to which he has the honour to belong.

A pronouncement like that by so eminent a lawyer lays bare the fact that the intelligence test has not been properly applied to him during his school days. The statement is as impudent as it is unhistoric. History has proved, and there are plenty of records too, to establish that excepting a very few, all the Ceylon moors come from India and a greater number from South India. Please see page 2 of "Ceylon Observer" of 18-5-44. Why then is this repeated attempt by Mr. Aluvihara to make black a white horse?

If it is political urgency, will he proclaim from the nearest hill top from which class of Singhalese he hails? According to his own contention, there are several classes of Singhalese in Ceylon (1) Ceylon Singhalese (This term is a recent fabrication to shelve aside or to disperse with the words Yakkas and Nagas recorded in all the old history books of Ceylon) (2) Indian Singhalese, i.e. Singhalese proper (3) Tamil Singhalese (4) Moorish Singhalese and a host of others. If it is from No. 2 it is then an Indian but grafted to Yakkas.

Will he explain how he happened to have 'B' word', a European word added to his name instead of a Singhalese name?

If the members of the majority community have a political war to wage, why not carry it on in a decent and dignified manner befitting their intelligence and the position they hold without

offending or slandering or saying anything derogatory to other communities. Under the cloak of authority one man nicknamed the Ceylon Muslims as "Tambies" and another is out to placate them as 99 per cent Singhalese etc. What tragic political development is this? The wrath of these politicians is evidently aroused to such an inglorious height that all rot is allowed to pass their lips without any let or hindrance.

Even conceding to Mr. B. A. the claim he makes on Ceylon Moors, it naturally follows that the reciprocal products of the Moors who came to this Island without their wives cannot be anything but Moors. According to law for the preponderance goes to the Male.

Jaffna, Yours etc,
24-11-44, M. M. Sultan.

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