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## Blazing A New Trail For The Tamils

By

A Correspondent

### The Call Of The Army

#### Plight of the Wannu

IN one of my notes I wrote about the necessity for utilising Indian labour to develop Ceylon further and about the colonisation of the Wannu. I have since read the "Times of Ceylon" which publishes two letters from Mr. Freeman who says almost the same thing. Mr. Freeman's views are entitled to great weight. He knows the Wannu well. He has lived there ever since he retired. He has done and is still doing willing service to the poverty-stricken villagers of the Wannu. According to Mr. Freeman, vital irrigation works in the dry zone are being held up for want of labour. Irrigation contracts nowadays contain a clause to the effect that non-Ceylonese labour shall not be employed except with the permission of the Government. The proviso is useless in practice, as Mr. Freeman says, in remote jungles. Very properly he calls the present Board of Ministers the Wet Zone Government, its personnel being derived from that part of the island which needs no irrigation works to keep it wet. This is hardly fair by Mr. Senanayake whose sympathy for the people of the dry zone is well-known, but it is evident that the sympathy of the Board as a body inclines more towards "wets". Be this as it may, it is quite clear to those who know the facts that without Indian labour the development of the dry zone would be impossible. Mr. Freeman points out that Indian labour is already there and there is no need to import it. The Ministers have only passed a self-denying ordinance on the vicious principle that it pays to cut off your own nose to spite your face.

#### Tamils to the Front

IT would be desirable if someone encouraged the enlistment of Tamils in still greater numbers for military service,

either by joining the local defence forces or any unit outside Ceylon. The present war has given us an excellent opportunity for acquiring military experience. We possess already a military tradition which has been recognised by the British Government. But tradition without present experience is useless. Our young men who are complaining of unemployment should lose no time in volunteering for military service. Nothing is to be gained by indulging in mere talk about self-government and liberty unless we are willing to sacrifice ourselves in the cause. The British cause is also without doubt the Tamil cause. By joining the Army in any capacity, either in Ceylon or elsewhere, we shall be assisting Britain and at the same time assisting ourselves. Even if we go as mere camp-followers, it is something. They also serve who stand and wait. Now we have no experience whatever of these things. I salute the Tamil youth who have already enlisted in the R. A. S. C. and elsewhere as our first batch of heroes. They are blazing a new trail for the Tamils, and their example is one that should inspire and encourage others who are in a position to emulate it.

#### Ayurvedic Medicine

I am not sure we are giving the Ayurvedic physicians the encouragement they deserve. I know the nationalists of our own community are very keen on Ayurvedic medicine. In addition to the usual argument that Ayurvedic medicine is very efficacious, I should like to point out that the Hindus in particular ought to encourage Ayurvedic physicians prescribing purely vegetable drugs. It should be the special duty of those who profess the Saiva faith to promote this aspect of Ayurvedic Medicine so that the science of Ayurveda might also subserve the cause of religion. Scientists and physicians should be encouraged to discover purely

vegetable drugs for the cure and prevention of human disease. Owing to the war, there is likely to be a shortage of Western medicine. Here is an opportunity which we in Ceylon should not miss.

#### Indo-Ceylon Problem

REGARDING the Indo-Ceylon problem, I have a further point to make. The Ceylon Tamils are criticised by some of the Sinhalese leaders for supporting the demands of the local Indian community. The Ceylon Tamils are doing this because they feel that the demands of the local Indians are just and fair. It is unfair to attribute motives to the Ceylon Tamils and say they are supporting the Indians in order to harm the Sinhalese or merely to strengthen their own political position. When the Ceylon Tamils stood by the Sinhalese during the dark days of 1915, they did so, not out of selfish motives, but because they sympathised with the Sinhalese and because they felt that the Sinhalese had suffered the extreme rigours of martial law. At that time the Ceylon Tamils befriended both the Muslims and the Sinhalese and disapproved of the excesses committed on the Sinhalese during the regime of martial law even as they disapproved of the excesses committed by irresponsible Sinhalese on peaceful Muslims. In those days the Ceylon Tamils were praised. Nobody attributed motives to us. Similarly, when we were leading the movement for political reforms, our Sinhalese friends did not attribute motives to us, but they praised us. Now, however, when they have virtually established a Sinhalese Government over Ceylon and when we want to substitute for it a Ceylonese National Government, which was once the common ideal of both Sinhalese and Tamils, we are called names and motives are attributed. It should be noted that the Ceylon Tamils have a mind of their own and are prepared to do their best for the advancement of public inter-

ests regardless of the frowns of others, be these British, Sinhalese, or political leaders from India.

#### Tamil Loyalty

THE loyalty of the Ceylon Tamils to British ideals and the British people has been always keen. The outbreak of the present war found the Indian National Congress in opposition to Britain in her war efforts and following a policy of non-co-operation. The Sinhalese Board of Ministers in Ceylon was also lukewarm in its support. One of the Ministers, Mr. S. W. R. D. Bandaranaike, openly preached non-co-operation with the British war effort. The Ceylon Tamils did not blindly follow either the Indian Congress leaders or the local Sinhalese politicians. With all their respect for Mahatma Gandhi and other Indian Congress leaders the Ceylon Tamils did not follow in their footsteps. We co-operated with Britain and we are still co-operating in all the ways open to us. Indian politicians who come here for a short stay sometimes go out of their way to advise Ceylon Tamils regarding our own political demands in particular and Ceylon affairs in general. They please their Sinhalese hosts but the harm done is incalculable. These leaders have made a mess of their own affairs in India and they are still unable to get them right. They may well leave local political problems to us and confine themselves to the position of Indians in Ceylon. I am having in mind people like Mr. Satyamurthi talking disparagingly of the principle of balance of power and safeguards for minorities. Even Mr. Nehru is no better. He has not yet brought salvation to India and I doubt whether his efforts for the enlightenment of the Ceylon Tamils have done any good. The Tamils of Ceylon are always prepared to take the experience of other countries into account in shaping their policy but they cannot afford to allow themselves to be entirely guided by such experiences and by the utterances of well-meaning visitors from India.





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THURSDAY, SEPTEMBER 18, 1941

### A SERIOUS PROBLEM

IN THE COURSE OF A RECENT speech Mr. D. S. Senanayake reminded his audience of the fact that, out of 35 lakhs of acres of land under cultivation in Ceylon, twenty lakhs were owned by foreigners. Of the remaining 15 lakhs owned by the people of the island, ten lakhs of acres were under mortgage to others, leaving only five lakhs of acres in Ceylonese hands. Mr. Senanayake explained that he had to select Minneriya and Polonbaruwa for his schemes of development because there was no land available for development in the wet zone. Landlessness, poverty and starvation, he said, were the lot of the common people of Ceylon now. In spite of education, the majority of our young men were unemployed, and the trade of the island was absolutely in the hands of foreigners. The picture is certainly not over-drawn and there is a good deal of truth in it, but it would be as well to examine all its implications, because these are very often ignored by us in our anxiety to better our condition. There cannot be the slightest doubt that a country whose indigenous population owns only one-seventh of the land under cultivation is in a bad way indeed. What is the reason?

As a matter of fact, there are many reasons why the people of Ceylon should find themselves in their present position. Of the twenty lakhs of acres said to be owned by foreigners, almost the whole area is jungle converted by foreign enterprise into tea and rubber estates. Could we have done it ourselves? Could we have found the capital and the labour needed for an enterprise so vast and hazardous? There was malaria in these tracts that are now smiling tea-gardens and rubber estates. Would our village population have faced this danger without flinching and survived the experience? Let us remember that the hill country can never raise the crops we have been accustomed to cultivate. Much as one regrets that foreign enterprise was needed to develop the plantation industry in this island, it is also the plain truth that this industry could not have been developed and brought to its commanding position in the economy of the island without the knowledge, experience and grit which foreign pioneers

brought to bear on their undertaking. Even at the present moment, Ceylonese ownership of estates has by no means proved to be an unqualified success. It would be interesting to know what percentage of Ceylonese Estates are being managed by Colombo firms because the owners themselves are unable to do so with profit? Under these circumstances, the only sane course is to look upon property in the hands of foreigners as one of the assets of the State—just as much an asset as any other—and to see that its profits contribute a fair share towards the revenue. It is too late to effect a revolutionary change in the ownership of these lands, for the simple reason that the laws that prevailed at the time guaranteed the sanctity of that ownership, and it would be the height of unwisdom for persons placed in positions of responsibility to toy with the idea of expropriation and nationalisation which are often dangled before our eyes by hare-brained pseudo-economists as the only remedy for our ills. We must keep faith with those who have entered into possession of land and developed it. As we have said, the plantation industry, when the matter is properly considered, is a valuable asset of the State and it must submit to taxation in the interests of the State. We know, however, what happens in the State Council whose members, including Mr. Senanayake and his colleagues, recently voted in favour of exempting tea and rubber from the excess profits tax for no other reason than that this was the best way to get the European representatives in Council to agree to the same considerate treatment being meted out to plumbago. It was really a conspiracy on the part of big business and politicians to keep themselves out of harm's way and tax the others, and it is one which no community in the island can contemplate with equanimity. After this miserable exhibition of weakness in the State Council, Mr. Senanayake means really nothing when he refers to vast extents of land owned by foreigners. Are we to understand that the subject of foreign ownership is reserved for purposes of propaganda and not for taxation?

Then, Mr. Senanayake complains that ten lakhs of acres owned by Ceylonese are under mortgage. If this is so, who is to blame? Every mortgage represents money borrowed, and what are we to think of prosperous estate-owners who are too improvident to keep their lands without mortgaging them? It seems to us that if a mortgage becomes a grievance at any time, the party aggrieved is the mortgagee. The mortgagor who mortgages his land without any thought for the future is not entitled to look to the State for sympathy or help.

# Notes & Comments

### Pioneer of Freedom

IT is pleasant to know that Bengal has not forgotten that redoubtable pioneer of freedom, the late Sir Surendranath Bannerjee. The other day, in the presence of a large gathering, Sir Tej Bahadur Sapru unveiled a statue of the great Indian in bronze. It is curious that Curzon Park should have been selected for the statue. Surendranath Bannerjee's greatest of all political fights was against the partition of Bengal by Lord Curzon. Bannerjee succeeded in getting the partition annulled. "Surendranath has left to us", observed Sir Tej Bahadur Sapru, "a very rich legacy of noble example of life lived in the service of the country, a life of sacrifice, a life which made no distinction between one section of the population and another. This is the lesson which we can today draw from his life".

### What a Contrast

THE contrast between Surendranath Bannerjee and the politician of today is striking indeed. Bannerjee worked for an India free and united. Mr. Jinnah who reached front rank under Bannerjee's banner has broken away from this ideal and is trying to perpetrate a greater political wrong in the shape of Pakistan than Lord Curzon ever dreamt of.

### Indo-Ceylon Talks

THE Indo-Ceylon talks could not have been resumed under less favourable auspices. The Burma agreement has made everyone suspicious, and the charge is being made that high authority has selected Sir Girja Shankar Bajpai for the mission on the principle that it is always better to get an Indian to perform a disagreeable task. The "Amrita Bazar Patrika" proceeds to ask: "And after having performed it and been subjected to bitter criticism for it, would it not have been far wiser for him if he had desisted in his own interest from leading the delegation to Ceylon?" Sir Girja could well have left over these negotiations to his successor, Mr. Aney, who would at least bring a fresh mind and outlook on the subject, instead of proceeding to Ceylon so hastily. If Sir Girja came to Ceylon in haste, his return to India seems to be equally expeditious.

### Incomprehensible

COL. Josiah Wedgewood, writing in the "Star", deploras the continued failure of the British Government to develop Empire resources in men and material. He says that there is not yet in all India, for its millions of intelligent workers, one single internal combustion engine either being made or contemplated. "All Europe is making them for Hitler, but we do not let an even larger population start the work for us, because, I suppose, of what may happen after the war is won". This feeling is not confined to Colonel Wedgewood. Throughout the Empire people feel that, in the interests of post-war industry, influences are at work to prevent certain parts of the British Empire from making their contribution to the total industrial production needed for winning the war. The policy is extremely shortsighted. It shows that there are persons who still cling to the old belief in excessive industrialisation and a bloated standard of living. The war is going to change all this. It would be better to begin early and win the war, instead of trying very much in advance to saddle the future with the liabilities of the past.

### Ceylon's Defence

ACCORDING to Dr. E. M. V. Naganathan, writing in the "Times of Ceylon", Ceylon's defence policy can be summarised as follows: Firstly, big ships and big planes to keep the ocean lanes open, and secondly, small ships and small planes for the maintenance and protection of our own home supplies from India. "With our all-important supplies from India secure, and our communications with India kept open, we would be able to defend the shores of Ceylon against all comers with the aid of Indian manpower and military supplies." Dr. Naganathan has omitted one precaution: does Mr. Bandaranaike approve?

### No More Destructive Weapons!

A World Conference on Science and World Order will be opened at the Royal Institute, London, on September 26. Explaining the objects of the Conference, Sir Richard Gregory, President of the British Association, said that science could be used for good or evil and the time has arrived when scientists should determine how their work should benefit, not injure, humanity. The main theme of the Conference would be the use of science for constructive, not destructive, purposes. They hoped to devise a Charter to which all scientists could subscribe and reach decisions that would keep science from the hands of gangsters, who used it to wreck society. Invitations have been sent out all over the world. Russians, Americans, French, German and Austrian scientists, it is said, would attend the Conference, but some, including Indians would not be able to attend, owing to difficulties of transport. The omission of Japanese scientists, particularly, does not augur well for the purpose of the Conference. The ab-

Opinions expressed by writers in contributed articles do not necessarily reflect the views of the Editor.

sence of Indian Scientists will not make any difference. It is nevertheless heartening to be told that scientists of countries who are now engaged in a mortal combat will put their heads together to deprive warmongers of the weapons of destruction. Though we are not certain that Science has reached its limit in the invention of destructive weapons, we are afraid those already invented would suffice to perpetrate destruction for ages to come. Science by itself is not a destructive agent. If a change of heart could take place in the rulers of nations, scientists need not worry themselves about their inventions. It is not science but man, as he is today, is the most dastardly destroyer of man. It is well that scientists decide not to encourage any more destructive inventions.

### The Hindu University

THE Chancellor of the Benares Hindu University has appealed for funds. This is a matter which demands the support of Hindus wherever they are found. The Hindus of Ceylon can do something, if not much. It is no answer to say that the Hindu College, the Hindu Board of Education and other Hindu organisations which are doing excellent work for the Hindus of Jaffna are themselves in need of funds. The Benares Hindu University stands in a unique position and deserves the support of all Hindus.



# Hints About University For Ceylon

## V. Academic Freedom

ALL our Indian Universities have Indian Vice-Chancellors. Burma has gone a step further and has not only a Burman Vice-Chancellor but also a Burman Chancellor. I hope Ceylon will not fall behind Burma in this matter. The Chancellor is a figure-head, no doubt. But now that you are taking steps to achieve Home Rule for Ceylon, why not achieve Swaraj in higher education first. Cultural emancipation may pave the way for national emancipation. A representative Ceylonese, who has a worthy record of public service should be the Chancellor of the University of Ceylon. Sir Baron Jayatilaka or Sir Wytilingam Duraiswami or a leading Muslim or Dutch Burgher can very well fill the post. As for your Vice-Chancellor, he should be a profound scholar of international repute. You will be extremely fortunate if you can get Dr. Ananda Coomaraswami to be your first Vice-Chancellor. His published works on *Medieval Sinhalese Art, Indian and Indonesian Art* and so on, coupled with his Doctorate in Science and profound knowledge of Eastern philosophy will give inspiration to undergraduates in many branches of study. If you cannot secure him, you had better try the next best, a scholar from India. As I stated in one of my previous articles a profound scholar in Oriental lore with an international reputation may secure endowments and will also raise the prestige of the University. Pandit Madan Mohan Malaviya as Vice-Chancellor for a number of years since the time of

its inception has secured crores of endowments for the Benares Hindu University. Now his mantle has fallen on the worthy shoulders of Sir S. Radhakrishnan.

AS for the teachers of the University, you should get the best men available for the salary you are prepared to offer, not making any reservation as to priest or layman, brown-skinned or white-skinned, indigenous or foreign. The University should be a means for breaking off your insularity and putting you into direct touch with the adjoining countries. Taking cognizance of your cultural needs, I would suggest that you establish close co-operation with Madras, Benares, Calcutta and Rangoon, especially Benares. Benares is the home of Sanskrit study for all India and Sarnath, so dear to Buddhist culture, is in the vicinity of the Benares University. The University of Ceylon can draw a lot of inspiration from Benares on the modern side of technology also. Benares and Calcutta are the two places to which you can send your graduates for post-graduate studies.

THERE is good deal being talked about the question of Academic freedom. It might be profitable to inquire into the limitations of that freedom. The State is responsible for all national activities including higher education. You cannot create another wholly autonomous body within the State, another body which will have the

power to over-ride the policy of the State. Again, as higher education is a matter for specialists, it should not be placed in a position where the politician can tamper with it. The annual grant to the University should be statutory and should not be brought up in the Budget debate. The Act or Ordinance incorporating the university should lay down the outline of the policy and the University Authorities created by the Act or Ordinance should have full liberty to work out the details. If in course of time the public finds that certain alterations need be effected in the charter of incorporation, it is open to the public to move for an amending Act or Ordinance. The responsibility of the representatives of the people is very great, especially at the beginning.

IN a previous article I mentioned about Intermediate classes being entrusted to the Collegiate Schools. If I remember well, the Sadler Commission made a similar recommendation to the Calcutta University. The measure, as I pointed out, will be excellent for Ceylon, for you happen to possess efficient Collegiate Schools with established traditions. The College Departments in such schools would, of course, be under the control of the university. The Principals will have representation in the university bodies. You have to keep open the membership in the Boards of Studies and Boards of Examinations, at any rate in the beginning, to scholars resident outside the Island. You should get all the help which Madras is prepared to give you. You may also get distinguished scholars from abroad.

By

Swami Vipulananda

South Africa, Australia, and the Philippines as well as India, Burma and Persia, to deliver courses of special lectures. You may at the outset get Sir S. Radhakrishnan or Prof. Benoy Kumar Sarkar of the Calcutta University to deliver a course of lectures on 'University Ideals' and give you a lead in organizing the proposed university. Both these gentlemen are great educationists and have lectured before university audiences in many parts of the world.

IN a previous article, I have already drawn your attention to the claims of the mother-tongue. By Statute you must make it compulsory for Sinhalese and Tamil students to take at least one paper in the Language and Literature section of their mother tongue. There should not be any alternative or loophole to evade the requirement. In choosing the university teachers for Sinhalese and Tamil you should attach more importance to sound scholarship, published works and established reputation than to the possession of a university degree. You should get the man, who can 'hold the job.' Madras University honoured itself by conferring the degree of Doctor of Literature, *honoris causa*, on our veteran Tamil scholar Pandit U. V. Swaminatha Iyer—who does not know a word of English. His students take more pride in men-

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# Need For Indian Labour In Wannai

## Mr. Freeman Says Position Serious

In the following letters to the "Times of Ceylon" Mr. H. R. Freeman emphasises the need for Indian labour in the Wannai.

NOW that the country is so flooded with politics that vital economics cannot even get a hearing, the unhappy state of especially, the Northern and North-Central Wannai compels attention.

The dry zones of Ceylon mainly up to Elephant Pass are all in jungle and only made habitable for settled village life by artificial irrigation, which is carried on through village "tanks" (of the kind described in John Still's "Jungle Tide"), and the bigger government storage reservoirs.

Population in the dry zones being sparse and always subject to malaria, and the villagers having their own hands full in the cultivation of their fields and chenas, the dry zones in the past relied greatly on non-indigenous labour for carrying out much of the irrigation work; whether under contractors or Government; and in the Northern Wannai villagers got maintenance earth-work on their tanks done by Indian "ottars"—expert earth-workers.

But owing to a failure to understand the needs of the dry zones the wet zone Government, responsible for all legislation and policy has totally banned non-indigenous labour throughout the Island, with the result that no contractors can get labour enough to carry out

works in the Wannai; nor is any except Ceylonese labour admissible for Government checkroll works.

With the north-east rains approaching next month the seriousness of this ban on available labour must be realized and given effect to; in the dry zones these works are the life of the jungle people; earth-work partly done and held up by the ban, now liable to be washed away by the coming rains. What is urgently needed is to allow the Engineers in charge to take on any kind of efficient labour found available; it is not a question of importing labour from outside; there is labour available in the Wannai which has been turned off from contractors under the ban; it is not a question of Engineers; Ceylon engages splendid Engineers from India, but on Indian labour in the country it imposes a ban.

This statement of the pressing case for consideration for the dry zones is not concerned with the two large construction works, namely the Angamedilla anicut and connected works and the Elahera Canal

works; what labour force is employed there is not at the moment known.

But on the smaller concerns, with the war likely to spread and a "Food Drive" pretending to be in progress, what is to be said for this Embargo? The Wannai are shouting for all available labour to be taken on.

### II

THE process by which Ceylon is holding up its vital irrigation works in the dry zones is that known as "cutting off your nose to spite your face."

The Sinhalese Government, totally ignorant of conditions in the dry zones (Ministers and most of their supporters being from the wet zone), got a clause inserted in all irrigation contracts to employ only Ceylonese labour, with liability to cancellation in default. Unfortunately, the Treasury agreed to this. The embargo started in April 1940. It took a little time before the bad results became known; contractors did their best, but when the time limit was reached contractors found

they had no sufficient labour and cancellation followed. The Irrigation Department, for the same reason, found it could not get suitable labour on check-roll account. Thus Ceylonese labour proved too expensive, the cost being much more than in the days (before this "isolationist" policy) when there was an open market for labour. The result is that throughout the dry zones the turn-out on works is much poorer and all works are at a sort of half-cock; things are bound to become worse and the inhabitants of the dry zones, where living is at its hardest, are the sufferers.

The only possible remedy is to cancel unconditionally the extra clause banning all labour except Ceylonese.

It is true there is a condition in the contracts as follows:—"Provided that in exceptional circumstances, the Engineer.....may permit the Contractor to employ non-Ceylonese labourers with previous approval in writing and concurrence of the Treasury. The employment of non-Ceylonese labour without such approval in writing and concurrence is forbidden."

Everybody who knows anything about government business knows that such a qualification is, in practice, wholly unworkable—notably in remote jungles. The name for it is Red Tape, of the ruddiest hue.



# Tamil Demand for Balance of Power

## Politics and Paranoia

By  
S. A. Nathan

THE contributed article on "The Tamil demand for balance of power" appearing on the front page of the "Hindu Organ" of 8 September 1941 makes an interesting and even plausible case. The conjecture may not be wide of the mark that the authorship of the article is almost peeping between the lines. Be that as it may, it may be admitted, plausible though the case may appear under given conditions, that it will not pass muster in the light of proven principles and constitutional practice. One should indeed grant that the uncompromising attitude of the Tamils first and foremost and of other minorities in Ceylon is a human, natural reaction to the equally uncompromising and highly unprincipled attitude of the Sinhalese "leaders" to the question of constitutional reforms after the windfall of the mischievous Donoughmore Constitution. The position consequent on the Manning Constitution was not so pronounced, for the various communities were led by men of larger vision and greater tact. Better leaders and happier days; smaller men in the seat of power and affliction of all kinds. Apart from communal revelries and narrowness of outlook of "leaders", there cannot, and should not, be any getting away from well-worn political principles and practices. What are they? If Mill and Bryce could speak from their graves and if rational people would seek the guidance of men like Beridale Keith and Prof. Laski, they would lay down the principle of pro-rata and checks and they would admonish the majority and minority to proceed not on the basis of Communalism but on the sure foundation of interests and party politics. Party politics may not be easily feasible in a subject country, for the formulation of policies is subject to the over-riding and revisionary powers of the third party, the alien sovereign power. In no subject country in the world has party politics evolved, for the main problem is how much of freedom can be coaxed out of the brooding incubus. In India the seeming party division of Congress versus non-Congress is pre-occupied more with the problem of gaining more rights from the unwilling hands of imperialist rulers than with any business of party government. The imperialist position as adumbrated in the latest pronouncement of Mr. Churchill in the course of his speech in reviewing the war situation leaves no doubt that the Britisher is more ready to concede freedom and independence to others than to the races who own allegiance to the British Crown, whose fate and fortunes he and his national would shape and control to the end of time or at the earliest when he and his countrymen are inclined to issue the certificate of fitness.

### The Real Question

THE position resolves itself into the question: Do the races of Ceylon want to enjoy a full measure of responsible, self-government, it may be, under British supervision and within the temptingly phrased Commu-

wealth of British peoples? Or do they wish and want the inferior position of seeing their affairs conducted and controlled by a third party? The racial paranoia of the Sinhalese has found an echo in a similar distemper of the Jaffna, nay Ceylon Tamils. The Jaffna Tamils who have been the pioneers of political reform, who cultivated the nursery of nascent nationalism—would they wreck their own handiwork for the achievement of the ideal out of a pique for the real, or imagined, smallness and pettiness of the majority community leaders? The leaders of a race of people at a stage are not greater than the people themselves or the fundamental issues involved. Any tactless leader or leaders of a race who are on the stage, are not going to be there for ever. The inherent good sense of the people will reassert itself and drop their pilots. If the Tamils and other minorities would want to preserve the subject and subordinate, not to say abject position of the races of people of Ceylon, then they may very well act and continue to act on the lines they have adopted. But there is a warning to be sounded to the Jaffna Tamils. They may be left midstream by those Indians and Muslims and others on whom they found hopes. It would be well and good and of abiding value if the Jaffna Tamils could persuade a fair percentage at least of the Indian Tamils who sap and tap the wealth of the country, even the Northern Province, to colonise the Wannis of the N. P., N. C. P. and E. P. and mix and marry among them. For a longer time than one may care to remember Indian Tamils have come, made money but how many of them have settled down in any part of Ceylon and added to the strength of the permanent Tamils? Will the Muslims make common cause with the Jaffna Tamils? The leading Muslim, Sir Marcan, has often expressed a readiness to pull with the Sinhalese. They as a community have recently proclaimed not Tamil but Arabic as their mother tongue, though that claim may look rather odd. The Burghers may politically straddle the ditch for the nonce and thus appear to take sides with the Tamils. Have they not more in common with the Sinhalese than with the Ceylon Tamils? Will they be so unwise as to act in any manner prejudicial to the basic conditions of life and activity? The Burgher leaders of the day may be under a passing pose. But have the Tamils of Ceylon analysed their grain? Can they recall any incident in the past when the Burgher Community refused to take their stand by the Sinhalese and fused their problems with those of minorities? As for the Europeans, their holding the scales even may smack of the story of the cats seeking the arbitration of the monkey to equally divide a piece of cheese. Let there be no misunderstanding. The individual European is a nice and natty person wishing well of all. But in

the aggregate he has, as the illustrious Tagore put it, "the disposition of a mechanism to behave and act in conformity to the principles of an abstraction, called nationalism and national interest." The divisions in a subject country are certainly not going to be healed by anyone in guise of holding the balance in superficial matters so that the fundamental may be manageable to a set pattern. Pundit Jawaharlal Nehru who is a lover of the English people and who is often described by the Englishmen in India as an "Englishman" in his make-up and approach to serious problems of life, has set it down as his considered opinion out of deep study and observation that the average Englishman in the Colonial Empire, official or non-official, acts to a certain formula in public affairs and to a different tune in other matters. The great Nehru may be a super-nationalist; but who can doubt his candour and knowledge of men and affairs?

### A Question of Prudence

IN the light of larger knowledge and of the fundamental stake in the game, is it prudent for the Jaffna, nay Ceylon Tamils, to adopt an attitude incompatible with well recognised political practice and procedure? If the Sinhalese leaders are wrong, wrong undoubtedly as they are, is it right for the Tamils to adopt a pose of vengeance and throw principles to the winds? The deft manipulation of population statistics will not deceive long. The consistent good sense of the Tamils in the face of any Sinhalese racial paranoia will ere long and in all certainty make them, the Sinhalese, see the error of their ways and acknowledge openly the contribution the Tamils have made to the permanent good of Ceylon and so adjust their political propensities as to accommodate the just rights of the minorities. If a minority can be adamant on the ground of a past, long past ratio of political preferment, a majority that has discovered its strength and rears itself can be more so. Is that a wise course to adopt? The solution of the problem in India as elaborated by the late Mr. S. Srinivasa Iyengar, whose full scheme the writer has in his possession, was projected as an extreme remedy for a hopeless case, for his love of a united India, united under any scheme of give and take, with the sole object of wresting power from the foreign third party, would even tolerate the tyranny of a minority. Even his scheme is nothing compared with the blank cheque which Gan hiji offered to Jinnah to fill up, for the predominant sirs of the Congress is not power for its hands, but power for India to shape her destiny. The uncompromising and recalcitrant position of Jinnah and his creature, the Muslim League, is explained by the theory, a proven theory, of "agent provocateur" behind the stunt. The whole

question turns on this pivot: Do the people of Ceylon want responsible self-government by a scheme which will assure justice and fair-play to the minorities? There cannot be any reforms of lasting good on communal lines. The first concern must be to get the substance of power and the differences will solve themselves. The period of transition till the majority get accustomed to the just use of powers and the minority win the confidence of the majority and vice versa, will be safeguarded by a system of checks and vetoing power in the hands of the Sovereign Power. The best safeguard for a minority according to all masters on the subject is the good will of the majority. Such a happy consummation will arrive in a period of experiment and exercise of powers. Theoretical obstruction, notwithstanding the follies and foibles of the homogeneous Board of Ministers, will shut out the possibility of a good and desirable end. Let not Jaffna Tamils who have done more perhaps than any other race in Ceylon for the political evolution of the island as a whole render nugatory all their past labours for the pleasure of driving good sense into the heads of the present majority leaders who should soon quit the stage or mend their ways.

### Polikandy Kandaswamy Kovil

Several worshippers and others interested in this Kovil convened a meeting of all Hindoos of Vadamaradchi at the Saiva Vidyasalai of Karanavai and presented a petition to the Government Agent of the Northern Province in terms of the provisions of Trust Ordinance No. 9 of 1917 according to the resolutions passed at the said meeting. The Government Agent appointed three Commissioners in terms of the said Ordinance to inquire into and to report on the charges made in the petition against the Trustee and Manager Mr. S. Onellabpillai of Polikandy. The Commissioners held several sittings at the Madalayam on the eastern court-yard of the said temple and tried to effect an amicable settlement and to frame a scheme of management for the said Kovil suitable to local conditions. The Respondent Manager gave evidence personally and led evidence to rebut the evidence placed before the Commissioners by the petitioner.

As the Manager was unwilling the Commissioners were not able to effect any settlement and made their report to the Government Agent who has now granted a certificate to the petitioners. Steps are being taken by the petitioners to file action in the District Court of Jaffna in terms of the Trust Ordinance to compel the Manager of the said Kovil to render an account of his administration and to frame a proper scheme of management for the said Kovil.



**NEWS IN BRIEF**

**A New Advocate**

Mr. P. Ragupathy was sworn in as an Advocate and has started practice in Jaffna.

**Valikamam East Teachers' Association**

The first committee meeting of the V. E. T. A. was held at the Sri Somaskanda English School, Puttur, on Wednesday, 17th September, at 4-15 p. m.

**A New Public Auditor**

Mr. S. P. Kandiah F. I. S. A. (Lond.) has been appointed a Public Auditor and Valuer under the provisions of section 18 of the Societies Ordinance (Chapter 105).

**Soccer at Urumpirai**

A football match between the Urumpiray Vivekananda Sports Club and the Muchanai Sports Club, played on the 13th instant, ended in a win for the former by two goals to one.

**Village Reconstruction Service Bureau**

On Wednesday the 3rd September, 1941, "The Village Reconstruction Service Bureau" was started at Araly. It will be managed by Mr. Velauthampillai Kandiah (F.M.S. Pensioner) of Araly South with the help of a committee nominated by him. Under the auspices of this Bureau a free reading room has been started at Araly South.

**Silver Jubilee Celebrations of Boy Scouts Association**

A Rally of the Boy Scouts will take place at 3.30 p.m. on Saturday 27th September, 1941, at the Old Park. Over 400 Scouts representing the 20 troops of the Local Association and about 24 scouts from Kandy, Colombo, and Kurunegalla will participate in the rally. A grand march past, several Outstanding Exhibitions and spectacular Scout Displays like a lighting camp, a First Aid Display after a realistic Air Raid, Bridge Building, A grand camp fire and other interesting Scout-craft will be displayed. The Government Agent will declare open the Rally in his capacity as the President of the above Association. All are cordially invited to be present.

**Jaffna Co-operative Stores**

The 23rd annual general meeting of the Jaffna Co-operative Stores Limited for the year ending 30th June 1941 was held on the 7th inst at the registered office "Mahamandapam", Hospital Road, at 8 p.m. Many shareholders were present.

A dividend of 15 percent was declared and the following were elected as directors for the coming year:—Mudaliar V. Ponnambalam, Messrs. N. Visuvalingam, S. Karthigesu, F.M.S. Pensioners, P. Mathiah Pillai, S Arunasalam, General Merchants, C T. Kumarasamy Proctor, A. Thillaiampalam, landed proprietor, A. Sitaramasu, Principal, Urumpiray Hindu College and K. Shanmugam, Bar-at-law.

Mr. V. M. Veyagasan, retired Teacher, was elected secretary.

**Hints About University for Ceylon**

Continued from page 3

Knowing the fact that they studied under him than they exhibit in the possession of a Master's degree in Arts.

SOUND traditions for true scholarship should be built up from the outset. The ideals of the East and those of the West should be fostered within the walls of the University, of course, with a greater emphasis on those of the East. In history, philosophy, art and the languages the influence of East should be pre-eminent; in the sciences, economics, technology and politics, Western methods of approach are to be preferred. Above all let the education be a man making education, an education that would emancipate, an education worthy of a country the recorded history of which reaches to pre-Christian centuries.

I have to deal briefly with one other point before I close. What about the place of Religion in the proposed University? You will agree with me when I say that priests as priests should have nothing to do with the university. I have spoken a good deal about the history of Buddhism and about Buddhist culture. Let me not be misunderstood as advocating a kind super-seminary of Buddhism. I emphasize a Buddhist culture, for as I have shown it is intimately connected with the history of Asia Islam and Christianity exerted a profound influence over Medieval Europe and will be studied in connection with that period of history. The history of India and Indonesia is connected with Hindu and Buddhist culture. Students should be taught to approach the various religious cultures with open-hearted sympathy and thirst for knowledge. It is open to laymen as well as ministers of religions to study religious faiths other than their own. Rev. Dr. G. U. Pope has done pioneer service for students of Shaivism by translating some of the Shaiva and Tamil classics into English. Dr. Kenneth Saunders connected with the Student Christian Movement has given excellent studies in the cultural aspects of Buddhism in his *Epochs of Buddhist History*, *The Heart of Buddhism* and *The Heritage of Asia*. Sir S. Radhakrishnan as Oxford professor of comparative religion has sympathetically presented both Eastern and Western thought. French Roman Catholic Missionaries have added to our knowledge of Buddhist culture in Cambodia and China. We have in our colleges here, Muslim professors delivering lectures on Hindu philosophy. You had in your University College Rev. Francis Kingsbury who studied Shaiva classics so minutely as to make textual criticism of editions brought out by eminent scholars. I state all these to show that the study of Buddhism in its cultural aspects can be taken up by all, irrespective of the creed they follow.

THE young men of Ceylon have talent and capacity. Let the university provide them with the best opportunities for utilizing these. The natural resources of the country wait to be developed; let the Science students get the training for effectively doing it.

**Farewell to Swami Asanganandaji**

On Sunday the 14th instant a farewell function was held at the Ramakrishna Math, Wellawatte, Colombo, to bid good-bye to Sri-math Swami Asanganandaji, who was in charge of the Colombo Centre for nearly a decade. Mr. A. Sellamuthu, M. B. F. garlanded the Swamiji. The Mayor Dr. R. Saravanamuthu read the farewell address. After the address was read the Swamiji was presented with a purse and two fine plates representing Kandyan art. Proctor Mr. Perumalpillai, Mr. K Ponniah, Secretary, Vivekananda Society and Mr. E. R. Thambimuthu, M. S. C. offered some appreciative remarks. The Swamiji thanked the organisers and the audience and made a brief and a very touching reply, and drew pointed attention to the ideals represented by the twin institutions of Sri Ramakrishna Math and the Mission. Sri-math Swami Avinashanandaji who presided, in his concluding remarks said that the institution might offer a common platform for all people of various faiths, races and culture and that it might be a centre radiating love and harmony. With a few songs by the children of Wellawatte Music Academy the function came to a close.

**Tagore Memorial Meeting**

A Tagore Memorial meeting under the auspices of the various Associations in Jaffna will be held on Saturday, the 20th instant, at 5.30 p.m. in the Jaffna Town Hall. Mr. T. N. S. Raghavan, M. A., I. C. S., Agent of the Government in India in Ceylon, will preside.

Messrs. M. Prasad, C. Coomaraswamy, R. Sivagurunather, S. H. Perinbanayagam and Isaac Ponnambalam will be the speakers.

A Silver collection in aid of the Visva Bharati Fund will be taken at the meeting.

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[Q. 82, 7-8-6-11-41]

You have also in your cultural heritage some precious things to give the outside world. Develop your own culture with a view of sharing it with the World. In conclusion I shall reiterate the words of our beloved poet Rabindranath by saying, 'Let our centres of learning help us to know ourselves and give ourselves.'

**Order Nisi**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1049. In the matter of the intestate of the late Kanapathy Sabapathy of Sillalai Deceased. Sellam widow of Kanapathy Sabapathy of Sillalai, Jaffna

- Vs. Petitioner.
1. S. Nagaretnam
  2. S. Maheswary
  3. S. Thirunavukkarasu
  4. S. Mankayatkarasu
  5. A. Sanmugam Chettiar all of do Respondents.

This matter of the petition of the abovenamed petitioner coming on for disposal before C. Coomaraswamy, Esquire, District Judge Jaffna on the 14th day of July 1941 in the presence of Mr. V. S. Nadarajah Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the abovenamed 5th respondent be appointed Guardian-ad-litem over the minors 1st to 4th respondents abovenamed for the purpose of watching the interest in the testamentary proceedings and that Letters of Administration be granted to the petitioner as the widow of the deceased unless the respondents abovenamed shall appear on the 2nd day of August 1941 and show cause if any to the contrary.

This 22nd day of July 1941.

(Sgd.) C. Coomaraswamy, District Judge.

Time extended to 24-9-41.

(O. 34, 18 & 22-9-41.)

**Order Nisi**

IN THE DISTRICT COURT OF JAFFNA

Case No. 1038 T.

In the matter of the Estate of the late Kanagambigay widow of Subramaniam of Columputhurai Canthar Arumugam Canthar Columputhurai and

1. S. Namasivayam,
2. S. Vettivelu,
3. S. T. M. P. Nataraja Chettiar,
4. Manonmany wife of Nataraja Chettiar,
5. M. Vivekanantharaja,
6. M. Puvaneswary,
7. M. Annalodhumy,
8. M. Arumugam,
9. M. Yogambal,
10. Sivapakiam widow of Muttukumaraswamy,
11. S. Ahamparam and wife,
12. Sivakamasundary,
13. V. Yogathevi,
14. A. Vythesparan of Vannarponnai Respondents.

This matter of the petition of the abovenamed petitioner praying that 10th Respondent be appointed Guardian-ad-litem over 5, 6, 7, 8, and 9 Respondents and the 14th Respondent guardian-ad-litem over 13th Respondent and that letters of administration to the estate of the abovenamed deceased be issued to the Petitioner coming on for disposal before C. Coomaraswamy, Esquire District Judge Jaffna in the presence of Mr. C. T. Kumaraswamy Proctor it is ordered that 10th Respondent be appointed guardian-ad-litem over 5, 6, 7, 8 and 9 Respondents and the 14th Respondent over the 13th Respondent and that letters of administration to the estate of the abovenamed deceased be issued to the Petitioner unless the Respondents shall show sufficient cause to the contrary on the 25th day of July 1941.

This 7th day of July 1941.

Sgd. C. Coomaraswamy, District Judge.

Order Nisi extended for 1-10-41. (O. 33, 18 & 22-9-41)

**Village Committee Chairmen**

The following were elected Chairmen of the following Village Committees:—

Allaipiddi: Mr. K. Kailasapillai, Velanai: Mr. C. Balasingham; Pungudutivu: Mr. V. Pasupathipillai, Karainagar: Mr. S. Ponnambalam, Udupiddy: Mr. A. Kandiah, Chankanai: Mr. C. Thillaiampalam and Nallur: N. K. Nallathamby.



## PROFITEERING IN JAFFNA

### URBAN COUNCIL'S APPEAL TO FOOD CONTROLLER

A resolution requesting the Food Controller and the Government Agent, Northern Province, to take effective measures to prevent the undue increase in the prices of necessaries of life and the consequent profiteering by traders and boutique-keepers at the expense of the poor inhabitants was unanimously passed at the last meeting of the Jaffna Urban Council.

The meeting which was held at the Council Chamber was presided over by Mr. R. Sivagurunather, the Chairman.

All the members were present except Mr. V. S. Ramanathan.

As soon as the minutes had been confirmed Mr. R. R. Nalliah moved the suspension of the standing orders to reconsider the decision arrived at the previous meeting to reduce temporarily the salaries of all officers who draw over Rs. 100 per mensem by 10 per cent. until conditions became normal.

Mr. V. Suppiah said that as one who was not present at the August Meeting it would be hard on the officers concerned if they had to forego at a time like that a slice of their salaries. He was of opinion that the Council should have granted them a War allowance.

Mr. S. M. Aboobucker opposed any attempt to re-open the question.

Mr. Chas. Pathirana supporting Mr. Aboobucker said that rightly or wrongly the Council had come to a decision, and it was ridiculous to revoke a resolution passed barely a month ago.

The Chairman said that as there was no unanimous desire on the part of the members of that Council to reconsider the resolution the matter should be dropped.

Mr. V. Suppiah moved:—

"In view of the increasing poverty and the economic condition resulting from the War this Council resolves that as a temporary measure the assessment rate be reduced from 10 per centum to 5 per centum till the present situation improves."

Speaking on the motion Mr. Suppiah said that when he gave notice of that motion in February this year the situation of the country was not so bad as to-day. The Urban Councils of Kotte and

Nawalapitiya had reduced the rates of assessment, and that too permanently. He (the speaker) understood that other Councils were taking steps to give relief. Jaffna was poorer than the rest of the Island and he (the speaker) appealed to the members not to oppose the resolution.

Mr. C. Ponnambalam in seconding the motion said that he had always stood for relief to the poor ratepayers.

The Chairman intervening said that the resolution if given effect to would result in a decrease of the present revenue by Rs. 15,000.

Mr. Ponnambalam said that if the resolution was passed he (the speaker) would within a week place before the Council a report detailing how retrenchment could be effected.

Mr. S. Arulanatham suggested that the resolution be deferred till Mr. Ponnambalam submitted his report.

The mover not accepting the suggestion the resolution was put to the House, but was defeated, only the mover, seconder and Mr. Pathirana voting for it.

The Council next considered papers regarding filling up the revived post of Electricity Overseer.

After some discussion Mr. V. D. Benedict was appointed to fill up the post, Messrs. Ponnambalam and Suppiah declining to vote.

When papers regarding the imposition of property rate for the year 1942 were taken up for consideration, Mr. Ponnambalam moved that the rate be fixed at 9 per cent. Mr. V. Suppiah seconded.

Messrs. Aiyadurai and Aboobucker rose to point of order and said that the Council had rejected earlier Mr. Suppiah's resolution to reduce the assessment rate, and that that motion should not be considered till three months have elapsed.

Mr. Ponnambalam contended that Mr. Suppiah's motion was to reduce the rate from 10 to 8 per cent, while his (the speaker's) motion was to reduce the present rate to 9 per cent. If the members were not in favour they could reject it.

The Chairman upheld Mr. Ponnambalam's contention.

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