

THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

Editor:
A. V. Kulasingham, *Advocate.*

PUBLISHED EVERY MONDAY AND THURSDAY

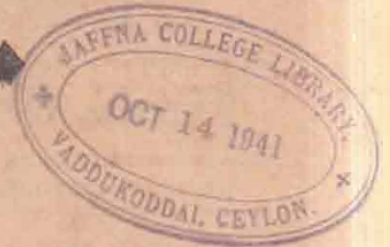
VOL. LIII.

'Phone 56.

JAFFNA, MONDAY, OCTOBER 13, 1941.

Price 5 Cts.

NO. 50.



Government By Permanent Majority

By
A Correspondent

Present System At Work

A Party System

AN indispensable condition for the successful functioning of a democratic form of Government is the existence of a party system. This in turn would involve the existence of two parties—the party in power, that is, the Government, and the opposition strong enough to assume the reigns of government at any time the party in power goes out of office. Such an opposition does not exist in Ceylon and cannot come into being owing to the communal alignment of the various groups in the State Council and the overwhelming preponderance of the representatives of one particular community, namely the Sinhalese Community. The President of the European Association of Ceylon, Mr. C. G. C. Kerr, whose participation in the political affairs of the Island has been of great value, in his address to his association at the last Annual General Meeting, referred to this aspect of the situation in these words:—

"The Minister, in the absence of Parliamentary opposition, would appear to have acquired a perpetual status in the nature of the Divine right of Kings..... It is a matter of extreme concern to a great many that the Ministry can continue on the lines it does at present. As every one knows, in Britain the opposition of today may be the government tomorrow, but until a balanced representation of seating in the State Council is achieved, this cannot take place in Ceylon, and the Ministry is in a permanency for five years at any rate. In any other country, the outcry from all quarters as to the iniquity of last year's increase in the taxation and the obvious necessity for a revision of financial policy, would have resulted in the overthrow of the Government, but here, the flouting of public opinion seems to be part and parcel of the scheme of affairs, which we really must demand should be remedied."

A Distinction

DEMOCRATIC Government would involve government by the majority community. In Ceylon, there is no party based on recognised political or

economic principles or policies, and from our knowledge of the country, we may say that long years must elapse before the parties based on political or economic principles come into being. Such a consummation would be the result of progressive and slow evolution within the body politic and cannot be achieved in a hurry or superimposed by any external agency; for, the division of society in Ceylon from time immemorial has been communal and is still frankly communal. A constitution that would facilitate the formation of parties based on political and economic principles is essential. The present constitution which has placed a premium on communalism would be a permanent and insurmountable bar to the formation of parties on political and economic principles.

Your correspondent "Ceylon Tamil" gives, as an example of the Europeans not supporting our demands, the attitude of the present European members in council who, in spite of Mr. Ponnambalam's speech, did not vote with us. The Europeans have come to look upon the Tamils with a certain amount of coolness after the boycott "Ceylon Tamil" and people of his ilk have to thank those of the boycotters, including the prominent leaders of the boycotters, for the Europeans' attitude.

A Change Likely

OWING to Mr. Ponnambalam's efforts a change is gradually being brought about. It must be remembered that, though the European members in council did not vote with us, it was due to Mr. Ponnambalam's efforts that the new scheme of reform, worse than the Donoughmore scheme, which was to be thrust on us by the Ministers, the entire Sinhalese community and the Governor, was prevented from coming into operation. If it were not for Mr. Ponnambalam's efforts in England and the impression he created in official and unofficial circles in

England, the new reform scheme, which the Sinhalese, the Governor and a few Tamils sought to impose upon us would have become a reality long ago, even before the advent of the present war—one of the few occasions on which the Imperial Government has not followed the recommendation of the man on the spot. Instead of criticising Mr. Ponnambalam for not making the Europeans in council vote with him, we should be thankful for the unique services he has rendered in connection with the reform of the constitution at sacrifice of his time, money and energy. We should specially bear in mind that he went to England at his own expense in connection with the reforms. Even Sir P. Ramanathan, who went to England to prevent the Donoughmore scheme being imposed upon us, was not successful as Mr. Ponnambalam was on the last occasion when he went in connection with the reforms. The full value of Mr. Ponnambalam's services appears to have been appraised by no less a person than Mr. Polak, the quondam co-worker and lifelong friend of Mahatma Gandhi, who speaks of Mr. Ponnambalam's services as follows:—

"He has performed wonders here single-handed on behalf of the Indian minority and the other minority communities in Ceylon with great devotion and almost inspired activity"

Good News

IN a recent issue of the "Daily News" I find one of the best pieces of news that we had for some time. The political correspondent draws attention to a recent message said to have been received from the Secretary of State for Colonies that the Imperial Government is not going to give a new constitution unless a Parliamentary Commission inquires into the matter after the war. As I wrote to you before, the scheme of the Board of Ministers, backed by the Sinhalese majority in the State Council, the Governor and a few Tamils, has not succeeded. The de-

mand for a Parliamentary Commission was made at the All-Ceylon Tamil Public Meeting held about March 1939. It was the most representative meeting of Tamils from all parts of the Island (Ceylon and Indian) ever held. Our spokesman, Mr. G. G. Ponnambalam, also pressed for it in England when he was there. Previously in his speech on the reform question in the State Council, he made the same demand. In those days, people laughed at him and at the idea.

The British System

IN one of my notes, I explained how the communal majority in Ceylon differs from the political majority party in Britain and showed that the former was not entitled to support on any ethical or moral ground while the latter was entitled. In a recent issue of the "Daily News", I found on the editorial page a review of Dr Jennings' book on the British Constitution. The review is taken over from the London "Times" Literary Supplement. Dr Jennings is said to be a great authority on constitutional law, and the Ceylon public, may I say, to its credit, has taken to him kindly. The following passage from the review is instructive

"In this domain, Dr Jennings gives the cardinal position to party government. It is the only form in which the control of administration by public opinion can be made effective, and our actual political institutions are judged mainly by their capacity to give parties their proper opportunities of expression and service. The essential soundness of the English system is that it maintains a political division of the people founded on factors that can change not ancestry, language, caste, religion, or economic status, but opinion".

One of the chief objects of balanced representation is that it will eliminate the present divisions based on ancestry, language, caste and religion in Ceylon and will usher in political divisions based on opinion, which can change. The other factors mentioned are permanent and unchanging. One of your correspondents wrote about Bryce and Laski. The foundations on which the high claims for party Government and democracy are based, are given in the quotation from the

Continued on page 5



Hindu Organ.

MONDAY, OCTOBER 13, 1941

THE RUSSIAN BARRIER

THE LATEST NEWS REGARDING the German attack on the Russian armies gives ground for hope. The momentum of the attack forced the Russian armies to give up valuable territory, but the German claim to have encircled the Russian forces in certain sectors is falsified by the fact that, so far, Marshal Timoshenko's armies have frustrated the German attempt to surround them on the road to Moscow. The Soviet army still continues to present an unbroken front. The pincer movement towards the region north of Orel has been successfully blocked, though the northern wing of the German army has made some progress towards the capital. But it would at the same time be a grave mistake to suppose that the Russians have succeeded in holding up the enemy advance. The position is undoubtedly serious, and this is realised by the British Government which is doing its best to keep the Russians supplied with all that they need to continue their resistance.

The great question is whether the Russians will be able to hold on till the volume of assistance now being speeded up proves itself to be adequate for the purpose. Having lost a good deal of her heavy industries in Western Russia, Russia needs in this direction all the help the Allies can give. Will this help be in time? So far, the Russian armies have put up a splendid fight, and they have eluded the attempts of the enemy to encircle and annihilate them. As long as the Russian army remains intact, as long as its offensive power is maintained at its proper level by the supplies that are being rushed to the vital spot, Russia will continue to bar the invader's progress. There are no signs of a collapse as in the case of France. The Russian morale has never been higher. Even if the Germans succeed in occupying Moscow, they will not be able to force the Russian armies to ask for an armistice. It is true that a struggle like this cannot be expected to continue indefinitely, but if it is the case that the Russian armies have suffered much from the wear and tear entailed by the German blitzkrieg, it stands to reason that the German armies have fared no better and that

the outlook for them is equally difficult.

The Russian barrier is vital for the defence of India and Ceylon. If it falls, the war will be upon us all, with all its grim consequences.

COMMUNALISM IN JAFFNA

It is not possible to agree with Mr. Francis de Zoysa that the communalism of the Tamils was responsible for the communalism of the Sinhalese. We do not wish to say things which would only tend to create more bitterness between the two communities, but we are sure that Mr. de Zoysa himself is making a mistake in his analysis of the situation. The fact is beyond question that communalism started in Colombo. The rest was inevitable. We deprecate communalism as much as Mr. de Zoysa does, but the disease must be attacked at the root and not on the mere surface. It would be impossible to eradicate communalism by resorting to the simple expedient of shutting one's eyes to historical facts. Much as we desire the co-operation of the two great communities of Ceylon, we do not believe it would be possible to secure that co-operation by putting the blame for the present impasse on the wrong shoulders. Mr. de Zoysa may rest assured that the conscience of the Tamils is on this point quite clear, but the same cannot certainly be said of those politicians in the South whose lack of vision and political inexperience have brought about a situation which no community in Ceylon regrets more deeply than the Tamils. The Rev. S. K. Banker, Principal of Jaffna College, who was one of the speakers at the Jaffna College Old Boys' Dinner at which Mr. de Zoysa made his pronouncement, put the matter clearly when he said "the trouble about the communal problem was that they had got into a vicious circle. Each side said that the blame was on the other fellow." Nothing would be easier than to find out the truth, though, we confess, it would be more waste of time to indulge in historical disquisitions on the identity of the authors of the present mischief. But, if there is to be co-operation, leaders in the position of Mr. Francis de Zoysa will do well to give up the pretence that the Tamils are responsible for the present bickerings and that the Sinhalese had nothing to do with it. As the "Times of Ceylon" rightly says, the first step in the remedy is a frank recognition of the presence of communal feeling not in others, but in one's own community. It is useless to talk of co-operation when all the time an attempt is made to show that only the Tamils are responsible for the present communal tension. We say so in the interests of both communities.

Notes & Comments

Events in India

A correspondent writes: Indian papers report the release of Mr. Rajagopalachariar from goal. May we hope that the advent of the ex-Prime Minister of Madras and Congress leader will contribute towards the easing of the political tension in India and will to some extent accelerate the progress of India towards self-government? Between Mr. Rajagopalachariar, one of the greatest of living Tamils and Hindus, and Sir Sikandar Hyat Khan, the Premier of the Punjab, a key figure in contemporary Indian politics, the two of them with their sense of realism and patriotism should be able to bring about a certain amount of unity amongst Indians which is the only way of achieving Swaraj. No external agency or personality can give India Swaraj. It is also to be hoped that the recent agreed conclusions of the delegates of the Government of India and the Ceylon Government will be considered by Mr. Rajagopalachariar in their proper perspective and in all their bearings. It is well known that during the previous Indo-Ceylon talks, Mr. Rajagopalachariar exerted a great and wholesome influence on the trend of the negotiations.

Medium of Instruction

THE demand for the use of the vernaculars as the media of instruction is increasing. The views expressed by more than one writer in the columns of the "Hindu Organ" emphasise the need for a more rational method of instruction than what obtains in the English schools. Many years ago the late Mr. Canagaratnam, Editor of the "Ceylon Patriot," and Member of the Legislative Council, introduced a motion in the Legislature advocating the use of the vernacular as the medium of instruction, but Mr. Canagaratnam's views failed to secure the volume of support which seems to be forthcoming today. There are, of course, difficulties, such as the lack of suitable textbooks in the vernacular, and teachers trained in the use of the mother-tongue for imparting instruction in all branches of knowledge. In Mr. Canagaratnam's time these difficulties were exaggerated and the country lost the chance of giving the vernaculars their proper place in our scheme of education. Even now, we notice, an attempt is being made to exaggerate the difficulties. As we have said, there are difficulties, but these are not insuperable; they are inherent in every attempt to switch over from an entirely artificial method of education to a natural one in a country where the ground had not been prepared for the inevitable change in advance. We say inevitable, because it is difficult to contemplate the idea of the children of a self-governing and self-respecting community like the people of this country submitting themselves indefinitely to the present system.

The Place of English

IT is hardly necessary to say that English will have a place of its own in any scheme of education framed in Ceylon, but it seems to us that those who stress the importance of English in the curriculum of our schools forget the difference that undoubtedly exists between the teaching of English and education properly so-called. Many of the evils with which we are confronted are traceable to the inability of the public and our educationists to realise this important difference. Today the educated classes take a delight in conversing in English even on the most trivial subjects. In many Ceylonese homes English is the language of conversation even amongst children. In the Courts in every department of government,

English is the language used. Do we realise what all this means? It means the impoverishment of the mother-tongue; it means that our educated men and women lead a double intellectual life, with English at one end and a hateful jargon which passes muster for the vernacular at the other. It is no wonder, therefore, that Ceylon has failed to produce, in spite of almost a century of English education, a single Sinhalese or Tamil writer of note, to say nothing of poets and artists. All that we have is but a cheap imitation of English. The literary renaissance in India has brought no corresponding change of intellectual outlook in Ceylon. To understand and appreciate the modern trend in Tamil literature, the Tamils in Ceylon have to turn to India. The position of Sinhalese literature in modern times is equally unfortunate. A radical re-assessment of educational values is imperative in the present circumstances.

Fresh Extravagance

CUT your coat according to your cloth, is a saying which spend-thrifts everywhere have always refused to consider. The Board of Ministers is no exception. The latest proposal for the expenditure of public funds is connected with the ancient town of Anuradhapura. The draft of an ordinance to prohibit or control the erection and alteration of buildings and the sale or disposition of land in and in the neighbourhood of Anuradhapura is published in the last issue of the "Government Gazette". The object of the Ordinance, according to Mr. Bandaranaike, is to secure the preservation of buildings of historical interest, and to develop a new town in an area to be set apart for the purpose. Let us say at once that the ancient monuments in Anuradhapura and elsewhere should be preserved and they are, as a matter of fact, being preserved quite effectively and economically. The grandiose idea of a new town is hardly needed for the purpose. The financial position of the island will not permit any Government mindful of its duties to embark on schemes of this description for many years to come, and we fail to see the wisdom of spending public time and money on preliminary legislation to usher in the new era of city-building as a national pastime. We hope the Ministers realise that if they persist in their present attitude of light-mindedness towards the expenditure of public money, they may find themselves confronted with the *fait accompli* of a receivership, after the precedent of Newfoundland. We trust that all communities in Ceylon will join hands in an effort to restrain the Ministers in their extravagance.

Youth and Religion

THE writer, whose views on Mr. Francis de Zoysa's recent reference to the youth of Ceylon appear elsewhere, strikes the right note when he says that the difficulties of modern youth are mostly due to the absence of a religious background for their education. He might have added that a good deal of the trouble is due not only to ignorance of their own religion, but also to their ignorance of their own literature. Young men and women are naturally attracted by the element of novelty, particularly in literature, but their own literature will show them that the "modern" idea, however daring and unconventional, is by no means new, and has its drawbacks.

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

The Human Personality of Youth

Too Sweeping

I wish to offer a few comments on Mr. de Zoysa's speech at the Jaffna College Old Boys' Association (Colombo Branch) reported in the papers. While there is a substratum of truth in Mr. de Zoysa's remarks about the young men and women of today, rather to be more correct, about the young gentlemen and ladies of today, I should state that the remarks of the King's Counsel, as reported, are too sweeping in their character and to some extent one-sided, particularly the reference to members of the gentler sex obtaining university degrees. In almost every generation, the young people have been accustomed to blame the older generation for being autocratic in their behaviour towards youth; and the older folk returned the compliment by complaining that the youngsters were wanting in respect towards their elders. Mr. de Zoysa's remarks are in keeping with sentiments expressed by elderly gentlemen during previous times, and the reaction which his utterance has produced among the younger generation is also not dissimilar to the result of such remarks upon the minds of the younger generations in times gone by. However that may be, let us be thankful to Mr. de Zoysa for drawing attention to certain aspects of the mentality of the youth of today and try to profit thereby. May I proceed to examine the causes?

Lack of Religion

THE lack of religious spirit, more than anything else, has contributed towards the exaggerated notion of importance and the self-assurance or conceit which a good

Old Age Should Respect It

number of the younger people have today. Very many of our young people, including children in their teens, have no knowledge of our Hindu Scriptures and religious books. Instead of finding a sense of satisfaction and feeling of solace in our Thevarams and other religious hymns, the average young Hindu student entirely gives his mind and devotes his time to the works of H. G. Wells, Bernard Shaw, Chesterton, Lasky, Jawaharlal Nehru, Marx, and Lenin, and others of the same school. Much more attention than is necessary and desirable is being paid to the study of communism and socialism. The study of these subjects in its own way with the view of acquiring knowledge will be useful; but preference should be given to religion. The present state of affairs is greatly the result of our environment and education. Our elders are in turn, to some extent, I should say to a large extent, responsible for our environments and our system of education. The younger generation have no such control over these factors as our elders have. Our elders have held up and continue to hold up before themselves and the younger generation, the ideal of Success, getting on well in the world, and wealth, almost exclusively of any other consideration. When the elders set up such ideals before the youth and also strive after such ideals themselves, the younger generation naturally and perforce try to follow in the footsteps of the older, and ignore and neglect Religion, the sense

of right and wrong and all spiritual values.

The Result

AS a result of this neglect, the younger generation lacks the virtues of humility and self-introspection. Those who ignore and neglect God cannot be blamed if they ignore and neglect their elders. Those who are respectful towards God cannot be expected to be respectful towards their elders. The elders who have contributed greatly to this parlous state of affairs are thus to blame. Merely finding fault with the younger people and upbraiding them for lack of respect towards the elders will not do and will not carry us any further. The causes which have brought about these results will have to be studied and gradually removed by the elders themselves; and this reformation cannot be achieved with the same ease with which words of condemnation spring to our lips. In the meanwhile, it is the duty of the younger generation to pause and consider the substratum behind Mr. de Zoysa's charge regarding the youth of today. With regard to the King's Counsel's remarks about ladies and university degrees, it is best to adopt the principle of the golden mean. While university education is not everything in this world and while women could get on without university training and diplomas, it is too late in the day to decry higher education being imparted to the fair sex. Higher education imparted on proper lines and imbibed in the proper spirit by anybody of either sex is bound to have a beneficial effect. Here

By

A Correspondent

also the fault lies with our elders. Higher education in Ceylon has been divorced from religion and from our ancient Tamil and Sinhalese literature so far as Tamils and Sinhalese are concerned. As a result of these anomalies some of our ladies who take to higher education and who obtain university degrees might sometimes fall short of the high requirements and ideals which it is the exclusive privilege of the tender sex to possess, cherish and foster. We remember the stanza: "Knowledge is proud that he has learnt so much, Wisdom is humble that he knows no more". The spirit underlying these lines is greatly wanting in our educated citizens, be they male or female. This spirit cannot be present or thrive unless our education is based on Religion and the conscious admission and realization of the existence of God in all our daily activities. It is exclusively the duty of the elders of the country including people like Mr. de Zoysa to see how first things should be given the first place in the scheme of things in Ceylon; and the younger generation including the ladies will respond. Even as there is a duty on the part of the younger generation to respect the older, there is a corresponding duty laid on the older to respect the younger and let not our elders forget this obligation. The duty to respect cannot be one-sided. The world belongs to the young equally with the old and human personality must be respected because we are all the children of God, the old and the young alike.

Ceylon Tamils of Malaya Fighter Plane Fund Committee

At the meeting of the above Committee held at the Selangor Ceylon Tamils Association Hall, Kuala Lumpur, on Sunday the 14th September, 1941, Mr. S. Sinnadurai, the Chairman of the Fund Committee, tendered his resignation. In doing so he said that owing to want of time and reasons of health he was unable to continue as Chairman. His hands were already full, he said, with office work and in addition he had duties to perform during out of office hours, as a Group Warden in the Passive Defence Services and as President of the Tamilian Physical Cultural Association, and he could hardly find time to perform the work of Chairman satisfactorily. And therefore after due consideration he has come to the conclusion that in the interest of the community and of the Cause that he should resign the Chairmanship. He, however, assured the Committee that he would continue to give wholehearted support to the worthy Cause.

Mr. Sinnadurai urged the members of his Community to make every effort to make the fund a great success. He said that the sum of \$50,000, the cost of a fighter plane, was merely a drop in the ocean when compared to the daily war expenditure and emphasised

that the loyalty of the community demanded every sacrifice. Let the Community do its bit and let its soulforce be with the Fighting Forces. He continued "that it is the law of God that Evil Forces will vanish and the Good Forces will ultimately triumph. As night follows day, victory is ours for our cause is just and God is on our side" and concluded by quoting the memorable words of His Excellency Sir Shenton Thomas:—

"It is up to every one of you to do your absolute utmost so that at the end of the war we can say 'we did not get through the war through the efforts of other people. We acted worthy of ourselves'."

On being invited to become a member of the General Committee Mr. Sinnadurai readily consented to serve in it.

The election of another Chairman came up for consideration. Proposed by Mr. Sinnadurai and seconded by Dr. Chelliah, Dr. A. Viswalingam was elected Chairman of the Fund Committee. (Cor.)

DEAD BODY UNDER PALMYRAH LEAVES

One Panchi Menicca a servant girl of Mr. R. Alvappillai, Retired Surveyor of Thumpallai, Point Pedro, was charged by Sub-Inspector M.M. A. Cader for giving birth to a child and concealing the birth by hiding the dead child under palmyrah leaves, before Mr. W. R. D. de Silva, Magistrate, Point Pedro. The accused pleaded guilty and she was fined Rs. 25.

DOUBLE MURDER AT VALVETTY

A case of double murder was reported from Valvetty. A man named S. Kandiah is alleged to have assaulted his wife Thangammah with a club and when her mother Kathirasi interfered, she was also assaulted with the same club. Thangammah died on the spot. Kathirasi died in the hospital soon after the admission in the Puloly Government Hospital. The accused was absconding. Sub-Inspector Cader and the Valvettithurai Police are investigating. (Cor.)

ADAM'S PEAK HINDU AMBALA SOCIETY

A general public meeting was held on the 11th day of October, 1941 at 7 p.m. at the Siva Subramania Swamy Temple, Silver-smith Street, Colombo in connection with the above Society—(Cor.)

GANDHI JAYANTHI CELEBRATIONS

The Jaffna District Committee of the Ceylon Indian Congress celebrated Mahatma Gandhi's 73rd Birthday at Vaidyeshwara Vidyalaya, Vannarponnai, on Saturday, the 4th of October. The celebrations included Poojah and Bhajana in the morning, and Music Performances, both vocal and instrumental, in the evening, by leading Jaffna artistes. This was followed by a public meeting in which speeches were delivered on the services rendered by Mahatmaji to India and humanity at large.

Holland And The War

A Gallant Destroyer

A Press Communique states:— The Committee "Neerlands' Vrijheidsdag" wishes to acquaint the public in Ceylon with the following facts.

In the days of the invasion of Holland, an important part in the defence of the country was played by the destroyer "van Galen" of the Royal Netherlands Navy, which inflicted considerable losses on the enemy, first from the sea, then from the river near Rotterdam. After a series of gallant exploits and after having been unsuccessfully attacked thirty times by German bombers, she was lost in action on the 10th of May 1940.

On the 31st of August of this year, the birthday of Her Majesty Queen Wilhelmina, His Royal Highness Prince Bernhard was able to inform Her Majesty that a movement had been started to present Her Majesty with a new "van Galen", to take the place and to continue the traditions of the lost destroyer. A public subscription was opened that day by the well-known "Prince Bernhard Fund."

The sum required is about 144 lakhs of rupees of which about 90 lakhs are expected to be collected in the Netherlands Indies. The very small Dutch community in Ceylon has already raised a sum of nearly Rs. 1500 for the new destroyer.

The Reform of The Education System

Question of Denominational Schools

Following are extracts from a Memorandum prepared in connection with the oral evidence to be given by him before the Special Committee on Education.

Fundamental Considerations

IN responding to the invitation of the Special Committee to express my views on the Education Problem of Ceylon, I would, at the very outset, like to state that I am speaking as a member of the Ceylonese community, and not as a member of any Teachers' Association or Associations. I would also like to add that my views are based on two fundamental convictions: (i) Education without a religious bias of the right type is like a house without a solid foundation, and (ii) education, if it is to touch the heart of the child, should be through the mother-tongue.

I am in favour of instruction through the mother-tongue.

I am not in favour of making English the medium of instruction in the primary classes. It may—I almost said it should—be taught as a second language as a temporary expedient because of the false value attached to a knowledge of it. Beginning after the fourth school year, and using conversational methods, it should be taught by English educated teachers and not by "vernacular" teachers with a mere working knowledge of English.

With the object of ultimately making the mother-tongue the medium of instruction even at the University, a graduated scheme should be drawn up so that, ten years hence, all post-primary instruction may be in the mother-tongue.

A primary school in which education is not given through the mother-tongue of the child should be assisted in case there are no schools where the medium is the child's mother tongue, (as in the case of Sinhalese children in Tamil Districts and vice versa or Malay Children &c.) in respect of such a child or such children.

Also, attendance in all cases should be compulsory only to the extent there are, within a reasonable distance from home, either state schools or assisted schools controlled by the denomination to which the child belongs.

Free Post-Primary Education

An apology for post-primary education has so long been in vogue in the Sinhalese and Tamil schools that some may be tempted to assert that post-primary education is already free to a great extent in Ceylon. One has only to compare a boy or girl educated in these schools with one in the corresponding classes of the English schools to realize how far we are, not only from the ideal, but even from what can be done with the means at our disposal.

On the assumption that post-primary education will hereafter be on the same level whatever the medium of instruction, I would say that free post-primary education is a "consummation devoutly to be wished" but I am afraid that it may not come within 'practical politics.' I would therefore suggest, that similar to the

provision made for "English education" under what has come to be known as the Denham Scholarship Scheme, there should be corresponding scholarships under the other groups of schools also indicated in the diagrammatic scheme of the Education Committee.

Grading and Classification

While accepting the main principle underlying the classification as shown in the diagram, I would like to suggest the following additions and modifications:

(i) That the primary school stage be extended to 12+ as suggested already, and the age, in all later stages, be correspondingly advanced by one year.

(ii) That provision be made for primary schools charging fees on condition that they receive no grant, and that their teachers be not entitled to the benefits of the pension scheme &c.

(iii) That the teachers' salaries in the same group of schools (e.g. all secondary schools) should be uniform irrespective of the medium of instruction.

(iv) That bilingualism as a medium of instruction be only a temporary feature, e.g. till such time as text-books in the mother-tongue become available in all the subjects.

In terms of usefulness to a community I would place the three classes of schools in the following order: First schools: controlled by the denomination to which the child belongs; second: that schools last: schools of other denominations, particularly those with no common meeting ground at all.

Individual Proprietors

In the present state of inadequate provision for the education of Buddhist and Hindu children in their own schools, I hesitate to make a sweeping condemnation of the individual manager as, in the case of some philanthropic people, individual ventures have a greater appeal than communal or collective undertakings, and there are cases where descendants of founders of such individual schools have been known to manage the "inherited" property even at a sacrifice, a sense of "family pride" and a feeling that its reputation is at stake being the "motive force." It is at the same time regrettable but true that there are managers who make their work a "business concern," but I believe that methods can be devised for eliminating such "black sheep" without killing the whole flock.

Denominational Schools

I heartily agree that children should be educated in schools controlled by the denomination to which they belong.

It follows from what I have stated above that I am in favour of assisted denominational schools.

By

V. T. S. Sivagurunathan

The degree of assistance to a denominational school should be to the extent that school has children of its own denomination, and to the extent provision is made, by the employment of competent teachers of other denominations, and by other means, for the religious instruction, on the right and sympathetic lines, of the children of those other denominations in their respective faiths.

Where the management of a school is not agreeable to this arrangement, assistance should be only to the extent that school has children of its own denomination.

In view of the fact that this suggestion envisages a radical departure from the present practice, a word or two in justification of my recommendation may not be out of place here.

In the days of the Established Church and, later, in the days of the Department of Public Instruction there might have been some justification for what was known as "result payment." The metamorphosis of the D.P.I. into the Department of Education was evidently an outward sign of the recognition of the fact that the State's duty is not to impart instruction but to provide for education. This is also implied by a recognition of the fact that State assistance should not be merely on a counting-the-head basis, but according to the number "educated" in a particular school. Hence the need to restrict State assistance to the children who belong to the denomination controlling that particular school. N. P. I. have pointed out already that, in the absence of State schools or schools controlled by the denomination to which a child belongs, attendance should not be made compulsory as is the case now. In view, however, of the desirability of making attendance compulsory, at least in the primary school stage, it is the duty of the state to provide state schools wherever the people are not in a position to build a school for themselves; and wherever the community does make an attempt the State should give all encouragement, such rules as refer to proximity to existing schools, transfer of children &c., being altered to permit of such new schools receiving State assistance without undue delay, particularly when they are opened by recognized educational societies of the same denomination as that to which the large majority of the children attending such schools belong.

Reverting to the subject of limiting assistance to the extent a particular school has children of its own denomination, I would suggest that the change from the present practice of giving assistance in respect of all otherwise eligible pupils, be made gradually, say in ten years' time. This will be effected by hereafter confining admission to all the classes to the children of the faith to which the management belongs, so that in the first year all the children in the lowest class will belong to the same faith, in the second year all the children of the lowest two

classes will be of the same faith, and so on.

From what I have said already it follows that there should be denominational training schools, the number of admissions however being limited to the requirements of the particular denomination.

Further, in view of the oversupply of trained teachers, and the pressure brought to bear on the Department of Education to find means of keeping down expenditure, it should be made a condition that every candidate admitted to a denominational training school shall produce a guarantee from a manager of schools that there is a reasonable chance of his or her being employed by the said manager on the successful completion of the period of training.

Salaries of Teachers

Women Teachers should be paid the same salaries as men, because the labour is worthy of his or her hire, and also because such uniform payment will be a means of discouraging the employment (because they are cheaper) of women teachers over and above the necessary numbers.

For the reason that the manager's contribution towards teachers' salaries is computed on the assumption that they will work for a number of years, whereas many women teachers, "desert their old love" after some time I suggest that they be paid on a different basis during, say, the first five years of their service, but that thereafter no such distinction be made.

With regard to members of Calitate Religious orders, it seems to me that the question is not whether they should be paid the same salaries as others, but whether they may receive any salary at all. This, I believe, is a question of morality as to whether the end justifies the means and can only be answered by such teachers themselves. I am afraid that so long as their "vow of poverty" does not prevent them from paying income-tax and meeting other obligations like anybody else, no distinction can be made in the salaries payable to them.

Transfer and Dismissal of Teachers

The answer to the question, "Should managers have the right to transfer and or dismiss teachers?" is both No and Yes.

While many cases have occurred where managers have transferred or dismissed teachers for reasons other than efficiency, instances, though not so numerous, are also not wanting where, in spite of the bad effect a teacher has on the tone of the school, the manager has not been able to "get rid" of him because, according to the Department of Education, that particular teacher was "not inefficient." The position, while it is intriguing, is also anomalous. I suggest therefore that in all cases of transfer and dismissal which are challenged by the teacher, the matter should be referred to a Board consisting of (i) a person nominated by the Teachers' Association to which the individual belongs, or by the teacher himself in case he is not

Continued on page 5

THE ELEMENTS OF SAIVA SIDDHANTAM

SIDDHIYAR—AN INTRODUCTION

(By a Science Graduate)

V. 'Atu - Atu - Athal' (அது அது ஆதல்) or the Assimilative Character and Lack of Independence of the Soul

(Continued from our issue of 2-10-41)

Why should the Lokayatan (materialist) reject all testimony other than Pratiyaksham or direct perception, accept the existence of the four grossest 'tatwas' or elements of earth, water, fire and air only, deny God and condemn all religion? Says he:

இப்படி அன்றிக் கம்மம் உயிர் இறை வேறுண்டு என்று
செய்யும் அவர்க்கு மண்ணோர் செய்திடும் குற்றம் என்னோ
ஒப்பு இவர மலடி பெற்ற மகன் ஒரு முயற் கொம்பு வறித்
தப்பில் ஆகாயப் பூவைப் பறித்தமை காற்றினோ.

விட்டினை உனதென்ற ஒடி மெலிவது இங்கு என்னை விடு
காட்டினோர் கண்டோர் கேட்டோர் கரி ஆவை உண்டேல் காட்டி
காட்டினில் தாசன் ஆணைக்கு இசையவே நடத்து நானும்
இட்டிய பொருள் கொண்டு இங்கே இன்பத்துள் இசைத்திடே.

... What wrong have the people of this Earth done to those who assert that there are such entities as Karmam, Soul and God? Their teachings are like those of one who asserts that the peerless son of a barren woman mounted up the horns of a hare and plucked a real flower at the top of the sky.

What is the use of (renouncing the self-evident pleasures of the world and) banking after so-called heavenly pleasures and performing all sorts of penance? If there are any witnesses to prove that they saw or were shown heaven or at least have any hearsay evidence on the point, produce them. (If you have no such witnesses) pray enjoy the pleasures here by acquiring riches as best as possible, only be careful to obey the King's laws (and be not caught by him).

Why should the sincere follower of every religion have so much faith as he has in the teachings of his own religion? Why should some religionists assert that those who do not believe in their teachings would be condemned to eternal damnation and suffer the horrors of hell for all time? Why should the good old dames of America and Europe pity the 'Indian heathens' and contribute liberally for the conversion of those heathens?

Why should Rajagopalachariar, the ardent nationalist that he is, try to force Hindi down the throats of the Tamils? Rajaji forgets,—or it may be that he does not know,—that Tamil is perhaps the oldest living classical language in the world being contemporaneous with the Sanskrit, Hebrew, Greek, Latin and other ancient languages (if not older than at least some of them) which ceased to be spoken languages long ago, while Hindi is a language of yesterday only, a derivative of Sanskrit with an admixture of Persian and other foreign languages. Is it really essential for Indian Nationalism that all Indians should speak Hindi? If one common language is required for intercommunication between people of the different provinces of India, why not allow English to continue to fill that role and let Hindi or any other Indian language supplant English if possible by a process of natural evolution in course of time? Surely our mother-Tamil, the grand old lady that she is, still retains something of her youthful charm, vigour and beauty, so much so, that she does not deserve to be unceremoniously sentenced to an unnatural death and summarily executed as Rajaji would seem to like.

Again, when an Indian Nationalist of the eminence of Satiya-moorthy addresses a Ceylon audience and appeals for justice to the Indians in our midst, remarking that our ancestors too were Indians who settled down here from time to time, why should a highly respected and venerable figure in the audience retort "But they became Sinhalese"? And why should another gentleman, and that too a Gandhi-capped nationalist,—let alone the more communally-minded politicians,—offer gratuitous advice to the Indians to marry Sinhalese girls and become Sinhalese? What harm is there if they be allowed to retain the use of their sweet mother-tongue and their manners and customs and become (so-called) 'Ceylon Tamils' instead, if they so prefer?

Then again, why should the caste-brahmin of South India be so arrogant as he is towards his brother-men? And why should the non-brahmin hate the brahmin in return? Why should the non-brahmin acting under the leadership of a quondam Mission School Pundit push the hatred to the extreme extent of disowning the Vedas and other Shastras which are the common heritage of both the brahmins and the non-brahmins though the brahmins happen to be their custodians for the time being? And why should the Pundit's followers out-herod Herod himself and despise the Vedas and fabricate stories of the existence and loss of other Vedas in ancient Tamilakam to the south of Cape Comorin which was swallowed up by the sea long ago? And why should they turn and twist the sacred texts of the Devarams, &c. to suit their pet theories? It may be that the brahmins love Sanskrit and Sanskrit writings more than the Tamil and it may be that the majority of brahmins are Smarthas and Ekanma-vadies and that they assign quite a secondary place to the Tamil

Government By Permanent Majority

Continued from page 1

"Times". This passage will bear out what I attempted to emphasise in my notes earlier

Numerical Quota

THE system of representation based entirely on numerical quota will work in a thoroughly undemocratic way in Ceylon. What is good for England, which is a country with a practically homogeneous population, is not good for Ceylon with its heterogeneous population, its several creeds, communities and castes. The very essence of democracy is lost if we attempt bodily to transport and transplant the system of numerical representation from Great Britain to Ceylon. If we attempt to do so, we shall have lost the substance while retaining the shadow. This is one of the reasons why I have been urging that the principle of balance of power should be introduced in Ceylon politics in the matter of representation in the State Council. It is no use people saying that we should follow exactly what is being done in England. Your readers are no doubt well aware of the dictum of a great political thinker and statesman like Morley who said that a fur-coat which a man wears in Canada will ill suit a person living in tropical India and will produce the contrary effect. This remark was made by Viscount Morley with reference to the introduction of the British political system of representation to a country like India. Following British precedents, without any thought or regard for local circumstances, will end in great disaster. The precedents and practice of other countries should serve to

The Reform of The Education System

Continued from page 4

a member. (ii) a person nominated by the manager (or preferably by a Managers' Association when such bodies come into existence), and (iii) a person nominated by the Department of Education other than a member of the inspecting staff—the decision of such a board being binding on all, subject to an appeal by either party or both to the District Court, it being a condition that no inquiry by such a board shall be held during school hours.

guide us; we should extract the spirit of the principles underlying these practices and precedents and attempt to introduce that spirit, if it is found to be of advantage, and not the outward symbols of precedents and procedure. More desire to follow British precedents is one of the worst examples of slave mentality, which some of our people attribute rightly or wrongly to the friends of British Imperialism. Without decrying British Imperialism in and out of season, our people should learn to shun slave mentality in every walk of life. If it is seriously contended that we should follow British precedents irrespective of local circumstances, our own interests, and our own opinion regarding the right and wrong of things, then we shall stultify ourselves and shall be compelled to give up some of our most cherished opinions in life. We Hindus who consider our religion sacred shall have to give up our faith and follow the religion which is practised by the British people. We Hindus who have taken to the Western system of education and studied English shall have to give up our own mother tongue.

Shastras and sacred Hymns, but that is no reason why others (these-called Thani-Thamil-Vadies, தனித்தமிழ் வாதிசன்) should in their love and over-enthusiasm for the Tamil, disown the Vedas and Vedantas. We were reluctant to use harsh-sounding adjectives in speaking of Ekanma Vadam. But this new doctrine of Thani-Thamil-Vadam and (shall we say) Neo-Saivism which goes to the opposite extreme and despises and disowns the Vedas is so subversive of all religious discipline and religious faith that we have no hesitation in saying that it is pregnant with the utmost mischief, (—not to use any more unkind word).

The answer to all these questions when carefully analysed will be found to be the same. Habit they say is second nature and is the result of one's environment and training, and where the training starts from the cradle it is extremely difficult to eradicate it. இனமையிற் கல்வி நிலையில் எழுத்து, instruction received in one's infancy is as ineffaceable as a rock inscription.

Several western writers have stated that man is a creature of his environments, not man only but all creatures including beasts, birds and even insects. Some ascribe this to a law of nature while others say that it is a providential dispensation intended for the protection of the creatures themselves. We say that it is the essential nature of the soul to imbibe the qualities of whatever it is attached to or associated with. Call it by whatever name, law of nature or God's Ordinance or the soul's characteristic, the fact remains that man, his thought, word and deed are all very greatly influenced by his environment and his associations. If you frequent holy places you imbibe the holy atmosphere therein and gradually become holy, while if you pass frequently by a house of ill fame or a tavern you become immoral or a drunkard in course of time.

Temple worship and the worship of Gnanies are intended not so much to please God or the Gnanies but to transform our innate nature from bad to good, from good to better, from better to best, from darkness to light, from ignorance to enlightenment. Not that God or His Devotees are such vain glorious fools that they like to be praised or adored. By constant association with God and His Devotees in temples and other holy places we assimilate their qualities and our nature gradually approximates to theirs and we finally identify ourselves with God and He with us. Association then with God and godly men in Gods' temples and holy places is the first desideratum to erring men and this, if persisted in to the exclusion of worldly thoughts, will in the long run lead to the succeeding stages of assimilation, approximation and identification with Godhead. More of this anon.

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 1059
In the matter of the intestate estate
of the late Sivapakkiam wife of
Murugesu Visagapperuman of
Chulipuram Deceased
Murugesu Visagapperuman of Chuli-
putam Petitioner.

and
Minor. 1. Kamalambikai daughter of
Visagapperuman
2. Velauthar Paramanathar,
both of Chulipuram
Respondents.

This matter of the petition of the
petitioner abovenamed praying (a) for
the appointment of the 2nd respond-
ent abovenamed guardian-ad-litem
over the abovenamed 1st minor res-
pondent to represent her in this
action (b) for the appointment of the
petitioner administrator of the estate
of the deceased abovenamed, coming
on for disposal before C. Coomara-
swamy Esquire, District Judge, Jaffna,
on the 5th day of August 1941 in the
presence of Mr. W. Muttukumara-
swamy Proctor on the part of the
petitioner and the affidavit of the
petitioner having been read:

It is ordered that (a) the above-
named 2nd respondent be appointed
guardian-ad-litem over the 1st minor
respondent abovenamed to represent
him in this action (b) that the peti-
tioner be appointed administrator of
the estate of the deceased above-
named and that letters of administra-
tion be issued to him, unless the res-
pondents abovenamed or any other
person interested in the estate of the
abovenamed deceased show sufficient
cause to the satisfaction of this court
to the contrary on or before the 17th
day of October 1941.

This 10th day of September 1941.
Sgd. C. Coomaswamy,
District Judge.

(O. 38. 9 & 13-10-41)

"KAYA KALPA"
SPECIFIC TREATMENT

For Rejuvenation, Impotency, Diabetes,
Rheumatism, Infantile Paralysis, Convulsion,
Skin diseases & Leprosy.

"MEHARAJA"

The Surest Specific for Urinal and Diabetic
troubles at any stage.

[Sugar, Albumen Sediment,
Acid, Excessive Urination]
NO DIETING. PRICE Rs. 4 PER BOTTLE
(15 DAYS)

This is what the Postmaster,
Chundikuli says:-

I have been using your medicine "Meharaja"
for diabetes for one month and I find
my urine is free from Sugar. I am greatly
obliged for the cure.

P. Nadarajah.

Consult, DR. K. T. MANGALAM
R.I.M.P., (Madras), M.S.V.S. Member
Chundikuli, Jaffna.

(O. 82 7-8-6-11-41.)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 1051
In the matter of the Intestate Estate
of the late Thangamma wife of
Murugesu Ponnampalam of Ala-
veddy Deceased.
Murugesu Ponnampalam of Kundero-
lai presently of Jaffna Town
Petitioner.

1. Ampakvi Paranth and wife
2. Sumathagam both of Ala-
veddy Respondents.

This matter coming on for disposal
before C. Coomaswamy Esquire,
District Judge Jaffna on the 18th day
of July 1941 in the presence of Mr.
S. Bhayathambi Proctor on the part of
the petitioner and the affidavit and
petition of the petitioner dated the
15th day of July, 1941 having been read.

It is ordered that the abovenamed
Petitioner as the lawful husband of
the abovenamed deceased be de-
clared entitled to the Grant of Let-
ters of Administration to the estate
of the said deceased and that he be

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 1070
In the matter of the intestate estate
of the late Sithamparappillai
Nallathamby of Erlalai Deceased

Kuddippillai widow of Nallathamby
of Erlalai Petitioner.

Vs.

1. Nallathamby Sivasubramaniam
and
2. Nallathamby Sivagnanam both
of Erlalai. They being minors
by their guardian-ad-litem
3. Veeragathy Sannathamby of
Erlalai Respondents.

This matter coming on for disposal
before C. Coomaswamy Esquire,
District Judge of Jaffna, on the 12th
day of September 1941 in the pre-
sence of Mr. C. Ramalingam, Pro-
ctor, and the petition and affidavit of
the petitioner having been read:

It is ordered that the 3rd respon-
dent be and he is hereby appointed
guardian-ad-litem over the 1st and
2nd respondents to represent them
and to watch their interest in these
proceedings and that the petitioner,
as widow of the deceased, is entitled
to have Letters of Administration
issued to her unless the respondents
abovenamed or any other person or
persons interested shall on or before
the 27th day of October 1941 show
sufficient cause to the satisfaction of
this Court to the contrary.

Sgd. C. Coomaswamy,
District Judge.

(O. 40. 13 & 16-10-41)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 1073
In the matter of the intestate estate
of the late Vaithilingam Appu-
thurai of Erlalai Deceased.
Annaladchamy widow of Vaithilingam
Apputhurai of Erlalai
Petitioner.

Vs.

1. Parvathykai daughter of Appu-
thurai
2. Apputhurai Velantham
3. Apputhurai Murugaiyah and
4. Apputhurai Sivapiragasam all of
Erlalai. They all being minors
by their guardian-ad-litem
5. Vaithilingam Muthiah of Erlalai
Respondents.

This matter coming on for disposal
before C. Coomaswamy Esquire,
District Judge of Jaffna, on the 25th
day of September 1941 in the pre-
sence of Mr. C. Ramalingam, Proctor,
and the petition and affidavit of the
petitioner having been read.

It is ordered that the 5th respon-
dent be and he is hereby appointed
guardian-ad-litem over the 1st, 2nd,
3rd, and 4th respondents to represent
them and to watch their interest in
these proceedings and that the peti-
tioner, as widow of the deceased, is
entitled to have Letters of Adminis-
tration issued to her unless the res-
pondents abovenamed or any other
person or persons interested shall on
or before the 31st day of October
1941 show sufficient cause to the
satisfaction of this Court to the con-
trary.

Sgd. C. Coomaswamy,
District Judge

(O. 41. 13 & 16-10-41.)

granted Letters of Administration ac-
cordingly unless the abovenamed
Respondents or any other person
shall on or before the 29th day of
August 1941 appear before this Court
and show sufficient cause to the
satisfaction of this Court to the con-
trary.

This 22nd day of July 1941.

(Sgd.) C. Coomaswamy,
District Judge.

Order Nisi extended for 3-10-41

Sgd. C. C.

D. J.

Order Nisi extended for 17-10-41

Sgd. C. C.

D. J.

(O. 39. 9 & 13-10-41)

THE THIRUNELVELY OTTUMAI NITHI LTD.

BANKERS

INCORPORATED IN 1933.

Authorised Capital Rs. 500,000-00

25 Cts a Share Monthly for 80 Months
will entitle for Rs. 25 and Dividend

STORES AND BANKING ARE PROFITABLE

OBJECTS:— (1) To make Capital for Rich & Poor alike
(2) To provide Employment
(3) To revive possible industries

Encourage Everything National For there rests Our Salvation

Loans granted on easy terms.

Deposits received on high rates of interest

FIXED AND ENDOWMENT DEPOSITS
SAVING AND CURRENT DEPOSITS

Apply for Shares etc to:

V. SOMASUNDRAM,

Manager.

Y. 22 C. 1-11-40—31-10-41 (M)

SPECIAL-TEAK

REDUCED PRICES

TEAK!

TEAK!!

NEW SHIPMENT

JUST ARRIVED of excellent RANGOON TEAK
LOGS, SCANTLINGS AND PLANKS

in various sizes. A visit will convince you. Special
reduced prizes.

"POUND MARK" Tiles. The King of Tiles.
Kindly inquire from users of Pound Mark tiles before
purchasing elsewhere. "QUALITY SPEAKS". The
Tiles that have no rival in the Market.

Passages to Penang and Singapore. Deck and
other passages can be had from us at Colombo COST.
For dates of sailings and other particulars please
apply to,

S. Veeragathipillai & Sons,

Telephone No. 93.

Jaffna.

(Y. 21 B. 11-8-40—10-8-41.)

(M)

WELLAWATTE SPINNING AND WEAVING MILLS' CLOTHS

ARE NOW A HOUSEHOLD WORD IN
EVERY JAFFNA HOME

Once Tried — Always Liked

We Manufacture Cloths of Every
Description

VATTEES
SHAWLS
SAREES
SARONGS
CAMBOYS
TOWELS
LONGCLOTHS
MULLS
BEDSHEETS

DRILLS
SUITINGS
TUSSORES
SHIRTINGS
SHEETINGS
TICKINGS
TABLINGS
POPLINS
CASEMENTS

ETC.

ETC.

ETC.

CALL AT OUR
RETAIL DEPOT:

GRAND BAZAAR, JAFFNA.

WELLAWATTE SPINNING & WEAVING MILLS

(Incorporated in India)

The liability of members is limited.

Mtn. 137. 14-11-40—

Printed and published by S. ADORALINGAM, residing at Vannarponnai East,
Jaffna for and on behalf of the Proprietors, the Siva Prakasa Sahai,
Jaffna, at their Press, the Siva Prakasa Press, Vannarponnai, Jaffna,
on MONDAY, OCTOBER 13, 1941.