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The Donoughmore Constitution

The Constitution

BEFORE I proceed to give an account of the working of the Constitution I think it is as well that I should give a brief outline of the main features of the Constitution itself. The old Legislative Council was replaced by a State Council whose functions were not only legislative but were also administrative. The Council at its first session divided itself into seven Executive Committees for the transaction of day to day business of such of those functions of the Government as were entrusted to the sole charge of the State Council, while the remaining functions of Government were transacted by three permanent officers of Government known as "Officers of State", who became ex-officio members of the Council and made reports to it and sought its approval in respect of matters administered by them just as in the same way as Executive Committees. Each Executive Committee of the Council elected one of its members as its Chairman and the seven Chairmen who were appointed Ministers by the Governor together with the three Officers of State constituted the Board of Ministers responsible for the co-ordination of the Annual and Supplementary Estimates of Expenditure of the various departments of Government prepared by the Executive Committees and Officers of State and for the subsequent presentation of the Annual Budget to the State Council for its approval. No financial measure or any measure having financial implication could be introduced in the State Council except by the Board of Ministers or with its approval. Any rejection of the Budget presented to the State Council by the Board of Ministers involves a dissolution of the Council. The Governor has power to certify any bill, motion or measure as of paramount importance and on his so reporting to the Council it has the same effect as if it was passed by the Council. The power of appointing, dismissing Public Officers and taking disciplinary action against

Mr. Senanayake Reviews Defects

In the portion of his address at the Jaffna Town Hall, published below, Mr. D. S. Senanayake reviews some defects of the present Constitution:-

them are vested in the Governor, who exercises such powers through a Public Services Commission, composed at present of the three Officers of State. In respect of all major appointments reference is made by the Public Services Commission to the appropriate Executive Committee in charge of the department concerned before it submits its recommendation to the Governor.

The State Council

THE power and responsibility of the State Council to deal with administrative as well as legislative functions and the recognition of the right and responsibility attaching to each one of the unofficial members has naturally resulted in a tendency on the part of the Council to devote a good deal of time to the examination of details which are better left in the hands of responsible Ministers and their Executive Committees. It has also resulted in the tabling in the State Council of numerous private members' motions of parochial interest, and it is difficult to imagine how such a large body as the State Council, who boasts of 50 elected members and 8 nominated members, could attempt to conduct the administration except by delegation of its powers and duties to accredited representatives. This fact has with the lapse of years been more and more recognised by the Council itself but it could hardly be expected that within the short space of 10 years all the old preconceptions, prejudices and suspicions should banish. It is to be hoped that with growing experience and the return to the State Council of members who have made a proper study of public questions from a national point of view this tendency would gradually disappear. The remedy is in the hands of the electors themselves. I desire, however, to emphasise that the Council has

on the whole acted with circumspection and restraint, for, in spite of weary debates on matters big as well as small, it has happened that in practically almost every case the action taken by the responsible Executive Committee and reported to the Council has subsequently been approved by the Council.

Ministers and Executive Committees

AS to the Committee system there is undoubtedly a divergence of opinion on the efficacy or otherwise of this system of administration. The experience of individual Ministers varies. I, for my own part, have found no difficulty in initiating measures and persuading my Committee to adopt such measures. There is no doubt that, in general, prior consideration and discussion in Committees of departmental proposals and measures result in the elimination of undesirable features, and when Ministers subsequently put forward well-digested and reasoned proposals with the backing of their Committee they have found it invariably possible to put them through the Council with the minimum of discussion and criticism. But as quick action and decision are often necessary in the transaction of day to day business involved in conducting the complicated machinery of government, the Committee form of administration is no doubt somewhat cumbersome. It has been suggested in many quarters that the executive functions of the Committee should devolve on the Minister himself acting on his own responsibility but with the advice of his Committee. The evolution of the Committee system in this direction will not tend to promote the expeditious handling of day to day business, nor will it facilitate the arduous task of the

Board of Ministers in initiating and framing the financial policy of this country by taking a comprehensive view of the needs of the country. In the absence of Ministerial collective responsibility for all measures each Executive Committee tends to pursue its own policy and there is no central authority under the Constitution which has power to guide and co-ordinate the policies of the various Committees. It is obviously impossible for a large body like the State Council to take the place of a small Cabinet which in all democratic constitutions is vested with the responsibility and power of co-ordinating the executive activities of the Governments concerned. The proper body under the Ceylon Constitution in its present form should be the Board of Ministers, but as it is, with responsibility for the execution of policies diffused among the members of the various Executive Committees, the Board, though vested with ultimate financial responsibility, has no means of enforcing its financial and general policy on any Executive Committee which chooses to ignore it.

Officers of State

ALTHOUGH the 7 Executive Committees of the Council are charged with responsibility for the administration of a large number of functions, particularly those pertaining to internal administration, still some large and important functions of the Government, viz: Defence, Finance and Law, are administered by the three "Officers of State" who are permanent officials not responsible to the legislature. The proclaimed aim and object of those who recommended the present Constitution was the transfer to elected representatives of the people of complete control over the internal affairs of the country subject only to provisions which will ensure, during a transitory stage, that they are helped by the advice of experienced officials and to the exercise by the Governor of certain safeguarding powers. The Donoughmore Commissioners have repeatedly laid stress on the fact that the Officers of State, while being responsible in a ministerial capacity for administering those special departments retained in their charge, should administer those departments with the primary object of assisting, and not hampering, their elected colleagues of whose policy their activities will be largely implementary. The recommendations as translated into the Order-in-Council, however,

Continued on page 3

PROTEST AGAINST INDO - CEYLON AGREEMENT

A Resolution protesting against the objectionable provisions of the draft Indo-Ceylon Agreement was passed at a meeting of the inhabitants of the Kandy District, held at the Town Hall on Saturday. The notice convening the meeting contained the names of over 100 conveners.

Mr. P. B. Ranaraja, Proctor, was voted to the chair. Among the gathering were the Mahanayake Theeros of Malwatte and Asgiriya and a number of Buddhist monks, Messrs. M. B. Panabokke, A. Ratnayake, D. J. K. Nugawella and C. B. Walgampaya were appointed, Secretaries of the meeting.

Mr. Ratnayake, who was the first speaker, said that there was no objection to Indians with a domicile of origin being granted citizenship. But the conditions of domicile of choice would result in about eight lakhs of Indians being enabled to qualify for citizenship. The Agreement provided that facilities be given at the least expense for the recording of declarations of permanent settlement. In actual working, it need not be that the persons concerned would go to a court; a court could go to them.

In effect, he said, it meant that a Judicial Officer had only to go round the estate lines, and the labourers would bear witness to each other's statements. Thus in a year, eight lakhs of Indian labourers would be on the register.

"Country Had Been Sold," Says Mr. Bandaranaike

Given in to India

Mr. S. W. R. D. Bandaranaike, said that at the Delhi Talks last November the immediate question for determination was the absorbable number of Indians in Ceylon. The position was the same at the end of that conference, when Mr. D. S. Senanayake started that however much they might be willing to arrive at an agreement the position of the Ceylon delegation was that the number of Indians in Ceylon had to be reduced. But what was the position now?

Under the present draft Agreement, Mr. Bandaranaike said, Ceylon had given in to India to this extent—that whether an Indian had been in Ceylon for ten years or even an hour before the Agreement, he was entitled to be here, and Ceylon had no right to send him away or remove him from his employment.

Having yielded to this extent what were the advantages Ceylon received? he asked. The "Daily News" on October 26 had said that the gains were not much more than the recognition by India of Ceylon's right to control future immigration and impose quotas. But India never questioned Ceylon's right to

restrict immigration, and the Bills before the Council gave no room for India to object. Ceylon had granted something to India which she did not seek. As long ago as 1934 the Imperial Conference laid down the right of the British Empire countries to decide the composition each of its own population.

The Franchise

Mr. Bandaranaike went on to assert that the "undertakings" the Governor had held to have been given to India, which the State Council repudiated had been embodied in the new Agreement.

Examining the conditions for the franchise, he said that while there was no change where Indians with domicile of origin and of choice were concerned, the provisions in regard to the certificate of permanent settlement were such that there would not be reduction of ten Indians by disenfranchisement, and even they might be not qualified for the franchise at the moment but could qualify for it. In his opinion, the country had been sold for a counterfeit cent.

It had been claimed that the Agreement would pave the way for

India and Ceylon working together, but really 90 per cent of the Sinhalese regarded it as the sacrifice of the country, according to information reaching him of conversations in 'buses, trains, etc. It was really going to create discord. The Sinhalese did not accept it because concessions to the extent of 90 per cent had been made to India.

"We are become slaves to Indians, who are slaves to the British! That is the position now," he continued. The only people who benefited were the planters because the ban on immigration would be lifted, all their labour difficulties would be removed, because labour schedules would be law again and cheap labour would once more be available to them.

Mr. C. W. W. Kannangara, Minister for Education, in the course of his speech said that if they accepted the Agreement it would adversely affect not only the Sinhalese but also all other permanent residents of the country. Even responsible Indian leaders in Ceylon had agreed to reduce the number of Indians in Ceylon. In support of this he cited a report published in the "Daily News" of March 27, this year where Mr. Natesa Iyer, M.S. C., was reported to have said that he was in favour of 20 to 25 per cent of the Indians resident in Ceylon being repatriated because unem-

Continued on page 5

PUBLIC MEETING OF RATEPAYERS

TEN RESOLUTIONS PASSED

A largely attended Public Meeting was held on Sunday, the 19th October, 1941, in the lawn just in front of the Jaffna Town Hall, under the auspices of the Jaffna Urban Rate-payers' Association, presided over by Mr. E. D. Hensman, the President.

Ten resolutions were passed by the meeting.

Mr. Aria Pathirana opposed the Resolution No. 8 re restricting the Cinema show till 10 p.m.

Resolution No. 9, requesting the authorities concerned to pass an Act, allowing reasonable leave and an equitable salary to Shop Assistants and other employees of shops without introducing the Shops Act into Jaffna, was moved by Mr. T. Muttusamipillai, Advocate, and duly seconded.

Messrs. M. S. M. Bohari, and Aria Pathirana opposed the resolution.

Mr. S. S. K. Valarasan, who supported the resolution, was interrupted. Mr. K. Thuraiappah also supported the resolution. Some of the arguments urged against the introduction of the Shops Act were: The shops Act

will oppress the poor inhabitants of the Town who buy articles of food out of their daily earnings after returning home late in the evening; it restricts the hours of buying and selling to 9 hours during week days between 9 a.m., and 6 p.m. and no shopping is allowed between Saturday 2 p.m., and Monday 9 a.m.; heavy fines are imposed on the sellers, even Barber Saloons are not exempted from this Act; the Urban Council's revenue will be affected by (1) Electric lights (2) Property Tax, and to make up such losses the Council may have to impose high rate of tax; the trade will be shifted to places outside the Urban Council's limits; Sudden and unexpected marriages between 2 p.m., on Saturday and 9 a.m., on Monday will not only handicap the wedding purchases but also will tempt buyers and sellers to commit breach of regulations; even funerals cannot be conducted between Saturday 2 p.m., and Monday 9 a.m., without waste of energy and money, and people must go to distant places for purchasing the necessities for such emergencies; and underaged boys cannot be employed by the shop-keepers.

After Mr. Thuraiappah's explanation of the provisions of the Act, the audience after patient hearing shouted that the Shops Act should not be introduced at all into Jaffna.

Many speakers wanted to speak on the Resolution, but the President adjourned the meeting and postponed this item in order to give it a just and fair discussion along with other Resolutions as it was late.

Resolutions

The following resolutions were passed by the meeting:—

This meeting requests the Jaffna Urban Council to conduct its proceedings in future in Tamil, so that all the rate payers who attend the meetings of the Council may be able to follow the proceedings and take an intelligent interest in the affairs of the Council.

This meeting resolves:—(a) That the Urban Council area should be divided into ten wards on the basis of income and population (b) That areas lying along the limits of the Council, which yield little income but are a cause of great expense to the Council be excluded from the limits of the Council (c) That in future all the members should be elected (d) That it approves the decision of the Ministry of Local Administration to do away in future with the system of nominated Members, which decision it earnestly recommends to the approval of the State Council,

This meeting prays the Jaffna Urban Council to waive the arrears of taxes and even to exempt from taxation all those who either owing to extreme poverty or want of work are unable to pay the Council rates.

This meeting appeals to the Urban Council to reduce the rate of taxation from 10% to 8% as there is considerable hardship among rate payers owing to the hard times at present. It submits that what the council loses financially that way, may be made up by (a) cutting down the salaries of officers wherever possible (b) by levying an amusement tax from the cinemas, theatres etc and (c) adopting measures for cutting down the expenditure as recommended by the Reorganisation Committee.

That as the rate payers are poor, the decision to vote Rs. 8000 by way of war allowance to officers and workmen of the Urban Council is not reasonable. The officers of the Council live in Jaffna and can afford to retrench their expenses. This meeting appeals to the Urban Council to spend that money for the benefit of the poor rate-payers.

This meeting is of opinion that certain members sent by the Rate-payers' Association into the Council who had pledged themselves by putting their signatures to certain pledges of the Association have failed in their duty to the rate-payers in that they had been instrumental in increasing the expenditure of the Council unnecessarily. The rate-payers feel aggrieved and

Continued on page 6

THE SHOP ACT AND ITS PURPOSE

A QUESTION OF CONVENIENCE

A Controversy

THERE is a controversy on foot in Jaffna on the question of the introduction into Jaffna of the provisions of the Shop Act and its application to the numerous shops within the urban limits of the Jaffna Town.

One section of opinion holds that the application of the Shop Act to Jaffna is necessary in the interests of the large number of shop employees in the Jaffna Town, the second largest town in the Island in point of population. The contention of that section is that the employees or a considerable portion of them are sweated and made to work for long hours at a stretch without being given leisure for rest or recreation and they deserve to be given relief.

Another section holds that the introduction of the Shop Act will bring about a reduction in the working hours of shops, which would inconvenience the buying public. It is stated that it has been and is the custom in Jaffna for the public to patronise shops late in the evening or in the early night hours and the closing of the shops during those hours would interfere with the convenience of the buying public, a large number of whom come from different parts of the District owing to better facilities for marketing in the Jaffna Town than exist elsewhere in the District.

The Objects

In considering the implications of the Shop Act we have to consider its objects. The Shop Act was passed by the State Council as a piece of Social Legislation and as a humanitarian measure. Any measure which is passed by the Legislature will inconvenience some one or other and such inconvenience cannot be considered as an argument against its introduction.

Let us take the example of the postal employees whose work is to deliver mails. They were formerly working every day in the week without any respite and in all weathers. With a view to give them much-needed rest and leisure Sunday delivery was stopped, with the result that they are now having rest for one day in the week. When this change was inaugurated there was a complaint by some members of the public that they were inconvenienced by the non-delivery of mails on Sundays. No doubt such delivery was an inconvenience and particularly so to business people but the public have now accustomed themselves to the change and now there is no complaint raised in this matter.

Closing of Shops

Similarly no doubt if the working hours of shops are restricted the public will find the change

By

C. Arulambalam

Advocate

inconvenient for some time but they will get accustomed to it in time. Moreover closing hours under the Shop Act will not be fixed rigidly and uniformly for all places. They are subject to modification to suit local conditions. With the introduction of the Shop Act into Jaffna the closing hours may be so arranged as to cause as little inconvenience as possible to the public at the same time giving adequate relief to shop employees.

We are living in an age of Democracy in which improvement and amelioration of social conditions is one of the chief objects of Legislation. The days when capitalists had their own way are past. Now Labour is asserting itself and it is the object of modern Legislation to lighten the hardships of the small man. The Shop Act is one of the measures which come under that category and no person with any claim to enlightenment and square dealing can object to ameliorative social legislation of the type of the Shop Act.

Minister Opens Coir and Twine Factory

Activities of Youths' Social Service League

THE Coir and Twine factory started by the All Jaffna Youths' Social Service League was opened at the League's Industrial Centre adjoining the League's Paper Factory by the Hon. Mr. D. S. Senanayake on Friday, the 24th instant, at 10-30 a.m.

On his arrival Mr. Senanayake was given a hearty welcome after the oriental style. The League's lady members showered flowers on him. Mr. Senanayake and Mr. Prasad, the G.A. were garlanded by the League's President and Treasurer and were conducted to the League's Industries Centre which was decorated in oriental fashion. The Minister was shown the various processes of paper making. Mr. S. Senathirajah, the League's Industrial Executive, requesting the Minister to open the Coir and Twine factory said that the League's first step towards industrialization, its Paper Factory, was a success and that the League was launching a second venture, a twine and coir factory. This industry would not only give a fillip to coconut and Sun Hemp, but also be a profitable cottage industry for the unemployed.

With his indomitable courage, unsullied probity and utter sincerity,

the speaker said, Mr. Senanayake was no other than the very incarnation of Parakrama Bahu the Great. The attempts of political opportunists to divide the Sinhalese and Tamils were futile as they possessed a common culture, creed and heritage. The League was attempting to solve the only difficulty of the language problem by spreading the study of Sinhalese.

Mr. Senanayake after opening the factory was shown the various coir and twine goods manufactured by the League.

Common Ideals

At the public meeting which followed Mr. K. Pathmanathan, the League's President, said that although some quarters criticised Mr. Senanayake's actions, the members of the League appreciated them as they realised the valuable services rendered by him to the country. The address presented by Mr. K. Pathmanathan, one of the General Secretaries, stated that the League's ideals were in common with those of Mr. Senanayake—that of restoring the prosperity and past glory of mother Lanka.

This was followed by national
Continued on page 6

CONTROL OF OUR LEADERS

IS IT POSSIBLE?

By

S. A. Nathan

"A Correspondent's" plea that the leaders in the country and of the country should be controlled and be subject to disciplinary action is well pitched. It pre-supposes organisation of voters into well conducted associations or the lines of party organisations in England. All instances of control and disciplinary action he has referred to are results of organisation and Party Politics. Ceylon is a long way off such an ideal. Ceylon is a small country in more sense than one. It is small geographically; smaller still in the world of thought; smallest in personal examples of honest thought and conviction, of purity of motive and integrity of execution of such motives. From the so-called highest in the land to the lowliest and the last, the pre-occupation is the making of money by means fair or foul and the show of it. The old moral restraints have been discarded. It is one riotous endeavour to rake in what are called by the Europeans "the good things of life." The good things of life are wealth and power in what is called comfort. We stand adrift from the ideals of either the West or of the East. In aping the West we have gone sorry wrong. In discarding our

own ideals we have sinned against the genius of the race. The sublime examples of the Indian political field have not moved us. How can then there be enlightened leadership or the conditions creating it? Yet there is a kind of control of leaders. The Village yokel, the Chandya, exercises a degree of control on the leader, for he is the beater, like the one employed in the kraaling of wild elephants or buffaloes, to drive to the polls the voter in the village whose capacity for correct judgment and action was praised or old by Robert Knox and in recent times by Sir P. Arumachalam in his Ceylon National Congress days. It is of little value to compare a plain of darkness with a candle. The correspondent occupies a very prominent place in the country and I wish that he will take concrete steps to organise positive measures to create the thing that controls, directs, and regulates leadership. Let him appeal for a joint effort of all those who are keenly on the subject. The first essential step is the formation of party politics. Can party politics evolve in a subject country? Let him try and give the lead.

The Donoughmore Constitution

Continued from page 1

have created a somewhat different situation. Although we were assured that there would be no diarchy in the Government, in the application of the Order-in-Council in actual practice there has been evolved a marked division of responsibility in administration analogous to the diarchical form of government that was in vogue in India under the Montagu-Chelmsford Constitution. The attitude of the Officers of State which has invariably been supported by the Governor has emphasised more and more the cleavage and distinction between Officers of State and elected Ministers. The former, though they may be presenting reports to Council in order to obtain financial votes to carry out the activities of their departments, regard themselves as officials who owe their allegiance to the Governor and accordingly have to account for their administration not to the Council but to the Governor alone, to whom they claim to be directly and solely responsible. Their attitude has often impaired the unity of action on the part of the Board of Ministers even in matters in which collective responsibility is imposed on the Ministers and weakened the authority that should attach to decisions of the Board. The maintenance of this anomalous position is one of the gravest defects and has always operated adversely against the successful and smooth working of the Constitution.



Hindu Organ.

THURSDAY, OCTOBER 30, 1941

A FAIR DEMAND

IN THE COURSE OF HIS speech at Jaffna Mr. D. S. Senanayake said it was not difficult for the Sinhalese and Tamils to consider themselves to be brothers. "Once we evolve that feeling of identity of interest and brotherhood", he said, "nothing can prevent us from realising the freedom that we long for." We are glad he realises that this feeling must of necessity precede any concerted action for the reform of the constitution, but one looks in vain for any indication, either in his speech or in the Chairman's comments on the same, that any attempt is likely to be made in the immediate future to implement these laudable aspirations towards unity. The Chairman even gloried over his own contribution to the lamentable fiasco in which the last instalment of reforms has ended. The Ministers and their supporters may rest assured that the Tamils need no laboured arguments, or an undue emphasis on the danger from foreign interests, to convince them that the present Constitution has defects or that these defects must be remedied. What is, and has ever been, wanting is any gesture by our Sinhalese friends of friendship and regard for their Tamil "brothers". On the other hand, their attitude has been one of unrelenting hostility and even contempt towards the Tamils. It is hardly necessary to say that, in an atmosphere like this, the Tamils cannot, in the nature of things, feel any enthusiasm for the task of pulling the Sinhalese chestnuts out of the fire.

We have repeatedly urged in these columns that the first thing to be done in the present circumstances is to see that the Tamils are fully represented on the Board of Ministers. We are not asking for it as a favour; we demand it as a right. We would warn the Sinhalese leaders that the position is not entirely one of stalemate, and request them, in the name of common prudence, before it is too late, to undo the great wrong that has been done to the Tamils in this respect, if the Tamils are to co-operate with them as desired by Mr. Senanayake. The Chairman's explanation that the Tamils were not included in the Ministry for the simple reason that they would have obstructed the demand for the reform of the Consti-

tution is not very convincing. Where, in the name of common sense, was the necessity to impose on the Ministers uniformity of political belief? Why should the Ministers as such take it upon themselves to ask for reforms? Mr. Senanayake complained that he could not agree with Mr. Ponnambalam. There is nothing to show that he agreed with any other Tamil member or representative of the minorities. All the available evidence points to a growing split amongst the Ministers themselves. We wish to assure Mr. Senanayake that any two Tamil representatives on the Board of Ministers would have been a far better alternative to the cut-throat politics of Mr. Bandaranaike.

TAMIL SONG MOVEMENT

We are glad to find that a movement is gaining ground in Tamilnad, South India, to encourage the composition and singing of songs in Tamil, the mother tongue of the people. There can be no sensible objection, on any conceivable grounds, to a movement like this. But it is surprising to note that there are some who see anti-cultural tendencies in this cultural movement and raise their hands in holy horror that Carnatic music is in danger. The leaders of this movement, it is perhaps not realised by these critics, do not propose to change the system of Carnatic music but to enrich it and the Tamil language by encouraging singing and composition of Tamil songs set to high class Carnatic music. But to these critics language does not count in music. We have been wondering for long how a Tamil audience can understand and appreciate a song in Telugu or any other language which they do not understand. The contention of those who see red in the movement is that what matters in a song is the music in it and not so much its content. Raja Sir Annamalai Chettiar, one of the pillars of this new movement which he has encouraged by his munificent benefactions, has effectively met these objections in a speech at the Tamil Music Conference held at Devakottai last week. He establishes that language is essential to music and that must be a language which the hearers understand. "Music", he says "is not intended only to please the senses. It has a spiritual purpose also. It helps us, for some time at least, to forget the world and to think of God." The paucity of good songs in Tamil set to music is also urged as an argument against this "anti-cultural" movement. One of the laudable purposes of the movement is the remedying also of this so-called defect. If there is a demand for high class musical compositions in Tamil, Tamilnad is not so barren of talent as not to supply this want. We are unable to understand why this cultural movement should be looked upon with suspicion and regarded as anti-cultural. The Tamil song movement is, however, making headway and gaining strength daily. It is bound to bring about a renaissance in Tamilnad. We hope Jaffna will contribute her mite to this cultural revival.

In Defence of Farming as a Career

Let us Not Worship False Gods!

Role of Agriculture

MANY of us know what agriculture is; but do we know what sort of role it is that agriculture should properly play in our national life? Most of us Ceylonese do not know the answer. Should agriculture exist primarily to satisfy the elementary wants of man? Or, is it to be regarded as a reservoir of national vitality and strength? I am inclined to think that both conceptions fused into one ought to represent the role of agriculture in our national life. In England the former conception prevails. But, in many countries in Europe and America the latter makes a wide appeal. In other words, agriculture is regarded as an integral part in the nation's life—indeed as the very backbone of that life.

Past and Present

IT is often stated that the rapid advancement of science has opened a new path for agriculture. No doubt it has. Agriculture in the primitive phase differs much from the modern. Farming in the days of our grandfathers and great-grandfathers was a slow, cumbersome affair. Discoveries in agricultural engineering have replaced animal and manual labour by machinery. They have enabled the present generation to think of farming, not in terms of lachchams, but in terms of acres. In the past, farming on a large scale was economically impracticable. Again, though the fundamental principles of cultivation are the same, the application of these principles has now been revolutionised. Chemistry and agrobiology have enabled the present generation of farmers to use artificial fertilisers on an unprecedented scale. In the good old days a farmer was unable to manure a large area because all the cattle dung and other organic matter he could collect was not sufficient for the purpose. The rapid progress of modern science in this respect has, however, made it possible for the modern farmer to meet this difficulty. Again, the vital question of labour has been solved. The use of machinery and labour-saving implements has dispensed with the need for a large labour force. In short, the present era, which is sometimes referred to as the period of the second agricultural revolution, for the first time in history makes farming on a larger and more economic scale possible. These, however, are not the only benefits that have accrued to the modern farmer from science and machinery. The latter have given farming a new aspect; farming is no longer a drudgery now. It has been made pleasant and attractive in addition to its being made a paying one.

Ceylon and Agriculture

CEYLON'S staple food is rice. She is able to produce only a negligible quantity of paddy

By

V. K. RudraSingam

to supply her own wants, which are met by India and Rangoon. Other commodities, such as, onions, chillies etc. are imported to a great extent from these countries. Thus it will be seen that Ceylon is very far from self-sufficiency in this respect. Is there any possibility of making the island independent of India and Burma in regard to its supply of foodstuffs? The answer is "Yes". Then the question arises: what has been done in this direction? Of course, we know something is being done by the Government for the advancement of agriculture, but the effort is not much. Ceylon is ignorant of the methods of modern farming. The Ceylonese farmer is tied hand and foot to his traditional wooden plough and his pair of buffaloes. He is so very much steeped in superstition and prejudice that he has a particular aversion towards the introduction of modern implements and methods. He sees in anything new, such as the use of new implements, the attempt to use the pony for purposes of cultivation, the precursor of evil. This prejudice has been brought about by his being associated with the wooden plough for so long a time and on account of his ignorance and utter lack of anything like education. Nobody is there to enlighten him on the advantages that would be his if he were willing to forego his traditional style of farming. Even if there were such persons, as one is led to expect by the reports of the Department of Agriculture, his faith in the old things is so great that he cannot be easily shaken in his resolve to stick to these things. I do not say that all the farmers in the island are such, but undoubtedly more than ninety per-cent. of the farming population of the island are. One even feels at times that all this faith in the wooden plough is due, not so much to ignorance, as to a species of mulish, unthinking obstinacy which is wrongly called conservatism. Be this as it may, the fact remains that the average Ceylonese farmer cannot understand the new technique which alone can save us. Thus we find that we have to turn to the younger generation of educated men and women for the progress of agriculture in Ceylon. But here too we are confronted with difficulties.

The Younger Generation

WHY I say that we have to turn to the youth of the land for the development of agriculture is because the younger generation is better educated; they have a broader outlook on life and receptive minds not hampered by traditions, prejudices and superstition. What are the difficulties in the way? The younger generation, with all these advantages, is not landminded. The reason is

Continued on page 5

In Defence Of Farming As A Career

Continued from page 4

the atmosphere in which it is living. Many agricultural enthusiasts have dwelt on the fact that a negligible proportion of our young men are now employed in agriculture. This indeed indicates an unnatural state of things and a very great peril to the well-being of the country. Even though the younger generation is educated, the sort of education it has received makes it steer clear of agricultural pursuits. This inclination, or rather disinclination, is the result not merely of the kind of education youth has received but also of circumstances inseparable from the present transitional stage of our civilisation. As I have stated before, from one particular point of view, agriculture is largely concerned with the elementary wants of man. When man's energies were necessarily devoted to the satisfaction of these elementary wants, we found a majority of people engaged in agricultural pursuits. But as time flies and man's power over nature increases, he is able to satisfy his elementary wants with a smaller expenditure of energy. As specialisation proceeds, a larger proportion of our people are withdrawn from agriculture and engage in commercial and industrial pursuits. A decline in

the proportion of the people engaged in agriculture is thus an inevitable concomitant of national progress. This is what has happened and is happening in Ceylon; the youth of the land is mostly in non-agricultural pursuits. But I have so far stated only some of the reasons for this state of things. In my opinion, the more potent reason is that something which has entered the brains of our youth and drawn a film over its eyes; I call it pride.

False Pride

OUR forefathers were farmers to the very marrow. They took pride in being farmers. The succeeding generations, with the advent of British rule, found Government service very lucrative. A process of educational manufacture then began and it has not stopped. The demand for Government posts and the inclination towards the professions were so pronounced that the inevitable has occurred. The Government posts were filled to overflowing and the legal and medical professions were glutted to such an extent that the young men found themselves at a loose end for their means of livelihood. The parents ought to have foreseen the coming crash, but they

did not. Instead they continued to worship the false god of position and privilege and hard cash. They continued to send their sons to educational institutions, if these can be so called, to gather what they were pleased to call "knowledge". The young people, lulled into a false sense of security and blissfully ignorant of their impending fate, pursued their studies with great diligence and acquired the necessary academic qualifications, only to find that there was nothing for them to do. It is a pity that so much energy was wasted for nothing. In this perilous situation what do they do? What ought they to do? There may be no jobs, but there is always the clarion call of mother earth. But, our young Matriculates are prepared to enter Government service even as peons but they are not as yet quite prepared to go back to the land. If this is not a false sense of pride, I don't know what is.

Question of Dignity

Why is it considered beneath an educated young man's dignity to be a farmer? Does his dignity in fact suffer by taking a farming as a career? Certainly not. I am myself a young man of some education following that vocation. I am yet to learn that my dignity

has suffered by reason of my occupation. Farming is the only vocation that satisfies, as I have said, man's elementary and urgent wants. But it does more. It gives you a sense of freedom and utter independence which nothing else can give. Think for a moment you are in a dingy office, copying away for all you are worth, for a mere pittance of, say, Rs. 40. a month, and compare the pity of it, and the humiliation of it, with life in the open, master under God of your own fate. Think you are the owner of a hundred acres of land, with no one to keep you glued to your desk, and with an income ranging from Rs. 75 to Rs. 100 a month. Is this below one's dignity? What is there to prevent a farmer from indulging in sports, in reading and writing, or joining in any social activities if he is so minded? Is farming a bar to society? Does farming prevent one from wearing one's trousers or blazer if that does any good? I need not answer these questions. A little deliberation will provide the correct answer. A large number of the American millionaires and of the peers of England are farmers. The gentry in most countries are largely composed of farmers. This is the verdict of Western Civilisation on the situation that has arisen in Ceylon.

Protest Against Indo-Ceylon Agreement

Continued from page 2

ployment was becoming acute. But what had our own people done? he asked. According to the Agreement every Indian in Ceylon would become a Ceylonese in a number of years.

He could not say the Agreement would not be accepted by the State Council. There they had a way of doing things indirectly. As everywhere else there were loop holes in the State Council also. There were men among State Councillors who did things by indirect methods.

Main Issue

Mr. A. Godamune proposed the following resolution: "This meeting of the permanent inhabitants of the Kandy district consisting of all communities protest against the objectionable provisions of the Indo-Ceylon Agreement." This was seconded by Mr. A. S. Lebbe.

Mr. Godamune, in proposing the resolution, said that the principle of accepting as Ceylon citizens 9 lakhs of Indians had been definitely agreed upon in the Agreement. It was a breach of the Kandyan Convention of 1815. Every effort he said, had been made to hide this main issue. Though provision was made to take these Indians in by stages by domicile of origin, by domicile of choice and by permanent settlement certificates, the glaring fact remained that they will become after a number of years Ceylon citizens with rights to land, rights to Government Service and to everything including Village Committees.

It was undemocratic for the Ministries to try to rush this through the State Council. Every man should be given an opportunity as in India. There the Central Assembly motion was merely to

accept the Agreement for consideration. Here in our State Council they wanted to accept it next week. Was this fair by the people and by the country? he asked.

A Committee Appointed

Among other speakers, Mr. Francis de Zoysa, K. C., said that it was necessary that they should exercise a great deal of care in considering the Agreement. It should not be brought before the State Council too soon.

Other speakers were: Messrs. J. Kuruppu, M. S. C., S. A. Peiris, W. D. Perera, H. G. Perera and N. Buddhadasa.

A resolution was proposed appointing a Committee "to take the necessary steps to safeguard the interests of the permanent inhabitants of the District."

Mr. Ranarajah, speaking from the Chair, stressed the need for holding similar meetings all over the Island and creating public opinion against the acceptance of the draft Agreement.

SHOPS ACT FOR JAFFNA

A correspondent writes:

The Minister for Labour Industry and Commerce has decided to enforce the Shops Act in Jaffna and Nuwara Eliya. He has given orders to obtain information regarding the closing hour in respect to these two towns. I understand that in another few months' time the two towns will also come under the Shops Regulation Ordinance.

No Increase in Price of Matches

The Executive Committee of Labour, Industry and Commerce has decided against an increase of the price of a box of matches from two to three cents. The Committee also decided to control the export of gunny bags.

No Reforms In Wartime

Message From Whitehall

In the State Council on Tuesday the Speaker read the following message from the Governor which His Excellency had received from the Secretary of State for the Colonies:

"His Majesty's Government have under further consideration the question of constitutional reform in Ceylon. The urgency and importance of reform of the constitution are fully recognised by His Majesty's Government, but before taking decisions upon the present proposals for reform, concerning which there has been so little unanimity, but which are of such importance to the well-being of Ceylon, His Majesty's Government would desire that the position should be further examined and made the subject of further consultation by means of a commission or conference. This cannot be arranged under war conditions, but the matter will be taken up with the least possible delay after the war."

Farewell to Departing Magistrate

Mr. W. Richard D. de Silva and Miss Alles were entertained at a farewell garden party by the members of the Point Pedro Town Sports Club on the eve of his departure on transfer to Gampaha. The lawn by the side of the sports club was decorated beautifully. Mr. Silva and Miss Alles were garlanded on arrival and a group photo was taken.

Mr. S. Pasupathy, Proctor,

JAFFNA HINDU COLLEGE OLD BOYS' ASSOCIATION

NOTICE

The Annual General Meeting of the above Association and the Old Boys' Day Celebrations will be held on Saturday, the 1st November, 1941, at the College Hall at 2 p.m.

All Old Boys are cordially invited.

8.00 a.m. Pooja.

9.00 a.m. Cricket Match (Old Boys vs. College)

12.00 Noon Lunch by the College.

2.00 p.m. Annual General Meeting.

3.00 p.m. Volley Ball Match (Old Boys vs. College)

4.00 p.m. Group Photograph.

5.00 p.m. Football Match and Tennis (Old Boys vs. College).

8.00 p.m. Dinner*

* The Dinner fee is Rs. 2/- per head. Members will be permitted to bring guests on an additional payment of Rs. 1/50 for each lady guest and Rs. 2/- for each gentleman guest.

Jaffna,
12-10-41.

C. Vanniasingam,
Hon'y Secretary.

spoke of the good qualities of the Magistrate and wished him all success in his new station.

Mr. P. Nadesan, one of the Joint Secretaries of the Club, spoke of the sterling qualities of Mr. Silva as a Judicial Officer and made special reference to the fact that his judgments gave much satisfaction to the people. He concluded by making special reference to the splendid, social and philanthropic work done by Mrs. Silva.

Mr. V. Kartigesu, Proctor, Thenmaradchy, paid glowing tributes to Mr. Silva for his excellent qualities and good work done. (Cor)

Views of Ceylon Indian Congress

On The Indian Question

The following statement has been issued by the Ceylon Indian Congress:-

THE report of the Indo-Ceylon Conference has caused keen disappointment to Indians in Ceylon. The conclusions embodied in the report are haphazard and based on no principles. A statesmanlike agreement would take account of a future unification between the countries and would not proceed on the basis of a permanent separation. While Ceylon is doubtless entitled to determine the composition of her population for the future, it is no less clear that undertakings given of fair and equal treatment to Indians on the basis of which they immigrated have to be honoured and that Indians already in Ceylon cannot in any way be discriminated against. The part of the Indian population permanently settled in the Island should have easy facilities to establish full citizenship rights—not have hindrances placed in the way. Terms to be offered to immigrant workers should be in consonance with the civilized standards of international conventions on the subject. Judged by these principles, the agreed conclusions of the Delegations do grave injustice to the claims of resident Indians. The terms held out to the future immigrants are gravely prejudicial to their interests and derogatory to the honour of India.

Question of Status

On the question of the status of resident Indians, far from doing away with the vague and illusory theories of domicile of origin and domicile of choice, the report seeks to perpetuate them. The major part of the Indian population who have a permanent interest in the Island are illiterate estate workers and to ask that they should go and establish in a Court according to the standards of English Law that they possess domicile of choice, is little short of a mockery. It were more straightforward to tell them that it is not proposed to admit them to any kind of rights—be their claims what they may.

One would expect that domicile of choice established so

elaborately would bring with it perfect equality with the permanent population. Not so. There would still be disabilities in matters of service under Government, colonisation of land and fishing rights. Even if the whole of the seven lacs of Indian estate population were to establish their domicile of choice, they would still be homeless and villageless when the estate Superintendents turn them out of the lines.

Another Difficulty

The acquiring of a certificate of permanent settlement is to be made many times more difficult than what it is at present, with the period of residence extended from five to seven years. A person of Indian descent will have to produce elaborate proof that he is living with his family in Ceylon, has a means of livelihood in Ceylon and has to renounce claims to special rights if any—all to enable him to acquire a vote exercised ordinarily once in 5 years and that in a land where adult franchise prevails and every person walking the streets has a vote.

The difficult procedure attached to proving domicile of choice and the utter inability of the workers to adapt themselves to it will have the inevitable effect of making them seek certificates of permanent settlement. By implication, they would be branded for ever as citizens of an inferior order. The status of even their children would be no better and they will have to take certificates of permanent settlement again with all its limitations.

Non-Resident Persons

Persons who do not have a residence in Ceylon of over three

years on the date of the Agreement can never acquire even the right of vote unless they can establish literacy and property qualification or establish that they come under the category of A class entrants under the new Immigration Ordinance and have acquired domicile of choice. Their very right of re-entry into Ceylon is abolished in most cases and very severely restricted in others tying them down to employment under one master. It would be difficult to find justification for the treatment meted out to this class of people.

In regard to future immigrant workers, they would come under quotas and subject to the Immigration Ordinance and there appears to be no question of their acquiring any rights in the Island whatever the length of their stay. It is not clear from the report whether India has or has not reserved her rights not to allow emigration under these terms. Emigration under these terms would reduce workers to obnoxious indenture conditions of which India has had experience in the Colonies.

Powers One-Sided

The agreed conclusions give the Government of Ceylon complete powers to control future immigration and to impose quotas in regard thereto. Under the circumstances, it is difficult to understand the object of imposition of internal quotas. Internal quotas and classification of resident Indians into numerous classes subject to varying degrees of disabilities under such quotas will in administrative practice prove to be a source of severe harassment for which there is absolutely no justification.

While all along it was denied that

there was any legislation discriminating against Indians Part IV (3) of the report admits discrimination and proposes to perpetuate instead of remove it.

A Helot Class

In short the agreed conclusions if given effect to would create in Ceylon a helot class of Indians as bondsmen under the same employment, divide the Indian population into numerous categories with varying degrees of disabilities imposed on them, convert a large class of persons really possessing domicile of choice and even their descendants into an inferior class of permanent settlers and impose unjustifiable restrictions on employment and re-entry ignoring altogether definite undertakings extended in the past and rendering their position much worse than what it is at present.

It is feared that the Indian delegation in their anxiety to arrive at a settlement gave up practically completely the position they had taken up during the Delhi discussions. They then considered that full citizenship rights should be conferred on all Indians who could furnish proof of five years' residence and of permanent interest in the Island, both tests to be satisfied by some set of easily ascertainable facts. Persons with less than 5 years' residence on the prescribed date would on fulfilment of such requirement and of tests that may be laid down of a permanent interest in the island, acquire domicile of choice and be on an equal footing with those possessing the qualifications on the prescribed date. Exception was made only in regard to service under Government and in regard to colonisation of lands already mapped out. But such exceptions were not to apply to children of the class of persons described and children to be entitled to full citizenship rights on a footing of absolute equality with the rest of the population of the Island. The vast difference between the position taken up at Delhi and that as envisaged by the agreed conclusions is easier to imagine than to describe.

Minister Opens Coir and Twine Factory

Continued from page 3

songs sung by Miss S. Ranjitham.

Mr. Senanayake in his address said that he was agreeably surprised at the wonderful achievements of the League. Work of that nature contributed for unity, as the diversion of the youth in industrial and agricultural channels would lessen the disunion created by an unhealthy competition for posts in the public service. There was a talk of communal discord but in truth there was no such difference between the Tamils and Sinhalese. In their hearts both races had a genuine love for each other. The political differences were only temporary. The Hindus in Jaffna had given one of their temple lands for erecting a Buddhist temple. The Buddhists in turn have Hindu dieties in their Viharas. The difference was due to lack of economic independence. The desire of the people to be servants under the Government created all the trouble. The wealthy and the clever young men in the villages became teachers and were attracted by other paid posts, and the best among them were not inclined to

care for the economic improvement of the people. 'When I go to Colombo I will tell Mr. Corea of the great work done by you. Though I am old I feel young and I like to work with youngsters like you. Nothing will be so useful as the starting of cottage industries on decentralized basis as it happens in Japan. It is encouraging to see the League manufacturing Paper, Ink, Coir and Twine goods and Soap. It should not stop with these but should start other industries also to make the people become more useful and not somebody's servants. We will be then one people. I am ready to give the League all help.'

Mr. Vethaparanam, the Secretary of the North Ceylon Rural Reconstruction Society, placed before Mr. Senanayake some of Jaffna's pressing needs.

A vote of thanks was proposed by Miss D. Nesaratnam, the Vice president of the League, and was seconded by Mr. S. Senathirajah.

The proceedings ended with a National Anthem sung in Sinhalese by Mr. K. Nadarajah, the Spinning expert, which was very much appreciated by the Minister. (Cor.)

Public Meeting of Ratepayers

Continued from page 2

therefore this meeting censures such action. Further it appeals to those members to abide by their pledges and to perform their duties conscientiously by insisting on the careful expenditure of the funds provided by the poor rate-payers.

This meeting appeals to the Urban Council that in the matter of erecting new latrines (a) That those who are poor and those whose habitations are inadequate be not harassed and compelled to build latrines (b) That public latrines be provided in congested areas [e.g. Passayur, Karaiyoor, Navanturai etc.] (c) That as the order to demolish old latrines and provide latrines of the new type in these days of great stress, causes untold hardship on many people, such orders be not sent to the rate-payers till times improve.

This meeting severely censures the Urban Council for having allowed the cinema shows to continue as of old after 10 p. m. in spite of the fact that it had decided in two meetings of the Council to restrict the shows to 10 p. m.; further in that the Council had gone back on its

original decision 10 days after it had decided and allowed the cinema shows to be exhibited after 10 p. m. till the end of December 1941. That such permission be not granted any more as from January 1942.

This meeting humbly requests the members of the State Council and the Ministry of Health (a) to have the Anti-Tuberculosis Hospital in Jaffna established in a place suitable for it, rather than have it where it is now, as it is situated in a thickly populated quarter of the town (b) To make suitable extension to the present wards for Lying-in, in the Jaffna Hospital, as they are altogether inadequate.

The meeting prays His Excellency the Governor, the State Council and the other authorities concerned that the Resolution passed by the Jaffna Urban Council to the effect that an amusement tax be levied from cinemas and other like amusements be made into a law. The subject has already been introduced into the State Council, and when it becomes law it may be applied by those local Councils in the island that may think it feasible to be introduced into their respective areas. (Cor.)

THE ELEMENTS OF SAIVA SIDDHANTAM

SIDDHIYAR—AN INTRODUCTION

(By a Science Graduate)

VI. 'Sadanas' or Religious Practices

(Continued from our issue of 27-10-41)

One of the safest and surest means of attaining Godhead is Bhakti or Anpu, the practice of Love,—love to God, love to His devotees and love to His creatures. Indeed, none of the innumerable Sadanas or religious practices prescribed in the different religions will be of any avail unless accompanied with Love. No amount of penance, self-torture or asceticism will be of any use if it is not accompanied with Bhakti or Love. We read in Tirumantiram:

என்பே விறகாய் இறைச்சி அறுத்திடும்
பொன்போற் கனவிற் பொரிய வறுப்பினும்
அன்போடு குடி அகம் குழை வார்க்கன்றி
என்பொன் மணியினே எய்த ஓண்டுகே.

Even if people practice religious austerities to the extent of offering slices of their own flesh as oblation and roast and fry the same in fire with their bones as fuel, it is impossible to reach our precious Gem (Siva Perum) except to those whose hearts are mellowed and melt with Love.

Now what is this Bhakti or Love? Navalar in his Saiva-Vinavidai written for the use of small children gives a very simple definition: அன்பாவது:—ஒருவருக்குத் தம்மோடு தொடர்பு உடையாய்த் தமக்கு இனியராய் உன்னவரிடத்தே திகழும் உள்ள செறிச்செய்தம். (Anpu or Love is the affection or softening of the heart towards those who are near and dear to one). He then proceeds to shew how God is the nearest and dearest friend that we possess, a greater benefactor to us than our own selves, not to speak of father, mother or anybody else. Here it would be as well to bear in mind the Devara hymn:

என்னில் யாரும் எனக்கு இனியார் இல்லை
என்னிலும் இனியான் ஒருவன் உன்
என்னுள்ளே உயிர்ப்பாய்ப் புறம்போந்து புக்கு
என்னுள்ளே சிற்கும் இன்னம்பர் இசை.

Dearer to me than me there's none,
Dearer to me than me there's One,
Like breath in me moves He in out
Innumber's Lord He dwells in me.

How to foster up this Love is thus described in Saiva-Vinavidai:

பகச்சொகிய நம்முடைய இலக்கணங்களைமும், நம்மையப் படுத்திப் பாசுக்களின் இலக்கணங்களையும், பசுபதியாகிய சிவபெருமானுடைய இலக்கணங்களையும், அத்தனைமும் பெரிய சிவபெருமான் எத்தனையும் சிறிய சமர்க்கெல்லாம் இரங்கி என் வந்த ஓயாது என்றும் உபகரிக்கும் பெரும் கருணையையும், இவ்விபல்பின் அனந்த கோடியில் ஒரு உருயினும் உடையவர் பிறர் ஒருவரும் நமக்கு இல்லாமையையும் இடையறாது சித்திச்சித்திக்க நமக்கு அச்சிவபெருமானிடத்தில் அன்பு வினையும். An easy way to keep up this constant thought of the Lord consists in repeatedly singing the sacred songs of Devaram and Tiruvachagam with rapt attention. இருவாசகத்தில் உருசாதர் ஒருவாசகத்தும் உருசார், so goes the popular saying. Even the hardest hearts must inevitably melt in the long run when these sacred hymns are properly uttered.

The quality of Love is such that the lover becomes completely merged in the beloved. When you love another, when the love is very intense, you completely lose all sense of yourself and the world around you and think of nothing else but the object of your love; for all intents and purposes, the world has ceased to exist before you; you yourself have ceased to exist; nay, you have become one with the object of your love. When the child is sick, what privations and hardships the mother undergoes! She will not consent to move even an inch away from her child, she will not eat, she will not sleep, she cares not for hunger or thirst or any of her bodily wants, she cares not for life itself. Such is the power of love. If such is terrestrial love, how much more grand must be this heavenly Love or Bhakti that we are speaking of! Every one knows the life of Kannappar, the Veddah Saint. Oh! what a type of Bhakti he evinced! What an example of love for us idle twaddlers to follow! Uncivilised and illiterate jungler that he was, how his heart sank to think that his God lived in a lonely forest in the midst of wild beasts without any one to protect or help Him or give Him food! And when he first saw Kudumit Devar, how spontaneously he ran up and hugged his Lord to his bosom, just in the same way that a young mother would hug her child! He ate not, he slept not, he watched. He could not recognise either his companions or his aged father or mother and, what is more, he could not feel any pain in plucking out his own eye. The fact is, he had lost himself. He had lost his individuality, his ego. He had become transformed into Love itself. He had become absorbed in o Godhead. Here, it would be well to recall the words of Tirumozalar:

அன்பும் சிவமும் இரண்டு என்பர் அறிவினார்
அன்பே சிவமாவது யாரும் அறிவிலார்
அன்பே சிவமாவது யாரும் அறிவரோல்
அன்பே சிவமாய் முடிந்த இரூபமாகே.

Love and God are, fools say, not one,
Love and God they know not are one,

Love and God when men know are one,
As Love they merge in God as one.

The greatness of the Bhakti of Kannappar has been conveyed to the world by the words of Kudumit Devar: கில்லு கண்ணப்ப! கில்லு கண்ணப்ப! என் அன்புடைத் தோன்றல் கில்லு கண்ணப்ப! as Nakkirar says. (Wait Kannappa, wait Kannappa, my darling child, wait Kannappa!) The great Manikkavachagar refers to his Bhakti and says: கண்ணப்பன் ஒப்பது ஓர் அன்பு இன்மை கண்டபின், என்னப்பன் என் ஒப்பில் என்னையும் ஆட்கொண்டருளி.....(after finding that there was no one to equal Kannappar in love, my Father enslaved me also,—me than whom there is no one more undeserving.....). Uyyavantha Devar quotes this in his Tirukkalittu Padiyar and says:

கண்ணப்பன் ஒப்பது ஓர் அன்பு இன்மை என்றமையால்
கண்ணப்பன் ஒப்பது ஓர் அன்பு அதனைக்—கண்ணப்பர்
தாம் அறிதல் காளத்தியார் அறிதல் அல்லது மற்ற
ஆர் அறியும் அன்பு அன்று வது.

As Manikkavachagar has stated that there is none to equal Kannappar's love, such love can only be known to Kannappar and to the Lord of Kalatti and to nobody else.

The curious may ask how it was that Kannappar, illiterate woodman that he was and unacquainted with the Shastras, attained to such a high state of Godliness without due preparation in the lower grades of the spiritual ladder. The reply lies in the Law of Karma and rebirths. Says Arulnandi Devar in his preface to the Siva Gnana Siddhi:

பண்டை நற்றவத்தால் தோன்றிப் பரமனைப் பத்திபண்ணும்
தொண்டலாத் தானே தாய் கதியினில் தொகுப்பன் மார்க்கர்
கண்ட தூல் ஒதி விடு காதலிப்பவர்க்கு இசை
புண்டரிகத்தான் சேரும் பரிசினைப் புகல் உற்றும்.

Saints born God-loving through deeds of yore
Are blessed by God with God's realms pure.
For men, for books for God with yearning,
The way to God that leads we sing.

Kannappar then must have passed all the lower stages in his previous births. In Tiru-Kalatti-Puranam we are told that Kannappar in his previous birth was no other than the great devotee Arjuna. The great Sangam poet Nakkirar too alludes to his former birth in one of his poems. Says he:

வாமாநேர் வல்ல வயப்போர் விசயனைப் போல்
ஆர் தாம் உலகிற் நவம் உடையார்—தாம் ஆர்க்கும்
காண்டற்கு அரியாய்க் காளத்தி ஆழ்வானாத்
திண்டத்தான் பெற்றமையார் சென்ற.

Who is there equal in Tapas to Arjuna the warrior with the car? He had the rare privilege to touch the person of the Lord of Kalatti whom it is difficult for others to know.

Readers of the Maha Bharata know what sort of a person Arjuna was. A model Kshatriya he was, a model protector of his people, a model warrior; a model father he was, a model husband, a model brother and a model friend; a model disciple he was and true, a real Bhakta, a great Gnani. The story goes that when Arjuna was engaged in deep meditation on the Lord, performing Tapas, a Dhanavan, on the instigation of Dhuriyodanan, appeared on the scene in the guise of a wild boar intent on killing Arjuna. Seeing this, the Lord, the Friend of the meek and the humble and the Servant of His servants, hastened to the rescue of His devotee in the guise of a Veddah (hunter) with his retinue. The boar was shot dead, but not until Arjuna had been disturbed from his Tapas (by the clamour of the hunters, the barking of their dogs and the snorting of the boar) and had aimed an arrow himself. A wordy warfare ensued as to who killed the animal, which ultimately led to blows. Having received a severe thrashing with the bow and engaged in a hand to hand fight, the Kratham (hunter) hurled the king up into the air. Nothing discomfited by the fall, Arjuna returned to the fray, when, lo! there was no Kratham to be seen. All was quiet and there was not a soul stirring in the wilderness. The Lord is then said to have appeared to Arjuna, who asked for the boon of Moksham. But it was not to be. Arjuna's time had not yet come. Here on Earth, unrighteousness was reigning supreme and virtue was hiding its head in caves and forests. Arjuna must live on earth to see the Great War through. So, it was decreed that he should for the time being be satisfied with lesser boons and that in his next birth, that of a Veddah, (he having despised and chastised the Lord in the garb of a Veddah) he should be received into Bliss without much ado. (To be continued)

Obituary

MR. M. AYATHURAI

The death occurred at Urumparai on Thursday 23rd October 1941 of Mr. M. Ayathurai F.M.S. Pensioner in his 57th year after a brief illness. The deceased was Head Overseer, Kajang, and he turned to Jaffie in May 1940. He leaves behind him his wife, three sons, one of them is Mr. Rengamathalingam of Customs Trade Registry, Kuala Lumpur and three daughters. He was the brother of Mr. M. Chelliah, F.M.S. Pensioner, Mr. M. Veerasingham, F.M.S. Pensioner and Mr. M. Rasiah of High School, Klang. The funeral took place the same evening and was well attended. The remains were cremated at the Urumparai Crematorium. (Cont)

Chundikuli Anti-Crime Society

Appeal for Co-operation

At a largely attended public meeting held under the auspices of the above Society at the C. M. S. Tamil School on the 8th instant at 6 p.m. and presided over by Mr. Stephen Alphonsus, President, a lecture on "the Police and the Public" was delivered by Mr. S. G. de Zoysa, A. S. P., N. P.

The President in introducing the lecturer said, that within the short time of the arrival of Mr. Zoysa at Jaffna, he has made himself so well known as an energetic and upright official. There was perhaps no necessity to introduce him to the audience. As they all knew, he said, they were considerably free from hooliganism since Mr. Zoysa took up the command of the local Police Force. This was admitted on all hands and there was no necessity for him to stress it. The President hoped, that ere long, Jaffna would present a clean sheet as far as crime was concerned, with an official of the type of Mr. Zoysa.

Mr. Zoysa, rising amidst applause, explained at length the duties of the Police and the Public. As the Police were their servants it was their duty to help the Police and co-operate with the Police in the prevention of crime. He condemned certain Police methods which disgraced the Department in the past and said that the authorities were greatly concerned in reforming them. He added that the people should be taught not to protect offenders though they were their friends and relations.

Mr. G. W. Spencer, Advocate, Mr. C. L. Selvaratnam, Proctor, Revd. Muttuvelu and Mr. M. S. Kandiah made comments on the lecture.

Chevalier Philip Moses J. P. proposed a vote of thanks to the lecturer and hoped that the address would be a forerunner of many more to follow in the interest of the public. (Cor.)

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Chundikuli, Jaffna.

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

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[Q. 115, 23-10-41-22-1-42.]

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