

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, NOVEMBER 3, 1941.

Price 5 Cts.

NO. 55.

Ceylonese Pioneers in Singapore

By
Dr. P. T. Nathan
In a Broadcast Talk

A Tribute to their Memory

Ceylon and Singapore

I Have been asked to give you to-night a brief sketch about the Ceylonese in Singapore.

Ceylon's intimate connection with Singapore dates from the earliest days of British rule in this island and the mainland when the British Administrators were unable to find really educated Asiatics to help them to govern and develop the country. The local Government had to appeal to educated Ceylonese who bravely volunteered to do their share in transforming Singapore and Malaya, the land of marshes, swamps, forests and sickness, into a healthy and prosperous land. The Ceylonese thus came here as invited guests of the local Government.

That the Ceylonese should have learned the language of the Englishman so quickly—Ceylon became a British Colony only about 25 years before the annexation of this island by Sir Stamford Raffles—is a testimony to his intelligence and his ability to adapt himself to rapid changes. The Premier British Colony, true to its name, was one of the first to learn English and hence to appreciate the English system of government which was not entirely alien to the Ceylonese, whose island, it is claimed, enjoyed a form of representative parliamentary government as early as the tenth century when Ceylon's ancient civilisation was in its prime.

The Pearl of the East

CEYLON, called in literature the "Pearl of the East", and Sri Lanka in olden days, lies in the Indian Ocean about thirty to fifty miles away from the southern extremity of India. The Ceylonese race of about 5½ millions is composed of the Singhalese, the Ceylon Tamils, (referred to by many Malayan administrators as Jaffnese), the Muslims, the Burghers, and a few other minority communities. The original in-

habitants, known as Nagas and Yakkas, cannot be found in the island to-day. The Singhalese and the Tamils, who form more than half and one fourth of the people respectively, went to the island from India over two thousand years ago. They took with them ancient India's great civilisation, culture and religions. There are several Hindu and Buddhist shrines, palaces and temples in ruins, which are alone sufficient proofs of the highly civilised state of the Ceylonese several centuries ago. The Ceylonese were also an independent maritime nation who sailed to China, Japan, Java, Malaya, Sumatra and other islands in the Malayan Archipelago to trade and to spread their religious faiths. Several references are made in the historical records of China and the Malayan Archipelago to their connection with the Ceylonese and to Ceylon's great civilisation.

Ceylon, with its wealth of rubies, sapphires, gold and iron and spices attracted in turn the Portuguese, the Dutch and the British in the 16th, 17th and 18th centuries. The British drove out the Dutch who were tyrannical towards the inhabitants regarding their religious faith in 1795 and established their stations on the West Coast of Ceylon where they were welcomed by the inhabitants.

Under British Rule

UNDER the British rule Ceylon has made rapid progress economically and politically. Rice, tea, coconuts, cinnamon, tobacco and rubber are extensively cultivated; and there are over 2,000 gem quarries. Politically it enjoys a large measure of self-government.

Not very long after the British annexation of Ceylon, Sir Stamford Raffles, that illustrious empire builder, landed in Singapore. At a time when, according to one writer, "No mortal dared to pass through the Straits of Singapore, and

when all along the beach there were hundreds of human skulls", which belonged to the victims of pirates, Ceylonese surveyors, doctors, civil engineers and clerks responded to the appeal of the local government which was faced with the problem of developing this marshy island.

Singapore and Malaya owe a great deal to these Ceylonese pioneers who braved the rough waters of the Bay of Bengal and the Indian Ocean in tiny and untrustworthy sailing vessels which brought them from the Indian Port of Negapatam to Singapore. It is not easy for the present generation, with its swift steamships, to appreciate the difficulties which these pioneers faced in their dangerously long sea voyages.

Ceylonese Pioneers

THE Ceylonese worked in every branch of the government service. There were surveyors, draughtsmen, inspectors, overseers, interpreters and clerks. Before the amalgamation of the Survey Department of the Straits Settlements with that of the Federated Malay States, land surveying in this colony was mainly in the hands of surveyors recruited from Ceylon. The post of Superintendent of Surveys was held by Ceylonese for a considerable period then. The Municipality and the Harbour Board accepted them eagerly. The Federated Malay States railways is a monument to the able and hard working Ceylonese who once occupied almost all the positions in the Railway staff from its inception in Malaya for a considerably long time. There was a time when it would have looked curious if any other nationality was found to be one of their number. The hazards undergone by these men and those in charge of the permanent way in the early days in the outlying malarial stations are numerous. Thrilling stories of herds of elephants attacking railway stations in the night are often told by some of those

who had the fortune to face such adventures. At a time when medical facilities were scarce, these men and their wives and children sacrificed not a little comfort to assist in developing this country.

Mining, planting and business absorbed other Ceylonese, some of whom became able conductors of estates and prominent jewellery and diamond merchants. The Public Works Department of Singapore in the early days was for a long time in the hands of Ceylonese overseers. Many stories of dangers faced by them are told. At times they even came face to face with wild beasts in the course of their daily work. The Ceylonese have also made their mark in the teaching profession, and the name of H. M. Hoisington is gratefully and reverently remembered, not only by his students, but by prominent educationists of various races with whom the Ceylonese have always lived in perfect harmony. Some of the other noted Ceylonese pioneers were Mr. M. Vythilingam Pillai, who was in the Municipal service as Chief Inspector of Roads; Mr. Annamalai Pillai, Chief of the Survey Department of the Colony; Mr. K. Sinnappa Pillai, the earliest and leading Ceylonese contractor; Mr. Gunatilaka, who was Wharf Manager in the Singapore Harbour Board, and two of his daughters are now in the Straits Settlements Medical Service; Mr. V. Murugasa Pillai, who was also Chief Inspector of Roads and was the father of Mr. M. V. Pillai, an eminent local barrister and Municipal Commissioner; Mr. K. Namasivayam Pillai, Inspector of Roads in the Municipality for a considerable period, a nephew of Mr. V. Murugasa Pillai and an uncle of mine; Mr. Justice Sproule, a judge of the Supreme Court; Dr. J. M. Handy, M. D. father of Dr. J. T. P. Handy, who was one of the first batch of doctors recruited for service in Singapore; Dr. Francis, Dr. Paulez, whose descendants are also in prominent positions; Dr. Gunatilaka, younger brother of the above mentioned Wharf Manager; Dr. Arunasalam Pillai, who was one of the foremost successful pri-

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MONDAY, NOVEMBER 3, 1941

INQUISITION OR TRIAL?

MANY WILL AGREE WITH Mr. R. S. S. Gunawardene when he said in the course of the debate on the second reading of the Bill introduced to supplement the provisions of the Commissions of Inquiry Ordinance that the appointment of the Bribery Commission was unfortunate, though few would be disposed to endorse his remark that the Commission should never have been appointed. The appointment of the Commission, after charges of bribery and corruption had been made repeatedly against members of the State Council, cannot in any sense be construed as an omen of good luck either for the State Council or for the people who elected it. It is a grave, but in the circumstances, unavoidable misfortune. Ten years after the introduction of the Donoughmore Constitution an attempt is being made to submit the somewhat shabby results produced by this Constitution to the test of a judicial inquiry. We do not agree, as some opponents of the Bill urged in the Council, that the State Council itself is on its trial in the literal sense, but it is also undoubtedly true that the findings of the Commissioner will have results more far-reaching than the immediate consequences entailed by the inquiry to careers of mere individuals. Taking the inquiry and its inevitable implications together, it would be difficult to withhold a certain amount of sympathy from those who, after supporting the motion for the appointment of the Commission, realised for the first time that the verdict of the Commissioner would be a verdict, not merely on the character and conduct of individual members, but also on the character and conduct of the State Council as a whole. Those who made this belated discovery should not have stopped here: they should have also examined the other implications of an adverse verdict. They should have realised the bitter and unwelcome truth that the electorate, equally with its representatives, was on its trial. We are unable to agree, however, that this is a circumstance that should be allowed to stand in the way of a judicial inquiry. Very serious charges have been made. They have been made often, and members of the Council have even been challenged to vindicate their character and reputation in a Court of law. In the face of all this, the State Council

would have stultified itself if it refused to pass the new Ordinance, which was intended to concede to the witnesses before the Commissioner a certain measure of immunity from the legal consequences of their acts. One important consequence, in ordinary circumstances, of an admission by a person that he gave or offered a bribe, would be to render him liable to be prosecuted for an offence under the Penal Code; another is the civil liability for damages. The ordinance was intended to remove these disabilities, but it seems to us that the speeches in the Council did not discriminate, with all the clearness needed, between this aspect of the matter and the principle, or lack of principle involved in allowing witnesses to perjure themselves in their anxiety to charge State Councillors with bribery and corruption. We are glad, however, that the Council accepted Mr. Ponnambalam's amendment which enables the Commissioner to deal with a witness for perjury.

The State Council, however, was guilty of an act of grave injustice to itself and the public when it rejected Mr. Aluwihare's amendment that "the provisions of the Evidence Ordinance shall apply to proceedings before the Commission as they apply to proceedings before a Court of law". We are unable to appreciate the Legal Secretary's contention that, if the rules of evidence were to apply, the position of the Commissioner would be hopelessly embarrassed in the first stage when he was obtaining information. The Legal Secretary seems to regard the Commissioner as an agent for criminal investigation, and not as a judicial officer charged with the duty of receiving and inquiring into information laid against any member of the State Council. The Legal Secretary's evasion of the real issue was lost on the Councilors whose perceptions are sharpened by any move by the representatives of minorities but who seem to take a good many other things for granted. Courts of law receive, daily, information or complaint regarding alleged offences, but in all inquiries and trials the rules of evidence are strictly followed. There is really no reason why the Commissioner should not be subject to the same law as the Judges of the land. It is inconceivable that, in matters affecting the character and reputation of elected representatives of the people, the law of evidence, which is in itself the result of centuries of British legal tradition and which constitutes one of the most effective guarantees provided by British law against the perversion of justice, should be regarded by the Chief Law Officer of the Crown as irrelevant and unhelpful. It is a pity that the Council did not appreciate fully the implication of the position taken up by the Legal Secretary, who is evidently under the impression that what is on foot is an inquisition and not an inquiry or trial in accordance with the rules of evidence. It is fortunate, however, that the Commissioner is a lawyer of great integrity, ability, and experience, and we trust that he himself will see the absurdity of trying to conduct an inquiry on the lines suggested by the Legal Secretary.

Defects of Indo-Ceylon Agreement

Some Unsatisfactory Provisions

Divergence of Opinion

THE draft Indo-Ceylon agreement which has recently been published is on the whole satisfactory for Ceylon. The main principle underlying the whole agreement, namely that Ceylon has the right to control immigration into Ceylon, is one that has been accepted by Nationalist opinion in India. But in regard to several details, some of which have yet to be worked out, there was and is a wide divergence of opinion.

In discussing the details of the agreement we in Ceylon should bear in mind that it is of vital importance to us to have good relations with our great neighbour especially as the Ceylonese, whatever their community or religion, are themselves descendants of Indians who have settled in Ceylon in the distant past. It is therefore necessary that we should do nothing that would hurt the honour or national self-respect of India and we should also see to it that India does not feel that we have struck an unconscionable bargain, because we fully know that economic and social conditions in India are such that India would want her sons to emigrate, however much they may be humiliated in the country into which they migrate. Judged by these standards one must confess that some terms are either harsh or humiliating to the Indians.

A Futile Provision

THE provision that proposals for the imposition of quotas should be referred to the Government of India for comment secures little or nothing to the Indians. The Government of India may protest but still we may impose quotas. Apart from this, a system of quotas is objectionable in principle. Either we want Indians in Ceylon for a certain type of work or we do not want them. If we want Indians, the imposition of quotas prevents the employer from getting as many Indian labourers as he wants. The employer is compelled to employ other hands which are perhaps very unsatisfactory from the employer's point of view. In this way, the system of quotas inevitably leads to inefficiency. But if the Ceylonese labourer is required to compete openly with the Indian labourer there is bound to be greater efficiency both among the Ceylonese and the Indians. If on the other hand we do not want Indians for any particular type of work, because our labourers are sufficient for our needs both numerically and in efficiency, then we should rather exclude Indians from that class of work altogether, rather than give them a certain quota depriving our men of work, which they may legitimately expect to do. The system of quotas is also humiliating to the Indian labourer, who is reduced to the position of a serf. Indian labourers could come into Ceylon only in numbers allowed by the quota and only at such times as we allow them to enter. They have

By

C. Vannia Singam,
Advocate

little or no stake in the country and are liable to be packed off at any moment we want to do so. In fact by imposing a system of quotas we do not recognise the personality of the Indian labourer.

The provisions relating to Indians who have not already completed at least five years in Ceylon are also likely to offend Indian sentiment. Those already in Ceylon have come into the Island in the expectation that existing state of affairs would continue and they are certainly entitled to better consideration and treatment than those who seek to enter Ceylon in the future.

Objectionable Feature

PERHAPS the most objectionable feature of the draft agreement is the part dealing with franchise. The provision that domicile of choice should be established to the satisfaction of a court is unnecessarily harsh and is well nigh unworkable. Officers who have worked as registering officers or as their assistants know how difficult it is to get an honest but ignorant Indian labourer to answer questions as to his age, length of stay in Ceylon, the number of his children, their age and so on. It would be almost impossible for such a labourer to establish a domicile of choice in a court of law. However cheap an action to establish a domicile of choice may be made, it is extremely doubtful whether the average labourer could afford the expenses, in order to secure his right to vote. Even if he is willing to meet the expenditure and he is otherwise legitimately entitled to get a certificate of domicile of choice, he may still fail because his ignorance would prove an insurmountable barrier.

A Political Question

THE provisions regarding qualifications for certificates of permanent settlement have also been tightened up rather too much. From the normal period of five years, the requisite length of residence has been extended to seven years and if the applicant is a bachelor the period is further extended to make up a total of ten years. But new entrants would however have no right of franchise on this basis. The only way by which a new entrant could acquire the right to vote is by establishing in a court of law that he has acquired a Ceylon domicile of choice. Indeed, the provisions in regard to franchise lead one to suspect that Ceylon regards the question of Indian immigration more as a political question than as an economic one. Some criticism has also been offered against the provision that Indians other than

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Fasting as a Means of Purification

By
A Correspondent

What Hinduism and Islam Teach Us

ly defeated if we break the fast by taking luxurious food and do not control our palate immediately afterwards.

Mahatma Gandhi on Fasting

HAVING quoted Mr. Jinnah, on fasting, let me quote Mahatma Gandhi on the control of the palate.

"A man who wants to control his animal passions easily does so if he controls his palate. I fear this is one of the most difficult vows to follow. Unless we are prepared to rid ourselves of stimulating, heating, and exciting condiments, we shall certainly not be able to control the over-abundant, unnecessary, and exciting stimulation of the animal passions. If we do not do that, we are likely to abuse the sacred trust of our bodies that has been given us, and to become less than animals and brutes, eating, drinking and indulging in passions which we share with animals. But have you ever seen a horse or cow indulging in the abuse of the palate as we do? Do you suppose that it is a sign of civilisation, a sign of real life, that we should multiply our eatables so far as we do not even know where we are, and seek dishes until at last we have become absolutely mad and run after the newspaper sheets which give us advertisements about these dishes?"

Fasting on required occasions and perpetual control of the palate are both necessary and desirable from the spiritual, religious, moral and physical point of view. One is auxiliary to the other. I have quoted two different personalities with certain contrary political views and from two different religious faiths, to remind ourselves about the unity of Human Thought and of all Religions.

I reserve my further observations for a later occasion owing to exigencies of space.

Opinions of Indian Leaders

I wish to refer to the views expressed by four prominent Indian leaders on some important and current topics for the purpose of assisting ourselves in Ceylon. One of the leaders is a Muslim and the other three are Hindus. Whatever opinion we might have about the individuals concerned, we have to recognize the fact that they occupy great places in modern India and are playing a decisive part in moulding its future. I would like to begin with a statement issued by Mr. Jinnah on the recent Ramazan festival and his opinion on Fasting, a matter dear to the hearts of Hindus from times immemorial. I would, I trust, not be considered too bold if I state that no religion has recognised the efficacy of fasting so much as the Hindu religion. Mr. Jinnah's friend, Mahatma Gandhi, who is a Hindu of Hindus, has himself realized the value of fasting as a great spiritual and moral force and has practised it on many occasions for the purpose of Purification, personal and national. The recent fast "Kandhasishdi" (ಕಂಡಾಶಿಷ್ಡಿ) through which many Hindus in Ceylon, particularly those in Jaffna, have gone, has inspired me to advert to Fasting and to quote Mr. Jinnah's remarks on the subject which are particularly apposite. The two fasts, the Ramazan and Kandhasishdi came practically one after the other.

Mr. Jinnah's Views

MR. Jinnah's statement runs as follows:—

"The month of Ramzan is the month of fasting, prayer, and communion with God. It is in this

month that the Holy Quran was revealed. It is primarily a spiritual discipline enjoined upon the Muslims but in the performance of this duty its value in regard to the moral discipline, and its social and physical value, follows in no small degree. It teaches you what hunger means. It teaches you the lesson that you should be prepared for privation and to undergo a hard trial in the performance of duty. That lesson is repeated from day to day for a whole month and its exercise develops in no small degree the moral, physical and ethical side of life. It enables you to feel that you are not a slave of food or appetite but that you should be its master. Its physical value also cannot be underrated: for the rest given to the digestive organs of the body for the whole month only gives them additional health and strength, like the fallow ground which by rest becomes more productive. It is a scientific fact that all organs of the body are so made that rest only increases their capacity for work and the more rest the digestive organs have the more healthy is the physical growth of man. Nor can its social value be underrated.

What Islam Teaches

"ISLAM lays great emphasis on the social side of things. Every day the rich and the poor, the great and the small living in a locality, are brought together five times in a day in the mosque in terms of perfect equality of manhood and thereby the foundation of a healthy social relationship is laid and established through Prayer. Then at the end of Ramzan comes the New Moon,

the Crescent as a signal for a mass gathering on the Id day again in perfect equality of manhood, which affects the entire Muslim world.

"You have gone through the regime and the discipline of Ramzan for one whole month and now comes the Id-ul-Fitr which means recurring happiness. It is a day of happiness followed by the performance of duty in order to inculcate upon you and to show that the true happiness lies in the successful performance of duty."

Virtues of Fasting

Many of us are aware to some extent of the value of fasting but the passage quoted from Mr. Jinnah is hard to beat in its summing up of all the virtues of fasting in terse English. The fact that some of us may not be in agreement with some of his political views should not stand in the way of appreciating the intrinsic beauty of the statement issued by Mr. Jinnah and of the fineness of the personality of the author. The passage is worthy of a Mahatma Gandhi or a Swami Vivekananda, if I might say so with all respect to all the three personalities concerned. Last year on the same occasion at the termination of the Ramazan festival Mr. Jinnah broadcast a message which was more or less like a sermon coming from a great Theologian or a Clergyman. The burden of his message then as now on the present occasion is that *to sacrifice ourselves in the performance of our duty is the greatest happiness that could fall to a man's lot. This is the central theme of the Gita.* In this connection, it is well to remember that the purpose of fasting will be great-

Progress of Hindu Education in 1940

Good Work

THE Hindu Board of Education has done another year's good work during 1940. To-day there are 108 institutions as compared with 99 institutions which we had at the time of the last report.

These institutions are located as follows:—Delft 6, Purupudutivu 7, Nainativu 2, Eluvaitivu 1, Ceyden 7, Karainagar 3, Valli-West 13, Valli-North 9, Valli-East 4, Jaffna 17, Vadamarachy 7, Thenmarachy 19, Pallai and Karachchi 3, Pooneryn 2, Vavuniya and Mulla-tivu 5, Nawalapitya 2, Badulla 1.

Of the 108 institutions 96 are registered for Government aid.

Teachers and Students

There were 500 teachers and 16000 students last year in different schools. There has been very slight increase in the number of students though the average has improved partly on account of the free midday meals given by the Government. Our teachers are continuing to maintain a high standard of efficiency in their work. Their relationship with the parents

Record of Successful Work

The following are extracts from the Annual Report for 1940 of the Hindu Board of Education:—

and the public in the different villages continues to be, on the whole, cordial. Their loyalty to the Board and to its noble ideals is commendable. The teachers are showing greater interest and enthusiasm in imparting religious knowledge to the students in their schools. Unfortunately this important subject is neglected in a few of our schools. The teachers are taking a good deal of pains to educate the students in sanitation and hygiene and rural reconstruction. The lead given in this line by Mr. V. Subbiah of Kamalasany, Madhavu, is being followed by others. Mr. Sinnathamby of Meesalai North, Mr. Ponnampalam of Koilambady and Mr. Kandiah of Nuvavil West are trying their best to follow Mr. Subbiah's lead.

Free Midday Meals

With the State Council's passing

of extra votes for free midday meals, many of our schools are getting the benefit of the vote. Even now the Board is unable to understand how the Department grants the privilege of free midday meals to a Christian school when it is not granted to the deserving neighbouring Hindu school in the same village. It cannot be said that the Hindu children attending the Christian school are poorer than the Hindu children attending the Hindu school of the same village, as the children attending the two schools are from homes of the same class. This happened at Karampan and Mathafal. After an agitation for nearly two years, it has been remedied now. Even after the additional vote a similar instance of discrimination has occurred at Meesalai South and Inuvil. May we request the Director to have a watchful eye on this branch of his Department.

Orphanages

In the Jaffna Saiva Girls' and in the Jaffna Saiva Boys' Orphanages there are over 100 orphans though the quota sanctioned by the Government is only 78. The Girls' orphanage which was started in the rented premises has been removed to the building of the Board which has cost Rs. 6000. Some more buildings are urgently required. Though there are many applications by deserving orphans and destitute children, we are unable to admit them to our orphanages for lack of funds.

The Jaffna Hindu Ladies' College

As your committee felt that it would be advantageous for the Jaffna Hindu College authorities to take up the responsibility of establishing the Ladies' College on the site donated to us by Mrs. R. Sivagurunathan and on the adjoining lands, your committee approached the Jaffna Hindu College authorities. They have undertaken to run the Ladies' College, and have

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Jaffna Indians on Agreed Conclusions

A public meeting of the Indians in Jaffna was held at 5-30 p.m. on Sunday, the 26th instant at the Bharathi Bhasbya Vidya salai, Vannarponnai, under the auspices of the Jaffna District Committee of the Ceylon Indian Congress. Dr. M. O. Chacko, the President of the Association, welcomed the gathering and put the following resolutions from the Chair. After the implications of the resolutions were explained to the audience by Messrs. T. N. Subbiah, K. S. Ramachandrier, A. Sitaraman and P. G. Narayanier, the resolutions were all unanimously passed.

Mr. T. N. Subbiah explained the agreed conclusions and showed that it would be difficult to prove domicile of choice to the satisfaction of a judge and as a result, the majority of Indians would have to apply for certificates of permanent residence which gave them very few rights. The Sinhalese ministers, who formed the Ceylon Delegation have got what they wanted and something more.

Mr. K. S. Ramachandra Iyer then analysed the joint report and showed how the Indian community in the Island was divided into five "castes". While difficulties were placed in the way of Indians applying for Domicile of choice and certificates of permanent residence, the rights they obtained were illusory and worthless. He deplored that the Indian Delegation should have withdrawn from the position they took during the Indo-Ceylon parleys last November. The Indian Community in the Island was glad that the

Joint Report Criticised

Talks were after all exploratory and hoped that it would be possible to improve the draft agreement in such a way as to satisfy its legitimate demands.

Mr. A. Sitaraman thought that no agreement would have been far better than the agreed conclusions Indians in Ceylon were asked to accept. It has been said that the terms of the Indo-Ceylon agreement are better than those of the Indo-Burma Agreement. His candid opinion was that there was very little to choose between the two agreements. He argued that while the Indo-Burma agreement was an honest document in that it plainly denied the Indian community citizenship and other rights, the "Agreed conclusions", while appearing to grant several concessions, really deprived the Ceylon Indians of the few rights, political and economic, they enjoyed at present. No wonder the Sinhalese politicians and their press are jubilant over the terms. In his opinion, the protests and the disclaimers of Mr. Bandaranayake and his satellites were meant to frighten the Indian Government and the Indian people into accepting the draft agreement. He believed that instead of relying upon the Indian Government to get them justice and fair play they should fight their own battle and prove to the world that the Indian community would brook no insult to its self-respect.

Mr. P. G. Narayanier, speaking next, brought to the notice of the meeting the leading article of the "Kesari" which cannot be accused of partiality to Indians. Even that paper has pointed out the injustice of denying rights over the whole political and economic field to Indians in the first three classes.

The following are the resolutions passed at the meeting:—

This public meeting of Indians held on Sunday, the 26th of October, 1941, at Jaffna under the auspices of the Jaffna District Committee of the Ceylon Indian Congress, while thanking the Ceylon and Indian Delegations for their earnest endeavours to find an agreed solution of differences outstanding between the two countries, expresses its keen disappointment at the agreed conclusions embodied in their joint report, deplores that they ignore the undertakings which the Government of Ceylon had given when it invited immigrants and stimulated immigration of Indians into Ceylon, on the strength of which undertakings the Government of India permitted emigration to Ceylon and Indians immigrated into Ceylon, and resolves that they require modifications which will enable Indians to live with honour in Ceylon.

Secondly, this meeting condemns the requirement to prove domicile of choice according to the standards of English law as totally impracticable under con-

ditions obtaining among the Indian population consisting, as it does, mostly of daily paid labourers as being much harder and far more elaborate than those ordinarily necessary even to people of a politically foreign country for purposes of naturalisation certificate, and as not conferring, even when proved with so much difficulty, primary rights such as right to government or quasi government institutions or benefits under Land Development Ordinance.

Thirdly, this meeting emphatically urges that it is the duty of the immigrant country to foster the assimilation and absorption of the immigrant people, and that all Indians permanently settled in Ceylon as proved by factual tests should be entitled to equality of rights, except, perhaps, in order not to revive old controversies, rights in regard to service under government or quasi-government institutions and rights to benefits under the Land Development Ordinance in regard to lands already mapped out, and that children of such persons should be entitled to full citizenship rights without exception or reservation and that all other Indians in Ceylon should be entitled to unrestricted freedom of entry, occupation, employment, ownership of property and to franchise rights on terms no more stringent than those obtaining at present.

Fourthly, this meeting resolves that these resolutions be conveyed to the Govts. of India and Ceylon for their sympathetic consideration and necessary amendment of the Joint Report.

Prevention of Crime

A. S. P's Advice To The Public

The general meeting of the Pungudutivu Village Progressive Association was held on Saturday the 18th October at 8 p.m. at the Irupiddy Siththivinayaga Vidya-salai with Mr. V. Pasupathipillai, Chairman V. C., in the chair. The Superintendent of Police Mr. S. G. de Zoysa delivered a lecture on preventing crimes. There was a large gathering and the hall was magnificently decorated. The Chairman and the Superintendent were brought in procession and were garlanded. Welcome songs were sung by the students of the Vidyasalai. The Secretary of the Association welcomed the Chairman and the Superintendent. He said that the Chairman has rendered invaluable services to the country for the last 17 years as a Chairman of the Village Committee and wished that he must live long and render further services. The Secretary further praised Mr. S. G. de Zoysa for the effort he had made to prevent crimes, robbery and corruption in the Northern Division. The Secretary further said the people of that Island are not in the forefront to commit crimes but would benefit by

the advice of men like Mr. S. G. de Zoysa. This Island is not linked with the Jaffna Town and hence there are difficulties for communication etc. and the people wanted the help of Government Officers like Mr. S. G. de Zoysa for providing them with travelling comforts.

The lecturer, Mr. S. G. de Zoysa, said in the course of his lecture that the public should co-operate with the Police in diminishing crime. Without their co-operation crime cannot be diminished. The object of the Police Officers is not to harass the public. The Police Force is not meant for the wealthy classes alone. The aim of the Police is to guard the public and establish peace. He appealed to the audience to give sincere co-operation to the Police Force. He felt glad he visited the peaceful Island of Pungudutivu. A school concert was held under the presidentship of Mr. S. G. de Zoysa. The meeting came to a close with a vote of thanks by the Secretary of the Association. (Cor)

DENTAL NOTICE

S. Imai, (Japanese Dentist)
Colombo,

will be at Jaffna at Tiruchelvam buildings, Main Street, Jaffna, from 7th to 16th November, 1941.
(Mis. 124. 3-11-41.)

LETTER TO THE EDITOR

Sir,—Will you kindly publish the following letter in your newspaper?

I am a stamp collector and am trying to get in touch with other stamp collectors in countries all over the world. I am very anxious to form a friendship with collectors in Ceylon, Burma and India.

To any one who will send me the stamps of his or her country I will send in exchange the stamps of the United States.

All letters that I receive will be answered promptly, and I will send a nice selection of stamps. No one who writes will be neglected or dissatisfied. Send me a list of the stamps you desire and if I have them I will send them to you.

Be sure and keep track of the boat on which your letter is sent, as if the letter does not reach me I cannot answer. If the letter is lost send me another as I will positively answer all letters I receive.

Thanking you for your kindness, I remain,

Sincerely yours,
SAMUEL G. MAKIN,

Samuel G. Makin,
4820 Regent St.
Philadelphia,
Pennsylvania, U.S.A.

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 1060
In the matter of the intestate estate
of the late Somanathar Muttukumar of Singapore.

Deceased.
Muthuachy widow of the late Somanathar Muthukumar of Chulipuram Vs. Petitioner.
1. Muthukumar Maheswary (minor)
2. Somanathar Selvanayagam both of Chulipuram Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge of Jaffna, on the 5th day of August 1941 in the presence of Mr. M. K. Subramaniam Proctor on the part of the petitioner abovenamed and the affidavit of the Petitioner dated 2nd day of August 1941 and the Order of the Supreme Court dated 4th June 1941 having been read:

It is ordered that the 2nd Respondent abovenamed be and is hereby appointed guardian-ad litem of the minor the 1st Respondent abovenamed to represent her for all the purposes of this action and the Petitioner be and she is hereby declared entitled as the widow of the abovenamed deceased to have Letters of Administration to the above estate issued to her accordingly unless any person or persons interested shall on or before the 10th day of September 1941, show sufficient cause to the satisfaction of this Court to the contrary.

This 18th day of August 1941.

Sgd. C. Coomaraswamy
District Judge.

Extended for 21-11-41
Itd. L. W. De. S.
A. D. J.

(O. 44. 3 & 6-11-41)

Progress of Hindu Education In 1940

Continued from page 3

already voted certain sum of money towards the purchase of the necessary land. Efforts are also being made to collect the necessary funds from the public. We feel confident that this crying need of the Hindus would be supplied in the near future.

Industrial Activities

We are introducing weaving and spinning into some of our schools. The teachers and students are very enthusiastic about this. Coir yarn making is being learnt by some of our teachers in the demonstration centre. As a result of this we are introducing coir yarn making in some of our schools. We expect that at least 50 of our schools will teach this profitable trade to the children who will be benefitted by this industry.

Agriculture

Whenever we get a piece of land with a well available for any gardening the teachers and students do some work in gardening. Wherever land or well is not available we are trying to supply these needs sometimes with the co-operation of the villagers. Financial stringency is against rapid progress in this direction.

Finance

All our aided institutions, except the English Schools and the Orphanages, are under the system of direct payment of salaries to teachers. We received during the year, besides what was paid to the teachers direct, Government grant Rs. 18,201 57. This does not include

the grant earned by our two institutions at Nawalapitya. Donations and subscriptions received during the year were Rs. 15,987 13, Boarding fees Rs. 8,547 85. We spent on salaries of teachers Rs. 5,692 57. On furniture and equipment Rs. 11,307 05 on lands and buildings Rs. 6,948 02. On the Boarding Rs. 13,794 11. The total grant inclusive of the salaries paid direct to the teachers by Government during the year would be in the neighbourhood of Rs. 350,000. During the last 17 years the Board received Rs. 223,000 in cash, by way of subscriptions and donations. It is gratifying to note that the subscriptions and donations which averaged only Rs. 4000 during each of the first 4 years has kept up an average of Rs. 16,000 during each of the last 13 years. The lands and buildings which the Board possesses today may be easily valued at Rs. 400,000.

The Board has spent during the last 17 years Rs. 134,000 on its different schools, over and above what was received as grant from Government and whatever local managers and local committees had spent on their schools by themselves.

Expenses incurred by the Board in purchase of lands, for old and new schools, putting up buildings and sinking and building of wells or re-building old wells during the last five years is over Rs. 25,000.

Though the liability of the Board is above Rs. 25,000, it must be remembered the Board has been consistently expanding its activities by building new schools, replacing old buildings, extending buildings in old schools, besides buying lands for new schools, and additional lands for old schools by sinking wells and improving the sanitary arrangements

by replacing old latrines and urinals by those of a new type, as desired by the department. As far as furniture and equipment are concerned the Board has ungrudgingly invested the necessary money on these urgent needs.

New Schools

As stated above we are running 8 New Tamil Schools today. Buildings have been partly finished at Navatkuli, Kachchai, Maruthankeny, Oldichuddan, Velanai South, Naranthana (Thambaddy), and Araly West. Lands have been secured at Suruvil, Mankumban, Punnalaikaduvan and Puthukkudiyiruppu. There are many Hindu Villages in the Northern Province which are not served by Hindu Schools. The people are very anxious that their children should be educated in Hindu Schools by Hindu Teachers in a Hindu atmosphere.

Though there are over 15,000 school going Hindu Children in the Eastern Province, there are only 15 Hindu Schools in that Province. This serious blot has to be remedied by the effort and sacrifice of the Hindus of Ceylon in general and of the Hindus in the Eastern Province in particular. In the Central Province there are over 80,000 Hindu children; yet the number of Hindu Schools is under ten. In the Western Province the number of Hindu Children is 7,500; yet there are only 3 Hindu Schools in spite of the fact that the richest among the Hindus are in that Province.

The appeals for new Schools that are made from time to time by the people in the different Villages in Jaffna as well as by those in the

other parts of Ceylon cannot be complied with at once as the financial resources of the Board are limited. We would urge every Hindu to do his bit for the Cause of Hindu Education by united action in his Village to arrest in time the subtle and insidious methods of proselytization.

Conclusion

The Hindu Board of Education has completed 17½ years of vigorous and useful service to keep ablaze the torch of "Hindu Education and Culture." By the grace of Lord Shiva it has over 100 Schools catering to 16,000 Hindu children in charge of Hindu Teachers. In Ceylon there are today 150,000 Hindu Children of schools going age. Of these nearly 50,000 are taught in nearly 300 Hindu schools. The Hindus of Ceylon ought not to rest content till all the Hindu children are educated in a Hindu atmosphere by Hindu Teachers in Hindu Schools. Our countrymen in Malaya and in Jaffna have done their bit by helping the Board financially and otherwise from time to time. Our co-religionists in the up-country districts and in Burma also have helped the Board in a small way.

The Hindu Board expects every Hindu to rally round its banner and to continue to help the cause of Hindu Education with his or her advice and money. The number of Members today is in the neighbourhood of a thousand. The Board expects its Membership to rise ultimately up to 10,000. Any Hindu who pays less than 3 cents a day (Rs. 10 a year) *ipso facto* becomes a Member. Any Hindu who pays Rs. 100 becomes a life member.

Defects of Indo-Ceylon Agreement

Continued from page 2

those having a Ceylon domicile of origin should not have the right to participate in the benefits of the Land Development Ordinance. India should not and reasonably ought not expect Ceylon to afford facilities for colonizing this country with more and more Indians. If for our economic needs and purposes we need Indian labour, we are not bound to afford them opportunities to become peasant proprietors here. All that we are bound to do, is to afford them a status which is not derogatory to their national honour and self-respect both politically and socially.

The Indo-Ceylon agreement is sure to come up for discussion before the Central Assembly in India where modifications in several details will certainly be demanded. Moreover, Mr. Aney, (himself an ex-Congressman and ardent nationalist) who is in charge of the Indian Overseas department, is bound to demand modifications of the agreement. We for our part should be prepared to grant terms which would not be derogatory to the national honour or self-respect of India. Once we do that, we should insist, that in the interests of the permanent population in Ceylon control of immigration in terms of the agreement should be put into force at the earliest date.

NOTICE

Shareholders of the Jaffna Co-operative Central Stores Ltd now in liquidation are hereby informed that from 1st November onwards, I shall pay them =/15 cts on every share, if they call at the Jaffna Central Stores, Jaffna.

LIQUIDATOR,

Jaffna Co-operative Central Stores Ltd.

(Mis. 125 3-11-41)

Auction Sale

D. C. J. No. 16077

Saravanamuttu Karchigesu of Urumpiray

Vs.

Plaintiff.

1. Sangura Aiyar Santhirasegaram Kurukkal of Kokkuvil
2. Manikkam Veerasingam of Nallore

PROPERTY

1. All that piece of land situated at Kokkuvil in the parish of Nallur called Thalatali in extent 7 Lms. V. C. and 9½ kls with well stone built house and cultivated plantations and bounded on the East and South by lane, North by the property of the heirs of Sinnathamby Ponniah and Kanaganattu wife of Sellappah and the West by the property of heirs of Ponniah Rasaratnam and shareholders and lane.

In terms of the Commission issued to me by the District Court of Jaffna in Case No. 16077 D. C. J. I shall sell the above property by public auction on Tuesday the 2nd December 1941 at 4 p.m.

N. KANDIAH,
Commissioner.

(Mis. 123, 3-11-41)

NOTICE

I Vaiththianather Kandiah of Chunnagam now of Kuala Lumpur in the Federated Malay States, do hereby give notice that I have already revoked and cancelled the power of attorney executed by me in favour of Vaiththianather Visuva nathapillai some years ago, as I have executed another Power of Attorney in his favour in favour of my daughter, son-in-law and the said Vaiththianather Visuva nathapillai today the 21st October 1941.

Dated at Seremban this 21st day of October 1941.

V. KANDIAH.

(Mis. 122, 3-17-11-41.)

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Consult, DR. K. T. MANGALAM

R.I.M.P., (Madras), M.S.V.S. Member

Chundikuli, Jaffna.

[Q. 82 7-3-6-11-41.]

Hindu Board Of Education

The Seventeenth Annual General Meeting of the Hindu Board of Education will be held at the Santmarkapothana Vidyasalai, Chenniya Street, on Sunday, the 9th instant at 3 p.m.

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Ceylonese Pioneers In Singapore

Continued from page 1

vate Medical Practitioners; Mr. Henry Ponnambalam, three of whose children are members of the medical profession; Mr. B. P. de Silva, the famous and prominent jewellery and diamond merchant of the early days; Messrs. Williams and S. Muttucumaru, two prominent contractors. Mr. S. Muttucumaru was very helpful in the establishment of almost all Ceylonese organisations. This list is by no means complete.

In Malaya

THE Ceylonese have not confined themselves to Singapore. Their activities extended throughout Malaya. Though I was asked to talk on the Ceylonese in Singapore, I cannot help making some reference at least to the Ceylonese outside Singapore but in Malaya. In the early days practically every town in Malaya served as centres for the Ceylonese pioneers who courageously went into the jungles with their labour forces to clear up forests and to build roads and railways. They stood by the side of their British employers, and worked so tenaciously and faithfully that they earned their esteem, gratitude, and sympathy. Prominent British administrators have acknowledged publicly the excellent services rendered to this country by the Ceylonese. I shall quote only two extracts from the speeches of two great administrators of the country. Sir George Maxwell said:-

"On more than one occasion in speeches which have not been reported, I have referred to the great debt which Malaya owes to the Jaffnese. People come and go in Malaya, and the present generation cannot realize the circumstances in which the last generation lived and worked. For the first twenty or twenty five years after the introduction of British protection into the Malay States, there were very few really educated Chinese, and practically no locally educated Malays who were competent to fill, in the government service, the appointments without which the government could not be administered. The government, in fact, was dependent upon the Jaffnese. In the early days a new arrival from Jaffna would, with true courage, proceed, perhaps immediately after his arrival in a strange country, to take up work far away in the jungle in connection with some road or railway construction work which the men, born and bred in the country, would refuse to accept. Throughout the Malay States there are lonely graves of these men of the early days, and of the men too of our times".

Sir Hugh Clifford, a former governor of the Straits Settlements and a great scholar, said:-

"I visited Jaffna in 1907—twenty years and six months ago—when I was Acting Governor of Ceylon for the first time. I was much impressed, even in those days, with the qualities of the people of Jaffna who had made a thoroughly productive agricultural area from unpromising soil. This had only been done by intensive cultivation, extraordinary diligence and the courage and persistence which is characteristic of the Tamils of Jaffna. I remember the very early days when the Tamils of Jaffna came down to this country rather apprehensively—to a country

that was known to the pioneers only of the Malay States—and the part they had played as road overseers, survey officers, and clerks in Government Offices at a time when it was exceedingly difficult to persuade the Straits men to leave the Colony and seek their fortunes in this out-of-the-way part of the world. This State owed much to the Jaffna Tamil".

Most, if not all, of the Ceylonese in Singapore are educated and belong to the middle class. Some of them have found a place in the Malayan Medical Service and the Straits Settlements Legal Service. The Ceylonese are grateful to the local government for these opportunities.

More Ceylonese

MORE Ceylonese have come to Singapore in the present century and are doing the same important work as their pioneers did for the country. Many of these Ceylonese are absorbed in the various military departments in various capacities. Most of them have decided to make Malaya their permanent home, and have organised themselves into communities with their own clubs and associations. The Ceylon Tamils' Association in Singapore, established in 1910, has over 400 members with its own clubhouse and play-ground. It was responsible for the introduction of the Widows' and Orphans' Pension Fund to the Singapore Ceylon Tamil Hindus. The Ceylon Sports Club, formerly called the Lanka Union, caters for the physical welfare of all Ceylonese, and is one of the leading clubs in Singapore. The Singhalese and Ceylon Tamils have formed various associations throughout Malaya. Hindus from Ceylon have their own temple in Ceylon Road, Katong. The Ceylonese have always been a law abiding race, and have lived amicably with the various local communities who have admired them for their orderliness and respectability.

The Ceylonese have not only contributed to the welfare and social upliftment of the people of Malaya, but they have also been quick to seize any opportunity that the local government has offered to Malians. In the early years of the King Edward VII College of Medicine, the Ceylonese formed the greater portion of the students, and they were given the necessary encouragement by the Government. Today, however, it is regrettable to note that the number of Ceylonese medical students has considerably decreased.

The Ceylonese have publicly pledged their loyalty to the British Throne on several occasions, and have practically demonstrated their warm feelings towards the British by joining the Volunteer and Passive Defence organisations as A. R. P. Wardens, First Aiders in the Medical Auxiliary Service, Auxiliary Fire Servicemen, etc. The Ceylonese are regularly contributing to the Malaya Patriotic Fund and other War Funds. The Ceylonese ladies are also engaged in war work, such as knitting for the troops. The Ceylon Tamils in Malaya are now busy collecting funds to present a fighter plane to his Majesty's Government. They are confident in the ultimate victory of Britain and her Allies, and are doing everything in their power to help democracies to end Axis tyranny. They also rest assured that British justice and gratitude for their past and present services will give them a recognized sphere in Malayan life as long as the British Flag reigns supreme.

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Mis. 127. 14-11-40—

Printed, and published by S. ADCHALINGAM, residing at Vannarponnai East, Jaffna for and on behalf of the Proprietors, the Saiva Paripalana Sabai, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on MONDAY, NOVEMBER 3, 1941.