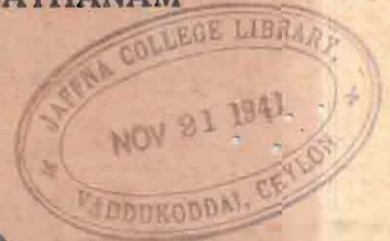


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JAPAN MUST DECIDE HER FUTURE NOW

GENERAL TOJO PROTESTS AGAINST ENCIRCLEMENT

Tokyo, Nov. 17.

"JAPAN has come to face a serious situation where she must literally decide her course for generations to come", declared the Prime Minister, General Tojo, addressing a joint meeting of the Upper and Lower Houses of the Diet on Monday. The freezing of Japanese assets, he declared, enforced an economic blockade gravely affecting the existence of the Japanese Empire and creating a situation in which Japan could in no way acquiesce. His Government, he said, were devoting their utmost efforts to achieve a diplomatic settlement with the triple object of securing: Firstly, that third powers should refrain from obstructing the successful conclusion of the China affair.

Secondly, that the countries surrounding Japan should not only refrain from direct military menace to Japan, but should nullify such hostile measures as the economic blockade and restore normal economic relations with Japan.

Thirdly to prevent the spread of the European war to East Asia.

General Tojo continued, the "prospect of negotiations remains uncertain and the Government is determined to leave no stone unturned in vigorously executing the fixed national policy."

Russo-German War

REGARDING events in the north, General Tojo said that Japan could not be indifferent to the Russo-German war and the Government was "taking all the necessary steps to secure stability in the north."

Reviewing the "commencement of Japan's peaceful advance southwards", he recalled Japanese entry into Indo-China and the freezing of Japanese assets by Britain, the United States and the Netherlands Indies and their military measures. The economic blockade, he declared, "not only gravely impedes the settlement of the China affair but gravely affects the existence of our Empire.

Serious Situation

"JAPAN has nevertheless maintained patience, exerting her utmost effort for a peaceful solution by tiding over the crisis through diplomatic negotiations, but our purpose has not been realised and the Empire must face a serious situation".

General Tojo concluded by congratulating Germany and Italy upon their "achievements" and expressing the hope that those powers "will achieve success together with our Empire."

FUNDAMENTAL PRINCIPLE

THE fundamental principle of Japanese foreign policy aims at peace in East Asia, based on justice, declared the Foreign Minister, Admiral Togo, in a speech in the Diet on Monday morning.

Japan for the past seventy years has been advancing her position as a stabilising force in East Asia, he continued. Fortunately Germany and Italy have similar views, so the Tripartite Pact was brought into being and has made a great contribution towards the construction of a new order in East Asia and Europe.

Japan wishes to establish co-operation with China and is determined to extend co-operation with the "National Government of China" (the Nanking regime). Japan is conducting military operations to subjugate the Chungking regime. Together with the successful conclusion of the China affair, Japan takes a great interest in the region of the north, also in the South Seas.

"When our troops entered the southern part of French Indo-China, Britain and the United States chose to regard it as a menace and froze our assets which was tantamount to rupturing economic relations. The British Dominions, Colonies and the Dutch East Indies followed.

"Encircling Positions"

"BRITAIN and the United States have gone the length of establishing encir-

ling positions against Japan by inducing Australia, the D. E. I. and Chungking to join in. The situation confronting Japan has thus become increasingly tense. The pressure of Britain and the United States affects the very existence of our Empire. Since the outbreak of the China affair, Japanese-American relations have progressively deteriorated, with steadily gathering force.

"Since April Japan carried on conversations with the United States but an agreement has not yet been reached. I

think an amicable conclusion by no means impossible, if the United States is as solicitous for world peace as Japan and understands Japan's requirements and position in East Asia. There is no necessity to spend much more time on negotiations. If an occasion should arise which might menace the existence of the Japanese Empire or compromise Japan's prestige as a great power, Japan must face it with a firm and resolute attitude. The entire nation must unite to overcome an unprecedentedly difficult situation."

DEBATE ON INDO-CEYLON REPORT

Amendment Passed by Central Assembly

New Delhi, Nov. 17

THREE amendments were moved in the Central Legislative Assembly today to Mr. M. S. Aney's motion for the consideration of the Indo-Ceylon joint report.

Mr. Hussainbhoj Laijee by an amendment suggested that Indians in Ceylon on the prescribed date of the agreement and those who had been residents within a specified period prior to the date of the agreement should have freedom of entry into Ceylon and no regional, occupational restrictions should be imposed on them; they should be entitled to full rights of citizenship on the completion of the prescribed period; and that for the future provision should be made to protect Indian trade interests.

"Process of Attrition"

MR. Jannadas Mehta maintained that the results of the acceptance of the present proposals would be the setting in motion of a process of attrition whereby millions of Indians at present in Ceylon would be in due course largely extinguished. He added that until the Raj got new proposals and placed them before the House he would continue to

oppose "this retrograde, insulting, expropriatory agreement."

Sir Frederick James, in welcoming Mr. Aney's speech and its tone, paid a tribute to the Governor of Ceylon on the part he had played to bring about better relations between the two countries. He urged that the House should not allow itself to be drawn into a discussion which would not be helpful in effecting better relations between the two countries.

The House passed without a division Mr. Laijee's amendment to Mr. Aney's motion. Earlier the House rejected by 15 votes to 12 Mr. Jannadas Mehta's amendment. Dr. Bannerjee's amendment was withdrawn.

Government members did not take part in the voting in accordance with Mr. Aney's announcement in the course of his reply to the debate.

Mr. Aney Replies

MR. Aney replying to the debate referred to various points in the report to which objection had been voiced in the House, especially the clause relating to discriminatory legislation. The view expressed in the course of the

Continued on page 7

WHAT RELIGION TEACHES THE MODERN WORLD

By "Sothy"

A Plea for Courage, Trust And Love

God Remains

WE are passing through a very critical stage. The whole world is divided into two camps and actually at War with one another, or at least in a state of War. Gigantic evils stalk its surface, God is forgotten and every religious principle is trampled upon. To a correspondingly smaller degree the same state of war exists between communities, social groups, and individuals in every part of this globe. The whole world is enveloped in the sombre shadow of mutual fear and distrust. The intellect has been tried to save the world from this inevitable catastrophe, but intellect too has reached its limit and has failed and broken down.

Everything has failed except God. We go to Him because we have no-where else to go. The storms of life are driving us, not upon the rocks, but into the direct haven. Though the last, He is yet our strongest support. We must have faith in Him in this hour of darkness, and we shall find Him brightening and cheering our way. A sense of religion which comes on us in the season of affliction leaves a very lasting impression in our minds.

Religious Teaching

The various religions teach us to think that in all our actions God sees us, and to labor to see Him in all His actions. That will make us fear Him and to love Him.

"The fear of God is the beginning of knowledge, and know-

ledge of God is the perfection of love."

The Hindu Saint Tayumanava had said:

கண்ணிற் காண்பதன்
காட்சினை யாற்றெழில்
பண்ணல் புகைச பகர்வது மந்திரம்
மண்ணெடைந்தம் வழங்குயி யாவும்
யண்ணலேவிண் னருள்வடிவாகுமே.

Whatever the eye sees is Thou. Whatever the hand does is Thy worship. Whatever is spoken is Thy praise. The earth and other elements and all living things are Thy gracious forms, O Lord. (Translation by Sir P. Arunachalam—Vide p: 236, Studies and Translations')

The idea of Infinity strikes our mind when we think of God. He transcends all limitations. The immensity of His creation, the abundance with which He has filled the earth, and the unchangeable order and harmony by which He governs the whole universe strike us with awe, and make us feel how little and powerless we are.

The Conquerors

Genghiz Khan, Caesar, Napoleon, where are they? What has happened to their conquests? Did the conquests of these men secure to their countries the sovereignty of the world, or at least their own freedom, for all times? These men forgot God, and perhaps like Surapanman of the Hindu legend, realised the supreme greatness of God, and their own littleness, when it was too late. After losing his brothers, children, his kith

and kin, and all that was dear and near to him, Surapanman realised that Subramaniya was the Supreme being Himself, and felt sorry that he had not realised that earlier.

கோலமா மஞ்ஞை தன்சீறிற்
குலவிய குமான் நன்னைப்
பாலனைந் திருந்தே ன்க்காட்
பரிசிவை யுணர்ந்திலெய்யான்
மாலயன் நனக்கு மேனை
வானவர் தமக்கும் யார்க்கு
முலகா ரணமாய் கின்ற
முர்த்தியிம் முர்த்தி யன்றே

These men conquered the world with the might of their sword and lust, hatred, fear, mistrust, and all conceivable vices flourished under their banner. These conquerors are dead and are long forgotten. Their conquests exist no more and are only a remembrance of the past.

Greater Than Conquerors

Men like Lord Buddha, Christ and the numerous Hindu Saints have conquered the world with their love. Though they are no more in their flesh and blood they still live in our midst, and their hymns of Love resound in our ears. Their conquests remain and their soldiers are always on the march. Love, Courage, Mercy, Trust and all the conceivable virtues flourish under their banner. Friends, let us therefore decide to enrol ourselves as true soldiers under these conquerors, and we shall thereby become soldiers of God. This very thought would purify us and make us stronger. It would help us to act benevolently towards

our fellow beings, and to make life a discipline of goodness. The thought of God would give us comfort in adversity and create new hopes when others vanish; it would banish all levity of behavior, all vicious and dissolute mirth, and in exchange fill the mind with a perpetual serenity and uninterrupted cheerfulness; and it would remove all fear and mistrust of others, and in turn create courage in ourselves, and trust in others.

A Word to Our Leaders

Before I conclude I wish to say a few words to those of my brethren who consider themselves the leaders of the people. Please realise that there is a Supreme Being who controls the destinies of all and that nothing that you do will alter the course of events by one jot. Ramana Maharishi has said அவரவர் பிரார்த்தப் பிராராம் அத்தானைக் காக்கிருக் தாட்டுவிட்டன். என்றும், கடவாத தென் முயற்சிக்கிலும் கடவாத; கடப்பதென்றதை செய்யினு கில்லாத. இதுவே திண்ணம் ஆவின் மெனமாய் திருக்கை கன்ற.

However every action has its own reaction.

Tiruvalluvar has said:—

பிறக்கின்று முற்பாத் செய்யிற் நமக் கின்று
பிற்பகற் றுமே வரும்.

Therefore please do not sow the seeds of fear, distrust, and hatred of the other communities, for you will reap only what you have sowed. Instead sow the seeds of courage, Trust, and Love, and the results will be marvellous and pleasant. Thus while your actions may not change the destinies of the people, they will leave their own marks, painful or pleasant, according as to what you sow.

IMPLICATIONS OF THE PRESENT SITUATION

Some Relevant Questions

HAVE the Sinhalese people, I ask, done anything to stifle the minority enterprise in these fields either? Where then do the minorities see Sinhalese antagonism? If more money has been spent in the Sinhalese areas during the last seven or eight years, those areas are proportionately far larger areas. Would it be demonstrable to say that the Sinhalese ministers consciously neglected Tamil areas? Would it be seriously contested that any neglect of Tamil areas was partly due to the apathy of Tamil representatives and partly to the annoying and stinging methods of debate of certain Tamil members?

His Fallacies

The correspondent talks of fallacies of those who hold contrary views. Instead of proving them, he delights in a series of rhetorical questions and blunt statements. Here is a typical argument of his: "It has been alleged that those who are for balanced representation are against self-government for the country. Nothing could be further from the truth." What is the value of this? The balance of his invention and imagination will not be acceptable, unless the majority make up their mind to buy the minorities for the supreme purpose of wresting power from the British. Nor-

BOTH COMMUNITIES STAND TO LOSE

mally the balance demanded by the Tamils will have no other result than postpone the transfer of power into the hands of the people. If the British shed the philosophy of Imperialism and the doctrine of Divide and Rule, (as he is repeatedly admonished by the English organ of Culecita, "The Statesman" in pointing out that the British Government should accept the Congress Scheme and such action would lead to the Muslim League quietly joining hands with the Congress) and began to act on the principle of pro-rata and safeguards, what benefit would the minorities derive from the unwise propaganda they have been engaged in? The correspondent should not forget that, if his attitude can be called a principle, the Sinhalese may press with reason for a 'balance' in the Public Services, regardless of the world-recognised principle of selection, the principle of merit. His another fallacy is that he seems to think that minorities in a compact territory shall always remain minorities enjoying special provisions and privileges. He should know that classical authorities hold a totally different view. Any protection for the minority is

simply a preparation for the final merge in the national community. The late Sir Austin Chamberlain speaking on the subject said, "It was certainly not the intention of those who had devised this system of Minorities Protection to establish in the midst of a nation a community which would remain permanently estranged from national life. The object of the Minority Treaties was to secure for the minorities that measure of protection and justice which would gradually prepare them to be merged in the national community to which they belong". Several other leading statesmen of recent times have spoken in similar terms. For fear of being too long I desist from taking their words. It is indeed amusing to be told by the correspondent that the principle for which he does battle, is a harmless principle. What a depth of thought and argument! **A Royal Commission!**

Communities who have lived side by side for thousands of years, who are ethnologically so closely related to each other, who know each other intimately, are in need of the services of rank outsiders from thousands of miles away, to show them the art

By S. A. Nathan

of living as good neighbours! The last Royal Commission heard the Tamil case also. Its handiwork the Tamils are now engaged in storming. What guarantee is there that another commission will not do something worse? Englishmen isolated from the rigid wrought-iron system of administration, are the finest specimens of humanity. If such men are enlisted in a Commission, the minorities cannot hope for more than justice; they will not get the 'balance of their imagination'. If by any chance, Imperialist Automotons get packed in the Commission, they will see that Ceylon does not qualify for self-rule in the near future. Perpetual strife over division of offices will be maintained. They will see to it in the scheme they will draw up. They will see that key positions involving formulation of policies and plans are kept from the hands of the people. Minority demands are creating the non possumus atmosphere in which the Royal Commission will find its work simple. The Tamils will stand branded forever for having put back the hand of progress; and the Sinhalese, for not displaying that charity which their great Bodhisatva enjoined on them.

INFLUENCE OF THE TAMIL NAYANMARS

THE influence of the Nayanmars was restricted to Tamil-land, although there were schools of Shaivism in the extreme North in Kashmir, Nepal and Tibet. Paramjyoti Munivar, the spiritual preceptor of Meikandan, the founder of the later Shaiva Siddhanta school, is said to have gone to Tamil-land from the Sacred Mount Kailas, in Tibet. The Pashupata, the Kapalika, the Mahavrata and other forms of Shaivism that drew their inspiration from the North were existing in Tamil-land at the time of the advent of the Nayanmars. Tirumular, probably the founder of the Natha school of mysticism flourished in Tamil-land in an earlier period. He also is said to have gone to the South from Kailas. The Agamas, twenty-eight in number, considered to be the authoritative texts of the Shaiva religion, give elaborate details concerning temple-building and rituals of worship. In the Agamas mention is made of Brahmin priests of Gauda-Desha, stating that they are the most competent to perform religious rituals. Some of the Chola kings in their grants to temples make special mention of employing priests from the afore-said country. All these go to show that Southern Shaivism looked northwards for inspiration and attempted to synthesize the original thought of the Nayanmars and Shaiva Acharyas with the Vedic and Tantric thought from the North. In the case of Southern Vaishnavism the flow of thought was in the other direction. From the fountain-head of Satapata and the other Alvars torrents of devotion surged northwards until they covered the whole country. Ramanuja was the Bhagirath who led the waters of the holy Cauvery of the South to mingle in the waters of the sacred Ganges of the North. The comingling took place not at one spot but at various points in the course of the sacred river and the life-giving waters spread over Western India as well. The thousand names of Hari reverberat-

How They Built Up a New Society

ed in the atmosphere of this thrice holy land of Hindusthan.

IT was indeed timely that the religion of Bhakti, Grace and Faith spread throughout the length and breadth of Medieval India. Coming events cast their shadows before and the country was to receive into its bosom an alien faith that originated in Arabia, a faith which was built upon the cardinal principles of absolute self-surrender to God and the brotherhood of all believers in the faith without distinction of caste, race or nationality. When these principles were taking shape in Arabia,

From
 'The Prabuddha Bharata'

the great mystics of Tamil-land were also building up a new society on the same foundations. How wonderful is the working of the Supreme Spirit that shapes the destinies of nations and individuals! Twelve centuries earlier when Gautama Buddha walked on the soil of this holy land summoning men to a life of discipline and moral perfection, Confucius and Lao-Tze in China and probably Pythagoras in Greece were preaching the same doctrines. The new outlook in national life provided by the lives and teachings of the Alvars, the Nayanmars and their successors democratized Hindu religion, established the brotherhood of the Brahmin and the Pariah and created a solidarity that helped Hindu society to withstand successfully the onslaught of the new religion that came with the conquerors of the country. This outlook also helped towards working out a synthesis of the Semitic religious thought of the

conquerors and the indigenous religious thought of the people over whom they ruled. Devotion to God, the love of fellow beings and the emotional aspect of the Hindu religion which encouraged poetry and the fine arts provided the meeting ground for the two parties. The Moghul emperors, who were racially Mongols and whose ancestors were followers of Shamaism the worship of the 'Everlasting Blue Sky' and of Taoism and Buddhism were great worshippers of the beautiful. They were also greatly influenced by Iranian art and culture. History tells us that some of the emperors were sons of Hindu mothers, and actively worked for the harmonizing of the two great religious creeds followed by their subject. We all know of the great Akbar, a Muslim brought up in a Hindu home, who attempted to create a new religion harmonizing the Hindu and the Semitic creeds. Leaders of thought and men who were guiding the political destinies of Medieval India knew that the God of all religions was the same and that it was best to allow the followers of each religion to observe the practices and rituals of their forefathers. Where dry-as-dust philosophy would have observed differences and consequently ended in strife, the religion of the heart, the religion of devotion saw sameness and laboured for the intensifying of the spirit of love in the hearts of one and all. Before we proceed further and see how the movement spread, it might be worth while to get to know something about the life of the great apostle of the South who influenced the thought-currents of Medieval India.

* * *
 RAMANANDA (1300-1411 A. D.) was born at Prayaga of Brah-

min parentage. We are told that there is a popular verse to the effect that Bhakti arose first in Dravida land, Ramananda carried it to the North and Kabir spread it to the seven continents and the nine divisions of the world. Ramananda was a disciple of Raghavananda, a teacher of the Vishishtadvaita school of Ramanuja. He effectively broke down the barriers of caste by making all devotees of Vishnu dine together and by using the vernaculars as the vehicle for the propagation of his creed.

Noble birth, riches, both these boons
 it grants;
 It casts aside the ills of votaries
 And gives them heavenly perfection,
 with
 Eternal life and blissful grace
 divine;
 Urged by love more than that fond
 mothers bear,
 Triumph it grants and many other
 boons;
 That which gives all these I
 declare, it is
 The sacred name, the name of
 Narayana.

Thus sang Tiru-Mangai-Mannan, the robber-chief who became a saint and was counted as one of the twelve Alvars. The commentator says that the devotee who takes the name of Narayana ceases to belong to his old caste and enters a new caste, the caste of devotees. This principle was fully put into practice by Ramananda, who accepted Muslims, women and untouchables as his disciples and elevated them to the status of teachers. Perceiving the unity of God, who is the origin of all, Ramananda looked upon humanity as one large family. Such a conception immediately removed all distinctions of caste and creed. 'He held that when a devotee surrendered his life to the divine will his former life was lost in God and a new life began for him.' Ravidas the cobbler, Kabir the Muslim weaver, Dhanna the Jat peasant, Sena the barber and Padmavati a woman, were among his disciples.

THE ATLANTIC CHARTER CENTRAL ASSEMBLY RESOLUTION

At the meeting of the Indian Central Assembly on November 12 the House continued the debate on Mr. Abdur Rashid Chaudhury's resolution recommending the application of the Atlantic Charter to India and passed it without a division, Government members not opposing.

In the course of the debate, Dr. R. D. Dalal, opposing the resolution, reminded the House that although Mr. Churchill had said that the declaration would not apply to India, he had not stated that the pledges given to India had disappeared or no longer stood. Dominion Status, declared Dr. Dalal, would exist automatically if certain required conditions were present. When the various political elements were agreed on the kind of constitution under which they were prepared to live and if the minorities were satisfied with the conditions under which they were expected to live, then the country would have secured Dominion Status, for the simple reason that the British Government would have neither the power nor the desire to reject or

resist that demand.

Mr. N. M. Dumasia, also speaking against the resolution, declared that it was the Congress and the Muslim League which stood in the way of Dominion Status. He asserted that if India were given independence at this stage, there would be civil war. If India wanted self-government in the near future, the Congress must actively help the Government in the present war.

Mr. A. C. Datta, supporting the resolution, pointed out that there was no ground for controversy over the resolution as worded. It merely made a recommendation to the Governor General to take steps to give effect in the case of India also to the Atlantic Charter. Controversies on the question whether the Charter was applicable to India or not or whether the Viceroy's declaration of August, 1940, was or was not similar to the Atlantic Charter were irrelevant.

Rao Sahab Sivraj recalled the saying that when a promise was made which we knew was not likely to be kept, we said: "write it in

water." Remembering this it was unfortunate, he said, that the Charter was entered into in mid-ocean (laughter). He could not however, imagine that persons placed as Mr. Churchill and Mr. Roosevelt were, in constant danger from enemy forces, were in a fit state of mind, unless they were supermen, to give a declaration of any real practical consequence. Such promises as they made were like those which a Banya caught in the hands of dacoits might make to those who tried to rescue him. It was futile to expect any good from the Charter and he asked the mover to withdraw his resolution.

Sir Henry Gidney disliked any barter being made out of the Atlantic Charter. What was wanted was that we should deserve freedom and for that, a true and solid fusion of the parties in the country must be brought about. With all his desire to see India attain Dominion Status, he wanted to know to whom was the Atlantic Charter to be given in India, while the two major parties in the country distrusted each other. "The time is ours, not England's to select when we are to have freedom," he concluded.

After Mr. A. R. Chaudhury had replied, the resolution was passed without a division.

TAGORE MEMORIAL MEETING

TAMIL TRANSLATION OF HIS WORKS NEEDED

An appeal was made at the Tagore Memorial meeting held at the Vivekananda Society Hall on Saturday that the works of the late Rabindranath Tagore should be translated into Tamil.

Mr. S. Natesan, who presided, said that Tagore brought about a renaissance in Indian literature which could be called the Tagore era of Indian Letters. He appealed for a Tamil translation of Tagore's works.

Mr. W. A. de Silva, Minister of Health, said that among the great men of India Tagore would hold a pre-eminent position for he served humanity at a time when human values were set at naught.

D. B. B. Day Gupta said that as an educationist Tagore conceived very bold plans to give everyone a good education. His rural reconstruction schemes solved some of the problems that faced the peasant and made him look at the future with hope and courage.

Dr. W. Balendra deplored that no attempt had been made to translate some of Tagore's works into Tamil.



Hindu Organ.

THURSDAY, NOVEMBER 20, 1941

JAPAN'S ATTITUDE

IF SPEECHES MEAN ANYTHING, the latest pronouncement of the Japanese Prime Minister, General Tojo, indicates that the Japanese attitude towards Britain and America has stiffened considerably. General Tojo protested against the economic blockade "gravely affecting the existence of the Japanese Empire and creating a situation in which Japan could in no way acquiesce." It is quite possible that General Tojo had an eye on Mr. Kurusu's negotiations in Washington when he made this uncompromising declaration, or it may be that his object is to find out how far America is prepared to go in opposing Japanese plans in Asia. In either case, it is obvious that the Japanese Government looks upon the negotiations in Washington as Japan's last attempt to solve the difficult and dangerous problem which her sabre-rattling extremists have forced on her people.

Japan's price for maintaining peace in the Far East is, firstly, that third Powers should refrain from obstructing the successful conclusion of the China affair; secondly, that the countries surrounding Japan should not only refrain from direct military menace to Japan, but should nullify such hostile measures as the economic blockade and restore normal economic relations with Japan; and thirdly to prevent the spread of the war to East Asia, which can only happen on the complete defeat of the Russian Army. In the event of such defeat, Japan evidently wishes to reserve to herself the right to take such action as she needs for her own preservation.

With regard to the first two demands, we do not think that Japan seriously expects President Roosevelt to go back on his own numerous declarations regarding China. It is more likely that the American Government is prepared to give increased aid to the Chinese than that it is going to throw China overboard in an attempt to satisfy the Japanese. What every decent-minded Government outside Japan wants for China is a just peace, in keeping with the treaties signed by the Japanese Government, enabling the Chinese to work out their own salvation without foreign interference. Any other course

would be a gross betrayal of the Chinese people who now depend on British and American supplies for their defence. It is not likely that the American President will give the undertaking required by General Tojo. Nor is the complaint about the "direct military menace to Japan" likely to commend itself to those who have watched Japanese policy since the beginning of the present war. Japanese aggression in the Far East is the cause of the encirclement complained of by General Tojo and it is idle to expect Britain and America to refrain from taking military and naval measures to prevent such incidents as Japan's occupation of Indo-China.

INDO-CEYLON AGREEMENT

The discussion in the Indian Central Legislative Assembly on the Indo-Ceylon agreement, a report of which appears elsewhere, emphasised the need for further negotiation in order to remove the discriminatory features of the proposed agreement. One important amendment to Mr. Aney's motion for the consideration of the agreement was passed without a division. This amendment was moved by Mr. Hussainbhai Laljee suggesting that Indians in Ceylon on the prescribed date of the agreement and those who had been residents within a specified period prior to the date of the agreement should have freedom of entry into Ceylon and no regional or occupational restrictions should be imposed on them; they should be entitled to full rights of citizenship on the completion of the prescribed period; and that for the future provision should be made to protect Indian trade interests. The tone of the debate as a whole was moderate and reasonable, in spite of Mr. Jambadas Mehta's references to "this retrograde, insulting, expropriatory agreement."

It is interesting to note that the Government of India have an open mind in regard to the whole matter and Mr. Aney invited the House to pronounce its decision on one of the amendments before it, with the result that the House passed without a division Mr. Laljee's amendment. Mr. Aney's reminder that an agreement like this was always a matter for compromise and that the parties to the agreement, if they wished to reach an agreement, must approach the problem in a spirit of give and take, is a timely one and should be heeded by Indians as well as Ceylonese who have decided views of their own on the question. As we have pointed out in these columns, some politicians in Ceylon are out to make political capital out of the difficulties between the two countries. It should be our object, in the present situation, to strengthen the hands of the Ceylonese Delegates who arrived at the joint agreement.

Notes & Comments

Weligama's Boycott

IN three of the six wards of the Weligama Urban Council area no candidate has sought election for 1942-1944. In an interview with the Minister for Local Administration the leaders of the boycott maintained that the lowering of the franchise for Urban Council elections had been a definite failure. They had decided to surrender their seats as a protest against the present elective system "which should have been introduced in gradual stages". Mr. Bandaranaike could not agree with this view of the franchise—there were other things than Weligama at stake—and asked the leaders to reconsider their decision. On the surface it looks as if Weligama has made up its mind about the matter, and so have many other towns and villages in other parts of Ceylon which had anything to do with State Council elections. The change introduced by the Donoughmore Commission in the matter of the franchise has been too sudden and radical to suit communities whose conservatism cannot be eradicated by constitutions on paper. As Weligama discovered, it would not have mattered if the change had been introduced gradually and with a certain amount of tact.

Anything Behind?

IT is strange, however, that of all the towns in Ceylon, Weligama should have realised the utter impossibility of the franchise. Is there anything else behind the boycott? The Minister for Local Administration would be well advised to investigate the matter further. Boycotts can be staged for a number of reasons and it is just possible that all the reasons that prompted Weligama to protest have not been placed before the Minister. The fact that Weligama is one of the best administered Urban Council towns offers no clue to the mystery. One thing is clear: the difficulties connected with the franchise have come to a head at Weligama. On no other hypothesis would it be possible to explain the fact that the very men who entered the Council in the face of these difficulties and earned for their town a reputation as one of the best administered Urban Council towns, are now refusing to have anything to do with the Council. The difficulties in question must have, therefore, greatly increased, making it impossible for the three members to face the ordeal of another election.

Not So Bad

HOWEVER unwise the Donoughmore Commission might have been in extending the franchise to all and sundry, the exercise of the right to vote by people of all classes and castes has made it necessary for the most conservative candidate and his supporters to shed their conservatism and leave ancestral prejudices comfortably behind. It is impossible under the new Constitution for high caste and democracy to go together. Under these depressing circumstances, ready-made tags of ancient society have to be kept very much in the background. This is a truth which cannot be denied even by the opponents of universal suffrage in Ceylon and which must have given more than one candidate many uncomfortable moments during election time. The reformers have, however, heroically swallowed the pill, and want the rest of the world to believe that the thing is not so bad as the sceptics and cynics think. We do not say it is all so bad as Weligama fears. As we have said, universal suffrage is a capital leveller for a society like ours which certainly needs a good deal of levelling before it can become the pillar of a democratic form of government. But, the remedy, like all remedies, has a habit of working the

wrong way. The levelling process has somehow brought to the surface much rubbish which one would like to leave buried for all time, and it is highly significant that it is a combination of some of the worst as well as the best element in Ceylon public life that are among the ardent champions of universal suffrage. Not that the principle itself needs any defence or explanation, but, as Weligama says, it could have been applied gradually, gently, and without provocation. In short, what Ceylon needed was not democracy with all its primal virtues but democracy graduated and made easy to suit weak intellects.

A Question of Convenience

MESSRS. Griffith and Parfitt, European members of the State Council, voted with the majority over the question of preserving Anuradhapura. The principles which could be urged in defence of their action are the same as those that form the foundation of what is known as a marriage of convenience. The European members did not, unlike their Tamil colleagues, evidently believe that marriages are always made in heaven: there are mundane exceptions which no hard-headed man of business can ignore. So, they made the best of a difficult situation, and voted for the reservation of Anuradhapura and the creation of a new City elsewhere. The European members have displayed greater tact in these matters than the others. They don't believe in divisions unless they are convinced that the voting is going to hurt their pockets.

The Mamoty

IN a recent speech Mr. D. S. Senanayake told his audience that the happiest period of his life was when he spent the night on the threshing floors with villagers, worked with the mamoty, reared ridges better than the average labourer, ploughed his fields, and trained his bulls. At present, he said, he had been forced to lead a different kind of life, but he hoped to go back to his old haunts and work. We are not, however, sure that he will be allowed to go back. He is now engaged in the best and greatest work of his life, and for such men there is no going back. Besides, he laid the foundation of his present work when he revelled in the rural pursuits of his neighbours, and he has been true to the bias of his youth. It is not every politician who is in a position to point to his last bit of work as the coping stone of its predecessor. May we, however, tell the Minister for Agriculture that the mamoty is not so pleasant to use in large-scale cultivation as it is in the case of small holdings? The mamoty was intended for the small holder or for a cheap labour force which is the desideratum of all planters. On large farms the mamoty should be used only where it is unavoidable. Happily in the dry zone there are no steep hillsides to prevent our substituting the mouldboard plough for the mamoty.

Ceylon's Defence

ACCORDING to an official communique the defence of the island will in future come under the command of General Wavell. The announcement shows that the British War Office is losing no time in co-ordinating the defence of the East against the German menace. It was long foreseen that the defence of Ceylon would not be regarded by those responsible as a separate and independent question. The announcement coincides with the appointment of a new G. O. C. for Ceylon in the person of Major-General R. D. Inskip.

GREATNESS OF THE TAMIL LANGUAGE

Tamil's Eternal Youth

கீராகுங் கடலுமே
 சிலமடங்கைக் கெழிலொழுகுந்
 சீராகும் வநை மெனத்
 திகழ்பரத கண்டயிதில்
 தக்கசிறுபிறைதலுந்
 தரித்தாறுத்திலகமுமே
 தெக்கணமுமதிற்றிநந்த
 திரவிடநற்றிருநாடும்
 அத்திலகவாசனேபோ
 லனைத் தலகுமின்பமுற
 எத்திசையும் புக்கமுணக்க
 விருத்தபெருந் தமிழணங்கே (க)

பல்லியரும் பல்வலதும்
 படைத்தளித்தத் துடைக்கினுமோர்
 எல்லையறுபரம்பொருள்முன்
 னீருந்தபடியிருப்பதுபோல்
 கண்டமும் களித்தென்துந்
 கவிம்மலையானமுத்துருவும்
 உன்னுநாத் தத்தெழுமுதே
 மொன்றுபல வாயினும்
 லுரியம்போ லுலகவழித்
 சித்தொழித்த சினைதயாவன்
 சீரணமைத்திறம் வியத்த
 செயலெந்நது வாழ்த்துதுமே (உ)

கடல்குடித்த குடமுனிபுன்
 கரைகாணக்குருகாடி
 தொடுகடலை யுனக்குவமை
 சொல்லுவதும் புகழாமே (ஃ)

ஒருபிழைக்கா அரணர்முன்
 னுனாயிழ்த்த விழிப்பாரீரல்
 அரியதனை திலக்கணமென்
 நறைவதுமற் புசுமாமே (ஊ)

சுதமறைபா ரியம்வருமுன்
 சகமுழுதுகின்றாயின்
 முதுமொழிகீ யகாதிமென
 மொழிகுவதும் வியப்பாமே (ஈ)

வேகவதிக்கெதிரேற
 விட்டதொரு சிற்றேறி
 காலத்தினைக்காவாக்
 காரணத்தினையிடுதியே (ஈ)

கண்டமுழி வருந்தனிமை
 கழிக்கவன்றே வும்பலத்தன்
 உடையாரான் வாசகத்தி
 வெருவிரதிகருகினதே (ஊ)

Still Living, While Others Have Died

By
A Correspondent

தக்கவழிவிரிந்திலகுந்
 சக்கத்தார்திறுபலகை
 மிக்கவலஞ் சிறந்தவன்நன்
 மெய்ச்சரிதவியஞ்சனமே (க)

Tamil Poet's Tribute

The above passage is an apotheosis of our mother tongue from a Tamil poet. Years ago I heard it sung in Colombo, if my memory serves me right, by a loyal Tamil who is now occupying a prominent position in the public life of Jaffna. Ever since that time, the beauty of the lines has haunted me and made me think of the greatness of our mother tongue Tamil, which our leader, the late Sir Ponnambalam Ramanathan, always insisted on spelling as Thamiz. The language of any race independent of its intrinsic merit should be dear to all those who speak it. In the case of the Tamil race, the language has by reason of its excellence, an additional claim on us, apart from its being our mother tongue. The cultivation and the promotion of our mother tongue is a cultural necessity and a patriotic duty. In the case of Hindus, it is also a religious necessity.

Views of Foreign Scholars

The recent observation of Professor Jennings that Tamil students learn the language as it is an easy subject to pass and not out of scholarly love for its worth, has made me advert to the subject.

The greatness of our language has been spoken of not only by Tamil, but by members of other races.

I would like to quote some opinions from eminent foreign scholars. Some of these are no doubt well known to a good number of your readers. It is, however, worth while quoting and re-quoting such passages from time to time, particularly during these days when the prestige and morale of the Tamil community in Ceylon are not at their highest. Dr. Winslow wrote thus: "It is not perhaps extravagant to say that in its poetic form, Tamil is more polished and exact than Greek and in both dialects with its borrowed treasure more copious than Latin. In its fullness and power, it more resembles English and German than any other living language". The Rev. P. Percival observed:

"Perhaps no language combines greater force with equal brevity and it may be asserted that no human speech is more close and philosophic in its expression as the exponent of the mind".

The Rev. H. Bower speaking of the "Kural", said:

"The work is superior to the institutes of Manu and is worthy of the divine Plato himself". Dr. G. Slater writes:—

The Tamil language is extraordinary in its subtlety and sense of logic and that the perfection with which it has been de-

veloped into an organ for precise and subtle thought combined with the fact that it represents a much earlier stage in the evolution of inflexible language than any Indo-Germanic tongue, suggests.....the priority of the Dravidians in attaining settled order and regular government; and that as it is known to us it is a product of a very long period of a somewhat elaborate civilization".

An Ancient Tongue

It is no wonder that such expressions of opinion about the greatness of our language have been made. The roots of our culture and civilization, to say the least, even from the point of those who are not prepared to accept as literally correct the divine connection attributed to it in the Tamil verse quoted at the beginning, are lost in the realms of antiquity. The recent excavations in the valley of the Indus at Mohenjo Daro have revealed and confirmed the fact that the Dravidian civilization was the earliest in the world's history and that the Tamil language is the oldest spoken, if not the oldest language in the world.

I have on the present occasion endeavoured to give an idea of the position of our mother tongue in the history of mankind and among the languages of the world. Owing to exigencies of space I would continue my further remarks on a later occasion, when I propose to deal with the position of the language in the scheme of things in Ceylon.

PRESERVATION OF ANURADHAPURA

PROPOSAL FORTY YEARS OLD

Under date November 14, a Correspondent writes to the 'Ceylon Daily News'.
 Supplementary to what Mr. Wanigasekera is reported to have said in the State Council yesterday on the above subject, it may be mentioned that the proposal to remove the political and commercial town of Anuradhapura elsewhere is at least forty years old. In letters dated 29 August and 23 December 1901 addressed to the late Mr. Walsinha Harischandra then resident in Anuradhapura, the late Rev. (Anglican) Dhanmapala wrote: "Within the sacred precincts of Anuradhapura cow-killing and liquor selling should be stopped; and every effort must be made to stop it. Give lectures, write to the Government Agent, write to the Governor, write to the Secretary of State for the Colonies. If you succeed.....Take signatures of all the town residents for removal of the slaughtering houses and meat markets.....We must ask for the removal of Government offices, prisons etc., We may not succeed; but we must try and ten years later we might get what we want. But we must agitate. There should be two towns—Anuradhapura city and Anuradhapura cantonment, one for the Buddhists, and the other for non-Buddhists, just as in India—e.g., Benares city, Benares cantonment; Mutra city,

IF BURMA ROAD IS ATTACKED

CHIANG'S APPEAL FOR MILITARY AID

London, Nov. 12.
 Marshal Chiang Kai-shek has appealed to Britain and America for military assistance in the event of a Japanese attack on the Burma Road, according to a Washington report. This report may be based on the interview given by the Chinese leader to pressmen at Chungking, when he expressed the hope that the United States might take charge entirely of the Burma Yunnan Highway, delivering Lend-Lease material directly to China. Such action by America would involve the presence of American troops; and, therefore, does not seem immediately practicable. But there is no reason why America should not undertake the organization and administration of the Burma Road traffic.
 According to a report published in the American Magazine, Life, the American mission of three traffic experts who inspected the highway some months ago reported to Marshal Chiang Kai-shek that there was inefficiency in the administration and a heavy wastage of trucks. After the action subsequently taken by the Chinese Government, conditions on the Burma Road have been greatly improved.
 Mutra cantonment; Meerut city, Meerut cantonment; Umballa city Umballa cantonment."

Mr. & Mrs. K. SANKARAPILLAI

will be pleased to see friends and relatives on the occasion of the marriage of their son
MR. S. AMBIKAI PAKAN, B. A.,
 (Headmaster, Vaidyeshwara Viyalaya, Jaffna)
 with
MISS NAKULAMBIKAI
 (daughter of the late
Mr. M. Subramaniam, Proctor,
S. C., J. P.,)
 at 8 a.m. on Friday, the 28th inst.
 Reception at the bridegroom's residence on the 29th and 30th between 4 and 8 p.m.
 "Kappal Valavu,"
 Chunnakam. 1-11-41.
 (Mis. 139, 20-11-41.)

NOTICE

With reference to the notice which appeared in this journal of the 10th instant under the name of S. Thuraiappah of Muthadimadam, Kondavil, I Sinnathanby Velupillai of Kondavil do hereby inform the public that the said I. O. U. for Rs. 1000/- was granted to me by the said Thuraiappah. I entrusted the said I. O. U. to Sinnacuddiar Vallipuram of Inuvil for safe keeping; and it has been lost by the said Vallipuram.
 I do hereby warn the public against negotiating it. Any person who finds the said I. O. U. is kindly requested to give information to the undersigned.
S. VELUPILLAI
 சி. வேலுப்பிள்ளை
 Manchathady,
 Kondavil,
 19-11-1941
 (Mis. 138, 20-11-41)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
 Testamentary Jurisdiction No. 1065.
 In the matter of the estate of the late V. R. M. Ramaswamy Chettiar of Perumal Chettiar Street, Karaikudi in South India
 Deceased.
 V. R. M. V. R. Ramasamy Chettiar son of Veerappachettiar of Ramnad District South India by his attorney Vellaisamy Pillai son of Mariappapillai of Vannarponnai West
 Vs. Petitioner.
 K. R. V. Valliappa Chettiar alias Saminathanchettiar of Muthupattanam in Karaikkudi
 Respondent.
 This matter coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the day of August 1941 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.
 It is ordered that Letters of Administration to the estate of the abovesaid deceased be issued to the petitioner as sole heir of the abovesaid deceased, unless the respondent abovesaid appear before this court on the day of October 1941 and show sufficient cause to the satisfaction of this court to the contrary.
 This day of September, 1941.
 Sgd., C. Coomaraswamy
 District Judge.
 Order Nisi
 Extended for 26-11-41
 Intd. C. C.,
 D. J.
 O, 50, 20 & 24-11-41)

LETTERS TO THE EDITOR

MR. FRANCIS DE ZOYSA'S
SPEECH

SIR,—Mr. Francis de Zoysa expressed some of his views about the rising generation at the Central Y. M. C. A. on the occasion of the annual tea to the Jaffna College Alumni Association (Colombo Branch) by the College Principal.

He stated among other things that the young men of the rising generation in Colombo had very little restraint, were a little too independent, they thought they were wiser than others and their parents were very stupid and old-fashioned. There had been a lot of criticisms in the papers for and against the views expressed by Mr. de Zoysa. But balancing all those criticisms, it appears that the views expressed by him have a large-hearted support. Dr. Jennings at a recent meeting stated that the old blame the youth and the youth blame the old and his view is equally divided. Mr. de Zoysa spoke about the young men in Colombo (who include the Tamils of Colombo), but his views are also applicable to the young men of Jaffna and other towns of Ceylon where higher education is imparted and where European civilisation is rampant. As time changes some latitude should be given to the rising young men but they take too much of liberty as regards their attitude towards their parents and other elders. The parents also should be blamed to a certain extent as they give too much of liberty to their sons in that some fathers play cards with their sons, some allow their sons to smoke in their presence (they should not be allowed to smoke *at all*) and some allow their sons to argue with them without the least *respect* to them. The young men do not now give due respect to their fathers and other elders, and they do not obey their fathers. In the past the sons gave implicit obedience to their fathers and whatever the fathers commanded the sons used to do but the fathers seldom command the sons to do a wrong thing. Some fathers and sons now behave like cousins towards each other. They lounge side by side conversing and reading papers and do a lot of other things. The tradition of the Orientals is to respect the elders. Now the young men do not even respect their school-masters. It is the European civilisation which has brought about this sad state of affairs. In India this state of affairs is not as bad as in Ceylon as the Indians are loath to imitate the West and do not want to deviate from the Oriental customs and manners. Let the young men learn a lesson from Mr. de Zoysa. I shall write about the young women in my next letter.

13-XI-41. K. SIVAPRAGASAM.

WHY ASK AGAIN FOR
COMMISSIONS?

SIR,—Is it a virtue to invite a third party to adjudge the needs of our minority communities politically, despite other necessities and other means to adjust the scattering forces and mental conditions that defy all efforts at cohesion. None can successfully prescribe for our moral morbidities and mental

disaffections. Is it the legacy of foreign rule? One is forced to add-foreign rule that had shadowed our healthy growth for the last hundreds of years. We know there are several races and communities in several kingdoms but none had invited the services of foreigners to adjudge and adjust their internal political or economic quarrels. Still, those nations have attained unity, progress and prosperity.

To balance the human mind is in itself an almost impossible yet covetable quality but the task of achieving unanimity of outlook among even our kith and kin, communities, tribes, races and nations, is much more difficult. Agreement in the essentials is a simple thing yet difficult to fulfil in a manner agreeable to all. If there is balance, equanimity and unity then the wicked beasts of prey in man called suspicion, animosity, war and enmity would be slowly but surely starved to death and the interminable turmoil in human affairs would soon terminate paving the way for peace and happiness.

The suspicion bred in our heart for fear of majority dominance is rather unfounded. As Mr. Senanayake said we must rely on the noble side of human nature. "Trust begets trust". Well, our accusations as regards the homogeneous ministry and other allied apparent vices that we members of the so-called minorities magnify must be viewed with magnanimity. It is a natural prompting as well as human nature to move and act questionably and even foolishly when responsibility is granted abruptly by a third party well versed in statecraft.

No responsible man or community with a modicum of moral purity and mental honesty would misuse his trust and confidence, at last in the long run, be he Singaleser or Tamil, Muslim or Burgher.

We don't want towns of foreign trade to rise up but we want self-sufficient villages in their ancient glory all over Lanka producing food and precious commodities of all sorts for which Ceylon was famed all over the ancient world. The vast forests of Vanni, which was Lanka proper, betray the signs of vanished glory, and to resurrect this granary of wealth must be the aim of our leaders. For this purpose we may want millions of cheap labour from abroad and not expensive masters. We know from history that many millions of our brothers stepped over to the common mother continent during those fanatic wars of destruction and devastation. Today indeed it looks like vice to allow them return to labour in our midst!

Imitation Duttagemunus and others should be suppressed while ripe and mature minds should be honoured, if we sincerely mean to achieve liberty, unity and progress. Increased Council seats and ministerial positions under dexterous foreign constitutions would never mend matters economically or otherwise. Freedom is the main root of progress in all branches of activity.

C. VELUPILLAI

Mullaitivu,
14-11-41.

LEVIES FROM TEACHERS
AND TRANSFERS

SIR,—The most harmful practice connected with the system of assisted Schools in Ceylon is undoubtedly the levy of contributions from teachers. The evil is increasing in both Vernacular and Bilingual Schools, as shown by the Departmental inquiries into complaints made by teachers, and unless timely measures are adopted to eradicate the abuse, it will become necessary to consider whether it is in public interest to continue these schools.

Recently attempts were made to defend this abuse on the ground that payments by teachers are voluntary. When a management asks for money or its equivalent from its teachers, it cannot be said that such contributions are voluntary, as it is well known that teachers pay them for fear of being transferred to inconvenient and unhealthy stations. The evil of frequent transfer of teachers, necessarily causing dislocation of work and affecting the efficiency of Schools, was brought out in connection with a Departmental inquiry. It was found that though the management has only 75 Vernacular and Bilingual Schools, 105 transfers and 37 acting appointments were made in 1935, and 89 transfers and 53 acting appointments for 9 months in 1937. One teacher was transferred 5 times, another 4 times and a third thrice in one year.

It must be emphasized in this connection that it is wrong for an employer to deprive his employees regularly of any part of their salary. This practice has a very bad effect on the character of the receiver as well as that of the giver. It creates an attitude of mind which sees no wrong either in giving or receiving bribes. Where this practice prevails, the management feels that it is entitled to receive contributions and

the teachers find it prudent to submit to the levy in order to gain the goodwill of the employer. The existence of this practice makes it also difficult for the management to enforce any wholesome discipline over teachers.

The Department of Education, which controls appointments and dismissals of managers, can, and is in duty bound, to protect the teachers in the full enjoyment of the salary scales guaranteed by it. In this matter teachers in assisted schools should be given the same protection as is enjoyed by teachers in Government Schools.

The present practice is for the Director of Education to punish peccant managers receiving unauthorized contributions from teachers when complaints are received from them; but the management can evade the law by allowing other officers connected with it to receive them. It is therefore necessary to make a definite rule prohibiting the collection of contributions in any form by any officer connected with the management and withholding transfers without the consent of teachers, except in exceptional circumstances, when approval for the transfer may be given by the Divisional Inspector of Schools, if he finds it absolutely necessary to do so in the interests of the schools concerned.

The suggestion made in some quarters to leave this abuse of contributions to be dealt with by teachers' association cannot be accepted as a remedy, as these associations have no control over managers. On the other hand, the Managers themselves can control them through some of their teachers who have become parties to wrongdoing for the sake of obtaining their posts.

Yours etc.,
G. SUBRAMANIAM,
Head Master, Erlalai
Hindu Tamil Mixed School,
Erlalai Chunnakam,
November, 1941.

MANUFACTURE OF CARS

INDIA GOVERNMENT APPROACHED
AGAIN

Bombay, Nov. 13.

THAT the India Office not only has no objection to treating the proposed Indian automobile factory as part of the war effort in this country but is prepared to grant the promoters of the scheme all necessary assistance, is disclosed in an annexure to a fresh memorandum submitted by Mr. Walchand Hirachand to the Government of India on his motor project.

The annexure also reveals that Col. Wedgewood, M. P. has informed the promoters that there is no opposition to the Indian automobile industry scheme from the India Office.

The memorandum, which runs to two thousand words, *inter alia*, recalls the help rendered to the promoters by the Government of Bombay in the preparation of the scheme. The Government of Bombay had also expressed their preparedness to help the promoters to start the industry in Bombay provided the India Government treated it as war effort.

Dealing with the Central Government's objections, set out in their communique issued in December last, the promoters ask whether the

Lease and Lend Act has not removed the difficulty regarding availability of dollars. There is no question of dearth of skilled labour and the promoters are ready to give an undertaking that they will not absorb any worker employed in the ordnance factories. As regards the Military Department's objections to the introduction of any new type of vehicle in the Army, the promoters say that the Chrysler Corporation, with whom they have entered into a contract for assistance to launch the industry, have been supplying all the military requirements of His Majesty's Government and they do not see any reason why the same make of cars should not satisfy the India Government's needs. Lastly, they say that if the required facilities are granted to the Indian promoters, within three years, for the same amount of shipping space and dollars expended in America, India would be able to supply twice the number of vehicles.

It is learnt that the question may be raised again in the Central Assembly and the Government of India may be asked to state their latest position regarding the Indian automobile industry project.

MODERN IMPLEMENTS OF CULTIVATION

By

V. K. RudraSingam

Some Notes on the Mould Board Plough

Their Advantages

THE mouldboard ploughs are more efficient than our time-honoured country ploughs. The advantages of the mouldboard ploughs over the crude wooden implements are very great. The wooden implement can be used with a little amount of success only on good and clean tracts. It does not give a good tilth. It only breaks up the soil and throws it on both sides. It does not turn the soil over. It must be used repeatedly four or five times to get a fairly good tilth. This entails a greater expenditure of labour, which must be avoided in farming. On grassy and weedy lands it will not give a good tilth at all, whereas the mouldboard plough will give a better tilth at the first operation itself. It turns over the soil and leaves a smooth and even surface. The soil turned over would bring along with it the roots of the weeds to the surface to expose them to the action of the sun for destruction, thereby enabling you to exterminate the grass and weeds on your land. It is necessary, to ensure a healthier growth of the plants, to bring to the surface the finer particles of the soil, that lie immediately beneath it. The mouldboard plough by turning over the soil enables you to do so. In cultivation, not only the quantity matters much, but also the quality. A good ploughman with a good pair of bullocks will be able to plough at least three-fourths of an acre for an eight-hour working day. Today, in the market, there are various types of ploughs. When buying you will have to determine the type and size of the plough by the sizes of the bullocks available, and the kind of land you possess. In Ceylon we have not yet solved the question of draught. We are in a position to use only single furrow ploughs of extra-light, light

and medium weight. The extra-light ploughs can be used on light and loose soils. The light ploughs may be used on sandy-loams and slightly weedy and grassy lands. Medium ploughs can be used on loamy and clayey soils. They will do excellent work on very weedy lands that have lain fallow for a very long period.

Ransomes' Meston

THIS is an extra-light plough, only for loose and light soils. This is much preferred by farmers who own small pieces of lands. The body is made of cast-iron. The bottom and skife are of iron, cast in one piece. The breast or mouldboard is made of wrought steel. It is intended for use with a wooden pole and single handle. It ploughs a furrow up to five inches in depth and seven inches in width. The share is detachable and can be renewed when necessary. The depth of the furrow can be regulated by means of the wedging on the top or underneath the pole at the point where it is hitched to the body. It can also be regulated by yoking the animals either close to the plough or slightly away. The Mesopotamia plough is similar in design and construction with slight variations. It cuts a larger furrow and is more suitable for medium or light soil.

Howards' Singhalese Plough

THIS is a light plough exceptionally strong and very handy. The body is made of cast-iron and the share and the breast are of wrought steel. It is provided with a wooden pole and a single wooden handle. It is fitted with a left hand breast. That is, instead of throwing a furrow to the right as the Meston and the Mesopotamia do, it throws a furrow to the left. It gives an excellent

turn-over, and a good tilth. It ploughs a furrow three to five inches in depth and six to eight inches in width. The adjustments provided to regulate the depth and the width of the furrow are somewhat similar to those provided for the Meston and the Mesopotamia. A fairly strong pair of bullocks will be able to draw it with comparative ease. It can be used on sandy-loams and slightly heavy soils.

Ransomes' Victory & Ceres Ploughs

THE "Victory" and the "Ceres" ploughs are the most popular ploughs on the markets in Ceylon. The "Ceres" is a sister plough to the "Victory". The "Ceres" is of similar design and construction, only it is lighter than the "Victory." The beam is made of 'I' steel which has the advantage of being light and yet very strong. The body is built in on a pressed steel bottom, which rigidly unites the share, breast and land-side, making a firm fixture to the beam. The draught is taken from the centre of the beam by means of a draught rod, the position of which is regulated by an adjustable upright which is free to move horizontally and vertically. The ploughs are provided with head wheels as balancing attachments. The depth and the width of the furrow are regulated by the adjustable upright at the end of the beam. Knife or disc coulters help to give a clean cut. These ploughs have a fairly good furrow capacity. The "Victory" has a furrow capacity of nine inches in width and three to six inches in depth, the "Ceres" giving only an inch less in depth. These ploughs are popular on account of their exceptional strength for their weights, their lightness in draught and their durability. Their approximate weights are

eighty-six and sixty-six pounds respectively. Strong animals are required to draw them. These ploughs are suitable for loamy and clayey soils and also on lands where there is heavy growth of grass, and weeds. They can be used for burying green manure, doing away with the mamoty the use of which is almost universal in Jaffna but very costly.

Some Hints

THE moisture conditions of the soil must be carefully considered before ploughing. If the moisture is too much, the mouldboard will not scour freely. If it is insufficient large clods will be formed. Therefore a proper amount of moisture is essential to ensure easy draught, free scouring, clean furrows and a complete turn-over. For maximum efficiency, work it under proper adjustment. If you run the plough on the share point, it means rapid wear, increased strain on the animals and an uneven tillage. When working, the plough bottom should be level on its base. The animals should be yoked as close as possible to facilitate easy handling and to produce the correct centre line of draught. To guide the plough straight, it ought not to be tilted to one side. All bolts and nuts should be tightened daily before use. This small precaution will, in addition to ensuring better performance, prevent their getting lost and the cost and delay in replacing. The shares must be renewed when their cutting edges become blunt, or else the pull on the plough will increase. The polished surface of the mouldboard should be maintained smooth. Do not allow the iron parts to rust. A light application of oil will prevent rapid rust formation. This precaution will ensure long life to your plough. You should know the various parts of a plough and their functions.

DEBATE ON INDO - CEYLON REPORT

Continued from page 1

debate was that although the agreement provided for immunity from discriminatory legislation hereafter, that advantage was not proper compensation for the discriminatory legislation already existing. Government, he reiterated, had an open mind and it was for the House to make up its mind on one of the three amendments. Government members would not vote.

Mr. Aney said that on a matter like this the Raj was anxious to know exactly what modifications people interested in Indians in Ceylon desired before these proposals were embodied in a formal agreement between the two countries.

Mr. Aney emphasised that an agreement was always a

matter for compromise and the parties to the agreement, if they wished to reach an agreement, must approach the problem in a spirit of give and take. Neither could refuse to recede from its original stand. It was for the House to say whether the departure made from the original position was of such a nature as to involve a sacrifice of principle, or such that the main features of the principle were not lost.

Secondly, it was necessary that relations between India and Ceylon should continue to be cordial and friendly. He did not mean that unfriendliness should be avoided at any cost, but the spirit should be to make an approach to the proposals with a view to maintaining the friendly relations which had hitherto existed

RAMANATHAN DAY AT CHUNNAKAM

The annual Guruguja of the late Sir P. Ramanathan will be celebrated by the Saiva Mangayar Sabha at the Ramanathan College, Chunnakam, on Monday the 24th instant, commencing at 10 a.m. with pooja at the Ramanatheswara Temple.

between the two countries from time immemorial.

Mr. Aney asked the House to take note of the nationalistic ideas growing in Ceylon whose people were anxious for the service of their own country and felt that none but Ceylonese should be there. But we should not succumb to territorial or racial patriotism. The Raj expects the House not to look at these proposals merely as matters of sentiment but to approach them in a statesman-like spirit, furnishing them with constructive proposals to enable them to bring about an honourable agreement with Ceylon. He added that the Raj had not formed any opinion on these proposals.

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. D/595

In the matter of an application in terms of Section 8 of Ordinance No. 1 of 1911, Chapter 48. Annamattu wife of Manuikkar Sellah of Eevinai in Punnalaikaddayan Ve. Petitioner Manuikkar Sellah of Eevinai in Punnalaikaddayan, but presently his whereabouts are unknown Respondent.

Whereas an application has been made by the abovenamed petitioner for permission of this Court to allow her to deal with her properties without the consent of her husband the respondent and whereas it is reported that his whereabouts are unknown, by the Fiscal, N. P. Jaffna, it is hereby notified to the persons who are likely to entertain any objection into the matter of the petitioner's application, that her application will be allowed unless sufficient cause be shown to the contrary on the 2nd day of December 1941 at 12 a. m. before this Court.

This 6th day of November 1941.

By order,
(Sgd.) P. Gnanapragasam
Secretary,
D. C. Jaffna.

(Mis. 137, 20-11-41)

VALIKAMAM EAST TEACHERS' ASSOCIATION

SECOND COMMITTEE MEETING

At the second committee meeting of the V. E. T. A. held at the C. M. S. English School, Kopay, on October 23, Mr. J. S. Thiru-Rajasingham presiding, the following resolution was unanimously passed for transmission to the Director of Education through the N. P. T. A. and the A. C. U. T.:-

"That the Director of Education be informed of the unusually high standard of the Tamil examination papers in the S. S. C. (English) Examination and that the Director be requested to ask the Moderation Board to go through the papers carefully and see that they are of the same standard as the papers in English and other subjects."

The Secretary commented on the increase in membership and the clearing of arrears of subscriptions by most schools. The response to the distribution of the "Ceylon Teacher" was satisfactory, more copies being ordered. The correspondence with the Divisional Inspector of Schools, N. D., on the subject of the Thadchche Competition was tabled. As the Questionnaire circulated by the Special Committee on Education had already been reported on by the N. P. T. A. and the A. C. U. T. no further action was felt necessary.

Pending the approval of the N. P. T. A., a second representative to the N. P. T. A., in addition to Mr. A. Sitaraman, was elected. Mr. K. C. Perera was unanimously elected a committee member. The next general meeting of the V. E. T. A. will be held in February at the W. M. S. English School, Punnalaikadduvan, when Mr. A. J. R. Vethavanam, B. A., Divisional Inspector of Schools, and Mr. F. A. Sandrasegala, Supervising Inspector of Co-operative Societies, will speak.

United Ceylon

Dr. E. W. Adikaram, M. A., Ph. D. (Lond), Principal, Ananda Sastralaya, Kotte, writes as follows to the V. E. T. A. Secretary after his first visit to Jaffna:-

"From the time that I came in-

to close contact with Tamil friends when I was a student at the University College I have been strongly of opinion that, however much politicians of either party may try to bring about a conflict, we belong to a common Ceylonese nation and that our culture is the same and that there cannot be anything but the most cordial relationship between the Tamils and the Sinhalese. I became quite confirmed in that opinion during this visit. I sincerely trust that this trip will be the beginning of many close and happy contacts."

Thadchche Competition

In the Senior Division of the Thadchche Competition, organised by the Divisional Inspector of Schools, Sri Somaskanda English School, Pattur (Valikamam East Champions) lost to Kadavely Mission Tamil School (Vadamadachy champions) by 3 games to 5 on November 10. Previously, the English School, Pattur, beat Sri Somaskanda V. J. I. A. (53 and Urumpurai Hindu College (5-1) (Cor)

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(Q. 115. 23-10-41-22-1-42.)

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