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World's Economic Ills

Inequality in Wealth Analysed

(By D. N. VISWESWARIAH)

(Continued from our last issue)

SCIENTIFIC inventions have enabled material wealth to increase at an enormous rate. The consequent increase in profits and interest have been reinvested by the "haves" in further capital goods. Under the present system production can only take place for profit. If there is an abundance of things in relation to demand prices fall and production slows down. Profits and scarcity go together. One writer has said that production is based on "vendibility" whereas health, life and the standard of living of workers are based on "serviceability". The world can do with ten times the quantity of its present production, but such abundance would soon bring down prices and profits and firms would go bankrupt. The following summarises the position.

a. Increasing scientific knowledge greatly tends to increase labour saving machinery.

b. Unemployment results through displacement by the machine and electric power.

c. At the same time the savings of the investor class are rapidly increasing.

d. Further investment in factories and machines with consequent increase in consumer products brings about a fall in prices and production is curtailed.

e. When profitable investment slows down there is a further diminution of consumer market as the labourer is after all a consumer.

It is thus the trade cycles occur periodically. Various theories have been forthcoming as to the reasons for such occurrence. It must be understood that they are indigeneous to the system and have nothing to do with the occurrence of sun-spots, as one economist thought.

One way of getting out of the vicious circle is by way of war preparation. This was Hitler's remedy. This may still be in the hearts of some international financiers.

To the social reformer also the way would be a war, only the war would not be against this country or that, but against poverty, ill-health, ignorance, etc. in his own country. The war would be to realize all those unsatisfied desires of men, to close the "hinterland" as it were. This is a war which can be waged only by the whole State, (as Sir Richard Acland has said the total profit or loss to the private owners is very different from the total profit or loss to the community, because the gain to the community

figures as cost to the private owner Acland continues—

"There is no organization smaller than the community as a whole which can appreciate in terms of its balance sheet that the net loss which may arise in any one part of its balance sheet by employing a man must always and in every conceivable circumstance be less than the gross loss which will arise on the balance sheet as a whole by not employing him. Hence the community must 'receive the profits' or 'pay the losses'."

If capital is to be regarded as a source of power, then as J. B. Priestly has well said, only the State Treasury should become the capital in the community, just as the State generals and admirals are the only generals and admirals in the community. The State alone, he says, should make money. "All banking, financing and moneylending should be the State monopoly, just as the employment of drilled and armed men has become a State monopoly, in order to put an end to the exercise of arbitrary private power."

Moral Cynicism

Private ownership will not easily give up its privileges, and what is imperative is an alteration in the whole outlook of men. One banker who has written a big volume entitled: *New Money for New Men* was tempted to describe himself as a banker 'who believed in God.' He however did not actually describe himself thus as he did not wish to imply that bankers as a class did not believe in God. In this relation, it may be assumed that God is not looked upon of a powerful autocrat sitting somewhere in the skies, but is Principle upholding the moral law which is as inexorable as any law of mathematics or engineering. The injunction that one should love one's neighbour as oneself is not thus mere pious sentiment, but is part of the great moral law, disobedience to which is fraught with the same dangers as disobedience to the laws of structural engineering when constructing a building.

Rabindranath Tagore once said that our present ills could be attributed to our "moral cynicism" (of Hegel's dictum: "seek ye first food and clothing, and the Kingdom of Heaven shall be added unto you.") To pursue anti-social methods such as usury and worse under the slogan "business is business" and still expect peace on earth is as futile in the long run as to expect in the

(Continued on page 6)

Imperialism in Decline

British Communist's Analysis

"Ceylon is granted a species of self-Government subject to maintenance of the naval base at Trincomalee and new bases are being developed in India" writes Palme Ranjani Dutt the Indian vice chairman of the British Communist party in the Communist "Daily Worker". In the contribution Mr. Dutt explains what he calls the politics and strategy of Imperialism in decline: Mr. Dutt writes:—

"Over large areas British imperialism has to retreat, to surrender here to the United States (in the Far East), there to the national movements (in India and Burma), to manoeuvre, to seek to maintain indirect control," the writer says.

"In other areas British imperialism seeks to maintain a hold by armed force. But even this throws crippling burdens on the weakened British economy.

"Troops may be withdrawn from Palestine—to be concentrated in Iraq or Transjordan. They may be removed from Alexandria to be concentrated in the Canal Zone.

"A new base is prepared in East Africa. Ceylon is granted a species of 'self-government'—subject to maintenance of the naval base of Trincomalee. New air bases are being developed in India.

"Indian 'independence' is tempered by partition and the inde-

Non Violence

De Valera Admits Efficacy

A warm tribute to Mahatma Gandhi was paid by Mr. De Valera, Prime Minister of Eire, in the course of a two-hour conversation with Sir B. N. Rau, Constitutional Adviser to the Indian Constituent Assembly who recently visited Eire. Disclosing this at a Press Conference Sir B. N. Rau said at New Delhi. Mr. De Valera told him:

"At one time I used to think that the Mahatma's creed of non-violence was a mistake, but now, when I contrast the way in which you have attained your freedom with that of other countries, I think you had divine guidance."

pendence of the Princes.

"Burma may be granted 'independence'; but a British military mission is to remain; the resources of the country belong to the overseas monopolies, and a crushing burden of debt is imposed. Troops may be withdrawn from Burma; but 35,000 troops are maintained in Malaya.

"Even while the ground begins to grow too hot in the Middle East, new schemes of empire concentration and exploitation are intensified in the last strong-hold—Africa.

"The Royal tour to South Africa was the signal of the new orientation. British capital migrates to South Africa, Rhodesia and East Africa.

TASK BEFORE PHILOSOPHERS

Dr. Radhakrishnan's Analysis

IN the world at large we are confronted by increasing international tensions and misunderstandings. The break-down of the London Conference discloses the division of the world into two opposite camps. It would be idle to be little the dangers and it would be dangerous to surrender to the belief that an armed conflict is inevitable.

Thus said Dr. S. Radhakrishnan the well-known philosopher and savant in the course of his welcome address at the All-India Philosophical Congress held at Benares last week. Prof. Mahendranath Sircar presided.

Dr. Radhakrishnan referring to the duties of true philosophers in this troubled age said that in India "Moksha" and "Dharma" (spiritual freedom and social duty) had been the two central concerns of the philosopher. Only, the philosopher did not engage himself in contem-

porary controversies but led a life of detachment which reserved for him freedom of thought and clarity of judgment. He must see as frankly as possible the kind of world they were living in and what they should make of it.

If the application of science was to be directed to the well-being of the world, mankind needed a powerful renewal of the discipline of wisdom and philosophy, Dr. Radhakrishnan declared.

Speaking about Indian philosophy Dr. Radhakrishnan said: "Philosophy in India has been defined as atma-vidya or knowledge of the self. Man is not to be understood in terms of biology, psychology, social behaviour or politics. All these belong to the world of the object. Our tragedy is due to the fact that we do not recognise the reality of the spirit in us. Man is not merely a passing produce of objec-

(Continued on page 5)



Hindu Organ

TUESDAY, DECEMBER 30, 1947.

INDO CEYLON RELATIONSHIP

MR. D. S. SENANAYAKE Prime Minister of Ceylon has gone to New Delhi to confer with Pandit Jawaharlal Nehru, The Prime Minister of India on the Indo-Ceylon problem and to arrive at a settlement on it which has so far baffled many a statesman on both sides of the straits. The conference between the two leaders, we hope, will be followed by concrete results which would cement the ties of both countries to their mutual advantage. Now that the third party which was pulling the wire from behind the scenes to grind its own imperialist axe is out of the picture, we cannot see any reason why the talks should fail. It is fortunate for Ceylon that a statesman of the calibre of Jawaharlal whose broad international-outlook has helped India to surmount many an obstacle, is at the helm of affairs in India and it is another fortunate coincidence that his adviser on this problem is none other than Mr. V. V. Giri a seasoned politician with a repute for tackling delicate situations behind him. Mr. Senanayake, we hope will rise to the occasion and show by his wise handling of the talks that he deserves the encomiums showered on him by British statesmen, regarding his capacity and political sagacity. It is unfortunate, however, that the visit of the delegation of the Ceylon Indian Congress to Delhi at this juncture is misconstrued in certain quarters in Ceylon. We hope that the delegation by its helpful attitude pave the way for, an amicable settlement and prove that the tears entertained about its mission were baseless.

Ceylon situated as it is and occupying a strategic position cannot and should not think of ploughing a lonely furrow. In spite of the agreements in regard to defence etc she has just now contracted with Britain, her real safeguard lies in a close understanding with Mother India and in her completely identifying herself with the South East Asian bloc which is in the offing. No more should British diplomacy or for that matter any diplomacy of the Imperialist Nations should be allowed to have any influence in this sphere which is exclusively for Asians. American dollar and Soviet militarism backed by its cries of revolution have already partitioned a war weary world into two camps. Ceylon

as a nation has a difficult future to face. It has to steer clear of these two conflicting rocks and should establish a Government in consonance with her ancient culture and heritage. To achieve this end, India which is resurgent with vitality and vigour will be her friend, philosopher and guide. If this fundamental is taken cognisance of by Mr. Senanayake and his colleagues in power, there would not be any difficulty in arriving at an everlasting agreement and friendship with India. The domestic issues to be settled by the two countries are of a trivial nature when compared to the larger problems facing us on the international stage. A spirit of give and take is all that is called for.

EXIT 1947

Tomorrow is the last day of 1947. The year has been an year of great events—events of great potentialities for the world at large. India which for well nigh two centuries had been under the yoke of a foreign imperialist power came to its own on August 15 last though partitioned and Pakistan created. The partition had its terrible aftermath and millions of Hindus, Sikhs and Muslims had to pay the penalty with their lives. The problem has not yet been solved to the entire satisfaction of all concerned. With the advent of a free India the Asian solidarity has also become an accomplished fact, and today Burma, Indonesia, Indo China and the South East Asian countries are vying with each other in their fight for freedom. Brave Aung San and his colleagues were murdered in cold blood but Burma is to attain complete independence on January 4.

The year has been one of special interest to Ceylon. The Soulbury Constitution was inaugurated and what is supposed to be party system of government has been installed by Mr. Senanayake. The All-Ceylon Tamil Congress for the first time, swept the polls in the North and emerged out as a party. Whether the plan of action decided upon by the Congress would be beneficial or not to the Tamils is a subject on which difference of opinion exists, and time alone will show whether the Tamils of the Peninsula were justified in reposing their confidence on the candidates put up by the Congress. In South Ceylon, the leftists have scored a thumping victory, but that victory was marred by the lack of unity amongst the different groups forming the leftist bloc. In spite of the emergence of parties, a considerable number of independents who owed no allegiance to any party found their way into the House of Representatives; Mr. Senanayake a seasoned politician that he is used these

INDIANS APPEAL TO NEHRU

Regarding Citizenship Rights

THE Indian Mercantile Chamber of Ceylon, has forwarded a petition to Pandit Nehru, Premier of India, suggesting certain proposals in regard to the rights of citizenship that are to be discussed between him and Mr. D. S. Senanayake, Premier of Ceylon.

The memorandum, signed by Mr. S. H. Moosjee, President of the Chamber, pleads that all Indians, who have entered Ceylon or may enter Ceylon, without infringing any existing statute, before a prescribed date, should be eligible to qualify for all rights of citizenship accruing to persons possessing a Ceylon domicile of origin.

The qualifications for such citizenship, rights, the petition states shall be such as can be determined by simple administrative process, without reference, except for the legislation of documents or by way of appeal, to a court of law.

While suggesting five years resi-

dence in the Island and the declaration of an intention to make Ceylon their permanent home as a basis for such a qualification, the Chamber stresses that the qualification should be so framed with a view to absorbing permanently into Ceylon as large a part of the population resident as wish to be absorbed, and definitely not with a view to excluding as many persons as possible.

The memorandum also states that no wages or general qualification such as origin or of choice, should be introduced.

Citizenship rights, it pleads, should be comprehensive and not limited or qualified. The Chamber further wants no discrimination in the matter of land settlement and points out that the Indian labour population should have the same opportunities as the Ceylonese peasants to become land owners so that they

(Continued on page 5)

Notes and Comments

Our Jubilerian

It is not all who live to see their honour sung by those benefited by their humanitarian, literary and social activities. It is left only to a few by kind Providence to witness such honour showered upon them; Pandit V. T. Sambandhan, we are glad to note, is one of them. The tributes paid to the Pandit's services to Hinduism and to Tamil Nad, by the distinguished guests on Saturday last is a testimony to the esteem he is held by the public. As lecturer at the Jaffna Hindu College for well nigh three decades the Pandit has been instrumental in moulding the character of more than two generations of our citizens. As a journalist, his services to the Hindu community were manifold: As a man of aesthetic tastes, the Pandit did much to revive the dramatic art in Jaffna; and lastly as a man of religion and as a devout Hindu his services will be remembered by posterity by the great services he has rendered in reconstructing many a Hindu temple in Jaffna. We take this opportunity to extend to our colleague, the Pandit our greetings and our congratulations, and we pray to the All Mighty Eeswara that he may be spared many more years of life in the service of Hinduism and Tamil.

Mr. Dahanayake's Visit

Mr. W. Dahanayake, we think, is the second leftist leader to visit independents to his advantage, and dashed to pieces all hopes entertained by the leftists for an early dissolution of the Parliament.

In the world at large, the partition of Palestine forebodes ill to humanity. The advance of communists in China and the help by the United States to Chiang Kai Shek to stem the tide of communism in that country may sooner than expected force Russia to enter the scene. If 1947 has been an year of great events 1948 portends to be full of terrible possibilities. The events of the passing year have placed the world on the edge of a precipice.

Jaffna since the last Parliamentary elections. Comrade Kueneman was the first to visit and he did a lot of haranguing we are told. He attacked the U. N. P.; he attacked the Tamil Congress; he attacked the Indian Congress and he denounced all those leftists who were not in the communist fold. Mr. Dahanayake belongs, we presume to the B. L. P. clique; but whatever be his political complexion we have a regard for Mr. Dahanayake as, being a man of integrity and honesty of purpose and hence, he is to be welcomed. We are told that he is visiting Jaffna at the request of the Chavakachcheri M. P., and will deliver a lecture at Chavakachcheri tomorrow. The Jaffna man has the horse sense in him. He knows to winnow the chaff from the grain. The Tamils need no preaching about equality, fraternity and liberty. They are socialists to their very core and communism of the Russian brand is obnoxious to their ideals. The sickle and the hammer cannot be a substitute for our emblems of equality and fraternity handed to us from times immemorial.

Jak Cultivation in the North

Thousands of Jak seedlings were distributed by the Agricultural Department free of cost to the public of the Northern Province. Mr. M. R. M. Jebaratnam who was responsible to the grow more fruit trees campaign for more than two decades in this Province and also in other parts of the island has urged the public of Jaffna to grow Jak not only as a desert fruit but as a vegetable also. During the last few years jak is brought from the South Ceylon in large numbers and sold between 2/50 and 5/- each fruit. Jak was considered an important vegetable not only in South Ceylon but also in this Province. We appeal to the recipients of the plants to pay careful attention in preparing holes, shading and watering. Unless the growers take extra care as our forefathers did, the campaign will not meet with the same amount of success as the organisers expect. We need not remind the general public that these valuable plants are raised from the tax payer's money and every effort should be made to make every plant grow as being the duty of every public spirited citizen.

'Jaffna Can Do It & Did It'

"JAFFNA can do it, and it has done it" exclaimed Mr. K. Kanagaratnam, retired Auditor General and M. P. for Vaddukodai to me immediately the curtain went down on the stage at the variety entertainment held on Saturday last at the Jaffna Town Hall by the pupils of the Kokuvi Hindu College. Mr. K. Kanagaratnam is a gentleman well versed in the aesthetic arts; and if there is a person in Ceylon who is in a position to judge art and music in all their aspects it is Mr. Kanagaratnam, who is also the president of the audition Board of the Tamil section in the Colombo Broadcasting Station. Mr. Kanagaratnam only told the simple truth shared by the vast audience that thronged the Town Hall.

For well nigh three long centuries Jaffna has been under the thumping heel of the alien conquerors: that situation is no more, and an era of independence is to usher in, so they say. For well nigh three centuries Jaffna was neglected. Her heritage in art and culture were simply allowed by an unsympathetic bureaucracy to fade out into the limbo of oblivion. But they didn't, thanks to the vitality and virility of that great Tamil race. They were only hidden to show their lustre when the refuse that covered them were swept away. Thanks to the indefatigable Principal of the Kokuvi Hindu College, that veteran educationist Mr. V. Nagalingham P. A. and his enthusiastic and co-operating staff and Kumari S. N. Saraswathi, the brave girl who by her songs roused the people of Asia to rally round the banner of Subhas Bose, the lion among men to defy the mightiest empire in the world, Jaffna is witnessing today the resurgence of her art and music, and I hope the entertainment at the Town Hall is only the precursor of more important things to come in the world of music and art.

The Entertainment at the Town Hall was simply superb. For three hours the audience were lifted up to a plane of ethereal splendour by the juvenile artistes. In all 15 items were gone through, and try however I may to find a flaw in any one of them, I am dismayingly disappointed. By common consent, however, the first place in all the items should be given to Baby Jayadevi—a child of 6 years. The famous abhinaya by Baby Kamala to the song, குரு கோழி பன்னாடு பாடுவோமே by Bharathy in the film "We Two" is splendid for one to see. But the abhinaya of Baby Jayadevi has undoubtedly beaten Kamala's. That divine expression in the child which denoted undiluted joy at the sight of freedom was but marvellous. Her poise, and rhythmic expression of her hands and feet were but entrancing. When she lifted her tiny hands to "blow the conch" சங்கு கோலுவே வெற்றி யுறு கோலு, the vast audience to a man

A Grand and Delightful Performance

KOKUVIL HINDU COLLEGE ACHIEVEMENT



Kumari Saraswathy and Kumari Parameswari

was but lifted to a plane where that pageant of freedom was being enacted to the accompaniment of Bharathy's martial music. The song and the abhinayam took us all to a region of bliss: When the curtain was rung down, I heaved a sigh. We too are on the verge of independence. We have also to sing குருவோமே பன்னாடு பாடுவோமே, ஆந்திர சுதந்திர மடல்து விட்டுவோமே—குருவோமே—; but we are not to rejoice. That is our fate, thanks to the intransigent attitude of the powers that be who refuse to allow us to participate in the rejoicing. That is by the way.

As I stated earlier it is impossible in this short space, to give out my real feelings in regard to all those items performed the other day. The spring dance, Harvest dance, Snake Charmers dance were all charming and the little girls and boys who took part in them deserve the congratulations of all Jaffnese. The abhinayam by Kumari Gnanasikuntala was a class by itself and it reminded me of Kumari Jayalakshmi, the grand daughter of that great exponent of Bharata Natyam, Meenadchy Sutharampillai of Panthanalloor. The abhinayam to the song "புலமாபுத்திரன்" by the girl was a true depiction of the cosmic dance of Lord Natarajah. There was nothing to be desired in the dance. The little girl has a bright future, if only, those responsible for her education canalise her talents in the proper course.

Kumari Saraswathy as usual was in per best, though it must be admitted, the audience was a bit disappointed at the paucity of national songs. She is quite good at Kirtans. But she rises to her best and is in her elements while reciting Bharathy, Suddhananthar and Namakkal: I have once heard her singing that fine song "தமிழன்னை ஒரு இளமனை, தனியே அத்தகொரு அழகுபுனை" It was a disappointment to all that she didn't have the time to sing that great and soul-stirring song of Namakkal that day. It is a song which every Tamil should know to sing; and it is a song that should rouse us from lethargy to action. Kumari Saraswathy was also singing the Padams to the various abhinayams from behind the

screen, and they were well rendered. I make bold to say that her rendering and exposition of the gentle art are in no way dissimilar to those of Pattammal or "M.S.S." It is a pity that we are as yet slaves in our own country and that artists (Continued on page 4.)

Women Become Leftists

And Decide to Form Party

It is understood that some prominent women of Colombo have decided to form a leftist party. The "Times of Ceylon" staff reporter states:—

With the dawn of the new year, women have decided to give a lead and a corrective to men in politics.

One political association composed of all elements of progressive women with leftist sympathies, is to be formed shortly without any of the subtle doctrinal differences seen among the different male political parties.

The inaugural meeting of this new women's association will take place about January 5.

Those who are interesting themselves in the new project and will be prominent members of the party are Mrs. Doreen Wickremasinghe, wife of Dr. S. A. Wickremasinghe, Communist leader; Mrs. Selina Perera, the wife of Dr. N. M. Perera, the Samasamajist Leader; Mrs. Lee'awati Rajasingham, wife of Dr. Raja singham; Mrs. Robert de Saran, formerly Miss Miriam Peiris; Mrs. Dallas Gunasekera (nee Miss Rutnam) and Mrs. Ludowyke, wife of Prof. Lyn Ludowyke.

Pandit V. T. Sambandhan

Jaffna Public Honours Him

It is a pity that Tamil Scholars are not given the encouragement due to them. This is understandable in the context of affairs of our land. Our ancient Tamil kings sacrificed their all to the advancement of Tamil, and Tamil poets and scholars were having their hey-day in those times; with the advent of foreign rule, our great heritage, and our magnificent literature were all relegated to the background. Scholars in Tamil were treated with indifference if not with contempt. But fortunately for us there is a renaissance; and the public have begun to take more interest in our language and its scholars. South India has made atonements for her wrong to Bharathy whom she neglected in his lifetime by erecting a magnificent memorial to him at Ettayapuram. Namakkal Ramalingham is honoured in his life-time, and Kāvimanai Thevgavinayagampillai is given the due recognition by his people and we in Jaffna the land of chaste Tamil, the home of the father of modern Tamil prose are also beginning to put greater values on Tamil and its scholars.



Messrs K. Kanagaratnam, M. P. and retired Auditor General, S. U. Somasegaratu M. A. (Education Officer—designate N. P.), A. Arulambalam, Asst. Secretary of the Board of Directors of the Jaffna Hindu College and Branches, S. Kannan Adigal, the talented orator from South India, V. T. S. Sivagurunathar, retired lecturer Ananda College Colombo, M. Sabaratnasinghe B. A. retired Principal and Pandit K. K. Natarajan were accommodated on the platform with the pandit as the central figure profusely garlanded.

Messages wishing the success of the celebrations, and long and prosperous life to the jubilerian (Continued on page 5)

Fruit and Economic Plants

Fruit plants and other suitable economic plants will be distributed to the farmers of Paranthan and Kilinochchi on Saturday the 3rd January 1948 at the following centres: Kilinochchi V.T. Bungalow: 10 a.m. Paranthan Market Square: 3 p.m.

said Mr. R. Sivagurunathar, President the Jaffna Saiva Paripalana Sabhai and of the All Ceylon Tamil Congress Jaffna Branch, in the course of his introductory remarks at a meeting held on Saturday last at which he presided. The meeting was held to celebrate the Sashdi Poorthy (Diamond Jubilee) of Pandit V. T. Sambandhan, Editor "Inthuvathanam" and ex-lecturer in Tamil, the Jaffna Hindu College. Leading citizens of Jaffna including a number of ladies were present to honour the Pundi-

Tamils--Their Future

Tamil Congress—Its Architects

(BY SRIDHARAN)

II

It is really sad to think of the present plight of the Tamils at this juncture. Unless and until we take stock of the present situation and hammer out the future programme of action, the future is indeed gloomy in spite of the honeyed words of a certain class of Sinhalese politicians who prelate on inter-communal amity in this side of the Elephant Pass, and emit the venom of rabid communalism when amidst their compatriots in South Ceylon. It is useless talking of communalism and nationalism at the present juncture. There is nothing but communalism in Ceylon today. The Sinhalese masses who deified Ramanathan have been taught to regard the Tamils as interlopers who should be driven out beyond Elephant Pass. Any action on the part of Tamils to consolidate themselves and to plan unity of action is being deliberately pictured to the Sinhalese masses as one designed to oust the Sinhalese from their rightful place. When the Tamils organise the Tamil Congress, they become communal, and Mr. G. G. Pennambalam is branded as the dirtiest traitor since the time of Ehelapola; but when Solomon Dias Bandaranaike cries from the rostrum of the Sinhala Maha Sabha, "down with the Tamil interlopers" he is acclaimed a hero and the masses are taught to regard him as Dattugemunu incarnate. The irony of the situation is that there are men amongst us too to play second fiddle to the Sinhalese communalists and sing amen to their villification of the Tamil Congress.

The Tamils of Ceylon do not ask for partition; they do not ask for parity in the legislature of the land. They do not look to any other country for inspiration and help. What they demand is nothing extra ordinary. They only ask for justice and fair play. They demand that they as a race with a great past should be allowed to exist with decency and honour. They do not want to be hewers of wood and drawers of water in the land of their birth. They do not want to be under the perpetual yoke of a class of Sinhalese leaders. They want to live in this land for the freedom of which they were the pioneers, as its citizens and not as chattes and slaves. The sixteen years' administration of the country by the Sinhalese politicians has opened the eyes of the Tamils as never before to the utter futility of looking for equity, justice and fair play from the leaders of the Sinhalese community if and when they are saddled in power. I am not referring to Government jobs. That is a very minor matter and it does not affect much the economy of the Tamils. The Sinhalese leaders did deliberately neglect the Tamils and their welfare during the last 16 years or so when they had every opportunity to demonstrate their solicitude for the Tamils in a concrete manner. The building of a factory here and the opening of a school there are mere eye washes. To emphasise my point in regard to the deliberate neglect of the Tamils I wish to give some concrete

examples.

There is an organisation called the Agricultural Corps. This corps was called to being some 3 years ago "to make Ceylon self supporting in the matter of her food." In spite of the corps we are yet on the ship to mouth existence. But that is by the way. This corps contains more than 1500 men. Of these 1500, how many are Tamils? Has any action been taken to enroll Tamils? I emphasise that this corps is a mainly for the Sinhalese, and if a few Tamils manage to find places in it, the situation confronting them will be such that they before long would have to find their exit. The life in the camps of the Agricultural Corps, the routine, the food, in short, the whole activities of the corps are such which are repugnant to a Tamil. The whole camp work is being done in Sinhalese and a Tamil ignorant of the Sinhalese language or lacking the "civilisation of the Sinhalese labour is not wanted in the corps. Beef eating which is repugnant to a Tamil is an item of food in the camps, and pure vegetarian diet is conspicuous by its absence. I know of a Tamil labourer, who joined the corps. He was a Hindu and an orthodox Hindu in that. He was unable to partake of the food supplied in the camp, and the Officer-in-charge of the camp to which he was attached refused to have him supplied with vegetarian diet. In despair the Sevak—as a labourer is called in the corps—asked for raw ration allotted to him so that he could make his own preparation. This too was refused. For a month, he took food outside the camp for which the salary he drew was hardly sufficient. At last in despair, he gave the bolt. I give this one example to prove that the corps has been made uncomfortable for the Tamils to enter in. This is one aspect of the question.

Another aspect in the camp life of the Agricultural Corps I wish to mention: It could serve to show how the canker of rabid communalism is allowed to spread among the Sevakas of the corps, with the active connivance of its officers. The Sevakas are taught to sing an anthem which they call national. The gist of it is this: "This is our Lanka, mighty Lanka with a hoary tradition. It is the land of the brave Sinhalese—the descendants of the Lion race—and we shall rule it once more." Nowhere in this 'anthem' is mentioned a word about the other communities of the land. In fact the ignorant Sevakas are taught to regard Lanka as the land of the Sinhalese alone and to contemplate on others as aliens. The enactment of the play "Gajabahu" is not an unusual occurrence in these corps. How Gajabahu the lordly King of the Sinhalese invaded South India with his mighty warrior Neela and captured the "Dravida Neechaya", how the 'Dravida Neechaya' crest fallen fell at the sacred feet of Gajabahu and how the "Tamil Hordes" were

(Continued on page 5).

'Jaffna Can Do It & Did It'

(Continued from page 3)

tes of the calibre of Kumari Saraswathy are not given the recognition due to them by a civilised government, and that it is a shame for the powers that be for not having utilised her great art for the benefit of the listeners-in in Ceylon and elsewhere through the Colombo Broadcasting Station. Kumari Saraswathy's rich voice and easy style are her greatest assets. As the 'Hindu Organ' stated the other day, Jaffna is proud of her.

A special word should be said about her sister Paraneswari who played the Mridhangam. All the gesticulations which are a source of disgust and mental agony to the audience, on the part of the Mridhangam players as we know, were conspicuous by their absence in this artiste. There was only wrist work and with it she performed miracles and gave us a music that was at once soft and pleasing.

There was one defect, and that was in the background arrangement. It is hoped that more attention will be paid to this aspect next time. The Town Hall too is not an ideal place for entertainments of this type, and it would do well, if our city fathers turn their attention to remedy this defect in the Town Hall.

It was in the fitness of things that Mr. K. S. Arulnandhi, the Deputy Director of Education was present at the entertainment. He congratulated the school for the splendid show it put on boards and hoped that Tamil Nad would awaken to its pristine glory in the new set up in Ceylon. He had a special word of praise to the spring dance portrayed by the school artistes that day. The queen was near the fountain. It was spring: The scenery was charming and it reminded the queen of her lover. The charm of the lotus bud made her lose herself in love. The maids interpreted her attitude in abinayam, and finally they all bathed in the fountain and danced for joy. Mr. Arulnandhi, a scholar that he is, gave a lucid interpretation of the *Pada* which was sung for the dance by Kumari Saraswathy. Mr. Arulnandhi congratulated Mr. Nagalingam and the Board of Directors of the Jaffna Hindu College.

At the conclusion of the show, Mr. V. Nagalingam the principal thanked all those who made the show a success.—S.

Skantha Varodaya College O. B. A. Collombo

A good number of Old Boys of Skantha Varodaya College, Jaffna, gathered at the Central Y. M. C. A. Forum Hall on 16th December, 1947, for a Special General Meeting to approve the Constitution of the Association.

After light refreshments, Mr. M. M. Kulasegaram, Vice-Principal, Royal College, Colombo, and an Old Boy presided over the proceedings of the meeting. He called for criticisms of the Draft Constitution and the house expressed the desire to run this Association as an independent body on the lines of other Old Boys Associations in Jaffna. This was passed.

Mr. K. S. Arulnandhi, Deputy Director of Education, was unanimously elected President and Messrs. M. M. Kulasegaram, S. Murugesu, N. Kumarasingham, S. Ratnasabapathy, E. Rasiah, and M. Ambalavanar, were elected. Vice-Presidents. Messrs. S. Nagarajnam and S. Kandasamy were elected to continue to officiate as Hony. Joint Secretaries and Mr. K. Arunugam as Hony. Treasurer.

A letter of good wishes from the Principal of the Institution and an appeal for financial aid from the Old Boys was tabled. The news that the institution had been placed in Grade I by the Department of Education was received with great pleasure and rejoicing. The necessity to expand the building and provide accommodation for the Science Laboratory and Library was stressed by the Principal. The O. B. A. decided to render every assistance to its Alma Mater, and several schemes to raise funds are being contemplated.—cor.

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KOKUVIL HINDU COLLEGE

Entrance Test for admission to the post-primary classes will be held at 10 A. M. on Wednesday the 7th January 1948. Applications on prescribed forms obtainable at the College Office should be made to undersigned not later than 5-1-48.

Students will be prepared for the Ceylon University Entrance and H. S. C. (Arts & Science) examinations of December, 1949.

Subjects:

English	History	Physics
Tamil	Government	Chemistry
Sanskrit	Mathematics (Pure & Applied)	—

Principal.

Kokuvil Hindu College.

(Mis. 214, 26 & 30.)

TAMILS -- THEIR FUTURE

(Continued from page 4)

degraded by the Singhalese warriors are vividly brought before the Sevakas by the actors trained by the corps officials who are paid by Government from the common revenue of the country.

I know of an officer in the Essential Services Labour Corps at Maharagama which was, as it were, the father of the Agricultural Corps. This officer who rose from the ranks was the most rabid communalist I have ever come across. His past-time was to wax eloquent in public on the doings of Gajabahu and Duttugemunu and to decry Elara and the Tamils; and yet this gentleman had the audacity the other day to stand up on a platform in a Tamil district and for well-nigh an hour he spoke on the greatness of Tamil civilisation and culture and exhorted his audience to cultivate the spirit of communal harmony. Such is the hypocrisy of certain leaders from the majority community!

The camps of the corps are scattered all over Ceylon, but not in Tamil districts. Large tracts of land have been cleared and cultivation work is progressing. Millions of rupees have been squandered in clearing the jungles at Elahera, Puhankulama, Kagama (Senapura), Ridiyagama, Wiravilla and Polannaruwa. Though the results are not in proportion to the vast sums spent yet the fact remains that something of a concrete nature is being done in the Singhalese districts. Besides the Agricultural Corps and its activities what about the vast sums of money on Land Settlement schemes and the irrigation schemes? One has only to go to Kagama, Kidiyagama Minipe and Minneriya to see with his own eyes the colossal sums spent on these schemes which have so far not borne any fruit. If only one thousandth of the sum spent in South Ceylon on these doubtful projects and schemes have been allotted to North Ceylon, the Tamils would have supplied the whole of Ceylon with the necessary rice and other foodstuffs, and Ceylon would not be in this disgraceful state of depending for her food supplies on foreign countries.

There are vast potentialities. The Iranamudu Tank if it had been properly harnessed by the Senanayake Government would have been a source of great help to the North. The vast lands at Poonakary are desolate now and that part of the Peninsula appears to be an arid desert though its fertility is incomparable. It would have been not difficult for the Government to construct a tank to water the crops there if only they had the solicitude of the Tamils at heart. A fraction of the amount they were squandering in South Ceylon would have transformed the entire landscape of the North.

Take the case of industries. What have the Singhalese leaders done to revive some of the industries of the North. The cigar industry is dying. The weaving industry is tottering in spite of the step-motherly help of the government. The basket weaving industry is no more. The dyeing industry has become a thing of the past. Though there are vast potentialities for establishing a sugar canning industry, the Government does not want to take the initiative. Some parts of the Northern Province are ideal for cotton growing and for sugar cane cultivation. No attempt has been made so far in any of these; contrast this with their attitude towards industries in the South. Millions of rupees are simply thrown out to rehabilitate the indigenous industries. It is useless recounting these discriminatory activities of the government. The Government under the Singhalese leaders for the last 16 years refused

Task Before Philosophers

(Continued from page 1)

tive nature and society, he is also a messenger of an inward spiritual life, without which there is neither freedom nor creation. He is a participant in the drama of universal history, where he works and creates without yielding to the powers of destruction. In the modern world, he has to wage a relentless war for the preservation of the inward life, the integrity of his spirit."

The problem of the day, Dr Radhakrishnan said, was how we should adapt ourselves to the tasks of our new age without losing the integrity of our lives. It is the task of philosophers to reflect on these problems and guide their fellow-men.

Concluding he said: "We are suffering to-day not from loss of faith but from loss of the philosophic spirit of enquiry. We swear by catchwords and shout slogans. They make for hardness of heart and mechanical lives. If we work for a human life, we will grow into completeness into that invisible world, which is the kingdom of heaven. Then the kingdom, which within us, will manifest in the outer world. That day we shall cease to be dogmatic but let each individual worship God in the sanctuary of his heart, to feel after him and possess him."

Food Production Meeting

A public meeting will be held at Sandiruppay Hindu College on 31st instant at 4.30 p. m. presided over by Mr M. Srikantha C. C. S., A. G. A. Jaffna. He will also address the meeting on the present food production policy of the Government and distribute fruit and other economic plants to the farmers of this area as a part of tree planting campaign conducted by the Agricultural Department. Mr. M. R. M. Jebaratnam Assistant Agricultural officer Propaganda will address on "Whither we are bound."

to respond to the agony of the Tamil and to alleviate his sufferings; and it today the Tamils are supporting the Tamil Congress in their thousands, the Singhalese leaders have to thank themselves for it. It is a pity that there are among the Tamils a few who ought to know better, but who refuse to view things as they are and ally themselves with some Singhalese leaders to dub the Tamil Congress as communal and to decry its activities. I hold no brief for the Tamil Congress. I am not even a member of that organisation; in fact, on certain points I vehemently disagree with it! but I cannot help admiring the masses for having rallied round that organisation; for in it and in it alone they see their salvation and economic upliftment. It is no use blaming them for it. It was Bandaranaike who sowed the seeds of the Tamil Congress. Senanayake watered it; and Goonesinghe nurtured it; G. G. Ponnambalam, Chelvanayakam, Sivagurunathar and Naganathan are merely tools. The real architects are those Singhalese leaders who puffed up with power bequeathed all of a sudden by the Donoughmore constitution wanted to ride rough shod over the Tamils.

Pandit V. T. Sambandhan

(Continued from page 3)

received by the organiser of the function were read by Pandit K. K. Natarajan on behalf of the reception committee.

Mr. R. Sivagurunathar making the remarks quoted above dwelt at length on the great services rendered to the Hindus of Jaffna by the jubilerian for well nigh 30 years both as a journalist and as a Pandit at the Jaffna Hindu College and said that it was only fitting that Jaffna should honour him.

Mr. S. U. Somasegaram said that Pandit Sambandhan was known to him since his (speaker's) childhood and narrated some incidents while he was a student at the Jaffna Hindu College when he was a student to show the jubilerian's sense of duty and fearlessness.

Mr. K. Kanagaratnam M. P. was the next speaker to shower encomiums of praise on the Pandit. The speaker paid a glowing tribute to the Pandit for his varied activities and especially in the journalistic sphere.

Mr. M. Sabaratnasinghe who was a colleague of the Pandit at the Jaffna Hindu College and the now defunct Y. M. H. A. and the Jaffna Saraswathi Vilasa Sabha recalled the many instances where the jubilerian carried the day in spite of heavy odds. He had a wide and varied experience. As a son of the famous savant M. K. Vepillai and having inherited the racy style of prose Mr. Sambandhan had few equals as a writer of prose. His humour was unbounded and his devotion to duty was one to be followed by the younger generation. Mr. Singhe wished the jubilerian many more years of prosperity.

Messrs. V. T. S. Sivagurunathan, K. K. Natarajan, A. Arulambalam and Kannan Adigal also spoke in eulogistic terms of the services of the Pandit.

A handsome purse was then presented to the Pandit in behalf of the public.

The Pandit rose amidst applause and was seen to be visibly moved. He thanked his old boys and well wishers for having organised that function to honour him. He doubted whether he was after all worthy of the encomiums lavishly showered upon by him by the distinguished guests that evening. He did only his duty by the public and exhorted the younger generations to follow in the footsteps of our great forefathers to make Tamil Nad rise to her pristine glory. "We must all lead a truly happy life" said the Pandit "and that happiness can only be achieved not by amassing riches or by rising to political heights. Do your duty—your Karma without caring for the results thereof and leave the rest to God. You will have happiness" concluded the Pandit. The function came to a close at 6.30 p. m. with the singing of Thevaram.

TENDER NOTICE

Tenders will be received by the Govt. Agent, N. P., up to 12 noon on Thursday, January 8, 1948 for removing silt and regrading channel and providing a regulator to Korai Vaikkal in Pooneryn, N. P. Tenders should be on forms obtainable on application from the Kachcheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Tuesday, January 6, 1948, only on production of receipt for Rs. 25 deposited for each form at the Jaffna Kachcheri. (G. 135. 30.)

Lion Flag Kandyan Move

A suggestion has been made that His Royal Highness, the Duke of Gloucester should be requested to hoist the Lion Flag over the "Patrippuwa" of the Dalada Maligawa when he visits the Hill Capital on February 11.

It will be recalled that the last occasion on which the Lion Flag flew over Kandy was on March 2, 1815, when it was hauled down and the Union Jack hoisted as symbolic of the substitution of King George III in place of King Sri Wickrama Raja Sinha who was deposed in terms of the Kandyan Convention.

Indians Appeal To Nehru

(Continued from page 2)

will not always continue as labourers.

"In view of the power that the Government of Ceylon would possess to restrict the entry of newcomers in business or employment," the memorandum stresses that "there should be no need to legislate for the compulsory employment of Ceylonese capital or Ceylonese labour in private business and no such restrictions should be imposed."

The Chamber also pleads that all Indians should be given all the rights and privileges that are enjoyed by other nationals in Ceylon.

The Chamber further pleads for the right to employ Indian executive officers; etc., in business houses in the Island, and finally the Chamber objects to graded citizenship rights as "abhorrent and repellent."

The Jaffna Hindu Ladies College

The College reopens on 5-1-48. All new admissions will be required to take an entrance test, and those seeking admission should be present on that day at 9.30 a. m. The Entrance Tests will be held in Tamil, English and either History or Mathematics.

Principal.
Mis. 216, 30 & 2.)

TENDER NOTICE

Tenders will be received by the Govt. Agent, N. P., up to 12 noon on Thursday, January 8, 1948, for removing the silt and regrading Madduvilnadu Pandavavaikkal in Pooneryn, N. P. Tenders should be made on forms obtainable on application from the Kachcheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Tuesday, January 6, 1948, only on production of receipt for Rs. 50 deposited for each form at the Jaffna Kachcheri. G. 133. 30.

TENDER NOTICE

Tenders will be received by the Govt. Agent, N. P., up to 12 noon on Thursday, January 8, 1948, for removing silt regrading channel and constructing a regulator to Nallur Pandara Vaikkal in Pooneryn, N. P. Tenders should be made, on forms obtainable on application from the Kachcheri, Jaffna where all particulars can be obtained. Tender forms will be issued up to 12 noon on Tuesday, January 6, 1948, only on production of receipt for Rs. 25 deposited for each form at the Jaffna Kachcheri. G. 131. 30.)

WORLD ECONOMIC ILLS

(Continued from page 1)

words of Morely that "for once, in our favour, a stream shall flow uphill."

War fortunately has to a great extent altered men's thinking. The people who have their lives or have returned maimed or mutilated were not motivated by "profit." In his *Postscripts* J. B. Priestly quotes from a letter which he received during wartime:

"My son was formerly a salesman; he resigned in order to join the Air Force. On a recent visit to me he said "I shall never go back to the old business life—that life of what I call the survival of the fittest; I now know the better way. Our lads in the R. A. F. world, and do, willingly give their lives for each other; the whole outlook of the force is one of 'give' and not one of 'get'. If tomorrow the war ended and I returned to business I would need to sneak and cheat and pry in order to get hold of orders which otherwise would have gone to one of my R. A. F. friends, if one of them had returned

to commercial life with a competing firm. Instead of co-operating as we do in war, we would each use all the craft we possessed with which to confound each other. I will never do it."

Can we not realise that the war is still on, although the foes are internal and not external? Do we not all of us need the change of view-point of that R. A. F. man? If we pursue our old ways more devastating wars are inevitable.

At the end of his great book *The Natural Economic Order* Silvio Gesell has expressed the following truth for all time:

"Everyone would of course like to enjoy the blessings of civil and international peace, and at the same time live on capital-interest. But those who have discovered that the possibility of doing so is an Utopian fantasy, an illusion of native minds those who recognise that war and interest are inseparable, must choose one or other of these alternatives; either interest and war, or earned income and peace."

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