

# THE MORNING STAR

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RIGHTEOUSNESS EXALTETH A NATION, BUT SIN IS A REPROACH TO ANY PEOPLE.

## Calendar of Events

- March 17 to 20—Silver Jubilee Celebrations of the Delft Church.
- " 24 53rd Annual meeting of the Christian Provident Society.
- " 25 Palm Sunday.
- " 30 Good Friday.
- " 29 to April 2—Easter Holidays.

## NEWS

### LOCAL

**C. C. S. Examination in September**  
It is understood that an open competitive examination for Cadetships in the Ceylon Civil Service will be held by the Ceylon Civil Service Commission in about September this year. The number of vacancies is less but the full number of appointments will not be made unless candidates attain a suitably high standard. This will be the second examination to be conducted by the Ceylon Civil Service Commission.

### New Textile Regulations

It is learned that under the new regulations, Co-operative Stores too will be treated in the same manner as private retail dealers. The Stores will be issued the first instalment of textiles according to their membership, but after that their stocks will be replenished according to the numbers of consumer coupons they present to the wholesale depots. We also understand that a regulation will be enforced from April 1, by which every dealer will be required to fill every shelf in the front portion of his shop to its utmost capacity before he is permitted to keep any textiles in back rooms or godowns.

### Farewell Reception to Principal

Miss E. Everett, Principal of Girls' Bilingual School, Pt. Pedro, was accorded a farewell reception and social by the general public and the staff on the eve of her departure to England on furlough. Tributes were paid to Miss Everett for the prominent part she took in Social and Church work and to her capability as a teacher and administrator. Miss Barker succeeds Miss Everett.

### Closing of Schools during Epidemics

We understand that the Director of Education has explained in a circular to Managers of assisted schools and Head Teachers of Government Schools when a school should close in the interests of public health and when it should not. The Director stipulates that the closure of a school should only be done after reference to the Medical Officer of Health and should be regarded as an extreme measure justified only in the event of failure of the more correct method of excluding individual children.

### Incomparable Reception to the Royal Commission in Jaffna

"No power on earth can keep down your intelligence and industry. The experience of myself and my fellow Commissioners today make it quite clear that the people whom we saw in your fields and your villages are those to be admired", said Lord Soulbury replying to the toast proposed by Mr. C. Ponnambalam, Chairman of the Jaffna Urban Council, at the dinner given in honour of the Commissioners in the Jaffna Town Hall at the conclusion of their tour of the Jaffna Peninsula. Among the places the Commissioners visited were, the McLeod Hospital, Inuvil, the Ramanathan College, Uduvili Girls' School, Jaffna College, The Tinnevelly Farm, Puttur tidal well, St. Antony's Monastery, Vesavilac, Green Hospital, Manipay, and Point Pedro. The Commissioners were greatly pleased with the enthusiasm of the reception accorded to them in Jaffna and Lord Soulbury went to the extent of saying that it was one of the happiest experiences of his life.

### Revision of Price Control Regulations

We understand that in the course of the last few days, there have been many changes in Price Control schedules and regulations. Groceries has been brought within the list of controlled articles while estates, slate-pencils and sulphur have been de-controlled. Some of the existing regulations have been tightened. Four lawyers we understand are to be appointed as investigating officers to be responsible for the legal side of price control.

### Easter Holidays

According to a circular issued to the Heads of Departments by the Chief Secretary, there will be no curtailment of the Easter holidays from Thursday March 29 to Monday April 2, both days inclusive. All officers are, however, expected to report immediately in the event of an emergency.

### Personal

Mr. G. de Soysa, Registrar of Co-operative Societies, has been appointed Commissioner of co-operative development and Mr. E. J. Cooray, Deputy Registrar, has been appointed to act as Registrar of Co-operative Societies.

—Mr. S. Thilliyar, Chief Clerk, District Court, Jaffna, has been transferred to the District Court, Ratnapura. He succeeds Mr. K. Alivappillai who has been transferred to the Court of Requests, Colombo.

—Dr. A. Kandiah, Professor of Chemistry, University of Ceylon, has been re-elected Dean of the Faculty of Science for the period 1945 to 1948.

—Mr. N. Selvaratnam, Public Accountant and Registered Auditor and Managing Director of Messrs N. S. R. & Co., Jaffna and Colombo, has left for Colombo on business.

### Obituary

We are sorry to record the death of Samuel Solomon, retired teacher and clerk, St. John's College, Jaffna. The family mourners were his sons, Messrs C. T., J. T., Sam, T. and L. T. Solomon and Mrs. K. K. Ambrose, his daughter. The funeral took place at the residence of Mrs. K. K. Ambrose, and the remains were interred at St. John's burial ground, Chundukulam. The late Mr. Solomon counted many years of faithful service and was greatly loved and esteemed by all those who knew him.

The death occurred at Vaddukoddai on Saturday, 10th inst. of Mr. S. Chelliah, retired teacher of the American Ceylon Mission who was for a long time on the Staff of the A.M. Tamil school at Kathirippal. The late Mr. Chelliah is the father of Rev. A. C. Thanabrahaj, Minister of the J. C. S. I. U. C., and was 74 years of age at the time of his death. He was an ardent Canarian and was for nearly 45 years a member of the Executive Committee of the Achchuvy Council. The funeral took place at the residence of his son, Rev. Thanabrahaj. The Service was conducted by Rev. G. D. Thomas, assisted by Rev. S. Selvaratnam, Rev. S. T. Assecratham, Rev. E. T. Williams, Rev. C. D. Mather, and Mr. O. S. Sanderson.

### Silver Jubilee Celebrations of the Delft Church

Arrangements have been made to celebrate the Silver Jubilee of the Delft Church at Delft, the evangelistic Centre of the Jaffna National Evangelical Society, by a programme running to three days, March 17 to 20. We understand that the Church at Delft was consecrated on the 20th of February, 1920. On the 20th of March, this month, the Foundation will be laid for the belfry of the Church. All those who are anxious to take part in the celebrations are requested to communicate to Rev. A. C. Thanabrahaj.

### INDIAN

No Permits for Articles from India  
We understand that the Export Trade Controller, Customs House, Madras, has notified that persons travelling to or from India will not be allowed to bring with them any articles with them.

## NOTICE

Please send all editorial correspondence as well as all business matters to Tellipalai. This will ensure prompt attention to the matter sent.



## Some Vital Questions

The first address of a series on the above Theme will be delivered at

KILNER INSTITUTE,  
VANNARPANNAI  
On Friday 23rd inst. commencing at 7 p.m.

SPEAKER :

The Rev. S. Kulandran, B.A., B.D.

HIS SUBJECT :

WAS THE DEATH ON THE CROSS NECESSARY ?

All are cordially invited to attend. At the end, opportunity will be given for questions.

James S. Mather,  
Acting Superintendent,  
Kilner Institute.

14th March 1945.

In Memoriam  
**M. D. Thankammah**  
Arulanandam

called to the choir invisible  
on March 10th, 1944.

"I am the resurrection and the life, saith the Lord."

(Inserted by her sorrowing mother, brothers, sisters-in-law, nephews and nieces)

Udupiddy,  
11-1.



In Loving Memory  
of  
**Edward Thuraiswamy Scott**

Died: 15th March, 1944

What length of time can e'er suffice,  
Or space however great bedim,  
Your love so deep which will remain,  
For ever cherished in our hearts?  
For soon at Home we all shall meet,  
Where parting's pains shall grieve no more!

(Inserted by his sorrowing wife, children and grandchildren.)  
Vaddukoddai,  
15th March, 1945.

## NOTICE

### SUPPLY OF ELECTRICALLY BAKED BREAD

Arrangements have been made for the daily supply of electrically baked bread of good quality from Colombo to the residents in Jaffna.

Application forms for the purpose and other particulars could be obtained from:

SUNBEAMS,  
General Merchants,  
Main Street, Jaffna.

Feb. 28, 1945.

N. B. Will those to whom application forms have already been posted, please return same as early as possible.  
10-2.

## NOTICE

The Fifty-third Annual General Meeting of the Jaffna Christian Provident Society, Ltd. will be held on Saturday the 24th inst. at 10 a.m. at the Jaffna Central College Hall. The Revised Rules of the Society will be presented for approval.

Members are requested to keep this date free and attend.

S. T. Assecratham,  
Secretary.

Manipay.

11-3-1945.

Textile cards will be distributed in Jaffna District between 19.3.45 and 25.3.45. Distribution will be done from house to house by the Kirama Vidane. Rice Ration Books must be produced at time of issuing the Textile cards.

Households which do not receive textile cards by 25.3.45 can obtain them on application at the Kirama Vidane's Office before 28.3.45.

E. Goonaratne,  
Asst. Govt. Agent, (Emergency)  
Jaffna.

Jaffna,  
11-1.

## NOTICE

### Distribution of Textile Cards Jaffna District

The Shop for the Best Books

Heat, Light, Sound and Magnetism and Electricity by Mackenzie.

A Class Book of Physics by Gregory and Hadley.

Light and Sound by Stewart.

Elementary Calculus by A. S. Ramsey, M.A.

Heat by Hutchinson.

Plane Trigonometry Part I by S. L. Loney.

Elementary Trigonometry by Hall and Knight.

A Tale of Two Cities.

Practical Physics by Allen and Moore.

Inorganic Chemistry by Oscroft.

A Class Book of Physical Chemistry by Lawn and Sugden.

**THE C. L. S. BOOK SHOP,**  
First Cross Street, Jaffna.



ஆசிமல்குக அங்பு பெருகுக  
தூதசமென்கலுவுக் தீவையருகுக  
பாசீக்கிப் பகித்திரமேயருள்  
வேக சாமமே எண் நென்று மேரங்கலே

குடும்பங்கள்

1945 ම මාර්තුස ම<sup>ව</sup> 16 අ

## தீவிக் கூப்பன்கள் Textile Coupons

ଦେଖିଲୁକ କୁପ୍ପଙ୍କ ତଳା ଵରୁମରଶଙ୍କ  
ନେଟାଟକମ୍ବାକ କଟପିତିକଣକରୁ ଲା  
ଅପତ୍ତନଙ୍କଳ ଦେଖିଯପାଇଛିନ୍ନା,  
ଅପଥି ଅପତ୍ତନଙ୍କଳ କୈଯାପେରୁମ୍

கன் சீலைக் கட்டுப்பாடு விஷயத்திலும் அதிகமாக நிறைவேற்றப்பட்டுள்ளது. மொத்தம் ஏண்வகன், விதிகள் கட்டுப்பாடுகள் எல்லா வர்த்திகளுக்கும் கிழாலே துழைக்குத் திட்டங்களைக்குறிஞ்சு களன்கள் சுக்கதயிலை ராஸாயனம் சீலைகள் களன் விபரங்களைக் கிடைத் தெரிய விகிதங்க்கு விரதகப்படத் தாக்கதால் வழதுவிடும். விதிகள் கட்டுப்பாடுக்குள் கருக்கும் வழிப்பட்டு என்ன சாமான் உள்ளங்கள் சுக்கதயிலில்லை? எனவற்றும் என்பது மாத்திரமேல்ல, ஏராளமாகவுண்டு. மாலை, சினி, மின்கு, அந்திச்செம், பெரியசீரகம், வெங்கடம், பூடு, மஞ்சுநாள் என்கூட ஏராளமாகக் களன்கள் சுக்கதயிலில்லை. பழப்பாடு விவரிகள் - அதிலும் களன் விபரப்பிரகாரங்கள் - மகாதாந்திரமுஞ் குட்டகமு முன்வர்கள். இருந்தபொருங்கள்.

William Mather ஞாபக  
பெண்கள் நிலையத்தின்  
3 ம் வருடம் அறிக்கை

(ମୁଖ ଦ୍ୱାରା)

“கனம்பொருந்தியவ்திரிகள்”  
அப். 17: 12.

பெங்களுக்கு கிரில் து சமயம்  
எதிர்களுக்குச் சுயாதினத்தையும்  
சம நிலைமையையும் கொடுத்திருக்  
கிண்றது.

வது” என்பத். இப்படி நிலையில்  
பெறுமின் Coupon என்கு  
கிடையில்லை வெற்ற தன்மீது கடதாரி  
தான். ஆனால் கொடுக்கப்படக்கூடிய  
சிகிசைகளுக்கு மேற்படக் கூப்பன்கள்  
கொடுப்பதே மாட்டாதென அதைகளின்  
என்றுதிப்படுத்தி ஒருங்கிணங்கர்.

துக்கவு, உத்தரவு பெற்ற விற்  
பணி கார்க்கும், ஜூபிலி பண்டக  
சாலை நிற்கும் சீலைனாப் பிரித்தக்  
கொடுப்பதற்கும் அதிகன் கஷ்மீரிக்  
கிள் நது. ஏறத் திகிதமங்களும், கவன  
மாகவும் சீலைன் கொடுக்கப்படுமாகின்  
கூப்பங்களர் ஒரு கடைப்பில் நிற்கு  
இன்னெனுரு கடைக்கு மாறி அனைய  
வேண்டிய சந்தர்ப்பம் கேடிடது.

குற்றத் தூப்பனைக் கொண்டு  
நீங்கள் செய்தும் விரும்புவது

கண்டபுர பாரமுதைப்பாற, கண்டக  
ஏரன் சிலையை விற்கவாட்டேன்  
என பாருக்கவது முறிக்கொமை  
வென ஒர் ஜூம் ஏற்படக்கூடும்.  
அப்படி யாராவது கண்டகரான்  
மறுத்தின், அது பராமரிஷன் குற்ற  
மருக்குமென அதிகரிக்காற் சொல்  
ஸ்பெட்டிருக்கிறது. கண்டகரான்  
குறித்த சிலையைக் கட்டுப்பாடு  
விணக்கு விற்க வேண்டும். வழக்க

மன தூதிகளுக்குக்கூற்றும் சிரா பாரி திட்டமில்லை பாராட்டப்பட்டது. குப்பன்காரர் கேட்டுக்கூற தீவிர கணத்தை வரைந்த மிருக்கிறதென்ற நீண்டகாலமாக வேண்டும். தூதில் படாதுக்குடும்பே கேசீஞ்சர் எவ்வளவுக்காலமாக சில்லையும் கணத்தைக்காரன் கொடிப்பாரனங்கள் அத்திருப்பதும் சிரா

மகாது. ஆனால் ஓர் கப்பண்டாரன் கேட்கும்பூதமான துணிகளைக்காரி எடுமல்லவென்றால், பண்டம்பாது குறுக்குள்ளேன் அவன் மஹநாதா வயத்திற்கக்கூலை பெறும் எப்ப நிதி தெரியும் அதிகரிக்க சொல்லவே விரும்பும் வயத்திற்கு மாசுக்கு முதல் ஒரு பிரமாணம் வருமென்றும், அதின்படி சுகத் கணக்காகரும் தன்னிடமிருந்து தினிக்க என்னவர்

கார்யம் கடையின் முற்பக்கத்தில் வெளியாகத் தட்டுவிரிலே வைத்திருப்பதே வேண்டுமென்றும் பிரமாணம் குடும்பத்தை

திருக்கப்படுகின்றது.  
ஆனால் உதவேறி கொண்ட  
மாங்கபடசன் மிகும் என்கே இரத்  
தம் உறுத்திக் குழக்களாய்வன  
மணப்பெற்றதுத் திரிக் கண்ணம்,  
கனாச் சுகநதியின்மூலம் பணம்  
ஈடு கூடிய தீர்மானம் பிரபு

பழைய ஏற்பாட்டிலே தானும் அவர்கள் புலைமத் தண்ணம யுடைய வர்களும், கிர்க்கதினிசிரும், தேசா பக்ஞக்களும், வீரி தாய்களுமாய் மிகிக்கப்பட்டிருக்கின்றன. பெண்களை அடிமைப்படுத்துவதற் கேது வரண விண் பக்திக்குரிய எண்ணங்களுக்குக் கிற்றுத்தசமயம் முழுதம் மாற்றிருக்கின்றது. பெண்களுடைய கணம் பெருந்தே குறித்தும், அவர்களது உண்ணிலையைக் குறித்தும் தெளிவான எண்ணத்தைப் பரிசுத்த வேதாகமம் வெளிப்படுத்துகின்றது. அது தற்காலத்தில் வெளிப்படும் என்னும்

William Mather ஞாபக  
பெண்கள் நிலையத்தின்  
3 ம் வருட அறிக்கை  
(முற்போடு)

கும்ப இயக்கம் முதலியன என்கன்  
பெண்ணாகு அது நிக உந்தசுத்தத்தும்  
அறிவுவைச் செடி சிகிஞ் சீர்வுகள் போய்  
யம் பொதுவாகசூன்கங் பாவிப்புக்கு ஒப்  
போதும் திறக்கப்பட்டிருந்தும் என்பதை  
யாவர்க்கும்கூடி கஷ்டமாகக் கூறுகின்றோம்.

எனது தின்பத்தில் பெண்ணாக்கும் அதை புதியவைகளுக்கும் மேற்கொண்டு செப்பது ஏற்ற முறைகளைப் பயில்க்கும் தீர்மானம் செய்யும் படி புரிந்துவர்த்த விரைவாக சீரியாகவும், இது சுதா வருடத் தின்பதில் என்னம் விடப்பட போனது என்னாக்கும் அதிக தங்கள், திடீர் திடுவிட்டுதில் அதிக முயற்சியால் அடையல் விடுவதற்கு ஸ்தல்பாக்காது. அதன்படி விடுமுறையில் அனுமதிக்காலைப் பின்னோக்காக்குத் தீர் சிறு கடத்தம் படிப் பிற்கு, அதனால் பின்னோக்காக்குப் பணமும் சேர்க்கப்படும். இவருடத் திடுவதற்கும் யூபியல் உதவியையும் காம் கடுபோதும் மதவேர்ம். இவருடதை இட்டுக்கொண்டு போதுமான வசாக்காக்காது சேட்டிலும் பின்னோக்காக்குத்தாக்காட்டி அதன் பும் சுரிசையும் மெச்சப்பட்ட முறையில்

விலூருக் கு தாங்க இல்லை அவன் வேலைகள் செய்யப்படும் என்பதற்கு கீழமில்லை.

விலூருக் கு தாங்க இல்லை அவன் வேலைகள் இருந்தால் மாய்ப்பா என்றிடைன் கிளைகிடர் என்று அவனுக்கூப் பட்ட கணம் பிரதுண் கூர் அம்மா அவனுக்கூன் குபாக்டில் ஒரு லீடு கட்டும்படி பள் என்னி கிழிக்கிறான். மாய்ப்பான் தில்லி என் ஒரு தொகை பணம் சேர்போமயில், அப்ரிக்காவில் கிளைகிடர் தாமும் போதில் தொகைப் பணம் சேர்த்து அதுபை வாச்துபணம் கிழிக்கிறான். பிறவுண் கூர் அம்மா வில் கிளைகிடர் தங்கள் கண்ணைக்

காட்டுவதற்கு இது ஒர் சிறந்த தருணம். கடன்பியக் கிழவிலிருங்க சூரிய முழுக்குமூலம் கான் செய்வதே விரைவாக நீர் சுந்தரவழகமான கடனம் உண்ணி. பெண் என் சிலையோசிய இங்கிட்ட பரிசுதந்தி திலும், மூன்னேற்றதற்கும் உள்ளது, தொடர் நிறுத்தும் அதைப் புதுச்செல்வது என்கிற வேண்டிய என்னா இந்துவகையும் சுதாவர்த்தக்கால இரண்டு இங்கிட்டங்களுக்கு கொண்டுவர்த்த நிதி புகுவால்வர் அம்மாஞ்சுக்கு தெரு கூறு மத்தியத்தில் தாயது தருகிற தகுதி. “பெற வருக்கத்தும் பாரார் பகிளோக்கா என் தமிழ்ச்சார் எவ்வளவு தினமேல் மேற்கொண்டுள்ள செல்வது அருணம் யும்பாரார் அமைச்சிடுப் பெண்டுள்ள கருமலை கண்ணுயினு” என குமாரகுருபாரா காவாம். எனும் புலவரால் கூறப்பட்ட பாருக்குத் தன்னிருக்கும் இங்கிடையை அதேகை குக்கு பீசுவாணமும் காலங்குரு மீத யையுமை நீர் உதவலைய் வர்க்குவதற்காக ஆண்டவர் அந்தப்பார்க்கிய ஏங்கள் ஒருவருவரும் தமது ஆயுதங்களைப்

விளம்பரம்

யாற்பாரைக் கிறிஸ்த சம்பட்சுக்கூல  
கத்திய பைப்ரதூஷன்றும் அருடாங்கு  
க்கூப் பகுவுடி மதா 24 ம் நிகழ்ச்  
களிலிட்டும் காலை 10 மணிக்கு பாருப்  
யான மத்திய என்று மண்புத்தின்  
வைக்கப்படும். திருத்தப் ரிமாண்ணனும்  
அதற்கும் வனியப்படும். அதைத்தவர்  
என்பதற்கும் சமூகங்களோடுச் சுமங்கூப  
படிக்கின்றனர்.

S. T. ஆசீர்வாதம்,  
காரிய தரிசு.

## COMPOSITE CABINET

SOME DOUBTS ANSWERED

By Dr. E. M. V. NAGANATHAN

**On  
Morning Star**

Friday, March 16, 1945.

## ARE WE LESS HONEST?

Are we less honest than we were in pre-war days? This is a question which naturally arises when one hears day in and day out about dishonesty in little things which gives an unhappy sidelight on war-time Ceylon. Even the problem of crime is, in our opinion, not so much appalling as the prevalence of a type of dishonesty which is deep rooted in a callous disregard for the welfare of other members of the community. Instances of this type of dishonesty in our country are by no means few or far to seek. The widespread damage done to things meant for other peoples' comfort and safety is one instance in point. Such mischief may be styled "Vandalism" and it may be alleged that it was due to high spirits or to bravado. But explain it however we may, the dishonesty remains. Honesty respects other peoples' property and it respects above all the property that is provided for the convenience and use of others. It may seem to be a joke and perhaps clever to extract a bulb from a railway compartment, but in fact it is neither. It is dishonesty. There is no other name for it.

The Black Market as an institution is practically as old as the war and bids fair to become a well established institution. Despite prosecutions, heavy fines, tightening of restriction, the Market still thrives and flourishes because dishonesty is now deeply ingrained in the life of our community as never before in our history. As the public, for instance, are now preparing for textile rationing, many are the depressing thoughts that arise in their mind. What if the dealer says that the particular cloth the consumer needs is "out of stock" and how will the consumer be satisfied that the cloth he needs is not concealed under a counter or in a back room to be released in the Black Market? What is most disparaging is that the black marketeer and the smuggler is often to be found not among those who are supposed to be levers of wood and drawers of water but among those who profess to be accredited leaders of the community.

As a people we have had a name for fair dealing and promises faithfully kept. The great majority of the citizens have been honest in their daily contacts and their word was as good as their bond. Are we now less honest? In countries and cliques that are now in the throes of war, the conflict has served as a fertiliser of the good and has distilled, from "life's alembic, the man's essential soul—the hero-will." Has War in our country proved to be a degrader which has relaxed personal discipline and self-control? Perhaps, it has. Such a judgment is the only explanation of the reports of dishonesty which we hear of every day.

As politicians we may be interested in the new constitution, as educationists in the new system of education and as ardent churchmen in Church Union. But as ordinary citizens we cannot but accept that a return to simple forthright honesty is one

(Continued from our last issue)

The Swiss are perhaps the most democratically minded and democratically conscious people in the world. They are a nation composed of three races and they have found as a result of years of democratic development that a composite system alone would function successfully in their country. Surely the Swiss heterogeneous make-up is more in tune with ours. Therefore, it seems but natural and necessary for us to develop on the Swiss lines of executive government rather than on the British model of responsible cabinet executive.

In the proposals for a composite cabinet forwarded by the All-Ceylon Tamil Congress, there is an apparent (though not real) discrepancy in this idea of balance. It might outwardly appear that while the Congress demands a fully balanced Legislature it unreasonably asks for little more than balance for the minorities in the Executive. The proposals state that half or more of the members of the Cabinet shall not belong to any one community. Therefore, in a Cabinet of nine Ministers not more than four can possibly belong to the major community. A little examination would reveal that this is not due to greed, but is really a careful and constructive plan for the encouragement of the birth and development of the political party system in this Island. It is our contention and it is our sincere belief that the introduction of Balanced Representation into the Legislature would compel the members of Council to give up communal considerations in the conduct of Government.

It would be apparent to all thinking minds that the beginning of a political party system must first of all arise in the majority community bloc in the Legislature. Unless the 50 members of the Sinhalese community in the Legislature initiate the move by dividing along party lines it would be impossible and worthless for the members of the minority groups to form political parties. A combination of one or more of the minority groups on political party lines would only result in another minority party—whatever political labels they may put on themselves! It is the solid Sinhalese bloc alone that can give the lead in splitting all the communal groups along political party lines. Once the solid bloc of 50 majority community members in Council begin to divide along party lines there will be no reason whatever, (nor would there be any common measure of agreement for the minorities) to combine together, they would also then immediately begin to split vertically along party principles. The only possible link that can bring the minorities together as one bloc in Parliament is the threat or attempt at domination by the Sinhalese group. There is no other common link which can possibly bind them together. Therefore, the minute the majority group in Council splits along party lines each minority group would also automatically split along party lines—the progressives and radicals on the one side and the conservatives and capitalists on the other.

It will, therefore, be seen that some measure of compulsion would be necessary to force the Sinhalese bloc to divide. When the members of the Sinhalese community in Council discover that they could obtain no more than four Ministerships under the communal system, and when they further discover that it is not necessary for all 50 of them to combine together to obtain the four Ministerships but that a party of 26, 27, or 30 members could obtain just as much (namely, four places in the Executive) they would then realise that no par-

of the urgent needs of our time. It is not a virtue which is so remote that one cannot reach it. It is the commonplace of the market, of the street, of the country house. Thousands of lives turn on simple agreements to do things and no one dreams of breaking them. Here is the basis of the common life in house, factory and office. When honesty begins to weaken and appear doubtful then do the upper storeys of the building of life appear shaky and unsubstantial.

One of the chief reasons for this state of affairs and for the self-centred outlook of our people is, perhaps, the absence of incentives for straightforward honesty in one

pose would be gained by their sticking together as a communal group. If on the other hand they were offered as by right half the number of seats in the Executive there would be a very strong inducement for them to stick together as one communal bloc for all time.

The All-Ceylon Tamil Congress have expressed the wish that in the Royal Instructions to the Governor it should be stated that if at the end of the first or second term of parliamentary life a *bona-fide* party system has arisen then the composite cabinet may be abandoned in favour of the Unitary Cabinet System.

Another important reason for this apparent necessity to restrict the members of any community to less than a half of the seats in the Cabinet is the fact that under our dictum that self-government in a heterogeneous country necessitates the giving of a share in the Government to all sections of the population, it becomes necessary to apportion at least one Ministry to each of the lesser minorities. In a Council of 100 members a minor racial group may find itself generously treated with perhaps five per cent of seats in the House. Unfortunately, however, it is impossible to award five per cent Ministership in a Cabinet of ten Ministers since the minimum would have to be one Minister and one Minister is ten per cent! It will be found therefore, a practical impossibility to give the major community as much as half. It is absolutely necessary, if the intention of self-government is to be achieved and all racial groups in the Legislature are to have a share in the Executive, that the rule proposed by the All-Ceylon Tamil Congress that no community should be apportioned half or more of the membership in the Cabinet should be adhered to. It will be found to be not only reasonable but a sound and practical solution of the needs of democracy, viz., self Government.

It will, therefore, on examination be apparent to all reasonable minds that a composite Cabinet is the most natural and suitable form of Executive for a composite nation like ours which is made up of many races. It must be admitted that the Government of all the people by all the people for all the people, in places like Ceylon and India, can be achieved only in a composite Cabinet. It will be admitted that the rule that half or more of the members of the Cabinet shall not belong to one community is a necessary restriction imposed by the fact that the smaller races cannot be given a minimum of less than one member each in a Cabinet of ten, i.e., 10 per cent representation in the Cabinet even though they may be considered generously treated with only five per cent representation in the Council.

No thoughtful mind can fail to realise that in the interests of the future development of political party systems in this country it is essential to force the majority community to initiate the process whereby the communal groups in Council would split up along political party lines, and that this can only be achieved by the rule that half or more members of the Cabinet shall not be members of the same community.

Finally, it needs no emphasis that once a *bona-fide* political party system has evolved in this country that the Composite Cabinet System can be dispensed with and the Unitary Cabinet System installed in its place—unless like the people of Switzerland, we in the country decide (as a result of the working of the Composite Cabinet for a decade) that the system of compulsory Coalition Cabinets is the best suited for the attainment of True Self-Government and real Good Government for this Island.

In England we understand that there are already in existence what are known as community centres which aim at bringing people into "the sunlight of healthy social life". Ceylon certainly can boast of no such institution. The absence of any kind of social or cultural amenities is in itself an incentive to sloth, demoralisation and crime. But whatever the solution may be for the present state of affairs, without the growth of a frank respect for the freedom of indwelling conscience, the future history of our island would not be cloudless.

MEN OF THE MOMENT  
RT. HON. WINSTON LEONARD SPENCER CHURCHILL

It was only on the 3rd September, 1937, when the dogs of war were unleashed and hell itself was let loose on the Continent by the power-mad megalomaniac of Europe, that Government and the panic-stricken and discontented people of Great Britain recognized the foresight and vision of that doughty defender of the Empire, the Rt. Hon'ble Winston Leonard Spencer Churchill. Portentous clouds hung threateningly over the British horizon, and veterans despaired of ever mobilizing the Empire's resources in time to avert the spread westward of the European conflagration and carnage, when, roused to untameable fury by the reverberations of Hitler's cannons that echoed and re-echoed a funeral dirge across the entire continent, Winston entered Chamberlain's Cabinet, determined to deal a death-blow to the Nazi cult. Undaunted in disaster and undismayed by set-backs, the wartime idol of the British masses inspired and continues to inspire the entire nation. All is successful to which he devotes his courage, imagination, foresight, tireless application, and irresistible driving power. \*

Winston the student was not very much different from Winston the Prime Minister of Great Britain. Stubborn and unyielding in the extreme, it is not surprising that the irrepressible Winston should have begun his school career with a severe admonition from an enraged Form Master not to be impertinent if he happened to attach any value to his skin.

Groomed to rule from the very start of his tempestuous career, he never let himself or anybody else forget the fact of his superiority for a moment. This attitude he maintained even with his brother Jack, whom he successfully bullied into docile submission to his will at every turn. Jack and Winston conducted many mock-battles in which each of them led an army with great skill and dexterity. Winston had 1,500 toy soldiers all British and organised as an infantry division with a Cavalry brigade. His brother commanded the hostile forces. But by a Treaty for the Limitation of Armaments drawn up by the clever Winston, Jack was only allowed to have "coloured" troops, and they were not allowed to have artillery!

It was this spectacular display of super-militarism that prompted Lord Randolph Churchill to send his son to the Army. Also, it must be added, because he happened to believe that his son was not intelligent enough to go to the Bar! However that might have been, the toy soldiers turned the current of his life, and set him going along the path that was ultimately to take him to the pinnacle of power and glory.

His progress at his lessons was microscopio, and at games very much less. Not all the sources of compulsion at the disposal of his teachers could succeed in making him budge the tiniest fraction of an inch. But by a curious paradox, he was drawn towards History. Poetry and French, while he totally abhorred Latin and Greek, and cherished a vehement dislike for that bugbear of the student community, Mathematics, which he describes as "a strange corridor of things like anagrams and acrostics, called sines, cosines and tangents!" No wonder he felt profound gratification at Mathematics having "passed away like the phantasmagoria of a fevered dream" after his final examination.

(To be continued.)