

# THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus

Editor:  
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NO. 11.

## MATHODDAM

By A. V. M.

(The geography of this place my readers know)

The attitude of the early settlers in any country was to take the line of least resistance regarding natural conditions. In pre historic Ceylon the Nagas (3000 B.C.) seem to have settled down in the Mannar district and a people akin to the Kallas of Nilgiris, in the Hambantota District. Unlike other regions of Ceylon, these abounded with shrubs and thorny plants of stunted growth, not too close to one another and easy of destruction. The climate and rainfall suited the settlers magnificently. The pearl fishery at Chilavatturai, a little to the south of Mantai along the coast, also attracted the more enterprising among them. These people having migrated from drier regions were content to live in a place like Mathoddam more congenial than ever. Here they began to develop a civilization of their own.

Father Antonious of St. Xavier's Mannar has a fund of information regarding the people of this region. He has enlightened the writer on many points dealt with here. The different kinds of coin belonging to different eras, certain other sources like manuscripts, some peculiar trees that grew there then e.g. spinifex Baebals (பெருத்தமரம்) akil, certain place names and their derivations etc, have been profitably discussed.

**Mannar:** - This is the chief town on the Island of Mannar. The settlers here appear to have come from Rameshwaram Island. The strait in between was shallow and people walked through in waist-deep water. This method of crossing over, in Tamil, is known as மண்ணுதல் e.g. "மாணாவு நண்ணியிலே மன்னி மண்ணிப் போற பெண்ணே"... is a line from a folk song collected here. Or, மண் + ஆறு = மண்ணாறு according to usage became மண்ணூர். Or, the original settlers of Mannar kudi or some such place in India brought along with them this name when they came over here. All these seem plausible.

**Perungallipattu**—During the time of King Solomon (1000 B.C.) sweet-smelling unguents were carried away from this coast by the Arabian traders. One of these was Akil (அகில). It is highly probable that அகில was obtained from Perungallipattu. In this connection we should not fail to mention that Roman coins can be picked about here even now.

**Mathoddam**—Abbreviated to Mantai has a long tradition behind it. It has been venerated and sanctified by the presence of the gods. The holy Shrine Tirukkethecharam stood here and Tuvadda the carpenter of the gods came down to worship Siva. The Lord being

pleased requested him to stay behind. The place after him was named with an honorific prefix மாதவட்டையம் which was later condensed to மதோட்டம்.

**Faligaipitty**—This is between Katkaiyada and Pathuvli. King Kulakottan seems to have pitched his camp on a hillock here when he came to supervise the building of the banks of கட்டுதலையர் ஏரி (Giant's Tank).

**Maliqaitidal**—According to tradition an Indian king seems to have stayed on this highland region before he advanced towards Anuradhapura.

**Aruwatu Marakar Arupatta Kudam**—The name is rather long and the story attached to it rather unbelievable. The Portuguese had compelled 60 Muslims to take up the cross. On their refusal they were threatened with death and so they preferred drowning to being massacred at the hands of the aliens. Hence the 60 wives became widows.

**Pattankattivadi**—This name we find in other places as well. The leader among the fisher caste is selected and the marks of leadership are bestowed on him. A festival follows. The venue of this ceremony was named as above. It is now the name of the village.

**Alli Arasani Kattai**—This is near Chilavatturai and the replica of the buildings may be seen over the ruins. The story goes that Queen Alli's resthouse was built there and she used to supervise the pearl fisheries from there. Perhaps it was a sort of summer resort (சூழ்நிலை மண்டபம்).

**Tirukkethecharam**—This is the name of the ancient shrine that stood on the mainland six miles away from Mannar. Kethu, one of the celestial planets personified as a god is traditionally reputed to have come and worshipped here. Hence the word and the appellation.

**Mant' ai**—This was known first as மந்தையம் and later as Mathoddam. But earlier Puto seems to have named it Perunturai. It is quite probable that during his time this was a big harbour and the Perunturai of Periyapuram fame, on the other side too, must have been linked up with this. It appears that during the Portuguese times there stood here a fortress electrified for the purpose of protection from the enemy. This was later destroyed by the invaders. And the spoils including a long stout and valuable chain that were removed to Lisbon are yet fresh in the minds of the very old men of Mannar.

**Pattim**—This is about five miles (Continued on page 5)

### Letters To The Editor

## TRUST US, SINHALESE

Sir.—I have read with pleasure a call for unity sounded by Mr. Molamure, Member of the State Council, at the meeting held on Saturday at the Town Hall, Jaffna, to canvass support to a proposed political association which he designates as the United National Party. This is not the first time that such a call has gone from the South to the North, but I ask Mr. Mo'amure in all seriousness whether he is actually carrying the olive branch this time or whether it is a camouflage to install our good friend Mr. Mahadeva into one of the seats in the North. It is well known that Mr. Mahadeva has ceased long ago to be a Tamil and representative of Jaffna in the political sense and people in Jaffna say that he has become an appendix to Mr. Senanayake and thereby lost his individuality in all his actions as a leader of the Tamils. What a sorry fall from the lofty valiant father to the cringing and crumbling son! Mr. Mahadeva is reported to have said at the meeting that the Tamils hurled violent epithets at the majority community. Has he paused to think why such epithets have been used and whether he himself had not hurled such epithets not against the Sinhalese as a community, but against politicians who he knew very well were definitely going against the interests of the Tamils. What a change in Mr. Mahadeva today because he is a Minister in an otherwise homogeneous Sinhalese Ministry! Jaffna is politically sound without the advice of Mr. Mahadeva, and let him not sow the seed of dissension by accusing his own community of any unfair acts. Certainly, the politicians in power today deserve violent epithets for their political dishonesty and selfishness. Take the most recent case of the Acting Auditor-General. To throw him out, Mr. Mahadeva himself was a party both in the Board of Ministers and in the State Council. The sacred principles of the March resolution wrested in 1933 after a valiant fight were thrown to the winds in 1946 by the Leader and his party just to cast away a worthy Tamil who shed lustre in the past which he held for such a long time. Can Mr. Mahadeva point to one instance in which an officer in such a high position has been discarded for the permanent post? What did really happen in the State Council with regard to this resolution? The voting revealed beyond all ambiguity the utter helplessness of even honest Sinhalese members when it came to pleasing their leader and future Prime Minister. It is significant that all the members of the minority community voted against the resolution while all the Sinhalese

members, with the exception of 5 brave men who defied the high command of Mr. Senanayake and thereby stood for justice, fair-play and unity of the peoples of Ceylon, voted for the resolution. These supporters were given alluring promises of fat jobs in the future Parliament but to what extent Mr. Senanayake can redeem his promises is yet to be seen. Mr. Senanayake's brisk and active canvassing against the Tamil officer was the talk in the lobby during the three days' debate of this March resolution. Still, Mr. Mahadeva, who himself voted for the resolution, is asking the Tamils not to hurl violent epithets against the Sinhalese politicians. May I assure Mr. Mahadeva and all our Sinhalese friends that we have implicit trust in the Sinhalese community but not in the Sinhalese politicians. When Mr. Mahadeva and Mr. Molamure, who also voted for the resolution, clarify their position in regard to this specific case which has caused to us Tamils the greatest pain of mind, we Tamils will certainly consider whether the present call for unity is real or genuine and not tinged by political impurities and opportunism.

Jaffna, Yours etc.,  
7th May 1946. P. M. Nadarajah.

### The Northern Islands

Sir.—The Kayts constituency as at present constituted consists of all the Northern islands and a portion of the mainland.

It has all along been felt by the inhabitants of these islands that, by virtue of the dimensions of all these islands (numbering about 8 or 9) and the vast expanse of ocean water separating some of them from the mainland and from one another, and the consequent hardships and inconveniences and handicaps from which they inevitably suffer, they should be separately delimited into a constituency composed of all the northern islands which should in all appropriateness be known as the "Northern Islands Constituency."

It is now fervently hoped that, under the Sculbury Constitution, they will be able to realise their long cherished desire to have a separate representative for themselves in the legislature, who should be able to devote his full time and energy representing them and their particularly difficult transport and other problems.

It is hoped that this suggestion will receive due consideration from the Delimitation Commission.

Thanking you for your valuable space.

Jaffna, Yours etc.,  
R. Wijaya Indra,  
(Continued on page 5)

## DEMONSTRATION

### LIFT IRRIGATION— HOMELITE PUMP

A portable **Homelite Pump** weighing 86 lbs, petrol driven with a pumping capacity of 12,000 gallons per hour will be available for inspection at the **Paramesvara Carnival** grounds from the 14th inst. onwards. Demonstrations will be given daily every hour commencing from 4 p.m.

M. Srikanth,  
A. G. A. (E)  
Jaffna,  
14-5-46.  
(G. 14, 14)



## Hindu Organ

TUESDAY, MAY 14, 1946.

### A HEALTHY OPPOSITION

A STRONG PARTY IN THE NEW Parliament in opposition to the Ministerialists is likely to prove far more useful to the country at large than a party whose outlook is confined only to the sharing of Ministerial posts. After all, even in the North, when party alignments come to be discussed, there are bound to be legitimate differences of opinion. There are also bound to be such differences based only on speculation as to which party in the South is likely to have at its disposal the loaves and fishes of office. In any event, it is not likely that the representatives of the Tamil electorates are likely to ally themselves with only one party.

At one of the recent meetings, Mr. S. Natesan urged the view that the Tamils should co-operate with the Singhaleses regardless of party. We are afraid that the advice is not at all sound. When parties are formed it would be wrong as well as difficult to identify one community with any particular party. Are we to take it that the Singhaleses as such are going to sponsor one party, for instance the United National Party? If it were so, it would be racialism once more with a vengeance. It would mean that there is no room in this island for political divisions on strictly party lines. The speakers at the recent meetings do not seem to have any clear idea about the matter. They talked about parties and communities in the same breath.

We would appeal to all thinking, disinterested people in the North as well as the South to consider for a moment the dangers inherent in such a loose, political outlook. It is our duty to take it for granted that under the new constitution communalism will have no place. The only other alternative is the party system. We cannot have both.

The next thing to be kept in

mind is that, if it is the legitimate ambition of one party to govern, it should equally be the legitimate ambition of the other party or parties to maintain a healthy opposition to the party in power. The latter function is as necessary as the exercise of supreme political power carrying with it the right to form the government of the country. Without an opposition worthy of the name, the new constitution would only serve to intensify the time-serving, despotic oligarchy which has remained in power for more than a decade. It would be obviously undesirable for individuals to join a party solely in the hope of grabbing Ministerial posts. As we have said repeatedly in these columns, there is plenty of room for healthy differences of opinion on important questions of policy. Are we going to continue import control? Is trade going to be free? To what extent is the government to be allowed to have its finger in every pie? What is wrong with the educational policy of the Government? Has the agricultural policy of the Government done any good so far in the matter of providing the people with food? Is there any justification for the colossal expenditure on cultivation and colonisation? These are some of the questions that are being asked today, and it is the duty of every voter to ask himself these questions. It is the duty of every elected representative to seek a party alignment in keeping with the answers to these questions.

It is to the interest of the voters to insist on such answers instead of giving their votes under personal pressure from candidates. As a matter of fact, the sole remedy for the present situation lies in the hands of the voters. It would be absurd to talk of democracy and responsible government if the average voter refused or neglected to discharge this fundamental duty.

### PARAMESHVARA COLLEGE

His Excellency the Governor will open the Paramesvara College Silver Jubilee celebrations and Carnival today. As is well-known, the College was founded by the late Sir Ponnambalam Ramanathan in August, 1921, to provide education to the Hindu children of Jaffna on Hindu lines right from the kindergarten to the B. A. and B. Sc. classes. From the time of its inception it was flourishing for some time, but with the springing up of other Hindu Colleges at Tellipallai, Urumparai, Chavakachcheri, Karainagar and Kokuvil the strength of the Paramesvara College began to dwindle in spite of the efforts of Lady Ramanathan and Mr. S. Natesan to maintain its high standard. But now, after the intro-

duction of Free Education the numbers have rapidly risen and the need for extensions is badly felt. The library and the laboratory have to be considerably enlarged, and there is great need for funds.

It may also be noted that the Paramesvara College is not a private property of anybody. Sir Ramanathan, after spending lakhs of his own money to build the college, was good enough to appoint a Board of Directors and incorporate the body by an Ordinance passed by the Legislature. The College is thus a public property, belonging to the people, and any money contributed by the public for its expansion will be administered by the Board of Directors which consists of two elected Hindu members of the State Council, an elected representative of the old boys, an elected representative of the Hindu graduates of Ceylon, two sons of Sir P. Ramanathan, Mr. A. Mahadeva, the Principal (*ex-officio*) and Lady Ramanathan. The aim of the present management is to make the college the nucleus of a University for Jaffna. We would strongly appeal to the public to give their unstinted support to the Carnival and make it a good success. We are glad to note that men and women, irrespective of religious differences, are members of the Carnival Committee and are doing their best to support this national institution, as they see that there is a great future before it and that it will play a great part in the building up of our nation.

### Jaffna Crematorium Problem

The public galleries of the Town Hall were packed with ratepayers last Friday evening in anticipation of the Jaffna Urban Council considering the letter of the Minister of Health to the Director of Medical and Sanitary Services regarding the Villundi Crematorium question at the Council's meeting. In order to avoid incidents two Police Inspectors with a dozen constables were on duty at the Town Hall grounds.

At the meeting the Chairman, Mr. Ponnambalam presided and pursuant to notice Mr. S. R. Thalaysingham moved that:

"This Council requests the Chairman to select without any further delay a suitable site for a general crematorium to be used by all classes residing in the Town."

After considerable discussion the following resolution was passed unanimously.

"This Council strongly protests against the proposal of the Minister of Health to open a general crematorium on any land on the foreshore of any portion of Villundi, and resolves (a) to open a general crematorium at the paddy field adjoining the pond and well at Araly Road, within the Urban limits; (b) to acquire the said land forthwith for the said purpose and convert the same into a general crematorium." The meeting terminated without any incident.

## JAFFNA URBAN COUNCIL

### Wants Electricity Superintendent To Go

At a meeting of the Jaffna Urban Council held last Friday Mr. S. Patanjali, Proctor, moved the following motion:—

"Whereas the public of Jaffna has lost all confidence in the Electricity Superintendent on account of his insubordination, want of proper supervision of his staff, neglect of duty, fomenting indiscipline in his department, failure to bestow prompt and proper attention to the machinery under his charge and is generally undermining confidence of the public in the administration of this department by the Council, this Council resolves:—

(a) to request the Commissioner of Local Government to remove him from his post.

(b) to grant him forthwith compulsory full pay leave till such time, and in consultation with the Government Electrical Department to appoint an acting officer."

Mr. Patanjali said he wished to emphasise the fact that the public of Jaffna was dissatisfied with the manner in which the Council provided lighting for the public. Ever since the present Electricity Superintendent took over the work there had been periodical breakdowns of the machinery of the electrical plant under his charge, and the public had been put to considerable inconvenience and annoyance, so much so that the Council had become almost a laughing stock. It was a curious fact that the breakdowns occurred when there were urgent needs for lights either for public functions or for some public institutions.

It was extraordinary, continued Mr. Patanjali, that the present breakdown anticipated the need for electric lighting at the Paramesvara College carnival, and the engines refused to work to supply the necessary electric current. Placed in that plight, the College authorities had to turn elsewhere for help.

That 250 K. W. engine, which was not more than eight years old, seemed after the present Electrical Superintendent assumed office to have developed old age and infirmity, and the Superintendent was unable to diagnose its ailments or provide suitable remedies. Almost all the members of the Council were aware of these extraordinary breakdowns, and yet had remained silent and powerless to do anything. It was needless to recount the many occasions when the engines had "revolted" and kept the Council and the public in despair. An Electricity Superintendent who had not learned his lesson from one breakdown and did not know how to avoid further breakdowns was not worthy of the position he occupied or of the confidence of the members of the Council.

Proceeding, Mr. Patanjali said that if the bad management was due to any member of the staff it was again due to the want of proper supervision by the Superintendent. They were aware at least from the proceedings in the Court of Law how the Superintendent had often paid scant attention to the decisions of the Chairman and the Council. The various strikes organised by the workmen have had the active support or indirect encouragement of the Superintendent of Electricity. The rationing of electricity had created a new terror on the public. If the Council was to redeem its reputation and win the confidence of the public they must get rid of their Superintendent who, in spite of warnings, had remained incorrigible.

Mr. K. V. Sinnadurai, Vice-Chairman, seconded the motion which was carried unanimously, the Chairman also voting for the motion.

# Katharagama or Kathirgamam

## Suggestions for Improvement

(BY T. S. VELU)

AMONG the unique features in the religious life of Ceylon is the existence of places of pilgrimage to which people of many faiths pay homage. One is "Adam's Peak" and the other is "Katharagama".

Katharagama is situated in the centre of a tropical forest of surpassing beauty at the lower slope of one of the hills which forms a sort of ring around this park country. A beautiful stream, Menik Ganga, meanders its placid course along the base of the hills. A gap in the ring of hills gives entrance to the forest proper. Once you enter this gap you are entirely surrounded by nature in all its glory. Even the gravel road recently constructed forms part of it. Apart from the question of any religious fervour the very atmosphere and scenic beauty is likely to overpower one's senses. One walks as if in a dream merely drinking in the atmosphere of the grand and wild nature. Occasionally you come across the denizens of the place such as wild buffaloes and elephants. Tame elephants would look like caricatures besides these magnificent animals in their natural haunts. Depredations by cheetas are evident everywhere in the form of bones of stray cattle or other animals. Monkeys by the thousands look askance at the human intruders from their position on the shady branches. After trudging about four miles of this entrancing scenic beauty you suddenly come across an attempt at bund making (for what purpose God and the all powerful Government alone knows!). For the next one mile man has made every attempt at disfiguring the beauty of Nature by Chena cultivation (mostly abandoned) etc. Finally when you enter the premises of the village of Katharagama a great depression descends on you, for the approaches to the village, both banks of the stream, the village itself, the temple premises, the Temples (except one Vally's Temple) are unutterably dirty and ill-kept.

It is indeed a great pity that a place of worship hallowed by tradition and set amidst beautiful natural sceneries are allowed to be kept in such a deplorable condition. The main temple itself is in a dilapidated condition. The architecture of the surrounding walls and other buildings are an eye-sore. You feel like crying amidst this degradation of human nature. Devotees of this famous place of pilgrimage appear to have spent lakhs of rupees on Dharmasalas or Rest Houses for pilgrims, in a haphazard way that makes these efforts look like waste. Cleanliness seems to be foreign to the immediate surroundings of this historic temple. It is indeed a great reflection on those who are responsible for the maintenance of the place. It equally reflects on the many intelligent devotees or the want of appreciation of the necessary requirements of such a place in the form of artistic and clean surroundings. Presumably this state of affairs is due to want of any co-ordinated plan among the devotees of this temple.

To add to this deplorable state of affairs another ugly feature also

seems to have entered this remote village, namely anti-Tamil feelings. This is a place, where, hitherto the most cordial relations existed between both communities and where the common object of both was spiritual in nature. In this respect credit is due to the political leaders of the country. But the effect of this in the area is most deplorable, as it takes concrete shape in the form of practical acts which ill-accords with the religious atmosphere of the place.

My object in writing this brochure is to see whether anything can be done to maintain the beauty and sanctity of the place in a fitting manner. My idea of such an object is as follows:—

(1) The wealthy and intelligent devotees of this temple should get together and form a trust and the necessary funds therefor.

(2) This Trust should formulate an ordinance incorporating the various requirements of the temple, and the surrounding area.

My suggestion for the incorporation is as follows:—

(1) Religion being a tradition and the priests upholders of such a tradition the present priesthood should retain their position in so far as carrying out the traditional rites, ceremonies, etc. Their fees for various religious rites should be fixed and scheduled.

(2) The management of the temple, its income and other properties should become public and as such vested in the Trust.

(3) The entire area within a radius of 6 miles should be declared a national park and no cultivation or other activities likely to mar the natural beauty of the region should be allowed. The temple premises and the village area to be enclosed by an artistically planned wall in tune with the natural surroundings. The buildings inside this enclosure should also be planned to ensure the utmost cleanliness and beauty.

(4) The village should also be provided with planned quarters and gardens. They should not be allowed to erect unsightly sheds and buildings.

(5) Outside the enclosure there should be no cultivation of any kind.

(6) Except those who are in the service of the temple and other institutions and the existing villagers no new settlers should be allowed within the temple area, i.e., within a radius of 6 miles.

(7) Proper pathways should be constructed along the route to the two subsidiary temples one at the top of the hill and the other further down.

(8) Improvements of existing roadways and buildings etc., to be in the hands of a Planning Committee to be appointed by the Trust.

(9) The Trust should establish a Co-operative Dairy for the benefit of the villagers to eliminate individual ownership of cattle. The selling of forest produce such as honey, etc. and merchandise for the requirements of the Temple and the village should also be on co-operative lines.

(10) Individual efforts at trade,

Letters to the Editor

## OFFICIAL LANGUAGES

SIR,

The State Council very wisely decided to use Sinhalese and Tamil as the official languages for Ceylon and appointed a Sub-Committee to devise ways and means to give effect to the resolution and report their findings to the State Council. The Sub-Committee appear to have, consciously or unconsciously, cast their terms of reference to the winds by receiving irrelevant evidence. If as a result of the Sub-Committee's report based on statements entirely outside the instructions issued to them, and the State Council revises its previous decision, it will show itself as a most irresponsible body and there will be no sanctity or finality attached to any of its decision.

I would, in this connection, wish to state certain facts. The Sinhalese in this country number about four millions and all the other communities together about two millions. 99% of the two millions read, write and/or speak the Tamil language. About a quarter of the Sinhalese people, if not more, speak more Tamil than Sinhalese. Further, one invariably notices that much more Tamil than Sinhalese is spoken in important cities and towns of Ceylon. It would, therefore, be not very far wrong, to say that three million people speak Sinhalese and three million speak Tamil. It seems then rather difficult to understand the claim that Sinhalese is the language of the majority of the people. On the other hand, it could, perhaps, be said that Tamil is spoken by the majority of the Ceylon population and that it should be our official language. Furthermore Tamil is a very ancient language. But the one nation and one-language theory is very dangerous and cannot establish a true peace in this world.

Hindi was recommended by the Indian National Congress to be used as the official language for India because of the existence in that vast continent of a multiplicity of dialects but the other languages will still continue to be in force. Happily, it is not so in Ceylon where only two main languages—Sinhalese and Tamil—are spoken and they can quite easily be used side by side in this small compact country. As was very appropriately stated by many responsible persons, who have the best interests of this country at heart, before the Official Languages Committee, knowledge of Sinhalese and Tamil must be made compulsory on all the inhabitants of this Island. This is the one and the only way to achieve communal unity, harmony and true national consciousness in our land. Mixed populations live in various parts of Ceylon and almost the entire residents in such areas have a very good knowledge of Sinhalese and Tamil. It is really a pride and pleasure to see, particularly in rural areas containing such mixed population, complete communal concord and amity. A knowledge of Tamil acquired by a Sinhalese and vice versa need not involve the loss of one's nationality. English is the language in many Sinhalese and Tamil cultivation etc. should be allowed within the 6 mile area.

(11) Devotees who are interested may call a meeting through the press and discuss the subject in detail, appoint a committee to carry out the necessary preliminaries.

homes and we have not heard of such Sinhalese and Tamils having lost their nationality although they are Europeanised in their habits and customs. English can, of course, continue as an optional language, pursued by those who wish to have an advanced knowledge of it. When the people of this country have acquired a good knowledge of Sinhalese and Tamil, all forms of business—official and private—can quite easily be transacted in the two languages in every part of the country.

Unlike Tamil, the Sinhalese language is perhaps spoken by the smallest minority in the world and therefore every possible step should be adopted for the protection and promotion of this fine language.

Yours faithfully,  
A. M. Devasagayam,  
61, King Street,  
Kandy, 4th May, 1946.

## CRIME AT KEERIMALAI

SIR.—I wish to bring to the notice of the authorities concerned and to the members of the public about the crimes and offences and other acts of rowdyism and thefts at Keerimalai. Several visitors—irrespective of caste or creed or religion—now go to Keerimalai for purposes of health and for baths at the tank. Hindoos visit the place to perform certain rites and to enjoy a bath. On representations made in the past, a Kirama Vidhan was specially appointed for Keerimalai to preserve order and to regulate traffic etc. at Keerimalai. A watcher was appointed to look after the bathing tank and to be of use to the visitors, and maintained by the Village Committee of Tellipalai with the assistance of other Village Committees of Jaffna. These two officers viz: Kirama Vidhan and the watcher are supposed to be the custodians of the place.

Since of late this arrangement has not worked well. Many a visitor had been deprived of his belongings. Several complaints had been made to this Kirama Vidhan and watcher. Nothing is done, as no evidence is available. Many offences are not brought to light nor steps taken to have the offenders properly dealt with according to law, for want of a proper protector of peace and order. Since of late there had been a free fight at the bathing tank and injuries caused by knife. Nothing appears to have been done over this matter except the filing of a plaint by the Police. A Sinhalese visitor is alleged to have been deprived of certain bars of gold by someone. Representations were made to the authorities and it appears that the Government Agent had interdicted this Kirama Vidhan.

Now there is a Police Station established at Kankasanturai with an Assistant Superintendent of Police in charge. Keerimalai is only about two miles from Kankasanturai. It is high time in order to preserve order and to control traffic and to detect offences, that sufficient constables were put on patrol and fixed duty both day and night at Keerimalai Junction and the bathing tank. Unless this is done immediately it is very hard to suppress crimes at Keerimalai. Representations had been made to the Officers concerned but it is very hard to set in motion the Government machinery.

Chunnakam, Yours sincerely,  
7th May, 1946. M. Thambipillai,

## EVILS OF MISSIONARY EDUCATION

### APPEAL FOR FREEDOM FROM FOREIGN CONTROL

(CONTRIBUTED)

THE people of Ceylon have suffered religious persecutions and indignities from the time they lost their sovereignty to the Portuguese and Dutch invaders. Under the rule both of the Portuguese and of the Dutch (who ousted them) temples were desecrated and demolished and people were forcibly converted to Christianity. But with the advent of the British (who ousted the Dutch) the religious intolerance and cultural invasion took another form. Fearing perhaps that force would seem too heathenish a means of inculcating Christianity, the British turned to Education as a more effective instrument for converting and denationalising the people. Therefore they handed over the educational work of the country to Mission Bodies from America and Britain. This has had disastrous results for the country since the education of the children in their tender and impressionable years is a sacred, national task. Being foreigners, the missionaries could not have, even if they wished, appreciated the customs, traditions and cultural heritage of our people. Many of them went further. Being arrogant, they even ridiculed and condemned the religions of the people. The results were all the more disastrous because the missions were backed by plenty of funds.

You cannot deny that education to be truly national should be in the hands of the people, not of unsympathetic outsiders. Therefore, please pause to consider the position if the boot were on the other foot. Would any self-respecting American or British tolerate the Ramakrishna mission or the Buddhist Theosophical Society or the Hindu Board of Education running the schools of his country? Compared with Ceylon and India, Malaya provides a striking contrast. There the British rulers and the Malayan rulers have established schools—Government Vernacular Schools, Koran schools, English schools and crowning them all, the Raffles' College of University standard. Even in backward Kelantan and Trengganu the missionaries were too discreet to fulfil their self-imposed task of salvation. They contented themselves with opening schools only in the towns where the non-Malays were in sufficient numbers, though even there they were acceptable only because Missionary education was a lesser evil than no education. It is worth noting that in that country the Malay Christian is an unknown specimen.

In the time of the introduction of missionary education into this country our only misfortune was that we had no King of our race and religion. Anyway this is not the occasion to dwell at length on the excellence of our Religion and Philosophy. That excellence has been proclaimed to the world by men of no less moral and intellectual stature than Swami Vivekananda, Aurabindo, Radha Krishnan, Mahatma Gandhi and others.

Aided and abetted by the Govt., the Missionaries opened schools and hospitals as pulpits from which to propagate their faiths. This work has had denationalising and debasing effects on the people.

With the large funds at their disposal, the missions built schools, churches and hospitals and set to work among the tender and impressionable youths and the impecunious adults. Money and worldly advantages—free education, employment and the prospects of marriage with a good dowry—were deciding factors in conversions. Another factor was caste oppression which had crept into the social mundane side of Hinduism.

The All-Ceylon Methodist Synod states "that it needed its schools for the provision of Christian education for Christian children. On no account is that Church prepared to give instruction in non-Christian religions". We have no quarrel with that decision but shall press with the Minister of Education to enforce Recommendation 3 of the Executive Committee of Education or better still to prevent the admittance of non-Christian children into missionary schools.

Missionaries who have come to these lands have been so zealous in their mission of salvation that they have strayed even from the principles of the religion they came to propagate. Well aware that theirs was a losing battle they resorted to slander, libel, abuse, false preaching and even physical violence on children who failed to attend church service. These at a time when the monopoly of education rested in their hands, at a time, be it noted, when Govt. funds were being ungrudgingly doled out for the running of schools.

Nevertheless, slowly but surely, the reaction to this state of affairs set in. It began in the days of our revered champion reformer Sri Sri Arumuga Navalar. Here and there the seeds of revolt fell on fertile soil, missionaries did their worst to smother the young nationalist institutions. But it was of no avail; for there emerged the Hindu Board of Education, the Hindu College Board with its affiliated Colleges, the Ramanathan Colleges, the Ramakrishna Mission Organisations and a host of others in the Northern and Eastern parts of the Island and the Buddhist Organisations in the Central and Southern areas. Further the National Renaissance has carried liberating purpose to the missionary institutions itself in the shape of Cop-sciences Clause of the Education Code forbidding the teaching of any religion against the wishes of the students, parents or guardians.

With the introduction of the Donoughmore Constitution and the passing of a certain measure of power into the hands of the

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JAFFNA  
PANADURA

J. H. MORTLOCK  
General Manager.

(Mis. 40, 14-5-46.)

peoples' representatives, the movement for national education has received another fillip. In Dr. C. W. W. Kannangara the Minister of Education, the prime inspirer and executor of the Free Education Scheme (which has been adopted by the State Council) we Hindus, Buddhists and Muslims alike, see a man whose noble mission is to right the wrongs of our rulers in the past.

And, though Church Imperialism frowns and snarls, the Minister is carrying on with unwavering courage the task of establishing a truly national educational system. But the struggle is hard because, firstly, the missionaries are with all their religious protestations, agents of imperialism, and, secondly they have created a second line of defence in a local oligarchy who are even more intolerant than their foreign masters.

This local oligarchy—mostly clergymen and teachers—are parasites who have battered on the missionary Funds. Their opposition to the Jaffna College entering the Free Education Scheme is most virulent because all the advantages, (special salaries, reduced rents etc.) of cringing, over-zealous service to the mission, will be no more under the new scheme.

Thus, religion in the hands of the missionaries has degenerated into a scramble for converts. In their case, Christianity has become so mercenary as to be justifiably branded as Churchianity. Christ came from an Asiatic country. So did Prophet Mohammed, Buddha, Krishna and other great teachers. We submit that the Christ of Asia has been misconstrued and mis-

interpreted by the 'Missionaries of Europe and America. That they did not know better was a misfortune.

With their unlimited funds and intellectual powers, they have done great harm to the moral development of our people. We, therefore, plead with you to withdraw all financial support to your Ceylon Missions and, thereby, help to establish national education in the national languages and against the background of the ancient national heritage.

We are for a happy synthesis of the best of the East and the West. In the domain of religion and spirituality, we submit the West has commercialised religion. It has become a commodity of the market-place with the resultant scramble for converts. Mrs. Annie Besant, Colonel Olcott, Myron Phelps, Sister Avabamia, Sister Nivedita and others have inspiring examples of the West sympathising with and helping the East. We hope you will follow their example and fulfil our request.

May we take the liberty to remind you of the old teaching—"Do unto others as you would be done by." That is our humble prayer to you, members of the Deputation of the American Mission Board.

In the year (of Jesus Christ) 1946 in the "Century of the Common Man" (Henry Wallace) and in the era of the "Four Freedoms" (President Roosevelt) it would be both truly Christian and truly American to leave us free to develop our own national education. May God grant us your co-operation to that end.

**Letters to the Editor**

(Continued from page 1)

**Electrical Superintendent or Urban Council to Blame?**

Sir,—Some members of the Jaffna Urban Council are attempting to hoodwink the ratepayers of Jaffna Town by trying to show them that the Electrical Superintendent is alone responsible for the sad mess in which the supply of electricity to the 1,500 consumers is. In fairness to the Electrical Superintendent certain facts ought to be placed before the public. Then only will the public be in a position to judge fairly. I hope, Mr. Editor, that you will publish this letter.

Mr. Sam A. Sabapathy's suggestion that the first breakdown of the engine was under highly suspicious circumstances is an old story and will bear no scrutiny. Mr. Nagendram warned the Chairman, at the very outset, of the danger in employing a temporary lubricating arrangement suggested by Mr. Nagel, the Engineer from Colombo. But the Chairman permitted Mr. Nagel to carry out his experiment and thus as a result of it irreparable damage was caused to the biggest engine in the Power House. There is no wonder at all that a pad of cotton waste was found inside the engine, if it was ever there. The oil sump, which is on floor level, is uncovered. During Mr. Nagel's experiments, many odds and ends were used and it is quite possible that a pad of cotton-waste found its way in. The Electrical Superintendent cannot be held responsible for this mysterious pad of cotton waste, for he was not present at the scene where the experiments were being conducted.

Mr. M. I. Asseez, Power Station Engineer, Colombo, who was sent by the Chief Engineer to report on the breakdown was firmly of the opinion that the damage done to the engine was entirely due to Mr. Nagel's experiments, and that Mr. Nagendram's views on the matter were quite correct. Further Mr. Asseez stated in his report that to work that engine as it was on six cylinders was risky, because it was subject to serious vibrations which might cause further damage to it. It is not at all surprising that it was the very engine which broke down on the night of 12th April, 1946.

It is imperative that the public should know the composition of the staff at the Power House. There is not a single mechanic or fitter who can be entrusted with the task of loosening even a bolt. Maintenance of engines in a Power House is expected to be done by mechanics, fitters etc. In the face of this, how can the engines in the Jaffna Power House be kept in good repair? One cannot expect the Electrical Superintendent to do it. The officers of the Government Electrical Department who inspect this scheme every six months have repeatedly warned the Urban Council that these engines would break down at any moment, if the necessary staff were not recruited and proper maintenance were not carried out.

The half-yearly reports of these officers from 1934 onwards made several recommendations to ensure the efficient working of this plant. But the Council has up to date maintained an indifferent attitude to those recommendations. Can any member of the Council say that any one of those recommendations were discussed in Council? In 1941 the Government Electrical Department suggested that a new engine set should be purchased. The Chairman instructed the Department to prepare specifications. When the Department called for its fees

**PARAMESHVARA COLLEGE CARNIVAL**

**Special Trains and Buses**

Special buses will run to and from the College grounds on the Kayts, Kankasanturai, Pt. Pedro and Chavakachcheri routes upto 11.30 p.m. from to-day.

A special train also will run every night at 11 p.m. from Jaffna to Kankasanturai. All trains except the Colombo mail trains will halt on Nachimakovil Road opposite the Parameshvara College.

**PERSONAL**

At a meeting of the Board of Management of the Jaffna Saiva-paripalana Sabha held on 12-5-46 Mr. A. Kanagasabapathy was appointed Acting Manager of the Saiva Prakasa Press, the *Hindu Organ* and the *Inthusat anam* in place of Mr. S. Ponnusamy who has been granted one month's sick leave.

**Vacancy—Assistant Superintendent of Food Control Guards**

Wanted applications for one post of Assistant Superintendent of Food Control Guards; salary Rs. 75/- plus War Allowance. Applications close at 12 noon on 17-5-46. For details please see Government Gazette of the 10th instant.

M. SRIKHANTA,  
for Deputy Food Controller,  
Jaffna.

The Kachcheri  
Jaffna 6th May 1946.  
(G. 19-14)

after one stage of the work was over, the Council did not pay it. The Department stopped further work on it and the Council has left the matter in abeyance.

Among other recommendations made by the officers of the Department one was the reduction in tariff rates. Another was that the profits earned by the Electric scheme should be utilised for the benefit of the scheme and not for any other purpose. To quote the report of the second half year of 1941: "There appears to be the impression that one of the functions of the Electricity Scheme is to find funds for the other amenities provided by the Urban Council. However necessary and desirable it might be to secure such amenities, the procedure is considered incorrect in principle. Local Electricity Undertakings are public utility concerns and cannot, therefore, be made profit making media." What are the profits earned from the Electricity Scheme? How many rupees have been spent on the maintenance of the scheme? How has the rest been spent? How many rupees have been spent on costly repairs which could have easily been avoided by proper maintenance of the scheme? These are some of the questions that the public should ask of the Council.

Our city fathers faced by an angry public have thought it fit that they should make a scape-goat of the Electrical Superintendent. Some of the city fathers, who were members of the Council when there arose a trade dispute between the Council and the Electrical Employees' Union of Jaffna, are carrying on since then a vendetta against the Electrical Superintendent, because they were snubbed properly for some of their indiscretions. Judge now with these facts before you.

Jaffna, Yours etc,  
10-5-46. Fairplay,

**MATHODDAM**

(Continued from page 1)

from Mannar on the island. It was here that very recently some relics of the Catholic faith and valuable ornaments together with human skeletons were discovered. This discovery has led to the contradictory view that Thoddaveli may not be the place where the martyrdom enforced by Sangili on more than 500 Catholics, took place. It is under dispute that these Catholics were of the fisher caste and not of the masons (கொண்டியர்கள்). It is at Pattim that a large number of the Roman coins belonging to Claudius was found.

We also find in this region coins of the Pallava, Chera, Chola and Pandya kings. The bull, the elephant, the tiger and the fish are respectively found engraved on them.

The history of the Giants' Tank was in obscurity for a long time until the discovery of a pillar near its tanks by John Still. An inscription on it refers to its rebuilding during Parakrama Bahu's time (1156) by his adopted son Sapumal Kumaraya. His coins too were collected in this region. Later in 1544 the Portuguese held sway over this land, and it was then that the bricks and stones from the Hindu temple were removed for the building of the Mannar fort (1560). This fort was renovated in 1566 under the Dutch. It was in this fort that Dona Catherine lived until she was two years old.

Now we visit the little temple which is only an apology for the ancient shrine of Thevaram fame. The older one was in its glory about 2000 years ago being patronised by several saints:—*மறிலன் மரத்தேவன் லக்ஷ்மீ நாராயணன் சேஷநாராயணன்* says saints Crana Sambaradar. And it is now in such a dilapidated condition. Even the restored 'Lingam' which used to be at the holy of holies is now kept on a side of the minor apartments because of its deformed face as a result of a crack which occurred by a careless digger who happened to unearth it. A cod of Sandalwood paste is now covering the deformity. The Lingam commands awe and respect.

The holy waters in the pond near

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 415 T

In the matter of the estate and effects of the late Ratanam wife of Paminathar of Karaitive East.

Deceased.

Tbanganattu widow of Vaithilingam of Karaitive West Petitioner.

Vs

Minor, 1. Ramanathan Hevarajah & 2. Ponniah Ramanathan both of Karaitive East Respondents.

This matter coming on for disposal before S. J. C. Schokman Esquire, District Judge, Jaffna on the 5th day of June 1945 in the presence of Mr. V. Arumugam, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the abovesaid 2nd respondent be appointed guardian ad-litem over the minor the 1st respondent and that Letters of Administration to the estate of the abovesaid deceased be issued to the Petitioner unless the respondents abovesaid or any other person shall appear before this court on the 18th day of July 1945 and show cause to the contrary to the satisfaction of this court.

The 5th day of June 1945.

Sgd. S. J. C. Schokman,  
District Judge,

Time to show cause extended for 27. 46  
Ind. R. R. S.  
D. S.

(O. 11, 10 & 14)

by which once had contact with the shores of Palavi, are now in muddy pools and are on the verge of drying up. Even the gateways and steps have lost their shape. The mutt intended to be built by the liberality of a devout Sivite of Kandavanam is only in its foundation stage. And this has been so for a good number of years. I would suggest some energetic servants of Hinduiam to spend their last years in the neighbourhood of this temple attending to the useful work of bringing the buildings etc, up to the state in which they were in the 6th century A. D. Indeed a labour of love!

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(Mis. 37, 7)

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(Mis. 250, 19-3 to 19-9-46) T



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(Mis. 185, 31-12-31-12-46)

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(Mis. 9, 9-4 to 13-5-46)

## ISLANDS ELECTORATE

I have decided to seek election to the above electorate as its representative in the Legislature under the New Constitution.

My policy will be the same as that advocated by me as Editor of The "Hindu Organ"

A. V. Kulasingham

(Mis. 11, 9 to 30-4-46.)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 530

In the matter of the intestate estate of the late George Philipiah of the Jaffna Town. Deceased.

1. Samuel Christmas Gunaratham and wife, 2. Nora Selvanayake Gunaratham both of Tinnavelly.

Vs. Petitioners

1. Victor Selvanayagam Philipiah of 137 Tanakar Street, Division No. 5, Trincomalee, 2. George Albert Hector Philipiah of 99 Bridge Street, Slave Island, Colombo, 3. Samuel Bigina'd Philipiah of Eravur, Chengalady, 4. Charles Wilmettinganayagam Philipiah of Irrigation Quarters, Minneriya.

Respondents

This matter of the petition of the petitioners abovenamed praying that the 2nd named of them be appointed administrators as one of the heirs of the estate of the abovenamed deceased and letters issued to her accordingly, coming on for disposal before R. R. Selvadurai Esquire District Judge, Jaffna on the 4th day of March 1946 in the presence of Mr. C. R. Tambiah Proctor on the part of the petitioners and the affidavit and petition of the petitioners having been read:

It is ordered that the 2nd named petitioner be as one of the heirs of the said deceased be granted letters of administration of the estate of the said deceased unless the respondents or any others who have an interest shall show sufficient cause to the contrary on or before the 9th day of April 1946 at 10 a. m.

This 26th day of March 1946

Sgd. R. R. Selvadurai,

District Judge.

Extended to 31st May 46.

(O. 76, 10 & 14)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 529  
in the matter of the intestate estate of the late Thaipalmayaki wife of Ambalavanar Visuvanathar of Kopay South.

Ambalavanar Visuvanathar of Kopay South. Petitioner.

Vs.

1. Ambalavanar Visuvanathar Mailvaganam of Kopay South, presently of Education Office, Kullu negala.

2. Dr. Ambalavanar Visuvanathar Rajaretnam, Ayurvedic Physician Kopay South, Kopay

Respondents.

This matter coming on for disposal before R. B. Selvadurai Esquire, District Judge, Jaffna, on the 21st day of March 1946 in the presence of Mr. W. Muttukumaraswamy Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read and filed of record:

It is ordered that the abovenamed petitioner, being the husband of the deceased, be appointed administrator of the estate of the deceased and that letters of administration be issued to him unless the respondents abovenamed or any other person shall on or before the 17th day of May 1946 show sufficient cause to this court to the contrary.

This 21st day of March 1946.

Sgd. R. R. Selvadurai,

District Judge.

(O. 12, 10 & 14.)

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(Mis. 41, 10 & 14)

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[Mis. 248, 15-3-46 to 14-2-47.]

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(Misc. 196, 7/1-7/7/46.) M

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5th to 14th July, 1946

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[Misc. 243 B, 12-3--12-9-46 T.]

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(Misg. 15, 12-4 to 11-10-46.)