

# THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

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A. V. Kulasingham

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NO. 73.

## HOW TAMILS CONTRIBUTED TO SINHALESE CIVILIZATION

By R. C. P.

II

In a previous article, I referred to the building of the City of Anuradhapura. It was designed and reared on the Dravidian plan, illustrating the Tamil conception of polity. The assignments of quarters to the different trades, vocations, and professions on the various points of the compass were as directed in the *Silpa Sastras* of the Hindus. 500 residences were provided for people of various religious faiths. The sanitary coolies were provided with a separate cemetery. People were to live in congenial groups. It was altogether a remarkable city, broad-based, an example of applied Tamil sociology.

Dewanampiya Tissa (308-263 B. C.), grandson of the builder of Anuradhapura, sought a political alliance with the Moryian emperor Asoka who had brought the whole of Northern India within his empire. The alliance was settled, the emperor sending to King Dewanampiya Tissa valuable presents suitable for his coronation with "a virgin of great personal charms" and the pious message that the latter should find refuge in the Buddhist faith (*Mahasamsa* Chap. XI). This alliance brought to Ceylon a large number of Moryians of the Buddhist clergy and laity.

The Tamil Kingdoms of the South viz. Pandya, Chera and Chola, as is evidenced by the inscriptions of Asoka, were outside his sphere of authority, being independent border Kingdoms. The new alliance of the Ceylon King, Tissa, should have had the effect of estranging his people from South Indian Kingdoms.

At this period Lanka was peopled with different tribes in different steps of the ladder of ascent in civilisation ranging from the savage to the semi-civilised. They lived in different parts of the island marking out their own boundaries and often fighting with each other. Each clan or tribe was distinguished by different totems or emblems and following such trade for living as the facilities which the country occupied by them afforded, e.g., sea-board people took to fishing, people of fertile or delatic parts took to farming, people of the barren parts adopted the chase &c. Their gods were different so as to suit their conception of suitability to their different occupations.

The Moryians brought the message of social equality to Ceylon, Buddhism reduced caste distinctions to a dull level. The Moryians were certainly of very low attraction, and if we may

believe the story in the *Divyavadana* No 26 *Pamsupradana*, Asoka was the son of Binduwara by a barber woman. They had freely intermarried with Mlechhas and changed their customs and manner. The Sakya to whom Buddha belonged were an Aryan clan, but had mingled themselves with the non-Aryan folk. They were therefore not allowed to intermarry with other Aryan clans (*Racial Synthesis in Hindu Culture* by Visvanath, page 121) Thus the clan to which Buddha belonged was itself liberal and it is therefore no wonder that a scion of the Sakya clan should have founded a new religion in which the despised clans and races should have found a tower of strength.

The Moryian Missionaries raised a great religious upheaval in Ceylon. The immigrants freely intermarried with the aboriginal inhabitants of the Island. It does not seem that these brought to Ceylon any cultural materials or even industrial implements. They came here as guests under the aegis of Buddhism.

Since the invasion of Northern India by Alexander the Great eventuating the coalescence of Bactrian people with Sakyas there began an exodus of the orthodox Hindus, especially the Brahmins, who were custodians of the Hindu culture to South India where, the Tamil Kings received them generously and afforded them facilities to live their lives according to their rank. There is reason to believe that about the period the Moryian immigrants came to Ceylon, they had not much of the cultural instruments to bring here, except the message of the new religion and exaltation of poverty as an essential article of faith.

In the religious frenzy, great stupas were built, but there is no evidence that the architects were Moryians. Presumably the men who had come from the Pandyan Kingdom and were in the service of the State executed the works. The Moryian dynasty ceased to exist about 195 B. C. having lasted about 139 years.

In the reign of Sura Tissa, brother of Dewanampiya Tissa, the Island kingdom was found to be on the verge of bankruptcy. The chiefs ruling in the various parts were about to secede. It was all due to parasitism ushered in by the new religion. The helpless king called in two Tamil Chiefs, Sena and Guthika, to set

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## MISTAKES MADE BY THE DONOUGHMORE COMMISSION

The following extract from a Memorandum submitted to Governor Sir Reginald Stubbs on the 5th. of February, 1935, by the Committee appointed at a public meeting held in Jaffna, on January, 19, 1935, 'for representing to His Excellency the grievances of the indigenous Tamil inhabitants of the Island under the present Constitution and to suggest measures for redress', shows how mistaken were the Commissioners with regard to the status of Ceylon Tamils, and how the Memorandum dealt with the subject:

It would seem that the Commissioners during their stay in Colombo became highly impressed with the show of approximation to European standards of Low Country Sinhalese group-leaders, and were agreeable to rank them as leaders of All-Ceylon people, and accept their version of the status and history of other communities as authentic history. How grievously the Ceylon Tamils were misrepresented and how egregiously the Commissioners were deluded by the Low Country spokesmen may be seen from the reference to the indigenous Tamils in their (Donoughmore Commission's) report:—

'The Ceylon Tamils number 540,000 and inhabit mainly the Northern and Eastern Provinces. Their ancestors were originally settlers from Southern India, but they are now regarded as an integral part of the Ceylon people. For various reasons, many of them wholly admirable, they have obtained political influence somewhat disproportionate to their numerical strength. They are now spreading gradually into the Sinhalese Districts, and are to be found all over Ceylon, especially in the professions and in clerical positions. Before the Constitution was last revised, the Sinhalese members of the National Congress of Ceylon came to a private arrangement with certain Tamil representatives as to the relative proportion of seats to be allotted to each race in the Legislative Council. This proportion was to be two Sinhalese to one Tamil and was embodied in effect in the distribution of seats proposed by the Committee of the Legislative Council. The report of this Committee accepted by the framers of the present Constitution provided eight Tamils to sixteen Sinhalese representatives in the Council.'

It is submitted that the statements in the report (the Donoughmore Report) referring to Ceylon Tamils was a gross distortion of facts and a caricature of truth. Far from the Ceylon Tamils

being "now" regarded as an integral part of the Ceylon public, the truth is that the Sinhalese people of old time regarded themselves as an offshoot of the Tamil nation. The origin of the Sinhalese is traced in the Sinhalese historical books to Wijeyo and 700 followers, who are said to have drifted to the Island from the semi-Dravidian country, Lada in Bengal. They found an asylum in Ceylon and established themselves as possessors of the soil in a certain part of Ceylon. They married damsels from Southern Madura, Tamil ladies, who, the historians say were the progenitors of the Sinhalese race. With the ladies came Tamil artisans, mechanics, horse chariots, works of art, e.g., jewelry etc.; and thus did Tamils establish the Sinhalese in a part of Ceylon in civilized life in the 5th. century B. C. There is historical, traditional, as well as archaeological evidence to prove that the Northern part of the Island was at that time occupied by Tamils. Sir William Jones, an eminent scholar and historian, expressed it as his opinion that the Island was "beyond time of memory" inhabited by the Hin'du race, and he refers to the languages, letters and old monuments of its inhabitants" to support it.

References in the two epics, *Mahabharata* and *Ramayana*, favour the same view.

Traditional history as recorded in the *Mahasamsa* attests the fact that there were settlements of Hindus in Ceylon before the arrival of Wijeyo and his followers.

That the Tamils had a kingdom of their own with Manteta for its capital, a kingdom more ancient than that founded by Wijeyo and his followers, is referred to in Tamil books and supported by tradition (*Journal of R. A. S. C. B.* for 1943)

From Elara, a Cholan Tamil, (205 to 161 B. C.) to Sri Wickrama Rajasingha (1798-1815 A. D.) the kings of the Sinhalese, except for rare exceptions were either Tamils or closely related to Tamils by ties of blood or alliances of marriage. Even in the case of Dutagemunu (15-137 B. C.) the Sinhalese chronicler says that his father asked him to swear on the rice he was to eat that he (Gemunu) "should be free from enmity to the Tamil invaders." It would seem, therefore, that even in that remote period there was a pro-Tamil party in the extreme Southern Division of Ceylon among the Sinhalese.

The most illustrious King of the

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## Hindu Organ.

THURSDAY, DECEMBER 28, 1944

### HARD FACTS

IN THE LAST ISSUE OF THE "Hindu Organ" we said that the first duty of the Soulbury Commission is to ascertain the facts on the strength of which any scheme of constitutional reform will have to be framed, and we gave, in general terms, an outline of these facts, which the Donoughmore Commission had ignored. In the face of the demand for independence, it may be as well to re-state these facts more fully. In the first place, let us say at once that, in our opinion, the only practical form of political advancement for Ceylon is full self-government in all internal matters, subject to the proviso—and it is an important proviso—that any scheme of government that will be adopted eventually shall take full note of all fundamental and relevant facts.

One of the most important of these facts is the ignorance of the masses. By ignorance we mean not only that the masses are not sufficiently and properly educated but also that their outlook is in general so defective that any scheme of government dependent on public opinion for its success is bound to fail, at least for the time being. In Western countries like Britain and the United States, it is the existence of a sane, well-informed, and healthy public opinion that forms the bulwark of democracy. There is no such public opinion in Ceylon for the simple reason that the capacity of the public in the intellectual and moral sphere is strictly limited. It could not be otherwise in a country where the chief industry of the people is some form of employment, either in the Government Service or elsewhere, and the majority of those outside this magic circle do not think for themselves. For instance, take the peasantry about whom Mr. D. S. Senanayake has been saying a good deal. No thoughtful person believes the Minister for Lands and Agriculture when he says that he is out to save the peasant. In fact, the Minister's policy in the field of agriculture and elsewhere is not at all likely to benefit the peasant or the bigger landowners. But, the farming interests are powerless to check this Minister or his colleagues. Even when he is hurt and hurt badly by Ministerial stupidity, the Ceylon farmer prefers to be a silent victim. This is true, not only of the farmers, but also of the people as a whole.

It is this failing of the public that is responsible for the emergence of the oligarchy that is now ruling Ceylon under the Donoughmore Constitution. There is not that instinctive dislike of hypocrisy and dishonesty that is the mainstay of democracy in other countries. With all this talk about "freedom", there is not that sturdy sense of independence amongst the people which alone can prevent an elected Minister from developing into a petty, Oriental tyrant. Constitutions are utterly useless unless they take into account this grave defect in the character of the people.

Particularly, in the matter of the franchise, a great deal of mischief has been done by ignoring this defect. Adult franchise postulates not merely knowledge but also the character and outlook necessary for the exercise of the rights of citizenship. It is significant that, in the course of the evidence given before the Donoughmore Commission, many of the witnesses were opposed to adult franchise. It is to be hoped that the Soulbury Commission will give this matter its earnest attention. We recognise, of course, the difficulty of devising tests to ensure that the right to vote shall be exercised only by those who possess the necessary qualifications for the purpose. Any tests so devised must necessarily be imperfect; but tests there must be, if we are going to prevent crooks and fools from capturing political power in this island. The corruption that now prevails at election time is a menace to the country. Votes are bought and sold openly and brazenly. There is no secret about it.

Will any modification of adult franchise ensure the purity of elections? It is impossible to give any assurance on this point. The matter is one that requires further and careful consideration. The Commissioners should, however, be on their guard against applying British precedents to conditions in Ceylon.

### SMALL POX IN JAFFNA

It is reported that so far there have been only five deaths in the Moor quarters and one at the Jaffna Civil Hospital, caused by small-pox. One case was reported from Kanthermadam and another from Kayts. The number of contacts in the Moor quarters is reported to be 42. About a hundred patients in the Civil Hospital have been vaccinated and segregated. The D. M. & S. S. was here on Tuesday inspecting the sites.

### WANTED

A Messenger for delivering papers and office work. Salary Rs. 25. pensem. with War Allowance. Apply immediately to

The Manager  
"Hindu Organ"  
Jaffna.

## LIGHT FROM SRI RAMANA

By Dr. M. H. SYED, M. A. L. T., Ph. D., D. Litt.  
Professor, Allahabad University.

The following is an inspiring and instructive article from the fascicle pen of one of the great Muslim Savants of modern India. We regret that owing to want of space we have been obliged to condense it to almost one-fourth of its original size. The sixty sixth (66th) birth-day of Bhagawan Sri Ramana falls on the 30th inst. and his devotees in Ceylon are arranging to celebrate the day in Colombo for the first time.

It is only the Sage who has realised the Truth Eternal that keeps up the flame of spiritual Wisdom alive; he is the perennial source of inspiration to the earnest aspirant on the path of spiritual development; but for him the world would not have had light of the spirit to dispel the darkness of material existence.

Of such Wisdom is Sage Sri Ramana who embodies in himself the Truth that is beyond time and space who stands supreme in the realm of spiritual attainment and who is the true benefactor of the whole of the human race. In him we see that glorious Realization which at once includes and transcends all religions through the Revelation that the only true Religion is the Religion of the Heart. His teachings give the clearest expression to that one inexpressible, universal spiritual experience, seeking which every earnest aspirant treads the path of inward spiritual development. To such an aspirant the Maharishi's teachings are a revelation of that Truth Eternal which ever abides as one and identical with himself.

The Maharishi's method of approach to the Truth is essentially logical and rational. In his teachings, we find nothing that occasions doubt, and he never gives evasive answers. No mystery shrouds his teachings, nor does he claim and divine authority for his utterances. He is, and he expects every aspirant to be his own authority; that is, to have full, deep and unshakable faith in one's own inner Self which is Divinity itself. What stands between man's divine nature and his own self is his ignorance and ego sense.

In order to drive home to erring humanity this essential truth which for the time being is unrealised the Maharishi usually condescends to answer questions put to him by his numerous admirers and still more numerous visitors to his Ashram. The beauty of his answer is that it is invariably direct, concise, to the point and in most cases sufficiently convincing. I say most, because some of the enquirers who visit him go there out of sheer curiosity and not in response to some inner urge and are not sufficiently well-versed in the philosophy of life taught by the ancient Rishis.

The Maharishi's method of approach to the Truth, the Reality, is all his own. He does not call people to have faith in this, that or other creed and refuses to sermonize on them but he appeals to them to realise their own highest nature and enjoins them to analyse the contents of their own minds, to search their own heart and to dive deep into their own Self. In short, he expects his devotees to enquire within themselves who they are and what it is in them that is the source of consciousness. This is the self-dependent and direct method of his teachings. To quote his own words, "That Bliss of the Self is always with you, and you will find it for

yourself. If you will find it for yourself if you would seek it earnestly".

Missing the inherent Bliss within, we seek it without where it is not, with the result that we feel miserable and frustrated in a life of endless toil. The cause of all this misery and frustration Maharishi points out, is not in the life without, but it is in us as the ego. We impose limitations on ourselves and then make a vain struggle to transcend them. All unhappiness is due to the ego. With it comes all our trouble. What happiness can be got from things extraneous to ourselves? When we get it, how long will it last? If we deny this ego and scorch it by ignoring it, we would be free. To be the Self that we really are is the only means to be happy.

The nature of world-reality—whatever it be—is no hurdle to one who follows the path pointed out by the Maharishi. In reply to a question whether the objectivity of the world is not an indisputable fact of sense-perception and whether this objectivity is not itself proof positive of the world's reality, the Maharishi answered: "The world which you say is real, is really mocking at you for seeking to prove its reality while of your own reality you are ignorant".

One of Maharishi's most outstanding, and one may say, unique teachings is that the spiritual Heart-centre is not an organ of the body. In the words of the Maharishi, "All that one can say of the Heart is that it is the very core of our Being. That with which we are really identical whether we are awake asleep or dreaming, whether we are engaged in work or immersed in *Samadhi*". "This poor Consciousness", he adds, "is indivisible, it is without parts: it has no form and shape, no within and without".

There is a strange and curious notion prevailing among certain type of seekers both in the East and in the West, that spiritual life can only be led in seclusion and more particularly by severing all connection with the outer world. It was with some such wrong notion that an enquirer asked the Maharishi whether it would be possible for a married man to realise the Self. The Maharishi answered in a most significant and convincing manner: "Married or unmarried, a man can realise the Self, because that is here and now. If it were not so, but attainable by some effort at some time, and if it were new and had to be acquired afresh, it would not be worth our pursuit."

The fundamental teaching of the Maharishi is that the Self is all and no work can go on without the Self. Life's actions will go on whether we strain ourselves to be engaged in them or not. As an example, he quotes Sri Krishna's words to Arjuna, that the latter need not trouble himself to slay the Kauravas. Under the ordinance of God they were already slain! All that we have to do is to allow our nature to carry out the will of the Higher Power. Answering the question from the particular point of view of

the individual who has to do some specific work, the Maharishi reiterates in his own words what Sri Krishna taught five thousand years ago. "Work performed with attachment is a shackle, whereas work done with detachment does not affect the doer, who may be said in solitude, even while he is plunged in activity, because he is free from attachment and has no desire."

One of the finest definitions of renunciation ever given is vouchsafed to us by the Maharishi, who says: 'The Self alone is permanent. Renunciation is the non-identification of the Self with the non-self when the ignorance which is identified with the Self with the non-self is removed, the latter ceases to exist and that is true renunciation.' This definition, so simple yet so profound, is at once concise and comprehensive.

Knowing that Truth is the only Reality that any prophet had ever declared, that it alone exists and all else is naught, and having realised that Truth himself, the Maharishi never considered it necessary to profess anything or to proclaim something as His message to the world. Much less does he feel that he should go about preaching this or that to the world at large. An Englishman who was an ardent student of Theosophy and who had made India his home, once asked the Maharishi why he does not go about and preach to the people at large, taking up an apostolic career to propagate the Truth he has realised, for the benefit of humanity all over the world, as Buddha, Christ or Mahammed did in ancient times.

"How do you know I am not doing it?" came straight the Maharishi's answer. "Dees preaching consist in mounting a platform and haranguing the people around? Preaching is simple communication of Knowledge; it can really be done through Silence only. How does speech arise? There is abstract Knowledge whence arises the ego which in turn gives rise to the thought, and thought to words. So the word is the great grandson of the original Source. If the word can produce effect, judge for yourself how much more powerful must be the preaching through Silence! Consider also the other aspect of preaching, namely that from the point of view of the hearer. What do you think of a man who listens to a sermon for an hour and goes away without having been impressed by it so as to change his life? Compare him with another who sits in a holy presence and goes away after some time with his outlook on life totally changed. Which is better, to preach loudly without effect, or to sit silently sending out Inner Force?"

Never in the memory of man has the earnest aspirant found the Truth, that has been for ages the one object of his quest, presented in a manner so easy of access, so easy to know, as he now finds in the sacred presence of Maharishi Sri Ramana in his Asram on the slopes of the Hill of the Holy Beacon, Tiruvannamalai!

(Condensed from an article to Free India Annual).

PERSONAL

Mr. V. Suppiah of Tondaimangalam, a former member of the Jaffna Urban Council, has been nominated a J. P. for the Jaffna District.

Letters to the Editor

The Present Political Situation And the Reforms Commission

Sir,—In the local press, there is the report of the proceedings in the House of Lords about the situation in Greece. Viscount Cranborne the Dominions Secretary, is reported to have said in the course of his speech as follows:—

"I am glad that it has not been suggested that British troops should clear out of Greece at once. If they leave now, there will be a general massacre and the utter destruction of every thing."

Mutatis Mutandis these remarks apply in the case of Ceylon also. The Minority communities and a good section of the majority community hold this view. It is best that Lord Soulbury and his colleagues realize this fact. The Minority communities remember the happenings in the country since the inauguration of the Donoughmore Constitution and the riots of 1915 when the Sinhalese community attacked the Muslims without any justification. About two weeks ago Mr. A. E. Goonesinghe, one of the prominent Sinhalese leaders in the country, declared that events are moving in such a way in Ceylon that riots might break out at any time. The past history of Ceylon, the background and the psychological conditions prevailing have to be taken into account by all concerned in our quest for the future constitution.

It is trusted that Lord Soulbury and his colleagues would have this very important and elementary fact in mind to begin with their enquiries in Ceylon. The full responsible government under the Crown in all matters of internal civil administration envisaged by His Majesty's Government should be so constituted that no single community should be in a position to dominate over the others.

Columbo, Yours etc.  
22-12-44 Ceylonese.

Vadamaradchy Hindu Girls' English School

The Prize-giving and Parents' Day of the above School will be held in the new premises on Monday the first proximo Mr. V. Kathirgamanathan Education Officer, N. P., has kindly consented to preside and Mrs. Nathan will give away the prizes.

Catholics And The Fifty-Fifty Demand

After a lengthy discussion, the Trincomalee Diocesan Union at a general meeting held in St. Michael's College hall passed a resolution to the effect that the Catholics in the Trincomalee Diocese who were mostly Tamil should support the fifty-fifty demand of the minority members.

Mr. C. Nadarajah moved the resolution supporting the fifty-fifty demand of the minority members. He said that that was the only way in which the Catholics in this Diocese could safeguard their particular interests. He was vehement against politicians who fought their elections on certain declarations made "with mental reservations". The resolution which was seconded by Mr. A. Sebastian, was passed unanimously after a long discussion.

How Tamils Contributed To Sinhalese Civilization

(Continued from page 1)

... matters aright. They found it necessary to get rid of the king which they did, and then ruled the country for 22 years restoring peace and order. They proved their superiority in state craft.

Elara, known among the Tamil people as Elalasineham, ruled from 141 to 101 B. C. He was a Choleian Tamil. By his just rule and impartial administration of justice he extorted the admiration even of his enemies. He had a bed hung in his bedroom which could be pulled over a ring from the gate of his palace to enable petitioners to call his attention at day or night to their grievances. When the British occupied the palace of the last Kandyan King they found the *Aracchi Mani* (enquiry ball) hanging in his bed chamber in the manner as that described to have been provided by King Elara. Dutugemunu snatched the crown from Elara on the declaration of war which was declared to be for the protection of Buddhist religion. He lavished the wealth of the kingdom on the priesthood and in building religious buildings. In the last moments of his life, he was seized with remorse for the carnage he had caused in war, and received the forgiveness of the Buddhist priesthood that killing the Tamils was no sin and that he could get to *Swarga* on the merits of his deeds.

The cultural influence of the Tamils so dominated the country, that Dutugemunu's only son was not permitted to succeed his father, because he married a low-caste woman.

A successor of Dutugemunu, Walagambaku, found his Kingdom depleted of its resources because of the wasteful expenditure on religion in Dutugemunu's reign and he had to run away leaving his queen to her fate. His queen was evidently a Tamil lady. She was sent to her home in India by the Tamil invaders who ruled from Anuradhapura for 15 years. A great compromise appears to have been settled between religion and politics, and Walagambaku got back his throne with his queen. Somewhat restored to him. The Hindu principle of *Bhakti* appears to have been taken over by Buddhist Saivite images were allowed to be placed in places of worship of the Buddhists and the Buddhist traditions, which were hitherto transmitted orally, were reduced to writing, and this had the effect of curtailing the liberty of the priesthood who often interpreted the doctrines according to their own fancy.

The older immigrants from the Tamil Kingdoms of South India had become coalesced with the aboriginal inhabitants of the Island and it was about the 7th century A. D. the people came to be designated by the generic name *Sihalas*. In the *Sihala* society, families of Tamil extraction were held in high esteem. This feeling was encouraged and matured into a conviction which prevailed to the latest period of the Sinhalese sovereignty that no individual of pure Sinhalese extraction could be elevated to the supreme power. (Trent's Ceylon Vol. I, Chap. VII, p. 371).

(To be continued)

BOARD OF CEYLON TAMIL SCHOLARS, JAFFNA

The annual conference of the above Board will be held at the Jaffna Town Hall on the 30th and 31st inst. commencing each day at 9.30 a. m.

The President, Vidhwan K. S. Navaneetha Krishna Bharati, Mr. S. Somasundara Bharati, M. A., B. L. of Madura; Muthuthamil Pulavar M. Nallathambi; Dr. K. Kanapathipillai, B. A. Ph. D.; Father S. Gnanaprakasam, O. M. I.; Mr. C. Suntharalingam, M. A. B.Sc.; Pandit P. Ramanathapillai; Mr. V. Somasundarampillai; Vidhwan N. Suppiahpillai; Pandit V. S. Rajarajayyan; Mr. M. Balasundaram, B.A. B.Sc. D. T. Nallainathan, M. B. C. S.; and Vidhwan Sami Kumaraswami Kurukkal will deliver addresses on various subjects.

OBITUARY

The death took place on the 17th inst. of Mr. V. Venayagamoorthy, retired teacher, and brother of Mr. A. V. Chitampalam Manager of School and Teacher, Maha Jana English School.

The death of Mr. M. Vallipuram, Jaffna Representative of the National Mutual Life Insurance Co. took place at Manipay on the 25th inst.

SKANTHA VARODAYA COLLEGE, CHUNNAKAM

Next Term begins on 17th Jan. 1945. A Junior H. S. C. Class both in Science and Arts will be started. Provision will be made for the teaching of Biology, Logic, and Sanskrit in the S. S. C. Classes.

Scholarships: A number of free tuition scholarships in all classes of the Post-Primary Department will be awarded on the results of an examination to be held on 10th January, 1945 at 10 a. m. Applications stating age, standard passed, and annual income of parents should reach me before 5th January, 1945.

Principal. Mis. 187, 28-12-1-1-45)

NOTICE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 5408 In the matter of the Estate of A.R. A.R. SM. Somasudram Chettiar, deceased.

To the creditors of the above Estate.

Take notice that the Administrator of the above Estate is applying to this Court for leave to sell the under-mentioned Rubber Estates for a sum of Rs. 18,000/- to Muttiah Conar Perumal of Sea Street, Colombo and Yakkalakankanange Don Piyadasa of Thalawtiyala, Matara.

Any creditor desiring to show cause against the said application for sale is required to appear in person or by his Proctor before this Court on the 19th day of January 1945 at 10 a. m.

By order of Court Sg'l. Actg. Secretary.

Jaffna 26th Dec 1944

(1) Sunderavinayake Estate situated in the villages of Warakapitiya and Akurugoda in Waligam Korale in the District Court of Matara. Extent 97 A. 3 R. 26 P. Planted in Rubber 50 acres.

(2) Kanapathy Estate situated in the villages of Ithala Keembiya, Wadumbala and Ithala Kelwala in Ganaboda Pattu in the District of Galle. Extent 48 A. 0 R. 9 P. Planted in Rubber 48 acres. Mis 179 21/12, 25 & 28-12-44.

## MISTAKES MADE BY THE DONOUGHMORE COMMISSION

(Continued from page 1)

Sinhalese, Parakrama Babu I (1164-1197 A. D.) was more a Tamil and less a Sinhalese. Mr John Still, a cautious Research student of Ceylon history said in a paper of his that the Emperor was 75% Tamil and 25% Sinhalese as to his descent. The members of the Emperor's family had intermarried in the house of Ariyas i. e. in the Royal household of Arya Chakravarti, King of Jaffna.

The Tamil stone inscription to be found at Pollanaruwa records the fact of the transfer of the sacred tooth relic, the temple, the villages belonging to the temple to the custody, care, and protection by the Sinhalese King Sri Sanghabedi Vijaya-Babu I (1065-1120 A. D.) to a Tamil General Sena Varatbar, who undertook not only to protect and defend these but also to declare the area a sanctuary and to protect refugees 'though in doing this, we have to die to the last man and suffer losses to the utmost.' Apparently the protection the Tamil man was asked to give to the tooth relic was against rebellious Sinhalese themselves. It is authentic history that after the decline of the Chola power, the Jaffna king exercised Suzerain power over the petty Kingdoms in South Ceylon guarding the coasts with his, for that time, powerful navy. The sea-king clan Warna Kula Suriyas spoke Tamil; the other clans also of the same vocation but holding lower ranks as navigators used Tamil as the medium language.

The Cotta (Jayawardanapur) dynasty was founded by a Tamilian, and it is in evidence that the language of the Royal household as well as the language used in international correspondence was Tamil.

To retrieve the mistake committed by King Bhuvaneka Babu, who, according to the Sinhalese historian, 'brought ruin on the country by giving it into the hands of the strangers (Portuguese) and likewise poured contempt upon the religion,' Raja Raja, King of Jaffna, assisted by some Indian levies joined Mayadunne, a Sinhalese prince, 'swept across Prigal, Hapattigam and Siyane Gode and made an attempt to surprise Cotta, but was repulsed by the inhabitants supported by the Portuguese.' The Portuguese historian records that the King of Jaffna, though then a tributary to Portugal, often sent soldiers, designated as Yogees, to fight on the side of the Kandyans in their war against the Portuguese.

The Kandy Convention of 1815 was drawn not in Sinhalese or English but in Tamil following the time-honoured custom of drawing up all inter-state documents in Tamil. Following the good line of conduct, the Tamil members of the Legislative Council, since its inception, assisted the Sinhalese people in the relief of their grievances with all the resources at their command. How well the late Sir P. Ramnathan acted up to past traditions when he, not caring for his own life, worked with devotion and zeal to rehabilitate the lost reputation of some Sinhalese group-leader, and save the community

from troubles during and after the riots of 1915 is recent history.

It is sad to reflect that the community, which had been the best friends of the Sinhalese for nearly two millenniums, should have been so unjustly maligned to the Commissioner, British gentlemen, who had come to the Island free of bias or prejudice. Reference has also been made in the Report to the Jaffna Tamils who had migrated to the Straits Settlements. It is estimated that about 50,000 had so left, because of the lack of facilities in Ceylon for industrial and agricultural enterprise, but these men have maintained their interests and relations with Jaffna, and would certainly return to the Island when and if life here were made more attractive than they are at present.

The 'private arrangement' come to by the Sinhalese members of the National Congress with certain Tamil representatives as to the proportion of seats to be held between the indigenous Tamil and the Sinhalese was disapproved by the Commissioners, who appear to have relied too much on the power to be derived from numerical strength on population basis, forgetting that they should result in the 'tyrannical suppression' of the better kind.

The then Secretary of State, the Right Honourable the Duke of Devonshire, in his despatch to our former Governor, Sir William Manning, dated the 22nd January, 1923, laid down the basic principle of future reform thus:—  
"So long as the several communities in Ceylon remain convinced, as they appear now to be, of the divergency of their interests in many important matters, so long must some provision be made for the maintenance of communal representation in the Legislative Council."

The Governor's acceptance of the private arrangement as to the proportion of seats was also disapproved by the Commissioner. They recommended the abolition of Communal Representation, the Order-in-Council which embodied their recommendations with minor amendments came up before the Legislative Council for discussion on several motions were not. The majority of people of Ceylon were not in favour of accepting the Constitution. The motions were at last passed by a bare majority of two, the division disclosing that nineteen unofficial members were for accepting and seven/ten for rejecting it.

It may be mentioned here that the arrangement of the proportion of seats as between the Sinhalese and the Ceylon Tamils (viz. 2:1) had the basis on history and for background existing facts. In remote times the Ebiti Rata, renamed R. Jirata (i.e. the Northern part of the Island) had become the exclusive possession of the indigenous Tamils. The Sinhalese had shifted their capital to Cotta and Kandy. The Maya Rata (the central part of the Island with Kandy 'or its capital') remained in political and social alliance with the Northern people; while Rahana, the third (maritime) division remained in a position of quasi-independence. The portion of the Island which the Cotta

King (i. e. the King of the Low-Country Sinhalese) possessed and which he bequeathed to the Portuguese was only 52 miles in length and contained according to Portuguese records 21 873 villeges and hamlets.

The Kandyan Sinhalese and the Ceylon Tamils have preserved their distinctive laws and conventions. It has been well said that the common-law of a community is the true index of a community's trend of progress and that it should form the "constituent" part of its constitution.

The structure of our community, like that of many Eastern Communities, has been made to rest on the incorporation of the group-will into the life of the individual. The process is begun in the family, which with us is an indivisible unit; the union of families on the basis of social kinship and vocational or civic affinities made up the social, vocational economic, and political groups. By age-long practice of voluntary co-operation of the various groups, on the essential condition of discipline of the individual-will to conform to the group-will in the myriad stages that intervened between the family and the nation, a communal ethos has resulted. The Communal sense, therefore, will not be abolished with a stroke of the pen. It has been observed by some political philosophers that the noblest human impulses show intuitive convergence towards craving for community identification.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 251/P. T.

In the matter of the Last Will and Testament of the late Arunugam Sirtua many of Thondaimannar.

Deceased: Siniyah Iyer Ramasamy Iyer of Thondaimannar. Petitioner.

Vs.

L. R. Javelmaniamah widow of Kanapathipillai

2. Naganmah wife of Ramasamy Iyer both of do. Respondents.

This matter coming on for disposal before W. Eardly Wijayawardene Esquire, Additional District Judge on the 12th day of October 1944 in the presence of Mr. S. Pasupathi Proctor on the part of the Petitioner and Petitioner and affidavit of the Petitioner and that of the attesting Notary and witnesses to the said Last Will having been read:

It is ordered that the Last Will under No. 33 dated 21st April 1940 attested by P. V. Sanathirajah Notary Public now deposited in this Court be declared proved that probate thereof be issued to the Petitioner as Executor named thereunder unless the Respondents or any other person shall appear on or before the 17th day of November 1944 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of November 1944.

Sgd. E. Wijeyawardene, A. D. J. District Judge.

Proctor for Petitioner.

17-11-44

Extended to show cause for 15-11-44.

Sgd. E. Wijeyawardene, A. D. J.

15-12-44

Extended to show cause for 15-1-45

Sgd. D. E. Wijeyawardene, A. D. J.

(O. 113, 25 & 28)

## Ceylon Pentecostal Mission

THE ANNUAL CONVENTION

WILL BE HELD AT

111 KANDY RD, CHUNDIKULI

From

Thurs. 28th Dec. Evening

To

Sunday 31st Dec. 1944

Services Daily at

9-30 a. m. & 6-30 p. m.

The Sick will be Prayed for

Jesus Said: "I am the way, the Truth and the life (John, 14, 6.)"

Mis '84 25-12-44

## THE JAFFNA MUTUAL BENEFIT FUND LTD.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 134,367.00  
SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.  
CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.  
FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.  
DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.  
INDIAN MONEY bought and sold  
LOANS on the security of Jewels a speciality. Interest charged at 9% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,

(Y. 164. A. 21-11-41—20-11-44.) (T's)

Shroff.