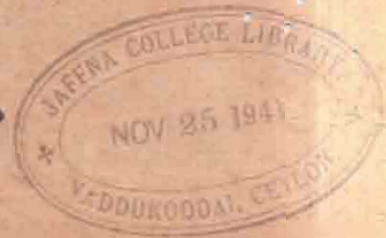


# THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus



Editor:  
A. V. Kulasingham, *Advocate.*

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## IS IT RACIAL DISCRIMINATION?

### What are the Facts?

WILL you kindly permit me to make some observations on your editorial of the 17th of November current entitled "Preservation of Anuradhapura". But for the importance of the subject and the views expressed by you, I would not normally have trespassed on your columns. You have levelled a charge in your editorial against the Tamil members in the State Council alleging that they have made a charge of racial or communal discrimination lightly. You have depended for your information on the "Report of the discussion appearing in the daily press", as you frankly admitted. You, more than any one else will be aware of the handicaps of the Tamil representatives with regard to publicity either given or denied to them by the Lake House press. Many of us would therefore have desired a publicist of your position and experience to have acquainted yourself with the actual reports of the speeches made as appearing in the Hansard or after ascertaining the real facts through independent sources.

Conclusions can only be based upon correct data. You raised the query "What are facts" and answered it by a reference to what Mr. Senanayake is reported to have said in Council making him thereby the sole repository of correct information. You say according to him "Most of the land in Anuradhapura is held by the Singhalese." It might interest you to know that in point of fact the Tamil speaking people own by far the greater extent of free holdings in and about the town of Anuradhapura. These people have been greatly responsible for building up this town in spite of an unfertile soil and inhospitable climate. Whilst the maintenance and preservation of monuments of historical, religious and archaeological importance is a matter of profound concern to every section of the population, you may be interested to know that such monuments are to be found within a total area 40 to

## ANURADHAPURA AND THE TAMILS

By

G. G. Ponnambalam  
*In a Letter to the Editor*

50 acres in Anuradhapura more than half of which is owned by the Crown. The obvious and simple method of control adopted by Governments in such well known cities as Rome and Delhi is by means of acquisition and reservation by the Crown. It is well known that such classic buildings like the Colosseum and the Forum are to be found in the heart of modern Rome, cheek by jowl with 20th century buildings. With the exception of the abortive effect of Akbar to create a new capital at Fatehpur Sikiri I know of no record or instance of an attempt to transfer bodily an entire town.

### Blatant Expropriation

THE present bill in the State Council is *ex facie* blatantly expropriatory, restricting as it does the erection of buildings and the sale or disposal of land in and about Anuradhapura. The legislative restraint of disposition of immovable property would have the immediate effect of depressing land values to unprecedented depths and land holders will thereby suffer almost immediately. You might perhaps be aware that there is a provision in the bill itself which affords complete immunity to the Crown against compensation for such losses. What is proposed to be done is to give land in the new town to such land holders. The question is, would that be a sufficient compensation? The true answer to this question can only be given by the resident land holders affected by this measure. I happen to be in close touch with representative men and public opinion in Anuradhapura and I am aware that they are strongly and bitterly opposed to the proposal of the creation of a new town on this ground. The vast majority of them are non-indigenous to the locality and cannot be expected to carry on

a struggle against man, beast and the elements for another half century before they can make good. So that I foresee that these men will inevitably as a resultant be expropriated with dubious prospects of inadequate compensation. When I was referring to the preponderance of minority free holders and residents in the town of Anuradhapura, Mr. Simon Abeyawickrama, a member of the Singhala Maha Saba involuntarily interjected that that state of affairs was an anomaly. This remark is an indication of the ethics of the Sabha, gives a clue to the objects of the bill, and is a pointer to things to come.

### Significant Voting

IN your editorial you go on to say that "38 members voted for the ordinance..... these members are the representatives of the majority of the tax paying population of Ceylon.....it is the money of their constituents that they propose to invest.....if squander mania of this type leads to the appointment of a receiver and the suspension of the constitution it is more their business than ours....." I regret to find myself in complete disagreement with these sentiments which if they are pushed to the extreme in a country like Ceylon may lead to the most alarming and mischievous results. If representative Government on a truly democratic basis founded on a two party system obtained in this country, then your proposition about the representatives of the majority of the taxpaying population would be sound. But in a country constituted as Ceylon is, where the majority is a fortuitous, communal and permanent majority then it is certainly as much or more the business of the opposition to oppose such measures than it would be the duty of the opposition in a western demo-

cratic state. You say that the division was communal. But what is to me of the deepest significance is that for the first time, upon an important measure, representatives of the Northern and Eastern provinces without exception and including Mr. Thambimuttu stood united. This you will find is without precedent either in the Legislative Council or in the State Council. What is more, territorially the members of the Northern, Eastern and North Central provinces representing an area more than 1/3 that of Ceylon including the sitting member for Anuradhapura voted against the measure.

### Worthless Assurance

YOU refer to an assurance of Messrs. Senanayake, Wani-gasekera and other leaders that there was no racial discrimination involved in the measure. To expect us to depend on the *Ipsa Dixit* of these gentlemen is on a par with the request made by Singhalese leaders to accept the assurance given by Sir D.B. Jayatillake and Mr. Senanayake and other leaders that the formation of the Pan Singalese Board of Ministers was not founded on racial discrimination, an assurance that no right thinking person has accepted up to date.

In conclusion, I should like to state that whilst I agree with you that charges of racial discrimination should not lightly be made, I should like to say with equal emphasis that charges against the elected representatives of a people based on insufficient data and incomplete reports should not lightly be made either, and I should like to reiterate my firm conviction that the whole project of the removal of the town of Anuradhapura is one of the most glaring cases of expropriatory and discriminatory legislation that had adorned the Statute book of any civilised country.





## Hindu Organ.

MONDAY, NOVEMBER 24, 1941

### AN ANTI-TAMIL MEASURE?

WE PUBLISH ELSEWHERE A letter from Mr. G. G. Ponnambalam with reference to the editorial that appeared in these columns on the 17th instant regarding the discussion in the State Council on the Ordinance restricting erection of buildings and transfer of lands in and near Anuradhapura. The editorial was necessarily based on the report of the discussion appearing in the "Ceylon Daily News". Mr. Ponnambalam says that we should have referred to the actual reports of the speeches as made, instead of depending on the report of the "Daily News". While it is true that the "Daily News" has its own way of serving up speeches delivered by its political opponents, we are not told by Mr. Ponnambalam in what important respects the report in the "Daily News" of the discussion in the State Council is incorrect or misleading.

In the course of the discussion Mr. D. S. Senanayake stated that most of the land at Anuradhapura was owned by Singhalese. A statement like this coming from a man in Mr. Senanayake's position is entitled to a certain amount of weight, and we assumed that this statement was correct. We, therefore, desired to know how the charge of racial discrimination could be made against an Ordinance which aims at the restriction of the rights of every landowner at Anuradhapura, be he Tamil or Singhalese. Mr. Ponnambalam, however, assures us that Tamil-speaking people own by far the greater extent of free holdings in and about the town of Anuradhapura, but this assurance leaves Mr. Senanayake's statement intact. Assuming that most of the free holdings are in the hands of Tamil-speaking people, but that the majority of the landowners are Singhalese, we are still unable to see how the charge of racial discrimination can be made against the Ordinance. It is, of course, quite possible that Mr. Senanayake's statement regarding ownership of land at Anuradhapura may be incorrect. If this is so, there is no reason why Mr. Ponnambalam should refrain from calling in question the accuracy of that statement. It is no answer to Mr. Senanayake to say that most of the free holdings in the town are in the hands of Tamil-speaking people.

We agree with Mr. Ponnambalam

that the application of the Ordinance will cause great hardship to landowners. He says he is "in close touch with representative men and public opinion in Anuradhapura" and that they are strongly opposed to the creation of a new Town. Besides, the question of compensation cannot prove so easy as Mr. Bandaranaike thought. The price of land is bound to go down as soon as the Ordinance becomes law, because by imposing restrictions on the rights of ownership in respect of freeholds the Legislature will strike not only at the legal implications of ownership but also at its market value. It is, however, difficult to see how all this helps the theory that the Ordinance is an anti-Tamil measure. To be able to say that the new law is directed against the Tamils, one must be able to prove that, when the Ordinance becomes law, the majority of the sufferers will be Tamils. If what is going to happen is that both Tamil and Singhalese landowners will be served in the same way by the new Ordinance, the proposal must be condemned, not on grounds of racial bias, but solely on the merits of the question.

We have ourselves condemned this latest piece of Ministerial extravagance in these columns more than once. We have done so on the ground that it would be wrong in the present circumstances to burden the public revenue with the cost of building a new city in the heart of the jungle. If, as Mr. Ponnambalam rightly says, the ancient monuments of Rome can be preserved without creating a new City, there is no reason why the Board of Ministers cannot do the same thing for Anuradhapura without committing the country to a radical and costly measure like the one now proposed. One cannot, however, on these grounds alone, invest the proposal before the public with any racial or communal significance. The fact that members of the State Council like Mr. Simon Abeyewickrama think that Tamils have no business to be owning land at Anuradhapura may be evidence of the racial mentality that has curbed the usefulness of the State Council, but we cannot, on the strength of such instances of political ineptitude, conclude that the new Ordinance is intended to drive Tamils out of Anuradhapura. If there are facts which point in this direction, then it is quite clear that these facts have not been placed before the public. Neither in Mr. Ponnambalam's letter nor in the reports of the discussion in the State Council so far available is there anything to show that in the present instance any attempt is being made to discriminate between the Singhalese and the Tamils. We do not rule out the possibility of such an attempt, but, as we have pointed in these columns, we are not entitled, on the ground of mere suspicion, to attribute racial or communal motives to every Ministerial action. The fact that the Board of Ministers is in itself a communal body should make us all the more careful about converting a perfectly legitimate public grievance into a communal one.

# Notes & Comments

### What Is The Truth?

REFERRING to the statement in the "Hindu Organ" editorial of the 17th instant that the voting on the Anuradhapura Ordinance proceeded on communal lines, the Political Correspondent of the "Ceylon Daily News" asks: "What is the truth? Among the 38 'ayes' were the following non-Singhalese:—Messrs. F. H. Griffith, Jayah, K. R. Natesa Iyer, H. F. Parfitt and A. R. A. Razik". It would be interesting to know what the correspondent has to say to the fact that all the Singhalese members who voted thought the same great thoughts and voted for the Ordinance. The strength of their convictions was such that they did not pay any attention even to what Mr. Freeman said about the difficulties in the way of the new City. It is somewhat unusual for all the representatives of one particular community to achieve that degree of unanimity of opinion which was evident on the occasion of the debate on the new Ordinance. The fact that European and other members voted with the Singhalese Members does not weaken the real significance of the voting. If the "Daily News" wants to know the truth about these things, our contemporary will not have the slightest difficulty in discovering it. The truth is that amongst the Singhalese representatives in the State Council there is a disposition to make use of the communal phalanx to decide an ordinary public question. It was thus that Sir D. B. Jayatillake secured the support of his people for the Donoughmore Constitution. He told them openly that under the new Constitution the Singhalese people were in a position to rule the island, and the Constitution was thus accepted on strictly racial grounds. The vicious precedent set by Sir D. B. Jayatillake has been and is still being followed with disastrous results.

### The Remedy

THE remedy is not to ignore the smug hypocrisy that underlies the pretence that the Singhalese representatives are above communal feelings but to castigate in public every attempt, open or veiled, to get the Council to vote on communal lines in a matter that does not involve any communal issue. It is the duty of the press on both sides to face the facts instead of trying to ignore them. The more we ignore some of the damning actualities of the present political situation, the more difficult it will be for communities to meet on the common platform of public needs and grievances. One essential condition of success in the direction of co-operation is, not the make-believe indulged in by the "Daily News," but a readiness to be honest with ourselves. A mere pose has never convinced anybody, and will never convince the minorities in Ceylon.

### Offensive in Libya

THE long-expected offensive in Libya has begun. Ample preparation has been made in the matter of equipment and the British Navy has been very successful in preventing reinforcements and supplies from reaching the enemy forces in Libya. The news so far available is satisfactory. The British armoured forces have for their object the encirclement and destruction of the enemy. One telegram states that the initiative remains with the British and that General Rommel, the Nazi Commander-in-Chief in Libya, is not merely withdrawing but is trying to break through. In effect, says Ananalis, the British have spread a vast net which encircles the entire advance forces of the enemy. Will the Germans succeed in breaking through this net? If the net holds, it will

mean the end of the German Army in North Africa. It will mean also a free hand for Britain in helping Russia to hold the Caucasus.

### Exit Weygand

THE dismissal of General Weygand from his post in North Africa has an important bearing on the Libyan campaign. Hitler has tried his best to make use of French Naval bases like Bizerta but all efforts in this direction have been successfully resisted by General Weygand. With the latter now out of the way, it will be possible for the Vichy Government to collaborate with Hitler. This will in turn lead to serious complications between Vichy on the one hand and Britain and America on the other. The timing of the Libyan offensive to coincide with the dismissal of General Weygand may mean something more than a mere coincidence. With the collapse of France a difficult situation has arisen in North Africa with the result that Britain is now called upon to undertake the defence of the country singlehanded. The latest offensive in Libya gives the British Army the opportunity of keeping the French Colonies out of the struggle. If this is impossible, the British Army will have to see to it that the Germans do not gain a footing in French territory. In order to achieve this object, the German Army must cease to exist as a vital factor in North Africa. This appears to be the immediate objective of the present drive.

### Two Demands

ACCORDING to the "Hindu" of Madras, the resolution recently passed by the Indian Legislative Assembly makes mainly two demands. "One is that the two Governments should formulate the rights of Indians already resident in Ceylon in terms capable of being easily understood and that they should adopt, instead of the complicated classification of the residents into a variety of groups with varying rights, a formula recognising the rights to full citizenship of all Indians who choose to make and do make Ceylon their home. The other relates to the case of future emigrants. The Assembly resolution suggests that in regulating the position of future emigrants the long established trade and other relations between the two countries should be taken into account". The "Hindu" thinks these demands are fair and should be accepted by impartial opinion in Ceylon. Unfortunately, the "Hindu" does not seem to realise that one object of the movement against Indians is the political emasculation of the Tamils and this cannot be attained if the Ceylonese Ministers accept the demand put forward in the Indian Legislative Assembly. It is precisely on this point that the Ministers are likely to prove intractable. Some of their newspapers have already attacked the discussion in the Indian Assembly. They have taken up the position that so far as Ceylon is concerned the Joint Agreement is her last word in the matter. The position would be different if the grievances against Indians were purely economic. Such being the case, it would be impossible for what the "Hindu" calls "impartial opinion" in Ceylon to make itself heard, unless the Government of India and the Secretary of State for the Colonies make it plain to the Ceylonese Ministers that a reasonable solution should and must be found.

Opinions expressed by writers in contributed articles do not necessarily reflect the views of the Editor.



# THE HINDU BOARD OF EDUCATION

By

P. Ragupathy, B.A. Hons.

(Advocate)

## AN APPRECIATION AND ADVICE

I

### The Hindu Idea

THERE was a contribution to the "Hindu Organ" dated the 10th instant under the same heading. It set me cogitating seriously on the advice given, no doubt with the best of intentions.

Whoever contributed to the great idea that "Hindu Children should be educated by Hindu Teachers in Hindu Schools in a Hindu Atmosphere" deserves the thanks of the Hindu Public. The services of the great dead in this cause should never be forgotten. The great Sri La Sri Arumuga Navalar who first conceived the idea is a very inspiring example. To check proselytisation through schools and to disseminate the elements of the Hindu Faith, he started many Tamil Schools. Many others sprang into existence due to his inspiration. Advocate Nagalingham, Proctor Casipillai and Pasupathy Chettiyar extended this very idea to English Schools giving us our first Hindu College. The Saiva Paripalana Sabhai was behind them all, and fostered the idea of Hindu Education. To spread Hindu Education, not amongst School children only but among the mass of Hindu public, the Sabhai ran the "Hindu Organ" and the "Inthusanthanam", which have a proud record to show, of service to Hindu and Tamil causes, from the time of the late Hon. A. Sabapathy.

### Hindu Girls

A large number of Hindu Girls were saved from the influence of proselytising Missionary Schools when the late Sir P. Ramanathan founded the Ramanathan College. These girls have carried Hindu traditions and culture into homes otherwise materialistic in outlook, and many a man doth thank his stars that his wife is an Old Girl of Ramanathan College and has weaned him from Missionary influence. The Parameshwara College is another Institution for which Hindus have to be thankful to Sir P. Ramanathan.

The Founders and Managers of the Manipal Hindu College and the Victoria College deserve our gratitude too. And so do the Founders and Managers of various English and Tamil Hindu Schools, about 300 in number, found in Ceylon. The Ramakrishna Mission which contributed its quota to Hindu Education in the Northern, Eastern and recently Western Provinces, has ample recognition of its services among all true Hindus.

Our recognition of the services of the dead cannot make us blind to the services of the living. There is the great Shivapathasundaram, whose zeal for Hindu Education continues unabated by age. Of zealous workers in the Hindu cause, a prominent place has to be reserved for Mr. M. S. Rajaratnam, Advocate, now retired into a life of renunciation at Vaddukodai. His enthusiasm, kindling that of Mr. S. Rajaratnam, Advocate, encouraged by Sir W. Duraiswamy resulted in the inauguration of the

Hindu Board of Education, with Sir P. Ramanathan as its first President.

### Worthy of the Board

The work of the Board is eminently satisfactory, and the thanks of the whole Hindu Community are due to those who have made it the success it is today. Young though it is—it is about 18 years old—the Board has over a third part of Hindu Education in its charge. It has under it the First Hindu Training School for Teachers, making it no longer necessary for Tamil Teachers to get baptised before obtaining their Trained Teacher's Certificates. It looks after 111 Orphans, Boys and Girls, thus saving them from the clutches of Missionary proselytising agencies. It has made 16000 children learn in Hindu Schools without being forced to learn in Schools where they would be told that their fathers are Pagans and worshippers of the Devil, that is, in Schools which would wean them away from home and Religion at once. It employs 500 Teachers, saving them from the choice between becoming Christian and remaining un-employed. This is why certain people cannot bide the Board. This is why that efficient and aggressively Hindu Worker of the Board, Mr. S. Rajaratnam, is hated in some quarters. This is why his name became identified with the Board. It has been identified with the Board before he became its Manager. He has been identified with the Board when he held that Office—a period of 10 years. He continues to be identified with the Board after his opponents hoping to weaken the Board, got the Department not to recognise him as Manager. The Hindu Board was not to be robbed of his services in this way. It made him its Secretary instead. And Mr. Rajaratnam continues to be identified with the Board to the chagrin of his enemies.

### A True Estimate

The efficiency of the Board is not to be judged by its achievements only, signal though they be. A truer estimate can be made from a recognition of the difficulties it surmounted before it achieved such glorious success. This is no time for us to rest on our oars. We cannot rest until all Hindu children are educated by Hindu Teachers in Hindu Schools in a Hindu atmosphere.

The first great difficulty the Board has to face, is lack of adequate funds. There is much work to be done both in the Office and out in the Country. 108 Schools have to be managed, and many times that number have to be built. 500 Teachers have to be dealt with, and many times that number yet to be employed by starting new Schools. Some of these Teachers are not registered, the rest registered. Some of these Schools do not receive grant, the rest receive grant. There are the contractors and the daily paid workmen of the Board. The best service has to be obtained

from all these. There is, above all the hostile Department of Education. Means have to be devised to win success for the Board despite the Department's hostility. A well paid and efficient Officer of the Board must be in charge, with the assistance of an adequately paid clerical Staff, for all this to be efficiently done as it is done now. For the achievement of the ideal of "Hindu Children in Hindu Schools" in the Peninsula alone, the Board will have to build some 300 more Schools and employ some 1500 more Teachers and keep them all loyal to the Board and its Hindu Ideas. So far as Education in English is concerned, the Board will have to build some 30 Schools and employ some 250 Teachers. But the Board is meant to function for the Hindus of the whole Island, and a much larger number of Schools will have to be built and a much larger number of teachers employed. Besides these academic Institutions, a large number of Industrial, Commercial and Agricultural Schools will also be required.

### Contributions

The Contributions to the Board amount to the ridiculously low sum of Rs. 16,000 in the year, for a population of 10 lakhs of Hindus. The Office expenses come to about a third of this sum, and is the barest possible minimum. With increasing work consequent on the expansion of the Board a larger personnel for the Office and more expense under this head, will be required, for efficient work. The income must be multiplied, so that not Rs. 10,000/- as now, but 10 times that amount would be available for expansion. The expenses on the Office amounting now to about Rs. 5000 is very small for an organisation doing such great service and earning 3½ Lakhs of rupees in grant per year and destined to earn many times that grant in a short time.

It is no use saying that we can get volunteers to do the work. Mahatma Gandhi insists on payment to volunteers to keep them above want. The Parliament and all Legislatures and governing bodies all the world over, pay the Members who serve in them. Least economic difficulties keep the best brains out of them. The Protestant Missions pay their Missionaries, Pastors and all workers for Christ. The Roman Catholic Mission goes a step further, and their Clericals, nearly 2000 in Ceylon, are provided with everything they need. The Ramakrishna Mission likewise provides all the needs of its workers. And there is wisdom in it. For Honorary workers cannot be made daily responsible, nor are they always the most efficient men available. The only course for us is therefore, not to grudge these necessary expenses, but to find means of increasing the income of the Board, by all Hindus contributing their mite as donations or paying subscriptions as Members. The Board will be the stronger and the cause of Hindu Education the better served by a Membership drive.

## THE CENTRAL HINDU COLLEGE KANDY

### Lecture on Hinduism

Under the auspices of the Central Hindu College, Kandy, a public lecture was delivered by Mr. M. Balasunderam B. A. (Lond.), B. Sc. (Cantab), on "The Cardinal Principles of Hinduism", on the 17th instant in the College hall. The hall was fully crowded, people of various vocations and religions being present.

Mr. S. U. Somasegaram B. A. (Lond.) District Inspector of schools, who occupied the chair, introduced the lecturer to the audience.

In the course of his lecture Mr. Balasunderam said: Unlike other religions Hinduism is very wide and embodies in itself all other religions. Hinduism is the mother of all religions and in spite of its being in existence for thousands and thousands of years it has not lost its spirit and decayed. There can be differences between the different sects in the Hindu fold. But the notable fact is that only one common, inseparable unity pervades the whole of Hindustan, from the Himalayas to Cape Comorin, and Ceylon. The Hindus have at no time gone over to other countries with the object of the converting people to their religion at the point of the sword, or by offering jobs, money etc.

The first fundamental principle of Hinduism is whatever life we perceive in the universe evolves from the one infinite "Brahm". The second principle is that by various paths these lives may attain that "Brahm", the ultimate reality. And finally, the reason for the differences we see in the world, like rich and poor, happiness and sorrow, pleasure and pain, fair and black, strong and weak, kind and cruel, valid and invalid, are due to the fact that every action has its reaction, that is the Law of Karma.

The lecturer then answered many questions put to him by the audience. After the chairman's comments Mr. S. Rajaratnam, in proposing a vote of thanks, said, that the Central Hindu College was greatly indebted to the lecturer for his inspiring and deductive speech, and that as a person armed with honesty, replete with knowledge, and filled with ability, he was suitable to be the guide of country's destiny. If the country possessed about a dozen persons like him they would impart a new spiritual lesson and elevate humanity to a fresh sphere of better understanding and to a better life, especially at a tempestuous season like this when nations are steeped in ruinous wars and internecine conflicts. The chairman was also thanked and the meeting as it commenced came a close with the chanting of "Thevaram". (Cor.)



# MALAYA AND HER COMMUNAL PROBLEMS

## Politics

I agree with our Editor, when he states that the Donoughmore Constitution is not an unmixing evil. Furthermore, I sincerely believe that Lanka, under the Donoughmore Constitution, suffers from the crude exploitation of communal passions. Some type of party government—irrespective of race, creed, religion—must be gradually introduced to save Mother Lanka from the 'divide-and-rule' results of British Imperialistic policy. A Socialist Party must definitely come into the foreground. Though there are political groups like the Ceylon National Congress (their suggestion of a boycott would make Sir James Pieris or Sir Ponnampalam Arunachalam laugh if either of them were living), the Labour Party (Goonesinha's caucus not worthy of the dignified title of "labour" as the term is understood in other countries) and the Sinhala Maha Sabha (a frankly communal organisation), new parties must crop up with publicised schemes for the country's improvement. Elections could then be fought out on the party basis,—not on the basis of high family connection or some such flimsy background.

## In Malaya

As one domiciled in Malaya for more than twenty years, I strongly advise local politicians to visit that colony to realise how the Malays, Chinese, Eurasians, Indians and Ceylonese live in complete harmony. That harmony has been emphasised by my uncle, Dr. P. T. Nathan, in a recent broadcast from Singapore. When compared to Lanka's ministerial government, the Malayan Government somewhat simi-

lar to Ceylon's before the Donoughmore Constitution, may seem "backward" but the various peoples of Malaya are quite satisfied with their Executive and Legislative Councils. Way back in 1938, even Mr. S. W. R. Dias Bandaranaike, Lanka's vehement Minister of Local Administration, complimented the peoples of Singapore on their complete harmony. That, coming from the lips of the President of the Sinhala Maha Sabha (there are branches even in Malaya) was a justifiable tribute.

Paradoxically enough, even without the necessity for party formation, the Chinese and the Indians there have politically-minded Congresses, each pursuing a sane programme, based on their respective organisations in China and India. The Chinese Kuomintang—any police officer will tell you what it is—a very powerful party at present in power in China while the Malayan Indian Congress proved its mettle during Pundit Jawaharlal Nehru's visit. Another sign of the times is that the Indian member on the Legislative Council is Mr. H. H. Abdoolcader (a Muslim) while the Ceylonese member on the Federal Council is Mr. A. J. W. Vethavanam (a Christian and brother of our Divisional Inspector of Schools.)

## The Education Questionnaire

Everybody who is somebody has given evidence before the Special Committee on Education, whose report may take a long

## Jottings on Current Topics

time to be carried out in practice. It soon became painfully obvious that anybody could record his evidence. At the suggestion of several professional colleagues, I willingly join the fray!

I concur in the scheme of grading classification of schools diagrammatically shown, if the arrows point either way (see p. 18 of No. 26, The 'Ceylon Teacher'). The nature of the differentiating test could best be left for experts to discuss even if experts differ! From the primary stage up to the age of 14—education should be free. In all future considerations of educational reform, the mother tongue should be codified as the first language of Lanka, the other languages being classed as subsidiaries.

Apart from the basis of teachers' salaries, grants may be assessed on the number of classes (an approved minimum of pupils being approved for a class.) Senior secondary schools could have an extra supernumerary teacher. A condition of state aid to schools should be that the rate of fees should not exceed a prescribed maximum and that all rates must be approved by the Department. In true with the Twentieth Century, women teachers should be paid the same as men teachers. Teachers who are members of celibate orders should not be paid the same salaries as others. As far as I am aware this is the Malayan practice.

I prefer a state system of education as educational effort today savours of proselytisation and commercialism. Children

should, if they do not attend state schools, be educated in schools controlled by the denomination to which they belong. This is the view held by Father T. N. Sequeira (a Catholic), Dr. E. W. Adikaram (a Buddhist) and Mr. S. Rajaratnam (a Hindu). The control of schools should be planned so as to eliminate in gradual dose, the individual proprietor of schools. English should not be taught as a second language in the primary school. The state generally should not assist a primary school in which education is not given through the mother tongue though exceptions should be made for Ceylonese communities like the Burghers whose "home" (?) language is English.

There would be a terrific wastage if all primary school children are promoted to post primary schools without selection. Schools should have a selective test at the end of Std. 5 for entry into government secondary schools as in Malaya. We could have the three types i. e. post primary, Secondary, Senior and practical schools but I am only in favour of assisted denominational schools should the state exercise greater control. A system of state schools, however, would best serve the needs of a country like Lanka and Malaya may be copied in this aspect to a greater extent.

The assistance to be given to denominational schools should depend on the number of students belonging to the manager's denomination. Managers could retain the right to appoint, transfer and dismiss teachers if the State exercises greater control.

## A MASTERLY TREATISE ON TAMIL ART

### THE FIRST BOOK OF ITS KIND IN TAMIL

#### A REVIEW

by

P. KOTHANDA RAMAN, M. A.,  
B. L., of Sri Aravinda  
Ghosh's Ashram, Pondicherry.

THE dim beginnings of a renaissance are perceptible in the Tamil Land. The new birth has especially been in the realm of language and literature. More recently however the arts of music and dance have blossomed into new life. All this gives one joy and satisfaction. Sculpture and painting however still remain neglected. Until these arts too attain a new life and develop new forms the literary and artistic renaissance will not be complete. Oh! for the day—when the Goddess Mother Tamil will enjoy as her great day of festival—when the masses of the Tamils master their divine tongue, sing the enchanting tones of Tamil music and enjoy the beauty of

their homes and public halls built in the Tamil style and bedecked with Tamil painting and sculpture.

#### Imperishable Heritage

Vaied and imperishable indeed is the heritage left by our forefathers. Among them Tamil sculptures remain the supreme achievements of genius. Well-known European writers on art have written greatly in praise of their qualities. Recognised authorities such as Ferguson, Havel, Kramrich, Sir John Marshall, Fr. Heras, Ananda K. Coomaraswamy, O. C. Ganguly, Gopinatha Rao and others have produced monumental works in English on the different kinds of sculpture, its history, methods of production and their esoteric significance. Much of the achievement in literature and art of modern Bengal may be said to be the result of the work of these scholars. Neither the pioneer

works of these scholars nor other books expounding the matchless beauties of Tamil art and capable of creating in us the artistic urge are available in our language.

#### The Present Work

In this state of Tamil cultural life an author has come forward to supply a felt want and save the self-respect of the community. He is a Ceylon Tamil scholar of erudition and a connoisseur of art. "South Indian Sculptures" by Mr. K. Navaratnam, of "Santiniketan," Vannarponnai, Jaffna, Ceylon, is a work of rare merit. It is the result of the author's long years of research. In the preparation of the book the author has not only used the maintainable conclusions of the writers mentioned above but has independently drawn upon the immense sources found in ancient Tamil literature, inscriptions, archaeological finds, systems of Tamil philosophy, the Agamas, and the little-known ancient works, in Sanskrit and Tamil, on sculpture and last but not least on the sculptures found in such richness in the temples of S. India. To say that the appearance of this book will be looked upon as an important event in the history of the current Tamil Literary and Artistic renaissance is not an exaggeration.

The book consisting of eight

chapters:—*The Present Position of Tamil Art, The Birth and Growth of Indian Sculpture, Promotion of Sculpture in the Tamil Land, Tamil Works on Sculpture & Iconography, Sculpture in Relation to the Principles of Indian Art, South Indian Bronze And Stone Images and The Nataraja Image*—deals generally with Indian sculpture as a whole and makes a special study of the South Indian variety. It gives a comprehensive treatment of all matters allied to a study of Tamil sculpture. Written in simple chaste Tamil the treatise will be of immense benefit to a large class of readers. Among the large number of plates found in the book, exquisitely printed on art paper, are two depicting images of the Mohenjo Daro and Harappa periods—considered by many as the oldest-known stage of Tamil civilization—six illustrating the principles of Tamil iconography, three illustrating the *Mudras*, three others representing the various arms and crests borne by the images of gods and 26 others showing various other im-

Continued on page 5

\* "South Indian Sculptures" Rs. 10. By K. Navaratnam of "Santiniketan" Vannarponnai, Jaffna.



# THE ELEMENTS OF SAIVA SIDDHANTAM

## SIDDHIYAR—AN INTRODUCTION

(By a Science Graduate)

### VII. 'Sri Panchaksharam' and 'Sivohambavana'

(Continued from our issue of 13—11—41)

The Mantiram imparted by the Guru to the disciple at the time of Siva Dikshai or initiation into the Truth is Sri Panchaksharam (literally the Five Sacred Letters), the central Mantiram of the Vedas. What these letters are and how to contemplate on them have to be learnt from the Guru in the prescribed manner. We may however state for the benefit of our readers, to enable them to form a rough idea as to their import, that they represent (1) God, (2) Sakti (or God's Grace), (3) soul, (4) Tirotai (or God's concealing power which helps the Malas to act) and (5) Malam.....இசன் அருள் ஆவி எனில் ஆர்ஜிதராதம் மலம், ஆசில் எழுத்து அருள் அடைவாம், thus we read in Unmai Vilakkam; and in Tiru Arut Payan கண்ணடனம் ஒருபால் ஒரு பாலாம், ஞானடம் நான் கடுவே நாடு (Know that the the soul stands in the centre with Malam and Tirotai which cause births on one side and Sivam and Sakti who grant enlightenment on the other). Steadfast contemplation on the Sri Panchaksharam would result in the shedding of the ensnaring Malam and Tirotai in due course. The five letters then become three and the soul is gradually led by Sakti into Sivam. The Mahavakias 'Tat Twam Asi', &c, are identical in meaning with the Sri Panchakshara reduced to three letters. 'Tat' stands for God, 'Twam' is the soul and 'asi' is the connecting link or Sakti. Contemplation on the Sri Panchaksharam is thus found to be identical with the practice of Sivohambava described earlier in this article.

Further elaboration of the subject is impossible before initiation under the guidance of a competent Guru, but we may add a few words to enable sincere and earnest seekers after Truth to silence scoffers who are in the ascendant nowadays. Before attempting this we may repeat as a prelude that the Sri Panchaksharam forms the central Mantiram of the Vedas, being found just in the centre of the Yajur Veda:

மும்மறையுள் கடுமறையில் முனியில் எழு காண்டத்தில்  
செய்மை தரும் கடுகாண்டம் சேர்ந்த எழு சங்கீதையில்  
சும்ம கடுச்சங்கீதையில் ஆதி இது ஒழிந்த கடுப்  
பொம்மல் உற அம் மனுவின பொருள் ஆவான் எவன் மைந்த.

Who, oh! son, is He that is indicated in the Mantiram nicely seated in the centre of the central Samhita out of the seven Samhitas of the central Kandam out of the seven Kandas of the central Vedam of the three Vedas!

These five letters are generally described as synonymous with the 'Viyasti Pranavam' (or manifested Pravanam), the mystic syllable Omkaram which is always uttered before and after every Mantiram being known as the 'Samasti Pranavam' (or unmanifested Pranavam). This Omkaram is of the form of 'Natham' (literally sound), the prime or first product evolved in the process of creation or (we should rather say) evolution. This mystic syllable is generally expanded into the letters A, U, M, Vinthu (their form) and Natham (their sound) and these represent respectively (1) the soul, (2) Tirotai, (3) Malam, (4) Sakti and (5) Sivam. இறை சத்தி யசம் எழில் மாயை ஆவி, உறநிற்கும் ஒக்காரத்தன், so we read in Tiru Arut Payan. The mystic Omkaram thus analysed is known as the 'Viyasti Pranavam' and it will be seen that its significance as thus analysed is identical with the import of the Sri Panchaksharam, only the order of the letters is slightly different, 'Sivam' standing at the top, 'soul' in the middle and 'Malam' at the end in the Sri Panchaksharam. It seems unnecessary to tax the minds of our readers by dilating here at greater length on the functions of these letters in relation to the Antakaranas (mind, &c), their presiding Deities, &c.

Professor Max Muller the famous oriental scholar who has done more than any other single European scholar to popularise the teachings of the Vedas and Vedantas in the West by his voluminous publications (—though it is mostly the Ekanamavada phase of them,—) speaks very highly of the truths therein taught. He says that there are nuggets of gold in these Hindu Shastras which would amply repay perusal but that in the midst of so much corn there is also much chaff and instances the great prominence given to the Omkara syllable in these Shastras as a glaring example in proof of his qualifying statement. No wonder then that some of our English-educated young men who depend on English translations and other writings of these scholars for their knowledge of Vedic Hinduism are so sceptic as they are and scoff at these Mantras. These oriental scholars with all their learning of, and admiration for, these Sanscrit works are still in their heart of hearts the adherents of an alien religion with preconceived ideas and, if we bear in mind that peculiar characteristic of the soul which we dealt with in a previous article (அது அது ஆசில் or சார்ந்த தன் வண்ணமாதல்) which makes it difficult for it to get away from its prepossessions, we can easily understand their inability to appreciate the secret behind these Mantras. We have ample evidence of the efficacy of certain Mantras in curing physical and mental ills of some varieties and we should not reject the efficacy of this Prince of Mantras known as Pranavam or Sri Panchaksharam on such hearsay evidence of foreigners. We should rather prefer to trust to the evidence of our own saints and teachers who saw something of the real Truth than to the opinions of these aliens till we ourselves become capable of understanding them both by learning and by actual practice after due initiation into the Truth (Siva-Dikshai)

(To be continued)

# A MASTERLY TREATISE ON TAMIL ART

Continued from page 4

ages of Gods, Saints and Kings and minor deities. In addition two enchanting pictures of God Nataraja, one in front and the other at the end of the book, depicting two different forms of the divine dance, enhance the beauty of the publication. The Nataraja idea be, it remembered, is the high-water mark of Tamil speculation.

## Present Position

Beginning with a discussion of the present position of Tamil literature and art the author bemoans their fallen state. As a result of the introduction of foreign rule, civilization, and education into the Tamil Land the very springs of life of the community have dried up and our art and literature have remained neglected. The people have utterly lost the capacity for appreciation. The objects of beauty, achievements of our own craftsmen, that used to beautify the homes of even the work-a-day sections of the people have all disappeared yielding place to cheap tinsel imported from abroad. Through sheer neglect most sculptors had to desert their art and even the few who continued to practise were compelled to give up the ancient ideas and forms and to produce cheap imitations of European models. The richer classes of the people had their houses built according to European architectural ideas. The continuance however of Tamil sculpture and architecture, music and dancing, is entirely due to the fortunate existence of the temples and image-worship. If however there is to be a full new life among Tamils it is essential that Tamil art must have a new birth and achieve new forms. As a first step towards achieving this consummation we must competently acquaint ourselves with the arts that our ancestors prized so greatly.

## MATRIMONIAL

### Coomaraswamy—Ragunathan

The marriage of Mr. S. Coomaraswamy, Proctor of Colombo and Miss Thanemoly Ammal, daughter of Mr. & Mrs. C. Ragunathan of Moolai will be solemnised according to Hindu rites on Friday the 28th instant at 9 p. m. at the bride's residence.

Moolai, C. Ragunathan.  
Vaddukodai.  
(Mis. 142, 24-10-41.)

## NOTICE

With reference to the notice which appeared in this journal of the 10th instant under the name of S. Thuraiappah of Muthadimadam, Kondavil, I Sinnathambay Velupillai of Kondavil do hereby inform the public that the said I. O. U. for Rs. 1000/- was granted to me by the said Thuraiappah. I entrusted the said I. O. U. to Sinnacudiar Vallipuram of Inuvil for safe keeping and it has been lost by the said Vallipuram.

I do hereby warn the public against negotiating it. Any person who finds the said I. O. U. is kindly requested to give information to the undersigned.

S. VELUPILLAI  
இ. வேலுப்பிள்ளை  
Manchathady,  
Kondavil,  
19-11-1941  
(Mis. 138, 20 & 24-11-41)

# INDIANS IN CEYLON

## Mr. Satyamurty's Plea

Bombay, Nov. 12.

MR. S. Satyamurty, President of the Central Indian Overseas Association, has issued the following statement on the Indo-Ceylon question:

I had hoped that the Government of India would have given some longer time to the people of India and to the Indians in Ceylon to understand the full implications of the Indo-Ceylon negotiations and the tentative conclusions arrived thereon; but evidently that is not to be. The Assembly is to debate this question, I understand, on the 14th. I hope that the Assembly and the Government of India will take up the stand which the Government of India took up early last year and insist, *inter alia*, that all Indians resident in Ceylon on an agreed date and satisfying the full conditions of residence for a prescribed period of years and expressing in proper form an intention to make Ceylon their permanent home will be recognised as domiciled citizens of Ceylon. That was the spirit of the Donoughmore Commission's recommendations. They must get all political and civic rights; there must be no discriminatory legislation against them.

As for the future, Ceylon is free to have her own immigration laws, but the immigration laws must not be discriminatory against Indians as such. I recognise an exception in the case of unskilled labour. India has no desire to dump unskilled labour on Ceylon, except on agreed and honourable conditions. I appeal to the Government of Ceylon to be reasonable and to be friendly. I also appeal to Indians in Ceylon as they are compelled to style themselves now, to think of themselves as Ceylonese first and last the moment they acquire domicile and citizenship rights, and move and live in friendly terms with the people of Ceylon.

The present classification of domicile and the system of permits are unworkable and it will disfranchise a large number especially of estate labourers who number lakhs of people. They can never become citizens of Ceylon. As a matter of fact, they are as good Ceylonese as any others. A proper settlement between India and Ceylon is absolutely essential. If the atmosphere for that proper settlement is lacking now I support Mahatma Gandhi's suggestion that the whole thing might lie over till after the war and that in the meantime the *status quo* should be maintained.

### Urumpirai Hindu College, Jaffna

Wanted an Inter Science of the London University, (with Chemistry as one of the subjects). Previous experience essential. Preference will be given to Lady applicants. Salary according to 'B' Scale. Apply giving particulars, before 1-12-41, to the Manager, Jaffna Hindu College, Jaffna.  
(Mis. 141, 24-11-41 & 1-12-41)

### Kokuvil Hindu College, Jaffna

Wanted for the Kokuvil Hindu College a London Matriculate who can teach Latin. One with teaching experience preferred. Apply before 1-12-41 to the Manager, Jaffna Hindu College, Jaffna.  
(Mis. 140, 24 & 27-11-41)



## SAIVA MAHA SABHAI, KANDY

### Cardinal Principles Of Saiva Sithantham

Under the auspices of the above Sabhai a lecture on "The Cardinal Principles of Saiva-Sithantham" was delivered by C. Arulampalam Esq. J. P. Advocate on Monday the 3rd November 1941 with Mr. S. U. Somasegaram B. A. (Hons) Lond, Dist. Inspector of Schools in the chair. Proceedings commenced with the singing of Thevaram.

The speaker at the outset made it clear that the difference between Saivasithantham and the various sects of Hinduism lay in the latter being based on the four vedas, while Saivasithantham is not only based on the four vedas but also on the twenty eight Agamas. The lecturer said that according to Saivasithantham God is unique, and in His unmanifested state God is in the form of "Arivu", which means truth, intelligence, and understanding combined. The soul in its true nature is also in the form "Arivu". The essential features of the soul are (1) souls are innumerable, (2) Soul is in the form of "Arivu" (3) in the form of "Sitharivu" or little "arivu" and (4) It has the distinct feature of becoming changed and taking the characteristics of the things with which it comes into contact. The soul may be compared to the water in the sea while God may be compared to the ether above the water. Just as the water in the sea becomes saltish so the soul becomes impure and is in an illusionary state by coming into contact with the three "Malas" or impurities while God is unaffected by the three "Malas" just as the ether is unaffected by the salt. Hence either the salvation or the drifting of the soul farther and farther away from the goal of liberation depends on whether or how far the soul and the mind of man is inclined towards, and strives to reach God, or is inclined towards and seeks after worldly pleasures etc.

Finally the speaker lucidly explained that Saivasithantham prescribes as the path for the liberation of the soul or the attainment of "Moksha" or "Mukti" the worship of (1) Guru, (2) Lingam (3) Sangam, and explained what is meant by each of these terms.

After the lecture was over during question time the speaker, inter alia, vividly explained the idea of the soul according to Buddhism, and what is meant by "Lingam." Lingam is the conception of God between the unmanifested state and the manifested state with definite shapes as hands and feet and other parts of the body.

The President summing up said that it was a rare privilege to listen to so versatile a speaker and an authority on "Saiva Sithantham" as the learned lecturer.

Mr. A. K. Velupillai, the Hon'y Treasurer in proposing a hearty vote of thanks said that it was

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction No. 1065.

In the matter of the estate of the late V. R. M. Ramaswamy Chettiar of Perumal Chettiar Street, Karaikudi in South India

Deceased.

V. R. M. V. R. Ramasamy Chettiar son of Veerappachettiar of Ramnad District South India by his attorney Vellaisamy Pillai son of Mariappapillai of Vannarponnai West

Petitioner.

Vs.  
K. R. V. Valliappa Chettiar alias Saminathanchettiar of Muthupattanam in Karaikkudi

Respondent.

This matter coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 26th day of September 1941 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner as sole heir of the abovenamed deceased, unless the respondent abovenamed appear before this court on the 24th day of October 1941 and show sufficient cause to the satisfaction of this court to the contrary.

This 26th day of September 1941.

Sgd. C. Coomaraswamy  
District Judge

Order Nisi  
Extended for 26-11-41

Intd. C. C.

D. J.

O. 50. 20 & 24-11-41)

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[O. 115. 24-10-41-22-1-42]

significant that in the revered lecturer and the worthy President they had the direct descendants of the founders of the Jaffna Hindu College, and "Saiva Paripalana Sabhai". Mr. A. Navaratna-Rajah, the Hon'y Joint Secy. secondly thanked the lecturer for his very interesting talk that evening, and earnestly requested him on behalf of the Sabhai to favour them with more discourses on similar interesting subjects. The meeting ended at about 9 p.m. with the singing of Thevaram.

(Cor.)

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