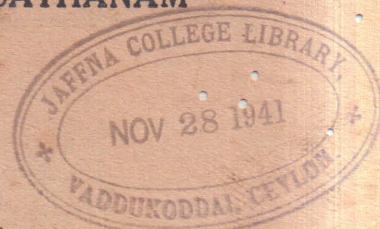


THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus

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BRITISH ADVANCE IN LIBYA CONTINUES

London, Tuesday.

THE British steel ring in the Western desert is steadily closing round the Axis forces who have been encircled and broken into Groups.

The whirling circular battle—which is the impression created by the "dog-fight" at Sidi Rezegh (about one day's march from the Libyan aerodrome of El Adem)—has shifted the German tanks northwest rather than northeast. This does not mean that they are getting away from the British steel ring. Withdrawal would only expose the troops of General Rommell, the Nazi commander-in-chief in Libya, to further pursuit.

For the last 48 hours or so, there have been concentrated tank battles, but the tanks are getting fewer and the infantry are coming more and more into it on both sides. There has been considerable hand-to-hand fighting and it is probable that bayonets have been used.

The battle is gradually tending to coalesce into an action that can be defined, but at present the fog of war has not lifted sufficiently to piece, together a complete or connected picture of the battle zone—an area 40 miles by 40 miles (equivalent to 1,600 square miles).

As the great tank clash develops, the question of supply and refitment looms large. Here, the British, who are able to repair damaged tanks and throw them into the battle anew, have the edge on the Germans who are unable to replace their tanks once these are destroyed.

The authoritative statement from Cairo that British supply arrangements are going well gives reasonable grounds for optimism. It means that the British are getting the petrol ammunition and food essential for a continuance of the offensive.

The German difficulties must increase as the British move along the coast westward seizing dump after dump painstakingly collected by the Axis

THREE PHASES

A significant feature of the new phase of the desert battle is the arrival of infantry divisions on the scene. South Africans are reported to be

STEEL RING ROUND AXIS FORCES

heavily engaged and these extremely mobile troops equipped with mobile artillery and anti-tank guns, can play an important part. They are bound to incur casualties; they can also be relied upon to inflict them.

An authoritative spokesman emphasised today that a battle of the kind now raging should not be regarded in alternating moods of optimism and pessimism. All battles go in phases.

Phase One went extremely well and is now finished. This consisted of getting armoured formations to the forward positions where they were needed and starting an encircling movement against the Axis frontier defences.

Now we are in Phase Two

designed to accomplish the defeat of the Axis forces which have been encircled and broken into groups desperately struggling under an able commander.

Phase Three will depend on the outcome of this battle. The Axis position and supply situation are both poor. There is no doubt that British air superiority has been maintained throughout, but optimism or pessimism will be misplaced as it is impossible yet to estimate how the second phase will develop.

NAZIS LEAVE GAMBUT AERODROME

Cairo, Monday.

It can be presumed that the Germans have left the Gambut aerodrome. The R.

A. F. are hampering Axis supplies by day, but the enemy is taking advantage of the darkness when it is difficult to detect lorries.

The number of tanks engaged is diminishing, partly because of non-runners and partly due to casualties.

Some reports have created the impression that there is little air opposition, but there is considerable air opposition which shows a tendency to grow. The fighting has not been so much over the battle area or the British rear areas because the R. A. F. has gone there and compelled the Axis planes to do battle there. The Germans are using their air force very well.

U. S. TANKS IN THE FRAY

New York, Tuesday.

British official sources in New York estimate that a brigade of 150 or more American-made tanks are participating in the British offensive in Libya. A British armoured force officer who saw the fighting in General Wavell's first offensive told reporters that the American vehicles were "doing well".

POSITION AT SOLLUM DESPERATE

London, Monday.

THE position at Sollum is now desperate because the Axis forces are completely surrounded and are threatened with annihilation.

The ascendancy of the R. A. F. is well maintained, although reinforcements of German fighters and bombers are being rushed across to Libya in a belated attempt to restore the balance. The question of fuel must, however, raise problems which will tax German resourcefulness. The same problems confront the German tank commander.

It must also have provided a severe test for the powers of organisation of the British authorities because the British lines have been extended over long stretches of desert track. But command of the air has naturally facilitated their task. Manoeuvring and fighting have now been going on for six days, and men and machines on both sides must be near the limit of their endurance as the battle has continued night and day. It, therefore, is reasonable to expect news of a decisive character within the next day or two.

THE ANURADHAPURA CONTROVERSY

WITH reference to the article (Preservation of Anuradhapura) in the "Hindu Organ" of November 17th, the Hansard type-script of the debate is, officially, held up for some unknown reason, so that I cannot verify exactly what was said.

But there are in my possession Press reports of speeches at Anuradhapura by members of the Sinhala Maha Sabha threatening, amongst other things, to "crush" Indians and Tamils. May people not defend themselves against this arrogant caucus?

The leader of the Sabha is also reported as saying; "I am prepared to sacrifice my life for the sake of my community—the Sinhalese—and if anyone were to try to hinder our progress I am determined to see that he is taught a lesson that he will never forget" Hoity-Toity! Here are the "New Order" and "Mein Kampf" technique for Ceylon.

Even the priesthood of the Sabha have spouted at Anuradhapura.

On the other hand, there are signed letters by Sinhalese deprecating the base misuse of temple precincts for rabid political speeches of this gang.

In human affairs two things not recallable are, the spoken word and the sped arrow. This needs to be borne in mind by political "tourists" in fancy dress invading Anuradhapura and its jungles to abuse people there.

By.....

H. R. FREEMAN



Hindu Organ.

THURSDAY, NOVEMBER 27, 1941

SOWING THE WIND

WE ARE OBLIGED TO MR. H. R. Freeman for the information contained in the article published in another column. Now that he mentions it, we too remember the mock heroics indulged in by the members of the Sinhala Maha Sabha at Anuradhapura. The "Times of Ceylon" was so tickled by the idea of Mr. Bandaranaike throwing away his precious life in an attempt to defend the honour and interests of the Sinhalese that the "Times" referred to it at the time more than once. The position then comes to this: long before the "National" Congress and the Sinhala Maha Sabha were thought of there was a movement among the Sinhalese for the preservation of Anuradhapura and the building of a new City, but the Chauvinists of the Sabha and the Congress have managed to give it a communal complexion. This is exactly what has happened to the reform movement, which has now become a Sinhalese National movement at the hands of politicians who are constitutionally incapable of thinking except in terms of race or community.

When Mr. Senanayake assured the minority representatives in the course of the recent discussion in the State Council that the Ordinance before the House had no racial or communal object, his assurance fell on deaf ears, so far as the Tamil members were concerned. We wonder how Mr. Senanayake and those who agree with him could expect to convince others of their sincerity when they not only tolerate, but also actively associate themselves with, those whose attitude towards the Tamils would be tragic if it were not so diverting. In life, as in politics, one is judged by the company one keeps. Mr. Senanayake and others of his way of thinking, who perhaps feel that communalism has been carried too far in the politics of the South, must now know that the time has come for the Sinhalese leaders to make up their minds definitely on the communal issue which his own colleagues and erstwhile supporters and friends have managed to introduce into the public life of the island. They ought not to be surprised, much less indignant, if the representatives of the Tamils refuse, as they did on the occasion of the debate on the Anuradhapura Ordinance, to take their assurances of goodwill and friendship at

their face value, in the absence of any attempt on their part to dissociate themselves from those Chauvinists who have become a menace to the political well-being of the island as a whole. It is impossible for any community to speak in two voices: the voice of unreason and racial arrogance and ambition and the voice of constitutional reform based on a national, as distinct from racial, demand for it. It is all the more impossible for a Community, whose representatives dominate the State Council, to perform such a feat. Nor is it enough that Mr. Senanayake should appeal to the Tamils to trust the Sinhalese when the conditions that beget such trust are conspicuous by their absence. There must always be two parties to such an arrangement. Looking at the facts fairly and squarely, can anyone say that the Sinhalese community, led by men who are unable to agree on this essential condition of a joint national effort, has responded, or is likely to respond, to any Tamil gesture in the direction indicated by Mr. Senanayake? Are the threats referred to by Mr. Freeman likely to reconcile the Tamils to the overlordship of the Sinhalese? If the appeal for confidence and trust is to be regarded as something more than a pretence dictated by the exigencies of the present political situation, something more than these appeals and assurances is urgently needed. We require as a condition precedent to any attempt at inter-communal co-operation that the leaders of the community which appeals for such co-operation should be of the same mind. We cannot expect the Tamils to respond when one group of Sinhalese leaders wants to drive the Tamils out of Anuradhapura and another group assures the Tamils of their undying friendship. In this connection, it may be as well to remind the Sinhala Maha Sabha that it is easy to sow the wind and to revive ancient feuds, but at the present rate of progress at the end of the next ten years the Sabha and the purblind politicians who are leading it will have to reap the whirlwind. They will do so long before the Tamils are sent out of Anuradhapura. If all the fears expressed by the Tamil members turn out to be true—and there is no guarantee that Mr. Senanayake will be able to prevent it—it will be the best monument to the political insincerity and incapacity of the caucus that now rules the island in the name of democracy and liberty. It will show to what extent the functions of the Legislature and the call of religion had been prostituted to a racial vendetta which the politicians of the South are unable to forget. It will demonstrate the utter futility of an experiment in democracy which had degenerated into a mere communal conspiracy to injure its opponents with the help of a predatory Legislature.

A word of apology is due from us to Tamil members who opposed the Ordinance. We are afraid that they could not have, under the circumstances, done otherwise.

Notes & Comments

Mr. Samarakody's Motion

IN connection with the motion standing in the name of Mr. S. Samarakody, Member for Narammala, for the reconstitution of the Executive Committees and the re-election of their Chairmen, the "Daily News" does well to remind us of the fate that befell a similar motion by the Member for Dumbura some time ago. This motion was defeated by 22 votes to 15. How the present motion is going to fare remains to be seen. That a considerable section of the House, including the representatives of the minorities, are in favour of a reshuffle has long been obvious. It would, no doubt, have been much better if the electorate had been allowed to register its verdict on the composition of the State Council itself, but, knowing as we do how election campaigns are conducted in this island and the consequent unrest and bitterness at a time like the present, we are unable to share the view of the "Daily News" that the decision of the Secretary of State for the Colonies to extend the life of the present Council was unwise. The present Council has no doubt ceased to enjoy the confidence of the country; it has become too stale and discredited to enjoy the confidence of anybody. But the remedy of a general election in the midst of a war that is ever drawing closer to our shores would be worse than the disease. The problem of a general election in Ceylon under any circumstances would, by no means, be a comparatively "straightforward" one as the "Daily News" thinks. The problem has become decidedly complicated by the intransigence of the Bandaranaike group and its insistence on racialism and religion as the most potent items in its programme. There are again the minority communities who feel that the elected majority in the present Council has miserably failed to act up to the best political traditions of the country. A general election under these circumstances will not certainly go off as smoothly as, say, a Fancy Bazaar.

Is it Useless?

ACCORDING to the "Daily News", "the proposal to reshuffle the Executive Committees is to be deprecated since it will look like acquiescence in the postponement of the elections and of the reforms. It would mean that the same members are distributed and merely assigned different jobs—it will not revitalise them or make them any less discredited". We agree that nothing that can be done now will improve the tone of the Council as at present constituted, but it is begging the whole question for anyone to say that there should be no reshuffle because, forsooth, to do so would look like acquiescence in the decision of the Secretary of State. Apart from the merits of the question, there is not the slightest chance of this decision being reconsidered, and we fail to see how a protest against this decision, evidenced by each member sticking to his present post, is going to help the public. If, on the other hand, the Executive Committees are reconstituted and new Chairmen are elected keeping in view the urgent necessity for evolving a political group pledged to a practical programme of national reconstruction and decency in public life, there is a chance yet for restoring the spirit of comradeship and co-operation that had existed in the past among the various communities of the island. There is hardly anyone once associated with the movement for political reform who does not realise the great difference that exists between that period of unselfish striving and the present stage of our so-called political progress. We are no longer striving for the evolution of

nationhood; the claims of race and community have displaced other and better aims. It is certain that the present state of things cannot continue indefinitely. The people of this country must choose, and choose now, between a communal oligarchy and a real democratic form of government under which every man's worth, whatever his colour or race may be, will find an opportunity for expression. If a reshuffle of the Executive Committees would bring about even a dim realisation of this ideal and this necessity, it would have served its purpose.

A Commission

THE "Daily News" says that "the idea of a Commission on reforms is not one calculated to inspire much enthusiasm or hope". The same complaint has been made in some of the letters and articles that have appeared in the "Hindu Organ". All this is due to a misunderstanding of the facts of the present situation. A Commission of Inquiry is by no means an ideal method of cleansing the Augean stables of our Constitution, and there is no guarantee that such a Commission is bound to redress the grievances of the minority communities. But there is just a chance that it may, and the chances of the Commission meeting the minorities at least halfway are much greater than the chances of the representatives of the majority community in their present mood doing anything to help the minorities. Besides, the appointment of a Commission will not rule out the possibility or desirability of an agreement between the majority community and the minorities. But the ground must be prepared for such an agreement, and looking at the signs and symptoms of political life in Ceylon it is impossible to say that the ground is being prepared for such a settlement. Year after year, month after month, something is being done by the present Communal Legislature to make the minorities justly apprehensive of the future. As long as this policy is pursued, as long as the more moderate leaders of the Sinhalese community make no effort to dissociate themselves from those who are determined to graft on the Constitution a racial hegemony which the Tamils for one will never tolerate, it is difficult to see how an agreement is possible. The reconstitution of the Executive Committees will give the leaders on all sides an opportunity of getting out of the present tangle.

Problem of Growing Population

THE problem of Ceylon's increasing population was referred to by the Governor at the opening of the Plywood Factory at Gintota last Saturday. He said that in fifty years it has doubled itself and still continued to rise. The number of peasants per cultivated area, he said, had risen enormously and still continued to rise. This meant that the wealth per head of the peasants and consequently their average level of living and nutrition had fallen and would go on falling year after year until we managed to counterbalance the increase of population by increased production of wealth. Some efforts are no doubt being made to increase the wealth of the people but they all seem only to touch the fringe of the problem. A factory here and a colonisation scheme there, will not help very much in tackling the problem of wealth production. What is required is a wise planning which would take into account the needs of the country and devise such measures as would meet those needs and be permanent sources of wealth to the people.

Sources of Wealth

CEYLON being an agricultural country, her main source of wealth

Continued on page 5

THE HINDU BOARD OF EDUCATION

By

P. Ragupathy, B.A. Hons.

(Advocate)

AN APPRECIATION AND ADVICE

II

Some Difficulties

THE second great difficulty of the Board is the hostility of the Education Department. It is unfortunate that several Officials holding high places in the Department have no sympathy with Hindu Schools. The Department found excuses for not recognising the Board's greatest worker as the Manager of its Schools. After he ceased to be Manager, the Department persistently found excuses for declaring the new Schools of the Board "Un-necessary" and for unduly delaying the registration of the Board's Schools for Government aid, thus undermining its finances and expansion. It found excuses for prohibiting the conversion of suitable Schools of the Board into Free Bilingual Schools and to stop the building of new ones. It found excuses for not granting Free Mid-day Meals for Hindu Board Schools while granting them to rival Christian Schools in the same neighbourhood, that the latter may eke out an existence though greatly depleted. It found excuses for obstructing the Board in its arrangements for getting the best service from the Teachers by not approving transfer of Teachers from Schools where they are less serviceable to Schools where their services are most required. It found excuses to foment disloyalty to the Board in a few cases where the teachers had the support of these Departmental Officers, while the same Department approved dismissals of teachers on mere allegation of disloyalty in Schools which are rivals to the Board Schools. The Department reduced the quotas or gave very small quotas, not bearing any relationship to the importance of the Institutions concerned or the size of the communities served, in the case of the Hindu Board Training School for Teachers and the Hindu Orphanages of the Board and the Ramakrishna Mission, while Christian Training Schools and Orphanages—the hot beds of proselytisation—were given unduly large quotas. Such has been the attitude of the Department, and the successes achieved by the Board have been achieved in the face of this hostile attitude. Even when Schools are transferred to the Board, the Department by its unjust refusals to accept and act on the transfer, has driven the Board to seek redress in Courts of Law in several instances.

The third great difficulty the Board has to face, is the opposition offered to its progress by Hindu Members of the State Council. These men cannot, if they are to retain their seats work for Hindu Institutions, or for the Hindu Board or for any worker of the Board who has by service in the Hindu cause earned the undying hatred of the Board's unforgiving opponents. Instead they please their Masters and put off their Hindu followers by making false allegations against certain, or all aspects of the Management of the Board. They have to maintain that things have not been as they ought to have been with regard to the Board. They have to complain that the Board is not in a

position at present to do the maximum amount of service to the Hindu Public. For, is not their position dual? They have to please a section of their voters by damaging the utility and fair name of the Board by allegations of faults which they knew never existed. That is why their allegations are patently contradictory and obviously false. They cannot stop with words. They have to act against the Board. They have to manoeuvre to see some of the Board's Schools not registered for grant. Of course their Hindu followers would be told that they acted thus because the Hindu Board is no good.

What the Hindus Can Do

Now let us see what the Hindus can do to remedy this state of affairs. With regard to the first difficulty, they must become Members of the Board in ever increasing numbers and regularly attend its Annual General Meetings. There would be many good purposes served thereby. It would evince their sympathy for the noble cause of "Hindu Children in Hindu Schools" and encourage the Board's workers. It would enable them to see the Hindu Board in its naked purity of administration. It would enable them to refute and kill the false scandals spread by interested scandal mongers about the Board among those interested in, but ignorant of, the working of the Board. It would add to the funds of the Board by way of subscriptions and make more money available for the dissemination of the Hindu Faith. It would make the last days of proselytisation draw much nearer. The Hindu Board is a democratic Institution, and every Hindu who is prepared to pay Rs. 10 in the year or Rs. 100 for life and sacrifice that amount in the cause of Hindu Education, automatically becomes a Member without any formality requiring the consent of those already in it. I would earnestly plead for a Membership drive by Hindus, both in the Board and outside it.

Official Discrimination

With regard to the second difficulty viz: Administrative discrimination against the Board, what is wanted is fear of exposure in the State Council or the Committee of Education, of discriminatory acts of Departmental Officers. This requires zealous Hindus in these two Bodies ever watchful of Hindu interests. See what a Jayah and a Razeek have done for their faith by pressing the claims of every Muslim Institution, nay, pressing for special treatment to the Muslims.

The remedy for the second difficulty, therefore, is to remedy the third, viz: that the Hindus must prove themselves politically stronger than their opponents.

All Members of the State Council are human enough to place their own interests above those of the Hindu Board or any Hindu cause. The fault lies with the

Hindus in that they did not unite to take effective, collective action in reply to the challenge of their opponents. It is for the Hindus to organise themselves to see that Members, Hindu or other, who would see no injustice done to any Hindu Institution, or at least would not cause injustice to be done to them, shall alone be returned to governing bodies from the State Council downwards.

Lovers of the Board must take a prominent part in all public matters that they may affect the Hindus however remotely. They must make themselves felt in Municipal, Urban Council or Village Committee affairs, as also in State Council matters. Every person who wields any power in a Hindu area must be made to feel that he wields it only on the sufferance and by the support of Hindu Board Workers and all zealous Hindus. If every person of political importance in our Villages, Townships and Constituencies, is a lover of the Board, to that extent the Board would be safe from acts of administrative discrimination against it. Certainly, if workers of the Board get elected to positions of political power, the discrimination is more likely to be in our favour than against us, though I do not advocate discrimination of either kind.

Days of Democracy

These are days of democracy. The illiterate man's vote is on a par with the literate's. The un-educated man's vote is likely to be swayed by money, liquor, kinship or other unworthy considerations. It is politically a progressive step and beneficial to the country, if respect for Teachers or Educationists be the consideration that sways the uneducated man's vote rather than any of the baser considerations enumerated earlier. Therefore the reform in education, the reform in matters pertaining to the Hindu Board and the reform in the political progress of the country will depend to a great deal on the extent to which lovers of the Board, its Executive Officials and its employees, viz: the teachers, wield their political influence and shake off their political indifference. I would earnestly entreat all lovers of Hindu causes to co-operate, at whatever sacrifice, with the teachers and officials of the Hindu Board to see that only men who will not allow discrimination against it, who will see justice done to it, who will be zealous in its cause, are returned to positions of political power. Let the Hindu public pass a Self-Denying-Ordinance not to allow any baser consideration to influence their political activities, ever faithful to one simple, noble consideration, only viz: the preservation and exercise of their right as Hindu Citizens to have "Hindu Children educated by Hindu Teachers in Hindu Schools in Hindu Atmosphere", and for that end to raise the prestige and power of the Hindu Board and other Hindu Institutions in the political field as well as in the Field of Education. (Concluded)

NAZIS ADVANCE TOWARDS MOSCOW

REPORTED TO BE WELL WITHIN 40 MILES

London, Monday.

On the Russian front the Germans claim the capture of the town of Seludt Schnogorski, 50 kilometres northwest of Moscow. If true, this brings them well within the 40-mile perimeter of the city which has, so far, been inviolate.

The Germans are throwing all their weight into the attack in the desperate hope of reaching the capital. The best that can be said is that the Russians do not seem unduly worried and continue to contest every yard of ground.

In the south, the Russians claim a considerable success northwest of Rostov. Evidently, Marshal Timoshenko has now regrouped his forces and is striking back with effect. If he can develop his offensive, it will undoubtedly relieve the pressure on Moscow in spite of the distance involved. The Germans cannot afford to lose the big battle on the eastern front.

The battle for Moscow has now extended to the whole of the Moscow front and is going on day and night, say reports from the front.

In the present drive, the Germans have thrown in even larger forces than in October, but in the meantime the Russian defences and methods of defence have increased and improved to an even greater degree. It is evident that the present thrust is a desperate attempt to smash through to the capital at all costs.

No attempt to disguise the seriousness of the German effort is made by the newspaper "Izvestia" which, in an outspoken editorial article, says that the Germans must be stopped and admits that both Moscow and the south are threatened, though after weeks of fighting the Germans have achieved nothing sensational.

The German "cutting off" tactics are no longer succeeding and the Russians have greatly increased the fierceness of their fire-power, while in the air they are giving more punishment than they receive.

The fighting in the Tula region is growing more violent every day with the Germans endeavouring to outflank the town from the south-east, says the war correspondent of the "Pravda". During November 23rd, the Germans used 100 tanks as well as strong infantry forces in an effort to capture two villages in this area. They lost ten tanks and the equivalent of one infantry brigade in killed and wounded, but with nightfall German superior numbers succeeded in pressing the Russian defenders back. The Germans made no less than six attempts in one day to cross a river in the same area, but here the Russians held their ground, destroying German pontoon bridges as fast as they were built.

A MASTERLY TREATISE ON TAMIL ART

THE FIRST BOOK OF ITS KIND IN TAMIL *

II

A REVIEW

by

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

Beginning and Growth

In the second chapter the author traces the beginnings of Indian sculpture and its growth in the North and the South of the continent and also in the various other lands, called Greater India, to which Indian civilization and culture spread in the course of centuries of national progress. Early in the chapter the author points out, with sufficient evidence, that the growth of Indian art was the result of the co-mingling of the Aryan and Dravidian races. There is a close relationship between Indian temples and sculpture and architecture. The beauties of these arts are seen at their best in the temples. The ancient Tamils deified national heroes and erected statues in stone for their worship. The temple had its beginning in this practice. References are found in "Tholkappiam", the oldest extant Tamil work, to certain rules of worship. Among the Aryans, however, in ancient times there was no image-worship. They had no temples. They had their Halls of Sacrifice. The altars in these Halls were built according to rules of architecture. It is only when the Aryans began the worship of the *Trimoorthis* and later the Buddha as God-incarnate that they began building temples and making images. By reason of the fact that the Dravidians had spread to the North of India and because the majority of those who accepted the Buddhist faith were Dravidians and further as a result of the co-mingling of the races their modes of worship coalesced. Thus temple worship spread all over India. The *Agamas* dealing with temple architecture, iconography, ceremonies connected with the installation of images, the festivals and methods of worship are religious works based on the religious tenets of the *vedas*, and incorporating the principles and practices of the South Indian Temple worship.

The Development of Temples

In the third chapter the writer deals at length with the growth of sculpture in the Tamil land, particularly with the development of the temples which are the repositories of Tamil sculpture. In support of his thesis he cites authority from the ancient Tamil works *Chilappathikaram*, *Manimekalai*, *Paththupaddu*, *Purananooru* and other sources. Ancient Tamils generally made their idols of bronze. Sculpture in stone was not com-

mon. The Buddhists led in that line. They were the first in India to make exquisite sculpture in stone. This art spread to S. India from Mathura, Gandhara, Amaravati and other places in the North. It is only from the time of the Pallava Kings that temples were built of stone. Most of the temples came into being only after *Agamic Saivism* became the predominant faith of the people. The Saiva religion and its methods of worship greatly encouraged temple architecture and sculpture. Most of the rulers of the Pallava, Chola, Pandya, Vijayanagara, Nayaka and 'Sethupathy' dynasties assisted the promotion of Tamil architecture and sculpture by building temples of their own or adding towers and domes of immense beauty to existing temples or by getting sculptures made depicting the legends found in the *puranas* and *itihasas*. The author deals with all this beautifully and at length.

Ancient Texts

The fourth chapter deals with ancient texts on architecture and sculpture. The author examines at length the *Sasanathikaram*, *Kasipam*, *Mayamatham*, and *Manasaram*—ancient treatises regarded by the Tamils as authorities on the principles and practice of sculpture.

The fifth chapter is an exegesis of iconography. The author's detailed explanation of the essential attributes of form and expression that ought to be brought out by the makers of images, his analysis of the mantras for concentration allied to the worship of each image and his detailed elucidation of the laws of anatomy and measurement ought to be of immense use to practitioners of the art.

The fundamental principles of Indian art are discussed in the sixth chapter. Indian art does not content itself with the mere imitation of natural forms. The Indian artist of genius intuitively perceives how nature ought to be interpreted in order to create joy in man and accordingly re-creates nature in his artistic productions. These things of beauty are didactic and are calculated to bring out the divine aspect of things. By its allegiance to the spiritual basis of life Indian Art becomes an instrument of liberation of the soul.

The Nine Excellences

The writer proceeds to a consideration of the attributes in a product of art that create artistic joy, explains the *Nine Excellences* traditionally accepted by Tamil artists and connoisseurs and maintains that objects that do not give rise to the joy that beauty impels cannot be called artistic. Proceeding to a study of sculpture from this point of view the author says that a piece of sculpture derives what may be described as unity, poise, individuality or whole-

ness according to the degree of perfection to which the sculptor succeeds in bringing out its limbs and features and thoughts and feelings. It is this unity or poise that produces joy. In Indian sculptures generally, the face is full of peace and compassion. They do not, like European sculptures, reveal mere physicalness, so-to-say, in their anatomy. Their limbs and features are made to suit the imagined state of their mind. Take the case of the well-known sculptures with 10 heads and 20 arms or six heads and 12 arms which are adjudged monstrous by some critics. However unnatural their form may be it is essential to bear in mind the fact that such sculptures are either didactic in their object or are made according to divine forms prescribed in the *sastras*. Their unnaturalness does not militate against creating joy. European critics who have no grasp of Indian tradition and esoterics cavil at these figures that are so unrelated to human physiology.

In the seventh chapter some outstanding sculptures are photographically reproduced and the author explains their merits by applying the principles and tests discussed in foregoing chapters; and in the last chapter the author makes a study of the Nataraja sculpture and lucidly explains its esoteric meaning.

The plates are generally well-produced. Special mention may be made of the plate reproducing the Agasthya sculpture found in Java. The plates depicting the *mudras* however being reproductions of drawing cannot be voted satisfactory.

This excellently printed and well-bound book ought to be possessed by all lovers of Saiva religion, the Heads of Saiva monasteries, lovers of Tamil art, all modern Tamil writers and journalists. It is eminently suited to be kept in the library of all schools in the Tamil land. The author, Mr. K. Navaratnam, has placed the Tamil community under a deep debt of gratitude to him by bringing out this masterly treatise. The publication must have cost him a great deal. Let us encourage him by purchasing a copy and urge him to undertake the preparation of a similar treatise on Tamil painting.

(Concluded)

SALE OF MARKET RENTS 1942

Notice is hereby given that sealed tenders will be received by the Chairman of the Sanitary Board, Jaffna District, at the Jaffna Kachcheri up to 12 noon on Wednesday 10th December 1941, for the purchase of the exclusive right to levy rents and fees in respect of the following markets for the period 1 January 1942 to 31st December 1942—both days inclusive.

- Point Pedro** (a) Vegetable market (excluding the 13 permanent stalls).
(b) Fish market.
(c) Omnibus stand and gala.
- Valvettiturai** (a) Vegetable market.
(b) Fish market.
(c) Gala or Cart stand.
- Kayts** (a) Vegetable and Fish market (excluding the 3 shop rooms.)

1. Every tender must be made on the prescribed form a copy of which will be supplied by the Chairman of the Sanitary Board, Jaffna District, on a deposit of Rs. 10/- for each form, to be made at the office of the Sanitary Board, Jaffna.

3. Tenders may be sent by post or be deposited in the tender box provided for this purpose at the Jaffna Kachcheri.

4. The person making the highest bid or tender in respect of any market shall be declared to be the lessee of the said market. Such person shall immediately on his being declared to be the lessee deposit $\frac{1}{4}$ th of the amount of his tender or bid, in cash as security and shall enter into a bond in the form and on the conditions specified for this purpose by the Chairman of the Sanitary Board, Jaffna District, within one week of his being declared to be the lessee.

5. Further particulars may be obtained at the office of the Sanitary Board, Jaffna.

V. VISWALINGAM,

for Chairman, S. B. Jaffna.

Sanitary Board Office,

Jaffna, 22nd November, 1941.

(G. 30. 27-11-41.)

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 solemnized according to Hindu rites on Friday, the 28th instant, at 9 p. m. at the bride's residence.

Moolai,
Vaddukoddai.

(Mis. 142. 27-10-41.)

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S. KANAGASABAI,
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Y. 89 A. 21-11-40—20-11-41. (1's)

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

WHERE THE TAMILS STAND IN THE FIGHT FOR FREEDOM

Mr. Senanayake has set the ball rolling. His recent lecture in Jaffna has provoked the thoughts of many a man of intelligence. He wants the Tamils to join hands with the Sinhalese in the fight for freedom. But who is the Tamil who does not desire Swaraj for Mother Lanka? It must be said plainly that it is the Sinhalese leaders who are by their lack of foresight and political wisdom, making that ambition difficult to realise in the near future. But the pity is the very people who are in the forefront of the struggle don't understand the real political situation.

The Sinhalese were under the impression that if a homogeneous Board of Ministers puts forward a united front and represents matters to the Secretary of State for the Colonies, the Secretary of State would simply swallow what the Ministers say and grant self-government immediately. With that foolish idea all the Sinhalese members of the State Council got together and elected a Board of Ministers consisting of seven Sinhalese gentlemen. In fact they did represent matters and back came the reply that all communities should unite and demand self-government, instead of all the Ministers of the same community clamouring for it and that a Parliamentary Commission would be sent soon after the war. It was at this juncture, the Sinhalese leaders realised their folly in excluding members of other communities from the Board of Ministers. Leaving matters to stand as they are, Mr. Senanayake wants the Tamils to support the Sinhalese in their demand for freedom.

By
S. Rajendran,
Proctor S. C.

Who is the Tamil with self-respect so dead, who will pay heed to his words and swear allegiance to them? Who is responsible for this state of affairs? Surely not the Tamils.

Even now it is not too late to rectify the mistake they have made—a mistake of such magnitude which has brought in its wake nothing but suspicion and distrust. No less a person than Sir Baron Jayatileke has confessed the fact that the State Council has become stale. Because of the war, the period of duration of the Council has been rightly extended. But why should not there be a reshuffle of the members in the various Executive Committees and a fresh election of Ministers? Mr. Samarakkody has given notice of a motion to that effect and let us wait and see what is going to happen to this motion. The Sinhalese leaders should seize this opportunity and take two or three members of the other communities also into their fold. Then the Board of Ministers would be fully representative and would reflect the views of all communities. A demand by such a Board would command more respect and the day will not be far for Mother Lanka to attain her cherished ambition.

Instead of cultivating the friendship and goodwill of the other communities, the Sinhalese are only adding fuel to the fire. They want the Tamils to

Letter to the Editor

WANTED A D. R. C. ROAD AT PUNGUDUTIVU

Sir,—The Islands comprising part of the Kayts constituency have often been disregarded, perhaps unconsciously by the authorities in charge of local communications and transport. As a result the inhabitants of these islands find it very difficult to adapt themselves to modern environments both cultural and administrative. The inhabitants of these Islands are shut out from the peninsula by the antiquated and extremely slow system of communication that is at present functioning in these areas. The most record breaking of all the impediments that hinder and almost mar the progress of the inhabitants of these Islands is the system of communications that exist between them. In the Island of Pungudutivu there exists a D. R. C. road that runs from the pilgrim haunted Kandaswamy Temple to Kaluthapiddy and Sankumalady. Sankumalady-Kaluthapiddy pathway is entirely made up of loose earth and the farmers have to convey the manure, paddy, and straw by this very pathway to the adjoining fields. Moreover this is the only pathway by which cattle are driven to pasture at Kerativu. During the rainy season this pathway is rendered unfit for the use of pedestrians, carts, and cattle owing to the boggy nature of the ground caused by the stagnation of unhealthy and disease-breeding water. This is a source of great inconvenience to the farmers as well as the inhabitants of the Island. The pathway is more than a century old and is the main line of communication from a port of primary importance to Pungudutivu. The neglected condition of this pathway does not permit the use of this port. As a consequence, vessels have to take a roundabout and extremely dangerous course to reach another spot where they could discharge the cargo and passengers. Again this is the only pathway to the burial and cremation grounds at Kerativu. So it is essential that the authorities who are in charge of the communications of this Island should take adequate steps to redress this long standing grievance.

Yours etc.,
Irupiddy, V. CARTHIGESU.
Pungudutivu, 23-11-41.

trust them. But they are also aware of the fact that in the past the Tamils have trusted them enough. The question now is whether the Tamils can trust them again and risk their future. They are afraid that if they co-operate with the Sinhalese now and if that trust is not fulfilled when Swaraj is obtained, the results would be disastrous. It is for the Sinhalese to allay this fear and then ask for their co-operation. The Tamils are not so bankrupt of political wisdom that they need the advice of the Sinhalese leaders. Their conscience must be first satisfied, for conscience is a sage counsellor and its decisions should be accepted without any cavil. The Tamils know fully well what they should do under the present circumstances and when they should join hands with the Sinhalese and fight for Swaraj.

WHITHER WELLAWATTE TAMIL CLUB?

HATS off to the President before we explore the field of the Club. Enthusiastic and energetic, ambitious to uplift a Tamil cause by the establishment of a Club on a high pedestal, he is really a blessing to the Club and a source of encouragement to its sincere members. He carries tolerance and generosity to a fault. His amiability has won for him the affection of both young and old.

With an increase in membership and activities we wish the Club all success. It is certainly a useful organisation for the Tamils of Wellawatte and its suburbs; but, before the fruits of so many years of labour and enterprise could be enjoyed the worm should not be allowed to eat into it; and, it is the Dramatic Section that is showing signs of a weak spot.

The promotion of Tamil Literature, Music and Histrionic Art is the aim of the Section. After much deliberation and without much effort the Committee selected "Just a Peg" as the first play. This play was originally staged by a troupe of Indians. Later, the predecessor of the present Club staged it twice. And, for the fourth time the Club had selected the same play. Taking the easiest course and anxious to stage a play early, the Club started with confidence, absorbing into the cast as many actors as had taken part in the play, on previous occasions. This time the Club was faced with the difficulty of finding the female cast. A hunt was made, new actors were hurriedly enrolled as members (to abide by the constitution of the

By
S. R. Chinnathamby

Club) and soon the play was ready. This was followed by "Harischandra" which was far from success, with many misfits in the cast.

What surprises one most is the appearance of the same set of actors over and over again in both plays. Could this be due to a lack of young actors? Or, is it the privilege of only a selected few to take part in these plays? If it is the latter the purpose of the Club is defeated. The young members with latent talents don't seem to be given opportunities of proving their mettle. The public too is looking forward for the birth of new stars. The appearance of these time-honoured actors still on the stage takes away half the interest in the play and much is taken for granted, with the result that suspense and expectation in the acting are lost. There has always been a tendency to sacrifice success as a whole for the gratification of a selected few, resulting in the subordination of ability to personal vanity. The present policy of the Club seems to be money making in the name of Art and its attitude towards some of the actors who are purposely enlisted as members for the moment and on whom the doors are shut when their services are required no more becomes purely mercenary.

The Club has also a fondness for plays written by outsiders, particularly by Sambanda Mudaliar. This is because such plays

INTER-COLLEGIATE DEBATE

An Inter-Collegiate Debate between the Pre-Matric Lyceums of the Jaffna Central College and Jaffna Hindu College will be held on "Women should be given equal rights with men," on Friday, the 28th instant, at 6 p.m. at the Jaffna Hindu College Hall. All interested are cordially invited to be present.

NOTES AND COMMENTS

Continued from page 2

should naturally be found in agriculture which, we are told by historians, gave Ceylon all the boasted prosperity of her ancient days. But times have changed and Ceylon cannot depend solely on this industry for the several needs of her population. Agricultural and industrial expansion, as the Governor pointed out, should be undertaken to counterbalance the increase of population. Ceylon can't have too much of agriculture for, according to the Head of the Irrigation Department, it would take more than fifty years, at the present rate of agricultural expansion, for Ceylon to produce all the rice she needs. But industrialisation should be done cautiously for, as the Governor cautioned, Ceylon's population of between five and six millions can never provide a home market sufficient to support a wide range of expensive manufactures. Only such industries as would supply the essential needs of the community should be undertaken and encouraged. One intriguing feature of the industrial policy of the present Government seems to be concentration of all such ventures in the south, to the exclusion of other parts of the country. The Government would do well to study the industrial prospects of the country as a whole and distribute the industries in such a way as would help not only the industries concerned but also the people who need to be benefited by such industrial concerns. Is the North, we ask, not suited for any of the industries which the Government has in view.

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.

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.

have been acted over and over again in the past and some of the members having taken part in them previously now feel that they cannot fit themselves into modern plays. What we want is something modern, plays with themes that pertain to our daily life, plays with more than entertainment value. The action of the Club, in dismissing under trivial pretence Social Plays written by its own members, is deplorable.

Without realising all these, the Club has again selected one of Sambanda Mudaliar's plays, "Chandrabari"—a Harischandra turned inside out—with a solitary female in the cast. Here too the choice seems to be unavoidable in order to make the best of a bad situation.

SPECIAL VAGRANCY SURVEY OFFICER IN THE NORTH

POINT PEDRO MAHA JANA SABHA PRESIDENT'S SUGGESTION

Pt. Pedro, Wednesday.

REPRESENTATIVES from various Social Service bodies in Vadamardchy met at a Conference today at 9.30 a.m. at the Point Pedro Resthouse to discuss with Mr. B. F. Perera, Special Officer Vagrancy Survey, the Vagrants and Beggar Problem...

The meeting was convened by Mr. N. Velupillai, Maniagar, Vadamardchy. The following Memorandum was presented by Mr. Sam. T. Solomons to the Conference.

Local Beggars

At the outset I would wish to make it clear that there is no real beggar problem in Point Pedro as we find for example, in Jaffna or Anurachapura. It would be untrue to say that the few beggars we find here treat begging as their sole occupation. Once a week a handful of beggars are seen on their rounds, but their number is so small that we cannot say that the problem is acute. On inquiries I have made I find that there are seven beggars partially supported by the F. I. N. S. and these are about all the regular beggars. However there are others who on a Friday or Sunday are out visiting, particularly in the Sanitary Board area. These are about all the indigenous beggars.

Itinerating Beggars

The real nuisance is when visiting bands of beggars begin to harass us. Cripples in carts and children in arms are used as the means for arousing sympathy and we have every reason to believe that some of these are hired, *begging thus becomes a fine art.*

In the past their appearance was only periodic coinciding with the Hindu festival season from June to October. Then they disappeared the way they came. Now there is a danger of some of them making a permanent stay in outstations like this. For example I can see a cripple being drawn about in a cart by two able bodied men. It looks as if they have come to stay. Unless legislation is made embracing the whole Island there is a danger of more of such cases escaping into outstations when they find places like Colombo and Kandy too hot for them.

These unwelcome visitors can bring in their train:—1. disease 2. criminality 3. immorality 4. bad feeling 5. disrespect for the authorities and 6. a bad example generally to those among us who would be tempted to follow this easy means of livelihood.

Roaming Beggars

Another class of unwelcome visitors who also have to be treated as beggars are the Indian fortune tellers and 'Sunnyasis' who are most of them imposters. But they will automatically disappear when the Immigration question is settled. Even if they do not, the remedy is in our hands. To this class also belong the local 'Pandarams' who when the tobacco sea-

son is over and time hangs heavily on them, go about in yellow robes in pretence of collecting offerings to Kathirgama and other temples.

1. All able-bodied beggars should be prevented from begging. If they persist they should be prosecuted. Government should also help them to find work. In some cases at least they go begging on account of bona-fide unemployment.

Beggars who suffer from some physical handicap or other e.g. loss of a limb or eyes etc.—should be housed in a Central Home and should be trained in some Craft or Industry. To start with 3 Central Homes in 3 important towns in Ceylon and one should be in Jaffna. These beggars should be produced before a Magistrate by the Police Officer of the area and should be ordered to reside in these Central Homes. They should under no circumstances be allowed to roam or be used as tools by others as they are fit for work of some kind.

Totally incapacitated beggars—the incurables and the senile—should be housed together in a Central Home, for the aged and incurables. The home in (2) can be partially self-supporting but the home in (3) must be supported by 1. the Central Government and Local Bodies. 2. public support e.g. F. I. N. S. Such a home as this exists in Kottayam, South India, which I visited last December. It is the duty of the State to remove, as far as possible, all inequalities between man and man. A man should have the right to work but if he is handicapped and is not able to compete on an equal footing with others then it is for the State to provide for his wants. (Cor.)

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Mis. 127. 14-11-40—

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