

NAVALAR — THE NAME THAT LIVES FOR EVER

BULWARK AGAINST PROSELYTISM

The survival of Tamilakam was made possible by Sri La Sri Navalar. If the Saiva world needed him then it is in greater need of him today when the language whose splendour and glory he preserved is about to take its rightful place in the life of the land.

Tamilakam can never fail to remember with gratitude the teacher who awakened the people to a sense of the realisation of the indispensability of the study of the Four Great Saints and the Nayanmars and their divine utterances.

Today when there is a craving in the minds of some of the people of Tamilakam to 'ring out the old'—an attempt which one can make told to say, can never bear fruit—and to ring in the new or more correctly the counterfeit, when there is a proposal to re-write the *Twelve Thirumurai* 'பன்னிரு திருமுறைகள்' in colloquial language to enable the mass become God-minded—as if even the man in the street does not know to chant the the Sacred Hymns of *Thevaram*—the need for remembering the Great Navalar not once a year, nor occasionally, but every day, every moment has become imperative.

No better method of making our readers remember the Champion Hindu Reformer can be attempted by us than that of enabling them read an article by the late Mr. T. Ponnambalappillai, brother of the late Mr. T. Chelappapillai, the first Editor of the *Hindu Organ*, written as far back as 1915, and reproduced here now.

The Great Arumuga Navalar

(By Mr T. Ponnambalappillai)

Sri La Sri Arumuga Navalar was one of the great men produced by Ceylon, and certainly he

was the greatest of the men to whom the soil of Jaffna ever gave birth. His eminence was due to his religious teachings, and the books he edited or published on such subjects, and Tamil literature generally. His fame was not confined to the little island of Ceylon, but it spread itself far and wide wherever the Tamil language was spoken. His countrymen, however, are not aware that he was a great patriot, and that the love of his country led him to watch its interests silently in the midst of his arduous but self imposed labours, without proclaiming to the world what he was doing. He always left in the hands of others the political development of his country, and appeared at the forefront only when his services were in urgent need. I may here quote two such instances for the benefits of the present and the future generations.

On the death of the late Sir M. Comarasamy, a worthy successor had to be found to represent the Tamils in the Legislative Council of the Island, and as the majority of them were Hindus, he was not prepared to be content with the selection of a Christian in a Missionary ridden country like Ceylon. Though it was not his wont to appear on political platforms, he was instrumental in organising a large number of public meetings all over the Peninsula and took part in one of them that was held in his own school, and spoke with all his eloquence and his usual vehemence. The speech was reported verbatim in the



Champion Hindu Reformer

columns of the "Ceylon Observer" of the day. As the humble writer of this paper had at the time the honour of working with this great man in connection with this particular matter, he is in a position to assure his readers that amongst other things the part taken by Sri La Sri Arumuga Navalar, appears

to have impressed the authorities as to the propriety of the selection of Mr. P. Ramanathan for the vacant seat, and induced them to name him as the successor of Sir Coomarasamy. The other occasion on which he figured prominently in a

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EDUCATION IN THE ANCIENT TAMIL COUNTRIES

By VIDVAN, PANDIT K. P. RATNAM, M.A., B.O.L.

CHAPTER I

The Tamil Countries

Tamilakam (Ptolemy's "Damarika") was the word used in the ancient Tamil works to denote the Tamil countries. The boundaries of Tamilakam changed from time to time and hence different accounts were given in the Sangam and other ancient Tamil works. According to Tholkappiyam, the most ancient Tamil work existent, the Northern boundary was Venkada Hill and the East and the West were bounded by sea. The southern boundary which is mentioned in Tholkappiyam merely as 'Kumari'

has been a subject of dispute among the commentators of this work. There are other scholars too who have different opinions. It can be, at any rate, said that the 'Kumari' referred to in Tholkappiyam was the name of a river. Sikandiar, the author of *Isanunukkam*, mentions the boundaries of the then Tamilakam. In one of his poems he refers to the river in unmistakable terms as 'Kumarith Theempunal'. Another poetess, *Kakkaipadiniyar* by name, uses this very same word to denote the southern boundary of the Tamilakam.

This southern portion

appears to have been submerged by the sea reducing the Tamilakam to its present limit. According to *Silappathigaram*, which was written in the second century A. D. the southern boundary of Tamilakam was Cape Kumarine called Kumari Munai by Tamil Scholars. There is ample evidence to the submergence of large areas by the sea in the ancient Tamil works as well as in other works like the *Rasavali* and the *Mahavamsa* which were written by Ceylonese.

The *Silappathigaram* says "The river Pahruli and the Kumari Mountain were submerged by sea" This is confirmed by *Tanamparanar* in a verse composed by him. *Adiyarkku Nallar* the famous commentator of *Silappathigaram* gives the names, positions and the extent of the lands which went under the sea.

In the ancient times Tamilakam was composed of the three Tamil Kingdoms called Pandya, Chola and Chera. These were also known as *Tenpulam*, *Kunapulam* and *Kudapulam*, respectively, according to their positions. In later times *Thondai Nadu* with *Kanchi* as its capital became the fourth Tamil Nadu along with the older three nadus.

Auvaiyar speaks of the boundaries of these four Nadus as they were found in the 12th Century A. D. in four stanzas. She has also connected these four countries of the Tamilakam in a *venba*, which reads— "The mountainous tract of *Cheranadu* is full of elephants; the fertile land of the *Cholas* is noted for its rich harvests of paddy; the southern land of the *pandiyas* is famous for its pearls; the *Thondainadu* has men of culture and learning.

At present Tamilakam consists of the southern part of the *Madras Presidency* and some portions of the States of *Travancore* and *Cochin*. The Tamil speaking population

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Hindu Organ

FRIDAY, DECEMBER 5, '52

Treasure These Thoughts

If you aspire for liberation, friend, renounce the sense-objects like poison and practise forgiveness, straight forwardness, kindness, purity, and truth as you would drink nectar.

ABOLITION OF ARRACK TAVERNS

THE Prohibition League of the North has commenced the executive part of its work by demanding the ascertainment of the wish of the residents of Chavakachcheri in the matter of the arrack taverns in that area. It is heartening to note that the League has chalked out a workable program, namely, its bid to reduce the incidence of drink by eliminating foreign liquor and arrack in the first instance. The people, therefore, cannot fail to appreciate the soundness of this policy.

Perhaps the oldest agitation of the people of Sri Lanka against foreign domination, the Temperance Movement continues to be the only popular campaign against pernicious habits and demoralising ways of living that have been copied from the Western invaders across the centuries. But it is unfortunate that the People's Government has not only failed to reflect this aspect of the economic and ethical welfare of the country but has itself given its support to the continuance of these dangerous habits. Hence there appears to be hardly any difference between the foreign rule that had been replaced and the people's administration that has caused the displacement as far as the ethical conception of good Government is concerned. Thus it becomes the duty of the people to carry on the fight against drink with renewed vigour but steadily and step by step.

Arrack like its imported counter-part has acquired a place in the life of the people so much so that today drinking has become not merely a permissible vice but a fashionable habit in society.

Therefore the Prohibitionists have to plead not so much with the common man as with the *society man* in their campaign against Drink. The League also will have to reckon with the fact that the Government has expressed a soft feeling for the consumer of arrack

We are glad to see that the Prohibitionists of the North have examined the question in all its aspects and have begun their activities at the correct end. It is true that spasmodic efforts to enforce prohibition in this country had been made on earlier occasions with varying degrees of effect. But today it has become an imperative necessity for such a campaign in view of the fact that scientific knowledge is ever ready to make a stimulating drink from even the dirty water that flows down the drains. It is no wonder that an enthusiast has devoted leisure and learning to examine the possibility of distilling whisky from water in which paddy is boiled.

The responsibility for the eventual success of this movement lies with the people. The common man knows only too well that arrack is another name for Evil Spirit and that he who is possessed of it cannot see the doom that awaits him. But when the hour arrives for the common man to record his views in the form of a vote for the abolition of taverns then there appear interested parties and vested interests to cloud his vision. Hence the real campaigning must be among those who seek to earn a future by trafficking in liquor.

We fervently hope that the voters of the Chavakachcheri area will not fail to avail themselves of this opportunity to make the Peninsula prohibition-minded by registering their full support for the closure of the arrack taverns in their area.

PERSONAL

Mr. S. Sivagurunathan B. A. (Ceylon) second son of Mr. S. T. M. P. Sithambaram Chettiar of Vannarponnai has been formally awarded the Degree of Master of Arts by the Annamalai University at the Annual Convocation held on the 14th of November 1952. He passed the Final Examination of the University last year with First Class Honours.

EDUCATION IN THE ANCIENT 'TAMIL COUNTRIES

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of these areas is calculated as 18,517,415 in 1917. The Northern and Eastern Provinces of Ceylon can also be deemed as a part of this Thamilakam as Tamils have been living in these areas from ancient times. The number of the Ceylon Tamils is nearly eight hundred thousand.

CHAPTER II.

The Tamils-Their Origin Culture and Civilisation

The people who lived in Thamilakam were called Tamils. Whether the Tamils were the indigenous people of India, or whether they came down to India as the Aryans and the other tribes did in later times, is still a highly controversial subject. Various theories have been propounded by European and Indian Scholars.

Dr. Caldwell, Kanagasa baipillai, Marshman, Ferguson, Kannedy, Tirupathy and some other scholars fixed the original home of the Tamils outside India. Pooranalingampillai, however, made an attempt to show that the theories of some of these scholars were all conjectural. From a study of the findings at Harappa and Mohenjo Daro and of the ancient Tamil Literature a good portion of which is available only now, Pooranalingampillai put forward the theory that the Tamils were the aborigines of the lost Lemuria. This is not easily rejected. The continent of Lemuria covered a vast area that extended from the present Tamil countries into the Indian Ocean. The Tamil works faintly speak of this area as Sambuththeevu or Navalantheevu. As a result of successive deluges this mass of land disappeared from the face of the earth leaving that portion of land south of Vindhya Hills which is now called the Deccan. The fact of these deluges has been accepted by most students of Geology, History and Anthropology. Professor Haeckel's view on the cradle of the human race also confirms this theory. H. Risely was of opinion that the Deccan was one of the most ancient geological formations in the world. This supports the fact of the continued existence of Deccan for millenniums. Therefore, it is possible that the Tamils have been living in the

Deccan not only since the dawn of History as Pisely himself said, but also from time immemorial. P. T. Srinivasa Iyengar too, having analysed critically the ancient Tamil words and customs, comes to the conclusion that "It may therefore be taken as fairly certain that the Tamils were indigenous to South India."

It is not out of place to refer to the comment made by Parimelalagar, on the word "Palankudy" found in one of the verses of Thirukkural. He explains the meaning of this word lucidly as "The families living continuously since the creation of the world." Purapporulvenbamalai, one of the ancient Tamil works, contains another interesting reference to the high antiquity of the Tamil race. Speaking on the antiquity of one family it says that the forefathers of this family came into existence when the world was only a rock before the formation of soil. All these go a long way to show that the Tamils were the aborigines of the submerged Lemuria of which the Deccan has only been left by the devouring sea.

"The Hypothesis" says Dr. Ferguson, "that would represent what we know of their (Dravidians) history most correctly is that which places their original seat in the extreme south. They have no traditions which point to any seat of their race outside India, or of their having migrated from any with whose inhabitants they can claim any kindred. So far as we know they are indigenous and original".

This view of Dr. Ferguson is confirmed by Dr. Grierson who says in the Linguistic Survey of India, that the Dravidian race is commonly considered to be the aborigines of India or at least Southern India, and we have no information to show that they were not the aboriginal inhabitants of the South. Dr. Maclean also holds this view.

The Tamils of Lemuria or at least of the Deccan which was formerly a part of Lemuria, migrated to North India and to various places outside India. Hence, we find an advanced civilisation in Mohenjo Daro and Harappa before 3000 B. C. Scholars like Father Heras link this

civilisation with that of the Dravidians. But there are some other scholars who are not prepared to subscribe to this view. The worship of Siva has been accepted without any reservations whatever, even by eminent European Scholars like Maxmuller and Rev. G. U. Pope, as the singular cult of the Tamils in South India. The prevalence of the worship of Siva among the inhabitants of Mohenjo Daro is undoubtedly a pointer as to the relationship of the Dravidians with the people of Mohenjo Daro.

Sir John Marshall himself says 'There is no reason to assume that the culture of this region was imported from other lands or that its character was profoundly modified by outside influences.' This view inevitably leads to the conclusion that the Mohenjo-Daro civilisation is a part and parcel of the ancient and pre Aryan civilisation of India which is undoubtedly the Dravidian civilisation. This conclusion is supported by the contention of R. Risely who says 'The Dravidians were the original inhabitants of the Indian Peninsula and developed a civilisation which was taken to Mesopotamia and formed the basis of Semitic civilisation.

After nearly 2000 years of the Mohenjo Daro civilisation the 'wheat coloured' Aryans descended into the plains of Punjab about 1500 B. C. found a race of people whom they called the Dasus and with whom they waged a bitter but successful struggle. This war undoubtedly forms the historical background of the Vedas.

Whatever be the connection of the Mohenjo Daro civilisation with the Dravidian or rather Tamilian civilisation, the Tamils in India had an advanced civilisation at least 1000 years before the coming of the Aryans to India. This theory is supported by the Hymns of Rigved itself.

The Dasus or perhaps the Tamils lived in cities throughout India. Their kings were famous for their wealth. They had innumerable cows, horses, and chariots. These were kept in forts with hundred doors. The Dasus beautified themselves with golden jewellery and diamonds. They did not accept the religious practices of the Aryans. The traders were called 'Panikars' and they carried out their business by sea and land with countries even in Europe and Africa.

DECISION BY ARBITRATION

Senator P. Nagalingam On The Indian Question

IN the course of his speech on the debate on the Indian and Pakistani Residents (Citizenship) Amendment Bill Senator P. Nagalingam dwelt on the feasibility of arbitration on this issue by a third party. Portions of his speech are published below.

Conceptions of liberty and equality do not necessarily raise issues which are soluble within the limits of one country. I respectfully submit, transcend territorial limits. Whatever legislation we may enact, we must take into account the fact that it affects world civilization as a whole, and not only one country. I know the Hon. Minister of Justice will question me on the statements I make. I wish to ask a simple question. Today, is not world co-operation moving up to a point when a number of countries volunteer to give up a part of their sovereignty for the sake of promoting world Co-operation."

It is nothing unusual; It is happening today—just as individuals, living in a society, are willing to observe the common rules of society to find their freedom, so too individual States must agree to surrender a portion of their rights; they must be prepared to accept a limitation of their sovereignty, so that they could live in the comity of nations. This is my submission; only Englishmen can choose the Prime Minister of England, but the size of the British Navy is a matter for international determination. Take another case. Ceylon alone can decide that the education of her children should be through the medium of Sinhalese and Tamil, but the extent of her foreign loan will certainly have to be a matter for international agreement. This is not a matter which we can decide.

I shall give another illustration. I want hon. Senators to take their minds back to the time when we sent our delegate to the all-Asian Conference which demanded Indonesian independence. Our representative sat with the other Asian delegates and said to the Dutch, "Hands off Indonesia!" Did we then hear the Hon. Minister of Justice saying that it was a derogation of the sovereignty of the Dutch East Indies Government if we told the Dutch to quit Indonesia. No; every body said that the whole of Asia had the right to stand and say, "Hands off Indonesia! You Dutch people must quit that country."

Before I pass on, may I mention a hypothetical case? Let us suppose—I hope you will pardon me for saying this—that a Ceylon delegate had a seat in the United Nations Assembly and that he had been present when the resolution on discrimination shown by the Malaya Government

against coloured peoples was being discussed. If he had plumped his support on the side of the Indian representatives and the representatives of the Middle East, would our Hon. Minister of Justice have raised his hands in holy horror and said, "This is interference with the sovereignty of South Africa"? No, Mr. President. I am sure our Government would have sent a directive to our representative to voice the true feelings of this country, namely, that such a thing shall not be tolerated even by tiny Ceylon

Therefore, my very respectful submission is that there was no necessity for any Hon. Minister to fly off the handle when Shri Jawaharlal Nehru said that this matter on which there seems to be a difference of opinion and that it should be submitted to arbitration. I do not see anything wrong in that.

I am very glad that the Hon. Minister has again referred to the Kashmere issue. I say that there is a world of difference between the Kashmere dispute being submitted for arbitration and the matter that we are concerned with. What was the purpose of the negotiations that were carried on between the two Prime Ministers? What was our intention as set out in the law with regard to this matter? It was India herself who took the Kashmere dispute up in the United Nations Assembly and it was then that the matter was discussed.

With regard to the Kashmere issue, Shri Jawaharlal Nehru maintained that he was quite agreeable to the holding of a plebiscite in order to decide whether Kashmere should accede to India or to Pakistan but he was not willing to agree to an arbitration as to how Kashmere should be cut into two and one half given to India, and the other half to Pakistan?

There is a world of difference between that question and the matter with which we are now concerned. Very learned opinions have been expressed over this issue. Shri Jawaharlal Nehru and the Privy Council have adopted a certain view with regard to this particular piece of legislation and the intentions that our late Prime Minister had. We find Shri Jawaharlal Nehru and the Privy Council on one side and this Government and its newly founded ally, my hon. Friend (Senator Nadesan), on the other. I find that between these two sovereign governments

—Our Astrological Feature—

WEEKLY FORECASTS

"SRI PATY"

FROM 7-12-52 TO 13-12-52

ARIES *Aswini, Barani, Kartikai 1st part [Medha Rasi]*

You will be able to triumph over your competitors this week. New ventures will be successful. But domestic affairs remain a problem. Be careful when dealing with relatives.

TAURUS *Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]*

Eccentric friends and associates may land you into difficulties this week unless you are careful. Troubles through paternal relatives also shown. Expenditure will be on the rise but you will get enough to meet them.

GEMINI *Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]*

Affairs on the domestic side should improve from this week. Triumph over competitors also promised. Health must be given particular care. Some interesting happenings indicated week end.

CANCER *Punarpoosa 4, Poosa, Ajilya [Kataka Rasi]*

Do not make any important decisions or changes this week. Domestic upheavals and scandals likely. You will find it difficult to negotiate new ventures. Misunderstanding with friends also shown.

LEO *Maha, Pooru, Uttira 1, [Singha Rasi]*

A good week except for petty domestic upsets. Refuse arguments and all will be well. You will see the downfall of one of your enemies before week end.

VIRGO *Uttira 2, 3, 4, Atla, Chittirai 1, 2 [Kanni Rasi]*

You will be wavering to make any decisions this week. Health should improve. Petty official troubles likely. Friends will be very helpful week end.

LIBRA *Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]*

Gains through vehicles promised this week. Link up with important peoples also promised. You will be able to face decisions relating to business or profession with confidence.

SCORPION *Visaka 4, Anusha, Kettai [Vrischika Rasi]*

Friends will be very helpful to you this week. Good news about brothers and sisters or close relatives indicated. Improvements in financial conditions also promised.

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]*

You will be able to make some money this week but will not save anything. The first day will upset you much. Rest of week favourable for business as well as personal affairs.

CAPRICORNUS *Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]*

The first 3 days of the week likely to upset you completely. You will find obstacles in all your dealings. Improvements promised after Wednesday.

AQUARIUS *Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]*

The first 3 days favourable for professional or business dealing. Beware of secret enemies and scandal mongers Wednesday, Thursday and Friday morning. Rest of the week turns favourable again.

PISCES *Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]*

Negotiate any important deals before Thursday. Financial luck also promised. The last 3 days must be spent with care. Health upsets and misunderstandings with friends indicated.

there is substantial difference of opinion on the interpretation of the law. Therefore, I beg to repeat what is the great harm in submitting this question for arbitration?

Let not world opinion say that India was more reasonable than Ceylon. It will be held that while India never resorted to a show of force but merely said that there was a doubt about interpretation that the Privy Council had interpreted it one way and our Government in another way, that therefore she suggested submitting it for arbitration, the Ceylon Government retorted that nothing of the sort could be done.

Therefore, it is very necessary for us to agree to submit this matter for arbitration before world opinion gathers behind. I can see no danger at all in arbitration.

Annai Sarada Devi

At the Birthday Celebration of Annai Sarada Devi on Saturday 6-12-52 at 4 p.m. at the Vaideesvara Vidyalyam Hall presided over by Swami Avinashanandaji, Mr. T. P. Meenachisundaram is expected to speak.

Ceylon Government Railway Level Crossing Repairs

The following level crossings will be closed to vehicular traffic during the periods stated for effecting repairs:—

(1) Level Crossing at 5 miles 24 chains (Railway mileage) between Kelaniya and Hunupitiya Railway Stations, Main Line.

Partially closed from 10.00 p.m. to 11.00 p.m. on Friday 12-12-52 and from 2.00 a.m. to 6.00 a.m. on Saturday 13-12-52, and totally closed from 11.00 p.m. on Friday 12-12-52 to 2.00 a.m. on Saturday 13-12-52

During the periods of partial closure the traffic will be assisted over the crossing, and during the time of total closure the vehicular traffic may proceed via Overhead bridge at Hunupitiya Railway Station.

(2) Level Crossing at 1 mile 40 chains (Railway mileage) between Maradana and Urugedawatte, Main Line.

Partially closed from 6.00 p.m. to 11.00 p.m. on Wednesday 10-12-52 and from 5.00 a.m. to 6.00 a.m. on Thursday 11-12-52, and totally closed from 11.00 p.m. on Wednesday 10-12-52 to 5.00 a.m. on Thursday 11-12-52.

During the periods of partial

Cyclone Relief

It is understood that the Director of Social Services has authorised the Govt. Agent Jaffna to grant immediate relief to affected persons for the repair of their houses and also to pay temporary allowances to the destitute. An initial sum of Rs. 11000 has been allocated for the purpose. The damages are being assessed.

closure the traffic will be assisted over the crossing, and during the time of total closure the vehicular traffic may proceed via Ingram Road and Lematagoda Road.

(3) Level Crossing at 245 miles 63 chains (Railway mileage) between Jaffna and Konkavil Railway Stations, Northern Line.

Partially closed from 6.00 p.m. to 12 midnight on Wednesday 10-12-52, and totally closed from 12 midnight to 4.00 a.m. on Thursday 11-12-52.

During the periods of partial closure the traffic will be assisted over the crossing, and during the time of total closure the vehicular traffic may proceed via Stanley Road (G. 45 S).

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political agitation was, when it was felt by the public at large, that their province was being mal-administered, and that there was nobody to lead them. His insight into public matters, and the interest he took in the welfare of his countrymen, impelled him to put himself at the head of the agitation which was then brewing in the country, to hold a public meeting and petition the Governor. The matter was taken to the Legislative Council by the late Sir Coomarasamy. There was a tough fight over it in that assembly, and though it was thrown out by the official majority, the movement had the desired effect, and the people felt themselves very thankful to their honoured leader.

Though my late brother Mr. T. Chellappa Pillai B. A. B. L., Chief Justice of Travancore, was one of the founders of "Hindu Organ" in conjunction with the late Mr. S. Nagalingam and the late S. T. M. Pasupathy Chettiar, Mr. V. Casipillai and Mr. A. Sabapathi Pillai, and its first editor, it is not generally known, that the great Navalur was the first to entertain the idea of establishing a paper conducted in the English language, to represent correctly the views of the Hindu population of the Colony to the authorities. The papers that existed then, were edited by Christians, and they were mostly under Missionary influence. It paid them to say that the Hindus were a disloyal subjects, and that their religious teachings led them towards that goal. In these circumstances, it is but natural that he should have wished to found a journal to be exponent of the views of his community. The writer of this paper, though much the junior of this great man, enjoyed his confidence and was consulted in such matters. As a preliminary step to the starting of an Organ to represent the views of his followers, he wanted to be sure of a non-Christian Editor. For that purpose, at this instance, the writer negotiated with several gentlemen and amongst them were Mr. F. Vithalingam, the father of Mr. Duraisamy, Advocate, as well as a European gentleman who had embraced Islamism. Sri la Sri Navalur

was prepared to invest any amount of his money in purchasing a press and securing all the appurtenances that would be required to conduct successfully an English Weekly, but from want of a suitable person to take up its editorial management, the matter had to fall through at the time, and he (Sri la Sri Navalur) did not live long after these negotiations were conducted.

As the "Hindu Organ" is intimately connected with the Hindu College of Jaffna, it may not be out of place to mention here, that the great Navalur was the first to conceive the idea of founding an institution of the kind. With that object in view, he had established a school teaching up to the Matriculation Standard of the Madras University and located it where the Saivaprakasa Vidya Sala stands at present and many gentlemen worked for certain hours a day, without any remuneration. The fact of the existence of such a school must be in the recollection of many a gentleman, and particularly in that of Mr. S. Sabaratna Mudaliyar, Deputy Fiscal of Jaffna and Mr. Kylasapillai Mudaliyar of the Colonial Office. It seems that these two gentlemen, were students of that Institution, and early imbibed the principles of Saiva Siddhanta to be the prominent exponents of that system amongst English educated men of the day. That institution would have formed the nucleus of our national College, but for the premature death of the great patriot,

Though it is not my object to write the history of the life of this great man, I cannot but say, that during his life time—short as it was—the work done by him was enormous and varied. Early in his career he saw a large number of countrymen embracing Christianity deluded by false hopes unworthy motives. It was then he took to the preaching of his religion in order to persuade his countrymen from adopting a false course. He did it successfully. He supplemented it by publishing cheap tracts both about his own religion and about others into whose toils people were rushing in blind folded. Next he turned his attention to the reform of the religious practices that were obtain-

ing here, and in our ancestral home. He was far from introducing any kind of innovation. He quoted chapter and verse from the Agamas, and called upon religious authorities, and people in general, to conform to them and, thus go back to the original state of things. He had an uphill work to perform. For, he found influential bodies such as the temple priests, and heads of monasteries ranged against himself owing to interested motives. But reason stood him in good stead. He finally succeeded and found Saiva Siddhanta in its original purity. There was not much love lost between himself and the missionaries of alien religions. For he was their stumbling block. But for him their course would have been smooth. He appeared on the scene at a critical period in the history of Saivism in Ceylon, nay, in Southern India. Speaking of the religious conditions of Jaffna of those days, I may say with some sort of certainty, that he was its Saviour. Had he not been there at the time, it would have put on a different aspect, as Palamcottah did at one time when some of the best families were brought within the fold of Christ. His appearance may therefore be said to have had the same effect which was produced when the four leading Dravidian Saints appeared in Southern India from time to time as stated in the following oft quoted stanza from "நாவலர் காண்மணி மாலையு" (Navar Nanmany Malai)

Viz.—

சொற்போய்க் தேணிபுரத்
தொன்றழமென் சுந்தரானு, சிற்
சொல வாழ்வுத் தேசி.னு—
முற்கோலி, வந்தலோல் கீழெடு
மாமரை அருணைகே, எந்த
அரணைதெழுத் தெங்கே?

The stanza means in short:—
"What would have become of the sacred ashes, the great book of the Vedas, and our Lord's five letters, had not Appar, Sambandar, Sundarar, and Vathavurar appeared on the scene in time to rescue them?" Perhaps those who belong to the younger generation may not appreciate the gravity of the situation as it then existed. But those of my age and older than myself are certain to see what danger was passed through. I repeat that had not the great Saintly Arumuga Navalur, stepped in at the nick of time, the whole face of Hindu Ceylon would have been changed. I do not think that very many of his countrymen have bestowed even a moment's thought on this matter. For the work he has done for us, he ought to be canonised and his effigy placed along with the sixty three Saints in all the temples dedicated to Lord Siva. I say this not that his reputation requires proping up. For, he lives in his work, and he would do so till time endures.

He established two model schools at Jaffna and Chidambaram where religious instruction is imparted in addition to other subjects. He did not bestow his own name on them, and did not intend to do so. I am also aware, that the present managers who are his near relatives, and who have been managing the institutions to the best of their ability, did not think of calling them by the founder's name. But the popular voice calls them by his name in spite of the official one given to them. The service he has done in the cause of Tamil Literature is very great. In the first place he collated and edited a large number of rare and valuable Tamil books, which had not been printed, and thus saved them from destruction. In the next place he has given a correct version of many of the books that had already been printed, and which go by the name of Goojly or evening bazaar editions. A statement that a certain book was edited by Sri la Sri Arumuga Navalur, is a guarantee that it is free from mistakes and errors of all kinds. I am told that Indian emigrants in the far-off Island of Fiji, and in South Africa always sought these editions with avidity. In the third place Sri la Sri Navalur has published other books to suit readers of various classes viz: men, women, and children.

It will thus be seen that these institutions as well as books would serve to perpetuate his name. But gratitude requires that his

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countrymen should do something of their own in memory of the great man. It was after thirty years of the Rule of the great Viceroy—the Marquis of Ripon—that the people of Madras set up a statute in his honour. It cannot therefore be said that it is too late to do anything similar for Sri la Sri Navalur to keep his memory green. As our countrymen have not been wanting in public spirit, I fully trust that they will honour the greatest of their countrymen and thus honour themselves.

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