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## OUR INDIAN LETTER

### THE TRUTH BEHIND THE TRAVANCORE TROUBLE

#### The Sage Takes The Sword!

(By Lanka)

Madras,  
5th Sept. 1938.

WHY, oh, why, should the farmer in a distant Jaffna village, or a pensioner from Malaya pay the penalty for the propagation of temple-entry for the depressed in Travancore? You may ask why, till doomsday, but the fact remains it is so. There is far more behind that Bank crash of June than the average man can ever know, and perhaps the secret will never be allowed to be made public. Anyhow you may take it that it is at bottom a matter of personal hatred. Temple entry came in that unfortunate State and gave a handle to the cause that had been set afoot to wreak vengeance on the people who were considered to have offended the high and mighty. The Bank showed itself as a solid target, and off went the guns from all directions but under one directing command. Wreck, wreck, misery, ruin all round.

Now, this temple-entry for the depressed that was hailed with so much joy some months ago threatened to deplete the numbers of the depressed from the flock that Christian missionaries had assiduously collected for years. With the privilege of entering Hindu temples along with caste-Hindus, the depressed classes would not look to Christian favours for worldly advancement, and quite a number of those that had been marked as converts to Christianity were ready to get back to their old faith. Should the work of years go in vain thus, and could Missionary enterprise continue to flourish in this land of Sri Lankanah? There you can see the germ of trouble.

Then, there was that talk of political reforms, in which was mingled a lot of other claims and hopes. Add to these the iron hand of a Dewan who by temperament is disposed to

brush aside opposition first with a snap of his fingers, and, if it grew, to throttle it by any means. Sir C. P. Ramaswami Iyer in the conduct of the proceedings of the Travancore Legislature has maintained his traditions of Parliamentary petty-mindedness that he had so assiduously cultivated in British India as Law Member and Executive Councillor both in the Province and in the Central Government. His was the way of petti-fogging at the legislative tables. He had thought that clever, though puerile, answers to public questionings could stifle opposition. Occasionally people said that he was an old Congressman, and General Secretary of that body, as if to enhance his claim to leadership. There have been hundreds of Congressmen of his days who have had better claims for this distinction. The Congress of his days was the petitioning, cringing body that is now a faint memory. To call Sir C. P. Ramaswami Iyer an old Congressman is to libel the Congress.

It will be a long time before you have heard the last of the echo of events in Travancore. The Dewan has stated that the Travancore State Congress sowed the wind and is now reaping the whirlwind. Time will show how this whirlwind is going to resolve itself into a mighty conflagration.

The Bank, well, where does it come in this picture? It occupied a significant place in the picture, and that was its main undoing. When the full story of the crash comes to be known after the liquidation, if ever it does, the sinister figures that encompassed the ruin of thousands of innocent people will stand out in their naked shame. Retribution? Well let us not talk about it, just yet.

#### Fighting Friends and Foes!

Congress has to fight the enemy  
(Continued on Page 7)

### ARYAN AND DRAVIDIAN WITH REFERENCE TO CEYLON HISTORY

By N. Narayanan

THE Sinhalese call themselves Aryans and the Tamils Dravidians. Does this mean that the Sinhalese and Tamils belong to two different races? According to most historians they do, but, according to Dr. G. C. Mendis, who has written two or three books on the early history of Ceylon, they need not. "When we call any people Aryans", says he, "we only mean that they are speakers of Aryan languages and not necessarily people of one race" (Our Heritage, Part 1, p. 16). "The word 'Dravidian', therefore", he says in another place, "does not represent a distinct race, but, like the word 'Aryan', is a convenient label to designate those who speak Dravidian languages such as Tamil, Malayalam, Kanarese, or Telugu." (The Early History of Ceylon, p. 9).

But, though, according to Dr. Mendis, the Aryans and Dravidians need not necessarily belong to two different races, he seems to say that, as a matter of fact, they do belong to two different races. He says, for instance, "At the time the Aryans entered India the Dravidians occupied not only South India, but also the greater part of North India, but there is no definite evidence to show from where they came to these regions. In Baluchistan there exists to the present day a form of Dravidian speech called Brahui. As there is hitherto no evidence of any tribe having migrated out of India by the north-west passes to settle elsewhere, some think that the existence of this Dravidian dialect in Baluchistan is sufficient evidence for inferring that the Dravidians, like the Aryans, entered India from the north-west. There are others who argue further, on the grounds of a similarity in racial type which they have observed, that the Dravidians are the descendants of the Sumerians who occupied Babylon between 4000 and 2000 B.C." (The Early History of Ceylon, pp. 9 & 10).

Dr. Mendis has no doubt that

both the Sinhalese and the Tamils came into Ceylon from India. He does not also doubt the early advent of the Tamils into Ceylon and the marriage of their daughters to the earliest Sinhalese settlers—Vijaya and his companions. He even goes one step—and that a very long step—further and says practically (but not explicitly) that many of the early Sinhalese kings were Tamils!

In this connection, Dr. Mendis gives us the following interesting facts:—"The ancient tribes of Ceylon mentioned in the Mahavamsa are Sinhala (lion), Taraccha (hyena), Lambakarna (hare or goat), Balibhojaka (crow), Moriya (peacock), and Kulinga (the fork-tailed shrike). All these names probably show that the early tribes of Ceylon were people who took their clan names from totems, or emblems of beasts and birds which they worshipped. There were no totemistic tribes among the Aryans referred to in the Rig-veda, the collection of the poems of the Aryans who settled in N. W. India, a questionable statement—N. N. and, therefore, these tribes could not have been Aryans by blood. (If the word 'Aryan' has no ethnic significance, how can there be any Aryans by blood? N. N.) There was a tribe called the Moriyar in South India at the beginning of the Christian era. According to the Mahavamsa there was in South India a tribe by the name of Lambakarna in the twelfth century! (The Early History of Ceylon pp. 5 & 6. Dealing with the political history of Ceylon in early medieval period, the same writer observes:—"Sixty-six kings ruled in Ceylon during this period, and most of them belonged to the two royal clans, Moriyas and Lambakarnas." (Op. cit., p. 52). Since the Moriyas and Lambakarnas were in South India in the Christian era, and since South India has been peopled by Dravidians from pre-historic times, it would be natural to infer that the kings of Ceylon at any rate during the early medieval

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## FRANCE TO FIGHT ALONE IF NECESSARY

Determined to Stand by the  
Czechs

### TROOPS AND FLEETS READY

FRANCE is prepared to act alone in the Czech crisis if necessary without waiting to see what Britain intends to do. She has shown her determination to stand by Czecho-Slovakia in ordering extensive defensive measures.

Not only are the fortifications on her eastern frontier now manned to full strength, but naval officers and men have been recalled from leave, while there is great activity at the naval bases of Brest and Toulon where the Atlantic and Mediterranean fleets are respectively concentrated under stand by orders, ready to sail at a few hours' notice.

It is learned that M. Charles Corbin, the French Ambassador to the Court of St. James, has informed the British Foreign Office regarding the French defensive measures.

While France is ready for action, it is not believed here that Britain will remain aloof in the event of a conflict. The fact that the Czech Government has made what is considered here as extremely generous concessions strengthens the hands of those sympathising with the Czechs.

It is felt here that France's naval and military preparations have made Germany sufficiently aware of French intentions in the event of a German attack on Czecho-Slovakia. Political circles state that they consider the situation as one of continued calm and still cherish hopes of a conciliatory settlement.

One reassuring symptom is that it has been agreed to resume negotiations on the nationalities' question between the Sudeten-Germans and the Government tomorrow.

#### Negotiations to be Resumed

Paris, Friday.

Reports received in French official circles from Prague indicate that negotiations between the Czecho-Slovak Government and the Sudeten-Germans will be resumed tomorrow morning.

The Sudetens, however, may wish to await the return of Herr Henlein from Nuremberg, in which case the resumption will probably not be before Monday.

The Press reiterates its demand for plain speaking from Britain and France to restrain Germany from any rash action.

The colonial troops, normally garrisoned in the Nancy and Epinal regions, have arrived at Strasbourg, one of the strongest of Alsace-Lorraine's fortresses. The occupation of the Rhineland last brought them here.

They are highly mobile troops who, in the event of hostilities, will be used to fill the gaps in the front line.

A number of naval reserve officers have been called for duty. All leave to officers and men of the navy has been stopped.

## BRITAIN TO SEND NOTE TO GERMANY

London, Saturday.

The "Daily Mail" and the "Daily Express" splash statements from their respective Diplomatic Correspondents to the effect that the British Government decided yesterday night to send the German Government a Note, making more precise the attitude of the British Cabinet towards any aggression.

"The Daily Express" states that the step was decided on by Mr. Neville Chamberlain during consultations with Lord Halifax, the Foreign Secretary, and Sir John Simon, the Chancellor of the Exchequer, after receiving the report of Sir Neville Henderson, the British Ambassador in Berlin, regarding his interview with Herr Joachim von Ribbentrop, the German Foreign Minister, yesterday.

The Ministers regarded the contents of Sir Neville's report as unsatisfactory.

(Times.)

## FRANCHISE TO STAY

### Whitehall Assurance to Delegation

The Labour delegation from Ceylon had an interview with the Secretary of State last week.

It is understood that Mr. Malcolm MacDonald impressed the delegates as eager and sympathetic to examine the aspirations of the people of Ceylon. It is also understood that Mr. MacDonald gave a definite assurance that the present franchise would remain unchanged.

## Cabinet Talks in London

London, Friday.

There was again evidence today of the deep pre-occupation of the British Government with the critical potentialities of the situation in Central Europe.

Ministerial conversations continued in Downing Street throughout the day and every aspect and eventuality in the situation is being intensively studied, states Reuter's diplomatic correspondent.

Meanwhile, in Paris, it has become evident that the feeling is hardening and that there should be no further pressure brought to bear on Czecho-Slovakia to make concessions beyond the last far-reaching offer of the Czech Government.

## RELIGION IN SCHOOLS

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By C. Sinnathurci

MOST of the modern schools turn out pupils only to earn for their living. Even that is done in a haphazard way. Most of the colleges and some schools lay much stress on sports and the pupils waste much of their energy in sports. Although something of it is necessary, yet it is quite ridiculous to over-emphasise physical education when the soul is famished. It is incumbent on the part of the Manager and the teachers to see that the pupils receive sound religious instruction. The pupils should be divided into different groups so that each group is taught different aspects of the Shaiva Religion systematically. Each pupil should be compelled to study Religion with earnestness. Religion should be included as one of the subjects in finding the ranks of the pupils, so that there may be some inducement for the pupils to study Religion. Prizes should be awarded to the best pupils. The best pupil in every class may be given free scholarship. In this connection it must be mentioned that the Colombo Vivekananda Society is doing very useful work in promoting the study of the Shaiva Religion by holding annual examination in Religion in the month of December and awarding prizes to the best pupils. How many of the hundreds of the Tamil and English schools in Jaffna participate in the examination? Those schools which do not take part in the examinations conducted by the Society should make it a point to present their pupils in future for the examination.

The teachers of schools should see that the pupils live religious lives. Knowledge of Religion should go hand in hand with good natured and religious life. Teachers should keep in touch with the parents and give instructions to the parents to see that their children spend a few minutes in prayer and religious studies and to see that they are noble and gentlemanly in their behaviour. The pupils should imbibe the good ideals of life. Most of the pupils in schools and colleges do not realise the right ideals of life. In most of the colleges the pupils have wrong or no ideals of life. Most of them are nurtured in the wrong ideal. "Eat, drink and be merry for tomorrow we die." The pupils should have a noble and broader outlook of life. It is the duty of the teachers to create a religious atmosphere in the school. By speeches on religious subjects, by having regular prayer and religious studies and by other ways the teachers can create a good tone in the whole school. In Japan, Germany, Italy and other countries all the people are taught to fight. The people are more or less war-minded and air-minded. If that is so, cannot we create a religious atmosphere in the schools so that the citizens of tomorrow will lead good and useful lives. It is not the teacher of Religion alone who should teach religion. But all the teachers, while they teach their subjects can to a certain extent instil into the minds of the pupils the Greatness of God and the smallness of man and the necessity of our becoming

slaves to Him. It is not a difficult thing to create a religious atmosphere when we are racially proclaimed to be religious.

It is a well known fact that most of the evils of any country can be prevented, if only education of the right type is imparted. Prayer is a panacea for all evils. Poverty, unemployment and diseases of various kinds are staring us in the face. If our people are saturated with the thought of God, surely they will be contented and happy. There will be little crime in our country. It is the duty of the Managers and Headmasters of schools to give a different outlook of life to the students and make them God-fearing and well-versed in the knowledge of the Shaiva Religion so that there will be peace, power and plenty in our country.

If religion is understood by the people in the right way, if the presence of God is felt by the people in every action, every word and every object, there will be less gnashing of teeth, less crime, less heartburnings, less or no envy between one another and little or no dissension in our country. The people's heart will be filled with joy of the right kind.

So let us be up and doing to take the torch of religion to every door so that the people may live peacefully and amicably knowing fully well the sacred object of their mission in this world. This can be done well in schools where we should have a rebirth of religious studies. It is the duty of the managers and teachers not to give religious instruction in a half-hearted way as they do at present but to give a different outlook of life to the students and make them God-fearing and well-versed in the knowledge of the Shaiva Religion so that the future citizens of our country may become persons worthy of our glorious Tamil land.

## Order Nisi

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction No. 634.  
In the matter of the estate of the late  
Nagan Sinnathanby of Chunnakam  
Deceased.

Paracanayagam widow of Nagan  
Sinnathanby of Chunnakam

Vs. Petitioner.

1. Theivanni widow of Thavithan
2. Nagan Vairavan and wife
3. Sivakami all of Chunnakam

Respondents.

This matter of the petition of the abovenamed petitioner coming on for disposal before C. E. A. Samarakody, Esquire, Additional District Judge, Jaffna on the 5th day of August 1938 in the presence of Mr. T. S. Kanagaratnam, Proctor on the part of the petitioner and the affidavit of the petitioner dated 5th August 1938 having been read.

It is ordered that letters of administration in respect of the estate of the abovenamed deceased be issued to the petitioner as she is the lawful widow of the deceased unless the said respondents shall appear before this Court on the 30th day of September, 1938 and show cause to the contrary.

The 30th day of August 1938.

Sgd. C. Coomaraswamy,  
District Judge.

[O. 40. 12 & 15-9-38]

EBB AND FLOW

BANALITIES AND BANG

Mr. Bandaranaike's Communal Drive

HEADMASTERS' CONFERENCE

By S. A. N.

"HE gives the bastinado with his tongue

Our cars are cudgell'd".

Mr. S. W. R. D. Bandaranaike has ambition (giddy, of course) and ardour for its achievement. But he has neither amiability nor art of actual ability. These weigh more in the pursuit of a man's ambition. Ardour alone will land him in an inferno of bitter feelings. Mr. Bandaranaike's ambition to be the regenerator and law-giver of the Sinhalese race may be pardonable. But what is unpardonable in him is the ultimate of his ambition—to make the Ceylonese nation of the Sinhalese people only. The Sinhalese people have long looked for a Titan since the days of Parakrama, the Great, to revive and regenerate them. The God of all mercies has at last granted them their prayer. But the gift has an air of uncertainty about it. Which of them is the Titan, Mr. Senanayake or Mr. Bandaranaike? Many acclaim Mr. Senanayake as the re-incarnation of the Great Parakrama. Mr. Bandaranaike is yet a cry in the wilderness. There is not much of following for him, for his credentials are yet under scrutiny, for his immediate past is one of quick and unexplained changes. Mr. Senanayake's halo seems dimming. It was based on his bold but miscalculated settlement schemes which are all miscarving. The halo may altogether vanish leaving a stigma behind if his schemes end in smoke having consumed millions of the revenue. Mr. Bandaranaike's chances for the height and distinction are not much discernible, despite his recent ebullitions at the Madaya branch of Sinhala Maha Sabha. It is difficult to believe that a man who boasts of a liberal education could be guilty of such banalities. "Disguise—I see, thou art a wickedness." If ever there was a chance of reassuring the minorities about their safety it would appear to have received another blow. Idealism and snobbishness ill go together.

A Flutter

The Minister of Agriculture has a soft spot in his ministerial make-up. It is the epicentre of his "back to the land" enthusiasm. Touch him there critically, his whole frame vibrates to the tremor. That is his vital spot. That may yet prove to be the source of his undoing. Mr. Senanayake has had enough time to evolve a definite scheme or two and work them out to plan. But he has not worked to any accurate scheme and formula. He has spread millions over various schemes on a large scale and not one of them would justify the expenditure. He cannot console himself on the ground that the weavers and the landless have not responded to the stimulus he furnished, for he should have realised that the cry of "back to the land" would not

catch on all at once, in as much as a century and over of British rule has emphasised a life of official ease and villagers have therefore tended to migrate to towns and would rather suffer any amount of privation than work on the land for a living. The disinclination of the villager for toilsome work on land was also due to wild pests and ill-health brought on by malaria and unwholesome water. The persistence of the minister in his "back to the land" cry and policy has been seized upon for a pronouncement by the Director of Agriculture who rightly holds that for the progress and advancement of a country not only agriculture but industries too should be encouraged. Some Councillors thought that the Director of Agriculture had no right to make public statements which seemed to conflict with the Ministers "back to the land" policy. Others held a contrary opinion. Mr. Freeman thought that the Director of Agriculture deserved a gold medal for having spoken the naked truth. How long will Mr. Senanayake be allowed to indulge in his pet and plan less adventure? He has had a trial in the Sinhalese area. Let him try a state-aided settlement scheme in the Inoaimadu Tank area. He may have a different story to tell. The Marketing Department came in for a lot of right criticism. It is more than evident that the Marketing Department and Trade Representation are run at a loss. It has been repeatedly pointed out. Yet the Board of Ministers is so dense that it does not take any action. Major O'dfield submitted an excellent suggestion that the Marketing Department might be amalgamated with the Co-operative Department under one head. When the need for economy is great, will the Board of Ministers act on the suggestion? Trade Representation is a sure means of waste. It is indeed magnanimous of Dr. Paul Pieris to have disclosed at the end of his period of three years that trade representation in England is profitless. We have often thought so. What will the Board do?

A Discovery

The Headmasters of Secondary Schools in Ceylon met a few days ago in their annual conference at Jaffna College, Vaddukoddai. They discussed some important problems affecting the education and welfare of the youth. A somewhat belated discovery they have made. They have discovered that a defect on our educational system is that there is no efficient institution affording a link between the schools and a number of jobs for which the country needs men. It is gratifying that the eminent heads of the big schools do realise, however late, that the education they impart to the youth in their charge leads them

(Continued on page 5)

OUR COLOMBO LETTER

MR. PONNAMBALAM'S MISSION

"Ceylon for the Sinhalese" Slogan

(From our own Correspondent)

ENOUGH publicity and more has been given to the willingness of Mr. Malcolm MacDonald to interview and discuss Ceylon politics with the member for Point Pedro. The news has gladdened the hearts of our countrymen in the Government services especially, to whom Mr. Ponnambalam has always been a hero and champion in the battle against Sinhalese bureaucracy. And this invitation from Whitehall has confirmed his claim to be the leader of the Tamils, as someone from his constituency observed in a letter to the Press. This enthusiast called Mr. Ponnambalam, the Gandhi of the Northern Province and the papers made fun of it by giving all due prominence to the statement. This must of course be an amusing edition of the Mahatma; the Mahatma who dresses with immaculate style, the Mahatma who gives cock-tail parties, champagne treats, who travels in posh cars, the Mahatma who outrages all decency by wrestling in the Council chambers. Call Mr. Ponnambalam a Jaffna Napoleon, call him the Führer of the Tamils or the Champion Pailwan of the North, but please spare the word Mahatma Gandhi. He will not like it himself. But all this does not mean that he will not make an excellent case for the minorities and there need be little doubt that he will not succeed in some measure, for, the Secretary of State who must by now have been acquainted with the political views of Mr. Ponnambalam, has thought it worthwhile to give the satisfaction of a hearing to the Tamils.

Mr. Ponnambalam is as everybody knows a man of many parts. He has been an advocate, a socialist, a gentleman rider, a wrestler and so many other things. One of his latest ambitions is to be a press magnate. Already he has started on that venture. He wants to have a modern Tamil press in Jaffna. His admirers have, I understand, very generously helped him by promising to buy shares in the company which is to be soon floated. But even his hero-worshippers are surprised why he should bring out a Tamil paper and that in Jaffna. They rightly feel that what is needed is a Tamil counter-blast to the Wijewardene Press, and that should of course take the form of an English daily published in Colombo. To his detractors the explanation is of course quite simple. They see in this new venture another election move. To influence the Tamil masses in Jaffna a Tamil paper is necessary and both the sympathy of the community

and the ends are more conveniently secured by publishing it in Jaffna.

The Next Elections

However much one might pretend to ignore it, the Sinhala Maha Sabha has been making much headway among the Sinhalese masses. Not a week passes without Mr. Bandaranaike addressing some meeting or the other organised by this party. He is rivalled only by the Simasamajists who carry on an even more vigorous campaign, and they must certainly be finding it extremely difficult to stem the tide of communalism among the Sinhalese masses. The slogan "Ceylon for the Sinhalese" has certainly found favour with the poor peasants and the seeds of communalism seem to thrive on the virgin minds of the illiterate peasants. Mr. Bandaranaike has been so successful in the country that he has now ventured into the very heart of the metropolis itself. Very soon the Law Students will be having for their inaugural debate two of the country's finest debaters to speak on what is perhaps the most burning political question of the day. It will, I understand, be on the nationalism of the Sinhala Maha Sabha and Mr. Bandaranaike will be opposed by Dr. Colvin R. de Silva.

LETTER

Conjunction of Mars and Mercury

Sir,—These will be a conjunction of Mars and Mercury in longitude on the 16th inst. at 6.18 p.m. (Ceylon Standard Time). As the conjunction will take place below the earth, it will not be visible. Mars will rise at 4.54 a.m. the next day at 10 degrees 38 minutes North of East and Mercury will rise at 4.55 a.m. 12 minutes South of Mars. As the Sun will rise at 6.3 a.m. Mars and Mercury can be seen together in the eastern sky. This conjunction cannot take place according to the Vakya system of calculations as the planets are 7 degrees apart in longitude. It can take place according to the Drig system of computations as the planets are in the same quarter of the asterism.

It can be readily inferred that the Vakya system is not correct, that it requires corrections, and that the Drig system is correct.

It is advisable for the followers of the different almanacs to watch the planets and find out the truth for themselves.

Yours truly,  
K. S. Mahesa Sarma,

Karainagar,  
7-9-38.

## Order Nisi

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction No. 8142  
In the matter of the estate of the late  
Kasiayer Sanyampaiyer of Oman-  
thal, Mullaitivu District

Deceased.

Romalinga Aiyer Kanapathy Aiyer  
alias Kandiah Aiyer of Thunnalai  
north.

Vs. Petitioner.

Chinnachiammah daughter of Kana-  
pathy aiyer of Thunnalai.

Respondent.

This matter of the petition of the  
abovenamed petitioner praying that  
Letters of Administration to the  
estate of the abovenamed deceased be  
issued to him coming on for disposal  
before C. Coomaraswamy Esquire,  
District Judge of Jaffna, on the 7th  
day of April 1938 in the presence of  
Mr. V. S. Karthigesu Proctor on the  
part of the petitioner and on reading  
the affidavit and petition of the peti-  
tioner.

It is ordered that Letters of Ad-  
ministration to the estate of the  
abovenamed deceased be issued to the  
petitioner as one of the heirs of the  
said deceased, unless the abovenamed  
respondent appear before this court  
on the 12th day of September 1938  
and show sufficient cause to the satis-  
faction of this court to the contrary.

This 7th day of September 1938.

Sgd. C. Coomaraswamy,  
District Judge.

[G 41 12 & 15-9-38



## Hindu Organ.

MONDAY, SEPTEMBER 12, 1938.

### FRANK BUT FOOLISH

FANATICISM IS AN EXPRESSION of sincerity, but it marks not the health and balance of mind but a consuming passion of it for its own glorification. The fanatic is less dangerous, until he develops lunacy, than the hypocrite; for he openly placards himself for what he is and stands for, so that others may be on their guard against him and his ways. The hypocrite says the palatable as a cover for the deadly pill or plan he seeks to press down the gullet of the unwilling. We seek to focus attention on the latest eruption of fanaticism of Mr. S. W. R. D. BANDARANAIKE, the Minister of Local Government, in respect of the growth of freedom and birth of nationhood in Ceylon. We most spontaneously grant that Mr BANDARANAIKE is absolutely honest and deadly earnest in the views he holds with regard to constitutional reforms and the solidarity of the country. He is too sincere to conceal what his Ministerial colleagues would fain promote without putting the minorities on the scent. This candour of Mr. BANDARANAIKE is praiseworthy and commendable. Where he errs is when he fanatically thinks that the Ceylonese nationhood and nationalism should be compounded of the Sinhalese element only and all others who have had the misfortune or committed the mis-

take of seeking a home in Ceylon should be train-bearers or cabin-fellows of the "lion" race. This concept of Mr BANDARANAIKE is the child of his intellectual obsession which has remained undissipated in spite of his Oxford training. We may exempt him from any blame for his views, for he knows no better and perhaps does not want to know. This attitude is of the essence of fanaticism.

But the blame for his uncompromising politics and propaganda should be placed at the door of SIR BARON JAYATILAKE whose pragmatism of homogeneity Mr. BANDARANAIKE has stripped of its cover and given it the motive force of an open and unvarnished propaganda. SIR BARON and his lieutenants should now own that the all-Sinhalese rule policy is capable of a logical development as Mr. BANDARANAIKE has amply demonstrated. He has most fittingly trounced his colleagues for their ambiguous policy and programme. This bitter recrudescence of racialism open on the part of Mr. BANDARANAIKE and covert and stealthy on the part of other "Congress" Wallahs, is the very danger anticipated by the Donoughmore Commissioners. The race complex of the Sinhalese leaders, not of the people in the country, is a recent phenomenon cultivated and promoted by a set of conditions created by tall talks of "Aryanism" indulged in in the fascist States. It is all soothing to the vanity of a sect who overnight have dreamt dreams of great possibilities under a shifting centre of responsibility. The Donoughmore Commission itself contributed to this swell and swagger while it deplored communalism, for has not its Constitution enabled the formation of an all-Sinhalese Ministry in utter disregard of minority claim to a share? We are told that the Colonial Office is studying the Governor's recommendations on reforms. And here is the outspoken view of a Minister throwing further light on the reality of the impossible attitude of the majority. We hold that any revision of the Constitution that does not take into account the hopelessly inadequate representation of the minorities and the grim reality of their being totally unrepresented in the Board of Ministers will prove detrimental to the larger interests of the country. The majority leaders have failed to win the confidence of the minorities and what is worse, they slight them further by talk of Sinhalese nationalism as Ceylonese nationalism. The rupture is carried far. But there is yet hope if SIR BARON JAYATILAKE will only openly disclaim the fanaticism of Mr. BANDARANAIKE and reassure the minorities of their safety and share. He may do it best by the

formation of a National Party composed of representatives of all communities and based on sound constitutional and economic principles. Else the future of Ceylon will lie on the road of rivalry, bitterness, confusion and ruin.

### Linking up the Islands with the Mainland

It is reported that wireless telephonic and telegraphic communication is likely to be established in the islands in the neighbourhood of the Jaffna Peninsula. It is understood that experiments in this connection are being tried by the Telecommunications Department. That these unfortunate islands suffer great hardships owing to the lack of swift means of communication, needs no saying. But for the sluggish postal service carried on by means of boats, these islands are cut off from the mainland. A letter posted in Jaffna reaches South Ceylon earlier than it does these islands which are so close to the mainland, and yet so far away as regards postal communication is concerned. It is a reproach on the authorities that these islands have been so woefully neglected all these years in the matter of communication. With the causeway that is now being constructed between Velanai and Pungudutivu and with the proposed establishment of the radio telephonic and telegraphic communication service linking up the islands with the mainland, we trust the authorities will be better able to keep in constant touch with these neglected islands and appreciate their many hardships and inconveniences which call for relief. It is to be hoped the Minister for Communications and Works will realise the necessity and urgency of linking up the islands with the mainland and expedite the execution of the proposals to provide what in these days are the elementary conveniences of a people. By so doing he will earn the gratitude of a section of the Island's population who have ungrudgingly borne their unenviable lot so long.

### RADIO-TELEPHONY IN THE NORTH

#### Linking up with the Islands

Wireless telephonic and telegraphic communication service is likely to be established in the Islands in the neighbourhood of the Northern Peninsula.

Experiments are now being tried by the Telecommunications Department in this connection.

At present there is only a postal service maintained between these Islands and maintained by means of boats.

If the experiments prove successful the Islands will be linked up with the telegraph and telephone system in Ceylon.

## C SUBRAHMANYA BHARATI — A GREAT CENTRIPETAL FORCE

By N. Navayanan

WHEN one thinks of the great degeneracy that has overtaken the Tamil race one cannot help shedding tears. The Tamil has always been the best Hindu and the best supporter of Hinduism, because he has always manifested in a marked degree the virtue which, according to acute Western observer, has ever been the most prominent feature of Hinduism—a feature which has preserved the Hindu race so long from disintegration and death—namely, its capacity for adaptation and assimilation. Was it a word, an idea, or an institution?—if it was good, the Tamil made it his own, from whatever quarter of the globe it came. Of late, however, he seems to have lost this virtue and made himself squeamish and exclusive. He fights shy of every new idea, looks askance at his neighbours, and spurns everything that is not, in his opinion, exclusively Tamil. He has carried this practice to such an extreme that he has become a stranger to himself. This is the cause of that unseemly squabble in South India in which people owing allegiance to the same mother-tongue have ranged themselves on opposite sides as deadly enemies. Sometimes they think that they can become reconciled if they fall foul of other people whose mother-tongue is different, but this device only ends in more serious discomfiture to themselves. To these people a study of Bharati's works is very strongly recommended. They will particularly profit by a study of verses 5, 6 and 7 of the little poem called "Bharata Desam," of which I give a translation below:—

"On the waters of the Indus, in moonlight, we will go a-boating with the young damsels of the good Chera country, singing songs composed in the beautiful Telugu language. (5)

"We will exchange the wheat of the Ganges valley for the betel of the Cauvery. We will reward the poetry of the lion-like Mahrattas with the ivory of the Chera ant. (6)

"We will erect at Kanchi an instrument by which we can hear the discourses of the scholars of Benares. We will present the heroes of Rajputana with the pure and precious gold of the Kanarese land." (7)

In these verses the poet selects the best things in every part of India and shows how all of them are necessary for the well-being of India as a whole. How can India do without the Indus which gave her her name? How can India do without the Chera country, which has the most beautiful girls and the best ivory in the world? How can India do without Telugu songs—the sweetest in the world? How can India do without the wheat of the Ganges and the betel of the Cauvery? How can India do without the heroic songs of the Mahrattas who are still among the most important units of the Indian army? How can she do without the scholarship of Benares—the one place considered most sacred by all Hindus? And should not Kanchi, the home of some of the grandest

Continued on Page 5)

# THE CZECH CRISIS

## Downing Street Conversations

### SUDETENS GETTING OUT OF HAND

London, Sept. 10.

CROWDS in Downing Street this morning watched a succession of important visitors to Mr. Chamberlain in connection with the crisis.

These included Lord Halifax, Mr. C. R. Attlee, Sir Samuel Hoare and Mr. Winston Churchill.

A Downing Street statement just issued states that in "view of the statements which appeared on the last day or so regarding reported decisions of Ministers, it can be stated authoritatively that no such statements should be regarded as authentic."

Ministers continued their conversations on the Czech crisis throughout the morning.

Mr. Attlee and Mr. Churchill remained with the Premier for nearly an hour, Mr. Churchill afterwards going to the Foreign Office.

Lord Halifax also received the Japanese Ambassador.

Lord Halifax is remaining over the week end.

### Eight Injured In Demonstration

Prague, Sept. 10

The remarkable discipline of the Sudetens during the first month of the crisis is no longer in evidence and there have been demonstrations of a distinctly provocative character.

Eight were injured last night, including two Police, in rioting at Aussig.

A bomb was thrown into an empty schoolroom at Hultchin, but there were no casualties.

The frequency of the demonstrations appears to indicate that Hitler's Black Guards from Germany are participating in the demonstrations.

Czech newspapers accept the Government proposals calmly and suggest that pressure should now be exerted on the other side in order to secure the acceptance of the plan and the cessation of outside interference.

Negotiations reopened this morning.

### TRAVELLED WITH USED TICKET

#### Accused Pleads Guilty

Manickam Kanagarajah of Kockuvil was charged before Mr. Samarasingham, Pokes Magistrate, Jaffna, for having travelled from Maradurai to Jaffna with a used Government second class return ticket and for evading payment of a second class fare Rs. 11.50. Accused pleaded guilty. Mr. S. Rajaratnam Travelling Ticket Examiner who prosecuted brought to the notice of the Court that the

### VILLAGE BILL

#### New Draft Section Gazetted

The new amendment proposed for the Village Communities Ordinance, which has been reserved pending His Majesty's pleasure, was gazetted last Friday.

It provides that any person who has attained majority and has been resident in a ward for a prescribed period shall be qualified to vote, unless such person is a labourer overseer or kankany employed on a plantation as defined in the principal Ordinance and in occupation of a building provided for his accommodation on that plantation.

The disqualification of residence on a plantation in a building provided for a labourer, overseer or kankany by his employer will attach equally to all persons who are subject to the provisions of the Village Communities Ordinance.

### EBB AND FLOW

(Continued from page 3)

no where when they leave the schools. The slump in the secondary school turn-outs is the cause of despair in the country. It has long been felt that provision for training on mechanical lines should have been made. But the heads of Secondary Schools should carry on an agitation for the establishment of an Engineering and Technological College. Their pious expression of opinion and view will not by itself do anything. The British ruler is such a thick-skinned creature that he will not move unless an upheaval threatens him. Mechanical, Electrical and Irrigation Engineering and Forestry are subjects of vital importance to the country. Why should Ceylon go a begging when a technical hand is found necessary? These subjects are now preserves for imported office. The Board of Ministers should lose no time in coming to grips with the problem of affording facilities for training in these subjects. The likely attitude of the British Government may be the identical attitude of the Superintendent of Kolonnawa Power House who has refused to train Ceylonese apprentices, for he fears that his job will be gone when local hands can do the work. The State Council may even without much loss suspend the university idea, but it cannot postpone without dire results the establishment of an institution for training in Engineering, Forestry and other technical subjects.

ticket in question was issued on an Education Department Warrant and the Service impression had been erased off to avoid detection. The Magistrate fined the accused Rs. 17-50, in default 2 weeks.

### Crime Blot On Manipay

#### "Very High-Handed Lawlessness"

THAT even a respectable place like Manipay was not now immune from acts of high-handed lawlessness was the observation of Mr. S. Kanagasabai, Crown Advocate, in opening a criminal trial at the District Court of Jaffna.

Vaithilingam Ratnam, Thambiah Selladurai, Muttucumaru Ratnam and Ponnar Kandiah, all of Annal cotte were indicted before Mr. C. Coomaraswamy, District Judge, with having, at Navaly, broke open the boutique of Nannithamby Chelliah and stole rice, cigarettes and cash.

N. Chelliah, a boutique keeper, had closed his boutique and was on his way home when, the prosecution alleged, he met a car with the accused in it. They were armed with clubs and one of them had a sword.

Chelliah heard the men inquiring of Thambiah where Chelliah's boutique was. Through fear he went home and returned with five men to his boutique to find that it had been broken open and articles removed.

The Judge found all the three guilty. In sentencing them to two years' rigorous imprisonment each he said: "This is a very high-handed act committed in the early hours of the night. Crime in these parts is increasing."

In case of appeal bail was fixed at Rs. 1,000 each.

Mr. S. Kanagasabai, Crown Advocate, prosecuted, Mr. G. W. Spencer, instructed by Mr. Sam A. Sabapathy defended.

### NOTICE

To sell (any reasonable price) or lease for 5 or 10 years or annually 33 acres of excellent coconut land fifteen to twenty years old. Virgin jungle plantation at Pallai, Jaffna District.

Apply Sittambalam, Residency, Mannar.

[Mis 1-5 1-9 to 19-9-38.]

### C. Subrahmanya Bharati

(Continued from page 4)

styles of Indian architecture, have the pride of inventing and erecting a machine by which the scholarly discourses [from Benares can be heard in other places? (Let the A. I. R. take this tip.) The heroes of Rajputana are surely among the most redoubtable in the world? Were they not the last to be subdued by the British? And even then, to what desperate shifts were the British reduced? Should not such heroes be presented with the best gold in the world—the gold of the Kanarese land, i. e., Mysore? When such is the way in which Divine Dispensation has worked in India, is it not absurd to think and act as though the Tamil Nadu were all self-contained and self-sufficient, as though its best interests lay in self-contented isolation, and as though everything that did not savour of unalloyed Tamil were anathema to the Tamils? It is to be hoped that the celebration of the Bharati day will open the minds of all to this absurdity and make them act in a way really worthy of their noble heritage.

SUBHAM ASTU

### "Make Your Pupils Take to Commerce"

#### Sir Mohamed's call to Teachers

AN appeal to teachers to encourage students to follow a commercial career was made by Sir Mahomed Macan Markar, in the course of a luncheon address at the Teachers' Refresher Course, at the Government Training College, Colombo, over which Mr. H. S. Perera, Principal of the College, presided.

"It is unfortunate", he said, "that the best brains in this country are being attracted to the Government service. Ceylonese have not taken seriously to commerce."

"The Government," he emphasised, "is the biggest enemy of commerce in Ceylon."

Teachers were, after all, responsible for the future generations of this Island, and he believed he was correct in saying that there were more than 800,000 children attending schools and 20,000 teachers.

The responsibility, therefore, on teachers was great, for those 800,000 children meant one-sixth of the Island's population so that within a few years the whole Island would be literate and that, undoubtedly, would be an asset.

Commerce was a matter he had dabbled in and was still dabbling in, and from his experience he could boldly assert that it was not all buying and selling. A bad speculation would spell ruin not only to oneself but also to one's dependents.

If the Government continued to attract the best brains what, he asked, would be the position of the generations to come?

The volume of business in Ceylon was so intense that Government derived a large portion of its revenue through the Customs alone.

If the average Customs duty was 12 or 12½ per cent, then goods amounting to well nigh Rs. 400,000,000 were carried into the country.

Those goods were purely for people who were engaged in trade. Assuredly then it was most important for people to realise that commerce was of vital interest to the country.

Unless business paid its way, he continued, the Government would find itself in difficulties and, if not for business, he was sure, most of the teachers would not be paid.

#### France's Example

Years ago in France a similar situation arose when the best brains were attracted to Government.

Trade and industry suffered as a consequence and Government considered the question of lowering the high scales of salaries to such a level that people found it was more beneficial to turn to commerce.

As a result the best brains were diverted from the Government and today France was one of the greatest commercial countries in the world.

"No country," he said, "can be entirely independent or self-governing under the British Empire, unless her people take up their own commerce and industry."

"No doubt Ceylon is an agricultural country but you must remember that agriculture, industry and commerce are allied. One cannot exist without the other."

# Sri Subrahmanya Bharati: Poet and Patriot

## The Significance of Bharati Day

By Raj. Ariaretnam

POETS are the builders of nations. The pens that these seers hold feed the world with the feelings of their heroes' thoughts. The poets are, 'the music makers' and the "dreamers of dreams."

"Yet we are the movers and shakers Of the world for ever, it seems."

By some word sorcery they rouse the whole world to action. They work like charm as it were. Arthur O'Shaughnessy sings:

"With wonderful deathless ditties We build up the world's great cities,

And out of a fabulous story We fashion an empire's glory: One man with a dream at pleasure, Shall go forth and conquer a crown,

And three with a new song's measure Can trample a kingdom down."

Sri Subrahmanya Bharati passed away on September 11th, 1921. He left this world seventeen years ago. Yet he still lives with us and shares in our joys and sorrows.

Who is this great poet of the Tamil land of ours? Why should his "Day" be celebrated? What good shall it bring? Such questions may rise in the minds of the readers. None can be found fault with for not knowing this great poet and patriot. There are reasons for it. The first and foremost one is his untimely death. Like Shelly and Keats he died at an early age. At the time of his death he was thirty-nine. His ten years' seculded life in Puthuchcheri may be the next reason.

Had there occurred any stirring movement like Satyagraha or Civil Disobedience, in his time, his name and fame would have spread like wild fire. But the world knows,

"One crowded hour of glorious life Is worth an age without a name."

On the other hand he was not a political pop-gun. He did not come to this world with a silver spoon in his mouth. Life was not a bed of roses for him. Neither did he possess any academic qualification to boast of. He was born in a humble family, in poor India which is yet in its vile chains.

Thanks to the tact of Whitehall, we are having today a Congress Government over the greater part of British India.

The poet led a miserable existence engulfed by poverty, opposed by political and social enemies. The poet is very frank when he observes: "In this world poverty is the worst tyrant of all miseries that grip man. May it cease to exist."

விழுவதில் கொடு சோய்தான்—எவ்வ மீதனில் வறமை யோர்சொடுமை யன்றே?

Perhaps this struggle in life and the fight for existence has in later years served the poet as corner stones in erecting his poetic edifice. The thirty millions of sons and daughters of Mother India, nay! her children of her sweet child Lanka find solace in this eternal edifice.

Bharati wanted freedom for him and his motherland. This was his

dream. Freedom is a noble thing And he wanted to enjoy and relish its fruits. "We must be free or die" he declared. Simple living and high thinking was the key-note of of his life.

The world always respects wealth and power, but not a poet or a man-of-letters. This reminds me of the famous lines Wordsworth:

"The wealthiest man among us is the best:

No grandeur now in nature or in book delights us.

The eye can closely observe the effects of wealth and her handmaid power. But the joy and the spirit of true poetry can only be felt by a few. It is through these then that the ennobling influence of poetry has its sway in the world. Then is the pinnacle of glory reached.

"And close your eyes with holy dread, for he on honey-dew hath fed And drunk the milk of Paradise"

We hear people speak high of Shakespeare, Wordsworth, Keats and Shelly. But when questioned of the moral teachings of Shakespeare, of the ennobling thoughts of Wordsworth, of the sensuous images of Keats, and of the fiery feelings of Shelly, very few pose for an apt answer.

Mahatmaji's civil disobedience and his contented life in jail are familiar news to one and all. But how many can understand and realize the significance of satyagraha and its force behind?

Hence it is no wonder that Bharati was not well known in his life time. He is a Tamil poet of a very high order. His fame and memory will be ever green and will be a source of inspiration to others.

Why do the entire Tamil land and the English speaking public [for some of his master pieces and gems are now rendered in English,] respect this genius of Tamil poetry? Well Bharati is an epitome of all that is best.

Every flower gives scent. But why is the Rose placed on a high pedestal? Why should the red lotus be observed with awe and solemnity? All because of their sweet fragrance and beauty. The same can be said of Poets and Poetry. As only a qualified Doctor can best diagnose the disease of a patient, so do the critics appreciate the merits, beauty and grace of poems.

The English people regard Shelly as one of the best poets of their pleasant land of England. Our Bharati is like Shelly. Shelly sings:

"Oh! lift me as a wave, a leaf, a cloud!

I fall upon the thorns of life! I bleed!

A heavy weight of hours had chain'd and bow'd One like thee—tameless, and swift, and proud."

Both poured out the same feelings they had for humanity. They wanted to sever the bonds that weaken the country's soul. The two yearned to see all beings to be

happy and gay.

"Wherever Bharati cast his eyes he saw his on self and nothing else. The more he beheld, the greater was his rapture."

கோக்கும் திசையெல்லாம் காமன்றி யே நிலை

கோக்க கோக்கக் கரியாட்டம்,

He says that man must be given the freedom of speech and action. Freedom is birth right. "And Freedom's fame finds wings on every mind" observes Lord Byron. Nothing should curb one's progress.

When the Tamil land feared that gone were their once glorious days, when their mere existence was threatened, there came Bharati like a generalissimo and cried. "Victory is ours. Brethren fear not!" His love for the Tamil Language was immense. He was a linguist. And Tamil is Nectar to him.

யாமறிந்த மொழிகளிலே தமிழ் மொழி போல்

இனிதாவ தெற்கும் காணோம்

Srinath Swami Vipulanandaji, in his article on "Subrahmanya Bharati and the awakening in Tamil Land" writes:

"There came into our midst a messenger of the gods. During his sojourn, we knew him not, for he appeared in the guise of a poet. He lived with us and shared our joys and sorrow. Often he grew restless, his thoughtful soul dwelling upon the present state of degradation of his motherland of ours. This vision of her past glories and future possibilities fired him with enthusiasm. In such moments, he burst forth into song and communicated to those around him, something of the fire that was in his own heart"

The poems of Bharati are pregnant with thoughts. They are fiery and emotional. They stir the readers with enthusiasm and even create in the minds of children the thirst for sweet Liberty.

"Sweet liberty is ours Come let us dance singing the Pallu song"

sings the poet. The awakening in Tamil land and the Congress Raj now in India can be attributed to the patriotic and stirring poems of Bharati. He brought out a complete regeneration with the power of Tamil words. Bharati was a socialist. His works bear evidence for it.

"Liberty is discussed everywhere, It is decided we are all equal. Let us sound the conch shells and proclaim this victory. Come let us declare it to all the world,

Sweet liberty is ours Come let us dance, singing the Pallu song."

He wants Mother India to get rid of her lethargic state. He asks, 'Mother dost thou sleep yet?' "Is there a mother that sleeps when her children come to wake her up?" and bursts forth into rapturous melody.

Birds are singing, the great drums are throbbing, the pleasing note of liberty swells up everywhere. Listen, the white conch shells are sounding, and fair women are pressing on the broad pathways, Holy sages are chanting the Vedas and praising thy auspicious name.

Rise up from thy couch, Mother, life of our life, O thou as sweet as nectar, rise."

Many of Bharati's poems are now rendered in English. Yet, still more remain to be done. The English world will be better illumined with

valuable thoughts. Who's poems are translated into English, Bharati tells: "Useless are thoughts known to only one man. Better they are broadcast for the betterment of the words."

மன்ற வாசக சமீபத்தில் பழங்கதைகள் சொல்லுவதிலே மகிழ்வதில்லை; திரமண புலமை யெனில் வெளி காட்டோர்

ஆதலானவர்களுக்குச் செய்தல் வேண்டும்

Erudite scholars like Srinath Swami Vipulanandaji who have made a critical study of English and Tamil poetry can render in English the sublime spirit and force of the Great Bharati

What Srila Sri Arumuga Navalar was to Jaffna and the Tamil land so has been Sri Subrahmanya Bharati to the whole world.

Sri Subrahmanya Bharati had touched on all phases of life. Religion and politics; nature and life; patriotism and Vedantism. He was a synthesist in religion. He did not adopt the same hackneyed styles of versification. The enlightened poet did not trudge the same old tracks. He wanted something new, something full of life and force. He electrified the political atmosphere of India. He introduced a new flush of light in the horizon of thought and action.

His poems are characteristic in their exquisite finish of style and melody of versification. They are rich in ideas and perfect in imagery. They are finely woven together. His senses delight to revel in the beauties of the world.

"It should be noticed, however, that there is universality in our poet's perception of beauty. Beauty is conveyed to him not merely through the eye but through every other avenue of communication, between mind and nature, through senses of hearing, smell, taste and touch."

September 11th is "Bharati Day". Come ye all and join hands to celebrate this Memorable Day.

"Sound sound the clarion!"

"We have bathed in the glorious rays of the sun. On the sweet nectar of Light, we have dined with joy Beneath our stare, trembling stands Time that in the shape of Death has stolen away many a precious life Sound the drum of victory, eh my friend

"Sound the drum of victory" Bharati-ki Jai! Vandematram!!

\*Translation by Srinath Swami Vipulanandaji.

### Matrimonial

#### TAMPOE — CANAGARATNAM

The marriage of Miss Thanaladchumy Canagaratnam of Iyanarkovilady, Vannarponnai, Jaffna, with Mr. A. Tampoe of Kaithady, of the Divisional Transportation Superintendent's Office, Nawalapitiya, took place on the 26th of August at 1 a. m. at the bride's residence at Vannarponnai.

It was largely attended relations and friends.

Mr. SelvaRajah of the Rubber Controller's Office, the bride's brother acted as bestman. After the solemnization the party left for the bride-groom's residence at about 5-30 a. m.

## Indian Achievements in Mathematics

(By Rao Bahadur Krishna Rao Bhonsle)

Of the achievements of the Hindu Mathematicians in Ancient India referred to by the Madras Premier, the Hon'ble C. Rajagopalachari in his recent speech at the Presidency College, Madras, let me give below some of them, which I have culled from Professor Benoy Kumar Sarkar's "Hindu Achievements in Exact Science" and other sources.

**Arithmetic:** The two foundations of arithmetic were discovered by the Hindus:

- (1) The symbols of numbers, or numerals, as they are called, and
- (2) The decimal system of notation.

Numerals have been in use in India since at least the third century B. C. They were employed in the Minor Rock Edicts of Asoka the Great (256 B. C.) In modern times, the numerals are wrongly known as "Arabic" because, the Western nations got them from their Saracen (Arab) teachers (Smith and Karpinski).

The decimal system was known to Aryabhata (A. D. 476) and Brahmagupta (A. D. 598-600) and fully described by Bhaskaracharya (A. D. 1114). He invented the art of placing the numerator over the denominator in a fraction.

**Algebra:** Algebra is a Hindu science in spite of the Arabic name. According to Hankel, the Hindus are the real inventors of Algebra, if Algebra is defined in the application of arithmetical operations to both rational and irrational numbers and magnitudes (Cajori).

The mathematician who systematized the earlier algebraic knowledge of the Hindus and thus became the founder of a new science is Aryabhata (Born A. D. 476 at Pataliputra on the Ganges in Eastern India.)

Cajori in his "History of Mathematics" states that the glory of having invented general methods in the most subtle branch of mathematics—Indeterminate Equations—belongs to the Indians. Bhaskara (A. D. 1114) invented the rules for finding permutations and combinations, which were unknown to the Greeks.

**Geometry:** The earliest Geometry of the Hindus is to be found in the "Sulva Sutra" or "String Rules" (Thibaut) of Baudhayana and Apastamba. In these treatises which form parts of the Vedic Literature, the application of mathematical knowledge to the exigencies of religious life, sacrifices, rituals, construction of fire altars, etc. is given. Professor Macdonell in his *India's Past* states that the design of the sacrificial ground with its west-south-east quadrant parts made construction of right angles, squares, and circles, a matter of necessity.

The demonstration of the well-known proposition of Pythagoras concerning the square of the hypotenuse of a rectangular triangle, equal to the square of the two legs containing

## Aryan & Dravidian with Reference to Ceylon History

(Continued from Page 1.)

period, i. e. from 362 A. D. to 1017 A. D.,—were mostly Dravidians. But Dr. Mendis does not wish to concede this natural conclusion following from his own premises. On the other hand he concludes his argument thus:—"Therefore it is possible that these tribes of Ceylon (the Moriyas and the Lambakarnas) were also peoples of another stock who had occupied India before the arrival of the Dravidians." (Op. cit., p. 6).

Such unnatural conclusions have to be drawn because people first manufacture certain pet theories or yield their assent to them in a weak moment and then try to fit facts into them. But facts are stubborn things and refuse to yield to force or fraud. In my humble opinion, historians will be saving a good deal of their precious time and energy and avoiding a lot of bitterness among their readers if they give up their gratuitous assumption that the Aryans and Dravidians belong to two different races and assent to the perfectly natural proposition that they belong to one and the same race. If they would but think deeply and without prejudice, they would soon discover that the points of contact between them are—and have always been—more numerous and intimate than the points of divergence (vide my essay on "Aryan and Dravidian" appearing serially in the ARDRA since 1933).

### A Public Meeting

A public meeting will be held at the Vaddukoddai Hindu English School on Friday, the 16th September, 1938, to consider what steps should be taken to give Sriman K Soma undara Pulavar of Navaly, who is retiring from active public life after a lengthy and meritorious service of over four decades, a fitting reception as a token of appreciation by the public of his invaluable services in the cause of national education and national culture.

a right angle, is given in two ways in Bhaskara's Algebra (Colebrooke)

One of the contributions made by Brahmagupta (A. D. 598-600) was that the volume of a pyramid is one-third the volume of the prism.

**Trigonometry:** "Surya Siddhanta" contains a rational system of Trigonometry. The mathematicians of India devised (1) the table of Sines, and table of Versed Sines. The term "Sine" is an Arabic corruption from Sanskrit "Shinji".

**Differential Calculus:** Bhaskaracharya anticipated Newton (1642-1727) by over five hundred years (1) in the discovery of the principles of Differential Calculus and (2) in the application of it to Astronomical problems and computations.

It is well known that among modern mathematicians, Dr. R. P. Pranjyoti was the first Indian Senior wrangler.

(Roy's Weekly)

## OUR INDIAN LETTER

(Continued from page 1)

on many fronts. The main fight against foreign domination is there, but does not present, perhaps, so many difficulties as the minor actions raised in other directions. Among these the communal front is foremost, but as it is always with us, it may be tolerated for a time. A hundred and one battles are projected by groups, cliques and individuals and the Congress governments in the country are challenged to show a front, Little pin-pricks, no doubt, but worrying enough to distract the attention of the governments and deflect their plans and purposes. If one enemy is scotched another raises its head and so the fight goes on. When are the Congress governments going to do a stroke of nation-building work in this nerve-racking atmosphere? Well, that is what the enemy wants, and things pin out to pattern, more or less, Bengal and the Central Provinces provide all the trouble Congress can ever put up with. And Burma, cut off, confined and cribbed, also has contributed a problem that affects at least two provinces in India. And Congress has to bear all the blame. Are not Congressmen proud of their government in seven provinces, and do not they claim to bring heaven on earth in their regime? Well, what have they to say to this, that and the other thing? People having been made to hope for many things are now told to ask for them all. If that were all it would not be much of a bother. If there is drought in a district it is the doing of Congressmen, if taxes are collected more briskly angry faces stare on Congressmen if municipal rules and by-laws are enforced vigorously Congress have to answer for it. And Congressmen bewildered by these elements of botheration turn to the Wardha

sage for solution. Poor Mahatma, ever seeking to have peace to pursue his plans, he can yet not turn a deaf ear to the pleadings of the people. Recently he has been drawn into heavy commitments.

### Test Satyagraha on the Author!

The Central Provinces Ministry episode in which Gandhiji had been inveigled into taking a prominent part, has all the elements of a sore situation in the country. The Mahratta country has never had a soft corner for Gandhiji's movement, though he claimed to be a true follower of Tilak whom the Mahrattas today held up to prominence, as making the opposite of the Gandhian scheme. Sjt. Khare, the Mahratta, has collected a goodly crowd round him, and what with various minor points of differences among Congressmen themselves, the fight against the Congress high command is pregnant with ugly possibilities. Let it be said that behind the stiff jaws of Sardar Patel lurks a Hitler, and let it also be said that this does not make for peace and contentment in high quarters. Those who at some time or other came under the force of the iron hand of the Sardar find solace in company now with the Khare crowd. That little stunt of Satyagraha at the doors of the Sage himself by Harijans is but one of the weapons used by the disgruntled party.

### Gandhi's Plunge

And Gandhiji had also to take notice of the Travancore troubles. Have not the people of that State sworn by his programme and his name? He has not plunged into the pond without thought or enquiry. That is unthinkable. But the clever Dewan suggests that Gandhiji has not understood the real position in Travancore. The Dewan states incidentally that he has never been a follower of Mr. Gandhi. As though anybody would have had the hardihood to think so! With Gandhiji also in the picture in the affairs of this State you can well expect a grave situation before the thing cools down to a settlement. Sir C. P. Ramaswami Iyer will count without the host if he hopes now to end the business in his State with satisfaction to himself.

## Jaffna College Alumni Association

The Annual General Meeting and the Alumni Day Celebrations will be held on Saturday, 17th September 1938, at Vaddukoddai.

### Programme

- 7.30 a. m. Tennis: Old Boys vs. College
- 10 a. m. Thanks giving Service
- 11 a. m. Elocution and Singing Contests: College Students
- 12.30 p.m. College Lunch
- 2.30 p. m. Annual General Meeting
- 4 p. m. Principal's Tea
- 5 p. m. Football Match: Old Boys vs. College
- 7.30 p. m. Annual Dinner.

Old Boys are requested to send in their Annual Subscription Rs. 2.00 and Dinner Fee Rs. 1.50 Cts. to the Hon'y. Treasurer, Mr. R. C. S. Cooke, 3rd Cross Street, Jaffna.

A. W. NADARAJAH,  
Hon'y. Secy., J. C. O. B. A.  
Nallur, Jaffna.

15th August, 1938.

[Mts. 115 15-8-38 to 15-9-38]

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[M]