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NO. 5

Hindu Temporalities

THE SPECIAL COMMITTEE REPORT

A Review

(S. SHIVAPADASUNDARAM Retd. Principal, Victoria College)

I

THE first paragraph of the report tells us that the Hon. the Home Minister convened a conference of the Hindu Members of Parliament to discuss only two subjects, viz. (1) the control of Hindu temporalities, and (2) the prohibition of animal sacrifice in temples; and that Government had not received any representations, worthy of consideration, regarding temple-entry. This subject was brought to the notice of the Minister, for the first time, at the conference itself by some members who were then present.

The special committee was appointed at this conference, and two weeks later, the Home Minister requested the committee (a) to consider representations made to Government, (b) to ascertain the views of prominent Hindus and of the community in general, and (c) to recommend the lines on which legislation should be introduced on any of these matters on which public opinion among Hindus favours the introduction of legislation.

The committee received written representations and heard oral evidence and has said, "We are satisfied that we have consulted public opinion on the matters we were required to investigate as extensively as possible" (p. 66).

The following is a tabulated result of their investigation:

| Subjects | Percentage in favour | Percentage against | Percentage in favour, but opposed to immediate enforcement |
|---|----------------------|--------------------|--|
| Legislation for the control of Hindu temporalities | 62 | 38 | — |
| Legislation for prohibition of animal sacrifice | 51 | 49 | — |
| Legislation for temple-entry without discrimination | 42 | 55 | 3 |

It cannot be said that these percentages would be true of the Hindu public. The committee had all along been anxious for legislation on all the three subjects. They plainly say that legislation would "remove the handicaps which now block progress" (p. 69). They have consciously or unconsciously invited to give evidence a disproportionate

tionately larger number of those known to be in favour of legislation, as certain figures on pp. 10 and 11 indicate. The percentages of the Hindu public in favour of legislation must therefore be considerably less than the percentages of those in favour of it, as found in the above table. We may, therefore, safely conclude that the majority of the Hindu public are against legislation on each of the three subjects.

The committee interprets what is called "Hindu public opinion" in the terms of reference as the opinion of a strong majority. According to this interpretation, even the figures in the above table show that Hindu public opinion is opposed to legislation on each of the three subjects. The committee does not, therefore, recommend legislation just now whether for the prohibition of animal sacrifice or for temple-entry without discrimination, as they are not supported by a strong majority. They also seem to hold that if, in future, any such legislation is introduced, it must be done only after a fresh investigation which assures a strong majority being in favour of such legislation. To quote their very words:—"Legislation of this kind affecting one community, like the Hindus, should be passed only when such legislation is strongly backed by public opinion in that community and their representatives in Parliament are overwhelming.

Even when legislation on any of these subjects is strongly backed by public opinion, the committee holds that Government should not introduce such legislation, as the legislature consists mainly of non-Hindus (p. 180). It Government has no right to introduce such legislation, it

Annual Treat to Hindu Prisoners At Anuradhapura

The Annual New Year Trust to the Hindu Prisoners at Anuradhapura was given on 14.4.51, the New Year Day, under the auspices of the Anuradhapura Vivekananda Society Ltd. by Mrs. S. N. Sittampalam.

Messrs. A. K. Arumugam-thamby and A. Rajaratnam conducted congregational prayers.

Miss V. Sangarapillai M. A. and Mr. D. M. Sethunga, Supdt. of Prisons Anuradhapura, delivered admonitions to the Prisoners, on the occasion.

follows that it cannot also support it, the bill cannot be passed.

But, the committee does recommend legislation for the control of Hindu temporalities, in the belief that it is supported by a large majority. Here it is mistaken. Even of those invited to give evidence, 38% have opposed it. The committee cannot, therefore, assert that Hindu public opinion is solidly behind the demand for such an Ordinance as it does on page 180. It has thus violated its own principle by recommending legislation for the control of Hindu Temporalities.

II

Since the State has no right to legislate on religious observances, we shall see how the committee seeks to justify legislation on such religious observances animal sacrifice and temple-entry, on the ground of the support of a strong majority. The committee attempts to make out that these are not religious observances, but mere customs made by man and therefore, capable of being unmade by man.

The members have evidently not studied the subjects themselves but depend entirely on what they heard from others. It so happens that most of what they had heard are falsehoods, some of them being shameless lies. Since conclusions based on falsehoods must also be false, the committee's finding that animal sacrifice and the prohibition of indiscriminate temple-entry are mere customs is undoubtedly false, as it is based on falsehoods. The report teems with false statements, and I will mention two of them as samples.

i. The report says, "we are indebted to Mr. Murugesu

(Continued on page 4)

Malayalam Tobacco Industry

The 27th Annual General Meeting of the Palar Gnandhaya Sangam was held in the Sanga Vidyasalai Hall at Kadduvan on Sunday the 15th instant with Mr. V. Kumarasamy M. P. Chavakachcheri in the Chair. After the welcome address by the Hon. Secretary Mr. K. Pon-nampalam, speeches were delivered by Pandit S. Amirthambikai on 'Silapathikaram' Mr. A. Arulambalam on 'Social Service' and by Mr. R. N. Sivaprakasam on 'the Calamity that has befallen the Malayalam Tobacco Trade'.

Besides other resolutions requesting the Government to (1) Establish a free hospital in the Myliddy Parish, (2) Provide a play ground for the children of the area, (3) Fix the boundaries of the different villages in the parish, (4) Provide telegraphic and telephone facilities in the Sub-Pos. Office at Kadduvan the chief resolution passed reads as follows.

Quota Question

"In as much as Malayalam Tobacco is the chief source of livelihood of the people in the North and in view of the restriction in quota and the high duty imposed by the Government of India on Malayalam Tobacco imported into India, this Society requests the Hon'ble the Prime Minister and the Government of Ceylon to take immediate steps to enter into an agreement with the Government of India with a view to stabilizing the industry".

Supporting the above resolution Mr. R. N. Sivaprakasam appealed to Mr. V. Kumarasamy to have the present quota of 1800 candies raised permanently to at least 2500 candies per annum and to see that the duty did not exceed the present amount of Rs. 300/- per candy

Mr. Kumarasamy while thanking the audience for the honour they had bestowed on him in inviting him to preside, said that the position of the Malayalam Tobacco Industry was a serious one and that he would endeavour his best to see that their request was granted.

Fourth Tamil Festival

Three-Day Program

Dr. R. K. Shanmugam Chettiar will declare open the 4th Tamil Festival on the 29th instant at the specially erected Pandal at the Parameshwara College premises

Mr. S. Natesapillai B. A., B. L. the Chairman of the Reception Committee will welcome the many distinguished speakers and visitors at 10.30 a. m. on Sunday.

The Art Exhibition will be declared open by Sir K. Vaithianathan.

The presidential speech will be delivered at 12 noon on Sunday by Mr. C. R. Srinivasan, Editor, *Swadesa Mitran*, Madras. Minister Kanagaratnam will propose a vote of thanks.

LITERATURE

On Sunday in the afternoon Professor R. P. Sethupillai will preside at the literature section of the Festival. The speakers include Rev. Fr. Thaninayakam, Vidwan A. Periyathambipillai, Pandit M. Nallathamby and Mr. M. P. Sivagnanam, Editor, *Tamil Murasu*, Madras.

SCIENCE

Sir (Dr.) K. S. Krishnan will preside at the Science section of the Festival commencing at 9.00 a. m. on Monday 30th. Srimathi E. T. Rajarajeswari, Professor Lady Willingdon Training College, Madras, Mr. K. S. Arulandhy lecturer, Ceylon University and Professor A. W. Maitivaganam will speak.

HISTORY

In the afternoon Mr. S. Natesapillai will preside at the History section and speeches will be delivered by Vidwan T. P. Meenadchichunderampillai, Mr. S. M. Kamaldeen, Lecturer, Zahira College, Professor C. S. Srinivachariyar Principal Pachchayappan College Conjeevaram and Mr. G. Venkadachalam of Bangalore.

On Tuesday 1st May commencing at 9 a. m. under the auspices of the Literature section, Professor A. Seenivasaragavan, Pandit S. Kanapathipillai, Dr. M. Varatharajanar, Srimathi Maheswari Mohadeva and Vidwan Venhan will speak.



Hindu Organ

TUESDAY, APRIL 24, 1951

Treasure These Thoughts

May Love and Wisdom be
the Ruler of our heart's
luminous throne!

RAMANATHAN THE REVERED

THE pages of history are but the pious reflection of hero-worship. In the annals of Sri Lanka appear the names of many a worthy patriot. Ramanathan is the name of such a nation awakening worker. Revolutionary he was not; nor was he reactionary. As a realist he studied the problems that confronted the country and with intellectual skill and spiritual guidance evolved a solution for the knotty questions patiently and perfectly.

Sir Ramanathan lived in an age commonly accepted as the hey-day of hidebound colonialism. Hence his task was stupendously difficult. He did not revolt against the sheet anchor of Imperialism—the Divine Right to rule others. The passive method of pleasant persuasion which acquired force by the solidified strength of reason and justice was his *modus operandi*. Thus he easily became the hero of a land hitherto little known to the outside world and championed the cause of his people ably. He won the battle as any other hero would have; but he acquired fame and glory which no other contemporary leader would have achieved. Imperialism had to yield ground, though reluctantly, to this man of action not because the retreat was essential diplomatically but that the fairness of the cause was made clear beyond all doubts in the best statesmanlike manner. That was how Sir Ramanathan triumphed over the shrewdest bureaucracy.

The centenary of the birth of a patriot is a national event of supreme significance. True to her great traditions, Sri Lanka has paid her humble homage in rightful reverence to the pioneer patriot who had brought glory and fame to her at a time when she was known to the Western exploiters only

History Of Lanka Is But The Biography Of Sir P. R.

Humble respects were paid to "a brilliant personality who was lawyer and legislator orator and patriot, scholar and statesman, philosopher and sage, who bestrode life like a Colossus and adorned it at every point at which he touched it", at a large attended public meeting held on 16th instant in the grounds of the House of Representatives.

National Institution

The Hon. Mr. Albert F. Peris, Speaker of the House of Representatives, who presided, in the course of his speech, remarked that the occasion may well be considered a national event as they were in substance and reality celebrating the greatness of Sri Lanka which had regained its independence. He said that they were indeed fortunate in that at the threshold of Independence, the Centenary of the birth of a distinguished Ceylonese patriot, who would have done honour to any country, at any period of time had occurred and that they had such a man amongst them—a person of great courage, wisdom and culture and devoted to God. To celebrate the centenary of such a personage he continued, was not merely paying tribute to him personally, but an act of national discipline and elevation of the country's mind. He referred to Sir Ramanathan as a National Institution opposed to a foreign institution—the all powerful British Colonial Government—and said that the political history of the country was made up of the struggle between these two institutions.

In conclusion he said that Sir Ramanathan was an apostle of the unity of all races and communities and brought all peoples of the Island together and that his untiring work and devotion to the cause of the country had won for him an abiding place in the hearts of the people.

101 Garlands

The Speaker then garlanded the statue of Sir Ramanathan, on behalf of the House of Representatives. One hundred other garlands, which included one from the Ceylon Cabinet represented by Sir Oliver Goonetilleke and one from Lady Ramanathan, were then placed on the statue. The names of the various Institutions and Associations which were kind enough to provide for these garlands were mentioned by

as a land of spices. Let not the enthusiasm for hero-worship stop at this; let there be practical demonstration of it in the form of selfless service to the nation.

Mr. V. Kumaraswamy, M. P. Unifier

Sir Oliver E. Goonetilleke, Minister of Home Affairs and Rural Development, and Chairman of the centenary committee, speaking next, referred to the indomitable courage displayed by Sir Ramanathan during the dark days of 1915, when he placed the case of an oppressed and misrepresented people—the Sinhalese—before the Government in England, and added "So long as Ceylon history is read and understood, this act of Sir Ponnambalam Ramanathan will be outstanding as an act of courage". He recalled that the Prime Minister, in unveiling the statue of Sir Ramanathan a few years earlier, had said that he was the true father of Sinhalese Tamil unity—a description with which he was in complete agreement.

Towered High

The next speaker, Hon. Mr. G. G. Ponnambalam, Minister of Industries, Industrial Research and Fisheries, said that by an extraordinary turn of fate they were celebrating the centenary of the birth of Sir Ponnambalam Ramanathan, in the history of Ceylon at the close of an eventful political era and the beginning of another, in the life of her people at the close of one generation and at the beginning of another. He continued, that his knowledge and association with Sir Ramanathan fell broadly into two phases—one, that of a truant schoolboy watching and listening with bated breath to the performances of a hero in the old Legislative Council where he not only towered high above his colleagues but even dominated the then President, Sir William Manning, and the other, that of a raw and callow advocate who on his return from his studies abroad spent endless evenings over a number of weeks in discussions and criticisms with the Grand Old Man on the then published recommendations on the reform of the Constitution by Lord Donoughmore and his colleagues. He added that in the verdict of history and of posterity judged by contemporary standard, and those of a succeeding era, he will attain a position of unparalleled eminence and superiority in the history of this country. He concluded "the man is dead but his memory lives abidingly in the hearts of his grateful countrymen, an more enduring monument than anything in marble or of bronze. Well may it be said of him that the history of Ceylon in his century is but the biography of Ramanathan".

Champion Reformer

His Excellency J. C. Satterthwaite, the American Ambassador in Ceylon, who followed Mr. Ponnambalam, said that the name of Sir Ponnambalam Ramanathan,

who was described as the father of the democratic movement in Ceylon, was well-known in American scholastic circles along with those of other distinguished scholars such as Ananda Coomaraswamy. He was happy to recognise the name of Ramanathan high on the list of champions of freedom and justice. He observed that there was an interesting similarity between the lives of Abraham Lincoln and Ponnambalam Ramanathan, and illustrated his point by quoting extracts from Lincoln's Second Inaugural Address and from a speech made by Sir Ramanathan during his lecture tour of America in 1905. He added that the thousands of Americans who listened to Sir Ramanathan during his famous visit to the U. S. A. learned much from the scholar philosopher who was later to put his ideas on liberty and humanity into practical use in wise statesmanship.

Mr. N. E. S. Raghavachari the Acting High Commissioner for India in Ceylon, speaking next, said that Sir Ramanathan's fame was not confined to Ceylon for he was equally well-known in India and was one of those who got India and Ceylon together in the field of culture.

Rajah Sri Muttiah Chettiar of Coettinad, said that Sir Ramanathan's name was a household name in India. He referred to the personal friendship that existed between his father, Rajah Sir Annamalai Chettiar and Sir Ramanathan and a debt that his father had sought the latter's advice in founding the Annamalai University.

Sri Mohammed Macan Markor, Dr. V. K. Schekman, Sir. F. B. Panabokke & Dr. P. E. Peris also paid great tributes to the memory of the great leader.

In The Malayan Union

Ramanathan Centenary was celebrated at Kuantan under the auspices of the Ceylon Federation of Malaya (Kuantan Branch).

Mr. A. Krishnappa presided.

Mr. M. Ponnambalam spoke at length on the illustrious life of the great Ceylonese hero and concluded that a grateful nation could never forget a patriot who had distinguished himself by his lifelong labours for the people.

At Manipay

Mr. J. R. Jayawardene, Finance Minister, paid a touching tribute to the memory of Sir Ramanathan in the course of his speech at the Ramanathan Centenary Celebrations at Manipay.

Mr. C. Suntharalingam, Senator S. R. Kanaganayakam and Mr. S. H. Perinpanayakam were among the other speakers.

Mr. V. Veerasingham presided; Mr. S. Rajendra proposed a vote of thanks.

Community Centres

Annual Meetings

At Kokuvil

Speaking from the chair at the 7th annual meeting of the Manonmany Community Centre Mr. C. Arulambalam Proctor said that there were hopeful signs of the movement gaining attention judging by the work done by the Centre.

Mr. R. N. Sivapirakam speaking next said that social workers should not think that a radio and a play ground constituted a Community Centre and suggested that the cultivation of the community spirit by example should receive pride of place in their program of work.

Mr. A. Saravanantho in the course of his speech declared that he was convinced of the usefulness of the Centre and assured the organisers of his co-operation.

At Achchuvelli

The presence of more than one political leader heightened the interest at the annual meeting of the Achchuvelli Community Centre, Mr. C. Ponnambalam, Mayor of Jaffna in the course of his speech was prepared to accept the principle of Federalism in theory and doubted the feasibility of working it in practice.

Mr. C. Vanniasingham M. P. who spoke next told doubting Thomases that Jinnah when he first mentioned his Pakistan scheme was similarly ridiculed but all those who scoffed at the Muslim Leader remained to praise him.

Also caught in the discussion of the Federal Plan was Minister Sittampalam who though personally was sceptical about the fruition of the plan however declared that in the event of Federalism becoming an assured fact he would welcome the Federal Union.

OBITUARY

Mr. V. Sabaratnam

We regret to record the death on the 16th April 1951 of Mr. V. Sabaratnam, Notary Public father of Advocate S. Soorasungaram, at his residence at Kundavanam, Polikandy. The funeral took place on the 16th evening. The late Mr. Sabaratnam was practicing as a Notary from the year 1911. He was 84 years old when he died. He retired from the Office of Notary in June 1949.

RAMANATHAN THE RUBY OF CEYLON POLITICS

The following is a summary of the speech made by Dr. P. E. Peiris at the Centenary Celebrations held in Colombo.

Imposing mountain ranges, snow-capped and veiled in clouds, have disintegrated for unknown aeons, and the gifted scientist, with his uncanny capacity for seeing below the earth-crust, will dig patiently in the arid plains of Sri Lanka or the fertile valleys of Saparagamuwa, to find what had travelled down, may be from the Himalayan slopes. Very rarely in the mass of debris he will find a small crystal, whose hardness has defied attrition, and whose colour will continue to give delight throughout all time; for it is a ruby of Ceylon.

During three fortunate years I served my term in the North; those banished thereby Courts Martial, toiled on the sands of Karaiyur; my sentence emanated from the local Governor, and I laboured in the District Court which adjoined. All round lay scattered the debris of a civilisation older than the Sinhalese,—of that Dravidian culture which as illustrated in South India, challenges the comprehension of all but the specialist. I scratched round the margin of this, helped by the background of men whom I had known twenty years before. Mailvaganam of Koppay, and Sababathy of the Hindu Organ were illustrious fruits of the soil before the Railway reached Jaffna. But beyond the men and women, it was the boys and girls who moved me greatly. As I said at a public meeting, "Look at the eyes of your boys and girls, glittering like black brilliants with quick intelligence. Look at their refined features, look at their shapely heads. Surely this is a rarely gifted race. Then, availing myself of the privilege of prophecy associated with less mature years, I spoke of the time when your people and my people shall between them produce the men in whom the responsibility for the upbringing of our boys and girls can be placed in Commission." I am not ashamed of the Prophecy.

The South has given in

abundance to the North Ponnambalam Mudaliyar has provided some rare ruby crystals in return. Of his son Rama Nathan I repeat what I said in 1918... "In these three years every Sinhalese man has realised what a start that the Tamil man may be to him a truer friend, a surer counsellor, and often more of a protector, than his kinsman. That lesson". I continued, "the Sinhalese will never forget. Make it your aim, I pleaded, to reveal more and more to the Sinhalese man, what the Tamil man is at his best; till the Sinhalese man of the South, and the Tamil man of the North, join hands across the desolation of the Wanni, to work as brothers for the well-being of our common Motherland."

Our small country for many years has striven to produce Greatness; Rama Nathan led us with foresight, tenacity, and selflessness; above all, he was very courageous. Most of us think that he is entitled to the epithet "Great".

However that may be, while politicians wrangle over the Language question, the Non-politician can take refuge in Greek... Mnemonete Ton Hegemonon... which crudely Englished, means... Hold fast to the Memory of those who were your leaders. Eminent men generally are remembered on the date of their deaths; but it is well, in the circumstances of today, to recall that Ramanathan was born while the country was ringing with the rattle of golden sovereigns which our coffee attracted.

Seventy years ago I listened to Ramanathan as he consulted my father about Ponnambalam Mudaliyar's funeral; when Ramanathan died, my sons and I helped to draw his funeral car.

Old men still have some privileges. They can dream dreams. Here is a dream...

"Men, my brothers; men the workers, ever reaping something New that which they have done but earnest of the things that they shall do."

Anti - Temporalities Agitation

The following resolutions were passed at the public meeting of Saviyites held at the precincts of the Pillaiyar Temple at Karaveddy on Friday the 20th instant at 8 a. m.

1. Since the recommendations of the Special Committee on Hindu Temporalities are only the 1929 conclusions of the South Indian pro Tamil Linguistic Group and their arguments, we Hindus of Vadamaradchi protest against the Government accepting them and enacting any laws.

2. As the price of the report of the Special Committee published in English is prohibitively too high we the residents of Vadamaradchi request the Government to release an issue in Tamil at a price much less than a rupee a copy.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 424

In the matter of the Intestate Estate and effects of the late Chinniah Subramaniam of Thumpalai

Ledchimi Pillai widow of Subramaniam of Thumpalai Vs. Petitioner.

- 1 S Ganesharajah
- 2 Thilagavathy daughter of Subramaniam
- 3 Rajeswary daughter of Subramaniam
- 4 Satgunawathy daughter of Subramaniam
- 5 Amirthanayaki daughter of Subramaniam
- 6 Theivanayaki daughter of Subramaniam
- 7 Sathmalavathy daughter of Subramaniam
- 8 Kanapathipillai Sinnadurai all of Thumpalai

3rd to 7th Respondents are minors appearing by their G. A L the 8th Respondent

This matter coming for disposal before P. Sri Skanda Rajah Esquire District Judge Point Pedro on the 31st day of January 1951 in the presence of Mr K Thambipillai Proctor on the part of the petitioner and the affidavit of the petitioner dated 31-1-51 and 31-1-51 respectively having been read.

It is ordered that the Petitioner as widow of the deceased be declared entitled to obtain Letters of Administration and that letters of administration be issued to her accordingly unless the Respondents shall appear before this Court on or before the 28th day of February 1951 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 31st day of January 1951, Sgd. P. Sri Skandarajah District Judge.

Time to shew cause extended to 14-3-51. Sgd. P. Sri Skandarajah, District Judge.

Time to shew cause extended to 21-3-51. Sgd. P. Sri Skandarajah, District Judge.

Time to shew cause extended to 25-4-51.

Sgd. M. Esurapatham, Act. District Judge (O. 5, 24 & 27)

Separatists Demand Self-Rule For Tamils

The first national convention of the Tamil Arasu Katchi was held in Trincomalee during the Hindu New Year holidays.

Several resolutions were passed. Self-rule for the Tamil speaking people of Sri Lanka, plebiscite to demarcate the boundaries of the proposed linguistic State were the subject matter of the main resolution.

The Executive

Election of office bearers for the new year resulted as follows:

President Mr. S. J. V. Chelvanayagam K.C., M.P. Vice Presidents: Mr. C. Vanniasingham M. P. and Messrs N. R. Rajavarthay and R. B. Kadirgamar.; Secretary: Dr. V. K. Farmanayagam; Deputy Secretaries: Senator (Dr.) E. M. V. Nagathan and Messrs A. J. R. Vethavanam and V. Navaratnam; Treasurers Dr. M. Thiruvilangam and Mr. C. Manunayagam.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1280

In the matter of the intestate estate and effects of the late Thangammah daughter of Karthigesu Sinnappu of Thirunelvely North Jaffna

Deceased. Karthigesu Sinnappu Chelliah of Thirunelvely North

Vs. Petitioner. K Nallathamby Elaiyathamby of Thirunelvely North Respondent.

This matter coming on for disposal before S. S. J. Gunasekera Esquire District Judge, Jaffna on the 23rd day of February 1951 in the presence of Mr. R. R. Dharmaratnam Proctor on the part of the petitioner abovenamed and the petition and affidavit of the petitioner having been read.

It is ordered that the Petitioner abovenamed be and he is hereby declared entitled as the brother sole heir of the said deceased to have Letters of Administration to the intestate estate of the said deceased issued to him accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 30th day of April 1951 show sufficient cause to the satisfaction of this court to the contrary.

The 23rd day of February 1951

Sgd. S. S. J. Gunasekera, District Judge.

Drawn by Sgd. R. R. Dharmaratnam Proctor for Petnr. (O. 6 24 & 27)

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&

THE WORLD-FAMOUS MAGICIAN GOGIA PASHA

The Special Committee Report

(Continued from page 1)

again for the following extract.....: 'இந்திய நாட்டின் மதமாதலால் இந்து மதமென்று அழைக்கப் படுகிறது என்று சிலர் கூறுகின்றார்கள்.....பின்னர் இதன் பொருள்தான் என்னவெனின் கூறுவோம்:-'

ஹிம்ஸாயாம் தூய தேயஸ்
ஸ ஹிந்து ரீத்ய பித்யதே
என்பது உபநிஷத்து வாக்கியம். இதன் பொருள் ஹிம்ஸை என்பதில் எவன் துக்கப் படுகிறானோ அவன் ஹிந்து என அழைக்கப் படுகிறது என்பதாகும்.....Some assert that our religion is called Hinduism because it is the religion of the people of India.....What then is the significance? According to an Upanishad saying, it means that whosoever feels pained at Himsa to another being or at its suffering is called a Hindu'....." (p. 131)

Everyone who has some knowledge of the word, Hindu, knows that the above explanation is a downright lie. The word, Hindu, is Persian and not Sanskrit. It cannot therefore occur in such a Sanskrit religious work as an Upanishad. The word is not given in the Sanskrit dictionaries of Macdonell, Apfe, and Vaidya. If it had appeared in any Upanishad, these dictionaries would have included it. That the above slokam is an Upanishadic saying is, therefore a shameless lie, and this is one of the evidences on which the committee's finding is based.

ii. One of the falsehoods which support temple-entry is that Tirumelakanda Yalpanar was a pariah (p. 157). He was a Panar as his name shows; he was not a pariah. That the Panar class is different from the Pariah class is clear from the following lines of Purananuru (335-7, 8):-

* பாணன் பறையன் துடியன்
கடம்பனென்
பின்னான் கல்லது குடியுமில்லை

These are well-known lines, which every student of Tamil Grammar knows, as they are quoted under the 378th Sutra in the Nannool viruthiurai, and under the 51st Sutra in Cholladhikaram of Tholkappiam by most, if not all, of the commentators. The informant of the Committee must have seen someone abusing a Panar as Pariah in a fit of anger, and must have taken it seriously. No sensible man would accept the Committee's theory that animal sacrifice and the prohibition of indiscriminate temple entry are mere customs as it is based on altogether false evidence. The alternative view has, therefore, to be accepted, that they are strictly religious observances. The committee admits that the state has no right to legis-

late on religious observances and that the decision of the majority cannot bind the minority (p. 88). Thus, the inevitable conclusion is that the State can never legislate whether on animal sacrifice or on temple-entry.

III

The committee has recommended immediate legislation for the control of Hindu Temporalities. I propose to mention some of the weak points and objectionable features in its recommendation. The control recommended by the committee consists in the auditing of temple accounts and in the supervision of the temple trustee's work. The auditing of accounts contributes little towards the effective control of the finances of a temple. A trustee can easily show a deficit to the satisfaction of an auditor, even when there is a large surplus.

Section iii. (3) of the recommendation speaks of the commissioner being assisted by inspectors. Temples must be free from this class of officers, who not only have usually an itching palm but also may not know how to conduct themselves in a temple. Besides, the control of the temple as provided for in the committee's recommendation gives no scope for the work of inspectors.

Section vi. (6) gives the Home Minister the right to make final orders on subjects of disagreement between the commissioner and the Board. The Minister may not possess the qualification necessary for making a correct decision on such matters. The appeal must be to the Supreme Court.

Section vii. (1) gives the commissioner and those authorised by him to enter the premises of any temple. These officers have no business there and need not, therefore, enter any temple. A ridiculous provision of this sub-section is that ordinarily a non-Hindu cannot enter the temple premises, but he can enter with the permission of the trustee, as if his permission acted as a purificatory ritual.

Section viii. (4) gives the commissioner the right to receive petitions against the trustee of a temple and to make orders after investigating them. This is doubly wrong. The commissioner is an executive officer and should not therefore be given judicial functions. Secondly, he may not always possess the judicial training and experience necessary for dealing with such petitions. These petitions can be adjudicated only by a District Court as provided for, at present, by the Trust Ordinance. It is my opinion that the bill recommended by the committee for the control of Hindu Temporalities can only supplement the Trust Ordinance and serve to remove its defects.

Section viii. (6) (a) insists on the appointment of a Board

of Trustees in place of a single trustee, even in the case of a hereditary trustee. If the post of a hereditary trustee becomes vacant, there is no reason why one of his heirs should not succeed him. Even in a Board of Trustees, the hereditary and energetic member very soon acquires full power, throwing the others into shade, and practically becomes sole trustee. It is far more equitable to appoint a hereditary trustee than to appoint a Board. He has a definite claim for it. The land and building may belong to him. His ancestors had rendered service to the temple. These must be recognised, and the appointment ought to be given to him. There is no magic in a Board. If he is able to maintain the temple without any pecuniary help from others, it cannot even be declared a public temple.

IV

Since the committee had all along been anxious to get pratilomas and some others admitted into the inner courts of temples, and since the Agamas prohibit their entry, it became the chief business of the committee to dethrone the Agamas. The non-Brahmin movement of South India had already manufactured a new brand of Saivism, a political Saivism, which set up the Tirumurais and Melkanda Sastram as the primary authorities of the religion. But, as the Tirumurais and Melkanda Sastram themselves regard the Vedas and Agamas as primary authorities, the manufacturers held that as there were interpolations in the Vedas and Agamas, they could not be regarded as authorities. Our special committee has accepted this brand of Saivism as its religion (p. 88) and imposes it on the Saivites of Ceylon, by basing on this brand its views on the subjects of their investigation. Those of us, therefore, who are not prepared to submit to this imposition are perfectly justified, on this ground alone, in rejecting their views on these subjects. The committee must realise that it is wrong to reject a work for the reason that there are interpolations in it. There seem to be interpolations in the Tirumurais themselves. The stanzas in Tiruvachakam, which begin with the words *om namo bhagavate* in Tirupuvallu and *om namo bhagavate* in Tirupuvallu and Tirupuvallu respectively are believed by some to be interpolations. The committee and its non-Brahmin movement church would have to reject Tiruvachakam and other Tirumurais having interpolations according to their own line of reasoning. The sensible way of dealing with works having interpolations is to remove the interpolations and to give the works the regard due to them. The committee must also know that the imposition of one's own religion on others is not so simple a task in the twentieth century. Three centuries ago, our Portuguese rulers, no doubt tried this game in this country.

NOTICE

Notice is hereby given that Valluvar, wife of Velluppal Velluvar of Arali and daughter of Vengalattu Mudaliar Thuraiappah and his wife Muthulakshmi of Chulipattam who has been living with her uncle Mr. M. Chelliah of Mathagal for a number of years during the absence of her husband from Ceylon who was in Malaya from 1940 to 1949 became mentally depressed as a result of the death of her only son and has since become incapable of managing her own affairs. Any action in the discharge or disposal of her property or any

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document signed or executed by her in connection thereof since or during the said period or hereafter until she regains her proper senses is bad in law and will be subject to dispute. S. Shanmugaratnam. (M. 11-24-4-51)

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