

THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

PUBLISHED EVERY MONDAY AND THURSDAY

Editor: M. S. Eliatamby, Advocate.

Estd. Sept. 11, 1889.

TO BUSINESSMEN
IT PAYS
TO ADVERTISE
IN THE
HINDU ORGAN
AND
INTHUSATHANAM.

THE HINDU ORGAN.

SUBSCRIPTION RATES PAYABLE IN ADVANCE.

Town Delivery.	Inland India etc.	Foreign P.M.S.
R. C.	R. C.	R. C.
Early 5-00	8-00	9-00
Months 3-00	4-50	5-00
3 Months 2-00	2-50	3-00

VOL. XLV—No. 4

(Registered as a Newspaper.)

JAFFNA, THURSDAY, APRIL 13, 1933.

Phone 56.

PRICE 10 CTS.

THE DANCE OF SIVA.

ITS SPIRITUAL SIGNIFICANCE.

A SYNTHESIS OF SCIENCE, RELIGION AND ART.

BY DR. ANANDA K. COOMARASWAMY.



"The Lord of Thillai's Court
a mystic dance performs;

What's that my dear?"

—Thiruvachagam.

AMONGST the greatest names of Siva is Nataraja, Lord of Dancers, or King of Actors. The cosmos is His theatre, there are many different steps in His repertory, He Himself is actor and audience.

How many various dances of Siva are known to His worshippers I cannot say. No doubt the root idea behind all of these dances is more or less one and the same, the manifestation of primal rhythmic energy.

I do not mean to say that the most profound interpretation of Siva's dance was present in the minds of those who first danced in frantic and perhaps intoxicated energy, in honour of the pre-Aryan hill-god, afterwards merged in Siva. A great motif in religion or art, any great symbol becomes all things to all men, age after age it yields to men such treasure as they find in their own hearts. Whatever the origins of Siva's dance, it became in time the clearest image of the activity of God which any art or religion can boast of. Of the various dances of Siva I shall only speak of three, one of them alone forming the main subject of interpretation. The first is an evening dance in the Himalayas, with a divine chorus. In the pictures of this dance, Siva is two-handed and the co-operation of the gods is clearly indicated in their position of chorus. There is no prostrate Asura trampled under Siva's feet. So far as I know no special interpretations of this dance occur in Saiva literature.

The Second Dance.

The second well known dance of Siva is called the *Tandava*, and belongs to His *tamasic* aspect as Bhairava or Virabhadra. It is performed in cemeteries and burning grounds, where Siva usually in ten-armed form dances wildly with Devi, accompanied by troops of capering imps. Representations of this dance are common amongst ancient sculptures as at Elura, Elephanta and also Bhuvaneshvara,

The *Tandava* dance is in origin that of a pre-Aryan divinity half-god, half-demon, who holds His midnight revels in the burning ground. In later times, this dance in the cremation ground, sometimes of Siva, sometimes of Devi, is interpreted in Saiva and Sakta literature in a most touching and profound sense.

The Third Dance.

Thirdly, we have the *Nadanta* dance of Nataraja before the assembly (Sabha) in the golden Hall of Chidambaram of Thillai, the centre of the universe, first revealed to gods and rishis after the submission of the latter in the forest of Tharagam, as related in the *Kojil Puranam*.

This dance of Siva in Chidambaram of Thillai forms the motif of the South Indian copper images of Sri Nataraja, the Lord of the Dance. These images vary amongst themselves in minor details, but all express one fundamental conception. Before proceeding to inquire what these may be, it will be necessary to describe the image of Sri Nataraja as typically represented. The images then, represent Siva dancing, having four hands, with braided and jewelled hair of which the lower locks are whirling in the Dance. In this hair wreathing cobra, a skull, and the mermaid figure of Ganga; upon it rests the crescent moon, and it is crowned with a wreath of Cassia leaves. In His right ear, He wears a man's earring, a woman's in the left; He is adorned with

necklaces and armlets, a jewelled belt, anklets, bracelets, finger and toe-rings. The chief part of His dress consists of tightly fitting breeches; and He wears also a fluttering scarf and a sacred thread. One right hand holds a drum, the other is uplifted in the sign of do not fear: one left hand holds fire, the other points down upon the demon Murala, a dwarf holding a cobra; the left foot is raised. There is a lotus pedestal, from which springs an encircling glory (Tiruvasi), fringed with flame, and touched within by the hands holding fire and drum.

The images are of all sizes, rarely if ever, exceeding four feet in total height.

Interpretation.

Even without reliance upon literary references, the interpretation of this dance would not be difficult. Fortunately, however, we have the assistance of a copious contemporary literature which enables us to fully explain not only the general significance of the dance but equally the details of its concrete symbolism. Some of the peculiarities of the Nataraja images, of course, belong to the conception of Siva generally, and not to the dance in particular. Such are the braided locks as of a Yogi; the Cassia garland; the skull of Brahma; the figure of Ganga, (the Ganges fallen from Heaven and lost in Siva's hair); the cobras; the different earrings, betokening the dual nature of Mahadev, 'whose half is Uma'; and the four arms. The drum also is a general attribute of Siva, belonging to His character of Yogi, though in the dance, it has further a special significance. What then is the meaning of Siva's *Nadanta* dance, as understood by Saivas? Its essential significance is given in texts such as the following:

"Our Lord is the Dancer, who, like the heat latent in fire-wood, diffuses His power in mind and matter, and makes them dance in their turn."

His Five Activities.

The dance, in fact, represents His five activities (*Panchakritya*) (Continued on page 2.)

SOME POLITICAL PROBLEMS IN CEYLON.

CLAIMS OF COMMUNAL ORGANISATIONS.

PROBLEMS IN A FREE CEYLON.

By H. A. P. SANDRASEGRA K. C.

(Special to the "Hindu Organ.")

It is necessary to clear up certain misunderstandings in the minds of people in Jaffna. I, therefore, proceed to re-state what I have no doubt will reassure the people and set at nought all doubts and misgivings.

It is a pity that some people in Jaffna have still delusions with regard to the Donoughmore Constitution. With commendable patience we have watched the working of this Constitution. It is an open secret that the bureaucracy are getting trained daily to set at nought the policy of Ministers—if it can be said that they pursue policies—and to carry on the administration as they please. We have seen member after member of the State Council and even Ministers confess that they were tricked into accepting this Constitution which gave the Ministers no power, planted the seeds of discord by the methods adopted to bring into being puppets called Ministers, decked in all the panoply of office; but denuded of all power.

Does the Donoughmore Scheme lead to Responsible Govt.?

In the report of the All Parties Conference of India, the late Motilal Nehru (father of the great Jawaharlal) said, "The Ceylon Reform Commission have created a novel form of Government which has no parallel in the constitutions of the world. But whatever else it may be, it certainly, is not responsible Government in any sense." The same sentiment has been uttered by great constitutional authorities like Barriedale Keith, Sir P. Sivasamy Iyer and others. Consensus of enlightened public opinion has condemned this constitution as unworkable. Jaffna alone adopted the straight course, denounced the constitution and even at the last moment refused to 'work it'. Two good things that the Donoughmore Scheme, however, achieved are universal suffrage and the abolition of communal electorates. With much appreciation the Indian All Parties Conference state, "we find the Ceylon Reform Committee have recommended the abolition of communal electorates throughout the Island."

Communalism and Reservation of Seats.

Communal electorates had in India and in Ceylon in the

past increased the distrust of one community against the other. "Communal electorates", says the report "might or might not be responsible for the increasing communal tensionbut they have certainly failed to pave the way to a better understanding between the communities. The reservation of seats is no better than pure communalism." Quoting again from the same report: "General reservation of seats for any community, whether found in a majority or in a minority, is a full recognition of communalism and differs little from communal electorates." Communalism can go only when the attention of people is directed in other channels, when they begin to take interest in questions which affect their daily lives rather than in fancied fears based on an artificial division of society. Everybody is now agreed that communalism must go if we desire to cultivate the "national spirit". A reservation and a fixation of seats creates a barrier to the growth of this spirit. So long as communalism is rampant, the British administrator will, true to tradition and history, play off one community against another while he pursues his policy of exploitation. Reservation is stagnation. "Reservation" says the report "is an artificial restriction on the growth of the majority and the minority and must necessarily retard national progress."

Educational and Economic Safeguards.

When analysed the claims of communal organisations for special rights and for privileges for their respective communities resolve themselves into guarantees for educational and economic advancement. It cannot be believed that a responsible Government can ignore the claims of mass education or the uplift of the submerged classes or the social or economic reconstruction of village life. With limited financial resources even the present State Council has addressed itself to these tasks, notably the last mentioned.

The Population Test for Electorates.

"Although the rough population test may be applied in the allotment of seats, it should not be adhered to in its entirety", says the All Parties

(Continued on page 2.)

A STURDY PATRIOT OF THE PAST



THE LATE MR. ADVOCATE NAGALINGAM

SOME INCIDENTS IN HIS POLITICAL LIFE

The following is a brief sketch of the life and career of the late Mr. Advocate S. Nagalingam, who may be said to be the father of nationalism in Jaffna.

The late Mr. Nagalingam was one of a band of National Workers who gave of their best to restore their sense of self-respect to the Tamils at a time when alien influences threatened to stifle it.

Mr. Nagalingam was born in 1855. He received his early education in Jaffna. He then went to Colombo and joined the Academy (Royal College) where he won a scholarship. He was then sent to Calcutta. He passed the F. A. with first class Honours. It was while he was a student at Calcutta that he came into contact with Surendra Nath Pannerjee and other Indian patriots. He returned to Jaffna as an Advocate in 1880.

When he entered the public life of Jaffna his family was in the zenith of its popularity and influence. His father, Mr. A. Sinnatambi, was the Crown Proctor and was the most influential person. He was also a *persona grata* with Mr. Twynam, the Rajah of the North. His uncle, Mr. Elayatambi, was the head clerk of the Kachcheri. His brothers were in Government Service, as were his numerous relatives, and held what might be called key-positions. Mr. T. Chellappapillai, that eminent jurist and scholar, who was married to his sister, was the Chief Justice of Travancore.

His Independence.

By tradition and family interests Mr. Nagalingam ought to have become a courtier, a supporter of the powers-that-be, basking in the official smile and "leading the primrose path of dalliance." But Mr. Nagalingam with his irrefragable independence and public spirit chose to run counter to his father's and relatives' best-laid plans of judicial appointments and official preferments. Mr. William Twynam, the Rajah of the North, was then in the height of his power. The representations of the people against that provincial satrap's autocracy and administration had been futile. Sir Muttu cumaraswamy's thunders in the Legislative Council fell on deaf ears. Arumuga Navalar, the only intrepid man in the North who dared to make serious charges against Mr. Twynam publicly, was not allowed to have an interview with the Governor and had to resort to a ruse to "present" his charges against Mr. Twynam to the Governor. But all to no purpose. The Man on the Spot Theory was upheld and the Government Agent became more powerful.

Then and Now.

The people were so cowed down that they either kept quiet or pandered to the prejudices or caprices of those in authority. None showed any public spirit, since it was considered unsafe to display it, especially if relatives were in Government employment. But Mr. Nagalingam, regardless of the risks, regardless of the consequences in spite of the family influence

brought to bear on him, stood up for the people and became the leader of the opposition to the Government of the Rajah of the North. Nowadays we find some lawyers with one eye on judicial appointments supporting the powers-that-be, getting up addresses to the Governor by hole and corner methods, religiously going on deputations to the Governor in spite of his "hot-headed misrepresentation" and being treated with scant respect by the Governor just getting out for snipe shooting, and retiring with their tails inside their hind-legs like dogs, "back" to their vomit. When place-seekers, toadies and flunkies such as we find among us now convened a meeting in 1890 under official auspices to get up a farewell address to Sir Arthur Gordon, the retiring Governor. Mr. Nagalingam appeared at the meeting with a strong and influential following, scathingly denounced the administration of the Governor and got a resolution passed that the Governor did not deserve a farewell address. He thus not only prevented the adoption of the address, but succeeded in getting a hostile resolution passed against the Governor.

His Achievements.

Jaffna has produced several brilliant sons who have distinguished themselves in various walks of life and brought honour and glory to her, but hardly anyone who has wrought for her and for the general welfare so fearlessly, so disinterestedly, and so purposefully. He delivered his countrymen from their helpless condition of servility and abject and degrading submission to the authorities. He was a pioneer. He blazed the trail. He never acted under official auspices, but organised movements independently. He was a warm admirer of the Indian National Congress and travelled from Jaffna and was present at the session of the Congress held in 1892 at Allahabad. He was a patriot in the true sense of the word. He has left behind him some achievements which are standing monuments to his philanthropy, public spirit, and organizing capacity. He led and directed the movements which have brought about the establishment of the Saiva Paripalana Sabha, the "Hindu Organ", and the Jaffna Hindu College. That great mind, that great soul, that great and pre-eminent leader of men passed away from the plane of its earthly existence on August 4, 1896. He was cut off in the prime of vigour in the midst of his brilliant and beneficent career.

Musical Entertainment At Kayts.

The first anniversary of the Karampon Public Library will be celebrated under the chairmanship of Mrs. Mangalammas Masilamany in the Sannuganthan Vidyasalai at 5 p. m. Proctor S. Nagalingam will speak on "The Development of Tamil". Miss Maheswari Devi Masilamany, the "Shaniniketani" exponent or *Vina*, and Misses S. Euvaneswari, I. Sivagnaneswari, P. Sukirthambal and Misses S. Thillayampalam and Madhavamma will entertain with music. —Cor.

THE DANCE OF SIVA.

Continued from Page 1.

viz: *Srishti* (overlooking, creation, evolution), *Stithi* (preservation, support), *Sambhava* (destruction evolution), *Tirobhava* (veiling, embodiment, illusion, and also, giving rest), *Anugraha* (release, salvation, grace). These, separately considered, are the activities of the deities Brahma, Vishnu, Rudra, Mahesvara and Sadasiva.

This cosmic activity is the central motif of the dance. Further quotations will illustrate and explain the more detailed symbolism. *Unmai Vilakkam*, verse 36, tells us: "Creation arises from the drum: protection proceeds from the hand of hope: from fire proceeds destruction: the foot held aloft gives release." It will be observed that the fourth hand points to this lifted foot, the refuge of the soul. The following verses from *Tirukuthu Darshana* (Vision of the Sacred Dance), forming the ninth Tantra of Tirumular's *Tirumantiram*, expand the central motif further:

"His form is everywhere: all-pervading in His Siva-Sakti: Chidambaram is everywhere, everywhere His dance:

As Siva is all and omnipresent, Everywhere is Siva's gracious dance made manifest.

His five-fold dances are temporal and timeless.

His five-fold dances are His Five Activities.

By His grace He performs the five acts,

This is the sacred dance of Uma-Sahaya.

He dances with Water, Fire, Wind and Ether,

Thus our Lord dances ever in the court.

Visible to those who pass over Maya and Maha Maya (illusion and super-illusion)

Our Lord dances His eternal dance."

Lord's Pastime.

Siva is a destroyer and loves the burning ground. But what does He destroy? Not merely the heavens and earth at the close of a world cycle, but the fetters that bind each separate soul. Where and what is the burning ground? It is not the place where our earthly bodies are cremated but the hearts of His lovers, laid waste and desolate. The place where the ego is destroyed signifies the state where illusion and deeds are burnt away: that is the crematorium, the burning ground where Sri Nataraja dances, and whence, He is named *Sulalaiyadi*, Dancer of the burning ground. In this simile we recognise the historical connection between Siva's gracious dance as Nata-

raja and His wild dance as the demon of the cemetery.

This conception of the dance is current also amongst Saktas, especially in Bengal, where the Mother rather than the Father aspect of Siva is adored. Kali is here the dancer, for whose entrance the heart must be purified by fire, made empty by renunciation.

The Destroyer.

The conception of the world process as the Lord's pastime or amusement (*lila*) is also prominent in the Saiva scriptures. Thus Tirumular writes, "The perpetual dance is His play."

Now to summarise the whole interpretation we find that the Essential Significance of Siva's Dance is three-fold: first, it is the image of His Rhythmic Play as the Source of all Movement within the Cosmos, which is represented by the Arch (*Tiruvasi*); secondly the Purpose of His Dance is to Release the Countless souls of men from the Snare of Illusion: thirdly the Place of the Dance, Chidambaram, the Centre of the Universe, is within the Heart.

Aesthetic Conception.

So far I have refrained from aesthetic criticism and have endeavoured only to translate the central thought of the conception of Siva's Dance from plastic to verbal expression, without reference to beauty or imperfection of individual works. But it may not be out of place to call attention to the grandeur of this conception itself as a synthesis of science, religion and art. How amazing the range of thought and sympathy of those rishi-artists who first conceived such a type as this, affording an image of reality, a key to the complex tissue of life, a theory of nature not merely satisfactory to a single clique or race nor acceptable to the thinkers of one country only but universal in its appeal to the philosopher, the lover, and the artist of all ages and all countries. How supremely great in power and grace this dancing image must appear to all those who have striven in plastic forms to give expression to their intuition of Life!

In these days of specialization we are not accustomed to such a synthesis of thought; but for those who "saw" such images as this, there could have been no division of life and thought into water-tight compartments. Nor do we realise, when we criticise the merits of individual works, the full extent

Continued up

Some Political Problem In Ceylon.

(Continued from page 1)

report "so that even smaller provinces may have adequate representation." Sparseness of population and large extent of territory to be represented are two grounds on which representation may not be tied down to the population test. That is why I propose that in addition to the Tamil seats now available there ought to be seats for the Vavuniya, Mullaitivu, Trincomalee and North Batticaloa areas. This is the policy of the Liberal League. This has been attacked as camouflaged communalism.

Parties in a Free Ceylon.

In a Ceylon unhampered by alien authority and intervention, the minds of her people will turn to important questions of the day. There is no doubt that the majority of the questions will be non-communal in character. They will be more economic. Parties in the Legislature will be formed not on communal lines, which is the path of damnation, but on economic grounds which is the road to uplift.

Jaffna U. D. C.

At the last meeting of the U. D. C. it was resolved to appoint Mr. M. Bhaskaran to the post of Assistant Linesman. Mr. Bhaskaran is a son of Mr. T. P. Masilamany of Vannarponnai.

(Continued)

of the creative power which, to borrow a musical analogy, could discover a mode so expressive of fundamental rhythms and so profoundly significant and inevitable.

Expressive of Facts.

Every part of such an image as this is directly expressive, not of any mere superstition or dogma, but of evident facts. No artist of today, however great, could more exactly or more wisely create an image of that Energy which scieeice must postulate behind all phenomena. If we would reconcile Time with Eternity, we can scarcely do so otherwise than by the conception of alternations of phase extending over vast regions of space and great tracts of time. Especially significant, then, is the phase alternation implied by the drum and the fire which "changes" not destroys. These are but visual symbols of the theory of the day and night of Brahma.

In the night of Brahma, Nature is inert and cannot dance till Siva wills it: He rises from His rapture and dancing sends through inert matter pulsing waves of awakening sound, and lo! matter also dances appearing as a glory round about Him. Dancing, He sustains its manifold phenomena. In the fulness of time, still dancing, He destroys all forms and names by fire and gives new rest. This is poetry; but none the less, science.

It is not strange that the figure of Nataraja has commanded the adoration of so many generations past: familiar will all scepticisms, expert in tracing all beliefs to primitive superstitions, explorers of the infinitely great and infinitely small, we are worshippers of Nataraja still.

(From the Collected Essays.)

GNAYIRU

(காயிரு)

A HIGH CLASS TAMIL MAGAZINE

Devoted to Cultural

Renaissance

PUBLISHED BY

THE KALA NILAYAM, JAFFNA

SIX ISSUES A YEAR

SUBSCRIPTION Rs. 4 YEARLY.

Ms 684 13

FREEDOM—INDEPENDENCE OF FOREIGN RULE.

RESTRICTIONS CONSISTENT WITH PUBLIC WELFARE.

SIGNIFICANCE OF LIBERTY.

By J. TYAGARAJAH, M. A., L. L. B.

(SPECIAL TO THE "HINDU ORGAN".)

There is no conception in politics which has been so much misunderstood as liberty. Ignorance and misunderstanding of its true meaning have led to revolutions and wars. In poetry and oratory the word is often used as synonymous with the sum-total of all the blessings under the sun. In fact no political speech is deemed good today unless there is some allusion to Liberty. During the war we heard of nothing but talk about the freedom of small nations and "making the world safe for democracy". Now, freedom which has been the theme of so much poetry and oratory is simply independence of foreign rule or dominion. From the dawn of history to this day nearly every big nation has brought under its sway weak and defenceless neighbours. It is equally true that the latter yearn to throw off the foreign yoke and have nearly always succeeded in doing so. The instinct of liberty which is inherent in every self-respecting nation is so strong that actually wars of liberation were waged in Europe during the latter half of the 19th century—resulting in the independence of every European nation. It is only in the East that this independence is absent and hence we see before us today the glorious struggle for Indian emancipation.

Lincoln on Liberty.

In this connection we may recall the words of that great prophet of Liberty and Democracy—Abraham Lincoln—"No man is good enough to rule another man and no nation is good enough to rule another nation. For a man to rule himself is liberty; for a nation to rule itself is liberty. But for either to rule another is tyranny. If any nation robs another nation of its freedom it does not deserve freedom for itself and under a just God it will not long retain it". Liberty in this sense is like oxygen in the air. It is exhilarating to all those who breathe it. But if it is confined within a limited space and used up for long it loses its purity and it will asphyxiate the users. A nation which seeks to keep liberty to itself and refuses it to others will pervert its own ideals and will eventually get acclimatised to Tyranny. The English pro-consuls who retire from a career of autocracy in India and settle down in England are gradually undermining the democratic traditions of their own country.

Unfree in Independence

Although to us in the East the most vital significance of liberty is independence, an almost equally important connotation must not be lost sight of. For a nation may be completely independent and yet its citizens may be unfree in their relations with the government or in their relations with one another. An independent state can also be a despotic state. And although slavery has disappeared from the face of the civilised world, we have today certain institutions which are akin to slavery and which are no less inhuman and degrading. In the East we have the caste-system which denies elementary human rights and social equality to millions of individuals. In the West we have the colour-bar under which Asiatics and Negroes are denied even civic rights in certain European countries. And in both East and West

we have an economic system which places the great majority of the citizens of the modern state at the mercy of a handful of capitalists. Under this system a manipulation of some business Combine or a gamble on the Stock Exchange or a technical invention may throw millions of workers out of employment and ruin them.

What is Liberty?

This relation between the state and the individual has given rise to diverse systems of political philosophy from the days of Aristotle to Professor Laski. But for our purpose liberty—from the stand point of the individual—is the absence of restraint consistent with the welfare of the community. The late Sir P. Ramaoathian always used to speak about the freedom of the wild ass. A complete absence of restraint is possible only in a state of nature. In a civilised political society everyone must submit to just so much restraint—and no more—as is necessary for the common good. For example, during an epidemic of small-pox vaccination is compulsory in certain countries and people submit themselves to it—however unpleasant the consequences may be—in the interests of the community as a whole. Similarly we do not feel our liberty

endangered if we are obliged to observe the rules of traffic like driving on the right side of the road. Prohibitions in the public interest do not constitute an invasion of liberty. In fact the submission to indispensable rules and regulations which are built upon the consent of those who are affected by them is conducive to freedom, because such submission enables one to realise his personality. Amenability to a certain degree of discipline which is vital to the very existence of the state is not servility.

Rights in Freedom.

On the other hand unrestricted freedom may degenerate into anarchy and licence to murder, plunder and rob—as may be witnessed during great revolutions. We have to submit to certain restraints imposed by the State in order that we may not be compelled to submit to worse restraints that may be imposed upon us by lawless individuals. We surrender a part of our freedom to the State in order that we may enjoy a larger measure of freedom in our relations with our neighbours and fellow-citizens. But the State whilst laying down rules and regulations for the common good must guarantee to the citizens certain elementary rights. Liberty, in a large measure, consists in the possession and enjoyment of these rights. Freedom is inseparable from them. A rough and ready method of ascertaining whether a nation is politically free is to see whether it possesses these rights. And what are they? They are briefly (1) Personal security and security to property. (2) Education (3) Religious toleration (4) Freedom of speech and association (5) the right to choose one's rulers and also to be chosen to the highest political office in the State. (6) the right to work and in the absence of work—provision of the means of living.

Essence of Freedom.

Strictly speaking, political liberty is neither democracy nor responsible government. For there can be oppression and tyranny even under a democracy. It is the restriction of the sphere of Government—whatever the form of Government may be—to the barest minimum consistent with the

Continued next column.

"NOTHING IS BEYOND US"

Sir. P. Arunachalam's Exhortation.



"It (Crown Colony Administration) answers well enough so long as you have only to police a country, collect taxes, make roads, administer justice, &c. But much more is needed if Ceylon is to be a self-reliant, self-respecting unit in the British Empire. Tied as we are to the apron strings of a bureaucracy and deprived of all power and responsibility, our powers and capacities are dwarfed and stunted, we live in an atmosphere of inferiority, and we can never rise to the full height to which our manhood is capable of rising. We have hypnotised ourselves into thinking that we are weak and inferior. No greater disaster can overtake a people. We must feel that nothing can daunt us, nothing is beyond us."

The New Year And New Year Resolves.

CONCENTRATE ON "RECONQUEST OF LAND"

BELIEVE IN THE POWER OF SOUL-FORCE.

By R. C. PROCTOR.

(Retired Registrar, Supreme Court.)

May the New Year—Sri Muga—bring happiness, peace and contentment to the readers of the "Hindu Organ"!

The events evolved during its short span of life by the expiring year are of tremendous significance. The year saw the edifice of material prosperity which the Western nations so assiduously built for decades creaking under its top-heaviness and tottering to its fall. It also presented to the world, aghast with alarm and panic, the sight of the wise men of the nations working hard to under-pin the foundations of the edifice in the hope of thus staying its fall. Though the best talents have been at work, the results have been disappointing; the efforts still continue.

Impending Catastrophe.

The cause of the impending catastrophe may be traced to the fact of the foundations of the edifice having not been laid on spiritual forces of truth, honest-dealing, love for humanity, in short, on *Ahimsa*. They were made to rest on physical forces, exploitation of the weak and coercion. The physical forces spent themselves on the all-consuming greed for more and yet more and the edifice totters.

The New Year, therefore, brings the message of experience of the past, which is to reiterate the advice given to the people of India about 2000 years ago by the Great Teacher of Nazareth, that they should not build their houses on sand.

The Eastern sages have said time and again that material prosperity should derive its motive and resources from moral greatness. Jesus Christ said "First seek ye the Kingdom of God and all these will be added unto you".

Potency of Moral Forces.

Today the world suffers as a result of the failure of the Western Powers to own the potency of moral forces in shaping the destiny of mankind.

May the East long continue

Continued

public welfare. For the purpose of argument each man's life may be regarded as being divided into two provinces—the province of government and the province of liberty. When the former is large and latter restricted the people have no liberty; but if it is vice versa, they are free. Is the individual frankly let alone? Is he permitted, wherever it is possible, to do what he chooses? Is the number of state regulations reduced to the lowest point? If so, the people are free, even if they are unhappy. If not, they are not free, however well governed and healthy and happy they may be. To put it in another way, the individual should not be compelled to do the right thing. He should be free to blunder, free to choose between right and wrong so long as he does not seriously prejudice the general interests of the community. That is the essence of freedom. And that is the idea underlying the dictum of a famous divine who said that "he would rather

to believe in the power of soul-force!

There is yet another warning which the New Year conveys to us. It is that we should cultivate our individuality to accord with our ancient heritage. It is the loss of our individuality that has brought us to our present helpless plight. Our social and civic organisations stood the stress of wars and revolutions for centuries, ever coming out after a storm undamaged, unscathed. They were capable of infinite expansion, also capable of contraction, when occasions demanded it. But under influences of artful propaganda which glorified wage-earning, allurements of capitalism, urban bias imported through our system of education and fascination for the tinsels and paraphernalia of office, the natural leaders of our society began to despise our ancient institutions and they fell into desuetude through lack of support of the educated people. Our economic balance was disorganised because of imported cheap wares making it impossible for artisans to carry on their respective trades. On the wreckage of organisations of society and economic stress following it our people found that there was no other alternative than to go to foreign countries in search of employments. The world depression is driving them back to their home-land.

Reconquest of Land.

A two-thirds of our Island is in jungle and the agricultural resources are promising; but it would seem that our Government is in no mood of giving lands to the needy except on terms of unfree conditions which should rob the tillers of the soil of individuality and character of independence.

If our country is to be lifted from its present state of subsidence, it can only be done by united efforts and public-spiritedness on the part of our leading people.

Let us all concentrate our energies on the one purpose of "reconquest of land". On the realisation that the land is our own, the virtues of manhood would develop gloriously and the resuscitation of our ancient culture and progress on the lines of our own genius and in accord with our own environments would automatically follow.

I close this communication with a few lines from Ella Wheeler Wilcox:

"I gave a beggar from my little store of wealth of some gold; He spent the shining ore, and came again and yet again, Stilt cold and hungry, as before, I gave a thought—and through that thought of mine, He found himself, the Man Supreme, divine, Fed, clothed and crowned with blessing manifold."

CONTRIBUTORS

TO

The New Year Issue.

- MR. K. BALASINGHAM.
- REV. DR. T. ISAAC TAMBIAH.
- REV. FR. S. GNANAPRAGASAR.
- MR. H. A. P. SANDRASEGRA, K.C.
- MR. V. COOMARASWAMY, B. A. PROCTOR.
- MR. J. TYAGARAJAH, M.A., L.L.B.
- MR. R. C. PROCTOR.
- "T. W. H." COLOMBO.

See Page 7:-
CROSS-WORD PUZZLE
COMPETITION.

Manager's Notice.

The offices of the "Hindu Organ" and the Saiva Prakasa Press have been closed for the New Year Holidays from Wednesday, the 12th instant, to end of 21st April. There will be no issues of the "Hindu Organ" on 17th and 20th April.



Hindu Organ.

THURSDAY, APRIL 13, 1933.

A HAPPY NEW YEAR

—:O:—

A YEAR HAS ROLLED BY; NOT YET the clouds which gathered on the horizon at the beginning of the year. They seem to grow more menacing and gloomy. The world is in the grip of a dis-temper which is a direct challenge to the very civilisation that religion and politics joined forces to foster and maintain. The agreements and understandings betwixt nations planned and executed by statesmen and the adjustments in economic relations advocated by experts do not seem to have touched the malaise. The best schemes of man to arrest the progress of the disease seem to fail suddenly when success is almost in sight. The reason for the world's travail eludes the understanding when it seems nearest our grasp. The worldwide trade depression is only a symptom of the disease which afflicts the very soul of man. Any attempt to grapple with symptoms must in the end fail, as these are certain to re-appear in other forms and in other spheres of human relations.

The Lest minds in the world have addressed themselves to the problem and they have, each in

his own way, indicated the direction in which the solution should be sought for. It is not unusual that the answer to the question should bear the impress of the special predilection and the pet devotion of the individual concerned. The man of religion offers a remedy which the politician spurns and these, in turn, are in no mood to give a patient hearing to the mere economist. The exhortations of world teachers which bear a striking similarity, their age and clime and language notwithstanding, have a special appeal to those to whom the present situation has brought stress and struggle. It is doubtful if the voice of the men with a vision will reach or influence, in the slightest degree, the action of the "practical" men who have contrived to hold in their hands the direction of affairs. Let us however, console ourselves with the thought that where the blind leads the blind and both fall into the ditch, they will then be in a mood to listen to the voice of Dharma, which wafted along the corridors of time perpetually warns humanity against excess in any direction.

The world needs a new synthesis. The divorce between head and heart has developed exaggerated tendencies which have impoverished human life by their exclusiveness. The negative critical spirit, the product of the one, has snapped the moorings to which humanity held fast impelled by tradition, while imaginative sentiments nourished by the dethronement of reason have offended and obscured instinct. The victory of the one at the expense of the other maims man's self-fulfilment. The world will not move out of the morass into which it has slipped till an increasing number of men and women whose influence in the affairs of the world will be direct and irresistible realise that heart and mind are one universal deity and that the ultimate peace and happiness of the individual, as of the nation, depends on a right synthesis in virtue of a higher and reconciling truth of the Unity of man which alone can dissipate their mutual misunderstandings and restore to the human race its integral self-development.

There comes a moment in the history of nations when a decisive move in the right direction leads to a triumphant goal and when that supreme moment is lost in vague imaginations or false and indecisive steps, it takes long centuries to retrieve the loss. The hour has struck for us. The indications of a new life are manifest everywhere and a regenerated Ceylon must find place among the new-born nations of the world.

Whoever has the opportunity to assist, however humbly, in the task of inspiring humanity to the helpful vision of realising the essential unity in the midst of the apparent conflict of races and interests will deserve well of his country, King and God.

WE WISH OUR READERS A PROSPEROUS NEW YEAR.

New Year Message To Our Readers

CLOSE UP YOUR RANKS—LIVE NOT IN THE PAST—RELIGION AND NATIONALISM

Close up your Ranks

BY K. BALASINGHAM.

THE *Ankeerasa* now ending has been an unfortunate year for Ceylon. It has, among other evils, disclosed a growing tendency towards disunion among the Ceylonese. Let us in the New Year try to unite our ranks if we want to become a great nation.

Imperialistic Policy

"*Divide et impera*" had always been the policy of imperialistic nations. Mr. Ramsay MacDonald, the Prime Minister, in his book, *Awakening of India* (p. 283) says: "Sinister influences have been and are at work on the part of the Government; that Muhammedan leaders have been and are inspired by certain British officials and of malice aforethought sow discord between the Muhammedans and Hindu communities".

Began Under British Rule

Sir John Maynard, a retired member of the Executive Council of Punjab, says in an article in the *Foreign Affairs*: "It is of course true that British authority could not now maintain itself but for a fissiparous tendency.....It is also true that the mass rivalry of the two Communities began under British rule. The Hindu and Muslim masses (formerly) worshipped peacefully side by side at the same shrines".

"Friends in the Jury."

Mr. Muhammed Ali said at the 1923 Congress: "Some months previously a Muslim Deputation had waited at Simla on the Viceroy. There is no harm now in saying that the Deputation was a Command performance.....Hitherto the Mussalmans had acted very much like the Irish prisoner in the dock who, in reply to the judge's enquiry whether he had any counsel to represent him in the trial, had frankly replied that he had certainly not engaged counsel, but that he had 'friends in the jury'. But now the Muslims' friends in the jury had themselves privately urged that the accused should engage duly qualified counsel like all others."

Beware of That Policy.

Lord Elphinstone when Governor of Bombay wrote:—"*Divide et impera* was the old Roman Motto and it should be ours".

That is how imperialism was over maintained and we must guard against the possible introduction of the policy into Ceylon. Whatever differences we have let us settle them amongst ourselves. Let us not invite the monkey to divide the cheese.

Ruinous Administration.

Let us not waste energy and time in fighting among ourselves. Let us forget the past. Let the new year be one of internal peace among all sections—Burghers, Singhalese, Tamils, Muslims and English. Even the English are not strangers. They have large vested interests and even they have much to gain pecuniarily by Ceylonising the administration. The present wasteful administration is doing more harm than good. Let us all—both the British investor and Ceylonese.

Religion No Bar to Nationalism

LIVE NOT IN THE PAST

BY REV. DR. T. ISAAC TAMBIAH.

From the earliest times, for instance, among the Babylonians and through them, the Jews, there has been a religious starting point of time for the New Year. The ecclesiastical year with the Jews began somewhere about the first day of Nisan (nearly modern April 13) while the civil year was in Tersch, somewhere about October. Though religious it was nevertheless national. Our Tamil New Year falls also in the month of Nisan, that is, Sittirai, modern April. Undoubtedly it has religious associations, but they do not shut out the national. The religious label, Hindu or Buddhist, must, however, go, and the national significance should be stressed, while not obscuring any religious meaning inherent in anything connected with the day's observances.

Religion and Nationalism.

The first point, therefore, of my message—the Editor has done me the honour of asking me for one to his readers—is the consistency of religion with National devotion. In the case of Hinduism, as with Biblical Judaism, where the sanctions of religion stand sentinel behind social observances and obligations of citizenship, this presents no difficulty. But wrong notions have crept into current thinking on this subject. It is considered hard for a Sinhalese to be a good Christian and a good Sinhalese. A Tamil, often it is said, cannot be a good Tamil and be a Christian. Buddhists alone, so runs this error, can be Sinhalese, and Hindus alone Tamils. Now, I maintain that the profession of the Christian faith is quite consistent with the practising of zealous nationalism. The fact of the rapid denationalisation of many English speaking Tamils, giving rise to a sort of Anglo-vernacular vogue of nationalism, contributes much towards the current reproach against Christian Tamils.

Consistent With Nationalism.

In Malaya the Chinese New Year's Day falls in February, and the Chinese Christians observe it in full national form. Instead of going to the non-Christian places of worship they have services in their churches on that day. Whatever custom is not against Christian ideals they carefully and cheerfully follow. They are very good Christians and very good Chinese. In Ceylon there is a formidable difficulty in the way of Christians observing Tamil New Year's Day as a festival, and that is, that it falls according to the best Oriental records on a very solemn day of remembrance inseparable from the closing stages of the epic of the Cross of Christ. The first point, however, of my message need not be blunted by this consideration, but let it rather be stressed the more—religion is consistent with nationalism, for Hindu and Christian alike.

Live not in the Past.

The other point of my message is: let us not live in the Past. The past

persists, it is true, but let it be a mere background. The past, individual or national, is inescapable, even inevitable. Yet, it is not a substitute for the present. Tamils, from time to time retail for our own delectation principally, huge portions of our glorious history. It is a good history. It is a history of which any nation in the world might be justly proud. We cannot all the same, be content with this mere exploiting of our past. The present presses its claims on us: we must be driven to great deeds by the inspiration of our past. The present, by our achievements should be fit to be linked on to one great past, so that there may be an unbroken continuity of glory of well-doing from the past to the present and on to the future.

A Tragic Infirmary.

The exploitation of the past is with us a tragic infirmity. Almost everywhere in Jaffna one hears of almost everybody as a descendant of a king. From the vast number of royal descendants I guess that kings must have been very plentiful at one time in this country. When you speak to a man it is ten to one that you are in the company of an Earl's descendant; or a Duke's descendant; or a King's descendant; seldom a plebian's. In applications for posts under Government long paragraphs are devoted to the merits of great ancestors and distinguished collateral, as if the glories of his past could adorn the applicant with the garment of worthiness. Lately a man was wanted to teach mathematics in a College. One of the applicants for the post of teacher laid great stress on the facts of his father and grandfather having been great mathematicians and his uncle likewise. He received the reply (they do these things thoroughly in America) that a lecturer was wanted for teaching and not for pedigree purposes. Rightly enough he didn't get the job.

Only An Essential Reminder.

The Jews of Christ's time, like all people with a great past, tried to gloss over their inglorious present by the grandeur of their ancestry. They were well rebuked, "Say not unto yourselves, 'We have Abraham for our father.' What are you? What can you do? What have you so far done? What is going to be your achievement? To what good purpose is your past inspiring you? It is profitable to think along these lines for individual well-being and national greatness.

As a factor in the conservation of great ideals of nationalism the past of a people is an essential reminder. But let us not live in the past. The greatness of our past, yes, it was very great. The glories of our past, yes, they were very glorious. And we, what are we doing? We go through life dully, missing much. Pride is our richest possession, pride of our past. Why should we stagnate in the slough of self-complacency while the achievable is within our reach, and greatness needs but an endeavour for it to be grasped? Why cast banal backward glances at a past by which we refuse to be profited even to the extent of being prompted into inspiration?

With just one word altered the lines of Longfellow may be quoted in warning:

"They boast their rank and ancestry, Their history high and holy— A mountain stream that ends in mud Methinks is wiser."

Agriculture—the Hope of the Future.

HOPE FOR JAFFNA, THE SCOTLAND OF CEYLON.

Need for a College of Agriculture.

BY T. W. H.

[The writer of this article is a prominent member of the European Mercantile Community and is immensely popular among all classes of Ceylonese. His views are entitled to great respect in as much as the writer has an intimate knowledge of the conditions now obtaining in the Island and his views are marked with sound common sense and practical wisdom.]

IN the very difficult times which we have been passing through and which I fear we still have to pass through before the advent of the dawn of better things, it behooves all of us who have the country's best interests at heart to tighten our belts and keep a stiff upper-lip, making up our minds that no duty or labour shall be deemed too hard for us to undertake if its ultimate end is towards the general interests and progress of this country.

There is no doubt that in the future agriculture and the raising of adequate food-products in this country must become more and more an important factor in order to reduce the annual drain of money going out of the land for cereals grown and supplied from other countries. Sometimes out of evil comes good, and the Depression has shewn that most of us hitherto have been living in a Fools' Paradise. Money has been easily come by and as easily spent without a thought of the future.

Agricultural Career

The Youth of Ceylon now leaving schools must decide for themselves what their future is going to be. Service under Government which has been looked on heretofore by many as insurance for the future is overcrowded, and, in fact, requires, as it is, considerable pruning. Similarly the learned professions are overcrowded and offer few rewards except to the exceptionally brilliant. Mercantile careers are similarly overcrowded and curtailment and reductions in staff have to be made much as it goes against the grain to do so, in order to make ends meet.

The Youth of to-day must adopt in most cases a different orientation for his activities and be prepared to take off his coat and work hard at an agricultural career. The Department of Agriculture is doing everything possible by grants of land to encourage this movement.

What the youth of to-day must consider is not such respectable or black-coat employment which offers but poor reward and the only satisfaction that he is not required to soil his hands. Let him not be ashamed to adopt an agricultural career. It is honest and honourable, and if in doing so he can make two blades of grass to grow where there was formerly but one, he is doing good not only to himself, but also to his country.

Hope in Jaffna Youth

I have no doubt that the youth of Jaffna will be prepared to get down to it as the people of the Peninsula have come of a race well-known for its adaptability and frugality. Their forebears have wrested by sheer hard work and the sweat of their brow a harvest from a soil and climate which by no means to be

compared with that of the south, and have shewn by their energy and initiative that they are capable of producing great men. Such names as Arunachalam and Ramabathan will live respected and revered for ever in the annals of the Island and the people of Jaffna may well be proud of them as both of them have proved they are patriots in every sense of the word. I often think an analogy can be drawn between the north and south of Ceylon as between Scotland and England. In Scotland the more rigorous climate and inhospitable soil have compelled men to labour and work often for mere existence as compared with the softer and more fertile lands in the south of England.

Need for a College of Agriculture

I would suggest that what Ceylon really requires is a properly equipped College of Agriculture and School of Forestry. To this could also be added technical training in engineering, both mechanical and electrical. It is all very well to have a University for turning out literary and

THE TOURIST ON CYCLE

RESUMES HIS JOURNEY

Mr. E. Kandiah of Chulupwam who has already done 7150 miles on a New Hudson, leaving Seremban and cycling through Malaya, Siam, Burma and India and arriving in Ceylon last week, paid a visit to our office on Monday, the 10th instant, and bade us good-bye before he started on the last lap of his projected tour.

Mr. Kandiah now goes to Colombo from where he will get across to India and make his way into Baluchistan. He expected to return to Ceylon shortly and bring out a book of his adventures in five countries already traversed before he takes up his tour in counties in the West.

professional young men, but what is to be done with them afterwards in already over-crowded professions is the problem in these hard times. In such a College of Agriculture where the chemistry and composition of soils in different parts of the island could be carefully studied, I would have not only the theoretical study but the practical work undertaken, not only in the growing of cereals but appertaining to tea gardens, rubber estates, coconut plantations, and fruit growing and poultry farms and dairy produce.

I know that there are many who may not agree with my views and will look on them as fantastic or Utopian, but if all communities are only prepared to further the progress and interests of the country by working together with this end in view, and sinking racial prejudices, though there may be many difficulties to overcome, and progress at first be slow, ultimate success will, I think, be assured.

THE SACRED TOUCH.

At the dusk of the early dawn,
Ramabanda, the great Brahmin Teacher,
stood in the sacred water of the Ganges waiting long
for the cleansing touch of the stream
to flow over his heart.

He wondered why if was not granted him this morning,
The sun rose and he prayed for the divine light
to bless his thoughts and open his life to truth.
But his mind remained dark and distraught.

The sun climbed high over the Sal forest and the
fishermen's boats spread their sails,
the milkmaids with milk-vessels on head
went to the market.

The Guru started up, left the water and walked along the sand
amidst weeds and rushes and clamorous *saliks*
busy digging holes for their nests on the slope
of the river bank.

He reached the lane which took him to the evil-smelling village
of the tanners where lean dogs were crunching bones
at the wayside and kites swooped down
upon casual morsels of flesh.

Bhajan sat before his cottage door
under an ancient tamarind tree working at camel's saddle.
His body shrank with awe when he saw Guru fresh from his bath
came to the unclean neighbourhood, and the grizzly old
tanner bowed himself down to the dust from a distance.

Ramabanda drew him to his heart
and Bhajan, his eyes filled with tears, cried in dismay,
"Master, why bringest upon thee such pollution?"
And Master said "While on my way to my bath I shunned
your village and thus my heart missed the blessings
of the Ganges whose mother's love is for all.

Her own touch comes down at last upon me at the touch
of your body with mine and I am purified,
I cried this morning to the Sun,
"The Divine Person who is in thee is also within me
but why do I not meet thee in my mind?"

I have met him at this moment when his light descend;
upon your forehead as well as on mine,
and there is no need for me to-day
to go to the temple."

Digitized by Noolaham Foundation
noolaham.org | Ravananaham.org

YALPPANAM IN APRIL.

A HIVE OF PUBLIC ACTIVITIES.

FUNCTIONS, PAST AND TO BE.

(BY YAP.)

The month of April in Jaffna, as in India, is a month of intense public activity. Political, Literary, Religious and Social Conferences are the order of the month. Many functions have already been held and many more are yet to be. The month has nearly worn itself half-way and during this period it has seen two important Literary Conferences and a religious one.

Two Celebrations

The literary Conferences, the annual celebrations of the Oriental Studies Society and of the Kala Nilayam, which came off in the first week of this month set the ball rolling. These functions aimed at awakening the national consciousness of the Tamils by appealing to their past cultural greatness. The literary achievements of the Tamils in the past were indelibly impressed on the large audiences that turned up on these occasions. The presence of the Tamil scholar, Pandithamani Kathiresan Chettiar, made these conferences popular. The Chettiar had a very trying week in Jaffna, as any distinguished Indian visitor had in the past. The one such who was worked the hardest in Jaffna, in living memory, was Mahatma Gandhi, who in fact had been forced to express this truth, though he felt overwhelmed with the kindness shown him and the completeness of the arrangements made for that historic visit.

Exacting Jaffna

Jaffna is exacting and yet overwhelmingly hospitable, with regard to any great man who happens to pay a visit here. This speaks of the thirst—I was going to say curiosity—of her sons for knowledge and progress. I have heard it said by those who had been to India that public lectures, especially those delivered in Tamil, never attracted big audiences as they do in Jaffna. It is the boast of many visitors to these shores, that it is so in Jaffna. This is indeed a healthy sign of the national consciousness that is fast growing in our land.

Pardon the digression. I now turn to the main theme. We find that another conference was held last week at Keerimalai, which was purely "religious" and limited its audience only to those who had faith in the Vedas and Agamas. It gladdened one's heart to find that a large number of Saivites attended this conference, a fact which proves that the Vedas and Agamas have the same hold on the people in the North as they had in the past. The burning questions like Untouchability and Temple-entry notwithstanding, these Sacred Books are held in veneration by all Saivites for the great truths they stand for; the local Pandits have confessed their ignorance of the Vedas and Agamas, and hence their inability to give an authoritative opinion on the two vital questions touching Hindu Society.

Political Conferences

I now turn to the political field. So far no conference has been held and the Valigamam North Youth

this week. The League is holding its annual sessions for two days from the 15th instant at Tellipalai. About 4 or 5 Sinhalese M. S. C.'s are expected to grace the sessions. Close on the heels of this function follows the Annual Sessions of the Vadamanandy Youth League which, to understand, will commence on the 17th instant. Both these annual celebrations threaten to outdo their parent-body—the Youth Congress,—which also has decided to hold its sessions in the last week of this month. The two sister Leagues are perfecting their arrangements on a much larger scale than in the past.

The Youth Congress, as usual will have its sessions for three days, and the venue, so far as I understand, is to be the Jaffna Hindu College Grounds. Some communalist would-be leaders have thought it wise to suggest to Mr. K. Balasingham, the President-elect, to desist from encouraging the political doctrines of the Youth Congress. It is not likely that the Youth Congress will swerve any bit from the path of their choice in deference to the saurian tears of the backwoodsmen. An Industrial and Handicrafts Exhibition will also be held during the sessions.

I must now conclude the rambling notes—I have taken much space—though I have not referred to many village functions past and yet to be, and wish your readers a *Happy New Year*.

VALIGAMAM NORTH YOUTH LEAGUE.

ANNUAL MEETING

The annual meeting of the Valigamam North Youth League will be held on the 15th and 16th April in a special pandal erected near the Tellipalai Amman Temple.

Mr. T. C. Rajaratnam Proctor, s. c., will preside. Mr. N. Ponniah, Editor, "Ealakasari" has been elected Chairman of the Reception Committee.

Mr. P. Subramaniam Chettiar, Proprietor, the "Veerakesari" will be one of the chief speakers. Messrs G. C. S. Corea, Aelian Perera, S. W. R. D. Bandaranaike and Valentine S. Perera, are also expected to take part in the proceedings.

Sea-bathing Fatality at Thondamannar

Information has been received of the sad and untimely death of Ramachandran, the 15-year old son of Mr. S. Ramasamy, Pensioner, Thondamannar, which took place on Wednesday the 5th instant. It appears the young man went out for a sea-bath at 1 p. m. and apparently getting beyond his depth, was drowned. His corpse was picked up at 3 p. m. Much sympathy will be felt with the bereaved family. The deceased is a nephew of Mr. S. Veerakattipilla, the well-known merchant of Jaffna.

Hydro-Electric Specialist In Jaffna.

Mr. M. Mutubala Surtar son of Mr. N. Muthiah Hon. Manager Jaffna Co-operative Central Bank Ltd., has returned to Jaffna from England. He spent 3 years study at King's College London and obtained his B. Sc. Electrical Engineering diploma of the London University. He was an Apprentice for 2 years at Messrs British Thomson Houston & Coy Ltd., Electrical firm in Rugby Warwickshire, England, and two years employed there as an Asst. Electrical Engineer and obtained his A. M. I. E. Diploma and Specialist in Hydro-Electric. He is an old boy of Saint Patrick's

Renaissance and National Awakening.

A REVIEW OF THE MOVEMENTS IN INDIA AND CEYLON.

Re-kindling Of National Consciousness In Jaffna.

BY V. COOMARASWAMY, B. A., PROCTOR.

(SPECIAL TO THE "HINDU ORGAN.")

Shrewd and sagacious observers of the trend of events, the march of civilisation, and the progress of the world in general, during the closing decades of the last, and the two opening decades of the present century have laid down the national awakening of the Asiatic races—the Leaven of the East as they call it—to be the most notable phenomenon of the period. To this Leaven of National Awakening is attributed the rise of the Chinese Republic, the bitter struggle in Manchuria between China and Japan, the political and social unrest in India, the dynastic change in Afghanistan, and in fact, the metamorphoses of all races inhabiting all States comprised in Asia.

Of the various races dwelling in the vast Continent of India, the Bengalee race may be taken as an apt illustration of the development of a high degree of National Consciousness. The first stage in a racial awakening is marked by the growth and development of the language and literature of that race particularly on the religious side or a renaissance of letters and religion precedes the social and economic and political advance of that race.

Bengal Renaissance.

It is one of the marvels of modern history that the Bengal Renaissance was ushered in and reached a very high level of advancement under the aegis of a foreign rule. The national consciousness of Bengal was but feeble when the East India Company assumed administration of that Presidency. The literary revival, however, proceeded apace and the Bengalee Language which had no literature worth the name in the Seventeenth Century was able to boast of Bankim Chandra Chatterjee, a novelist of the modern type and known as the Sir Walter Scott of India, and Rev. Lal Behari Dey, the Oliver Goldsmith of Bengal, not to mention many other poets and prose writers of Bengali Literature, equally if not more illustrious than these two. To illustrate the deep National fervour of the Bengali Literature of the 19th Century, it may be noted that *Bande Matharam* which reverberated throughout the length and breadth of India during the bitter political struggles of later days is the chorus of a Bengali National Song found imbedded in *Ananda Mutt*, one of Bankim Babu's popular novels.

Religious Revival.

The religious aspect of the Renaissance movement found expression in Rama Krishna Paramahansa and Swami Vivekananda. The Ramakrishna Mission with its world-wide organisation was the sequel

precursor of the Social Reform and the once popular Brahma Samaj followed.

"Surrender not Bannerjee," (as Surendranath Bannerjee was called), who ended his career as a Cabinet Minister of the Bengal Legislature, trying to work out loyally the Montford Scheme of dyarchy in the Indian Provincial Administration was one of the recognised champions of the liberties of the Indians and a soul-force of the National Congress during the last decade of the last, and the first decade of the present, centuries.

While the Bengal Renaissance was allowed to expand in all other spheres excepting politics and was capable of producing a Poet of international repute like Dr. Tagore, (not to mention Toru Dutt and Sarojini) eminent Scientists like Dr. Bose and Dr. Ray and distinguished historians like R. C. Dutt and a host of others too numerous to make individual mention, the language itself is said to have reached a high state of perfection so as to be capable of accurate expression of minute variations of the technicalities of science and the subtleties of Philosophy.

Political Awakening.

But the course of political development has been most unfortunate. The Partition of Bengal during the regime of Lord Curzon quickened the ferment of National Political Consciousness. The new wine of a National struggle for freedom was put into the old bottle of an antiquated bureaucratic constitution and the bottle burst with the dire consequences of driving the political activities underground, the resultant terrorism and anarchy now prevailing in Bengal. The leaders of the Civil Disobedience movement in Bengal, in common with leaders in other Provinces, are rotting in jail or convalescing in Sanatoriums. Thus the Renaissance in Bengal did not find a healthy development and expansion on its political side.

The above is a sketchy narrative of the history of the Bengal Renaissance with which I had come into personal contact for a period of two years during which the Renaissance was well nigh in full swing.

Before proceeding to make some observations about ourselves it might be useful to draw attention to a Renaissance rearing home in our own Island, similar in certain respects and quite a contrast in many others to the one described above, I mean the Sinhalese Renaissance.

Sinhalese Renaissance

As in Bengal so in Ceylon, the Sinhalese Renaissance started under the auspices of the British rule. We may even go further and state that the early revival of the learning of ancient Pali Literature and the

and Literature to suit modern requirements was under foreign direction and control. It was the founding of the Ceylon branch of the Theosophical Society by Colonel Olcott somewhere in the latter seventies of the last century that started the revival of the study of Pali scriptures. The movement was more an effort at religious revival than a Literary Renaissance. Buddhism had, by the Hindu religious revival in India, been driven from its parental home to seek and find its permanent abode in Ceylon and the three *Pitakas* and other canonical scriptures of the Buddhist faith in Pali were carefully preserved in Ceylon for future generations.

The study of the Pali scripture and the revival of Buddhism were the main objects of the Theosophical Society and the national religion of the Sinhalese being Buddhism, the development of the Sinhalese language and numerous works in poetry and prose followed as by-products; and a national literature on modern lines was the inevitable result. The weaning away of the people from Western ideals and modes of living, dressing etc. which had come upon them during three centuries of foreign rule, completely transforming them into Westerners to all outward appearance, also proceeded apace and the Sinhalese were partially restored to their National ideals in these matters. Here perhaps ends the similarity between the Renaissance in Bengal and Ceylon.

Lack of a University.

That the national awakening in Ceylon was not many-sided nor had reached the high level it did in Bengal even in the spheres to which the scope of the founders of the movement in Ceylon was confined, is attributable to other causes and circumstances. The first and foremost is the lack of a University setting up a high standard of cultural ideals and wielding a cultural influence like the Calcutta University. From the very outset eminent Bengalis held the key positions in the administration of the University, enabling it to play a conspicuous part in the cultural advancement of that race. The absence of this important factor accounts for the failure of the Renaissance in Ceylon to attain the high standard of the Bengal Renaissance. A single University for Ceylon is yet a far off cry whereas every Province in India can boast of two or more.

There was yet another drawback for the Renaissance set afoot in Ceylon. Though the original scope was mainly cultural with a broad outlook it soon drifted into the narrow groove of fostering and reviving a particular religion which happened to be the religion of the majority of the Sinhalese and the Renaissance fast developed symptoms of a communal outlook.

The Martial Law of 1915 which like the Partition of Bengal had the effect of quickening the political consciousness of the Sinhalese had its root cause in the communal outlook developed in the course of the Sinhalese Renaissance and released the slogan of "Ceylon for the Sinhalese".

Even the Ceylon National Congress started at first with the co-operation of all communities for the political advancement of all Ceylonese has now degenerated into a communal Congress and the readiness with which the Donoughmore Constitution was accepted and is being worked is proof positive of the communalistic tinge of the Sinhalese politicians. It is no wonder therefore that the Ceylon Renaissance failed to produce politicians of the type of the late C. R. Das or of S. C. Bose and Sen Gupta.

Tamil Renaissance.

So much for the Bengal and South Ceylon Renaissances. Turn we now to an inspection of ourselves and examine our present position. Both Sinhalese and Bengali are but

pared with the antiquity of Tamil. When Rama invaded Ceylon or at least when Valmiki composed his immortal Epic, Pandya Kings were patrons of the 2nd Tamil Royal Academy (காவடபுரம்) with its headquarters at *Kavadapuram*—the City of the Golden Gates of Pandya, as Valmiki calls it at a time when Vijaya had not landed in Ceylon and Bengali had not emerged as one of the *Prakrit* dialects of India. The second gave way to the third or last Sangam and from that time onwards the stream of Tamil Literature flowed steadily on, not withstanding dynastic changes and the vicissitudes of contending religions struggling for supremacy in the Tamil land.

One outstanding feature worthy of note in the Tamil race was that learning was always respected and even in the midst of wars, poets and *Literati* were left unmolested and on occasions they had gone forth into the thick of a strife to avert bloodshed and carnage. Kings and petty Princes were not worth their name if they failed to patronise men of letters. Tamils had their period of Literary and Religious Renaissance when the four Saiva Saints and the Vaishnava Alvars made an onslaught on Buddhism and Jainism, the prevailing religions in the Tamil land in those days and, established a reformed Hinduism.

Tamil Politics.

The political science developed by the Tamils is found embodied in an epitomic form in *Thirukkural*, a work of the 1st Century A. D. On the practical side, Tamil Politics found full scope and expansion in the Chola Empire, (850—1250 A. D.) with an administrative machinery perfected to suit the requirements of those days in respect to its Revenue, Army, Navy, Ecclesiastical and Foreign relations and Democratic Local Institution etc. The Chola army fought victorious battles in Bengal, Behar, Orissa, Central Province, Dekkhan, Andhra Desa and Karnataka. The Tamil Fleet secured conquests of Sumatra, Java, Borneo, Ceylon and the Laccadives. On the downfall of this Eruptive Pandyan King Sundara and his co-regents re-made the map of South India and Dekkhan and Ceylon setting up new kingdoms, of which the Nallur Kingdom of the Arya Chakravarties of Jaffa was one.

What the Bengalis have in Dr. Tagore's *Gitanjali* in the present century the Tamils had secured in *Thiruvasaagam* twelve centuries earlier, and later on devoted the beautiful and sublime Sava Sidhanta Philosophy. The Dravidian races may also claim the credit of having kept intact in South India the Hindu Religion and its cultural traditions for the rest of India,—the Vijayanagar Kings successfully withstanding repeated onslaughts of Muslim invasion and preventing the Moguls from gaining domination or making any permanent settlement in the South.

Jaffna's Lead.

Similarly the Tamils who had settled down in Northern Ceylon as the result of the Napoleonic re-mapping and founding of new kingdoms by the Pandyas, kept their literary traditions, and religious customs etc. Even the occupation of Jaffna by the Portuguese and Dutch had not made them adopt the Western modes of dress etc. as the Sinhalese or forget their literature and religious observances.

Till after the effects of the establishment of a University in Madras began to be appreciably felt, it was Jaffna that was leading in matters of Tamil culture and Hindu religion and Philosophy. Messrs Thamo-tharampillai and Visvanathapillai of Jaffna were the first graduates of the Madras University. Arumuga Navalar, our great social and religious reformer, was the first to set on foot a religious and literary revival among the Tamils of South India as well and to publish some Tamil classical works. Mr. Thamo-tharampillai followed this up by publishing other and more rare classical works and still later Pandit Swaminatha Aiyar brought out carefully prepared editions of many ancient Tamil works. The result was a wide

ture and research and study of Tamil Inscriptions in Temples giving us a detailed history of the Tamil Land.

Now it is an irony of fate that after sending forth her sons on a mission of revival of the study of Tamil Literature in South India and while other sons of Jaffna were vigorously participating in the Renaissance movement of the Sinhalese other inhabitants of Jaffna adopted an ideal, detrimental to her national traditions in the past and negating her interests in the cause of Tamil Culture. The period of this new ideal corresponds, roughly speaking, with the period of the Sinhalese Renaissance above referred to. While the old *Privenas* in South Ceylon were being reinstated and new ones established where none existed before in South Ceylon, we in Jaffna were eliminating our old *Tamil Padasalai* one by one. The last survivals of this type of Schools, were the one maintained by Mr. Thamo-tharampillai at his own expense till his death in his native village Elalai and which ceased to exist with his death, and the Navalar School, Vannarponnai, which has particularly adopted the grant-in-aid curriculum and continued to the present day.

Change in Outlook.

The Grant-in Aid system ushered in by the Education Department was the main cause of the disappearance of schools of this type. But a change of outlook had also come upon the Jaffna people. Employment and money-making in Jaffna or at least anywhere in Ceylon or in F. M. S. or elsewhere, if Ceylon would not accommodate, was the goal of life we set before ourselves during this period and to this end English Education was a *sine qua non*. Tamil served not to earn the means of life and therefore is considered as a drag on the market. Thus was Tamil relegated to oblivion and neglect and we are suffering today as a result of this. Thirst for money and hoarding wealth ought not to be the ideal of an individual, still less of a nation. Midas of classical mythology longed for gold and prayed to the Gods for a boon that whatever he touched should immediately be converted into gold. The boon when granted, proved a curse rather than a blessing to Midas as he could neither eat nor drink, the victuals raised to his lips being immediately converted to gold the moment they touched his lips. He had to pray to the Gods again to take back this "boon".

The U. S. of America is an apt illustration just at the present moment of the sufferings caused by the pursuit of the one ideal of amassing wealth, sacrificing nobler ideals on the altar of wealth. A Journal of that country puts the situation pithily thus:

"The Treasury buildings are bursting with gold, yet Congress (U. S. A.) wrestles with a deficit Budget amounting to Billions. Granaries are overflowing with wheat and corn; cotton is a drag on the market, food crops are gigantic and unsaleable; and yet millions beg for food!"

Is it a Punishment?

Who knows whether the closing of the Travancore Market for our tobacco and the shutting out of our young men from F. M. S. employment is not a visitation of Providence punishing us for our neglect of our mother tongue—Tamil of Divine Inspiration (தமிழ் மொழி)—for the pursuit of wealth.

The sooner we get rid of the pursuit of false ideals and reinstate our old ideals and revive a cultural study of our National Language and Literature, the better it would be for the coming generations of our country.

It affords food for reflection to contemplate that Jaffna which half a century ago lent the services of her sons to revive Tamil Studies in South India should now have to seek aid, from that very source, (inspired into ever expanding literary activity by her sons), to rekindle her almost extinguished flame of national consciousness and Tamil Culture in Jaffna.

Journals and Journalists play no unobscure part in awakening national consciousness and kindling an interest in National Literature. The Editor of the "Hindu Organ" must be congratulated for completing an year of satisfactory progress in advancing nationalistic causes and ideals, both by his editorials and through contributions of others on literary, philosophical and religious subjects. May the New Year Srimuga (சீமுகம்) find the paper issuing its biweekly messages redolent with ideals of nationalism and ushering in

Notice To Subscribers.

Pandit V. T. SAMBANDHAN, Editor of the "Inthusathanam" will visit Anuradhapura, Trincomalee, Matale, Kandy, Gampola and other stations during Easter Holidays to recover arrears of subscriptions and to enroll New Subscribers for our Papers. We have no doubt that our supporters will extend their co-operation to ensure success to MR. SAMBANDHAN'S mission.

Manager.

PEARL

Assurance Company Limited

(INCORPORATED IN ENGLAND 1864)

Accumulated Funds £ 59,000,000.

BONUS

Rs 23

per

Rs 1000

ON WHOLE LIFE AND ENDOWMENT POLICIES

Local Agent:

R. VAITHEASPARAN

GNANASTHAN

VANNARPONNAI

JAFFNA

HARRISONS & CROSSFIELD LTD.

COLOMBO:

LIFE BRANCH MANAGERS FOR CEYLON.

Y. 34. 3-11-3-11-33

NOTICE.

The undermentioned Government Timber at the Jaffna Depot will be sold by public auction on the spot by the Divisional Forest Officer, Northern Division, Jaffna, on Monday, April 24, 1933, at 9.30 a.m.

Lot. I 75 Palu logs. Lot. II 10 Satin logs.

For further particulars please apply to the Divisional Forest Officer, Jaffna.

A. B. LUSHINGTON, Acting Conservator of Forests.

Office of the Conservator of Forests, Colombo, 12th April, 1933. G. 213. 12/4/33.

For Sale.

The Soul-Stirring

"Song of the Sannyasin"

BY

SWAMI VIVEKANANDA

With an Excellent Tamil rendering in Verse.

Printed on fine feather-weight paper

With Swamy's bust photo.

PAPER COVER.

Price 10 Cts. per copy.

Manager, "Hindu Organ", Vannarponnai.

URUMPARAY HINDU ENGLISH SCHOOL.

Subscriptions towards the Prize-Giving Function, March 1933.

Table with columns: Names, Address, Rs. Cts. Lists donors and their contributions to the school prize-giving function.

BALANCE SHEET

Table with columns: Rs. Cts. Details the balance sheet for the school, including donations and prizes.

K. S. RAJARAMNAM Head Master

Mis. 684-12.

A. PONNUDURAI, SECRETARY A. SINNATHAMBY, TREASURER Prize Function Committee.

The Saiva Paripalana Sabha. Tamil Text Books

Table listing Tamil text books for schools with prices in Rs. and Cts.

20 per cent. discount on orders to Rs. 25 and above.

KNOWN FOR 47 YEARS AND USED ALL OVER THE WORLD.

LITTLE'S ORIENTAL BALM

ALL OVER THE WORLD

is the best and most convincing proof of its superiority over every one of its numerous competitors. The best reliever of

ALL ACHES AND PAINS

23. 10/2-11/2/33

B. P. Nicholas & Sons (Bankers) JAFFNA.

TELEGRAMS:—JAFFNABANK.

TELEPHONE:—No. 27

IMPORTANT ANNOUNCEMENT.

It is hereby notified for the information of the travelling public in general and of our clients from Malaya and Straits Settlements in particular that we have made arrangements with our shipping Agents in Colombo for the issue of passage tickets in Jaffna FREE OF ANY COMMISSION for all class of passengers by any line of steamers sailing from Colombo to Penang, Singapore and to any other ports of the world.

General Banking and Exchange business of every description undertaken. Money lent on jewels, interest at 12 percent per annum. BRANCHES AND AGENCIES:—KUALA LUMPUR, COLOMBO, MADRAS and MADURA.

B. P. Nicholas

S. P. Joseph, Manager

Y. 33. 22-9-32-20-9-33.

You get the Benefit of Ripe Experience!

37

Years of Study Research and Practice in AYURVEDA

CHYAVANA PRAK:—For all affections of the throat and lungs Tonic in cough, bronchitis, asthma consumption, sore throat etc Box R-2 V P P 8 as

VASANTA KUSUMAKARAM:—Sweet cure for diabetes mellitus, nervous debility, excessive thirst, parched tongue burning of hands and feet, fatigue, swollen gonorrhoea, difficult micturition, spermatorrhoea 7 doses Rs 5 V P P 8 as

Complete Catalogue on request.

P. Subbaroy,

AYRUEVDIO PHARMACY.

Sri Venkatesa Perumal Sannathi, Tanjore, India. (Y 35, 25-11-33)

Empire of India Life Assurance Co. Ltd.

Established 1897

Assets exceed Rs. 40,000,000

INTERIM BONUS on Policies becoming claims before 1st March 1934 INCREASED TO

RS. 16 per annum per Rs. 1000/- Assured on Whole Life Assurances. RS. 14 per annum per Rs. 1000/- Assured on Endowment Assurances

DESCRIPTIVE PAMPHLET on application to—

F. DADABHOY,

Head Office

Empire of India Life Building BOMBAY.

H. 17. 1-1-30-6-35

Chief Agent for Ceylon,

No. 2, Canal Row, Fort, COLOMBO

Printed & published by S. ADCHALINGAM, residing at Avanakovilindu, West Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press the Saiva Prakash Press, Jaffna.