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RAJENDRA GANGAIKONDA CHOLAN AND HIS SHIVA BAKTHI.

IN THESE DAYS WHEN THE INFLUENCES of an alien culture and civilization are undermining the faith of the people in religion and when material possessions and comforts are more prized than moral and spiritual values it is very necessary to remind the people of the sublime lives of great men and of the ideals which inspired their life, conduct and achievement.

The Pala dynasty of Bengal, the Sinhalese dynasty of Ceylon and Sri Balandra dynasty of Sri Bhoja (Sumatra) which had been responsible for the spread of Buddhism in the Indo-Chinese Peninsula and the Malay Archipelago were aggressively Buddhistic dynasties.

It is very probable that St. Sekkilar, the author of "Periyapuranam", and the prime minister of Kulasthaga, a grandson of Rajendra Gangaikonda Cholana, was born during the latter's reign.

In the past every Tamil king and every Saivite considered that promotion and protection of Saiva religion was a sacred duty. They dedicated their wealth and their life for its glory.

The Saivites of the present day have forgotten the piety and devotion of their forefathers. They have forgotten the ideals which inspired them to great achievements. They have become a people to whom religion is a matter of form rather than of devotion.

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delivered to the people of the present day than that which St. Ramdas delivered to Sivaji. It is a message which every Saiva man ought to read, re-read and ponder over.

"Gods and Cows, Brahmins and the Faith, these are to be protected; therefore God has raised you up....."

In all the earth there is not another who can save the Faith; a remnant of the Faith you have saved.....

When the faith is dead, death is better than life; why live when Religion has perished? Gather the Marathas together, make religion live again; our fathers laugh at us from Heaven!"

LOCAL & GENERAL.

SANKSAL SIVAPRASKA VIDYASALAI.—The management of the Sanksal Sivapraska Vidyalalai which was owned by Mr. S. Sivarambo of Sanksal has been transferred to the Hindu Board of Education. A public meeting of the Hindus of Sanksal will be held today (Thursday) to consider measures for putting the school on an efficient footing.

PERSONAL.—Mr. P. Kadigasooriar, who was spending his holidays in Jaffna, at Nayar-makkodur, has returned to Malaya accompanied by Mrs. Kadigasooriar and assumed duties as Station Master, Jerantut, Pahang.

DEAN'S ROAD WIDENING SCHEME.—Road improvements in the City of Colombo are now fast becoming a regular feature of Municipal activity, and the latest scheme which has been taken in hand by the authorities is the widening of a portion of Dean's Road close towards Maradana.

TWO LADS DROWNED IN THE BHIRA LAKE.—A party of five Tamil boys went out to bathe on Saturday morning in the Bira Lake off Slave Island, Colombo. On noticing one of the boys in difficulties, three of the others who were good swimmers went out to his rescue. One of these lads reached their companions in difficulties and rescued him. But the other two who swam with him experienced difficulties in returning and disappeared from sight before any help could be rendered.

FARM SCHOOL IN THE SOUTH.—The school which is to be opened in the middle part of 1928 at Labuduwa in Galle, will be an experimental station as well as a teaching institution, like the one at Wariappola in the North Western Province. It is to provide accommodation for forty students and instructions will be given entirely in the vernacular. It is expected to do experiments in growing rubber, coconut, clove, cinnamon, paddy and other food crops.

COLOMBO MUNICIPALITY RECONVEY PROPERTIES.—The Colombo Municipal authorities are taking the necessary steps to adopt the new procedure for the reconveyance to their owners of properties vested in the Council for the non-payment of rates.

DUTIES OF MEMBERS OF VILLAGE COMMITTEES.—An interesting lecture on "Village Committees and the Duty of Members" was delivered on Saturday afternoon in the O'Connell Memorial Hall, Ananda College, Colombo by the Hon. Mr. D. B. Jayatilaka.

PENSION FOR TEACHERS.—The Select Committee of the Legislative Council considered the rules relating to the Scheme for the granting of pensions for teachers at a meeting held on Saturday. Members of religious orders who are teachers are now to be included in the Teachers' Pension Scheme, thus altering the Original Scheme which came up before the Legislative Council excluding these teachers from the operation of the Scheme. The provision in the draft rules restricting the Pension Scheme to Teachers who are now in service and to those who retired on or after October, 1926 has been also altered.

WILL VAVUNIKULAM BE RESTORED?—The Member representing the Southern Division of the Northern Province in the Legislative Council, the Hon. Mr. Chandragamman, has approached the Government with an urgent appeal for the restoration of the Vavunikulam, as present an abandoned tank in the Mannar District. If it is restored to its original state then the Government's task on the road to Mannar, which is about one of the largest irrigation works in the Northern Province, will no longer hold pride of place.

MADRAS UNIVERSITY CONVOCAION.—At the Convocation of the Madras University held last week, the number of candidates who took their degrees was 1193. In addition to this, degrees in abjuncta were conferred on 563, the grand total thus being 1761.

"Ancient Jaffna."

A HISTORICAL RESEARCH.

(A REVIEW BY MR. V. COOMARASWAMY, B. A., PROCTOR, S. C., TRILIPALLAI.)

Continued from our issue of 25 8 27.

THE KUDUYAMALAI INSCRIPTIONS.

The Kuduyamalai Inscriptions may be aptly called the Maikkittai of Vira Pandiya the regent of Jadvartman Sandara I. In its artistic finish and literary excellence it surpasses that of Sandara. It begins with the usual introduction of the king's lineage and proceeds to eulogise the chest and shoulders of the king on their being the abode of the Goddesses of Wealth, War, Learning and Victory and on the flourishing of the six religions and the Tripurita Tamil, and the 4 Vedas under his patronage.

Then we are led on to an incident displaying the king's valor by subduing a recalcitrant elephant in his campaign against the Chola ruler on the banks of the River Canveri.

The inscription again proceeds to describe how he was crowned and wielded his sceptre so that his sway might extend over the whole world and prevent the mighty potentates from oppressing the weaker kings of minor states, and the flag bearing the emblem of the Pandya hoisted on their chariots and flying aloft as to reach the Chakravala Mount, might enable justice to be administered impartially everywhere, and tyranny dare not show its diminished head anywhere and his one word obeyed throughout the world.

This closes the introductory part, and the historical part begins by stating that Vira Pandya conceived the idea of setting aright the political turmoil, and restoring order and good government in the various states and kingdoms:—

உணர்ச்செழு [ந] பல அரம்பியல் வழக்கம் கெற்பிடட காட்க்கு குறிப்பினுள் விசைச் [ந]. (11 84 & 5).

Then follows the narration of events or incidents connected with the Ceylon campaign of this Napoleonic invasion of Sandara Pandya and his co-regents.

First incident. A minister of faithful service lost his wife and the idea of service and fidelity to his master, and waiting for a convenient opportunity dispatched to the heavens by an internal feud the king of Ceylon; and this minister stood forth as successor to the throne of the king who was slain, but he himself fell (head) before he could assume sovereignty, or take possession of the royal splendours consisting among others of "the chief woman of the royal household, horse, sword and other weapons great treasures, royal chariot, umbrella, drums and banners".

இருயதகுசுவீத திருந்த மந்திரி சானன் மகிழ்ச்சி தீரிகு தோக்கி முன்னமு குறிப்பினுள் (ச) முழும மன்னர் இலகுவி கொளுவின விழுமு [ந] உபொருது வினயிசை யேற்றி அரைச செழு தாயம் அடைமாயி" (11 86 49).

Note (1). The above incident has a striking resemblance to the events narrated in chapter 50 of the Mahavamsa 11 25 regarding Mitta the general of Vijaya Bahu (successor of Parakkrama Bahu II). This Mitta losing for the king's power got the king secretly assassinated by a servant of the royal household, and himself ascended the throne, but was immediately put to death by Thakuraka the chief of the Aryan warriors.

Note (2). The word சானன் has been treated as forming a compound with the next word மந்திரி and construed as meaning "the idea of faithful service as minister". It might also be construed as a compound with the preceding word மந்திரி meaning "a minister by name சானன்" — Chanayan of the inscription being obviously allied in its connotation to Mitta (Mitra) of the Mahavamsa.

Note (3). விழுமு in line 40 might read better either as வெழுமு (உன்) or விழுமுன். But உபொருது is perhaps intended to emphasize the secret assassination of the king by his own servant.

Note (4). It is also important to note that the three Aryan warriors (under the leadership of Thakuraka) and the Malayan followers of Chandra Bahu are described as சேனடமர் and கால்கேதர் in the omitted portion of the above passage, and 11 41 48 also enumerate the royal possessions according to the minister as அரைச செழு தாயம் by the death of the king, and these are almost identical with the spoils of Vijaya Bahu over Chandra Bahu in the latter's second invasion as enumerated in Mahavamsa Ch. 75 11 74 & 5.

Second Incident.—Then the inscription proceeds to relate the planting of the Pandyan flag of "Twin oars" on the summits of Trincomalee and Trikudagiri hills and the levying of a tribute of elephants from the other Ceylon king by Vira Pandya.

Third Incident.—The levy of elephant tribute is followed by the narration of the story that a Javanese Prince was proving rebellious, abandoning his wretched fealty in

Mahatma's Autobiography.

PLAGUE OUTBREAK AMONG COOLIES.

"A TERRIBLE NIGHT" OF VIGIL.

The following is a further instalment of Mahatma Gandhi's autobiography appearing in the latest issue of "Young India".—

The Indians were not removed from the location as soon as the Municipality secured the ownership. It was necessary to find the residence a suitable place before dispossessing them, but as the Municipality could not easily do it, the Indians were suffered to stay in the same "dirty" location, with the difference that their condition began to worsen before. Having ceased to be proprietors they became tenants of the Municipality with the result that their surroundings became more insanitary than ever. When they were proprietors, they had to maintain some sort of cleanliness, if only for fear of the law. The Municipality had no such fear. The number of tenants increased, and with them the squalor and the order.

TROUBLES NOT COME SINGLE. While the Indians were fretting over this state of things, there was a sudden outbreak of the black plague, also called the pneumonic plague, more terrible and fatal than the bubonic.

Fortunately, it was not the location but one of the gold mines in the vicinity of Johanneburg that was responsible for the outbreak. The workers in this mine were for the most part Naggors for whose cleanliness their white employers were solely responsible. There were a few Indians also working in connection with the mine, twenty-three of whom suddenly caught the infection, and they came one evening to their quarters in the location with an acute attack of the plague. Sri Madanji who was then going about canvassing subscriptions for "Indian Opinion" and raising subscriptions, happened to be in the location at this moment. He was a remarkably fearless man. His heart went to see these victims of the scourge, and he sent a pencil note to me to the following effect: "There has been a sudden outbreak of the black plague. You must come immediately and take prompt measures, otherwise we should be prepared for dire consequences. Please come immediately."

Sri Madanji bravely broke open the lock of a vacant house, and put all the patients there. I cycled to the location, and wrote to the Town Clerk to inform him of the circumstances under which we had taken possession of the house.

Dr. William Godfrey who was practicing in Johanneburg ran to the rescue as soon as he got the news, and became both nurse and doctor to the patients. But twenty-three patients were more than three of us could cope with.

ONE'S HEART SHOULD BE ALWAYS PURE.

It is my faith based on experience that if one's heart is pure and unity brings in its train men and measures to fight it. I had at that time four Indians in my office.—Sri J. Kalyandas, Manicklal and two whose names I cannot recollect. Kalyandas had been entrusted to me by his father. I have rarely come across in South Africa men more obliging and willing to render implicit obedience than Kalyandas. He was fortunately unmarried then and I therefore did not hesitate to impose on him duties involving risks, however great. Manicklal I had got hold of in Johanneburg. He too, so far as I can remember, was unmarried. So I decided to sacrifice all the four—call them clerks, co-workers or sons. There was no need at all to consult Kalyandas. The others expressed their readiness as soon as they were asked. "Where you are, we will also be," was the short and sweet reply they gave.

Mr. Ritch had a large family. He was ready to take the plunge, but I prevented him. I had not the heart to expose him to the risk. So he attended to the work outside the danger zone.

It was a terrible night,—that night of vigil and nursing. I had nursed a number of patients before, but never one attacked by the black plague. Dr. Godfrey's pluck proved irrefragable. There was a lot of nursing required. To give them their doses of medicine, to attend to their wants, to keep them and their beds clean and tidy, and to cheer them up,—was all that we had to do.

The indefatigable zeal and fearlessness with which the youths worked delighted me beyond measure. One could understand the bravery of Dr. Godfrey and of an experienced man like Sri Madanji. But oh for the spirit of these callow youths!

So far as I can recollect, we pulled all of them through that night.

But the whole incident, apart from its pathos, is of such absorbing interest, and for me, of such religious value, that I must give it the next two chapters at least.

O. Mahatma.

days of yore, and not withstanding his subsequent submission and outwardly being avowed real repentance, is punished by being tied to the leg of an elephant and brought as far as the Trincomalee seas, and is released there, from his tie or bondage, and granted pardon.

உடைய செய்யா திசை செய்தருள்து சலன நமத்தன் சலமிருத் திழைஞ்சு விசதலயிர் வணாக் [காசன] உட்கீருக் கோணம்பல வரப் பாடலிட்டு வந்தவியருளி 11 53 68.

Note (1). பண்உடைய in 11 53 & 53 might also be read as ப [ந] உடைய meaning tribute and service.

Note (2). சலனநமத்தன் in 11 55 is identifiable with Chandra Bahu of the Sinhalese chronicles which I shall deal with more fully later.

Note (3). விசதலயிர்வணாக in line 55 means "tied like elephant with gathering robe" and this line it may be observed is an echo of "சுருமிலிவெழுமச்சலிற்சேர்த்து" in Sunders's Maikkittai.

Note (4). In 157 Gauraha is the text furnished to me, but that makes no sense in this connection, and I have altered that into கோணம் and கோணம் + வர might be a mispelling of கோணம்பல or might mean "Trincomalee sea".

Continued up.

INDIAN & FOREIGN

LIVES BUILDING COLLAPSES IN THE CITY OF LONDON.—The whole side of the offices of the Commercial Union Assurance Company, a six floor building in Cornhill fell with a terrific crash a few days back, into an adjoining excavation.

Legend's "Mystery" SEAPHANES.—One of Legend's "mystery" seaphanes entered by the Royal Air Force for the Schneider Cup race to be held at Vannes on September 25th is called the Brisaw—Short Brisaw "Character".

HUMAN QUOTE.—Human quote is a new game which has recently been introduced on the sands of Long Beach, California. Those who are "in" wear orange ball masks, to prevent beauty making injuries to the features, and that player goes "down in the hole" who fails to get a prescribed number of "barges" in a given number of tries.

A MEMORIAL FOR THE DEAD.—An imposing memorial to the British and Indians, who fell in the campaign in Mesopotamia, is now nearing completion on the river bank in Basrah.

STATUS OF THE LATE ZAGHUL PASHA.—The Council of Ministers in Egypt has decided to erect statues of Zaghul Pasha in Cairo and Alexandria and purchase his house to preserve it as a Zaghul Museum, where his body will be placed in a mausoleum.

MINISTERS AND INDIAN CONGRESS.—The Hon'ble Dr. P. Subbarayan, Chief Minister to the Madras Government, and the Hon'ble Mr. A. Rangaswami Mudaliar, Minister for Agriculture and Industries, have joined the Reception Committee of the ensuing session of the Congress.

DISARMAMENT AND SOVIET RUSSIA.—Regarding disarmament, His Excellency the Commander in Chief in India recently said that until Soviet Russia changed her present policy, nations of the world could not disarm.

PRESERVING CORPSES OF FRENCH CHILDREN.—The hospital authorities in Rangoon are preserving the dead bodies of two children recently delivered, one had the form of a mermaid (part man and part fish) and the other like cyclops had only one eye on the forehead.

PRINCE OF BARODA AND STATUTORY COMMISSION.—The Prince of Baroda has been approached by the British Cabinet for accepting a seat on the Statutory Commission. Perhaps, he will act as Secretary to the Commission. At present he is at Oxford as Professor of Oriental Languages.

REDUCED CABLE RATE.—Cable rate for ordinary telegrams between Great Britain, India, Burma and Ceylon has been reduced to 1s 5d per word from 1st inst with proportional reductions for cheaper classes of traffic. Week end telegrams with the same countries will be charged at the rate of 3d per word subject to the minimum charge of 5s 5d per 20 words.

CONVERSION TO HINDUISM.—A German girl, named Miss. Margaret Grubenhaf, has been converted to Hinduism at Banwaripur.

RESIGNATION OF VISCOUNT OCEAN.—Viscount Cecil has resigned his seat in the British Cabinet disagreeing with the other Ministers in regard to the League of Nations.

EMIR OF BOKHARA AND THE SOVIETS.—The Emir of Bokhara has sent an envoy to General Baqi Yusunfukimil, who is the bearer of a memorandum from the Emir to the League of Nations in regard to the situation in Bokhara under Soviet rule.

—"Malabar Herald"

Continued.

Note (3) The meaning of ... is in line 57 is not clear but I have construed it as ...

Fourth Incident. Then the king Vira Pandya, the inscription goes on to say, was conferred and gladly assumed, as his surname and title (meaning it means to do so) the name of the Princes of Ceylon who was restored to his kingdom when he acknowledged the over lordship and purported to rule Ceylon as a Pandya feudatory.

[Tamil text]

Note (1). The title so assumed is probably Sri Sangavalu Buvaneka Bahu which is the name of the Pandya ruler of which more details later.

Note (2) ... might be read as ...

The rest of the inscription is of no concern to us, as it winds up by saying that on the 173rd day of the 11th year Jadavara Vira Pandya who performed the above exploits with his Queen Consort at such and such a place and that such and such things were done.

(To be continued)

Letters To The Editor.

LEAGUE OF CHRISTIAN CITIZENSHIP

To the Editor, "Hindu Organ".

Mr. J. K. Shanmugam's letter appearing in some of the papers for notice. In the first place, I think it was improper for a member of the Committee of the League to rush into print on matters concerning the League.

Mr. Shanmugam has done worse than being guilty of a mere impropriety. He has mis-stated facts. He was not present at the Meeting, the proceedings of which he has chosen to criticize. It is not correct that any resolution of that Committee Meeting was carried by a majority of 1—every resolution was unanimously carried.

Mr. Shanmugam, as one present and taking an active part in the framing of the constitution of the League, must be presumed to know that the Committee has power to transact all business of any nature. There is provision for its decisions to be considered at a General Meeting, special or ordinary. The Committee is not at all indiscreet of having its findings considered at a General Meeting. Mr. Shanmugam's proper course would have been to have such a General Meeting convened under the Rules. I may mention that a General Meeting will be held before long.

There is a good deal of very irrelevant and even petty matters in Mr. Shanmugam's letter and I do not choose to refer to any of them. Passing over such things, let me deal with two important misconceptions which Mr. Shanmugam has either deliberately or unintentionally created. The first is as to the character of the League. I quote Rule 3 which is as follows:—

"The object of the League shall be: (a) The safeguarding of political, educational and other public interests of the Christian Community. (b) The creation, fostering and spread of Christian public opinion. Provided always that the League does not as a body aid Christian propaganda work. Provided also always that the League co-operates with non-Christians in all public matters which do not injuriously affect Christian interest or which are not calculated so to affect."

The second misconception is that an attempt is being made to create a spirit of hostility between Christians and Hindus in this Country. Nothing is further from the intention of the League than this. The League is solicitous to safeguard Christian interests, and it is not unknown that the Christian interests have, in recent years, been overlooked or dealt with adversely. Nothing is endeavored by the League to abridge in any manner the civic rights of our Hindu brethren. It is not that the League is seeking to divide and rule or cause Hindu rights to vanish into thin air as Mr. Shanmugam affects to fear, but one may read in Mr. Shanmugam's letter an effort to hold the League up as an anti-Hindu body. The League is so that it is constitutionally enabled to co-operate with non-Christians. As a League we are quite willing to do all we can to further and foster national and civic claims of the people of Jaffna. More words are not necessary to assure our Hindu brethren that their view of the League has been coloured by Mr. Shanmugam's misrepresentations, and it may be reiterated, that nothing is more alien to the spirit of the League than to set up any stumbling block in the way of National Unity, racial peace and religious toleration.

About the divisions recommended by a sub-Committee of the League I desire to say a word. There were two suggestions. One was that there should be six territorial seats and a seat for Christians. The other that there should be four territorial seats with a seat for Christians. The present territorial divisions were also discussed and it was suggested that if they were to be retained a seat for Christians was necessary. The division into four areas with a seat for Christians was adopted by the Committee primarily to avoid having more than five representatives for the Northern Province. If however there is any movement on the part of our Hindu brethren or others to increase the number of territorial seats the League will certainly co-operate in considering such proposals.

Yours etc,  
"Sathibrah", Jaffna, J. K. Arnold,  
31st August, 1927.  
Secretary, L. C. C.  
(on behalf of the Committee.)

THE CHRISTIAN LEAGUE.

AN EXPLANATION.

To The Editor, "Hindu Organ",

Sir, It is interesting to find that the committee of the League which was whispering behind purdha has been persuaded to appear in public. As a member of the Committee I urged that matters like Christian representation in Council, redistribution of electorates, should not go to the Royal Commission from the Committee but from the General Meeting after mature consideration. My object was to give an opportunity to the members of the League to express their opinion on the findings of the Committee. The Secretary who is now overwhelmed with a sense of propriety did not think it proper either to acknowledge my letter or to inform me of

the decision arrived at by his Committee. The report of the meeting in the press, which I understand is an authorized one, was the only information available for me. Mr. J. K. Shanmugam's letter appearing in the press early admitted this fact. If that report were not correct, it was the duty of the Secretary to publish a corrected report. But he waits till the press took up outside attacks against him and then announces that "the Committee is not at all indiscreet of having its findings considered at a General Meeting." Two good negatives! Is that all? He also brings to light certain suggestions regarding six territorial seats for Jaffna. Was a generous gesture! If he had had the good sense either to inform me or the press that all the findings of the Committee would be finally referred to a general meeting for consideration and confirmation, I should have bowed my head to the Secretary and the Committee. I should certainly not have solicited the help of the press. I had to do it not because I loved the League less, but because I loved the Christian Community more.

The Secretary reminds me that the object of the League is to safeguard the political interests of the Christian Community. When the League's action is calculated to damage the Christian interest, to divide the Catholics from the non-Catholics, to rob the Hindus of their territorial seats, to act contrary to the political aspirations of all Ceylon, it is the duty of every lover of the country to take up arms against the seven wise men of the League who having formed a quorum began to think and act for the whole Community because the constitution gave them certain powers.

I hope that the Committee will not call a clap-net general meeting, while several members are holidaying, for one, shall be out of Jaffna till the 19th of September.

It is desirable that all that love Ceylon should set their face against religious representation whatever that religion may be. Any other representation may cause temporary success for some and a transient suffering for others. We are all brothers. We work for the realization of universal brotherhood. Only a few months ago, the Christian Community of Jaffna to a man, condemned on principle, religious representation. If it was wrong yesterday it cannot be right today. Let us be consistent.

The public will now realize that it was the Committee and particularly the Secretary that compelled me to "rush" to the press. Had I not taken that step, it must be evident, that the interest of the Christian Community would have been buried in the deep sea and "not a stone tell where it lies."

Jaffna, Yours etc,  
3rd Sept. 1927. J. K. SHANMUGAM.

THE CEYLON UNIVERSITY SITE.

To The Editor, "Hindu Organ".

Sir, No doubt much printers' ink has been spent on this question, and it will appear that in the near future the same question will be discussed in all its aspects when His Excellency the Governor, Sir Herbert Stanley, after studying the local conditions and situation of the Island, gives his own say on the subject. His Excellency was really on the safer side when he remarked in an association in London very lately that whatsoever the University is located, whether it is in Kandy, or in Colombo, or any other place, he was sure that it would be in Ceylon. With change of place one may change his ideas and feelings. The Hon'ble the Colonial Secretary and the late Governor, Sir Hugh Clifford have had their own say on the subject, but the question has not been so far discussed in the open Council pending the arrival of the present Governor.

Now every one, the Colonial Secretary down to the ordinary man in his street, is anxiously awaiting the sincere and candid opinion of His Excellency as to the suitability of the site. When His Excellency was in England he would not have known the psychology of the Easterer, which is an enigma to the Englishman especially to No. 10, Downing Street. But I believe that the widest supporters of the Baller's Road site and those Unofficial members of the Legislative Council who advocate for the same site will not in any way infuse wrong notions in the mind of His Excellency and unscrupulously make a cat's paw of him.

Any person who acts according to the dictates of his conscience and who sticks to his own originality cannot but support the rural site where the students can appreciate the goodness of God as seen through Nature.

Thanking you for the space,  
Colombo, Yours etc,  
3/9/1927. V. E. M.

CHARITY COLLECTIONS.

To The Editor, "Hindu Organ".

Sir, The letter of Mr. M. Chiniah on the above subject is very timely and ought to bring home to all Jaffna in Malaya the necessity of exercising greater care in the disbursement of their hard-earned money to faithful charity collectors. Singapore (as Minister for the Straits Settlements and the Federated Malay States) has been in the past, the honeycomb towards which the out of work village brahmin, the anxious father with more

Sacrifices of Political Life.

PROSPECTS OF LARGE INCOMES GIVEN UP

The Prime Minister's statement in Montreal that "the best stamp of young men is entering British public life, and that many of them are sacrificing the two great means of making large incomes and their leisure" is of particular significance in the place and country in which it was uttered.

Ceylon is not yet a country where young men of wealth, position and leisure enter politics at an early age. It is not yet rich enough, or old enough, to obtain such service to any large extent. It takes many generations of settled prosperity for a country to build up a class who can afford to devote their leisure to public life, and who the country can afford to see in this aspect, instead of in its pioneering development and enterprise, creating new wealth for the community.

England is in all countries of the world the richest in this form of society's wealth. No American, with the riches of Croesus, can build himself a palace of equal even the smallest country houses of England. It needs generations of wealth to achieve this social culture and splendour.

In the same way, England has adequate numbers of young men, with no particular sex to grind, but with the desire to maintain the ordered government and progress of their country, ...

Continued.

daughters than his slender means could provide with a dowry, and at times a few philanthropic persons turned their eyes, to replenish their shattered coffers, and in rare cases to establish public institutions; and our countrymen in Malaya responding to a sense of courtesy and hospitality, looked their costly brethren from the over-seas, and besides providing them with food and shelter, filled their purses, too. But the time has come when the number of this class of men has waned to such shameful proportions, that our countrymen, in the absence of a proper guarantee, are at a loss to distinguish the bogus collector from the genuine one. Point is lost in this statement by the striking instances quoted by your correspondent. At best what could be done under the circumstances is to refuse all requests for charity in toto.

Incidentally the letter of Mr. M. Chiniah has once more brought the question of charity to the forefront. It is not my intention to enter into a discussion on what constitutes real charity. The wealthy man who parts with a few of his thousand, publicly feeding the poor and clothing them in the hope that the Government would recognize his services to the poor by the grant of a Modakshirip, is also performing charity. The man who elated by a recent success in a business transaction, squanders vast sums of money in performing a pompous festival at the local pillayar temple, also labours in the mischievous hope that he is doing a highly religious duty. But to others appears that a small sum of money, even a mile though it be contributed to a cause, deserving the support of all good citizens, but prevented from extending its usefulness, by a lack of funds, has a great value as an act of charity. The value therefore is purely relative to the needs of the particular cause. Here is a concrete illustration.

Thiruvalluvar had a shrine sacred to all Hindus, by reason of Lord Sri Nadasarajah performing His divine dance in a manner different to what He does at Oudumboram and the present writer, when he made a pilgrimage to this Shrine viewed with great joy the public spirit of the Ceylonians in burning what was almost a dilapidated temple 20 years ago, to its present magnificent and inspiring position. The efforts of the Yogeswarer, therefore, in trying to collect a sum of Rs. 60,000 for building a Car for this Shrine is certainly praiseworthy. But the question naturally suggests itself to many, whether this work could not be allowed to be done by the wealthy Ceylonians of India, to whom the undertaking will not be a burden. The Hindus of Jaffna though hard working, are a poor people, and the little they could spare as charity should be devoted to the most pressing need. Considering the relative needs, I should think that the contribution of a sum of Rs. 10 to a fund similar to that of the Hindu Board of Education, has a greater value as a charity than the contribution of a sum of Rs. 1000 or more, to the cause for which the Yogeswarer is striving. I have as much love and veneration to Lord Sri Nadasarajah at Thiruvalluvar, but to see the Hindu children of our country taught and trained in their own faith, is a passion with me.

Besides, religious life in this country at the present time is not as devout and as strong a force for good, as it ought to be. Temples are deserted by the sacrifices of animals, and the performing of nautch dances, while the Yogeswarer, who undoubtedly holds enormous power over the masses, by reason of his personality and the charm of his music, rears a head through the country, collecting money for a temple in India to which very few people from Ceylon make pilgrimages. In a recent speech at Kuala Lumpur he is also reported to have characterized as mercenaries the works and teachings of Swami Vivekananda, who is regarded with love and veneration by Hindus all over India and Ceylon by reason of the part he played in the Hindu revival during the last decade of his life. It is ungenerous to doubt the sincerity of the Yogeswarer but it would not be too much to suggest that the Yogeswarer would be doing a greater good if he were to undertake a vigorous crusade against the abominable acts committed in this country in the name of religion. Gifted with an eloquence that few could resist, he is a factor of incalculable value in any movement for religious reform. Public opinion against such evil practices as engaging nautch girls and sacrificing animals at temples could be created by a series of lectures and it is not possible to find a better person to take up this work than the learned Yogeswarer. The numberless devotions that derived peace and consolation at the feet of Lord Venkateswar at Nallur during the recent Thiruvittala is evidence of the great benefits of a well managed temple. Will the Yogeswarer take up this work of purification and earn the undying love and gratitude of an agency of storken people. Though you may not agree with all my views, I hope the Editor, that you will give publicity to my letter, as I can only express how many feel on the matter.

Yours etc,  
S. SHANMUGAM,  
Manipal, 4/9/27.

