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The Hindu Organ.

JAFFNA, MONDAY, AUGUST 20, 1928
HON. MR. BALASINGHAM AT THE JAFFNA COLLEGE.

THE OLD BOYS' MEETING AT THE Jaffna College which took place on the 10th instant has given an occasion to the Hon. Mr. Balasingham to unbosom himself to the people of Jaffna. The ideas which he expressed there and which he wanted his countrymen to translate into practice will be repudiated not only by the constituency which raised him to the position which he now occupies but also by everyone who prizes national traditions as his valuable heritage.

Mr. Balasingham has a passion for the study of economics. Perhaps the principle which he has been able to deduce from such study is no other than the one implied in the question, will it pay? He has allowed this principle to assume rather an undue importance in his view of life and things. He is so much saturated with it that he cannot find any other standard than that in estimating values of religious, social, and national life. We do not minimise the importance of the study of economics to a public man, but to judge human activities by such a materialistic standard alone is really preposterous. For some years prior to the constitution of 1921 Mr. Balasingham had been representing the Tamils of Ceylon of whom more than ninety per cent are Hindus. Then in the course of a debate he questioned the utility of pilgrimages from his economic standpoint and thought that any money spent for providing comforts and conveniences of pilgrims would amount to the waste of public revenue.

Mr. Balasingham is a teetotaler by birth and a prohibitionist by choice. Nobody more scathingly condemned the Excise policy of the Government than Mr. Balasingham. Nobody fought more vigorously than he for the introduction of local option in Ceylon. Of prohibition he was an ardent and devoted champion until the debate on that subject in February last when he suddenly discovered that it was economically unsound and therefore he urged that it should be abandoned. The upshot of it was that prohibition was defeated and the Government acquired a new accession of strength to pursue its old Excise policy.

Mr. Balasingham's latest discovery is that the tresses of Jaffna women are a burden and a snare and that they can derive a greater benefit by forgoing this burdensome luxury than by clinging to it. "Mer," says Mr. Balasingham, "have progressed. Women would be much better off in Ceylon if they bobbed and shingled their hair. It was a real torture for a woman to dry her hair after a bath. Bobbing was more hygienic and sanitary." If that is so Mr. Balasingham contends it is not his duty to make this experiment in his own house and in his own village before he calls upon others to do the same? Everybody is watching with great interest Mr. Balasingham's present enterprise to popularise bobbing and shingling among women folk in Ceylon.

The anxiety about the coming elections has not failed to show itself in the speech of Mr. Balasingham. He has now joined the company of those who paraded to the wondering world their responsibility for the authorship of the reform proposals. Nobody can blame Mr. Balasingham for blowing his own trumpet, but when that is done in anticipation of Council elections people generally hesitate to accept declarations of personal achievements unless there is corroborative evidence. When many are claiming the credit it is necessary to cite one or more of the Commissioners to support their claim before it can be accepted. We hope Mr. Balasingham will not cite Sir Geoffrey Butler to appear before his constituency and to testify to the good things he has suggested to the Commission.

We shall consider in our next issue Mr. Balasingham's contempt for nationalism and the historical inaccuracies on which he is relying to belittle it before his Christian audience.

LOCAL & GENERAL.

WEATHER.—There was yet another drizzling this morning. The sky is overcast at intervals only.

NALLUR KANDASWAMY KOVIL.—The annual festival at the ancient and historic shrine of Sri Subramaniya at Nallur commences today (Monday) and will continue for 25 days i. e. till September 14 (inclusive). The Car, Theertha and Poongkavana Festivals will come off respectively on the 12, 13 and 14th ultimo. Commencing from today till the close of the festival traffic, especially vehicular, will be diverted from the sections of the Point Pedro and Old Store Roads adjoining the temple along Weimans Road, the Navanurai Road and the Nallur Cross Road No. 1 during the time processions and religious assemblies are moving round the temple.

PERSONAL.—Mr. S. U. Somasegaram B. A. (Hons) London, of the tutorial staff of the Jaffna Hindu College is proceeding to London to obtain higher qualifications in History and Education. He will be leaving for Colombo this evening and sails by the ss "Atsuta Maru" on Thursday the 23rd inst.

CHANGES IN THE CIVIL SERVICE.—Consequent to the departure of Mr. W. D. Battershill, C. C. S., to Jamaica as Assistant Colonial Secretary, Mr. O. C. Woolley is to be second Assistant Colonial Secretary and Clerk to the Legislative Council.

URUMPIRAI HINDU ENGLISH MIXED SCHOOL.—The Annual Prize Distribution of the above School will take place on Saturday the 25th instant at 6.30 p. m. The Hon. Sir P. Ramanathan, K. C. M. G., will preside on the occasion and Lady Ramanathan will distribute the prizes. Hon. Messrs. S. Rajaratnam and W. Duraiswamy, and Mr. M. S. Rajaratnam will be the chief speakers on the occasion. Arrangements have also been made to stage a religious drama "திருவிடைக்கண்டநாயகர்".

INTRODUCTION OF THESAWALAMAI IN TRINCOMALEE.—As a result of representations made the Government is considering the desirability of bringing the Trincomalee District including the Town under the operation of the Thesawalamai. The Government Agent of the Eastern Province and the Assistant Government Agent at Trincomalee have been asked to consider the proposal, and the Thesawalamai Committee, now sitting has also been asked to include the subject in their investigations. Hon. Mr. M. M. Subramaniam of Trincomalee has been appointed a member of this Committee.

SAIVA ORPHANAGE AND BOARDING HOUSE.—Orphans and boys who have passed the Tamil Standard or higher examination will be admitted to the Saiva Orphanage and Boarding House, Tinnevely, Jaffna, which is under the management of the Hindu Board of Education. The pupils will be taught in the Mattutambiy Vidyalayam, Tinnevely. The object is to make them either (a) to become certificated teachers, or (b) to gain admission to the Copeny Govt Training School, or (c) to become efficient in farming or weaving or any other suitable occupation. The orphans will have free boarding and lodging while the other boys will have to pay a portion of their boarding charges. Full particulars can be had from the Local Manager, Mr. S. Subapathipual of Tinnevely or the General Manager, Hindu Board for the Promotion of Education, Jaffna, the Hon. Mr. S. Rajaratnam.

Ceylon National Congress

ACCEPTS DONOUGHVORE REPORT.

WITH SEVERAL RESERVATIONS.

The Executive Committee of the Ceylon National Congress, with several reservations, yesterday (Saturday last) passed resolutions accepting the report of the Donoughvore Commission on the Reform of the Constitution.

The experiment of the Government by Committee was severely criticized during the course of the six hours' debate by several speakers, who contended that its main defect was lack of individual responsibility and the fact that it would "stultify the development of the party system."

In agreeing, however, to give the recommendations a trial, the Committee asked that boards of elected members be associated not only with the seven elected Ministers, but also with the three elected Officers of State.

Other amendments express disapproval of certain of the Governor's powers, of the powers of the Secretary of State in regard to the pay, allowances, pensions, etc., of public officers, and of the continuous option in regard to proportionate pensions.

The Committee propose greater powers for Ministers in relation to the discipline and control of their respective departments. They also asked that the age for the female franchise be lowered to 21. — Times Sunday Illustrated.

Open Letter to Mr. J. M. Hensman

A REJOINDER VI

Sir, You will pardon me for the long interval that has intervened between my last letter and this. Pressure of public engagements which could not postponed have prevented me from writing this reply earlier.

You are asking me, Sir, what is the story of Siva Peruman and Sri Krishna. I am not a little surprised to see that this question should have come from one who had been connected with educational work in India for a considerable time. Your lamentable lack of the knowledge of the Indian history is the best evidence how under foreign rule and under a foreign system of education our youth were and are allowed to grow in ignorance of the great achievements of their ancestors. I am writing this letter not only for your edification but also for that of those who are in the same predicament as yourself.

Firstly I shall deal with the activities of the Saiva Missionaries of the past, who carried the message of the Saiva religion to distant countries and far off islands. There is at present no evidence available for the existence in India of organized Missionary societies for the propagation of Saiva religion in foreign lands similar to those which exist today in Europe and America. But it cannot be denied that the Saiva Missionaries carried their religion to the less fortunate people who lived in the Indo China, Malay Archipelago and in the islands in the Pacific on the East, and Parthia, Bactria and Gedrosia on the West. Among the Missionaries to the East the names of Agastya and Ajit Saka are the two well known. The historical traditions and inscriptions in Java and Cambodia connect Agastya with the introduction of the Saiva religion into those two countries. Ajit Saka who went later is associated with Java only. A Sanskrit inscription of the second century A. D. discovered in Cambodia makes the following reference to the visit of Agastya to that country: "That Brahmin Agastya born in the land of the Aryans devoted to the worship of Siva having come by his psychic powers to the land of the Cambodians for the purpose of worshipping the Siva Lingam known as Bhadra Ishwara and having worshipped the God for a long time attained beatitude." Further there is reference to his activities in other islands. In Vayu Purana, ch. XLVIII, he is said to have paid visits to the following islands in the Indian Ocean: Bahini Dwipa (which may perhaps be Borneo), Kusa Dwipa, Varaha Dwipa, Sankhya Dwipa (which may be one or other of the Sunda Islands), also to the Malaya Dwipa, and to Java. (vide Mr. O. C. Gangoli's article—Quarterly Journal of the Mythic Society No. 3, Bangalore, January, 1927) In Java innumerable temples are dedicated to this Sage as Siva Guru. Even today he is worshipped under that name in the Island of Bali where one million Balinese profess the religion of Siva. In whatever light the tradition of Agastya's visit to these islands may be taken it is certain that the Saiva devotees of the days gone by taking their lives in their hands and inspired by the driving message of Siva Peruman braved the perils of the sea and the unknown dangers of the land to teach the unfortunate people the Saiva religion. They civilised the semi-barbarous people by teaching them art and literature. The Missionary activities of the Saivas which began some centuries before the Christian era continued till the end of the thirteenth century when the maritime supremacy which the Tamils maintained for fifteen centuries passed with the decline of the Chola power into the hands of the Arabs. The loss of communication with India the centre and source of their religion and the proselytizing zeal of the Moslems and the Buddhists led to the conversion of these countries to either the Moslem or Buddhist faith in the fifteenth and sixteenth centuries. I need not pursue this subject any further. But if you desire further enlightenment on it I refer you to the excellent books that have recently appeared on the History of Farther India and Malay Archipelago, viz "Hindu Colony of Cambodia" by Phandindra Nath Bose; "Indian Colonies of Champa and Siam" by the same author; "Art of Java" by O. C. Gangoli, and the chapter on Farther India from Tamil sources in "Some Contributions of South India to Indian Culture" by Dr. S. K. Iyengar.

In the countries to the West of India, too, there is evidence though not much, to prove that Saivism along with Buddhism prevailed until both were supplanted by the Mohammedan religion in the eighth and ninth centuries of the Christian era. The artistic and literary remains that have been unearthed in Eastern Turkestan by the labours of European scholars, especially Sir Aurel Stein, testify to the influence of Saiva religion in these parts. In the beginning of the Christian era the barbarian hordes known as Yachchi were Hinduised and their King Kadphises became a Saivaite and he placed the image of Siva on his coins. Further his successor Kanishka, too, was a Saivaite until he became a Buddhist in the latter portion of his life. Harigandson, Vandeava, was an orthodox Saivaite, Parthian King, Gondophares, too, appears to have adopted the Saiva religion as the image of Siva appears on the coins issued by him.

Thus the prevalence of Saivism could be traced in the early centuries of the Christian era in countries far beyond the confines of India. This is due to the work of Saiva Missionaries.

You boast, Sir, of the establishment of hospitals and charitable institutions by the Missionaries and ask me with an air of superiority, what is the story of Siva Peruman and Sri Krishna? You shall know it now.

The Gupta Rule in North India is one of the glorious epochs in Indian History. When under the influence of Christianity the fanatical priests and their royal disciples were destroying pagan temples and the masterpieces of pagan art and literature the Buddhists and Hindus were living under the beneficent rule of the Guptas in perfect harmony, peace and good will. Art and literature flourished. If the account of contemporaneous Fa-hien were to be accepted North India attained a moral excellence never surpassed by any country in any period of history. "Throughout the country," says the Chinese traveller, "No one kills any living thing, nor drinks wine nor eats onion or garlic." In this country they did not keep pigs or fowls; there are no dealings in cattle, no butchers' shops or distilleries in the market places." Further he notes that the administration of the criminal law was mild in comparison with the Chinese system. Most crimes were punished only by fines and capital punishment and judicial torture were unknown. The capital city abounded with charitable institutions, rest houses for travellers were provided in the high ways. The most noteworthy of them is the free hospital for the relief of the sick and the indigent. "Hither comes", says the traveller, "all poor or helpless patients suffering from all kinds of infirmities. They are well taken care of and a doctor attends them; food and medicine are supplied to them according to their wants. Thus they are made quite comfortable and when they are well they may go away." Can you mention a similar institution in Christian portion of Europe of this period? You will not fail to note the fact that the Guptas were either Saivites or Vaishnavites. Now I shall take you, Sir, to the North India of the seventh century. The most important monarch of this period is Emperor Harsha. He was a Saiva. He ruled over an extensive empire. "In his reign", says Vincent Smith, "benevolent institutions on the Aaskan mode for the benefit of travellers, to the poor and sick were established throughout the Empire, rest-houses (dharamsalas) were built both in town and rural parts, and provided with food and drink. Physicians being stationed at them to supply medicines to the necessitous without stint (Itaies are ours). (vide Vincent Smith's Early History, P. 318).

South India, the land of your ancestors, was not oblivious of its duties and responsibilities towards the poor, the needy and the sick. Inscription No. 132 of 1915 refers to the benefaction of a Vaishyan named Madavan, who constructed the surrounding walls of a temple and also a Mandapa called Jananatha Mandapa where by the royal grant of Veera Rajendra Deva, A. D. 1062, were established (1) a school for the study of the Vedas, Sastras and Grammar, (2) a hostel for students and (3) a hospital. The hospital was named Veera Chola and provided with 15 beds for sick people. The staff and establishment for the school, hostel and hospital comprised one physician in whose family the privilege of administering medicines was hereditary, one surgeon..... (vide "Local Self Government in ancient India" by Mukerjee P. 275). We see another hospital established in South India about the twelfth century. This was done by Viveswara Sivacharya who was a royal preceptor of the Kakatiya King. Among the charitable institutions he had established were a maternity home and a hospital. (ibid P. 278). Beigam in Mysore possessed three medical dispensaries. Kodiyamath was known as a place for the treatment of the destitute sick persons. Most of these institutions are of the twelfth century, the time of the great Lingayat revival throughout the Kannada-speaking countries. Do you require further proof of the story of Siva Peruman in the matter of founding hospitals for the relief of the sick and the suffering? In the present day in the Obetty Nad in South India several private free dispensaries have been opened for the relief of the sick. In Sir Ganga Ram charities amounting to nearly four million rupees provision has been made for the establishment of hospitals.

You are boastfully referring me, Sir, to the institutions of the deaf, dumb and blind, established and maintained by the Missionaries and suggest that your ancestors never troubled themselves about their duties towards these unfortunates. In the Tamil Land in almost in every epoch of history we see the spirit of charity dominant among the people. "உண்பு கொடுத்தவன் உயிர் கொடுத்தவன்" is a common saying which has come down to us from time immemorial. Feeding the deaf, dumb and the blind and taking care of them were regarded by the people of ancient days as a elementary duty of humanity. In "Manimekalai" we see that in chapter xiii, King Apantun was feeding the deaf, dumb, blind and the maimed from the food which he had collected from the people. "சான்ற சேனார் காந்தமடப் பட்டோர் பேணுந் திகிலோர் பிண்பிடுத் துந்தோர் யாவரும் அருகென நினைத்தல் னாட்டி." — Continued up.

Farewell Function at Kokkuvil-

AT HINDU ENGLISH MIXED SCHOOL.

There was a pleasant function on Friday the 17th instant when the teachers and pupils of the Kokkuvil Hindu English Mixed School, and a large number of the public who responded to invitations assembled in the school hall to bid farewell to Mr. S. Thiagarajah, Head Master of the school, on the eve of his severing his connection with the school being appointed as an Assistant Inspector of schools.

The meeting began at 6.30 p.m. under the presidency of Hon. Mr. W. Duraiswamy. Farewell songs were sung both by boys and girls of the school to the accompaniment of the violin. A farewell address was then read by a student of the school and presented to Mr. Thiagarajah. Mr. Duraiswamy spoke on the sterling qualities of Mr. Thiagarajah and praised him for the efficient work he had done in the school and incidentally appealed to the public of Kokkuvil to help the school which was doing them a great service by contributing towards the building of further classrooms to meet the demand of new admissions when the existing building itself could hardly accommodate the present number of children, which is 325.

Mr. Thiagarajah replied suitably to the address and said that the efficient state of the school was mostly due to the hearty co-operation of his assistants, but for whom he could have achieved very little. He also appealed for funds to put up an extension to the school. He thanked those present for having honoured him by their presence.

A farewell song was then sung in chorus by three girls. Mr. B. Onelisan a Senior Master of the school proposed a vote of thanks to the chair and to those present. The function came to a close with singing of Thevaram by Mr. S. Ponnliah, Hd. Master of the Vernacular School.

Continued.

In chapter XXI it is said that Manimekalai bore all kinds of people and even animals of lower creation. When the city of Kanthi was filled with famine.

தொழ்த் துறழ் பாடல் மாத்களிற் காணா சேனா காண்டு மாடுளூர் பேடு மாத்கப் பேரா பிணித்தோர் படிவ கோய்பயர் பரிசோ யந்தோர் மடிவ கூர்த்த மாத்கன் யாடரும் பன்னு சூயிரம் விவகிசுற் றெடுகுடி மன்னுமின் னுயிரடக்காறுவவ் தொருக்கிணடி.

Besides the charities of individuals, organised efforts were made by public institutions for the relief and protection of the idiots, orphans, deaf, dumb and the blind, in the days gone by the village and the nagara sabhas were the important public organisations. According to the ideas of the times there were semi-religious organisations. The Hindu-law giver, Bhaspati, enumerates the following purposes for the promotion of which public funds of municipal or village organisations could be utilised; preservation and maintenance of public halls, temples, tanks, rest houses, wells for the supply of drinking water to travellers, construction of watercourses and places of worship, protection against incursions of wicked people and relief of the distressed.

In another passage Bhaspati indicates financial support in aid of the idiot, the blind, orphan, distressed as also diseased persons and women among the legitimate purposes to which an association can apply its public fund (vide for further information Local Government in Ancient India by Mckeisje pages 144 and 145). These were not ideal precepts but they were actually carried out in practice. "Actual performance of these ideal precepts," says Dr. Mukerjee, "are amply recorded in our inscriptions both in North and South India." These organisations never neglected to open relief measures whenever the areas under their management were subjected to famine. Numerous instances of such relief are collected and recorded in pages 298 and 302 of Dr. Mukerjee's book. I am sure that the facts which I have given you would convince you that under the influence of Siva Peruman great works of charity were undertaken and carried out by the people and that they possessed a very sensitive social and moral conscience. Dr. Mukerjee after reviewing the various acts of charity recorded in books and inscriptions make the following observations which I hope that you yourself and your so religionists who have forsaken the glorious path of the Siva religion will seriously ponder over "The type of charities we have just considered shows conclusively how the religious sense of the people in those ancient times was quite sound and even 'modern' in its tendencies by endowing not simply the temples of gods, but also the hardly less sacred temples of learning with institutions aiming at the relief of human suffering thereby recognising that the service of man was not the least important mode of serving and worshipping God." Such is the story of Siva Peruman and Sri Krishna.

Yours etc,

A STUDENT OF CHRISTIAN RELIGION.

Jeffes, 19th Aug, 1928.

All-Ceylon Tamil Conference.

TO BE HELD THIS WEEK.

A meeting of the Executive Committee of the All-Ceylon Tamil Conference was held at "Primavera" Alford House Gardens, Kollupitiya, on Wednesday, at 6.30 p. m. Mr. R. Sri Pathmanathan presided, and there was a large attendance of members.

The draft resolutions on the Donoughmore Report prepared by the sub-committee consisting of Dr. M. M. Kumaraswamy and Dr. R. Saravanamuttu, Messrs. R. Sri Pathmanathan, A. Ganaprasadam, A. M. K. Oumarasamy and A. G. Chelvanathan (Hon'y Secretary) were discussed at length and adopted with modifications. In view of the importance of the matter it was decided to have a two day session of the Conference on the 25th and 26th instant beginning at 3. p. m. daily.

Letters and communications from Hon. Mr. A. Chandrasekaram, G. G. Madalayar, T. Karapillai Messers T. Ramachandran Alfred M. Brodie, E. R. Jakkariar, J. K. Arnold, the Secretary of the League of Christian Citizenship, the President of the East Ceylon Labour Union and several others promising support were next read.

It was unanimously decided to invite Hon. Mr. A. Chandrasekaram to preside on the first day and Hon. Mr. E. R. Tambimuttu on the second day of the session. It was also agreed upon that discussion at the Conference should centre round the main principles enunciated in the resolutions of the sub-committee and the details to be left to be adumbrated in the memorandum to be forwarded to the Secretary of State implementing the resolutions. The resolutions as amended and ratified by the Executive Committee to be placed before the session for discussion are as follows:—

ON THE CONSTITUTION.

This Conference while acknowledging the spirit of liberalism which characterises in general the recommendations of the Commissioners, expresses its disappointment that the scheme of reform is inadequate and unsatisfactory in so far as it falls short of the demand of this Conference and yet we accuse it as a definite advance on the existing Constitution and resolves to work the Reforms as an intermediate stage towards full responsible Government.

ON THE GOVERNOR'S POWERS.

This Conference protests against the extraordinary powers vested in the Governor as inconsistent with the growth of democratic institutions and subversive of the principles of representative government in so far as it invests the Governor with autocratic powers which nullify the advantages conceded in the scheme.

ON THE PUBLIC SERVICES.

(a) This Conference protests against the removal of the Public Services from the control of the Ministers and repudiates the provision of safeguards in the Commissioners' recommendations in Chapter VIII. In as much as they circumvent the "Ceylonization" of the Services.

(b) This Conference further protests against the Commissioners' recommendations for the appointment of an Independent Salaries Commission from England as an encroachment on the rights and privileges of the State Council and as tending to undermine its authority in relation to the Public Services.

ON THE FRANCHISE.

This Conference welcomes the extension of the franchise to complete manhood suffrage but deplors the restriction of age placed against women as it adversely affects a large number of intelligent, educated and otherwise qualified women and prays for the removal of the restriction so as to allow women to vote at the age of 21.

REVISION OF THE CONSTITUTION.

This Conference while deploring the omission in the Report of a definite statutory period for the revision of the Constitution respectfully urges upon the Secretary of State to secure a declaration in the Order in Council that full Dominion status shall be granted to this country at the end of four years. —Cor.

Continued from column 7.

teacher was examined by an Inspector and found to be inefficient, they will naturally cease to pay any regard to him, and we can easily imagine what the nature and the results of his work will be after that.

The Education Department may have a good opinion of an Inspector who is constantly busy with the introduction of something new, however shallow and objectionable it may be. The Inspector's action does not end in himself. It affects the teacher and the taught, and ultimately the parents of the pupils and the community to which they belong. An Inspector, like any other individual, may have his own whims and fancies, but he is not in the least justified in introducing into the realm of education in this country anything unsuitable or impracticable. The main object of the Inspectors should be to help the teachers in their work, and not to pass adverse criticisms about their dress, their position in class, the manner of their speech, the quality of the English they speak, the neatness of the class room, the dress of the pupils and several other things for some of which they are not at all responsible. May we know from the members of the Education Department what they propose to do in the interest of the country to improve those teachers who do not satisfy them in their efficiency test?

Yours etc, R. O. KANDIAR.

Letters To The Editor

TEACHERS' EFFICIENCY TEST.

Sir, I believe you would have heard of the teachers' efficiency test introduced recently by the Education Department, and carried on systematically by the Inspectors in Jaffna schools. The last three or four years have seen very peculiar tests held by the Inspectors during the annual inspection of schools. The 'yes and no' test was considered a few years ago to be a perfect test by which a pupil's knowledge could be unmistakably gauged. This test has now disappeared, evidently on account of its utility. We do not know how long its successor, the teachers' efficiency Test, is going to be regarded as a panacea for all the defects associated with the system of examination that has been in vogue all these years.

Some of us are apt to think that everything new is desirable, and should, therefore, be adopted. The methods of teaching and the system of examination adopted in Europe and America can never be suitable to our children for several reasons. The mother tongue of the children of these countries is English, and in many cases, they have enjoyed the benefits of education for generations. Any man of common sense knows that the methods of teaching and the system of examination adopted in a country should be in conformity with certain important conditions prevailing there. Those who try to introduce here in Ceylon all the methods of examination used in Western countries without any change in them to suit our local conditions show an utter lack of a knowledge of psychology and observation of child mind. Their attempt at the introduction of novel ideas in regard to education cannot but prove to be a thorough failure. Nobody can deny that the mysterious methods employed by some of our enthusiastic Inspectors and inexperienced teachers are mainly responsible for the unsatisfactory results of the candidates who appear from Ceylon for the Cambridge and London University examinations.

Experiments in connection with education can by all means be had, if those who are subjected to the experiments can afford to lose the required time and money. It is a pity that every year our Inspectors enter the schools with strange notions with regard to the methods of examination, utterly regardless of the effect these will produce on the pupils who are examined, the teachers who educate them and the parents who support them. After the inspection of a school, the Inspector may have the satisfaction that he has put into practice a system of examination directly imported from the West. But the teachers and the pupils who have worked hard for a full year with the chief object of satisfying the examiners in accordance with the usual order of things will be badly disappointed.

It is a well known fact that a teacher cannot do his best, if he has the consciousness that what he is doing is watched by another person whatever the degree of the latter's efficiency may be. It is the duty of the Manager and the Education Department to see that inefficient men are not appointed as teachers. A teacher's efficiency can very well be gauged by examining the pupils who were under his charge for a full year. Instead of doing this, Inspectors have now begun to examine the teachers during the annual inspection of the school to ascertain whether they are efficient or not. If the teachers' efficiency test is going to be of any service to the country, it must result in throwing out of work every year a number of teachers who are found to be inefficient by the almighty Inspectors, or the Education Department should be good enough to make the Inspectors get together all the inefficient teachers and give them such training both in the theory and practice of teaching as will enable them to become very efficient teachers. If, after an inspection of a school, the Inspectors merely say that a number of teachers in their inefficient and leave the matter there, those teachers who are found to be not up to the mark will be turning out unsatisfactory work from year to year. After an adverse report by the Inspector, the so-called inefficient teacher cannot do satisfactory work on account of the consciousness he has of the pronouncement of the Inspector.

There is a general feeling of dissatisfaction among teachers at the unexpected introduction of the mysterious test known as the teachers' efficiency test which, the Inspectors seem to think, is the best method of estimating the work of a teacher. The teachers feel insulted at the experiment to which they are subjected by Inspectors who have not had a special training for this kind of test. One special feature of this test is that the teacher is held responsible for what results from the poverty of the parents of his pupils and the carelessness and miserliness of the manager under whom he serves. What can the poor teacher do, if the Manager will not provide him with all that are necessary for efficient teaching, and if the parents will not cooperate with him to see that their children pay due attention to personal cleanliness and suitability of clothing? The above-mentioned test will also make some teachers fall into disfavour with their Managers and be locked down upon by the members of the Education Department. The very moment the pupil comes to know that a certain

Continued on column 6.

MUTTUCUMARASWAMY TEMPLE.

[The following correspondence in connection with the Management etc. of the Muttu-cumaraswamy Temple at Trincomalee passed between Mr. T. Soovaratham of Trincomalee, the Trincomalee District Judge, and the Secretary and Chairman, Muttu-cumaraswamy Temple meeting held at Trincomalee Ed. H. O.]

"Batna Villa", Vonniah Street, Trincomalee, 24th May, 1928.

The District Judge, Trincomalee.

Sir, In respect of the meeting held by some Hindus in the Muttu-cumaraswamy Temple on Saturday last for the purpose of electing a manager to the said temple, I deem it my duty as a member of the Hindu Public to place before you the following statement concerning the affairs of the said temple and the steps now taken by certain influential relatives and friends of the present Manager to secure public sanction for his continuance in office.

I may be permitted at the outset to give a brief history of the temple and its management from information I have gathered. The temple was built many years ago on his own land by Chellappillai Madalayar, the members of whose family had been managing the temple affairs. The temple buildings having already become old, the managers commenced to rebuild them and the important portions thereof were almost erected. At this time, the late Mr. M. Sannugam approached and impudently tried to give him their permission to complete the temple buildings as a means of expiating his sins, declaring to them that he would not at any time prefer claim to the temple or to the management. Thereupon, the descendants of Chellappillai Madalayar held a meeting and decided to accept his offer, and permission was accordingly granted to him, subject to the conditions as agreed upon. In due course the important buildings were completed and consecration ceremonies duly performed. As some more annexures and equipments to the temple had still to be made the handing back of temple to the descendants of Chellappillai Madalayar was deferred. In the meantime Mr. Sannugam died having executed a deed providing that the temple management should be in the hands of his son-in-law, the late Mr. K. Ambalavanappillai and should be disseminated one or two managers be chosen at a public meeting from among the Hindus, preference being given to a descendant of his with necessary qualifications. At this stage, the members of Chellappillai Madalayar's family, who gave Mr. Sannugam permission to complete the temple buildings took legal action for the recovery of the temple and the management in pursuance of his declared terms. After prolonged litigation, the suit was decided against the descendants of Chellappillai Madalayar. They appealed but before the case was heard the defendant died and the appeal abated.

Ever since the death of Mr. Ambalavanappillai, the management have been successively in the hands of Mr. N. Chellappah, Mr. M. R. Navaratnam, Mr. P. Sivasagaram and Mr. O. Lingaratnam, the present manager, all of whom with the exception of Mr. Navaratnam attended to the management of the temple, obviously in their capacity, either as administrators of the estate of Mr. Sannugam or as curators of Mr. Ambalavanappillai's minor grandchildren. None of the managers has ever rendered any account of their management to the public or to the District Judge.

Now with regard to the meeting held on the 19th inst. I cannot rightly claim to be a really representative one. The notice was badly circulated, it was not shown to several prominent Hindus, interested in the proper administration of trust properties belonging to Hindu institutions.

Even the usual notification by beat of tom-tom or gong was dispensed with. The meeting, it is learnt, commenced about two hours earlier than the time mentioned in the notice and the proceedings closed within one hour. Further, it has incidentally come to my knowledge in the course of general conversation with some friends on the day following the meeting that the Chairman of the meeting made a suggestion to the effect that the manager should annually present for the information of the public a statement of receipts and expenditure, but the said reasonable suggestion did not find favour with the manager or with the majority of those present at the meeting with the result that the Chairman did not further press the matter. All this would appear to indicate that those responsible for the meeting were prepared to carry out their object at any cost and did not therefore give sufficient opportunity even to the limited number of persons present at the meeting for fully discussing the subjects brought before it for consideration.

Since the sole management of the temple devolved on Mr. Sannugam's successors, whether as heirs, administrators, or curators, the meeting under reference was the first public one held for the purpose of electing a manager. It is therefore difficult for one to discover the proximate cause for calling this election meeting. This becomes especially so when it is considered that no sanction was sought for or obtained from the Hindu public for previous changes in the management of the temple. One is therefore compelled to guess that it was a calculated move in time for the object of debarring Mr. Navaratnam's son (the legal heir according to Mr. Sannugam's deed) who on shortly attaining his majority, may claim the management of the temple or it may be to create a sort of legal right to remove "without giving proper security" as was done on previous occasions the valuable jewellery now with Government deposited under complex circumstances. The reason why the jewels were received into Government custody and are still remaining there whether they are treated by Government as private or temple property these are questions requiring close scrutiny and consideration.

In view of the irregularities, I earnestly beg that you will be so good as to duly investigate into the matter before taking any action on the representation the manager of the temple might make relying on the authority derived from a packed meeting of the type such as the one held on 19.5.28.

I am, Sir, Your Obedient Servant, T. Soovaratham.

[N.B. This is my first letter on the subject to the present District Judge or to his predecessors.] Continued on page 4.

