

# CONGRESS MINISTRY'S POLICY CRITICISED

(cont.)

## Sir A. T. Pannirselvam's Speech

### "Introduction Of Compulsory Hindi Would Sidetrack Tamilian Civilisation & Culture"

Madras, Oct. 19.

About 3000 people attended a public meeting held in the People's Park grounds on Saturday evening (15th Oct. '38) to protest against the introduction of compulsory Hindi under the presidency of Sir A. T. Pannirselvam, M.L.A.

The proceedings of the meeting commenced with the singing of anti-Hindi songs by Mr. M. S. Balasundara Pavalar of Tiruvallur and others. Swami Shanmugananda proposed Sir A. T. Pannirselvam to the chair.

The chairman in the course of his speech, said that it was the first time he occupied the chair at a meeting organised in connection with the anti-Hindi agitation in the city of Madras. He had addressed several meetings in his own district and several other places in the mofussil. He considered it a great honour conferred upon him to have been asked to preside over such a mass meeting in Madras. He had been a member of the Justice Party for over twenty years and was adhering to its principles. One of the objects of the party was that its members should fight and agitate on constitutional lines. It was not the intention of the members or of the party to transgress the limits of law. He proposed to tell the audience that it was not only the Congress which pursued the path of truth and non-violence, but also the Justice Party. The Justice Party did not preach one and practice another unlike the Congress. There was an ocean of difference between what the Congress said and what it performed.

The Congress which stated that it stood for Truth and Ahimsa, was to-day pursuing a policy which no other party had pursued in the past. Fifteen months had elapsed since the Congress had accepted office, and one saw in the country unrest and discontent. During the last elections when they approached the electorate for votes, they said they would not accept office, but when the Government of India Act did not satisfy their demands. Towards the end of March last year, they met at Wardha and expressed their dislike and distrust of the Government of India Act and the New Constitution, but by the beginning of July, they had settled down to work the Act which they said they would wreck. When the question of acceptance of office by the Congress was engaging the attention of the country, Mr. Rajagopalachari, who is the Premier of Madras to-day, met the Governor of Madras secretly at some secluded place and promised him that he would form the ministry of the Madras Province. The speaker said that he knew

nothing about such a clandestine meeting. It was Dr. Khare who said it. Dr. Khare called Mr. Achariar a liar for refusing the charge, and Mr. Achariar called Dr. Khare a "liar." The speaker did not know who was the real "liar."

A voice: Mr. Achariar, and not Dr. Khare.

Continuing, Sir Pannirselvam said that Dr. Khare said he was a follower of truth and Mr. Achariar said he was a follower of truth. They were not able to understand who was the real follower of truth. They might not know anything about Dr. Khare, for he did not belong to their province. Dr. Khare was a Mahatma Brahmin and belonged to the Central Provinces. Mr. Achariar belonged to their province and therefore, they knew him better. The Congress Ministry was formed, and those that wanted to wreck the Act in March, began to work it in July. The Act was one and the same from March to July and had not changed, though those who began to work it changed their minds. Later the Congressmen demanded assurances from the Heads of the Provinces that they would not interfere with day to day administration of the Government and that they would not exercise their special powers. The Viceroy issued a statement on that matter which did not give the assurance asked for. The Bihar and Orissa Ministries threatened to resign, and withdrew their resignations after attending the Haripura session of the Congress.

So far as their province was concerned, the speaker said that it was not Congress Raj or any other Raj, but one man's Raj, that was to say Rajaji's Raj. The Madras Ministry was composed of ten persons, who did nothing, except play second fiddle to what their Master said and did. The Ministry had a large following in the legislature who followed him like dumb-driven cattle. They were not allowed to say what they felt. It was generally stated that persons belonging to the Tanjore district could speak better than the rest. The speaker himself was congratulated many a time for speaking out in the legislature. When he asked others as to why they did not speak, they said that they were not permitted to do so. The speaker thought that if they were to speak, they would not get the allowance of Rs. 75 that was being given to them.

The Premier of Madras could enact laws as he liked. Mr. Achariar was determined to pass the Debt Relief Act into law, in spite of the protests made that the time was not yet ripe for the introduction of such

an act. The Act was passed and made into law, and now they heard the good number of cases under the Act in the courts. The Congress leaders raised a hue and cry against nominations of persons to the legislature. But Dr. Rajan was nominated and made a Minister. The speaker asked whether there were not other persons who were more efficient than Dr. Rajan to fill in the ministerial position. Because Dr. Rajan happened to be a member of the community to which Mr. Achariar belonged, he was given preference. The Speaker and the Deputy Speaker were Brahmins. The President of the Council was a Brahmin, and to show to the Non-Brahmin public, that their claims were not over-looked, Mr. K. Venkataswami Naidu was made a Deputy President.

A voice: Deputy President without any salary.

Continuing, Sir Pannirselvam said that out of the ten Ministers, four were Brahmins, four Non-Brahmin Hindus, one Muslim and one member of the Depressed Classes.

The speaker said that he did not complain because there was no representation for a Christian, and if he said so, people would mistake him for a selfish person and that he had a personal grievance. If Mr. Achariar had not given representation to the Ministry for Muslims, he knew that he would not be allowed to sleep peacefully by the Muslims. Therefore, Mr. Yakub Hasan Saif was given a place in the Ministry. To satisfy Mr. Gandhi a member of the Depressed Classes, for whom it might be remembered, Mr. Gandhi fasted, Mr. Muniswami Pillai was given a place. If anyone began to speak about all those things, he was dubbed as a communalist, and abusive epithets were hurled at him. Long before the Justice Party came into power, the Non-Brahmin boys were refused admission into schools and colleges. As soon as the party came to power, they set right the long-standing grievance. At that time, it was mostly Brahmin boys who were admitted in large numbers. Selection committees were then formed to set right the injustice. Till the Congress came into power, the committees were functioning and now it had been abolished.

The Congress Ministry had now begun to introduce compulsory Hindi under the pretext of a common language. They were not able to write or speak in their mother-tongue, and now they were asked to learn a new language by compulsion. They, the Tamilians, felt that the introduction of that alien language would sidetrack their culture and civilisation. The speaker was a Christian, yet he was a Tamilian. His ancestors were Tamilians first and Christians next. Therefore, it was the duty of every Tamilian to fight for the interests of his language, culture, civilisation and country. (Loud applause.)

Mr. K. A. P. Viswanatham

Mr. K. A. P. Viswanatham, Secretary, Provincial Anti-Hindi Committee, spoke next. He was given a tremendous ovation as he rose to speak. He said that it was the first time he made his appearance in Madras, the last two occasions being at the meetings held on the Triplicane Beach in connection with the Anti-Hindi agitation. He had very good news to tell the audience that the yellow box had sustained a crushing defeat in the elections to the Madras Corporation judged by the polling that day in the city of Madras.

The Congress candidates had also sustained a disgraceful defeat in the Trichinopoly elections. The meeting convened that day was very important because for the first time the electorate had an opportunity to pronounce its verdict on the inglorious regime of the Congress and its repressive policy.

Mr. Viswanatham next dwelt at length on the history of the Congress ever since it accepted office, and exposed the Congressmen in their true colours. The Anti-Hindi agitation was according to Mr. Achariar and his Ministry promoting class-hatred and disaffection among His Majesty's subjects. The speaker asked who was creating disaffection among His Majesty's subjects. The Congressmen themselves created disaffection among His Majesty's subjects from the very beginning. The Congressmen were noted for their disloyalty to His Majesty, and as such, he did not know why peaceful Anti-Hindi demonstrators were stated to be promoting class-hatred. In truth, it was Mr. Achariar himself who had created class-hatred by his introduction of compulsory Hindi. He next appealed to the Muslims to rally round the banner of the Muslim League, and fight the Congress, shoulder to shoulder with the Tamils, forgetting their differences.

Mr. Kanchi Paravasthu Rajagopalachari spoke, criticising the methods adopted by Congress to crush the Anti-Hindi agitation.

Swami Shanmugananda said that with that day, the Congress was dead and was on its way to burial. Very soon, the Anti-Hindi movement would grow in strength, and within a short time to come, they would plant the Tamil flag on the Corporation Buildings. He appealed to those present to carry on the fight, though he was sent to jail. The meeting terminated at 10 p.m. with a few remarks from the chair and a vote of thanks.

### HOPELESS MUDDLE

The existing literature on war causation reveals the almost hopelessly muddled condition of our knowledge in this field, and in that of causality generally. We find in this literature, first an almost unbelievable diversity of causes set forth by different, and often opposing, schools of thought. The same investigators, the same factors evoked include: sunspots, climate, conjunction of planets, and other cosmic factors; instincts of pugnacity, of war, of fighting, of herd, and of aggressiveness; overpopulation, underpopulation, high and low birth and mortality rates; universal law of struggle for existence, and other biological factors; fear, fight for freedom, relaxation, and the like; imposed by civilisation, sadism, and power, ostentation, vanity, and dozens of other psychological forces; a long list of economic, political, dynastic, religious, aesthetic, educational, and other social factors; diverse cultural conditions like "the true and false culture," "mores," and the like; philosophical abstractions like Destiny, Providence, and the like; and finally, various "wicked" great and small men and groups.

This enormous diversity of the causes is sufficient evidence of a lack of a real knowledge of the problem. What would we say if such an agglomeration of diverse causes were listed, let us say, for diptheria, or for the birth of a child?—Prof. A. S. Sorokin, of Harvard University.