Scott. II-48—22,303—17-1-18.

Home (1918) Department.

Miscellaneous

Ordinary SERIES.

G.O. No. 670

DATED 19.9.18

INDEXED

[Despatch Abstract.]

Religious and charitable endowments.

Declining to interfere in the management of the Sri Thayumana~~r~~var. Swami temple at Trichinopoly.

BACK PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

Home (Mis) C No. 2382
22-8-18

REGISTRAR HOME DEPARTMENT
21-AUG-1918
GOVT. OF MADRAS

PRIVATE SECRETARY TO THE GOVERNOR
12 AUG 1918
MADRAS

Trichinopoly,
10th August 1918.

His Excellency the Governor of Madras.
Fort St.George,
MADRAs.

Your Excellency,

I have the honor to forward herewith copies of resolutions passed at a Meeting held on the 20th July 1918 to consider the recent action of the Trustees of the Sree Thayumanavar Temple. It has been the practice from time immemorial for all to worship the Almighty from Arthamandapam and this is corroborated by the evidence of old men and it appears that the Trustees contemplated to stop this practice and prohibited Non-Brahmins from entering the Arthamandapam and make the temple a sole property for Brahmins, of the 5 Devastanam Committee Members one is vacant and the rest four are Brahmins and of the 3 trustees for the temple one vacant and the other two are Brahmins and out of the 2 Pashkars one is an Iyengar and the other is a Smartha Brahmin. Iyengar and Smartha Brahmins to manage a Siva Temple a curious arrangement in-deed.

The temple affairs were for a long time managed by a Non-Brahmin Pashkar who was replaced by 2 and ever since these persons were appointed in the person of a Iyengar and a Smartha both opponents of Saivasiam and Siva Temple the affairs are ill managed and discontentment and quarrel reigns supreme.

To avoid these mismanagements in the interest of the Saiva religion as these temples were built and endowed solely by our fore-fathers it is but ~~base~~ bare justice that all the trustees and Pashkars ~~and saivits~~ should be Non-Brahmins and Saivits only and the appointment of the Brahmins instead is unjust and illogical

and

and leads only to the decay and demoralisation of our religion.

Under these circumstances it is requested that matters be set right.

I humbly beg to remain,
Your Excellency,
Your honor's most obedient and
humble servant,

T. C. Thungavaloo
Bar-at-law
President.
South Indian Liberal
Federation
Trichinopoly

RESOLUTIONS OF

The Trichinopoly District Non-Brahmin meeting held on 20-7-1918.

The citizens of Trichinopoly met at 5-30 p. m. on Saturday the 20th July 1918 in the Nagara Mandapam, Chowk. More than 1,000 Non-Brahmin Hindus and good number of other religionists attended and Mr. T. C. Thangavelu Pillai B.A., Barrister-at-Law presided. In this meeting, the condition prevailing in the Districts of Trichinopoly, Tanjore and Madura and especially the innovations introduced in the Sri Thayumanasami Temple was considered and the following resolutions were unanimously passed:—

1. That the citizens of Trichinopoly in meeting assembled strongly protest against the recent order of the Brahmin Trustees of Sri Thayumanasami Temple restricting the Non-Brahmin Hindus from the free access to the Arthamandapam.

2. In the case of Sri Thayumanasami Kovil (Trichy) all the members of the trustees are Brahmins. This meeting is emphatically of opinion that in the interest of the Non-Brahmin community a majority of Non-Brahmins should necessarily be nominated.

3. The various temples in this District have been built and endowed by our ancestors and as such we are the legal right owners, custodians and adherents and the Brahmins, as aliens as well as by virtue of their tenets of religion have not the least claim to worship in these temples and absolutely no hand in the management and in these circumstances, the handing over of the trusteeship of the temples to Brahmins is against, even the elementary principles of, justice, and this meeting views with great dissatisfaction abhorence the contemplated treatment to us by the brahmins who by their contemplated action simply shew their class hatred and selfishness and their usurpation of all the powers and funds in their own hands for their own ends and purposes.

4. Our ancient kings have endowed the temples with sufficient wealth out of which they have set apart a portion for the maintenance of the Temple priests (athina guru) such being the case it is highly deplorable that the Brahmins should take the

managements of the funds into their own hands after having captivated the gurus and utilise the funds not for the propogation of religion but for the satisfaction of their own needs. It is handed down by tradition and shastras that none but he who has mastered the meaning and learnt Panchaksharam and Astaksharam (5 and 8, lettered mantra) who has under gone the necessary initiation from the Athina Gurus and who has considered a, Gurukkal should enter the Sanctum *Sanctorum* on the above lines and such being the case it is highly provoking to see even uncultured and undesirable Brahmins being allowed the freedom of entering in Sacred Places. This meeting is of opinion that this is calculated to undermine the influence of religion in the minds and character, of the adherents there to.

5. After mature deliberation and careful consideration of the above irregularities, it is resolved to start a Sabha for the propagation and the perpetuation of Dharma in accordance with the true intentions of our ancestors. As the funds belong to the non-Brahmins alone, it is requested that the Government should remove all Brahmins from the Position of Trustees and replace them by non-Brahmins. They should also see that the Brahmins do not interfere in the management of the funds and the temples.

V. R. Thungavalu
President

W .R. PRESS, TRICHY

Extract from the fortnightly report of the Collector of Trichinopoly, dated the 10th August 1918.

In the Rock Fort temple at Trichy a notice was put up forbidding non-Brahmans to enter the Ardhamantapam. There was considerable excitement over this and a protest meeting was held by the non-Brahmans. The Deputy Superintendent of Police persuaded the temple authorities to withdraw the notice but I think they intend enforcing its substance. Its issue is apparently due to some faction among the trustees.

Sectt. II-99-6,018-17-1-18.

1918.

Public DEPARTMENT.

CUTTINGS FROM NEWSPAPERS.

1. *Name of Paper*— New India
2. *Published at*— Madras
3. *Dated*— 4.9.18.

TRICHY ROCK FORT TEMPLE

Entry into Arthamandapam

(FROM OUR CORRESPONDENT)

Trichinopoly, *Sept. 2*:—A meeting of the Trichinopoly Taluk Devastanam Committee was held last evening in the temple offices of the Trustees when the following members were present: Dewan Bahadur T. Desikachari; Rao Bahadur K. S. Ganapati Aiyer; Messrs. S. Ramanuja Aiyengar, Municipal Chairman Srirangam and Mr. Anantharatnam Aiyar, the office member. The trustees of the temple Messrs. V. Rama Aiyar and N. D. Subbarama Aiyar were also present, besides the Temple Peishcar and Tamburan. The meeting was convened on a representation made to the Committee by certain non-brahmanas of the locality headed by Mr. T. C. Thangavelu Pillai, Bar-at-Law, who complained that though they were allowed into the Arthamandapam for a long time past they were not admitted into that spot now and they claimed the right of entry which existed for a long time.

In this connection a meeting of the non-Brahmanas of Trichinopoly was held sometime previously and the resolutions passed therein were also communicated to the temple authorities. The meeting referred to protested against the recent order of the trustees restricting the non Brahmana Hindus from free access to Arthamandapam, and addedthat in the case of Thayumanavar Coil the trustees were allBrahmanas and in the interests of the non Brahmana community a majority of non-Brahmanas should be nominated; that the various temples in the District having been built and endowed by their ancestors, the Brahmanas had not the least claim to worship in those temples and should have no hand in their management. By prohibiting the non-Brahmanas, the Brahmanas showed class hatred, selfishness and usurpation of all the powers and funds in their own hands and purposes.

Rao Bahadur K S. Ganapati Aiyar, in replying to the above allegations, pointed out that the Committee were anxious to have a non-Brahmana trustee for a long time, but no non-Brahmana wouldaccept the position of trustee, in fact there was great difficulty in persuading any one to accept the place. He would be very glad indeed if non Brahamanas came forward to accept such positions, but it was impossible to give them a non-Brahamana majority. Supposing there were 10 members, 5 being Brahamanas and 5 non Brahmanas, a deadlock was inevitable. If the non-Brahmanas had a majority, the Brahmanas would complain that their interests were overlooked. The Committee would be glad to welcome the co-operation of leading non-Brahmana gentleman if they were willing to come forward.

The temple Gurukkals were then examined. They stated that the non-Brahmanas never entered the Arthamandapam, that the right now claimed on account of the non-Brahmanas was only put forward by a few men who had created trouble at the Tillanayakam Pillai bathing steps and that they would cite leading non Brahmanas themselves to speak to the fact that non-Brahmans were not allowed into the Arthamandapam for a long time.

The temple Thamburan said that he had entered into the Arthamandapam several times, that several non-Brahmans had similarly entered and to see if the lamps are lit properly, etc., it was necessary he should enter the Arthamandapam.

Mr. Thangavelu Pillai suggested that a chain might be put transversely from north to south in the middle of the Arthamandapam up to which the non Brahmanas might be allowed and he had no objection to Brahmanas going beyond it so long as they did not intercept the deity. The Tamburan and the Committee thought it a reasonable and a fair way of settlement, but before doing so, the Arthamandapam was inspected by the members assembled.

The Dy. Superintendent of Police, Mr. A. K. Rajah Aiyar, who was also present at the meeting said that he had received a petition from the party represented there by Mr Tangavelu Pillai requesting him to restrain the trustees from interfering with their right, while on the other hand he had also received a petition from the trustees asking for Police bandobust, that he was, therefore, anxious to arrive at some settlement of the matter very soon, possibly before the Vinayaka Chathurthi day.

The Arthamandapam is a small room about 6 feet long and about the same breadth and the Committee thought that to avoid any preferential treatment they would pass an inter-locutory order prohibiting both Brahmanas and non-Brahmanas from entering the Arthamandapam. Mr. Tangavelu Pillai and the Thamburan replied that they were concerned not so much with the right of Brahmanas, but with their night of entry into Arthamandapam which existed for a long time and which was recently restricted by the action of the trustees.

After some discussion it was resolved that Messrs. S Ramanuja Aiyengar, member of the Committee and V. Rama Aiyar B.A., B.L., Trustee should go round and make enquiries of leading gentlemen of all sects in the town and submit the statements recorded by them for consideration at a meeting to be held on Tuesday when they will finally decide on the matter.

Sectt. II-99—6,018—17-1-18.

191 . 2

Public DEPARTMENT.

CUTTINGS FROM NEWSPAPERS.

1. *Name of Paper*— New India
2. *Published at*— Madras.
3. *Dated*— 7. 9. 18.

1

EVENTS IN TRICHINOPOLY

(FROM OUR CORRESPONDENT)

TRICHINOPOLY, SEPT. 6

AT the adjourned meeting of the Temple Committee held on Wednesday, it was resolved that the Arthamandapam of both the Swami and Ammen temples of the Rock Fort temple, be closed not only for non-Brahmanas but for Brahmanas as well and that only the temple servants were at liberty to enter. The non-Brahmanas, represented by Mr. Tangavelu Pillai, Barrister-at-Law, however, feared that the rule would be honoured more in the breach than in the observance and the Committee have issued very strict instructions to the Trustees to suitably deal with the offending temple servants if they took worshippers inside. The matter has thus ended so far as the Committee and the Trustees are concerned, and it remains to be seen if the Tamburan and the section of non-Brahamans will abide by this decision or try their rights in a Court of Law.

N. [illegible] 18

1918. 3/

Public DEPARTMENT.

CUTTINGS FROM NEWSPAPERS.

3

1. *Name of Paper*— Justice
2. *Published at*— Madras.
3. *Dated*— 6.9.18.

NON-BRAHMINS AND ROCK FORT TEMPLE

SIR,—The question of entry of non-Brahmins into the Arthamandapam of the Rock Fort Temple, Trichinopoly, and the division of the bathing ghat on communal lines is a bitter insult not only to the non-Brahmins of Trichinopoly but the whole community. The persecution of the Jews by the Christians in olden times is nothing when compared to the attitude of the twice borns or the so-called priestly class towards the non-Brahmins or as the vile Brahmin terms it the Sudras. The Brahmin is nothing short of the fabulous camel which seeking shelter in the Arab's tent tried to oust the Arab himself. The Brahmins say that the entry of the non-Brahmin into the Arthamandapam would desecrate the diety. Yes, yes the non-Brahmins lacks the dirty, oily, foul smelling with which Mundu the Brahmin sometimes enters the holy of holies There is in this no doubt a gulf of difference between the Brahmin and the non-Brahmin It is a great wonder that the Brahmins made this curious discovery only now. Did the idol of of the Adyar Holies, the senile queen of the Varnashra Dharmites, appear in a dream and tell them this?

St. Thomas Mount
30-8-18.

S. VAIRAVANATHAN.

Justice 6.9

TRICHINOPOLY

(From our own Correspondent.)

Trichy, Sept. 3.

ROCK FORT ENQUIRY.

Mr. Ramanuja Iyengar, Chairman Municipal Council, Srirangam, and a member of the Devasthanam Committee, with the Head Clerk of the Devasthanam Office began to enquire yesterday if there was any custom prevailing of entering into the Arthamantapam. From early morning up to 9 o'clock in the night he went to each and every house to have the informations from such persons who knew fully well the temple affairs. Although the day was the War Loan Day, he wanted to satisfy himself whether the non-Brahmins claim for admission was right He enquired of Messrs. Rangil Doss, Sambasivam Pillai, Maduranayagam Pillai, Varatharaja Pillai and many others and he will continue his enquiry to-day also. These gentlemen have all said plainly that the entrance into the Arthamantapam was being allowed for a long time. Even Brahmins have admitted this point. After he finishes his enquiry, he will make a report to the other members of the Committee who will decide on the subject.

BATHING GHAT.

On Sunday morning when non-Brahmins were taking bath in the western portion of the Thillanayagam Pillai Bathing Ghat with Brahmins, some of the Brahmins took the clothes of a boy and threw them away in the river. The boy had to go home without his cloth. These Brahmins who make mischief in the ghat complain that the non-Brahmins are worrying them. Is it right on the part of the Brahmins to throw away others clothes in to the river? If the Government do not interfere as early as possible to settle this longstanding question there will be trouble.

Trichy, Sept. 4.

ROCK FORT ENQUIRY.

Mr. Ramaunja Iyengar completed his enquiries yesterday and has made his report to the committee members, who will pass final orders on it to-day. When he made his enquiries. Mr. Rangil Doss, Sowcar, Srirangam, deposed that he with the brother of the Maharaja of Baroda entered the Arthamantapam and he further said that he would bring him if any necessity arises as a witness. In the year 1889 similar restriction was placed and cancelled by the then committee members which order also has been submitted.

SPECIAL MEETING.

A special meeting of the South Indian Liberal Federation Trichy Branch was held to-day to protest against the nomination of Mr. Kumarasami Pillai, Retired Revenue Inspector, Andar Street for the trusteeship of the Rock Fort Devasthanam and recommended the names of the following persons viz. Messrs. T.S, Sawaminatha Pillai, Tholta Ramachandram Chettiar and T.C. Thangavelu Pillai instead for appointment.

Sectt. II—99—6,018—17-1-18.

191 . 4/

Public DEPARTMENT.

CUTTINGS FROM NEWSPAPERS.

9

1. *Name of Paper*— Justice
2. *Published at*— Madras.
3. *Dated*— 7.9.18.

NON-BRAHMIN RIGHTS OVER-RULED

MAMOOL DISREGARDED

(From our own correspondent.)

At the meeting of the Trichy Taluk Devasthanam Committee held on Wednesday the 4th inst. at the District Court premises Trichinopoly it was resolved to prohibit both Brahmins and non-Brahmins from entering into the Arthamantapam of the Rock Fort temple. It has been pointed out in these columns that the non-Brahmins wanted that the mamool should be strictly adhered to. Restriction to Brahmins will not stand and the Grukkal will at their own pleasure allow them and restrict non-Brahmins. Within the time of temporary prohibition many cases have been found out and reported that Brahmins only were allowed. In the year 1889 such trouble happened and it was decided by the then committee that mamool should be strictly adhered to. A copy of that decision has been sent to the committee. The order of 1889 reads as under :—

No. 642. Trichy Taluk
Devasthanam Committee Office,
Srirangam, 10-9-1889.

To M.R.Ry.
T. Ratna Mudaliar, Trustee Rock Fort Devasthanam.

Your letter 6-7-1889. The temple is common to all excepting Christians, Muhamadans and Panchamas. All have went till now into the first door way next "Garpagiraham" in the Swami and Amman shrines for worship both Brahimins and others without distinction. The order to worship the Almighty from the second door is against the practice. Therefore from the date of this order, cancelling the previous order, allow all Brahmins and non-Brahmins without distinction into the first door from "Garpagiraham" excepting Muhamadans, Christians and Panchamas for worship and to inform the servants of the temple accordingly and preserve order. If any who disobeys the order and if any expenditure has to be met, it will not be binding on the Devasthanam.

(Sd.) Krishnamachari.
Dharma Das Mehfa
Nataraja Iyer.
Thotta Venkatachalaswami Chetti.

NOTE.—The place between the first door and Garpagiraham is called the Arthamantapam.

In the Committee it was also asked to allow those non-Brahmins who go there with cocoanuts etc. for arjana to which they showed the deaf ear. It is all due to Brahmin members of the Committee and the Trustee. It is requested to reconsider the subject again and allow the prevelege of joind into the Arthamantapam to non-Brahmins. All the efforts of Mr. Ramanuja Iyengar, it seems, ended fruitless.

DEVASTHANAM COMMITTEE MEMBER, TRICHINOPOLY

SIR,—The Trichinopoly Taluk Devasthanam Committee consists of five members of which four are Brahmins and the fifth person, a non-Brahmin, who has left for Madras on some business, resigned the post. To fill up the vacancy the District Judge invited applications which were to have reached him before the 31st ultimo. The notice was not known to any body, but only the other day when I had been to the Devasthanam Committee Office to attend the meeting. I saw the notice pasted on the wall. Many were willing to apply for the same. The notice was not circulated broadcast so that the whole taluk might know about the election. It is understood that one Mr. Shunmugam Pillai has applied for the post. The District Judge should see that a clever and capable person is nominated for the post and for this purpose the date of the election might be postponed till the 15th of the month.

COMMUNALIST.

Sectt. II - 99—6,018 17-1-18.

191 . 5

Public DEPARTMENT.

CUTTINGS FROM NEWSPAPERS.

10

1. *Name of Paper*— Hindu
2. *Published at*— Madras
3. *Dated*— 7.9.18.

ROCK FORT TEMPLE.

TRICHINOPOLY, September 6.—At the adjourned meeting of the Temple Committee held on Wednesday it was resolved that the Arthamandapam of both the Swami and Amman temples of the Rock Fort temple, be closed not only for non-Brahmans but for Brahmans as well and that only the temple servants were at liberty to enter. The non-Brahmans represented by Mr. Tangavelu Pillai, Barrister-at-Law, however, feared that the rule would be honoured more in the breach than in the observance and the Committee have issued very strict instructions to the Trustees to suitably deal with those offending temple servants if they took worshippers inside. The matter has thus ended so far as the Committee and the Trustees are concerned and it remains to be seen if the Tamburan and the section of non-Brahmans will abide by this decision.

A NEW MEMBER.

Of the sanctioned strength of five members of the Trichinopoly Taluk Devastanam Committee, there are only four now and the one vacancy was filled by the Committee appointing Mr. Pethachi Chettiar, Zemindar of Andipatti as the fifth member. The Zemindar has taken keen interest in temple affairs in Karur and Andipatti and his choice at a time when Brahmin predominance is so much talked about is most opportune.

Home (Mis) Dept

[2382] Religious & Charitable endowments.

Petition from M.R.Ry T.C. Thangavelu Pillai B.A., d/ 10.8.18

Vol I of unrepealed Genl Acts put up

Reer

Under the provisions of Sections 10 and 14 of the Religious Endowments Act, 1863, the appointment or removal of a member of a committee from the management of a religious institution is under the control of the Civil Court of the district in which the institution is situated. Section 12 of the Act states that immediately on the appointment of a committee, the powers and responsibilities of the Board of Revenue and the local agents in respect of any such institution shall cease and determine. The local Govt has no powers of interference with the decision of the Civil Court. Under the Act, the local Govt merely appoints once for all one or more Committees in every district vide Section 7 of the Act. The filling up of vacancies in the committees thus appointed is left to the other members of the Committee and the Civil Court — vide Section 10 of the Act.

12

Under section 22 of the Act, it shall not be lawful for any Govt in India to take any action except as provided in the Act cf. Section 7 of the Act.

A draft order stating that the Govt. can not interfere in the matter is subd.

28.8.18

Asst
28/8/18

P. Sec
28.8.18

Judging from newspapers, there is a very strong local feeling in this affair.

So far as "Mis" is concerned, the draft is correct. But I wonder if "Public" may not care to see the file

30/8/18

Chief Secretariat
3 SEP 1918

Home (Mis) No 2382-1
30.8.18

CURRENT
2661
Pub
3-9-18

Pub Judl

U.S.

Pub. D.J.

may be perused & returned to Home (Misc).

5.9.18

6.9.18

CS

I presume HM will see. The D.M. Trichy has referred to this in recent fortnightly reports. Extracts may be put up. I thought I saw a newspaper para stating that the final decision was to exclude the public, Brahmans & non-Brahmans, from the Antharamantapam, access to the latter being allowed only to temple servants.

LD.
7.9.18

HM
9.9

Box 24
circ 1859-18

13

U.S.

H

An extract from the fortnightly report of 10.8.18 from the D. M. Trichinopoly bearing on the subject is put up.

(D)

2. Cuttings from the New India, the Justice & the Hindu are also submitted.

Page 2 of Flag (D)

3. As noted by the C.S. the final decision has been to exclude from the Arthamantapam both Brahmins & non-Brahmins, access being allowed only to temple servants.

CI WS
14.9.18

12.9.18

13.9.18

Accepted in tables.

H.M.
jud

S.Ret. see D
16/9/18

Pub. No 2661-1
16.9.18

Home (Misc)

REGISTRAR HOME DEPARTMENT
17 SEP 1918
GOVT. OF MADRAS

For orders as to circulation to H.M.

CA
17.9.18

18/9/18

HM (mis)

18.9.18

SECRETARY TO GOVERNMENT OF MADRAS
19 SEP 1918
HOME DEPARTMENT

Sectt. II—10 (a)—12-1-15.

Home (Mis) DEPARTMENT

Religious and Charitable Endowments

14

Declining to interfere in the management of the Sri Thayumanavar Temple at Trichinopoly.

READ AGAIN G.O. No. ...., dated ....191 .

" " " " ...., " ....191 .

READ ALSO:—

C. No. 2382, From the M.R.Ry. T. C. Thangavelu Pillai B.A. Bar at Law, No. ...., dated 10. 8. 18.

" " ...., " " ...., " ...., " ....191 .

" " ...., " " ...., " ...., " ....191 .

ORDER. No. 670, dated 9-9-1918

Dis

The Govt. ~~are~~ unable to interfere in the matter.

Gov.
28/8/18

Pdeck
28.8.18

28/8/18

Dis

To
M.R.Ry.
T. C. Thangavelu Pillaiavl
B.A., Bar at Law
Trichinopoly (Qto)

21.9.18

Received & desp
21.9.18

When given for copying
When copied __________ } 191 .
When examined __________
When signed 24/9

READ AGAIN G.O. No. , DATED
191 .

CURRENT No.

ENCLOSURES TO C. No.

ORDER OF GOVERNMENT .. .. .. A A A A A A A

LETTER OF GOVERNMENT

STATEMENT WITH DITTO.

PAPERS NOT FILED UP, BEING MEANT FOR DESPATCH IN ORIGINAL.

N.B.—
A = Copy in full.
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