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JAFFNA.

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A Tamil Pastoral Drama:

"PARALAI VINAYAGAR PALLU."

—BY SINNATHAMBY PULAVAR.

THE AUGUSTAN ERA OF TAMIL LITERATURE IN JAFFNA.

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

A period of 125 years covering the latter half of the eighteenth and the first three quarters of the nineteenth centuries may be aptly described as the Augustan Era of Tamil Literature in the annals of Jaffna.

A poets that flourished during this period may be roughly estimated to be a hundred and their productions approximate to as many. And in the history of literature, an era of such vast literary production is generally followed by an age of criticism in which to use a metaphor from the time of the poem under review—the chaff and straw of worthless productions in the literary harvest are sifted and winnowed out and the precious grains of permanent value are gathered and stored in the national treasury for consumption and enjoyment of contemporary as well as future generations.

But during this transition from production to criticism, ere the poetical effusions had become almost exhausted and the critics had begun their work, Jaffna was caught in a period of national blight and literary barrenness is the main characteristic of national existence in Jaffna during the last quarter of the nineteenth and the first three decades of the twentieth centuries, with, of course, notable exceptions here and there which rather confirm the truth of the general observation made above.

Literary Barrenness.

I shall not go into details of the several causes that led up to this catastrophe but content myself with making a passing reference to two of the main causes that led up to it.

One of them was the abolition of the Vaddakoddai Seminary, an institution which had fostered the culture of our mother tongue down to the last days and which produced many eminent Tamil scholars who rose to fame and continued to shed their lustre both in Jaffna and South India down to the end of the nineteenth century.

The Educational policy of the Ceylon Government during the last quarter of the last century was the other factor which contributed mainly to the literary barrenness of Jaffna. English and more English was the slogan of the Education Department and the adoption of English as the medium of instruction, which led to the utter neglect of the study of Tamil, completed the tale of woe.

A Turn of the Tide

The third decade of the present century saw a turn of the tide. The recognition of Tamil as a Second Language for the Cambridge and London University Examinations, the establishment of the Oriental Studies Society conducting annual examinations and awarding, to candidates passing the Entrance Intermediate and Pandit examinations in Tamil, certificates with the authority of and recognition by the Education Department, the activities of the Tamil Kala Nilayam for the promotion of the study of Tamil by public lectures, and other manifold activities by this body of independent patriots, the starting of newspapers, magazines and

societies in various parts of Jaffna, and last but not least, a general awakening of political and economic consciousness throughout Jaffna—all these combined have the effect of compelling us to bestow greater attention to the study of our mother tongue; and we are also enabled to take up the thread of our National Literature from where we left it in the third quarter of the preceding century and proceed to gather and store the vast national treasures, at least such of them as have not perished by the frost that intervened between the harvest season and now.

Restrictions and Conventions

In the distinguished galaxy of poets that flourished in Jaffna during its Augustan era, Sinnathamby Pulavar holds a place in the forefront. Before proceeding to an estimate of the poet and the literary merits of his works it is desirable to make certain observations on the environments in which the poets of the Jaffna Augustan Era were placed and the moulds in which their productions had to be cast, and then we shall be in a position to appreciate their true worth.

With the Sangam Age, genuine Classical Poetry, with its spontaneous flow of diction depicting natural scenery and human passions and feelings, had come to an end. Tamil Poetry of the Medieval or post Sangam Age had put on artificial restrictions and conventions. Tamil Prosody had during this period strictly defined the limits within which a poet could work, and the rules to which he should conform. All spheres of human activity, spiritual, moral, social, etc., indeed all possible subjects, were carefully classified and a scheme of 96 varieties of themes, known as the 96 *Sangam* themes, was laid out, and a poet selecting a particular theme had to conform to the model in all its details as prescribed in post Sangam Prosody.

Tamil Poetry of the Medieval Age in general suffers by this handicap of shackles and fetters, and the beauty of some of the distinguished poetry of this period lies in the various devices adopted by the authors to circumvent these rules and break through the shackles to produce genuine poetry breathing a free spirit, though to all outward appearances, they conform to the conventions and rules of Post Sangam Prosody.

The Free Spirit of Poetic Genius.

It is this free spirit of poetic genius which breathes through the works of Sinnathamby Pulavar, three of which have come down to us—all of them Classical poems worth preserving for all times.

Marasai Anthathi and Kalvalai Anthathi are fine specimens of the Anthathi model. The former has been made familiar to us by the commentaries of Sivasampulavar one of the rearguard authors of our Augustan Era. Kalvalai Anthathi was a juvenile production of the poet. A story told of the composition of the Kalvalai Anthathi is interesting as throwing a sidelight on the natural talents of our poet. His father Villavarayan

Continued up.

INDIA'S PREPARATION FOR SWARAJ.

BY HISTORICUS INDICUS

(Continued from the "Hindu Organ" of April 13)

AN OMINOUS INTERVAL (1833—1858)

THE promise of a brilliant era which the Charter Act of 1833 gave to India did not eventually mature. Lords Auckland (1836—1842) and Ellenborough (1842—44) involved India in useless and costly wars—external and internal. Lord Hardinge, the next Governor-General (1844—1848) suppressed the Sikh states of the Punjab, while the Himalayan blunders of Dalhousie (1848—1856) brought on the terrible rebellion of 1857. The Queen's Proclamation of 1858 tried to obliterate the awful memories of the '57 but contained absolutely no reference to the possible evolution of a self-governing India. The soul of India, however, was as we shall presently show longing for emancipation as ardently as ever.

Religious, Social and Economic Reform (1859—1883.)

In the year of the suppression of the rebellion of 1857, a much-loved disciple of Rajah Ram Mohun Roy came down from

Continued up

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was himself a man of letters and it is said that it was the father who first conceived the idea of composing this Anthathi. Having written out the first two lines of the first stanza on a palm-leaf he is said to have gone out in the evening and on his return found the stanza complete. On querying his wife he found out that it had been completed by his son whom he had hitherto regarded as a dunce because he had been irregular in school attendance and inattentive to his studies. Now the father discovered the real genius of his son and requested him to complete the poem.

Paralai Vinayagar Pallu.

Paralai Vinayagar Pallu on a different theme is cast in a different mould and was a later, and mature production. Pallu is a species of Tamil poem similar in its scope and aim to the Georgics or Bucolics of Vergil or rather a combination of both describing the various operations in the cultivation of paddy, from the tilling or ploughing the field and sowing down to the storing of the grain in barns.

From ancient times agricultural pursuits were accompanied by folk songs intended to relieve the toil of labourers in the field exposed to the sun and rain when ploughing, transplanting, weeding, reaping or threshing the harvest; and Tamil Prosody has included this theme as one of the 96 Prabandams and given rules for the mould in which it should be cast.

To give an idea of the Pallu Prabandam to those unfamiliar with the details of paddy cultivation, I may illustrate it by means of the Tea Industry, perhaps more understandable by our westernised friends. It is a drama of action and songs to accompany the various stages of paddy cultivation just similar to one that may be enacted by a Ramasamy, Meenatchies Nos. 1 and 2, and the Head Kankani as Dramatis Personae, bringing before the hearer's eyes scenes of the seasons and processes of the tea industry from the planting of the seedling down to the curing of the tea leaf, with praises of the Sinnadurai and Periadurai interspersed between.

The Hero of the poem may be either a Deity as in the case of the Paralai Vinayagar Pallu or a landlord as in the case of Kanagarayan Pallu by an equally distinguished contemporary of our author, viz Sinnakkutty Pulavar. The Hero of Paralai Pallu is Pillayar, the Presiding Deity of the Paralai Temple at Chulipuram.

(To be Continued.)

the Himalayas after having spent eighteen months of continuous meditation in the solitude of their snows and forests. It was Maharshi Debendranath Tagore, father of Rabindranath Tagore. With his descent into the plains begins another epoch in the growth of Indian nationalism. The memories of the '57 were perhaps responsible for throwing politics into the shade; hence, for the next quarter of a century, the major portion of the programme of Indian nationalism is devoted to religious and social reform. During this period, the enthusiasm of India's leaders—it appears so queer to us now—a-days—spent itself in the formation of *samajas* and *sabhas* with the avowed object of revolutionizing society and religion. The zeal of one prominent man—Raj Narain Bose, grandfather of Aurobindo Ghosh—went

so far that wags used to say: "There is no respite from Raj Narain Babu's new objects and new associations: it seems necessary that a society should be established with the declared object of putting down societies. Its name should be *Sabhanivarini Sabha* or a society for preventing the foundation of societies, and its members should bind themselves to rush with arms and sticks into all places where members of any society meet, and disperse them by force." If these wags could have foreseen the condition of affairs in the years 1905 to 1910, when the Indian Government seriously constituted itself into a *Sabhanivarini Sabha* of the first magnitude, they would not have thought their suggestion so whimsical after all. But that is another matter.

The Brahma Samaj

The earliest large-scale association to which the enthusiasm of this period gave birth was the society for religious reform known as the Brahma Samaj. It had been founded in 1825 by Rajah Ram Mohun Roy himself, but he had wished it to represent a refined type of Hinduism rather than a sect altogether distinct from and independent of Hinduism. When Debendranath Tagore took charge of it, he added some new features to it and supplied it with a theological code; but, even under him, it was part and parcel of Hinduism. Then came the extreme party of reformers headed by Keshub Chunder Sen, who wanted to lead the society into alien channels. With this object, they tried to deprive it of every vestige of Hindu rite, ceremonial and social observance, and transform it into something approaching a Christian sect. The divergence of views and practices between the older generation and the younger led ultimately to a schism and the foundation of a new society, the "Brahma Samaj of India", which later on developed into the "New Dispensation" of Keshub.

The Arya Samaj

Equal in importance to the Samaj was the Arya Samaj of Swami Dayananda Saraswati. Swami Dayananda's ambition was, firstly, to weld all Hindu society into one strong and harmonious whole by doing away with caste by birth; and, secondly, to introduce greater harmony into Indian society by discovering a common platform for the three great religions of the land—Hinduism, Islam and Christianity. But he was unable to achieve equal success in both the fields. It was largely in respect of his reorganizing and ameliorating Hindu society that he won his greatest triumphs. His system was founded upon an unquestioning faith in the infallibility of the Vedas and their constituting the only authority on all matters of religion. It is, therefore, much more rigorous and closely knit in structure and method than the system of the Brahmos. The Swami lectured and held public discussions at most of the important centres of Northern India, and embodied his tenets in a sort of miniature Manusmriti—known as the *Satyarthprakash*—which is the most popular scripture of the Arya Samajists. The Swami did not exclude politics from his public utterances but it was strictly eschewed from the purview of his samajas.

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The Hindu Organ.

YALPANAM, MONDAY, MAY 23, 1932.

IT BRIGHTENS.

WE HAVE WAILED LONG AND LOUD enough over the causes which have led to our economic prostration. It will not do to continue the lamentation beyond limits, easy as it may be to do so; but, the attitude of unceasing grumbling robs the nation of its capacity to face the problems before it with confidence in its energy to re-construct the future. The man who mopes in the corner bemoaning his fate deserves to be pitied for his inaction—no one sympathises with him, not even the gods. It is time that speech gave way to action if we would evolve ordered progress from the present chaos. It is elementary caution to avoid the errors in the past and see to it that we build our prosperity on secure foundations. We had relied far too much in the past on the incidental washings of an alien industry which produced the raw material for workers and capitalists elsewhere. Local food-production became unprofitable; it was cheaper to buy imported food. Everyone said we were prosperous and the people were hypnotised into a false sense of security, though the figures could have exposed at any moment the pretence of it all and the villager was starving for want of food and dying in his struggle with malaria.

The present depression has shown the people whither they had drifted. It will take some more time for the grim aspects of the situation to penetrate town and village and stir the people to action. Not many months are yet with us before people begin to live on their capital. It is necessary, therefore, that production should be stimulated all round and a stern check placed on all luxury-expenditure. That section of Government which can formulate a policy and push it through to relieve the people from distress has its own 'imperial' problems to solve and is casting about for more revenue to meet its commitments. The Ministers are powerless to do the big thing by the people. They cannot do more than claim credit for introducing the Debtor's Relief Bill and suggesting the drawing up of a Workmen's Compensation Act and a local edition of the English Poor Law Statute. They may be honest in their professions but words cannot give consolation to a people who realise that day by day the situation is growing bleak and unpromising. Government has not the money nor the Ministers the vision, to launch out a bold policy of re-construction. Those who build their hopes on Government sympathy and action will only live in vain. It is up to the people themselves to put the shoulder to the wheel and work out their own salvation. The initiative and courage of the Dry Zone Colonists is, therefore, all the more praiseworthy. Their efforts will be watched closely by youngmen in other parts of the Island and we feel sure that their example will inspire English-educated young-men who are on the unemployed list today to emulate them.

We are gratified to learn that the good people of Pungudutivu have seriously taken to cultivation on an extensive basis of market produce. Who does not know the almost helpless dependence of this country on

India for onions, chillies, coriander and other curry-stuffs.* We understand that an effort is being made to produce curry-stuffs on a scale large, enough to meet local consumption and market the surplus in the markets on the mainland of Jaffna. The thorny question of finding capital for the excellent enterprise of the people has been solved by Mr. C. Ragunathan, Asst. Registrar of Co-operative Societies, N.D. who since 1928 has been unremitting in his efforts to instil the wholesome lessons of Co-operative finance among the people of this Island who have not wholly lost the instinct for Co-operation as in other parts of the Island. We understand that Co-operative Credit Societies with a working capital of Rs. 20,000 located in different parts of this beautiful Island have found the funds necessary for the enterprise. We are certain that the efforts of the people will be crowned with success; there is already evidence of it in the fact that a measure of onions (Pungudutivu) is being sold at 3 cents while the Indian variety, it is said, cannot be sold for less than 4 cents the measure.

Let us hope that the people of Pungudutivu will not be slow to realise the advantage of a marketing store to eliminate the middle-men and assure the cultivator a fair price for his produce. The Co-operative Store, which is being organised by the Assistant Registrar, Co-operative Societies should, in our opinion, receive the unstinted support of the people. Pungudutivu is fortunate in being able always to depend on the support of a Union of its sons in the Malaya who have already won the affection of the people by their munificence and a Society in Colombo which runs its affairs on modern business lines. We hope that the interests of the cultivators of Pungudutivu will not escape the attention of these two Unions.

The Vattapalai Pongal

Trains and buses are crowded with pilgrims to Vattapalai on their way to Kataram. The Pongal at Vattapalai takes place tonight.

A Jaffna Girl Graduate.

MISS RATNA CHELLIAH, B.A. (HONS.)

It is with pleasure that we record the success of Miss Chelliah, daughter of Mr. Chelliah of Chapel Street, Jaffna, who has secured a First Class at the last B.A. degree examination for Honours in English Language and Literature of the University of Madras.

She has had a brilliant school career. She passed the Junior and Senior Domestic Science examinations and won Honours in the Cambridge Senior Certificate Examination from the Vembadi Girls' School. Thereafter she joined Queen Mary's College, Madras, where she distinguished herself by winning the Tennis Championship Cup and obtained a certificate of proficiency in Oriental Music. She won First Class distinctions in English and History at the Intermediate in Arts examination and joined the English Honours class of the Presidency College, Madras. Her success is noteworthy in that no candidate has been for several years past successful in getting a First Class in the Honours examination.

Jaffna claims the distinction of having had the first graduate of the Madras University in the late Mr. C. W. Thamotharampillai, and Miss Chelliah is the first girl student to secure First Class Honours in English at the B. A. Examination. We congratulate Miss Chelliah on her well merited success.

* IMPORT OF CURRY-STUFFS IN 1929

	Rs.
Chillies	329,0072
Coriander Seed	354,1045
Garlic	401,751
Tamarind	193,996
Turneric	285,971
Onion	3346,178
Dry Ginger	75,462

THE INDIAN STRUGGLE.

Madura—the Storm Centre.

IMPRESSIONS OF A VISITOR.

MR. A. M. B. WRITES.

The Editor has asked me to give an account of my recent trip to South India. To attempt to do so would, I am afraid, be carrying coals to Newcastle, as a large percentage of the readers of this paper are only too familiar with conditions in South India. But India, even South India, is interesting just at this time owing to the fight for freedom which is being carried on with a weapon never before tried in any other part of the world. Christ's teaching "if a man strikes you on one cheek turn over the other," is literally being followed in India.

The Inquisitive Police.

I left Jaffna by the Night Mail on Monday the 25th April and arrived in Talaimannar in the early hours of the morning the following day. As one steps on to the boat to cross over to Dhanuskodi one is struck with the number of police officers who are anxious to know the name, address, destination, the purpose of the visit and various other particulars about the poor traveller. A fellow passenger, a white man, on the same boat, remarked to me "It is surprising how much these policemen know about me. They seem to know everything." Not having had anything particular to do, I stepped into the refreshment room to have a cup of tea. In answer to my inquiries about the nature of the political troubles in India I had only very vague answers; and I found that everyone of those who were familiar with the real state of affairs was on his guard and refused to be drawn into conversation on this subject of the Civil Disobedience movement.

The Contrast Between the C. G. R. and the S. I. R.

The train journey to Madura Junction was as comfortable as was possible under the circumstances. I shall not repeat my tribute to the South Indian Railway Co. which seems to be most responsive to public opinion and does everything in its power to minimise the discomfort of travelling by day in the burning midday sun of South India at this time of the year. The contrast between the C. G. R. and the S. I. R. is very great indeed. The former is run for the benefit of the officials of the Railway to enable them to draw fat salaries and ignore the comforts of the travelling public. The latter, I found, had the comfort of the travelling public as their chief concern. Everything possible is done to make a railway journey in India as comfortable as possible. It cannot be a matter of surprise that the S. I. R. is a paying concern. My firm conviction is that if the Ceylon Government is serious about commercialising the Railway and making it pay it should send its officers to India for training and adopt the measures of the S. I. R. to cater to the travelling public.

Ramnad was the first Station which attracted attention. The passengers and others who were at the Station had a grim and sad look. They all wore Khaddar and many of them had Gandhi caps. On inquiry we found that that day was observed as a day of mourning—hartal—as a protest against the imprisonment of Mrs. Sarojini Naidu and others on account of the Delhi Congress. One great feature was the reluctance of the ordinary man to enter into conversation on this subject of Civil Disobedience. It seemed to be too sacred a subject which concerned their whole being.

How They Appreciate Kindness.

Madura was reached at about 3.30 p.m. As the train stopped I saw a number of those gathered at the station moving to a First Class Carriage. It was the arrival of a long standing European Surgeon who was temporarily away from Madura. This Doctor seems to have been held in great esteem by the people of Madura who garlanded him and most enthusiastically welcomed him back. That was not without a moral. The simple Indian is not slow to appreciate kindness and service when rendered in the right spirit. The first impression of the town of Madura is that it is a most congested town. The streets are crowded with visitors and the Chatrams are mostly always full up. I took my abode in one of those paying less than

half a rupee per day for a spacious room, all for myself on an upper storey. These I found were really built by the munificence of charitable men. The money collected by way of rent was hardly sufficient for their upkeep and maintenance.

The Part Youth Plays in Madura.

My purpose in visiting Madura was to get first hand impressions of the Civil Disobedience campaign. I saw quite enough to make my blood boil. The leaders of the movement, both men and women, are in jail now but the work goes on. Young fellows, mere youths of 16, 17 and 18 years of age, are bearing the brunt of everything in Madura. There are just a few shops that sell foreign-made articles in Madura. These young volunteers picket these places and receive their due reward. Long canes are now being frequently used on them. As soon as the Police get at the picketer the latter squats down on the floor when he is belaboured with canes and lathis and literally dragged along the road. I was warned against forming one of a crowd as the police dealt indiscriminately with the spectators. Later on I saw a youth aged about 17 with marks of a very brutal attack on him brought to the bookshop of Messrs E. M. Gopalakrishna-kone. The Police station which I watched from a distance seemed to be as busy as one of our election offices on a polling day. There was a lorry outside with a berry of constables fast asleep in and near about the lorry. Evidently they had a sleepless night.

Madura is Sound at Heart.

In my conversation with the people I did not find any single person who had a word to say against the Indian National Congress. Even the Mohammedans who were mostly traders and Jatka drivers were in sympathy with their aspirations for freedom. There was one sight which greatly impressed me. As I went to the bookshop of E. M. Gopalakrishna Kone I saw a number of Indian ladies in very plain saris scanning the Tamil books on the present movement. Some were reading them, others were going over the contents evidently to see if those books would satisfy their needs, oblivious of everything that was done there. That is ominous in my opinion. The chief work of the Police in Madura is to pull down the National Flags which are an eyesore to them. They are pulled down in the evenings but are again up the next day in larger numbers. A superficial observer sees nothing spectacular, but the movement has got into the hearts of the people. Madura with its rich spiritual heritage and men of independent means will always be to the fore in its march, and no power, in my opinion, can curb its spirit. As I talked to friends and others in the train and Madras they spoke in very high terms of the moral stamina of the people of Madura.

Lancashire Trade Done for.

Madras was at first a great puzzle to me. As I stood on the pavement one morning at Mount Road watching the people going up and down I saw only one man with a Gandhi Cap. I stepped into the office of "The Hindu" and expressed my surprise to Mr. V. S. Ramaswami Sastri the Asst. Editor. He told me that the Khaddar movement was very strong in Madras and that was the weapon that would ultimately settle the whole matter. As one moved about among the middle class people one felt certain that the Lancashire trade was done for and that "The Buy Indian League" will capture the whole business. A lady who is now an ardent supporter of Swadeshi gave me an account of her conversion. She being a Christian and the wife of a government officer was uninfluenced by the pleading of picketers and she went about getting her stuff from such places as were able to supply her needs.

How it Works.

One day, she told me, that as she entered a shop where foreign cloth was sold she was worshipped by a picketer. Just at that moment she saw a couple of Policemen rushing up to him and severely handling him, beating him mercilessly. The picketer attempted to run away when two men on horse-back followed and beat him once again. She was aghast at what she saw, and came home with a heavy heart. She could not have any dinner that night but went to bed feeling that the blows given to that young man were through her failing to realise her duty. Why, she argued, was it a crime to ask a man or woman in India to buy Indian when "Buy British" is the greatest slogan (Continued up.)

WAKE UP, CEYLON!

"Buy British" Campaign Coming.

A "Buy British" movement is being inaugurated in Ceylon by the Planters' Association in the Island.

The General Committee of the Association has passed the following resolution last week:

"That in the opinion of this Association estate as well as private requirements should be met, wherever possible by purchase of goods of British origin, and advocates the encouragement of the 'Buy British' movement."

Continued.

preached by the English? She named the leading Swadeshi stores where she wanted me to get all I needed. India is truly awake to her needs. I saw in those Swadeshi Stores everything one could need, made in India. There were stationary of every description, perfumes and soaps, all household articles including crockery and other things. The slogan "Buy Indian" is the most popular and wherever one turned in Madras we had ample proof that the greatest blow at "British Domination" was being slowly but surely being given. As one goes to Broadway and other places one sees policemen and even military men on horseback ever ready to pounce on anybody who would come within the definition of a picketer. How long can you sell your goods at the point of the bayonet? It is remarkable how moderates, Anglo-Indians and others who are not politically-minded actively canvass support for the cause of "The Buy Indian League."

"Hindu" Editor on the Jaffna Boycott

Mr. A. Rangaswami Iyengar, the Editor of "The Hindu" was good enough to give me a few minutes in the course of a busy day. He told me that he greatly admired the attitude which Jaffna had taken over the Donoughmore Reforms. The action of "The Ceylon National Congress" in blessing the committee system, after all what had happened was most ridiculous in his opinion. He further told me that he could see definite signs of our Constitution breaking down. The work that has to be done immediately was immense. A modus vivendi had to be found between the Singhalese, Tamils, Mohammedan and other communities in Ceylon. It would, he said, be most dangerous for these differences to confront us when we should be united. That is a task, he said, which every one having the welfare of Ceylon should set for himself. It was Mr. Iyengar's hope to visit Ceylon in June or July when he expected to see Jaffna.

Education in Mysore.

Bangalore was another place visited by me. Bangalore Contonment is a pure British Colony with beautiful Villas occupied by Englishmen, Anglo-Indians and others. The Tata Institute of Science which I visited and where I spent a most profitable time is the result of the munificence and imagination of one man. His endowment is to the value of over 60 lakhs. The Mysore Government which is most keen on using Science as a handmaid to her industrial progress has given a grant of over 350 acres of very valuable land. Dr. Narayanan Memon showed me round the Chemical Section which, in his opinion, was in its infancy. The Schools and Colleges fail, he said, to produce students with a scientific attitude; and what their students learn there was that in the first place. He could not report very much progress towards realising the object of the founder. But one cannot fail to see that a good deal of work is being done there. I saw arrangements made for a course of lectures on the Sugar Industry and the suitability of Mysore to produce white sugar. The Broadcasting station in charge of Dr. Vermeulen was most wonderful.

The Soap Factory.

The Government Soap factory is an institution I visited. The Manager an Indian told me that they were unable to meet the demand just now. I was shown round the factory and I was struck with the economy with which it was being conducted. Most of the work not requiring great muscular strength is done by women who seem to be quite happy. Even the office peon, I noticed was a girl of about 16 years of age. What a contrast to the state of affairs in Ceylon! If such an institution was started in Ceylon they would send a cable to Downing Street and get experts who would swallow up all the profits with their salaries and pensions. The Soap, produced is of a very superior type and is very much in demand in Madras.

In conclusion allow me to repeat what I have often told others in public that the salvation of Ceylon can only depend on our coming more into contact with India with coming more into high thinking. Ceylon its plain living and high thinking. Ceylon by its blind imitation of the West has put a halter round its neck by the false standard it has set for itself. We need simple and more simple living. Let us go there where it is practised and learn from them to save

POLITICAL SWARAJ FOR ECONOMIC SWARAJ.

USE THE BOYCOTT WEAPON

Mr. C. P. writes:

No doubt Mr. Balasingham is rendering signal service to his country by advocating the use of Ceylon-made articles but he is propounding a fallacy when he says that by boycotting foreign articles, Ceylon can attain political freedom. His theory is that economic re-construction leads to political freedom. But I beg to state that unless we are our own masters and are in a position to control our financial and fiscal policy, we cannot carry out successfully any programme of economic re-construction. Today we are economically dependent because we have been under foreign rule for centuries. When we enjoyed independence we were called the granary of the East and our manufactures were exported to distant climes. But after we lost our independence, the policy of our rulers has been to exploit us and make Ceylon a good market for their wares.

Without state aid, however much we may preach the use of Lanka-made articles and home-grown produce, we cannot succeed in our efforts, for we cannot stand foreign competition. It is by means of protective tariffs and bounties that America and Germany became great industrial nations. A foreign Government will not impose protective tariffs nor grant bounties. We cannot expect the people to sacrifice and use Ceylon-made articles when we can get foreign goods cheaper. Man is selfish and we cannot ignore this innate human nature and so we must obtain control over the government of the country.

Another great obstacle in the way of economic reconstruction is lack of mutual trust and sense of responsibility. It is because we are a subject-people we distrust each other. Once we are free there will be greater mutual trust and sense of responsibility.

We should not forget the fact that Self-government is not our ultimate aim but is only a means to achieve our purpose of making the people of Ceylon prosperous, contented and happy. We desire to be free not merely because we want to be free but so that we may improve our conditions and lead happier lives. To day two-thirds of the population cannot read or write any language; most of the business commerce and banking are in the hands of foreigners; the best soil in the country is owned by foreigners and it is for the purpose of making Ceylon a literate nation, a prosperous nation, we are fighting for Self-government.

Mr. Balasingham forgets that we are comparatively small in numbers and British trade cannot be seriously affected by our boycott of British goods. We cannot make our boycott felt and so the only hope for a small nation like ours of gaining Swaraj is by united action. Jaffna boycott is agitating the Government very much and so if whole of Ceylon boycott we can achieve our object viz political freedom, at once. My view is that by All-Ceylon boycotting the constitution until full responsible Government is granted we can become politically free and then we can begin our work of economic reconstruction. Until then we should prove to the people that British administration "while efficient in organization of her machinery and in matters which serve her own interests, is inefficient in vital matters which touch the national interests" has been a failure and thus make them boycott the legislature. It is with deep regret I have written the above as I have to differ from Mr. Balasingham but I have done so at your request to express my views on Mr. Balasingham's lecture a re-print of which you were kind enough to send me. Boycott is our weapon and to bring home to our fellow citizens the necessity for boycotting the constitution we should propagate and spread the idea that the British are in Ceylon for their benefit and are exploiting us, and their Government has been very slow in promoting the interests of Ceylonese and that it is essential for our own well being that ere long Ceylon should be an independent partner with Britain and not be colony or dependency.

DENTAL NOTICE.

Dr J. S. R. Goonewardene

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Park Street, Colombo.)

will be at the Jaffna Rest House.

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(Mis 500 23.)

INDIA'S PREPARATION FOR SWARAJ.

Continued from page 1

The work done by the Arya Samaj is beyond all praise. To its activities mainly we owe the dynamic public spirit of the Punjab. To them are to be attributed the origin and continuance of numerous first-rate educational institutions for boys and girls, of a number of orphanages and poor-houses, and quite an abundant crop of periodic and permanent literature. Some of India's most strenuous public workers—like the late Lala Lajpat Rai and Swami Shradhdhananda—have drawn their inspiration from the Samaj and repaid their debt to it by enlarging the scope of its usefulness through their wisdom and energy. It is still flourishing and will continue to flourish like the green bay tree for its vitality is inexhaustible and its sincerity immeasurable.

The Theosophical Society.

About the time when the Arya Samaj was founded, Colonel Olcott and Madame Blavatsky established the Theosophical Society in India. Its aims and ideals are lofty and inspiring, and several of its members are engaged in unceasing activity for the uplift of the motherland. But, people having been led to associate with it some outlandish and abnormal characteristics, it is not so popular and helpful as it might be. This society also has been, from the very beginning, non-political in its aims and methods. The most single result of its endeavours has been achieved in the spheres of education and social service. The Central Hindu College, Benares—now the Hindu University College, Benares—and the Olcott Panchama Schools of Madras are standing monuments of Theosophical enterprise. In Mr. B. Shiva Rao, it has given to the labour movement of Madras a most energetic, tactful and trustworthy guide, philosopher and friend, and this is the most striking instance of its interest in social service at the present day.

The Ramakrishna Mission.

Last of all was started the Ramakrishna Mission. The unlittered sage of Dakshineswar—hailed as an avatar of Vishnu by a great many people in the North—taught both the Hindu and the non-Hindu world of his day that God is a Reality which can be realised in this very life, on this very earth. He expounded, with homely but clinching illustrations, the principles of the *Sanatana Dharma*, the brotherhood of man and the motherhood of God, and laid stress upon the harmony of all religions. He attempted no reform—either of society or of religion—for he was fully aware that Hinduism and Hindu society contain within themselves the seeds of self-reform which would germinate and sprout in the appropriate seasons. His teachings, therefore, were more in conformity with the general Hindu life of the day—and of all day—than were the doctrines of the Brahmos and the Arya Samajists. In consequence, they have always been more popular and widespread than those of Keshub and Dayanand. During Shri Ramakrishna's life-time—and still more so after his death—a good deal of educational and social work was done by the Mission called after him. Schools, asylums and monasteries were established and endowed, and a host of *sannyasi* workers trained to carry on apostolic and humanitarian duties. Foreign propaganda has always been its distinctive peculiarity and this has enabled Hinduism to take rank as an inter-national religion. This Mission also, it must be remarked, kept aloof from politics, though its greatest apostle, Swami Vivekananda, is justly regarded as one of the prophets of modern Indian Nationalism.

Social Reform.

Apart from, and independently of, religious reform, social reform, too, claimed adherents of its own. In this connection, the names of P. C. Majumdar, Ishwar Chunder Vidyasagar, M. G. Ranade and G. Subramanya Iyer, stand out in bold relief. The raising of the marriageable age of girls, the promotion of widow-remarriage, the encouragement of inter-caste marriages and dinners, the emancipation and uplift of women, the elevation of the depressed classes—these were the various planks in the platform of social reformers. Keshub Chunder Sen—himself a non-Brahmin—affiliated as priest in two inter-caste marriages, and got the Civil Marriage Bill of 1872 passed into law. Vidyasagar, Ranade and Subramanya Iyer took part in the celebration of widow-remarriages. Inter-dining was resorted to in social-reform marriages of this and other kinds, and also at private entertainments given to sympathetic public officials. The emancipation of women took principally the form of a quixotic attack upon the *pardah*, Gosha ladies—young as well as old—were dragged out of their seclusion by their enthusiastic male relations and thrust into the midst of a concourse of gentlemen of all sorts and conditions. Of course, happenings like these have today become too familiar to us to excite any surprise; but, in those days, they were looked upon as wicked revolts and crimes, and it required great courage on the part of their perpet-

NEWS AND NOTES.

The Retrenchment Commission arrives in Jaffna on the 30th instant to hear evidence.

Mr. J. N. Kulandaivelu, Secretary District Court, Badulla, is in Jaffna on a short holiday.

The triennial elections to the Kokivil Village Committee will take place tomorrow at 3 p.m. at the V. C. court house.

Capt. E. F. L. Wright, Inspector General of Police, arrived here today on a visit of inspection and will be leaving this evening.

Swami Ketabreshwarananda of the Ramakrishna Mission, who was here for three weeks instructing some young men on Yogic Physical exercises left for Colombo yesterday evening.

Master R. Rajasooriar who was a student at the Jaffna Central College died on the 21st instant in the Jaffna Civil Hospital, where he underwent an operation for appendicitis.

A Muslim inhabitant of Mannar who is charged with murder escaped from Fiscal's custody while he was being escorted from Jaffna to Mannar last Saturday. The whereabouts of the accused are not known. A vigorous search is being made by the authorities.

The high festivals of the Amman Temple at Araly came to a close last Saturday morning when according to custom about 900 head of goats were slaughtered in the presence of a large number of people from adjoining villages who had assembled for the fair.

MATRIMONIAL.

NADARAJAH—SIVAGAMASUNTHARY.

The registration of the marriage of Sowphakaviathy Sivagamasunthary, daughter of Mr. S. T. M. P. Sthambaranatha Chettiar, Hony Treasurer, Saiva Paripalana Sabha, Jaffna, and Mrs. Sithambaranatha Chettiar and grand daughter of the late Mr. S. T. M. Pasupathy Chettiar, one of the chief founders and Hony Treasurer, Saiva Paripalana Sabha and of the Jaffna Hindu College, with Mr. V. S. Nadarajah, Law-Student, Colombuturai, and nephew of Mr. C. T. Arunachalam, Head Master, Stanley School, Jaffna, took place on Thursday the 19th inst at 5 p.m. at the bride's residence.

Continued.

ators to face the consequences of their conduct. We hear, for instance, that Keshub Chunder Sen and Pratap Chunder Majumdar suffered untold persecution at the hands of their people for having done so innocent a thing as taking their wives to the great meeting at the Jorossooko House of the Tagores on the occasion of the installation of Keshub as Acharya of the Brahma Samaj.

Swadeshi Spirit.

Outside of religious and social reform, was something like ferment in other spheres as well. Change of religion was by no means rare. Boastful agnosticism was equally in evidence. More often, in the mind of one and the same individual, there was a confused triangular conflict between orthodoxy, atheism and social reform—in which case the individual in question was, what the Bengali dramatist D. L. Ray called, "a mixture of Sasadhar, Huxley and goose". There was also a fervent ebullience of the Swadeshi spirit. There were grand *melas* or national festivals where lecturing on industrial themes vehemently went on and industrial exhibitions were pompously held. But all this early effervescence was by no means able to cure the economic ills of the country. For, as Rabindranath Tagore humorously describes in his "Reminiscences", the industrial activity of the people resulted largely in the manufacture of such things as lucifer matches which never got kindled, candles which never burnt without guttering and pencils which never wrote but tore. But, whatever the actual achievement was, there was certainly no lack of enthusiasm, sincerity or perseverance in any field of human activity—except the politics which, in the circumstances of the times, was, for the most part, deemed and dreaded as a region too sultry to be approached.

(To be continued.)

MEMORIAL To Sinnathamby Pulavar.

A fund has been opened in this Office to erect a suitable Memorial to the memory of the immortal Sinnathamby Pulavar.

Subscriptions will be received by me and acknowledgments made in these columns.

A meeting of contributors will be held before deciding upon the shape the Memorial should take.

M. S. ELIATHANBY,
EDITOR, HINDU ORGAN

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8084.
In the matter of the estate of the late
Manuelpillai, Selvadurai Bonaventura of
Karalyoor

Deceased.

1. Bastiampillai Zacharias Tambipillai and
2. wife Regina Tangaretnam of Karalyoor.

Vs.

1. Lutherammah widow of M. C. Bonaventura
2. Rosaline daughter of M. C. Bonaventura
3. Reliha daughter of M. C. Bonaventura
4. Valtampillai Manuelpillai all of do

This matters coming on for disposal before D. H. Balfour Esqr., District Judge, on the 11th April 1932 in the presence of Mr. R. R. Nalliah, Proctor, for Petitioners and the affidavit of the Petitioners dated 2nd April 1932 having been read:

It is ordered that the abovenamed 4th Respondent be appointed Guardian ad litem over the minors 2nd and 3rd Respondents for the purpose of protecting their interests and of representing them in this case in these Testamentary proceedings unless the abovenamed Respondents appear before this Court on the 25th May 1932 and state objections to the contrary

May 9, 1932.
O. 359. 19 & 23.

Sgd, D. H. Balfour,
District Judge.

NOTICE.

In order to avoid inconvenience and delay, our friends, who are good enough to send us advertisements, are kindly requested to see that the same are sent to us at least a day earlier than the date of publication.

Manager.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8036.

In the matter of the estate of the late
Sivagampillai wife of M. D. Murugesapillai
Swaminathapillai of Pulcy West

Deceased.

Ponnuchamy Krishnapillai of Pulcy West
Petitioner.

Vs.

1. Ponnuchamy Nadarajah
2. Ponnuchamy Thilagarejah
3. Ponnachepillai widow of Ponnuchamy all of do

Respondents

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased Sivagampillai wife of M. D. Murugesapillai Swaminathapillai of Pulcy West coming on for disposal before D. H. Balfour, Esquire District Judge on the 22nd day of January 1932 in the presence of Messrs Kandalya & Mylvaganam, Proctors on the part of the Petitioner, and the affidavit of the Petitioner dated the 15th day of November 1931 having been read; It is declared that the Petitioner is the brother of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before the 15th day of June 1932, show sufficient cause to the satisfaction of this Court to the contrary

May 11, 1932.
O. 358. 19 & 23.

Sgd, D. H. Balfour,
District Judge.

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