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## A Tamil Pastoral Drama:

# PARALAI VINAYAGAR PALLU.

—BY SINNATHAMBY PULAVAR.

## UNIQUE SPECIMEN OF DRAMATIC POESY.

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

(Continued from the "Hindu Organ" of May 23)

IN my last contribution I pointed out that the period of 125 years, 1750—1875 A. D. was the Augustan Era of Tamil Literature and that, though the forms and conventions prescribed by Tamil Prosody had become shackles fettering poetic genius, Sinnathamby Pulavar was pre-eminent among the poets of Jaffna who flourished during this period, the free spirit of real poetry breathing through his works in spite of prosodic handicaps.

I pointed out further that Paralai Vinayagar Pallu was a unique specimen of Dramatic Poesy describing rural scenery and depicting the social life of the tillers of the soil in the countrysides of Jaffna 125 years ago, through the medium of the chief characters in the drama, viz—The Pallu or the tiller of the soil, his wife Moothapalli (மூத்தப்பல்லி) or Palli No. 1, his mistress Eliapalli (இலையப்பல்லி) or Palli No. 2, and the Superintendent of the Farm known as Pannaithalaivan (பண்ணைதலைவர்).

### Two Jaffna Productions.

Taking a bird's eye view of the whole range of Mediaeval Tamil Literature of both South India and Ceylon through ten or twelve centuries the number of Pallu Prabhams may be said to be few and far between. Productions on this theme can be counted on one's fingers' ends; and of these few, Jaffna has the proud distinction of having produced two, viz, (1) Paralai Vinayagar Pallu by Sinnathamby Pulavar of which the hero or rather the patron whose praises are sung in the Poem (புலவர் புகழ்க்கும்) is the Deity, Pillayar of the Paralai Temple at Chulipuram, and (2) Thandigai Kanagarayan Pallu of which a landlord Kanagarayan Muthali of Tellipalai is the hero. The author of the latter Poem is Sinnakkuddy Pulavar of Maviddapuram who was a junior contemporary of Sinnathamby Pulavar. Twenty years may have been the interval between the composing of the two poems. Kanagarayan Pallu closely follows the model of the older Poem.

### The Poet's Last Work.

Both are fine specimens of the Pallu Nadagam, a name by which this species of composition is known at present. Paralai Pallu is more simple in diction and bears the elegance of style of a mature Poet. In a review of this work in the columns of the New Year edition of this paper, Mr. Kanathappillai seems to conjecture that this work "was one of the earliest productions" of the poet. No doubt Paralai Pallu is quite a contrast to Marasai Anthathi—so much so that it leads one to doubt whether the author of the one was also the author

of the other. But such doubts are set at rest not merely by tradition and the authority of Sabapathy Navalar but by internal evidence as well. The Poem under review is not the first but the last of the poet's works.

### A Place Among Sangam Poets.

Kalvalai Anthathi displays the pedantry of a youthful poet. In Marasai Anthathi the poet has reached a much maturer stage in which wealth of imagery, gorgeous description and assimilation of classical diction have completely ousted the pedantry of the earlier production. Assimilation to the model of the Sangam Classics is matured in the Karavai Velan Kovai, Paralai Vinayagar Pallu represents the final stage in which the poet combines a natural display of the poetic art with a lucidity of expression capable of being grasped and understood even by the average farmer for whose recital the poem was intended; and assimilation to the ancient Tamil Classic model is complete and entitles our poet to a place among the ancient poets of the Sangam Age.

### Kanagarayan Pallu.

Kanagarayan Pallu is equally interesting. Sinnakkuddy Pulavar runs a neck to neck race with Sinnathamby Pulavar and by no means could it be said that the one has outstripped the other by a full fathom. The best stanzas of Sinnakkuddy Pulavar are to be found in the interspersed songs (இடைப்பாடல்கள்) of the Kanagarayan Pallu, that is, the stanzas sung for the delectation of the audience when the curtain is down after the close of one scene before it is lifted for the next. These songs breathe a spirit of genuine classical poetry and are comparable to the best stanzas of Karavai Velan Kovai. The description of the characters in the play and the songs of action abound with gorgeous descriptions similar to Marasai Anthathi, but lack the simplicity of diction aimed at in the Paralai Pallu. The Pallan in Kanagarayan Pallu is more witty and humorous than his counterpart in Paralai Pallu. The description of the downpour of rain and the torrential flow and rush of the rain floods is vivid, and the diction and metre chosen for the Kanagarayan Pallu make the reader feel as if he were watching the downpour of a heavy rain and the rushing torrent of the rain floods.

To enable the reader to have a clear idea of the model of Pallu poems I shall arrange the poem of Paralai Pallu in the form of acts and scenes. I shall also quote parallel passages from both the Pallu poems, so that the reader might find for himself the relative merits of the two poems.

(To be continued.)

## Suggestions for A Rural Philosophy.

By S. V. RAMAMURTY M. A., I. C. S.

I have been led to think of a rural philosophy mainly because of the movement for rural reconstruction that has come to the fore in this country. Some think the movement to be a fad. But it can hardly be so in view of the widespread interest it has aroused and particularly in view of its having been taken up by responsible bodies which have done effective practical work in other directions. Others consider it a movement of reaction. But that can hardly be the case in India where urbanization has not been strong enough to produce a reaction. But that can hardly be the case in India where urbanization has not been strong enough to produce a reaction. Others still think it a movement of despair on the part of men who could find no place in the economic life of towns and therefore seek to go back to villages. But the movement is essentially a movement of hope. It concerns itself primarily not with a criticism of the past but with hopeful work for the future. It seems to me there is a deeper significance behind the movement than its critics realize.

### Village Life.

We know that in this country some 90% of the people live in villages. Yet a large part of the thought and effort of educated men is devoted to improving town life rather than village life. It is largely true to say that if our universities, our hospitals, our railways, our trunk roads, our factories are abolished, village life will not be appreciably different from what it is. We have received European knowledge through our universities. But most of us are content with deriving monetary gain for ourselves and do not seek to apply it for national growth. Our hospitals hardly serve more than 5% of our villagers. Roads and schools are more conspicuous by their absence than by their presence in villages. The conveniences which machines provide for us are practically confined to towns. There is little sign indeed in villages of the benefits of modern civilization. It is unfortunately true that a large proportion of our villagers live in hovels by the side of filth, wear scanty clothing and have not enough of food to eat. There is indeed need to reconstruct the village.

### Machine Vs. Rural Life.

But, why reconstruct the village at all? Why not abandon it? They have done it largely in Europe. In England, half the people live in towns. They are doing it even more in the new countries like the United States and Australia. But urban people are beginning to feel unhappy. It was the Industrial Revolution that gave a large impetus to urbanization. Men who were free in a little way in the village left to serve machines. Large economic groups were formed which often crystallized into towns. They could not produce the large amount of raw materials which were needed daily by the machines and hence they had to get such materials from other populations which continued to be rural. But as competition increased among the owners of machines and as rural populations began to defend themselves against the greed of machines, the men who have lived on the profits of machines have fallen on evil days. The result is that almost every unit of urban civilization is suffering from unemployment and a generally unstable economic life. It is not a hopeful prospect therefore if rural life were to be abandoned for urban life. I read the other day of the saying of a big business

man in America that perhaps the most stable organization of industry was that of handicrafts.

### Effect of Applied Science.

The world was predominantly rural till the era of science started in Europe three centuries ago. The large extension of urban life has been the result of applied science. While science like any other form of truth may be said to be the possession of all, applied science is definitely regarded as the possession of a few through an ingenious device called patenting. Suppose a scientist is able to make a machine which enables its owner to make a large amount of wealth, prospective owners would be willing to pay the scientist considerably for it, in order to make a much larger gain for themselves. Applied science has tended to apply science to make a few men very wealthy. The result is that applied science has produced an economic hierarchy with kings of steel and bacon in the place of a large spread of small industries.

### Bolshevism and Fascism.

It seems to me that the instability of modern democracy is due to its being mainly political and not also economic. Fascism therefore has tried to restrict political democracy by creating a dictatorship, the internal structure of which is democratic. Bolshevism has tried to replace an economic hierarchy by an economic dictatorship, the dictatorship being vested in the political democracy. But the method it follows involves too high a price, by continuing and emphasizing the subordination of man to the machine. In an economic hierarchy, the machine is the servant of a few and the master of the many. But in the economic dictatorship of the Bolshevik, the machine is the master of every individual in order to be the servant of the community. Both Fascism and Bolshevism are based on the same idea as underlies the making of a large machine. The idea is that power, in order to be effective, should be in a large and concentrated form. To use modern jargon, the quantum of political or economic power is believed to be too large to be vested in the average individual. Democracy denies this.

### An Alternative Way.

There is, I believe, an alternative way to Fascism and Bolshevism by which democracy can be both economic and political. This involves an organization of life which is both rural and religious. That such an organization would be stable is instanced by India and China—India even more than China. They are the oldest civilizations which are yet alive. The ruins of Mahenjo Daro have shown that some 5,000 years ago, there was art which could be matched only by that of Greece, that Savism which has made powerful contributions to Hinduism all through historical times and is yet alive in India is the oldest living religion. Contemporary civilizations in Western Asia and about the Mediterranean basin are dead. But India and China have yet retained the original nature of their system of life more or less unimpaired. It has puzzled me long what is the cause of this stability of Indian and Chinese life. India and China are not only mainly rural but are also religious, though in China religion often shows itself in its truncated form of ethics. It seems to me that the longevity of the system of life that is Indian is due to two beliefs—a belief in the Earth and a belief in God. Man is derived from the Earth and is to be merged

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### PRISONERS TO THE PLOUGH.

THE VIEW THAT GOVERNMENT SHOULD, in punishing criminals, assume the position of avenger of the wrongs inflicted on society is giving place to the more sober one of regarding the criminal as an individual defective in certain qualities of character and, therefore, in need of suitable 'treatment'. He is no longer to be scorned and spat upon but tended and made whole. The last word on the causes of criminality in an individual has not been said so far. Experts are busy debating and investigating the pre-natal and psychical causes which predispose an individual to criminal impulses. It will be many long years before the theories of psychologists assume a definite and convincing appeal to the mind of the statesmen and point the direction in which preventive and remedial measures could be taken to stem the tide of crime. In the meantime, we are left to choose from the multitude of devices adopted in other countries with varying degrees of success, to control the physical basis of anti-social impulses. It is now generally believed in civilised countries that, in most cases, the criminal is the helpless victim of an impulse which is susceptible to treatment. Religion is regarded by many thoughtful criminologists as an effective anti-criminal insurance for the individual. The culture and control of the emotions are certainly powerful factors in smoothening one's relations to society. Expert knowledge and well-tried systems will be necessary for the purpose. Our readers, who have closely followed the instructive series of articles on prison systems in England and America from the pen of Mr. V. E. CHARAVANAMUTTU, Advocate, who has personal and intimate knowledge of the matters he writes on, will have been struck by the almost primitive and harsh system obtaining in this country. Ours is an antiquated system in which no thought appears to have been given to the healing aspect of prison-treatment. The Report of the Committee on Persistent Offenders appointed in England last year has been issued. Reuter vouchsafes to us the following summary of an important feature of the recommendations:

**"Present methods not only fail to check criminal propensities but may actually cause progressive deterioration by habituating offenders to prison conditions which weaken rather than strengthen character"**

The almost willing readiness with which 'habituals' (persistent offenders) seek to re-enter prison, could never be interpreted to mean that things are more comfortable to this class of people in jail than in their home. Rather, it is that the treatment given them during the earlier period of incarceration did not have the effect of toning up character or stimulating those instincts which make for harmonious relations with society.

We consider the time opportune to review, in the light of experience gained in other countries, the entire punishment and prison system in the Island.

The reforms in prison administration recommended by Mr. Justice Garvin will only remedy the excrescences which have grown up in the course of administration of the system. The system itself needs to be looked into carefully. In this respect we are behind other countries by well over a half century.

The problem of land-colonisation is engaging the attention of thoughtful people in a manner it had never before, that we believe it would be of immense advantage to the country if a system of prison-work could be devised which would ultimately fix the discharged prisoner on land. Cultivation has a sobering and chastening influence and the demands of the plough are so exacting and insistent that no leisure is left for the cultivator to be tempted into devious ways. There is a softening air in the field which is missed by the worker elsewhere.

It is easy to devise a scheme in which the convicted criminal after a short period of penal service might be given the option to commute his term by electing to work in a Colony Zone where, after a period of work in gangs, be allotted a plot of land for his exclusive development and the further option to live in huts together with his wife and children and yet continue under the surveillance of the prison authorities. He might be released and given a plot of land miles away from the prison-settlement and his earnings may be handed over to him less his share of the cost towards the administration.

It is easy to complete the details once the principle of 'treatment' is accepted and steps are taken to embody the principle in the system.

We cordially agree with the principles underlying the proposals of Mr. George De Silva of Kandy made to the Minister for Home Affairs. We trust that official faint-heartedness will not be allowed to stand in the way of an experiment which has been tried and found successful in other countries. When, during the War, labour was needed to grow food-stuffs in Mesopotamia prisoners in India were given the option to commute their period of incarceration by a shorter term of work in the garden and many hundreds of prisoners are said to have availed of the opportunity. We have no report as to how they fared at the end of the term but we have no reason to believe that those who returned to India relapsed into their old ways. Many of the convicts would have chosen to stay behind as settlers in Mesopotamia.

We trust that Government will see their way to launch a scheme of combining prison-reform and land colonisation in the near future.

### BY THE WAY

A villager of that fine type which is fast disappearing under the stress of the advance of democracy, wished to know the other day if it was open to his creditor to do more than threaten to sue him on the mortgage-bond. He had hugged to his bosom the impression devoutly disseminated by the village politician that the Debtor's Relief Bill was a God-send in these days of depression. He had hoped to do his creditor out of the Rs 160/- due on the bond. He had been an honest man but the D. R. B. shot him to the borderland where even one's conscience dissembles. The amount was due, but why should he pay if the law relieved him of his moral responsibility? It was, as if his conscience had suddenly felt an abiding reverence for law. He was a debtor now; the role was reversed for his conscience to try its strength. It quivered and the response showed that the villager was not so thoroughly civilised as to feel more respect for the written than the unspoken law.

M. S. E.

# "Women in India Today."

## Conscious of Their Responsibility.

We publish below a summary of a lecture delivered at Penang by Dr. (Miss) Thillaiampalam, M. A., Ph. D. (Columbia) M. Sc. (Allahabad) and author of a book on "Sharks in the Indian Seas", who is on her way to Columbia as exchange Professor in Zoology. The Doctor is a native of Jaffna and was educated here and graduated in America.

Mr. M. Saravanamuttu, President of the Ceylon Association, took the Chair and introduced the lecturer.

Miss Thillaiampalam said that it was indeed a great pleasure for her to be there that evening because this land had had its fascination for her from her childhood when she used to hear men leave old and conservative Jaffna to come to Malaya to make their fortune.

The reason why she chose her subject, "Women in India to-day" was perhaps because she was more acquainted with women and her work was so connected with them. Another reason was that women as a whole had come into more prominence to-day than in the past, so that one might unreservedly say that this was the age of women—the Women's Renaissance.

### Conditions in India.

India, she said, was a great continent to which not only those who came from Ceylon, but even China and Japan, owed a debt for her culture and heritage, so that all must look upon India as their Mother Country. The whole world looked to India on account of her antiquity. With every excavation they discovered that Roman, Egyptian or even Babylonian civilisation had had its source of origin in India, so that India really was the cradle of civilisation.

India was a land of marked contrasts. With her extremely rich, three of whom at least counted among the ten richest men in the world, and her extremely poor with hardly a meal a day, her strange contrast bewildered the visitor.

In the villages, the men, though they did not own land but owned it to the landed gentry, were so close to nature that they were independent. And the women, too, were independent because they shared the labour of the men to gain their sustenance from the soil. The women of the village were the most independent in the country, they were the equals of the husbands.

The independence of the women grew less and less as they went away from the soil. In the plantations and factories, men and women were the slaves of a stern system that grinded work out of them for a very little return.

### City Life.

City life had its charms as well as its vices. Perhaps the most striking thing one saw in an Indian city was the seclusion of the women especially the Mohammedan women. The richer the woman the smaller the liberty she enjoyed; her nobility and high birth were chains that bound her. There were many women in India who would say that they had never been out of their gates since they were born, neither had their mothers or grand-mothers, and they were proud of that fact. Though these women were economically independent, socially they were unable to come out and help themselves. The purdah was not common among the Hindus as with the Mohammedans, but in the North even the Hindus observed that custom because of the Mohammedans who had a stronger hold there.

One of the chief problems of the Hindu women was early marriages. Custom had it that marriage was the only destiny for women, and earlier the better. Sometimes the marriage ceremony was performed a few days after the birth of the girl and the pathetic part of it was that if the boy died, the girl had to remain a widow all her life and deny herself of all pleasures of life—she must not wear colours, she must not wear jewels, she had to live in her husband's home, slaving all day and eating as little as possible. Such was the misdirected loyalty every Hindu widow was subject to. That was India. That was India a century ago and that was India for the most part today, but that was not all India. There was a brighter spot now.

### Modern Women.

The modern women of India had come in with the spirit of education, but they were certainly a drop in the bucket, a scattered few, compared to the 320 millions. Just as India was a land of contrasts it was a land of sudden changes. In a way the women of India to-day disproved Darwin's theory that everything went by slow stages; for they had skipped centuries. In India the women had skipped through those various

stages their Western sisters had to go through and were taking a prominent position in the country's affairs. They were not content with a mere high school education and they went in for university education, and they went further into scientific research.

The missionaries were the pioneers of women's education in India and they had found it much easier to collect money for that purpose than for anything else. The college she came from in Lucknow was one of the oldest women's colleges in the East, started sixty-two years ago. Besides that college they had two in Madras, two in Calcutta and two in Lahore purely for women. In Bombay the women preferred co education and went to the men's universities to compete with them. As to which system was preferable she would not discuss at the moment but she would say that both systems had their advantages and disadvantages. The main thing was that the educated woman found that education was not merely the gaining of knowledge for oneself, but for the sake of improving one's own people, improving their social conditions and helping one's fellow country-men and women as far as possible. Women, in having suddenly found a new sphere of activity, had not deserted the home but had a wider definition for the home; so that they took in Society as their home and the individuals of society as their children, expending their energy in looking after them. Educated women of India to-day spend their lives educating the young. Children of other families came under their care. To-day there were several schools in India where Indian women were in charge. Even Mohammedans and Hindus were in charge of their own colleges and schools and many of the members of the governing bodies, too, were women, so that educationally they were not merely teachers under foreigners but they were learning to take charge of institutions.

### Natural Sphere of Work.

Women by nature's instinct found a special sphere in the medical field. They were not merely content with educational and medical work, but were very much interested in Social Service and rendered great help to the poorer women, who had had no chance of any education, in showing them how to lead better lives and how to prevent sickness.

The pioneer social worker in India was Pundita Ramabhai, herself a Brahmin, who took under her wing the widows, despised as God's-cursed beings, found them a home in Mukti. She was now dead but her good work was being continued by her faithful followers. More than a thousand widows lived in that village and learned some form of trade or another. That was what was required in social service not the charity of giving a few cents. Social service was to help a person to help himself. Among other prominent social workers were Lakshmi Gori and the Sourabji sisters.

### Younger Generation.

Speaking of the younger generation of women, Dr. Thillaiampalam said that they still saw women in so many different phases of life. There were women in the Legislative Councils and in the Municipal Commissions. In the literary world the name of Mrs. Sathianathan, the editor of the Indian Women's Magazine, stood prominent. Then they had Mrs. Sarojini Naidu, who was much more attractive as a poetess than a politician. It was a pity that she took to politics so much in earnest.

Passing on to deal with the political activities of women, the lecturer said that it was a most pathetic sight to see women coming directly out of their purdah and trying to express themselves in the country's cause. Among the leading members in the political world, they had Mrs. Saroni Naidu, her sister-in-law, Kamaladevi Chattopadaya, Kastri Bhai (Mrs. Gandhi) and the Nehru family. Some brilliant women who had had university education were now common workers in the nation's cause.

### National Pride.

It was important to understand that one of the main ways in which this new spirit of nationalism was making itself felt was in the pride shown for things that were

### "Yalp-panam", not Jaffna.

MR. AIYADURAI MOVES.

Mr. K. Aiyadurai, member for Ward No. 6 has given notice of the following motion for discussion at the monthly meeting of the Jaffna U. D. C. on the 11th instant:

"As 'Yalp-panam' the Tamil name for the Town of Jaffna has a historical tradition attached to it I move that the name 'Yalp-panam' be used in place of 'Jaffna' and the Chairman be authorised to take the necessary steps to give effect to the resolution".

#### Vernacular in Council.

The same member has given notice of the following question:

"Is it permissible for a member of the Council to express his ideas in his vernacular at the meetings of the Council".

### College of Indigenous Medicine.

#### EXAMINATION RESULTS.

The following Tamil students have passed the 1st Professional Examinations for the Diploma of Indigenous medicine and surgery (1st D. I. M. S.)

- 1 Mr. S C Wijayarajam (English Section)
- 2 Mr. K C Balasubramania Iyer "
- 3 Mr. K Sangarapillay Tamil "
- 4 Mr. P Vallipuram "
- 5 Mr. T R Nitchingham "
- 6 Mr. P SelvaRaj "

#### 3RD D. I. M. S. EXAMINATION.

- 1 A. Ganapathy (English Section)
- 2 A. M. S Hameed "
- 3 A. Sinnadurai "
- 4 S. NavaRatnam "
- 5 J. C. Gunanayakam "
- 6 T. Warabhakanapathippillay "
- 7 V. Egamparam "
- 8 R. Subramaniam "
- 9 Gouzal Ameer "

peculiarly Indian. It was, perhaps, best shown in the matter of dress. They felt they should wear only those things that were made in India and the women, who in the past used to wear the finest Paris silks and fineries, now went about in the coarse hand-woven kaddhar cloth. It was an expression of their pride in their heritage.

There was so much that was attractive in other civilisations that sometimes one forgot there were desirable features in one's own culture. They should take what was good from the West but as far as possible preserve their own and, in preserving their own, they must be careful not to lose touch with their own language. A great change had come within the last ten years. Ten years ago some Indian women were proud because they could play the piano and because they could not speak their own language. Today there was a marked change. Everybody was proud of the fact that they were Indians. Indian women were proud that they were women. According to old custom, to be born a woman was the result of previous sins. Today the women found they had a right to exist. They had come out to take their rightful place in the world and they could not be sent back. The woman of today was proud of her birth, proud of being a woman and a woman of the present century, because she had wonderful possibilities that her mother and grandmother did not have. The responsibility was great and the women were conscious of the fact.

#### Side by Side With Men.

In conclusion, Miss Thillayampalam hoped that her talk would create in her audience a greater interest in the Mother Country. In this country they had the conditions necessary to fulfil the prophecy for the future of the world that the nations would meet. The danger was that they might forget their individuality and get merged in the whole. That might be the ideal that some might desire, but, in her opinion, unless they could contribute something peculiar and something specially their own, they had no right to come into the fellowship of nations. Let them not be mere copyists, because imitation was always undesirable. She hoped that the Chinese, the Japanese, the Indians and the Ceylonese would feel that they had a contribution to make to this fellowship of nations. She would like her fellow-countrymen to take their part in the social building of their country, because society had its basis in the women of the country. Where the women were held back, the nation could not go very far. The women must take their place side by side with the men in all their activities. They should have organisations to discuss various problems and in that way help to build up the nation. In that way the women would not only be useful in their homes but real partners and companions of men.

### A Memorial to Sinnathamby Pulavar.

Mr. K. Chinnappah writes:—

It is a happy sign of the times that a fund has recently been opened in the "Hindu Organ" Office for the erection of a suitable Memorial to perpetuate the memory of the famous national poet of Jaffna, the immortal Sinnathamby Pulavar, who ranks among the best poets that ever lived in the Tamil world. One of the main virtues with which we, Tamils, are credited is gratitude, but it is a great pity that the sons of Jaffna did not think till now of commemorating the signal services rendered to our land and language by our inimitable and inspired poet, Sinnathamby Pulavar of revered memory. Anyhow it is a sincere gratification to note that the truth of the saying, "Better late than never" has been realised at least by some patriotic sons of Jaffna, whose laudable efforts are sure to be crowned with complete success. It is a self-evident truth that success invariably attends the noble efforts of good-hearted and self-less persons, who undertake to do something which is universally considered to be imperative and praiseworthy.

No nation can gain true recognition in the world, unless the individuals composing it perpetuate wholeheartedly the sacred memory of those truly great men among them who have distinguished themselves in the various realms of activity from time to time. Some of the Western nations even go to the extent of showering too much praise on their poets, scientists, historians and others of average attainments with the sole object of raising themselves in the estimation of the rest of the world. The undeserved recognition accorded to some of the English poets is remarkable. It is by employing questionable methods of this kind that some nations try to build up a false prestige and thus raise their status. The Tamils have had in their country a number of poets, who can be easily compared to some of the best poets that have earned well merited distinction in the West, but their original and versatile poetic genius has not been made sufficiently known to the world.

The present deplorable lack of interest in our mother tongue is chiefly due to the lack of patronage on the part of Government and the meaningless artificiality that characterises every phase of the life of our people who unfortunately have a predilection for everything Western. The sooner we realise the sweetness of our mother tongue and study carefully the beautiful compositions, both in prose and verse, written by some of our distinguished writers of undoubted merit, the higher are we sure to rise in the estimation of the different nations, some of which do not really know the rare beauties that are found in our sweet language.

Sinnathamby Pulavar's precocious ability can be gauged to a certain extent, if we read his "Marasai Anthathi", which he is reported to have composed in his fifteenth year. That he was a born poet cannot be denied by any person who has had the rare privilege of reading without prejudice some of his best works, the like of which it is rare to find in many other languages. It is the Anthathies composed by our poet that make us rank him among some of the most celebrated poets of Ceylon and India. Mr. S. Natesapillai, Principal of Parameshwara College, Rev. Francis Kingsbury and some other distinguished persons who have had a chance of reading his literary productions have recently contributed articles to the columns of this paper touching upon the spotless and matchless qualifications of our national poet and have proved to us conclusively by apt illustrations and suitable quotations from his works that the Jaffna people will be failing in their duty, if they do not erect a suitable Memorial to perpetuate the memory of one so highly distinguished.

The Memorial will serve not only as an expression of our gratitude, but it will also act as an impetus for those who have rare gifts in them, but who do not make use of them owing to the scant recognition likely to be shown to them by our people. What a considerable amount of money is squandered by our people for so-called charitable purposes without any sense of discrimination or moderation. There are not a few items of daily expenditure on which the Jaffna man spends lavishly the hard-earned money of his ancestors or what he has himself earned by the sweat of his brow. A memorial to perpetuate the memory of one who has done distinct service to his country in some useful sphere of activity is a matter for which anybody can liberally contribute a part of his income without any hesitation.

Now there is an excellent opportunity of testing the good sense and gratitude of the Tamils in general and of the Jaffnese in particular in connection with the Memorial to be erected for Sinnathamby Pulavar.

The two poems, "சின்னத்தம்பியின் நினைவு" and "சின்னத்தம்பியின் புகழ்", each containing four hundred lines, not to speak of the other hundreds of lines, are in themselves sufficient to convince any sane man that the author of these wonderful literary productions deserves a suitable memorial at this

### The Health Week and Exhibition.

The Jaffna Health Association deserves to be congratulated for continuing as a live organisation doing its bit in its own way for promoting the physical welfare of the people of Jaffna. The Health Week and exhibition organised by the association at the Old Park was opened on the 30th ultimo by Mr. E. T. Dyson Government Agent. The public was admitted free to the health lectures and exhibition. An entrance fee was charged for the other sections of the exhibition. The health lectures comprised of a large variety of subjects pertaining to health. The lectures were of great educational value, particularly to the large number of the student population that patronised these lectures. An unfortunate omission in the health lectures and exhibition was the absence of any reference to alcohol and its capabilities to undermine the health and happiness of individuals and homes. We hope this omission was not due to any partiality for mild inebriation or 'drinking for health purposes.'

The Art, Handicrafts, Electricity and other sections of the exhibition were a sort of a side-show. The Art and Handicrafts section contained some good exhibits. The beautifully designed Batticaloa mats and baskets, the exquisitely worked Kandyan brass and silver ware and some interesting electrical and mechanical appliances were a feature of this section. The electrically worked clock designed by a student of the Colombo Technical Schools deserves special reference. There were also a good many school handwork, needlework and art exhibits. The Jaffna U. D. C. had a special electrical stall at which Walker's displayed their electrical goods. Stalls were also rented out to certain trade agencies and companies dealing in imported articles. This section of the exhibition besides contributing some money to the Health Association had very little to do with health. We hope the association does not look upon foreign milk foods as the hope of the Jaffna babies. This section of the exhibition might have been omitted with advantage. If the Health Association is really anxious to promote the welfare of the people they cannot be doing it by helping the advertising of imported goods and draining money out of 'poor Jaffna.'

### Suggestions for a Rural Philosophy.

Continued from page 1

in God. Man is a becoming bounded by two beings—Earth and God. A civilization which keeps itself in touch with Earth and God cannot lose its bearings.

#### A Civilisation Rural and Religious.

Let me give, through an analogy, a picture of a civilization which is both rural and religious. A house has a floor and a ceiling. It has a minimum of walls and pillars. The house of human life has the Earth for the floor and God for the ceiling. The walls and pillars are such men and things as are necessary to connect the floor and ceiling. If a house is choked with an excess of walls and pillars, it ceases to be. So too in human life, the few men who have to lead have to justify themselves. Hence, at the basis, the instinct to stone prophets is a healthy instinct. So also the instinct to stone machines. Prophets and machines, dominating men and dominating things, have all to justify themselves like pillars. They must be strictly controlled by the architectural needs of life. Pillars, though they reach the ceiling, are yet rooted in the floor. The tallest pillar cannot fully rise to the ceiling, unless all the floor rise too. And, it seems to me that, in some way, man cannot achieve salvation for himself unless he achieves it for the Earth too and for all that there is between the Earth and man. The Universe is not a bundle but an organism. You cannot send your finger to Heaven while leaving the rest of your body on Earth.

Continued on page 4.

hands of the Tamils. When they have such a memorial, they should not forget that they will be thereby honouring not only their country and the poet who has enriched their language, but they will also be indirectly honouring themselves.

As the shape of the memorial is to be decided upon at a meeting of the contributors, the suitability of the memorial cannot be gauged, unless we know the exact amount that can be realised by means of subscriptions. It is, therefore, very necessary that the subscriptions should be liberal, so that we may soon have a memorial worthy of our illustrious poet. We should all rejoice at the opportunity which has presented itself of removing the slur on the fair name of the Jaffna people that they had ignored all this time the claims for a memorial which a distinguished poet of Jaffna had, but which was not thought of by the people of Jaffna till now. May Ishwara cause a suitable memorial for our national poet to be erected at an early date through those who have cheerfully shouldered this sacred responsibility.

### NEWS AND NOTES.

Dr. R. Briercliffe, Director of Medical and Sanitary Services, left for Europe on a holiday, and Dr. H. U. Leembruggen is acting for him. Dr. S. T. Gunasekera is acting as Deputy Director and Dr. S. F. Chellappa is acting as Assistant Director of Sanitary Services.

Mr. P. R. Gunasekera, who was till recently Principal Mahinda College, Galle, has filed an action claiming Rs. 25,000 as damages from the Galle Buddhist Educational Society Ltd. for breach of contract by which the Society engaged his services for a period of ten years commencing from May 1, 1929. He was dismissed from the post in December 1931.

The Superintendent, Mr. P. A. Devadasan, of the Horetuduwa Government Girls' Weaving School, Moratuwa, has just completed a web of cloth woven from eri silk yarn spun at the school from cocoons of eri silk worm reared locally, says a Moratuwa correspondent. It is stated that this is the first article of the kind manufactured in a weaving school in the Island from purely local material.

Mrs. Neysum Saravanamuttu who was recently returned by the Colombo North Electorate and Mr. G. K. Stewart who was nominated in place of Major J. W. Oldfield took the oath of allegiance at Tuesday's meeting of the State Council. Mrs. Saravanamuttu was appointed to the Executive Committee of Education and Mr. Stewart to the Executive Committee of Home Affairs.

Pursuing the policy, exemplified by the Law passed some months ago reserving the principal professional occupations to Turkish subjects, the Turkish Parliament has passed a regulation providing that in future only Turkish citizens may be barbers, writers, chauffeurs, grocers, musicians, cabaret dancers or engage in similar trades. Several thousand foreigners have been deprived of employment, including 100 Britishers.

It is understood, says a message from Ahmedabad, that, despite an attack of writer's cramp which has incapacitated his right hand, Mahatma Gandhi is engaged in Yerravada Gaol writing the history of his Sabarmati Ashram with his left hand. The refusal of the authorities to allow Miss Slade to interview Gandhiji has resulted in Mahatmaji asking his Ahmedabad followers not to send any weekly interviewers, as the Government has not replied to his protest about the exclusion of Miss Slade.

### Jaffna Farm School.

The following students of the Vernacular Teachers and Headmen class were successful in the final Examinations held in April 1932.

- 1 V. Kumaraswamy I class.
- 2 V. Raguathan I "
- 3 M. Veerakathippillai I "
- 4 D. A. Velauthan I "
- 5 S. N. Thevanesan II "
- 6 D. M. Nallathambiy I "
- 7 N. M. Mohideen Pass
- 8 M. Ponniah "
- 9 N. Nallathambiy "
- 10 K. Muthambiy "
- 11 S. Bastiampillai "

### Obituary.

MR. S. THURAIAPPAN.

We regret to record the death which took place today of Mr. S. Thuraiappan, retired Assessment clerk, Jaffna Kachecheri and manager, Visveswara Pillayar Kovil in Ayanarkovilady, Vannarponnai West, at the age of 76. The deceased gentleman belonged to that illustrious family of Jaffna, the Browns, being the younger son of the late Mr. A. Sinnathamby, Crown Proctor. He was the younger brother of the late Mr. S. Nagalingam, Advocate, and father-in-law of the late Mr. S. Kandayya, Proctor S C and President, Jaffna Saiva Paripalana Sabha. The deceased leaves behind to bemoan his loss his only son, Mr. T. Annamalai of the Urban Education District Committee, his nephew, Mr. R. Sivagurunathan Proctor S C, and member, U. D. C. Jaffna, and his only surviving sister, Mrs. T. Chellappapillai, widow of the late Mr. T. Chellappapillai, Chief Justice of the State of Travancore South India, and a wide circle of friends and relatives.

**SUGGESTIONS FOR A RURAL PHILOSOPHY.**

Continued from page 3  
A SOLUTION

Leaving aside the analogy of a house, this is how we may envisage life that is rural and religious. Let agriculture be the primary occupation of men. The majority of men will thus live in villages. Let every industry which can be worked on a footage industry scale be so worked. Then let the rest of industry which can be worked as minor industries be so worked. Let only the balance which can be worked only as a large scale machine industry be so worked. This is just the reverse of how men are now economically organized. Every man who can control a large industry seeks to do so. Then come minor industries. Last are left the helpless people who can do no more than work in a cottage. It may be asked, is this possible with the enormous pull which applied science gives to the large scale machine industry. I put it to you that applied science gives such a pull because we have let it do so. But that is not necessary. Authors used to write books mainly to please princes. They no longer do so. They now use their ability to please the six penny and shilling reader. It is in fact difficult for princes to get authors who will cater only to their needs. That perhaps explains why modern Poet Laureates are rather a poor lot. As with authors, so with scientists. There is no reason why scientists may not apply their knowledge to help primarily the large number of small producers who can each benefit but little, but in the aggregate achieve a large gain for the nation. Such small men use small machines—machines with little or no power derived from coal or oil, machines perhaps run mainly with handpower. Why should not scientific intelligence be used to improve hand-driven appliances so that each worker may gain a little more than he does and the whole group get sufficiently more to make it worth while to the scientists to apply their science for its good? It seems to me that there is no *a priori* reason why large scale industries run by a few men should on the whole produce greater gain than small industries run by many men. That they have done so in the past, I think, a historical accident due to scientists keeping applied science on the side of steel kings and bacon kings, just as priests have kept applied religion on the side of political kings. A time may come when scientists will not care to work for millionaires.

**"COMING OF MAN"**

Men flock in towns because the machines are there and the machines gather in the neighbourhood of what feeds them—namely, coal and oil. It has indeed been held that European civilization has been built on the surplus energy furnished by coal and this process has been called the "coming of coal". We in India have little coal and oil on which we can build our civilization. But the one category we have in large quantities is men. It is not unreasonable to hope that as God spent more time in making man than He did in making coal, some engineer may yet arise who will evolve from man his hidden energy as engineers have evolved the energy hidden in coal. It seems to me that the service which man renders under an ethical and religious impulse is a form of energy which corresponds to the heat given out by coal. I venture to think that an access of fresh energy to India may yet result from the "Coming of Man". If men are sources of energy even as coal and oil, men may evolve it where they are, in villages, instead of clustering in towns round where coal or oil is.

**BASIS OF INDIAN LIFE**

Religion gives not only stability but also stature to life. A civilization which is only rural and not also religious is like a floor with pillars and walls but no ceiling. It does not last long. A civilization which is religious but not rural is also unstable. A civilization which is rural and religious but has little of energy which tries to connect man from the Earth to God is restricted in scope. A house without pillars can but be small. I imagine for India a civilization with a maximum of agriculture and cottage industries, a moderate amount of minor industries, and the minimum of large scale machine industries. The political life of such a people may be democratic, its economic life co-operative. There is no need to centralize economic power because it is already divided into small packets, and it is such a division that is the ultimate purpose even of a centralized economic power. Such an organization was indeed the basis of the traditional life of India. Men lived mainly in villages, and on the basis of economic functions, groups were formed. But the means of communication between different places being difficult, every village had to compel the presence, say, of a carpenter, a blacksmith, a fighter or a priest. The way to do it was found to be through making functions hereditary. But now with the means of communication so largely improved, there is no need for such economic concentration. A carpenter in one village may serve other villages without a carpenter. If a house were a group of small unconnected structures, each structure has to have a pillar. But if they are all connected into one house, a pillar at one place serves all its neighbourhood. The defect of the caste system has been its compulsory nature. Avoid the compulsory economic activities which reinforce territorial enclaves—position and function acting as the warp and weft of life. Democracy, like cloth, seems to need both a warp and a weft—political and economic—to make it strong.

Continued on

**Order Nisi.**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8073.  
In the matter of the estate of the late  
Thilagavathy Ammah wife of Obelliah  
Navaratnam of Vaddukoddal West  
Deceased.

Arunasalam Obelliah of Vaddukoddal West  
Vs.  
Pettitioner.  
1. Annammah wife of Arunasalam Obelliah of Do.  
2. Obelliah Navaratnam of Do. presently of  
Minneriya,  
Respondents

This matter coming on for disposal before  
D. H. Balfour Esquire District Judge, Jaffna on  
the 23rd day of March 1932 in the presence of Mr  
S. Nagalingam, Proctor for Petitioner and the  
affidavit of the Petitioner dated the 21st day of  
March 1932 having been read.

It is ordered that Letters of Administration  
in respect of the estate of the abovenamed  
deceased be granted to the Petitioner unless the  
abovenamed Respondents or any other person  
shall on or before the 9th day of May 1932  
show sufficient cause to the satisfaction of this  
Court to the contrary.

April 20, 1932. Sgd, D. H. Balfour,  
District Judge.

Extended to 20-6-32

O. 362 9 & 115.

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(23 11/2-10/2/33) (D)

(Continued.)

**A RHYTHM BETWEEN EARTH AND GOD**  
It has been said that democracy is a vast  
dissolution. But then it is equally true that  
religion is a vast synthesis. A religious democracy  
is indeed a mighty rhythm of analysis and  
synthesis. And a democracy that is not only  
religious but is also rural makes of man a rhythm  
between Earth and God. Within our design of a  
rural and religious life, let us, with the help of  
science, develop a democracy that is both  
political and economic. We shall then not only  
keep to the genius of our national life but also  
utilize the implements and methods which Europe  
has forged.

There is no need for us to be impatient with an  
India that is not as urban as Europe, that has not  
developed joint stock enterprise and that has not  
ceased to be occupied with religion. It may be  
the basis of our hope for the future that we are  
rural, that we have no vested interests to prevent  
our being co-operative, and that we are religious.  
Rural reconstruction mainly through the service  
of men is the revival of an instinct which has  
kept us alive for more years than men can often  
count.

—(Triveni)

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