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பன்புடையார் பட்டுண் டுலகம்; அதலிண்டேறன்
மண்புக்கு மாய்வுது யன்.

The world abides, since worthy men sustain!
Were this not so, 'twould fall to dust again.

"ARISE! AWAKE! AND STOP NOT
TILL THE GOAL IS REACHED."

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THE HINDU ORGAN NEW YEAR NUMBER

NATARAJA: THE LORD OF THE DANCE

THE VISION OF THE UNIVERSE

BY S. MAHADEVA
(Colombo)

(Hindu Organ—Copyright)



of a man-like God, the super-man, was the natural conception: and the artist created in his mind's eye therefore a figure that he might constantly keep before him as a symbol expressive of divine universality—a symbol that would express a God of human form, knowing no sex or other human distinctions, manifesting a vision of the universe in space and time.

"Things are not what they seem." We are imprisoned on this globular surface and are being whirled in space around a central ball of fire—the planet off which the earth we are in was born. We are with our backs to the light day in day out—we can watch the shadows on other surfaces that gleam in space. About it all there is order, there is rhythmic time as in the movements of music, there is scintillation in space—boundless space occupied here and there by numbers of worlds, greater or smaller, but equally infinitesimal in an infinity of utter desolation.

THE ONE FORM

Out of a chaos of conflicting ideas, the master-mind of the Indian Sculptor has evolved the one form that does signify in terms of science and thought the universal conception of God—the vision of Nataraj, the Lord of the Dance; the Lord of Desolation like that of a burial ground—the vast space where everything must die as even the sun will die and more suns be born; depicting life in countless births and deaths that speed through space and time where the Yugas of man is but the twinkling of an eye in the tune of the rhythm of the universe.

THE ARTIST'S VISION

A vision of the great principle had to be born—something that would completely express in a single concept the universe itself—as understood by science and thought. No human being had seen God, therefore no one could picture the figure of God; but many have had visions of him in their mind. The vision

MOVEMENT

Motion—order—time and space created the conception of the Dancing God—the one dance that was the greatest of all—therefore the Lord's Dance.

In the motion of the dance he expresses the wave mechanics of
(Continued on page 18)

THE other day an artist produced a picture inspired not from ideal conceptions but to portray a "Lovely woman" in terms of contemporary prose and verse—a portrait that would pass popular tests. "Arched eyebrows" were represented by brick arches; for rosy cheeks he printed rose buds; and for an aquiline nose, the realistic one, the eagle's beak; &c.

The result was indeed a literal reproduction of feminine beauty on the basis of familiar poetic terms, but the ensemble gave one the impression of anything but a beautiful woman. The picture was grotesque, but the painter has achieved a pictorial satire on the extravagances of such language.

In a creative sense, viz. that the picture creates thought and feeling, the artist achieved his object; but in the sense of the observer who looked for loveliness as found in natural objects the picture failed ignominiously.

REALISM IN INDIAN ART

The art of the Indian Sculptor who carved the numerous deities on the Hindu Pantheon was like that of the artist who painted a lovely woman in terms of popular language. In Hindu Iconography no attempt was made at realism or at copying natural objects true to their surroundings.

In traditional Indian art forms, sculptural portraits were not pleasing to the eye; line and curve were emphasised; garments were profuse and ornamented; the pose sometimes too severe; and the face appeared as a mask. In a gallery of sculptures there would be little variation in the mask-like features although in every detail the sculptural elements would bring out the essential features distinguishing one person from the other.

SYMBOLISM

A symbolic art was evolved and the artist crowded in as many

features as possible into a single subject to convey the ideas behind the symbols. The term God was used in a very general manner to express anything God-like—anything Divine. Thus arose the numerous names for the one God—each conveying the peculiar attribute or function of the self-same God in some parable of creation.

Sankara, the Beneficent, Hara, the Destroyer, and Rudra, the Terrible, were all one and the only God source. The Sculptor, however, attempted to portray the multitudinous in one form—presenting fire, lightning, and the sun, the destructive forces, alongside with the merciful water and the seductive moon. Mercy was placed high in the altar and Evil far below.

A CLARION CALL TO CULTURED TAMILS

THE DUTY OF CEYLON TAMILS

By Prof. S. Somasundara Bharati, M.A., B.L.

(Dean of the Faculty of Tamil Studies Annamalai
University, Chidambaram.)

(Special To The Hindu Organ)

THE world is moving fast and forward. There is no country content to be at a standstill. No, not even the oldest and phlegmatic Eastern races are asleep. The proverbial sick man of Europe and the celestial land of the lotus-eating pigtailed have shed their somnolence and are now surprising even the progressive West with their resuscitated and rejuvenated nationalism. Their pace seems almost to be the cause of much envy and some panic in Europe and America.

THE AWAKENING

Coming nearer home, we find all India, outside Tamilaham, is astir. Men and women are vying with each other in service to the glory of their country and cultures, their own language and their lands. Tagores and Boses are winning in the world's wide arena laurels for young Bengal. Nehrus and Saprus do honour to the Hindustan. Punjab in the north-west and the Andhra in the south-east are breaking records in all fields, literature, arts, science and nation-building architectonics.

BENGAL AND KERALA

Bengali in the north-east and Malayalam in the south-west were till recently barren of literature; but to-day they are both heading with pride and pluck to the foremost rank in the assembly of cultures and progressive languages in all-India. Their sons and daughters are enriching these erstwhile unliturgical tongues in a manner and with a zeal that must arrest the attention and attract the admiration of their supine brethren in classic Tamilaham whose pride is bovine content, which is sending them daily to the wall. Bengal and Kerala should both suffice as the best exemplars for the torpid Tamils. They are the two most enterprising and energetic standard-bearers among the younger communities in the "Bharatha Bhumi". They both had little literature and less history of their own till comparatively recent times independently of Sanskrit and all Indian culture. But to-day they are forging ahead of all their compeers in all activities of a progressive nation. They are both to be more admired for their enterprise. For, they both came entirely under the dominance of superb Sanskritism even before they were budding into self-conscious communities. This was at too early a stage in their history for them to strive to develop an independent culture or literature of their own.

THEIR PAST

They long continued to plume themselves on mere contributions to the common Sanskrit culture, which however were neither mean nor meagre in either case. Religion and politics alike in their history powerfully persuaded them to preserve and contribute to the common Sanskrit store rather than to create new literatures in their own respective spheres. And yet in recent times under the inspiration of a few selfless saintly souls, they both struck out their own lines, took rapid strides, and are rearing up realms of culture to revel in. Both these languages are now almost up-to-date, and advanced adequately to cope with all the requirements in all spheres of life

of progressive modern communities.

WHAT OF THE TAMILS?

But what of the Tamils who boast ceaselessly of their ancient independent culture, an impeccable language, and inimitable literature? We were once the torch-bearers, it may be true, to the wide world in times of yore, long before Asoka lithographed his edicts, and Christ preached his sermons to all mankind. Ancient Tamil language was well advanced to boast of a classic grammar like *Tholkappium* two and a half millenniums ago. Pre-historic Tamil literature was vast, multi-phased, cosmopolitan and progressive. Valluvar's didactic distiches, love-lyrics in *Kali*, *Kurunt hogai* and *Kurunurus*, poetry in *Purananuru*, and the epic of Ilango are marvellous monuments of the creative Tamil minds in the pre-historic Tamilaham. We speak with pride of a language and literature, whose own merits deservedly earned an independent reputation and rank for the Tamils in ancient history. But what about their present position in the comity of the Indian communities, not to speak of the nations of the world at large. Gandhiji admired the enterprise and the loyal zeal of the Tamil coolies in South Africa. But his admiration was strained and gasified to the point of evaporation as soon as he came face to face in living contact with this great community in Tamilaham. The weird magic-fascination the Tamil coolies in their foreign exiles exerted over this modern Buddha was not merely watered down, but is also being ruthlessly wiped out by the unnatural, unreal, unnatural life of the Tamil parent-stocks in their own home-lands.

TAMIL DECLINE

Unlike Bengal and Kerala, Tamilaham had two ancient full-fledged, well-advanced cultures, Tamilian and Aryan, to bank upon now for over two thousand years. And people with enterprise would have made splendid capital out of the unlimited assets offered by two such advanced literatures as Tamil and Sanskrit. The superb simplicity of the one and the elegant elaborations of the other were enough to satisfy the most fastidious palates, and to give nutrition for the vigorous growth of a new giant civilisation, if only the builders knew their trade and made bold to shape their destiny by their own enterprise. But the Tamils were supine, and left things to drift. They were averse to take any initiative, and ceased to be the architects of their own future. They were too much surfeited or fed up with their indigenous old Tamil heritage, and fell to gulping down the savoury over-cooked viands

and over-spiced victuals from the neo-Sanskrit pantries too greedily and indiscriminately that they soon stilled their appetite and palled their palate for ever. The liaisons and dalliances of the post-sangam Tamils with the Syrens of the Puranic-Hollywood sapped their vitality and sterilised both their intellect and fancy. They lost the passion for the genuine creative art of their simpler and saner forbears, and placidly contented themselves with the crude trinkets and glittering gew-gaws made of cheaper alloys. Their diseased stomach produced perverted tastes; and indulging their morbid inclinations, only increased their distempers. Prodigal dissipation impoverished their heritage and impaired their health; and like all invalids they had to live hence on condensed unnatural milks and concentrated artificial foods. The spread of new culture only added to the zest for foreign foods. In short, the ease-loving Tamils in the post-puranic Tamilaham since the 5th century A.D. hugged the mongrel-dolls to their hearts, and started careering madly in a medley race on the highroad that led them steadily but surely to its destination, viz. bankruptcy and humiliation in every sphere.

A SORRY PLIGHT

The present sorry plight of the Tamils does not even earn any pity for them from their demure compeers and compatriots. The ill-suppressed sneers all round, no doubt, sting the heart of the de-tivitalised modern Tamil; but he is so paralysed that he could work neither his palled will nor his palsied muscle now to any purpose. He is a pariah in his own home; he has lost his pride with his patrimony. He has no status to sustain; no position to preserve. His height of ambition is now to slave and drudge for those who pose as his masters, to sweep their street fronts, and to be branded as their well-approved slaves. His moral thralldom and mental slavery are so complete that he boasts on his very debasement. Veriest abuses which would hurt all self-respecting souls seem now to sound as sweetest endearments to his enslaved heart. The tallest Tamil poppies are now anxious only to be admitted as sat-sudras in the fourfold Aryan-caste-group i.e. AI slaves of the purest breed. The modern Tamil is so self-hypnotised that he believes he cannot live save on spoon-feedings in the name of holy Aryan-lore. His religion, his very language, not to speak of his literature, his very social existence, he is made to believe, he owns but to the charity of his Brahmin brethren. The truth is that he is now hopelessly delirious, and if not treated betimes and cured of his dread distemper, he is sure culturally to head to a coma, and end in certain death. This catastrophe that now

threatens Tamilian culture may yet be averted. This brain-fever was brought on originally by feeding on contaminated food. This poison must first be neutralised and then purged out. The patient must be put on a more natural nutritious ration at first of easily assimilable simple diet till he is restored to normal health to enable him to return to richer and more complex dishes. The entire cultural dietary in Tamilaham must be revised in the light of the tragic past experience, and the menu readjusted on a more sanitary and saner recipe.

THE ROOT CAUSE

The root cause of the sleeping sickness and yellow-fever that afflict the Tamil community is the unnatural diet and the insalubrious environment it adopted about 1500 years ago. The Tamils had an advanced pre-historic culture of their own. They also came in contact with one of the most developed and superb Aryan cultures of their civilized world. Instead of adopting and assimilating the best of the pristine Sanskrit literature into their own indigenous system and enriching their own edifice standing on its own foundations with the new graces and elegances available from their new contacts, the post-sangam Tamils fell an easy prey to damnable indolence and developed a disastrous craving for mere imitations. They neither retained their healthful heritage more, nor burnt their well-earned Tamil boats to become the sole votaries in the new cult of the Sanskrit Muse. The first course would have saved them from ship-wreck, or the second could have helped them to seek a new refuge under the shelter of an equally sound old culture. The Tamils did not behave like the Romans who retained their own culture intact, and only super-added to it the sweet graces borrowed from the Greeks; nor like the Romanised Germans who forsook their old civilization in its entirety and were reborn as the latinised new races in Southern Europe. The post-sangam Tamils made no conscious efforts to fuse the best in the two cultures in crucibles and under the recreative fire of reason. They simply cut themselves adrift and the result was an impact that hurtled from either side the Tamil India. Neither of the two cultures escaped unscathed and both got out of shape in this mad collision. The Tamils lost their realism, and the South Indian Brahmins their idealism that characterised the old Tamil and the old Aryan cultures. The new mixture brought no credit to either side. The virile rationalism of the Aryan Aranyakas and the creative emotionalism of the pre-epic Tamil-poetry both were suddenly arrested to exhibit only a stunted growth in the new mongrel civilization in Tamilaham.

THE ARYAN CLAIM

The pro-Aryans proclaim that everything in Tamil India now is directly derived or traceable to Sanskrit. Nothing can be further from truth. Reactions must have been mutual in all collisions of cultures. Both the living Tamil and the fossilised Sanskrit cultures affected each other in more respects than one and more tangibly than is often realised or recognised. On the one side it is claimed that the very names of Gods that are wor-

(Continued on page 17.)

OUR SHORT STORY

THE
WAYSIDE
FLOWER

By Nuwara Kumara

(Special to the "Hindu Organ")

"What have I to live for now but my body?" cried Sellam,

She stood in a cosy room lit with bright lamps and furnished after the European manner. There was a piano. There were photographs on the walls and the floor was covered with carpets.

Before her sat two foreign women. "But, my dear child," answered the younger and more pleasant looking of the two, "is your body all that you value in life? Have you not a soul that God gave you to care for? Are you not our sister in Christ?"

Sellam who had endured this with ill-suppressed anger burst out again.

"You may call me in the privacy of your home your 'sister in Christ!' she spoke, "but will you let your daughter be seen publicly with me tomorrow? You talk of my soul. What right have you to drag me here and question me about my life? Compared with you I am an honest woman. You are like vultures that prey on the corpse and then disparage the skeleton. In your mantle of impenetrable vice you batten on our misfortunes and gloat over our tragedies like some hideous ghoul." Breathless she spoke, scarce repressing the sobs of pain that racked her heart. She leant against a heavy mahogany table, clenching her pale slender hands in anger.

"You have no right to talk to us like that," shrieked the elder, a tall sinewy spinster, looking like an aborted plaster-cast of a pre-historic saint. "How dare you," she continued "accuse us of your vile crime? You shameless viper! We in our pity have brought you here to help you and this is your gratitude! Shameless hussy!....."

Sellam, with the ineffable scorn of a Goddess for a mere mortal, ignored this vulgarity. She waited until the storm abated; then spoke in cold, deliberate tones, each word falling like a drop of blood into the hollow hearts of the women before her.

"Yes," she said "you pity me and you wish to help me, but what have you in your many years of much-vaunted service done for even one of us? You pursue us with the tenacity of misfortune and when you have found us, what do you do? You bring us here, talk to us of God, and of coming into the loving bosom of kind ones. You only talk! talk! What do you do? How many have you torn from their comparatively happy lives, anyway, from life, to plunge them into the dark oblivion of death? Yes, death is better than your pitiful, cruel, vicious sentimentality. You overwhelm poor girls with shame for what they have done, you goad them on to desperate contrition, and then, forget them or subject them to the most hideous tortures of service when they are preyed upon by brutes of men and driven insane with the moral trivialities of ignorant women."

"But, dear child", interrupted the younger foreigner, "see what a lot we have done. We have established shelters for you where you can live cheaply and work. We find you work if you wish it. We have hospitals for abandoned babies. We spend thousands a year trying to alleviate the condition of the poor. And yet, you say we do nothing."

Sellam laughed a dry, hard laugh of contempt. Her big coal black eyes smouldered lazily with amused anger.

"Very good", she said, "you do all this, but of what avail? Can you cure the fruit that is rotting or the tree that is withered? When we are in distress and we come to you, struggling to retain our honour and our chastity, our only wealth in the world, what do you do for us? 'Poor girl', you say, 'she must have hard times.' You learn our histories from us, you wish us good luck, and send us away, broken and beaten by your cruel blindness. When we are begging you do nothing for us. When we stand on the brink of utter damnation, you offer us cold sympathy, but never think that a warm meal and a bed would be most welcome. When the flower blossoms, you admire it; when the storm blows you cover before it in the security of your own homes; when it is over you come out to pick up the fallen petals. Can you cure the blossom when the bud is rotted?"

"Yes dear," cried the foreigner truly grieved, "you never came to us; we knew nothing about you."

Sellam smiled.

"Do you think you are the only two of your kind here?" she asked; "There are many, many thousands of your women and ours too, who, for want of something to do; who, when youth and its loves have left them to barren, dull, old age, dabble in this 'saving' of yours, like a drunkard dipping his hands in wine."

Suddenly her restraint abandoned her.

"I was honourable and pure", she cried, "I was better bred and educated than you. In the days of my wealth you were as the dirt underneath our feet. When our sorrows overtook us and I was left, destitute and helpless at sixteen, I sought work. It was useless. I was young and I was a girl. This cruel world of tittering jackdaws and heartless vampires sought to rob me,—rob me of my youth, my honour. I went to your mission home one night, when it was wet, cold and ghastly. I was broken and desperate. What was the answer I received to my prayer? 'Too late to attend to you now, come to-morrow morning.'" Sellam abruptly broke off with a hysterical laugh.

"Too late! Too late!" she repeated, and laughed, "yes, it is too late now, my good ladies, for your heroic saving."

She sat upon the table and laughed. Her young breast heaved with passion and her head was

thrown back, her delicate throat, glimmering like a live lily, throbbled.

"Woman! Woman!" cried the elder lady "remember yourself! Behave yourself! This is a respectable house and not one of your....." This brought Sellam to her senses. She quickly leapt off the table and instead, leant languidly against it, her young body exquisitely poised, like a drooping flower.

She looked demure and divine with a delicious breath of unsullied beauty about her.

"Yes darling" she replied. "I am very sorry. Your charming sweet-heart would be shocked to hear me, would he not dearie? I am an awful woman, am I not, love? Ah my dear, my dear, is your darling so particular then? But I saw him with a friend of mine only last night. It does not matter, does it, sweetheart? After all, you must make allowances for each other."

Smiling with malicious enjoyment, she taunted the poor woman. Utterly taken aback she stuttered futilely, then seethed silently with rage.

"Now" continued Sellam, "do not burst out again. I am going. But before I go, listen to a little commonsense, both of you. I do not blame you for all the harm you have done; for all your senseless cruelty.

"Wait, wait a moment," she cried, as the two women made as if to interrupt her. "Listen to me. You have been bred in comfort and ignorance. You are all fools. You undertake things you know nothing about. You consequently commit the most heinous crimes. You live secure and happy, confident of your next meal, with nothing to worry you. You have your little amours, your amusements, and connive at your husband's and brothers' vices. You say 'Men will be men' and abandoned, you seek amusement for your restless, tortured souls, in us. Put yourselves in my place, and, remember, it is not pity we want. Never advise poor girls to be good. They cannot live on advice. Help them, help them materially. Not with a trifling meal or two, but more, with love and kindness and assistance to establish themselves in security. Do you think we do not know what all this means? Do you not know that we realize more fully than you the utter, abject horror of our situation? Do not for a moment imagine that we resort to this of our own volition.

"We are crushed, forced, compelled to it by you. You and your world which scorns the poor, drives them away from the door and robs them of their little. Help us when we are struggling against the greedy quicksands of this heartless world. Do not wait until we are lost in the maze of the world's bewildering blandishments and then seek to drag us out by the hair. You are like people who watch a man drown, and then dredge the water for his corpse to mourn over.

"When I offered the world my strength, my honest labour and my love, I was spurned. Then I sold the only thing left me, my beauty. This they buy, they buy it greedily, out-bidding each other in this grisly sale of damned souls and broken bodies.

"My heart is dead within me. I have no honour, in your sense left me. Neither have you. I have

nothing now to live for, but my body and my revenge. This foul world has fouled me and I will infect and destroy the flower of your young men, the richest, the most handsome and the best. The world has fought us and won, but in its victory is its ruin.

"Death, sweet, comforting death, is more welcome to us, but, we have work to do.

"Look at me now. I who have suffered and endured, am I not beautiful? Am I not fit to lie beside the choicest of your men? What woman amongst you can compare with me? Men love me, for I am honest. In my vice I am honest and not falsely virtuous like you. You buy a man with your money and then drive him to us with your ugliness.

"They give us your money, they buy us jewels that ought to be yours. Yet, with my beauty, my success, I am poor. I live in a novel, unlike you, I give, not of my abundance but my all. How many unhappy girls have I saved from you and my fate! How many have I kept virtuous! I am happy, I am proud of my poverty. For I save and suffer, where you destroy and rejoice.

Remember, if you will save other young girls, save them before they fall. We are like rare bowls of glass, waiting to be filled with the wine of happiness and love, but, if it is denied us and we fall, the patched pieces will only hold the rank poison of sin and horror, which in its unalloyed purity is better than your tainted, vile, righteousness."

"Good-night darlings," she said, "may you have many sweet-hearts and grow uglier every day."

She looked, laughing, at both, then slowly faded out of the room into the night.

II

Sellam covered her head with the end of her saree, her anklets tinkled in the still night, like a choir of fairies heralding a goddess. She went wearily homeward.

The night was black and menacing. The thunder rumbled ominously. Big drops of warm rain fell on the pale drawn face of the unhappy girl. Hastening her steps, she sought to escape from the impending shower, but, the rain, cruel and remorseless as the greedy insatiable world that absorbs everything, youth, beauty, love and happiness and yet seeks more, overtook her running and cowering before its onslaught. She ran to the shelter of a doorway and stood there, dismally watching the merciless torrents.

The water ran in eddying runnels before her, along the road and, in the occasional lulls of the storm, she could hear the weird wailing of the sea in the distance.

Pained and bruised after the interview with the 'rescue' workers, her mind was overrun by thoughts of grim cruelty and perilous resolve. Yet, her wounded senses shrank from the storm of the world's shameless effrontery and she thought kindly of the sex which promised shelter, respite and peace in its bosom.

Gradually she sank into an abstracted stupor, forgetful of all around her, haunted by the awful spectres of her suffering and shame. She scarce saw the people hurrying by her on foot, neither did

(Continued on page 16)

INDIA LOOKS AHEAD

FIGHTING UNEMPLOYMENT ON MANY FRONTS

By Dewan Bahadur, K. S. Ramaswami Sastri
(Retired District and Sessions Judge, Madras)

(Special to the "Hindu Organ")

TODAY the producing power of the industrial nations is far in excess of the consuming power of the world as a whole. But the industrial nations have not yet learnt the lessons of unemployment afloat. The agricultural populations which hitherto were content to export raw products and import finished goods are proving refractory and have a keen desire for industrialisation. The old distributions of wealth and power will vanish very soon. What we are now witnessing—nay, suffering from—is the agony of a world in the throes of dissolution, out of which a new world is to be born. The only way out is for every nation to combine suitably agriculture and industry, to limit the industries to such products which Nature lavishes upon it, to reduce the working hours, and to increase the worker's leisure and his opportunities for recreation and culture.

UNEMPLOYMENT

Indian unemployment is not like unemployment in the West. In the West we have a slight displacement of equilibrium followed by frantic efforts to restore the disturbed equilibrium. In India there is an immense and continuous growth of population pressing more and more upon the soil and steadily approaching the era of despair and decay. We must resort to nation-wide and well-thought-out measures if the impending debacle is to be avoided. As yet no well-thought-out constructive plan has been placed before the people. We hear much on and about five-year-plans nowadays, because the Soviet resorted to them. But the Soviet is carrying out its plans, but we are yet planning to make a plan.

WANTED ORGANISED EFFORT

Even if an excellent plan is forthcoming and the people are willing to work it and the Government is eager to carry it out, no real progress can be made unless literacy becomes as nation-wide as illiteracy is today. Only then can production increase by leaps and bounds. Agricultural production has to be speeded up and new industries have to be started. In agriculture we want intensive cultivation which, in its turn, depends on increased irrigation facilities and other vital factors. The Report of the Royal Commission on Agriculture in 1928 says: "If the inertia of centuries is to be overcome, it is essential that all the resources at the disposal of the State should be brought to bear on the problem of rural uplift. What is required is an organised and sustained effort by all those departments whose activities touch the lives and the surroundings of the rural population." We have at the same time to rectify the present undue pressure on agriculture by adjusting aright the balance between agriculture and industries.

INDUSTRIAL SURVEY

The Government must immediately begin an industrial survey and



decide which industries could be started on a planned basis in particular areas. The new developments of electrical production give us the promise of a new era of hope. We cannot now begin large-scale factory production of big industries in competition with other nations but we can surely take up a large number of small industries which will increase our national self-sufficiency and general prosperity. If such new and nascent industries are protected by tariffs and bounties our march towards national regeneration will be all the quicker.

DUTY OF UNIVERSITIES

In all these matters the universities have to fall into line with the other agencies working for national advancement. Nay, they have to take the lead. No university in India has gone one step beyond instituting a Bachelor of Commerce Degree. The universities should give training in business organisation and advertising and in studying the markets of the world. Today professors of economic science are ploughing the sands of theory, and the business men are ploughing the sands of practice. They do not cooperate at all.

HOW TO PROCEED

We must not at the same time fail to proceed slowly. *Festina lente*. While learning what Henry Ford eloquently calls "the secrets of the machine" we must not start post-haste on the path of over-urbanisation and over-industrialisation. While striving for a planned economy we must not lose our position as a predominantly agricultural people who slowly increase industrial output by means of cottage industries, confining factory production to a few carefully chosen industries. We have to fight unemployment on many fronts. We have to increase our average income and at the same time we have to get rid of our taste for costly imported luxuries. We have to increase the longevity and vitality of our people. We have to go ahead in all directions if the greater and wealthier and happier India is to come into existence.

To Overseas Brethren In F. M. S.

A New Year Message

By S. Kanapathipillai

("The Camp," Koroivanagar)

ON the eve of a New Year, it has become a traditional custom, nay, an instinct, to remember our kith and kin either dead or alive—of the latter, especially those, spending most part of their lives, in voluntary exile, amongst peoples in strange climes. For ourselves, this exodus is an economic vital urge, as food and wealth produced locally are not sufficient to go round. By common consent, Jaffna Peninsula, having a healthy climate, is not a suitable country for agriculture or industry on a large scale as Canada or Germany. Water, except in certain localities, is brackish and scanty. A couple of rivers, glorifying in the name of "Aru," flows not with freshwater, but, with the back waters of lagoons. A country, none too large, separated from Colombo by a stretch of howling wilderness, innocent of water-falls, rivers, hills, valleys and forests has indeed driven people to desperation in devising measures to counter these handicaps, indeed, to such a pitch, that a great patriot, after spending many sleepless nights, hit upon the very excellent idea of converting the lagoons into magnificent lakes or inland seas, compared with which tanks in other parts of Ceylon are mere "tricks." Unfortunate in many things, we have been, unfortunate in this splendid scheme too. Lo! it was chimerical and not feasible! Deviation of Mahaweli Ganga for the irrigation of fields or the utilisation of the well at Putturu for the same purpose is another.

EMIGRATION TO MALAYA

Population here per square mile is as dense as in industrial towns and the pressure and pinch to eke out an irreducible minimum of living for man and beast drive these beings to frantic efforts. The All Merciful, Allah, by whatever name else He is called, feeds the toad lying in the impenetrable recess of rocks and the embryonic baby in the equally impenetrable maze of a mother's womb. It is to this Invisible Agency, we are beholden for the opportunities provided us in abundance in the past—to a limited extent now—to find work in the vine-yards of British Malaya. One by one, in increasing numbers, as time went on, men from Jaffna migrated to these shores, the veritable garden of Eden, equipped with the "minimum of education," as Mr. James Hensman styled these young hopefuls in the pages of the Miscellany of Jaffna College three decades ago.

INDISPENSABLE JAFFNESE

By dint of application and industry, the youths, like the Argonauts, not bred to any trade or profession, made themselves indispensable in the various offices they were in, and rose to such exalted positions in the Government Service as Secretaries, Treasurers, Auditors, Engineers and what not. Is this all? Other fields of activities were occupied too. The part some of them played as

proprietary Rubber planters is creditable, no less than the brilliance they displayed in handling rubber coupons!

REMITTANCES TO JAFFNA

To add up the sums of money remitted here, ever since the advent of the Jaffna man in Malaya three generations ago, would tax the brain of even the passed candidates for the General Clerical Service in Ceylon. Indeed, the Post Office remittance alone appeared big enough for the Government Agent, Northern Province, that he featured it in his Administration Reports, however, forgetting to chronicle its drainage (contra entry) out to India and other countries for such prime necessities of life as rice, cloth, condiments etc. etc.

FAILURES IN JAFFNA

There are many Stores scattered here and there, selling goods of all kinds, run on local capital and enterprise, with profit and success. There had been, especially in banking institutions, most important of them being those of a Chetty Firm and the Jaffna Commercial Corporation Ltd. No doubt, in a small place like Jaffna, failures of this sort are trotted out on all imaginable occasions, particularly when financial support is asked for to float a company for trade, banking, or industries. In U. S. A., banks and business-houses failed by hundreds. Did such like concerns cease to go on as usual? We are fated to lose money but not to spend, usefully, of course!

FINANCIAL AID TO INSTITUTIONS

Every position in life carries with it its own responsibility. For any cause, we in F. M. S. gave freely. Financial aid went to institutions, educational and religious, even to provide passages to stranded nationals and dowries for marriage of indigent girls. Strange, as it may seem, Press and Political Associations did not get their share from the benefactors in Malaya. Perhaps, the claim of either was not pressed on them. Our existence as Tamils depends on the former as well as on the latter. When the rights and liberties of our Singhalese brethren in the South are safeguarded by Dailies published in English and the Vernacular, it is disheartening to find that we do not support, as we should, our only bi-weekly journal, namely, the "Hindu Organ" which stood by us in all matters through thick and thin.

Some time or other, some of us have envisaged the idea of installing a Press and publishing a journal to further our interests in all fields of activities. Such a venture is not so easy of achievement as imagined. There is now a Press with the avowed object of protecting the interests of the Tamils generally, and in parti-

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THE "MADAPALLIS" OF JAFFNA

THEIR ORIGIN—A HISTORICAL STUDY

('Hindu Organ'—Copyright)

By
V. Coomaraswamy B.A.
Proctor S. C., Tellipalai

THE origin of the Madapallis of Jaffna is wrapped in obscurity. They emerge for the first time in the history of Jaffna during the reign of Sankili, the last of the independant Aryan Kings of Jaffna. Their subsequent history during the Portuguese and Dutch times reveals a state of rivalry between them and the Vellalas for social superiority and preferment in office and titles at the disposal of the Government. Like the Vannias they fall under four groups: (1) *Rajah* (2) *Cumara* (3) *Sanka* and (4) *Sarugu*; the last of which undergoing a transformation in popular etymology is commonly known as Saiva. But Sarugu (as in the word சரகூபுலி) contrasted with வேங்கைப்பலி is the real word and denotes the low classes or the mass of the people of that tribe. I have used the word tribe advisedly as this tribe, like many other tribes in South India and Ceylon indigenous or foreign, had in course of time solidified and crystallised into castes. The Raja-Madapallis form the ruling clan of that tribe. The Cumara Madapallis were the clan who formed the feudatory chieftains or sub-rulers under the chief ruler. The Sanka Madapallis were the respectable section of the middle classes whose elders represented the people in the Sankam or Assembly gathered round the chief ruler (Rajah), or the sub-rulers, as their Councillors and advising them in all the matters of policy, civil and military, during times of peace and war. While Sarugu formed the masses and labouring classes.

AN ADMIXTURE

This tribe appears to be an admixture of the Aryan and the Dravidian races. In a poem known as the *Killaividu Thoothu* (கிள்ளைவிடு தூது) composed by a Jaffna poet, Varatha Pandithar in the middle of the 18th century, the Madapallis are described as

"வெற்றிலைக்கொடியார் மேவாரி யாருவத்தில்தெற்றமடப்பலியார்"

That is the Madapallis who are the kinsmen of the Arya Rulers bearing the victorious Banner of the Bull. Towards the close of the 18th century a Raja Madapalli chieftain is praised by another poet, in the words

"ஆரியகுலத்துப் பிரதானியாயிடு துமார குரியமுதலி"

That is Cumarasuriya Mudali, a chieftain of the Arya-Kulam. So that the inference is irresistible that the Madapallis are the kinsmen of the Arya Kings of Nallur and that the Raja Madapallis are of the Arya-Kulam (ஆரியகுலம்).

A CLUE

In an epic poem known as the *Theksanakailasapurnam* composed towards the beginning of the 15th century during the reign of Segarasasegaran V. of Nallur, we find further light thrown upon an ancestor of the chieftain, Cumarasuriya Mudali, referred to above, in the following stanza

தேவையின்மன் செகராசசேகர கோவையின் உதித்தசீரிக் குமாரகுரியன்

Cumarasuriya, the Raja of Ramnad and a descendant of the King Segarasasegaran. I have translated தேவையின்மன் as meaning

Ruler of Ramnad, *Devai* as is well known is the contracted form of Devanagaram by which name Ramnad was known in ancient times. In the Ramnad District there are many places which go by the name of Deva, e.g. Devarkodai Devapatnam, etc. These facts prove that the District of Ramnad was for a long time the abode of the Devars, for about 3½ centuries. In the stanza under reference we have a distinct statement that Cumarasuriya, the then ruler of Ramnad, was a descendant of Segarasasegaran, not necessarily a son but more probably a daughter's son. The stanza therefore furnishes an important clue to solve the question how the Madapallis came to be kinsmen of the Aryas.

Further light is thrown on the origin of the connection of the Aryas and the Madapallis by two South Indian inscriptions.

(1) The *Tiruppullani* inscription (A. R. No. 110 of 1903).

In this inscription two feudatory chiefs of Kulasegara Pandya by names, *Suriya* and *Sunda*, change hands and are entrusted to Arya-Chakravarti Devar free of fief or allegiance to the Pandya Kings enabling them to be made the feudatories of the Arya Chakravarti referred therein.

(2) *Tiruvattaiyam* (Pudukkottai State) inscription (A. R. No. 276 of 1914).

INSCRIPTIONS

Between the date of the last inscription and the present one, the feudatory chieftains Suriya transferred from the Pandya King to the Arya Chakravarti as shown in the last inscription had grown in might and strength. The second inscription speaks of a political compact entered into between *Imban* Arya Chakravarti and the Suriya Chieftain on the one hand and Angaryan, Adiya-kunallan, and Kupan on the other, by which they define their respective territories to be South and North of a river called NarayananVaykal and both parties to agree to assist each other in both offensive and defensive warfare; and the chieftain Suriya is seen to stipulate not only on his behalf but also on behalf of his sons and sons-in-law (மக்தனும் மருமக்தனும்). The first of these inscriptions is dated in the 37th year of Kulasegara who is identified to be the Pandya King referred to in *Marco Polo's Travels* as *Ashat* the eldest of five brother Kings, and also in the *Mahavansa* as the Pandya King whose general, Arya Chakravarti, carried away the Tooth Relic of Buddha from Ceylon to South India during the reign of Bhuvaneka Bahu I. The second inscription refers to Veera Pandya whose regnal year is not given but other Hindu astronomical data furnished in the inscription enables me to assign this inscription to 1330 A. D. South Indian historians identify him with "Bir Dhul"

of the Mohammedan writers of the time of the invasion of Malik Kafur. The first inscription is therefore assignable to the closing decade of the 13th, and the second inscription to the third decade of the 14th centuries. The appellation of *Imban* added to Arya Chakravarti deserves notice in this connection. *Imban* (இம்பன்) means one who is on this side, and *Imban* Arya Chakravarti on this side i.e. in Ramnad where the inscription is found and implies the simultaneous existence of another bearing the same name on the other side of the Indian ocean ruling over the kingdom of Jaffna with the capital at Nallur.

Ramnad-The Cradle

Taking into consideration the facts furnished by the inscriptions and the Mahavansa, we are led to the conclusion that both the Arya Kings of Nallur, Jaffna, and the Madapalli tribe had their cradle in Ramnad. The 36th Kingdom was the nursery from which the Nallur Kings were transplanted and the Madapallis emigrated to Jaffna from the Ramnad District. There would be no difficulty in convincing anyone having a knowledge of "Segarasasegaranmalai" and other literature composed during the time of Arya Kings that even in those days the Arya rulers of Jaffna traced their origin to Rameswaram. It may further be added that Ramnad was the territory under the rule of Kulasegara Pandya when, as Marco Polo points out, there was a confederacy of five Pandya rulers. Later on, Ramnad was a sphere of influence of Vira Pandya and his was perhaps the last rule of the Pandyas which came to an end by the Mohammedan invasion resulting in the establishment of a Madura Sultanate.

Arya Chakravarti, the general under Kulasegara, was subsequently installed as the first Arya King of Nallur. Then for sometime there appeared to have been two rulers by the name of Arya Chakravatis, the chief one at Nallur, Jaffna and the other his ally and representative in the Kingdom of Ramnad with the title of *Imban* Arya Chakravarti. This practice appears to have been discontinued after sometime. The Nallur King assumed the title of Sethukavalar or the upper guardian of Sethu; elevating his chief feudatory Suriya to the dignity of Raja of Ramnad and entrusting to him the immediate prosecution of Sethu and Rameswaram under the title of Sethupathi.

Emigrants To Ceylon

The above appears to be the true state of historical facts and inferences to be drawn from the two inscriptions and the stanza from *Theksanakailasapurnam* quoted above. I know an interpretation which connects தேவையின்மன் in the clause

தேவையின்மன் செகராசசேகர கோவையின் உதித்தசீரிக் குமாரகுரியன்

as referring to செகராசசேகரகோ or Segarasasegaran V and not to குமாரகுரியன். There are external proofs connecting Cumarasuriya with தேவை. For instance Cumarasuriya Mudali of the closing decades of the eighteenth century whom I have pointed out to be a descendant of the chieftain mentioned in T. K. Puranam had his place of abode in "Dovar Kaddu" (தேவர்கட்டி) in the village of Navalai,

JaTna, just as his ancestor was the ruler of Ramnad then known as Devai.

Even if the stanza in question is interpreted to mean that Segarasasegaran V, the King of Jaffna, was also ruler of Ramnad that goes to confirm my contention that the Arya Kings of Nallur, were rulers of Ramnad before they established the Jaffna Kingdom. This is the inference to be drawn from the coins of the Arya Kings of Nallur the earliest of which as pointed out by the Rev. Father Guanaprakasas beer the Sethu emblem without the bull on the obverse. This fact is also borne out by the Mahavansa mentioning Arya Chakravarti as a general or a feudatory under Kulasegara Pandya of the Ramnad inscriptions. The further suggestion that the stanza தேவையின்மன் etc., is a later interpolation for which reliance is placed solely upon the absence of this stanza in an earlier edition of T. K. Puranam falls to the ground in consideration of other circumstances connected with Cumarasuriya mentioned in the said stanza. In the introductory portion of T. K. Puranam the author describes his Master Raja Pandithan as குமாரகுரியன் in a stanza quoted below in another connection. Mr. Naganatha Mudaliar, J.P., U.P.M. in a Family Memoir (குடும்பவரலாற்றுத்திட்டி) contributed by him to a Tamil historical work known as the மரட்டுபாண்டவமகாசேனமுதி mentions the fact that there are certain Sinhalese families of the Kandyan provinces who traced their descent from Suriya Kumara, which he states is a metathesis for Cumarasuriya. Mr. Mudaliar also points out that these Sinhalese families are of the *Raja Guru Vamsa*. The *Raja Guru Vamsa* of the Sinhalese is the equivalent of *Guru Raja Pandithan* of T. K. Puranam. The inference is therefore irresistible that the Cumarasuriya family of the Tamils and Suriya Kumara of the Sinhalese are ultimately traceable to one and the same common ancestor referred to by the author of the T. K. Puranam as Saiva-Guru Ramesa-Pandithan in the introductory portion and தேவையின்மன்.....குமாரகுரியன் in the concluding portion of T. K. Puranam and further we have also to conclude that செகராசசேகர கோவையின் உதித்தசீரிக் குமாரகுரியன் indicates that a Suriya chieftain had married a daughter of Segarasasegaran of the Nallur kingdom and that a son of that Suriya by an alliance with Aryans was both Thevai Man (தேவைமன்), ie the ruler of Ramnad and the Guru of the author of T. K. Puranam and the original Raja Guru whose descendants emigrated to Ceylon.

Social Organisation

How the Madapallis came to be mixed up with the Sinhalese will be mentioned later. I must pause here to draw attention to a peculiarity of the social organisation of the Madapallis. We have seen that Raja Madapalli is the first of the four sub divisions of that tribe. The reader will note the absence of a separate Brahmin or priestly class of that community. Though they are described as an admixture of Aryan and Dravidian races, we find Cumarasuriya, the master of the author of T.K. Puranam, described as a Raja Guru i.e. he was both a King and a preceptor or guru in whose single person the statecraft and priest-craft combined. This is a phenomenon of the primitive tribal organisation noted by anthropologists to be found in the early States of

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THE HINDUS IN CEYLON

PROBLEMS FOR THE FUTURE

(Special to the "Hindu Organ")

"THE most enthusiastic and vociferous reception I got was from the people in Jaffna"—Gandhi replied when I asked him about his impressions of the visit to Ceylon. Shouts of "Gandhi-ki-jai" rang through the air, women young and old flocked in numbers and volunteered to give their jewellery to swell the funds to encourage the ideals for which Gandhi strives; and students left their classes without the teacher's permission to see the Mahatma. Platitudes were uttered about social and religious reform in the Jaffna peninsula; but the enthusiasm for Gandhism gradually died off and the social evils remain unaltered.

New Year is a convenient day to take stock of past events and benefit ourselves for the future from the mistakes of the past. The problem for the Hindus in Ceylon is the way and methods of living with peace, honour and in conformity with the ideals set by tradition and religious sanctions of centuries. The tradition of a social unit is evolved by a series of experiences suitable to the temperament and energies of individual persons. Religion is a code of ethics evolved by thinkers to suit the inner craving of man for peace in the soul and hope for the future both in life and death. The vast majority of the Tamils have accepted the Hindu faith for two reasons. Firstly, they love to follow a system of thought and conduct suited to their individual needs and of their own creation; secondly, the Hindu religious code and ritual apparently give its followers happiness in their life and hope for the future.

DIVISIONS AND SUB-DIVISIONS

The Hindus of this Island are partly natives of this land but the majority are emigrants from the sub-continent of India. Although Tamil is the language spoken by the majority of the Hindus, there is a water-tight compartment between the Tamils in Jaffna and the Indian settlers in Ceylon. There is a tendency again to subdivide these groups, and terms like the Colombo Tamils, Batticaloa Tamils and Kandy Tamils are used. In addition to these subtle distinctions there is the system of caste which divides these human groups into fragments and prevents social and intellectual contacts between the different groups. In addition to these heterogeneous divisions, there is another subtle cleavage of Tamil society into English-educated and purely Tamil-reading groups. For practical purposes, no social intercourse on a large scale exists between these two groups of linguistically separated Tamils. The English-speaking Tamil rightly or wrongly considers himself a superior being to the purely Tamil-speaking individual, and a knowledge of English is a useful weapon to climb the social ladder through means fair or foul. A small community of human beings is thus divided and subdivided into groups, in terms of caste, place of origin, and the degree of English literacy grafted on a Tamil population. In a society so constituted, intellectual

development with wider human interests became impossible. This may be the reason for the dearth of exceptional intellectual and moral attainments amongst the Hindus in Ceylon. The Tamils in Ceylon are divided into groups and their minds tend to develop group instincts and hatreds.

CASTE-RIDDEN HINDUS

The teachings of Gandhi are only a modernised version of the ideals formulated in the Upanishads and Vedas. The first reformer who attempted to break down the grid-iron system of caste in the Hindu social fabric was Gautama, the Buddha. He formulated the religion named after him but failed to break down the Hindu system of caste in Ceylon. The cause of this failure is that the Hindu mind tends to think and act in terms of small groups and not in terms of wider and larger issues. The disabilities which the Hindu society suffers is a legacy from the past. Gandhi's reform of the untouchability problem in Hindu society in Ceylon remains a reform only in newspaper articles and resolutions by talkers who only mean to talk and not act. The reforms seem to end in talk and print, but the disabilities and the degradation of the lowly and lost remain the same as before the Gandhi movement. Far from uplifting the down-trodden dregs of society, the Hindus have not even progressed in the matter of lifting the social barriers between the different castes. The very people who uttered platitudes to Gandhi will hold up their hands in horror if any inter-caste marriage or social intercourse takes place in Jaffna. Women, who had given their jewels to Gandhi, have been known to become horrified to see a person of the untouchable caste treated in a caste Hindu home as a human being and not as a beast of burden.

NOT ON THE ROAD

Contradiction in talk and action perverts man and stunts his moral and intellectual progress. It cannot be said that Hindus in Ceylon are preparing the way to raise the moral dignity of their fellow-men and develop those qualities which will fit them to take their place amongst the other races of Asia. Whilst the Bengalees are developing a modern literature, drama, art and scientific research, Tamils in South India and Ceylon are content to remain static. The Tamils are quick to profit by other people's progress and help, but seem powerless to reform and energise their own society. No amount of newspaper articles and public-hall resolutions can reform a society unless each individual unit firmly possesses the will to reform himself and enable his fellow men.

RELIGIOUS EDUCATION

The problem of religious education in schools for Hindu children is the first line of attack for reforming the social evils. The method of imparting religious education to the growing child is a delicate and complicated process. The young mind should not be over-burdened with vague surmises

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mental capacity and moral superiority alone determine a man's real worth in society. A man without a religion is like a ship without a compass. Mental alertness or monetary influence could carry an individual to a certain height amongst his fellow men, but the ultimate value of a man in society is in proportion to the spiritual intuition within him. If a young Hindu in Ceylon is to be prepared to take his place amongst the other races in this land, a sound and practical religious instruction has to be imparted to him from the very start.

RELIGION AND HEALTH

A sound knowledge of health should be simultaneously encouraged with practical religious instruction. Modern medicine has prolonged the expectation of life by ten years and has eliminated diseases which decimated man in the last century. Modern medicine is not a product of the European races. The ancient Arabs laid the foundations of scientific medical observation and the European races have built on it. Many Asiatic

and nebulous theories. The world today gives health, security and happiness to the man who knows what to do and what to avoid. In such a world the correct education of the child should fit him to shoulder his responsibilities in life, and realise his duties to God, his King, and his fellow-man. The present-day youths in this country are in danger of being puzzled between scientific dogmas on one side and religious ritual and teaching on the other. The varying cross currents of theories and facts tend to confuse the developing mind as to correct attitude to God and State. Psychologically, the Tamil mind tends to sway between two extremes—either towards gross irreligion or unadulterated religious fanaticism and intolerance. The experienced religious teacher should recognise this tendency of the Tamil mind and direct the growing youth of the country to benefit themselves by a material education but recognising the basic spiritual truths of life. To lay great stress on ancient mythological legends, which have little or no historical foundation, encourages the young mind to emphasise theories and neglect practical realities. Over-emphasis of a future world and the unrealities of the present, encourages the young mind to ignore the practical realities of life. Valluvar's *Kural* is an excellent text-book dealing with all aspects of life, and every Tamil student should be advised to study this great masterpiece. A correct knowledge of the *Kural* avoids the two extremes of life a Tamil mind is liable to fall into. Once his mind is matured to understand the deeper significance of life, every Hindu student should be compelled to study the "Bhagavad Gita." The Gita should not only be studied but its principles should be assimilated in every-day life.

THE TEST

The period ahead of us will test to the utmost the intrinsic calibre of the Tamil mind and energy. The days of favouritism are passed and every young man has to face his test on a platform where real worth and merit count more than suppressed birth or monetary influence. It has been said that in the nineteenth century, an aristocrat is judged by the number of acres of land his family possessed; in the twentieth century

racess as the Japanese and Bengalees have contributed to the knowledge of medicine and it is fallacious to speak of modern medicine as European medicine. Any drug can be manufactured in places like Calcutta or Tokyo and Asiatics can claim the credit for discovering the causes and treatment of several diseases unknown to European physicians. Any line of treatment for diseases whether adopted by an Asiatic or European will be accepted in the international world, if its real worth and benefit could be proved to a trained group of investigators. The public in Ceylon have been misled by truths and half-truths uttered by men who have no right to take upon themselves such self-appointed responsibilities. A soldier should only give the benefit of his experiences to his country in matters which pertain to military science. But if a banker takes upon himself the right to formulate his own conceptions about medicine or engineering to his countrymen, it stands to reason that his views are liable to be erroneous, for the simple reason that he has not been trained to think in terms of scientific precision. As mythological stories have been exploited for and against religion, the myths of Ayurveda have been fully used to exploit a gullible public. It has been said that an European training in medicine alienates a Ceylonese medical man towards the teachings of Ayurveda. It might as well be argued that a knowledge of Greek and European philosophy estranges a Hindu from his culture and religion. In recent times Hindus, after an European training, have evolved into some of the greatest thinkers of the world—and it is difficult to understand why any advantages derived from the system of Ayurveda cannot be assimilated into the wider domain of modern medicine. Medicine has no national boundaries, it has no religious susceptibilities, it stands on the solid rock of scientific cause and effect. The science of medicine acknowledges no sentiment, it stands on pure reason. Any attempt in this Island to exploit the health of the people for political propaganda is a sin against society and an atrocity in the eyes of God. Every medical man in this Island with an international training is capable of dealing with diseases without fantastic ancient theories which are more reliant and less scientific. It is the duty of every right thinking physician to use the most efficient drugs available at the cheapest price. He should not allow fantastic theories to cloud his scientific judgment and should keep

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DIVINITY WITHIN AND WITHOUT

THE RELIGION OF THE PRACTICAL VEDANTIST

By Prof. Bulusu Venkateswarlu, M. A.

(P. R. College, Coimbatore)

(Special to the "Hindu Organ")

THE teaching of all philosophy and all religion can be stated in a single word, 'Practice'. Prophets and seers all over the world, ask us to experiment. If a Sir C. V. Raman says that he has established the theory of Raman-effect, how is it to know whether it is a fact or a figment of his imagination? Sir Raman tells us, "My dear friends! here is my laboratory. These are the several instruments. These are the lines along which you have to carry on the elaborate experiments. If you accurately and successfully make the experiment, you will come to know that my Raman-effect is a proved fact." It is the same with facts of religion. The plane of experiment is different, the instruments are not perhaps made of metal or glass, and the process has got its own methods and means.

What is called the 'scientific outlook' is necessary in all matters. Whatever may be the plane, whether it is physical, mental or spiritual, we have to carry on experiments with scientific thoroughness and accuracy. It is not very difficult to see that each plane of activity demands a different method of treatment. The carpenter's tools are useless for a goldsmith, nor can the goldsmith prepare his jewellery with the potter's wheel. The mason's instrument can build a wall, but it cannot make a door. A certain kind of law governs the physical plane, a different law rules the mental world, and quite another law controls the spiritual existence. To confuse one for the other, or to apply the law of one to the other, is the way of the distorted vision.

PROBLEM OF LIFE

Our problem is the problem of life which is at once physical, mental and spiritual. The most puzzling mystery in creation is that of the combination of these three different factors which constitute the most wonderful phenomenon, the human being. Eddington may say that man is not the latest product of evolution, but we cannot afford to surmise with him about the future lot of mankind. There are facts which face us today, here and now, and the law of our being enforces upon us the duty to solve these.

What is the meaning of this human being in whom there is said to reside an infinite spirit, a mind that thinks but does not know its own directions, and a body that endures for a time and disappears? What shall man do? Is he to weep for his deceiving and disappearing physical frame, to waver with the tossing mind, or is he to recognise, realise and eternally rest with his Infinite spirit?

"Worthless question!" may mean the laugh of the sceptic, but

scepticism is not the last word about men and things. Worthless and foolish is the man who does not take life seriously. Honest doubt is the chief characteristic of man. The stone and the saint have no doubts. The stone does not feel, and the saint is above all doubts, but if man suppresses the doubts of his mind and the cravings of his heart, he will only make provisions for the continued thralldom of his spirit. Blessed is the man who doubts and will not sleep till all his doubts are resolved.

THE TRAGIC PECULIARITY.

Mankind is unconsciously marching towards a goal. Its progress is not blind or indifferent. There is some under-current of purpose which is driving the creatures and their energies. Every creature wants comfort, pleasure, and happiness. This is the one motive in the heart of the emperor who rules over half the nations of the world, and it is the same with the half-naked beggar who wanders from door to door for his alms. And it is not a whit different from that force which makes the momentary existence of the worm possible. Every jiva craves for happiness and also for uninterrupted happiness, craves for peace and bliss which endure for ever. But the tragic peculiarity that baffles all understanding, is that every jiva, while desiring to secure eternal peace, takes the dust for gold, bondage for freedom, mirage for water, and fiction for truth.

THE SIN OF REPETITION

Every man wakes up early or late, bargains with his life-blood, and returns home exhausted and powerless. The exhausted man plays in sleep with darkness, and wakes up again to repeat the routine, a dead repetition of the bull at the oil-mill! When hard blows are hammered upon his devoted head, right and left, he feels a sense of disgust with this lifeless routine; but as if it were the curse of God, when the memory of his pain empties its contents into the depths of oblivion, he gets ready to succumb to the same dictates of the ghost of repetition.

EVIL AND SORROW

The one question that must spring from the depth of every being, sooner or later, is the question about the evil of life. We, the finite beings, are destined to find evil and sorrow in the heart of existence. Most of our activities are confined to the plane of physical mental life. We entertain a numberless desires none of which finds complete fulfilment proving to us that we are not masters of our situation. Every seeming success is shrouded in an

(Continued on page 19)

TO THE FARMERS OF KILINOCHCHI

A Farewell Message From Mr. C. V. Brayne

(Retired Land Commissioner)

(Special to the "Hindu Organ")

I am very grateful to the Editor of the "Hindu Organ" for so kindly affording me the privilege of sending a farewell message to you, Farmers of Kilinochchi.

I have followed your progress in the past with very great interest and noted the development of the Karachchi Scheme from small beginnings. Latterly, however, progress has been very disappointing. This is not due, in my opinion, to any fault on your part but to causes over which you have little control. I think you will agree with me that it is due to the low price of paddy. I said just now that you had little control over the cause. I did not mean that you had no control. Low prices are things which can be controlled to a certain extent by the action of Government and, therefore, under our present constitution your representatives in the State Council have a voice in any measures which the Government may take. What you Karachchi Farmers want is a stable price of paddy in the neighbourhood of Rs 2-50 a bushel or perhaps a little more so that you may have a chance of cultivating at a profit. Therefore you should see that your representatives in the State Council support the Minister of Agriculture and Lands in his schemes to bring about a good stable price of paddy.

WHY NOT?

Another great need in Jaffna is employment for your young men, I mean especially the sons of professional men and Government Servants, young men who have received an English education. The professions are overcrowded, the Government Service is fully staffed, and there are scores of young men who are crowded out. Why should not these young men become farmers? The difficulty, you may say, is that they will not be able to earn enough to maintain the standard of living to which they are accustomed. But why not? I had the opportunity of telling you a year ago what the Australian farmer was able to do and of the one farmer who, cultivating himself 100 acres of paddy in addition to a number of other crops on the rest of his farm, was able to reap over 400 tons of paddy, which means he got over 212 bushels off every acre! This shows what can be done by science and enterprise. You Jaffna people are enterprising and I suggest that you can improve your methods, use better agricultural implements, and make greater use of your cattle, and so cultivate a larger extent and produce a much larger quantity of grain per cultivator than you do at present. If you can succeed in this there should be a very fair livelihood awaiting your educated young man who becomes a farmer,

PRODUCE A CLEAN ARTICLE

There is a very big market for rice at your doors. Ceylon at present imports rice to the value of about a hundred million rupees every year. Why should not Karachchi produce its share of this? To succeed here you will need to give much more attention to clean reaping and threshing and to grade your paddy so that the purchaser can rely upon getting a good clean article. There is a lot of improvement to be effected in this direction. It is no use producing if you cannot market, and you cannot market successfully, if you have not a good, clean, article the quality of which can be relied on.

Again with regard to the price, tell your representatives in the State Council to support the Minister's quota scheme to keep up the price of the paddy you have to sell to a good figure which will give you a profit.

CULTIVATE HIGH LANDS ALSO

There is just one other matter I would like to mention. Round the Karachchi Scheme there is lots of high land at present in jungle and undeveloped. Why not start farming some of this and cultivate for the rains as you do on your smaller extents in the Peninsula? You paddy cultivators will then have two strings to your bow. You require other things besides paddy, and mixed farming on the high land should pay you. The essential point is to get the land cleared of stumps as soon as possible so that you can keep the weeds down and the land cultivated with ploughs and harrows instead of having to use the mamotty. Another advantage of this dry farming round the Scheme will be that it will make the place more healthy and tend to lessen the malaria.

EXHORTATION

Now you will forgive me if, using the privileges of an old friend, I have written quite frankly. I wish you all prosperity and that the Scheme may go ahead. I shall follow your progress from wherever I am with great interest and hope to hear of great developments in the future.

I bid you all Goodbye and Good Luck.

CEYLON UNIVERSITY COLLEGE NEW ADMISSIONS

The next academic year commences on July 11th, 1935. Admission forms should be applied for and returned duly completed not later than May 15th, 1935, to the Registrar, University College. On receipt of notification of admission, candidates should pay fees for the first term as instructed therein.

R. MARRS,
Principal,
Ceylon University College,
Colombo, 5th April, 1935.
(G. 3. 14 & 25-4-35.)

HINDU NEW YEAR HOLIDAYS

The Offices of the "Hindu Organ" and the Saiva Prakasa Press will be closed for the Hindu New Year Holidays from the afternoon on Friday, the 12th instant, to Saturday, the 20th instant.

The next paper will be issued on Thursday, the 25th instant.

The Printing Department will re-open on Sunday the 21st instant.



Hindu Organ.

SUNDAY, APRIL 14, 1935.

NEW YEAR GREETINGS

BY SWAMI SIVANANDA
SARASWATI

(Rishikesh, Himalayas)

I WISH YOU ALL A HAPPY New Year. I send you the thought-currents of Peace from a peaceful atmosphere of the sacred Himalayas, the Abode of Rishis.

Every man in the world is restless and is striving after something; what he does not know. He feels he is in want of something, the nature of which he does not exactly comprehend. He seeks in the accomplishment of ambitious projects the rest that he feels he is in need of. But he finds that worldly greatness, when secured, is delusion and a snare; he doubtless does not find any happiness or Peace in it. He gets degrees, diplomas, titles, honours, power, name and fame; he marries; he begets children; in short, he gets all that he supposes would give him happiness. But he finds no rest. Pious men, saints and sages declare that this restlessness of everyman—this state of discontentment, dissatisfaction and uncomfortableness, of being ill at ease with himself and surroundings is solely due to the loss of the companionship of the Partner of his Soul.

Peace is absolute serenity and tranquility, wherein all the mental modifications, thoughts, imaginations, whims, fancies, moods, impulses, and emotions, instincts, etc., cease entirely

and the individual soul rests in his own native pristine glory in an unruffled state. It is not, of course, the temporary condition of mental quietude which worldly people speak of in common parlance when they retire for a short time in a solitary bungalow, in a forest for a little rest, when they are tired after a long journey. Peace is the fourth condition of super-consciousness. Peace is realm of Infinite Bliss, eternal life and eternal sunshine, where cares, worries, anxieties and fears which torment the soul here, dare not enter; where all distinctions of caste, creed and colour vanish altogether in the one embrace of Divine Love and where desires and cravings find their full satiety. Peace is eternal life, in the pure spirit, pure consciousness or Highest Self.

Peace is within. Search Peace within the chambers of your heart through one-pointed concentration and meditation. If you do not find Peace there, you will not find it anywhere else. Remember, dear Friends, that the goal of life, the *summum bonum* of existence is attainment of Peace and not the achievement of power, name, fame and wealth.

Desire is the greatest enemy of Peace. Desire causes distractions of various sorts. There is no Peace for him who has no concentration. There can be no happiness for the unpeaceful. In that Supreme Peace, all pains, sorrows, miseries, tribulations, vanish for ever.

Give up all desires, cravings, longings, egoisms and meanness. You will get Peace. The Peace of the Eternal lies near to those who know themselves, who are disjoined from desire and passion, subdued in nature, of subdued thoughts. The man who is endowed with Supreme Faith, and who has mastery over his senses gets quickly Supreme Peace.

Dear Brothers! Children of Immortality! Plod on. Push on. Do not look backward. Forget the past. Forget the body and the world. But forget not the centre. Forget not the source. A glorious, brilliant future is awaiting you. Purify. Serve. Love. Give. Live in God. Feel always and everywhere the indwelling, all-pervading Presence. Realize the Self. Rest in the magnanimous ocean of Peace, in the stupendous sea of stillness. Drink the nectar of Immortality. May the Indwelling Presence be your centre, ideal and Goal. May Joy, Bliss, Immortality, Peace, Poise, Glory and Splendour abide with you forever.

PEACE! PEACE!! PEACE!!!

NEW YEAR MESSAGES

DR. BHAGAVAN DAS, M. L. A.

In an exclusive message to the "Hindu Organ New Year Number," Dr. Bhagavan Das, M. L. A., Benares, writes:

THE MESSAGE

(Dharma eva hato hanti
Dharmo rakshati rakshitah)

—Manu-Smriti.

"If you guard Dharma from falsehood and corruption, then Dharma will guard you from all harm and prosper you in every way." Or, as the Christian Scriptures say, "Achieve Righteousness, and all things else shall be added unto you."

Current Hinduism as practised by the 2318 castes and sub-castes into which so-called "Hindus" have broken up, is NOT true Dharma; therefore Hindu Society is decaying rapidly.

Only when those who now call themselves "Hindus" wrongly, become able to call themselves "Aryas," i. e., the "civilised" rightly, only when they become true "Manavas," true men, descendants of Manu, "men with mind," "thinkers full of humanity and humaneness," only when they rightly understand and practise the true Manava Dharma, "the Law of Man," "the Law of Humanity," "the Laws of Manu for the Social Organisation of the whole Human Race," only then will they become able to save themselves and also all others.

Dr. Sir. S. Radhakrishnan

ANDHRA UNIVERSITY
WALTAIR

17th March, 1935.

Dear Sir,

I am glad to know that you are again publishing your Annual Number. I have no doubt that your Journal is rousing the interest of the Hindus of Ceylon in the central truths of Saiva Siddhanta, one of the noblest systems of theism prevalent in the world to-day.

Yours Sincerely,
S. RADHAKRISHNAN.

The Editor,
The "Hindu Organ"

SINHALESE AND TAMIL UNITY

BY DR. W. A. DE SILVA

I DO not like the word 'unity'. To me it spells something mechanical. Can we not agree to banish such phrases as Sinhalese and Tamil unity, Sinhalese and Indian unity, Sinhalese and Muslim unity or the unity of all communities?

We should find out our points of contact and emphasise them rather than exaggerate our differences. We live in the same country. Neither the Tamils nor the Sinhalese propose to leave this land and found new colonies somewhere else. Our land is a small one. There is no room for shutting ourselves in compartments.

COMMON PROBLEMS

All problems we have to face are common problems. If there is scarcity in one area, if there is famine in another, if there is sickness in other areas they all affect our motherland. We cannot

possibly face and overcome these by separating ourselves into different units. Have we to find a Tamil to treat a Tamil who is sick? Are we to find a Sinhalese to treat a Sinhalese who is suffering similarly? Are we to confine ourselves to ourselves like the Negro descendants who live in the Bronze area in New York who have their own Mayor, own Police, own hotels, restaurants, picture-house, theatres and other institutions? Has that seclusion added to their self-respect, or their advancement? Why then aspire to seclusion?

The real problem before us is to discourage the tendency that makes us think that we are separate units living in the same motherland. We attend the same schools, we join the same professions and trades. We are subjected to the same laws. Why should we imagine that we are separate entities?

OBITER DICTA

(XLIII)

Paddy Tax not yet Law—U. D. C. Building—The U. D. C. Inside—Hiring Cars—A. D. J.—That Sunday Morning's Train—Our Stray Dogs—The Ethnologist—The Sinhalese Dictionary.

Paddy Tax Not Yet Law

THE Subramaniam Tax on foreign paddy would, in due time, afford a tremendous constitutional opportunity to His Excellency the Governor for the exercising of his power in favour of the paddy-using people of Jaffna. The four Northern Councillors have protested against the tax and, independently of them, the people most concerned about the levy have strongly objected to it. The majority of the State Council has approved of the tax. The Council proceedings are a preliminary canter merely. The opinion of the Council has been ascertained. The Board of Ministers will have to formulate a motion (in terms of article, 57 of the Order-in-Council) and submit it to the Council with the Financial Secretary's observations. It is only when this stage is reached that the tax may be said to be nearing becoming law.

U. D. C. Building

BULK for bulk the buildings, three-storeyed, of St. Patrick's College seem cheaper, from the point of view of cost and more substantial, than the slowly rising new U. D. C. building. Again, it is possible that the U. D. C. buildings will come to completion long after the new College buildings are in use and occupation. Is it not dangerous to use, instead of granite, cement bricks to support and strengthen iron-girders? I am told that this is happening in the U. D. C. buildings, the use of cement where it should not be, and of sand which is not conducive to stability. The supervisor, Mr. Billimoria, seems to be a very genial and affable gentleman, and yet the contractor should not be the man to testify to it.

The U. D. C. Inside

THINGS look hazy in the U. D. C. Spank, gumption and go, and Mr. Ponnambalam and Mr. Sinnadurai are very much in evidence. Every rate-payer will greatly appreciate the desire of Messrs. Ponnambalam and Sinnadurai to let day-light into dark corners of Urban transactions. It is very essential that somebody should have the courage to do this. A great principle (one I stressed some months ago) is involved in the proposal to keep U. D. C. officials from getting mixed up in politics as agents or canvassers. The U. D. C. Chairman's powers are also sought to be defined by Mr. Ponnambalam's perseverance in trying to get a Supreme Court ruling on the Chairman's rights in regard to the agenda.

Hiring Cars

A WAG told me the other day that there are, in the Jaffna Urban area, only two red-numbered cars! All other cars are private cars. The police may well ask, "How do the people manage without hiring cars?" I suppose police are aware of private cars plying

for hire even in the heart of the Town.

A. D. J.

FROM the first, Mr. Sinnathamby had given satisfaction as the Additional District Judge of Jaffna. The Bar found him not only courteous and considerate but also sound and just in his pronouncements. The suitors had nothing but praise for him. The Government more than all found the despatch of work most expeditious. As if there could be too much of a good thing like a good judge, the Government is now shifting Mr. Sinnathamby from Jaffna and his place is to be filled by Mr. Simon Rodrigo who can never be hurried into doing a thing and whose judicial activities consume vast quires of foolscap. Mr. Rodrigo is a good man and just judge but won't he try to be a bit less slow and less longish than on his last season in Jaffna?

That Sunday Morning's Train

THE Hon. Mr. Macan Marikar's master-piece of public torment is the Sunday morning mail train that reaches, or is scheduled to reach, Jaffna at 8.45 a. m. Most people who are obliged to use it think that no more inconvenient arrangement could have been devised by the genius of any single man. Is it not humanly possible for Mr. Macan Marikar to realise this torture of his has had its day, and it is high time it were abolished? Is he a lover of cruelty to his fellows?

Our Stray Dogs

TALKING of cruelty reminds me of the awfully barbarous manner in which the Jaffna U. D. C. has Jaffna's unwanted dogs destroyed. The dogs are savagely captured, crowded into a wheeled cage, and subjected to an atrocious form of asphyxia at sea, and the poor dogs atone, by a slow, lingering death, for the sins of their unsympathetic human owners who had inhumanly allowed them to roam about the urban area as potential propagandists of rabies. It is high time that a kinder and less cruel manner of dealing with stray dogs were adopted. Why not trace the callous owners and punish them?

The Ethnologist

SOME meddler has been corresponding, I hear, with Government on the subject of the Ethnologist. The result of this meddling has been the evoking from some Minister one-sided statements which are prejudicial to Tamil interests. The meddler has been informed that the Tamils of Ceylon have the Madras Ethnologist who will look after Tamil cultural concerns and that the Sinhalese need a special officer to look after Sinhalese ethnology. The ethnological survey of Ceylon is to be a purely Sinhalese one. The letter to the meddler is, I learn, of a final and conclusive nature, a last word on the subject. I do sincerely wish that patriotic

THE POVERTY OF JAFFNA

An Analysis of Causes: Some Remedies

By K. Balasingham
(Special to the "Hindu Organ")

I have on previous occasions raised the question why Jaffna is so poor in spite of the proverbial industry of its population. The New Year's eve is a fitting occasion to draw attention to our poverty and the causes for it.

One reason for our poverty is that we are cultivating products which require much labour, which give in proportion to the labour but a poor return.

A Contrast

Let us take the cultivation of paddy. It has been calculated that according to our system of cultivation each bushel of paddy requires 12 times as much labour as was needed to produce wheat before the invention of modern machinery; and about 200 times as much labour as is needed to produce a bushel of wheat in United States under modern conditions.

Use Machinery

It is obvious that people who produce so little in proportion to the labour and time taken cannot grow rich and prosperous. It would be impossible unless we introduce modern machinery to produce rice with profit to ourselves. But it is generally conceded that the number of ridges in our paddy fields make it impossible to use modern machinery. In United States when it is necessary to flood the fields, ridges are made by turning up a few furrows with a plough and then water is pumped into the fields by engines. "When the rice is ripe

Tamils will take counsel before hastening to meddle in matters in which, single-handed, they can only do harm to a cause, and generally, make a mess of things. A piece of paper and a reckless typist; and worlds of mischief can be done by any meddler. Who is to undo the evil?

The Sinhalese Dictionary

A brochure of 43 pages printed at the Times press is published by the Ceylon branch of the Royal Asiatic Society. It is the first part of the Sinhalese Dictionary. All the 43 pages are not lexical, some are devoted to introduction, preface, commendation, explanation, and the like preliminary matter. It has taken 9 years to produce these 43 pages. The Government grant has so far been only Rs. 243,000! What is the cultural value of a language whose only dictionary is still in the making? Nine long and laborious years for 43 pages! The editors are yet unborn who will complete the work!!!

the ridges are opened, the water flows away, the ground dries, and rice is harvested by reapers and threshed like wheat".

Artificial Fertilisers

It is obvious that our fields do not admit of such cultivation. But reclaimed areas from our lagoon may be worked with modern machinery. Even our tobacco cultivation is not as profitable as it should be, if we take the labour involved into consideration. It is perhaps not realized that the labour involved in procuring manure for tobacco is out of all proportion for the value of the manure. It would seem that some form of artificial fertilisers are cheaper.

Cost of Manure

The collecting of cow-dung, which has lost most of its manurial value by exposure to sun and rain in distant jungles and waste lands, transporting the same by cart and boat is, when carefully calculated, not a paying proposition. Similarly the gathering of leaves for manure is too laborious a process and it is because people do not pause to calculate the cost involved that the system continues. I have heard of leaves being transported by train from Maho to Jaffna. Would it not be possible to grow suitable shrubs near gardens for the sake of leaves—just as they do on tea and coconut estates.

Need for Change

As long as people do not put proper value on labour and time it would be impossible to get over the poverty line. Agriculturists must be educated as to the value of time, and regard time as the most valuable of all their possessions. Some change in Jaffna agriculture is needed. The experiment which suggests itself most readily is the use of electricity for tobacco cultivation in the town or in some adjoining area. A pump might be hired by the U. D. C. to some farmer and current supplied at a cheap rate.

Cheap Electricity

If cheap current is supplied for orchards and agriculture within the town, Jaffna will become a model town, and much revenue will accrue to the U. D. C. The pumping apparatus should be fixed to a cart and taken from well to well—a charge being fixed by the hour.

Unless the system of agriculture is changed, the farmer will remain poor.

Local Library And Its Potentialities

What A Free Library Should Aim At

By S. R. Ranganathan M. A., L. T., F. L. A.

(Secretary, Madras Library Association and University Librarian, Madras.)

(Special to the "Hindu Organ")

IT GAVE me great pleasure to learn from you that you have succeeded in establishing a Free Library in Jaffna Town. You ask me if I can find time to write an article on Library Movement. Knowing as I do the difficulties met with in establishing free public libraries in towns, I can appreciate what an amount of work should have been done through personal talks and through the medium of your *Organ* to achieve this end. Any town that has achieved it has got a right on me, at least to express my admiration for their success.

I am one of those actuated by the sincere belief that the nature of our future is largely dependent upon the facilities we provide for the perpetual education of our people— young and old, high and low, literate as well as illiterate. Now, what can be a fitting instrument for such a perpetual and universal education? The school is, no doubt, functioning from time immemorial as an instrument of formal education for the children and the youth. Will it be ever possible to extend the function of the school so as to cover the kind of adult education that has been indicated above? If we attempt to do it, will it not lose its shape and individuality altogether?

Another instrument, that our tradition shows, was in vogue in the ancient days in our land, was the institution of the *granthikas*. I learn from Professor Kuppuswami Sastriar, that this institution consisted of a peripatetic party of educators who used to visit the different villages and towns in a systematic manner, spreading light in every nook and corner in a pedlar fashion. This reminds me of the recent institution of the "Cultural Mission" in Mexico. According to it, a trio consisting of a public-health man, a co-operator, and a librarian visits every community in Mexico. But this is different from the ancient tradition of the *granthika* system in the sense that the main objective of the cultural mission is not so much the direct imparting of knowledge as the creation of public opinion in each locality for the establishment of public libraries, which should function as real instruments of universal and perpetual education.

If we are true to our tradition or if we want to learn from other countries of today, if we have faith in the future of our country, and if we realise that the future can depend only on the facilities we provide for the raising of the cultural, educational and economic level of each one or our citizens, then our first duty should lie in establishing similar cultural missions all though the land.

I am painfully aware that the value of such propaganda is not properly assessed at present. We are too much pre-occupied in the superstructure without laying the

foundation. I regard a country-wide library system as the true foundation for the progress of our land in every sphere, political, social, scientific and economic.

Now you can understand, how proud I am that Jaffna has forged ahead in the right direction in establishing a free library. I hope that you will continue in the right direction by equipping the library in the proper manner not only with books but also with the human element—the staff and the readers. For, believe me, a mere collection of books untouched by human hand and uninterpreted by a competent staff to an eager people has little right to call itself a library. I would appeal to you not to fall a victim to the illusion that erecting a library building and filling it with a few books and merely announcing its existence to the public will make it a library. Another necessary factor to make it a real library is to put it in charge of a competent man not only versed in library technique but also fired with a love for social service. He must act as a canvassing agent for the books in the library. He must visit the homes of people, he must visit the fairs and festivals, even as a canvassing agent, say of Lactogen, does. He should know all the arts of publicity.

Next to attracting the people to the library, he must know how to retain the customers. Not only should he display and arrange the books in the most servicable and attractive manner, but he should also willingly interpret the books to his customers and, just short of being a private secretary, he should do everything possible to make the service to readers as prompt and as exact as it can be made.

I stress so much on this personal element—believe me not to get a berth for a man of my profession—but because this aspect of library service is seldom realised in our land; with the result, after putting up a show for one or two years, many towns report that our people are never-do-wells that do not care at all for the library. You cannot do a greater disservice than that to the cause of the library movement. Nowhere in the world do people take to looks of their own accord. Even in the most advanced countries of the West, this kind of persuasion by the staff is found to be necessary to get the library used. How much more should it be so in our own country, you can easily realise. In our country, the librarian should even go to the length of reading the books to the illiterates.

Hence, I hope that Jaffna, which has taken the first step, will continue to take the next step and provide the proper staff so that your free library may become a real instrument of popular education, ever filled with eager readers, and ever throbbing with life and light.

THE INDISPENSABLE MAN

By Rev. Dr. T. Isaac Tambyah

(Special to the "Hindu Organ")

A CLERK in one of the Government Offices in Jaffna was great at doing things. He did everything well. He knew the contents of old files, remembered unrememberable minutes and was thoroughly saturated with every kind of information relating to every sort of matter in every part of the office. The idea that he was an indispensable man so grew upon him that on the day of his retirement, he shed tears. "What is going to happen to the office now?" he is reported to have wondered on that occasion. The obsession of indispensableness had so mastered him, day by day during the dreary hours of routine, that he found it difficult to think that his place might be filled by some other man.

PUBLIC ENEMY NO. 1

That any man is indispensable is a fallacy. The man who thinks he is indispensable is a Public Enemy No. 1, in any community. No man is indispensable. What he has done, I can do. What I stop doing, somebody can begin to do. It is undoubtedly true that when a superior civilian, or judge, goes on leave or into retirement we hear it said that his place would be hard to fill. Such speech, when it is not fulsome adulation, is a fashionable social insincerity which custom has created and custom tolerates. One is not supposed to be over-critical at a funeral. Consequently it is with a generous amount of indulgence that we listen, even sympathetically, to the obituary praises of the dead, especially when they culminate in a scream of indispensableness, "When comes such another?" The habituals who are as if hired to orate at public or private lugubrious occasions are so unsparing in their superlatives that we wonder if, after all, the universe could go on in the unavoidable absence of the eulogised dead one. *De mortuis nil nisi bonum*—that is why a little boy reading all the laudatory inscriptions on the tomb-stones in a cemetery propounded to his father the poser, "Where are the wicked buried?"

EASILY IDENTIFIED

The indispensable man is easily identified. He is fussy and fretful. He tries to make himself inaccessible. He is oracular when approached. Toadies magnify him. He is like the royal idiot who threw the great seal into the sea hoping thereby to throw a kingdom into irretrievable confusion. He is of the Kaiser Wilhelm kind, "I, I, I alone did it! ... What is the world going to do without me?" Many and many an indispensable man had to be dispensed with, very often, by disease, disability or death, and the earth has continued to revolve smoothly upon its axis.

LEADERSHIP

I grant that there are men whose

individuality is of so outstanding a nature that one cannot easily think of two such men. Some characteristic trait, some personal skill, some arresting intellectual gift, some dominant disposition, undoubtedly singles out a particular man for leadership, and he takes his place which is rightfully his. We concede that to him. If we look about a little we shall discover that, among the younger generation, there are those to whom such a man is an ideal, whom they strive to imitate, and the secrets of whose strength of character or intellect they soon find out and fashion their own careers upon his. He is their model. He is thus repeated. He is reproduced. And when in the fulness of time, he steps off the stage, then, one of these his many younger followers, imitators, disciples, easily takes his place. No man is indispensable.

Leadership in Jaffna, to be considered really great, should accept this chastened view of one's possibilities, grow humble, and "rise on stepping-stones of dead selves to higher things."

Unemployment Amongst Educated Youth

(Continued from page 13)

liberal provision in our education curriculum for technical training.

WHAT SCHOOLS SHOULD DO

I do not, however, decry a purely literary education. On the contrary, we must encourage it as far as possible, so that we may turn out cultured citizens who are of such vital power in civic and State affairs. But such an education should be imparted only to persons who are suited to receive it. The average student must be given a general education which is devoid of a literary bias and at a certain stage in this process the decision should be made with regard to the student's future and his further education should be adapted to suit such a decision. There should be a "Careers"-Master attached to every school who will help students and parents to arrive at a correct decision regarding the future, and when the school course is completed will secure, for the students apprenticeships in business houses and Banks. The 'Careers' Master will, therefore, deal mainly with students who will take to business after leaving school or 'varsity' and will not in any way impede the progress of those who wish to have a higher education with a view to joining the legal or medical profession or the Government Service. Some such arrangement as this will save many a young man from ruin, help him to become a useful citizen, and reduce the number of the educated unemployed.

UNEMPLOYMENT AMONGST EDUCATED YOUTH

How to Solve the Problem in Ceylon

By J. Tyagarajah, M. A., L. L. B., (Cantab) Bar-at-Law
(Manager, Ceylon State Mortgage Bank)

(Special to the "Hindu Organ")

THE unemployment of educated young men is not a malady which afflicts Ceylon alone. It is almost a universal complaint. It is rampant in the most advanced nations in the West. It has for instance deprived England, France and Germany of the services of men with highly cultivated intellects. The number of unemployed persons (both educated and uneducated) in the civilised countries of the world, according to the statistics given by the League of Nations' Publications, amounts to about 30 millions. Of these about three millions belong to the educated classes. In India alone the educated unemployed number about 1½ million. In Ceylon there are no official statistics, but we may estimate the corresponding number here at anything between five and ten thousand. Nowhere else is the malady so virulent or its incidence so widespread as in India and Ceylon where the predisposing causes and general conditions are very similar. Therefore it will be interesting to know what views the Indian Government holds on the question.

INDIAN GOVERNMENT'S OBSERVATIONS

The Indian Legislative Assembly raised a debate on the subject in 1926 and the Government of India in a circular issued at the end of that year forwarded a copy of the debate to the Provincial Governments and made the following observations:—

"The root causes were far deeper and far more complex. The educational system, the state of industrial development, the changes that are being slowly wrought in the social structure, such as, gradual disintegration of the caste system which at one time operated to prevent middle class unemployment by restricting admission to clerical professions and, at bottom, the psychological factors inherent in the habits and customs of the people, were all contributory causes for which, from the nature of the case, no Government can find a panacea."

RECOMMENDATIONS

Committees were appointed by the different Provincial Governments in India to study the question and the conclusions arrived at are of more than ordinary interest to us. The Bengal Committee made several concrete recommendations of a practical nature, such as, the starting of farm colonies, industrial banks and extension of technical and practical education. They thought that in an ideally balanced development, technical training and economic progress should proceed forward together, each being stimulated in turn by the other. Similarly, the Punjab Committee thought that the present system of education produced men fit mostly for Clerical occupations, that unemployment was due largely to extension of education to classes which previously did not aspire to Government Service, and that facilities for higher education should be provided only for the markedly able young persons, the poor, and for those who can pay its full cost, and so on. These observations apply with equal force to conditions in Ceylon.

TRAGEDY OF WASTED LIVES

Before proceeding to consider the remedies, let us consider the causes of the malady in Ceylon. Why is unemployment more pronounced here than in other countries? It is because our traditional ideals and temperament prevent

us from engaging in new spheres of activity. Law and Medicine and the Government Service are the three supreme divinities at whose shrines our young men are accustomed to worship because they vainly believe that a special sanctity attaches to these objects of veneration. It is when they have wasted their parents' fortunes and their time that our young men realise that even after entering two at least of these jealously guarded shrines their prayers go unheeded and they derive no material advantage. Our educated youth crave to become lawyers and doctors, either because their parents belong to these professions or because they think that a certain dignity and prestige attach to these positions—losing sight of the fact that both these professions are sadly overcrowded and that they may be utterly unsuited to make a success of their work. Hence follows the tragedy of failures and wasted lives!

CHANGE THE OUTLOOK

A false sense of values and a wrong outlook are also responsible for the parlous position of our youth. Like in most things, we have borrowed from the West our concepts of professional dignity. The West in turn obtained from the ancient Greeks its notions of respectability in relation to vocations. The Greek philosophers like Plato and Aristotle regarded occupations which are purely intellectual as worthy of free men and occupations which are quasi-intellectual or which involve physical exertion as worthy of only slaves. And Greek society was actually constituted on these lines. The learned and leisured classes who formed a small proportion of the entire population practised law and medicine and taught and practised philosophy and art, whilst businessmen and craftsmen were recruited from among the overwhelming majority of slaves. The political and economic organisation of the Greek City states made this arrangement possible. In large modern states however whose economic structure is extremely complex these Greek ideals cannot be practised, but the influence of these ideals has survived and has proved baneful. They have proved doubly baneful in the East where the caste-system has exercised its tyranny over our minds, and divided society into water-tight compartments, and where religious precepts and climatic conditions have made the people passive and contemplative rather than active and vigorous. We must change our outlook completely and progress despite our inherited traditions and concepts borrowed from the West. The old exploded notions of dignity—as attaching to certain callings only and not to others—must be discarded and more and more of our educated youth must be trained to pursue commercial careers. There is plenty of scope

in Banking and business for the best brains that the country can produce.

A SAD SPECTACLE

We are about to establish a State-aided Bank, but on account of the absence of properly qualified men locally, we have to recruit the whole of the higher staff of the proposed Bank from abroad. We are told that owing to the dearth of experienced Ceylonese business men the majority of the Board of Directors too will be foreigners. What a sad and humiliating spectacle to contemplate—a National Bank managed and staffed by non-Ceylonese! What a paradoxical situation is presented by this latest enterprise of the State Council, viz., the importation of outsiders for jobs for which hundreds of our unemployed but talented young men are utterly ill-equipped! But, however humiliating or paradoxical the situation may be, we must blame ourselves and not the foreign experts who are brought out here to lay the foundations of new institutions so that our men who are now unfit may soon be able to supersede them. In other spheres besides Banking—like Hydro-Electrical engineering—the position is the same. The services of Technical advisers and experts have to be requisitioned repeatedly because there is a dearth of qualified men amongst us. We have a superfluity of politicians, lawyers, and doctors on the one hand, and a dearth—almost amounting to complete absence—of businessmen of calibre who will increase the economic wealth of the Island on the other. And the tragedy of the situation consists in the fact that the ranks of the former classes are constantly being swollen by new entrants whilst the latter are left in the same depleted and neglected condition. A realisation of the fact that a small island like Ceylon cannot for long continue to be a nation of mere talkers and government servants without being impoverished will be the first step towards the solution of the unemployment problem.

UNEMPLOYMENT FIGURES

In an industrial and machine age Ceylon cannot continue to remain a wholly agricultural country if her economic resources are to be developed and if her population is to be self-supporting and is to be usefully employed. The nations that desire to increase their wealth, look principally to income from industry, trade and transport. Even a small increase in the number employed in industries is of much more value to a nation than a larger increase in the less profitable occupation of agriculture. The percentage of the total population employed in industry etc. in some of the principal nations of the world is as follows:—

Great Britain	30.5
U. S. A.	22.3

Ceylon	16.2
Germany	29.2
France	26.4
Japan	18.0

In Ceylon the percentage is practically nil because we have no organized industries at all. Now that the major agricultural enterprises are not so lucrative as they used to be, the moment is opportune to start new industries here which will make us self-supporting and which will give employment to our young men. The industrialisation of Ceylon will undoubtedly be hastened by the inauguration of the Hydro-electric scheme which will soon be an accomplished fact. In the meanwhile the Ministry of Labour should prepare the ground by getting model factories erected and offering technical advice and assistance to persons who wish to undertake new industries.

WANTING IN ENTERPRISE

As the Report of the local Banking Commission rightly points out, "the basic factors contributing to industrial development are:—

- (1) Availability of raw materials.
- (2) Adequate supply of skilled labour and technical training.
- (3) Cheap power; and
- (4) Capital.

The raw materials for several important industries are undoubtedly available in abundance in Ceylon. Our forest resources are inexhaustible, yet we import timber for sleepers and building construction and spend over 2½ million rupees on packing chests from abroad. We have ample nuts and oils which our languishing coconut industry will supply or the manufacture of soap, yet we import soaps to the value of 1½ million rupees. Our coastal waters abound in fish to supply all our needs, yet we import fish products to the value of 9 million rupees. Similarly, although we import over a million rupees worth of cement there is no reason why this commodity cannot be manufactured in Ceylon. As suggested above, technical advice can be provided by the Ministry of Labour and cheap power by the Hydro-electric scheme. But what about capital? The State cannot be expected to supply capital before an industry is established, because the risk inherent in the experimental stage of an industry is one which even an ordinary commercial Bank will not undertake. But once a new enterprise has won the confidence of the public, its further development can be financed by the State. The proposed State-aided Bank will undoubtedly serve this purpose.

NEW EDUCATIONAL POLICY

Above all there must be a new orientation of our educational policy. Industrialisation presupposes an ample supply of men who have undergone technical training. But in our colleges, too, much emphasis is laid on the literary aspect of education and too little on the technical and vocational side. It is essential that the education imparted at our colleges should be adapted to the future needs of the citizens, and the most urgent of these needs hereafter will be employment in commercial and industrial enterprises. Therefore, there should be

(Continued on page 12)

And His Folly

By
S. R. Muttukumar

1. A FOOL always comes short of his reckoning
2. A fool and his money are soon at debate
3. A fool and his money are soon parted
4. A fool at forty is a fool indeed
5. A fool believes everything
6. A fool believes the thing he would have so
7. A fool can dance without a fiddle
8. A fool demands much, but he is a greater that gives it
9. A fool is fulsome
10. A fool knows more in his own house than a wise man in another's
11. A fool looks to the beginning, a wise man regards the end
12. A fool loseth his estate before he finds his folly
13. A fool may make money, but it needs a wise man to spend it
14. A fool may sometimes give a wise man counsel
15. A fool never believeth till he feels sore
16. A fool may throw a stone into a well, which a hundred wise men cannot pull out
17. A fool on a bridge soundeth like a drum
18. A fool or a physician
19. A fool thinketh himself wise
20. A fool wants (lacks) his cloak on a rainy day
21. A fool when he hath spoke hath done all
22. A fool will ask more questions than the wisest can answer
23. A fool will laugh when he is drowning
24. A fool will not part with his bauble for the Tower of London
25. A fool's bell is soon rung
26. A fool's bolt is soon shot
27. A fool's bolt may sometimes hit the white
28. A fool's bow is soon bent
29. A fool's handsel is lucky
30. A fool's heart is in his tongue
31. A fool's paper
32. A fool's paradise
33. A fool's speech is a bubble of air
34. A fool's tongue is long enough to cut his own throat
35. A kick from the wise is better than a kiss from a fool
36. Answer a fool according to his folly
37. As the fool thinks, so the bell clinks
38. As the fool thinks, so the conscience tinks
39. A whip for a fool and a rod for a school is always in good season
40. Born a fool, always a fool
41. Bray a fool in a mortar, and you'll find all of him but his brains
42. By their words we know fools, and asses by their ears
43. Every fool can find faults that a great many wise men can't remedy
44. Every fool is a fiddle to the company
45. Every fool must pay for his folly
46. Fool's haste is no speed
47. Fools and fourmarts (polecats) can't see by day-light
48. Fools and little dogs are ladies' play-fellows
49. Fools and madmen speak the truth
50. Fools are all the world over, as he said, shod the goose
51. Fools are known by their babbling
52. Fools are of all sizes

53. Fools are pleased with their own blunders
54. Fools are wise men in the affairs of women
55. Fools are wise until they speak
56. Fools build houses, and wise men buy them
57. Fools give to please all but their own
58. Fools grow without watering
59. Fools have fortune
60. Fools lade the water and wise men catch the fish
61. Fools laugh at their own sport
62. Fools live poor to die rich
63. Fools love all that is good
64. Fools make feasts and wise men eat them
65. Fools may invent fashions that wise men will wear
66. Fools never know when they are well
67. Fools no Latin know
68. Fools refuse favours
69. Fools rush in where angels fear to tread
70. Fools set stools for wise men to stumble at
71. Fools should not see half-done work
72. Fools tie knots and wise men loose them
73. Fools will be fools
74. Fools will be meddling
75. Fools' paradise are wise men's purgatories
76. Fools' thoughts often fail
77. Fortune favours the fools
78. Give a fool a candle to find (out) he will light it at the end
79. He hath great need of a fool that plays the fool himself
80. He is a fool that deals with fools
81. He is a fool that forgets himself
82. He is a fool that is not melancholy once a day
83. He is a fool that makes a wedge of his fish
84. He is a fool that thinks not that another thinks
85. He is a fool enough himself, who will bray against another ass
86. He is not the fool that the fool is, but he that with the fool deals
87. He's a fool
88. He's a fool that is wiser abroad than at home
89. He that sends a fool means to follow him
90. He who is born a fool is never cured
91. If all fools had baubles we should want fuel
92. If all fools wore white caps we should seem a flock of geese
93. If fools should not fool it, they shall lose their reason
94. It is the property of fools to be always judging
95. Lord Mayor's fool
96. Much abides behind what a fool thinks
97. Neither give to all nor be content with fools
98. No one is a fool always, every one sometimes
99. One fool in a play is more than enough
100. One fool makes many
101. Only fools and fiddlers sing at meals

102. Play with a fool at home, and he will play with you in the market
 103. Send a fool to the market, and a fool he'll return
 104. Set a fool to catch a fool
 105. Set a fool to roast eggs, and a wise man to eat them
 106. That which a fool doth at last, a wise man doth at first
 107. The first chapter of fools is to esteem themselves wise
 108. The fool asks much, but he is more fool that grants it
 109. The fool doth think that he is wise, but the wise man knows himself to be a fool
 110. The fool is busy in every man's business but his own
 111. The fool runs away while his house is burning down
 112. The fool saith, who would have thought it
 113. The fool wanders, the wise man travels
 114. The higher the fool, the greater the fall
 115. The more riches a fool hath, the greater fool he is
 116. The praise of fools is ceasure in disguise
 117. There is no fool like the old fool
 118. Time stays not the fool's leisure
 119. To deal fool's dole
 120. To the counsel of fools, a wooden bell
 121. Too much talking is the index of a fool
 122. We are fools one to another
 123. Where there are no fools bad ware should not be sold
 124. When a fool hath bethought himself, the market's over
 125. When a fool finds a horse-shoe, he thinks always to do so
 126. Who sendeth a fool upon an errand must go himself after.
- The Folly**
127. Folly grows without watering
 128. Folly is never long pleased with itself
 129. Folly is often sick of itself
 130. Folly is wise in her own eyes.
 131. Folly may hinder a man of many a good turn
 132. Folly without faults is as reddish (radish) without salt
 133. If folly were grief, every house would weep
 134. It is a great point of wisdom to find one's own folly
 135. It is folly to be wise, where ignorance is bliss
 136. It is folly to run to the foot, when one may run to the head
 137. Many for folly themselves fordo
 138. The chief disease that reigns this year is folly
 139. The folly of one man is the fortune of another
 140. 'Tis a folly to fret; grief's no comfort
- THE MORAL**
- The Fool referred to here belongs to the majority community; give him a long rope, and he will hang himself, to be sure. However, listen to everybody, for the biggest fool may come out with a bit of sense when you least expect it.

(Continued From Page 6.)

cular, of the Jaffna Tamils. Then, for this ungrudging service, a sum or rather a subscription to the paper (to be paid of course) should be an item in our Budget of the New Year, "Yuva," to keep it going.

DELAY MEANS RUIN

There is again the pressing problem of unemployment in our midst, as elsewhere, demanding immediate solution, if the morale of our youths is to be preserved. They are the lawful heirs of our ancestral estate now in our possession in the realms of Art, Science, Literature et hoc omne. No man desires the future generations to dwarf, deteriorate and degenerate. The present gloomy outlook forebodes their desolation and doom, as time rolls by, unless substantial and effective measures are taken to counteract its baneful influences. It will get worse and worse even in spite of the prosperous times predicted in the New Year's Almanac! A "New deal" to solve the problem of unemployment is urgently called for.

AGRICULTURAL SCHEMES

Farming and its cognate industry of animal husbandry offer the key to its solution. The founding of an agricultural colony in Minneriya for the middle class, having for its chief object to give employment to educated youths of the country, who are otherwise unemployed, is really a God-send. Though this scheme has been in force a few years, the initial success that attended the efforts of the Minister of Agriculture is encouraging. The project was not launched without much criticism both in and outside the State Council. We saw in it a counter move to the Karachi Scheme. Features of the one are naturally wanting in the other. The ancient cities now in ruins hereabout may again rise like Phoenix, if the present forests and mosquitos are made to give place to smiling paddy fields and flowering orchards and human beings respectively.

NEED FOR ACTION

This zone has practically remained immune in the present malaria epidemic. Even in days of old, the place was not as malarious as old Klang now called Port Swettenham. The need for settling our children here is very imperative. Any more delay will ruin their morale. To postpone this matter till you return to Jaffna on retirement, as many of us have already done, will see most of the suitable lands taken up by others. Many of the F. M. S. pensioners credited with fabulous wealth (Towkays) do sojourn hereabout with profit and pleasure.

When our earning capacity is at its highest, schemes of this nature should forthwith be undertaken. Besides Agriculture, Commercial and Industrial pursuits subsidised by the State naturally suggest themselves for adoption.

Therefore, to keep your childrer, who are your priceless jewels, above physical want and "red tape" and political serfdom please support the Minneriya Colony and the national Press which will turn them yeomen and freemen respectively.

THE WAYSIDE FLOWER

(Continued from page 5)

she hear the vehicles clattering hurriedly along in the rain.

"O God!" she cried in an agony of despair. "Help me, save me from the utter horror of all this. Oh heaven, be kind and send one of your warm bolts through my bleeding heart."

She sighed hopelessly and sank into a torpid sleep broken by fitful, intermittent spasms of hideous dreaming.

Once she vaguely heard the hurried footsteps of a girl and felt her warm, moist breath on her cheeks. Quickly she awoke and collecting her scattered senses, she found herself alone. Shuddering with fear and misery, shivering with cold and hunger, disgusted by the prospect of her horrible home, she slipped on to the doorstep and dozed, drawing her thin saree closer over her.

The wan yellow lights gleamed with a livid lustre through the rain. The insensate world intent on its own pleasures and aims, hurried past, blind to all but its own comfort.

The trees swished before the cold breath of the storm. From the black mystery of the sky poured cold, chilling rain.

A policeman walking round the streets, cursing his unhappy fate, held his lantern to Sellam's face. She opened her eyes with pitiful foreboding of horror and pain and shrank further away from the man.

The clock in the town-hall tolled the hour. It was two in the morning.

The rain, sated with rapture, died down to a drizzle; the leaves soughed in the fading breeze.

The sky remained black, but there was a sweet fragrance of damp earth and breathing flowers.

A vague glimmer of white, like the pale shadow of a ghost, flitted past the sleeping Sellam. She was robbed heavily and carried a bundle in her arms.

She looked furtively about, then slunk to the step on which Sellam

lay. Of a sudden she felt the inert body against her foot and, with a stifled scream, she fled.

Sellam, awakened by the noise, fearfully trembling, walked towards the hovel she called home.

Sleepily dragging herself along, moaning with the stiffness in her chilled limbs, she looked like some weird wraith prowling about the streets with fell purpose.

A cry as of a suffering baby rent the air, and Sellam, her heart beating, ran towards it.

A streak of fierce lightning broke through the black velvet pall of the sky and guided her.

A lonely child wrapped in a shawl lay whimpering.

Sellam heard hurrying steps before her. Carrying the baby in her arms, she ran after the vanishing sound.

The figure drew nearer as Sellam ran. Quickly she almost reached it, when the figure stumbled and fell, helpless in the mud. Sellam stopped. With the child held close to her she stooped over the prostrate form. She could see no recognizable feature. It was too dark. Carefully she dragged it to a street-lamp. There, in the sickly yellow light of the lamp she uncovered the face and saw her erstwhile mistress's virtuous daughter.

Hatred filled Sellam's heart, for, she remembered, only too poignantly, the past. She plucked the whimpering child from her and was about to fling it down beside its mother, but a warm current of love flowed from the little fingers clutching at her breasts, to the starved, frozen heart. Sellam, greedily embracing it, wrapped it warmly in her arms, crooning a soft lullaby, she went her way.

The moon smiled with a benevolent lustre through the scattering clouds.

Quickly Sellam ran through the streets. The child, lulled by the woman's rhythmic movements,

slept in the warmth of a bosom that had never suckled a child.

Sellam reached her home. It was a muddy, abandoned shed, covered with palm leaves, unfit for the cattle that had once lived there. Fevered she drew to her, in the light of the moon, a broken box out of which she drew tattered clothes, relics of her lost wealth.

She carefully spread the box with some of the clothes, then, swathing the baby in the remaining dry clothes, she gently laid it in the box, to sleep.

With a happy smile, as of a child that has wept, she sat by the box on the damp earth murmuring to herself "O lovely lotus bud, sprung from the rank stagnant pond of life! O blessed heaven-sent babe!

O divine light of my life! My sun! My Lord!"

Fondly she looked into the box and listened to the soft breathing of the sleeping child.

She drew her knees close up to her and, resting her brow on them, slept.

The moon stole round them. The breeze died down to stillness.....

A CLARION CALL TO CULTURED TAMILS

(Continued from page 17)

They cannot stand still, and hope to live in health.

The culture in South India now is neither Tamilian nor Aryan. One can understand if all the Tamils agree to bury this fond idol of an independent culture, and to be merged in any new sphere wholesale; or if they yet cherish any dreams about it, then it is their solemn duty to try and redeem the soul of their race, or to re-erect the fine Tamil culture on its own solid, sound and settled foundations for self-vindication and common concord. *The Jaffna Tamils are free from shackles that hamper and harass their South Indian brethren in many ways. It is therefore all the more easy and incumbent on the cultured Ceylon-Tamils to shoulder arms in this sacred cause, and do duty to avert the calamity that threatens their old culture.* In the words of Vivekananda, "You, Tamil Scholars! Awake, arise, or be for ever fallen!"

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A CLARION CALL TO CULTURED TAMILS

(Continued from page 4.)

shipped by the Tamils expose the extent of the indebtedness of the Tamils to the Aryans. On the other side it is growingly demonstrated that none of the deities in the so-called South Indian pantheon is Aryan in origin. Siva, Subrahmanya and even Vishnu are now claimed by research scholars to be all originally of Dravidian descent, but since rechristened and canonised with names of Aryan symphony. It is not to our purpose here to elaborate this thesis. For, we are now concerned more to rouse the cultured Tamils to their sense of duty which they owe to their own culture and to themselves. They can afford to sleep no longer in callous indifference and self-complacency. Their theology, their philosophy, their arts, their literature and their very soul is continuously misinterpreted, if not also misrepresented in their own homelands. Their grandest temples are now claimed to have been inspired by the Aryan immigrants from North India.

SOME CLAIMS EXPOSED

Their religious philosophy is said to be a gift to them from their Brahmin brethren. Poems of Valluvar and Kambhar are repeatedly proclaimed to be only echoes of their Sanskrit parallels. The colossal stone carvings and the exquisite cave paintings in all Dravidian India are trumpeted to be the handi-work of Aryan experts. Of late some teachers of school-history have even ventured to hint at old conquests over, and subjugation of, the Tamil country by the Northern Aryans. Any one on reflection would readily recognise that as a matter of fact none of the fundamental factors of Aryanism has at all penetrated the Tamil cosmos, and that the contact of Sanskrit culture is not even skin-deep in the Tamil community. This mirage only lives on some Brahmins' lips, and looms large in Tamilian eyes owing to various and varying reasons.

THE VEDAS

The Vedas and Vedic sacrifices form the sheet-anchor of the Aryan conscience and the Aryan civilization. The Tamilians owe it to the zeal and jealousy of the Aryans as such as to their own phenomenal insouciance that the Vedas remained unread and unreadable in Tamilaham. They were sealed books and mere names to the Tamils. The Tamil people had no use for any Vedic sacrifices. Thus they exert no real influence on the hearts and minds of the Tamil people. The fourfold castes with the admittedly graded status and station for the diverse communities that composed Aryan society are the kernel and keystone of Aryan civilization. The institution of caste in this true Aryan sense neither was, nor ever worked, in Tamilaham. No Aryan ever countenanced the pretence of any Tamil community for either Kshatriya-hood or Vaisya-hood with real privileges and responsibilities ordinarily associated with these two Aryan castes. No known Tamil sections were allowed to assume the rank of the Brahmins. All the Brahmins in Tamilaham at least

claim their descent from early north Aryan immigrants, and the Tamilians are indiscriminately invited to assume the role of the sudras or the lowest servile class of the Aryan scale. Thus it will be seen at a glance that the entire Tamil race has ever been rigorously excluded from the Aryan fold, and in all reality the former was treated as outside the Aryan pale; their services and hospitality alone were acceptable to their discreet Brahmin brethren.

CASTE SYSTEM

The Tamils had only sects and not castes in their society at all times. The acid-test of the Aryan caste is acceptance of the graded rank in the social scale by all the component communities themselves. The kshatriya would willingly offer his women-folks to the Brahmin even for concubinage, while he could never dare to aspire even to marry a Brahmin bride. So would the Vaisya deal with the two castes above his rank. Interdining was of course common among all the three twice-born castes; only inter-marriage was open to the men of the superior castes with women of all the castes below them, while it was interdicted to the women in corresponding positions. The acceptance of such a differential treatment in marital relations between the sexes of the different castes is the real patent for caste-superiority among the Aryans. But in Tamilaham this feature was unknown. No sect or guild of the Tamil people would ever concede that they were inferior or second in rank to any other sister-community. Neither could any girl of one sect wed a man of any other sect under any circumstances whatsoever. Each sect in Tamilaham is self-contained, endogamous, and is now watertight. The kammalan would claim he is superior to all others. The vellala thinks he is par excellence the superman. The Idayan would not wed his women to a Maravan, nor the Marava woman the Idaya man. No Tamil sect ever conceded its social helotry to another, however well-circumstanced or powerful the other may be. This proves that castes with an accepted graded scale is a thing unknown in Tamilaham. The only probable effect of the Aryan contact was to introduce into the sub-sects of the Tamil race a new element of rigid isolation instead of freer mutual intercourse among themselves. There was no question of any admission of superiority of one sect to another in theory or practice. No pariah would allow his girls to mate with a Brahmin-priest if he can help avoiding such a mis-alliance. The Tamils only adopted this sectional isolation perhaps after contact with the Aryans. This would not show that the Aryan caste system was ever accepted by the Tamil people.

ARYAN INFLUENCE ON TAMIL

Lastly, let us see if Sanskrit made any lasting impression upon Tamil as a living language. Telugu, an original Dravidian tongue, voluntarily forsook its morphological individuality, and came to adopt the Sanskrit grammar. The result is that while its vocabu-

lary still retains a considerable field, though in a fossilised form, of the original dialect to-day, it would lose its legs if deprived of all its Sanskrit words. But Tamil cannot be much worse if it is shorn to-day of its Sanskrit words. It will yet retain its full vigour and vitality. Tamil rightly welcomed some Aryan words as European languages welcomed the Latin and Greek contributions just to enrich and invigorate its career and not to ensure its existence.

DRAVIDIAN INFLUENCE

Thus it is clear that the Aryan culture has not entered anywhere deeply and the heart of Tamilaham is yet quite sound. Only the Tamils labour under the nightmare of a blinding self-illusion. On the other side the pure-blooded Aryan-Brahmins in Tamilaham have not escaped the local influence of the Tamilian contacts. In their social and even domestic spheres the South Indian Brahmins have adopted changes from Tamil contacts which mark them off as quite a distinct species different from their northern compeers. In the laws of marriage and inheritance, the Dravida-Brahmin has come nearer to the Southern Tamils, and more remote to the Aryan Brahmins in the Gangetic plains. Even the diet and the religion of the Tamil-Brahmins are not identical with those of the northern Brahmins. Shankarism has traits that are traceable to Southern influences; and even the Sanskrit language and literature afford abundant evidence of contact with and even indebtedness to Tamil culture. Above all, the Aryan Brahmin in Tamilaham has no Aryan dialect, but speaks only Tamil as his mother-tongue. Nevertheless he is ever conscious that Tamil is not his language, but that he owes a more of sacred duty to his by-gone Sanskrit. This tenacious attachment to the Brahmin to fallacious Aryanism, and the unnatural apathy of the Tamils to their own culture are strange phenomena that merit scrutiny and deserve acute diagnosis and appropriate treatment at the hands of cultural experts.

GROSS MISINTERPRETATION

For over a thousand years now, even the oldest mile-stones in the history of Tamil culture such as *Tholkappiam* and *Thirukkural* have been so grossly mutilated and misinterpreted by the Aryans or Aryanised Tamils that not a vestige of real Tamilian civilization is felt to be reflected in these books. Every sutram and every stanza herein is claimed to be the feeblest echo of some noble Aryan sentiment or belief elsewhere, no matter if the language would not bear out this thesis. All ingenuity of commentators like Nachinarkiniyar is exercised to read into these innocent old Tamil lines all sorts of incongruous notions, and to square illogical interpretations, all to rob these texts of their original import and to belie an independent Tamilian culture at any distant time whatsoever. The ideals as well as the phases of their expressions in arts and literatures in the two cultures discover differences in those early times which are as noticeable as

the distinction between chalk and cheese. *Tholkappiar's* grammar itself proclaims that it purports to record and reflect only a true picture of the customs and cults, the manners and conventions then in vogue among the Tamils in the strictly demarcated Tamil territories of those days. Nachinarkiniyar purposely announces that the age of *Tholkappiam* was prior to the classification of the Vedas under the fourfold heads. He further postulates that *Tholkappiam* must have been written before Rama defeated Ravana in Lanka. For, its author was no other than the brother of Parasurama, who was encountered and discomfited by Rama in his honey-moon procession from his bridal house. Yet the sutrams of *Tholkappiam* have been so interpreted as if revealing only some post-panuranic un-Tamilian new Aryan canons and cults. *Tirukkural* which was nearer in time to *Tholkappiam* than any other extant sangam-classic is interpreted entirely as a record of narrow sectarian non-Tamil sentiments. It is up to the Tamilians now diligently to trace back and rediscover the keys by which this real old Tamil records may be unlocked to reveal the truest history of the ancient independent Tamil culture.

INDEPENDENT TAMIL CULTURE

It is of course now too late for the best Brahmanophiles to deny the existence of such an old Tamil culture. It is equally futile for the Brahmanophobes to call for allegiance to an untraced ill-defined Tamil culture by simply abusing the Aryans or the Sanskrit literature. No sane Tamilian will care to stand for a campaign of foolish hate; and no student of Tamil history will be deflected by fear of obloquy from the bigotted orthodox pandit-class. Truth must be sought at any cost, and be faced and proclaimed without a thought of fear or favour from any quarter. Sanskrit culture is not taboo of course. But it shall not be suffered to shadow or suppress the Tamilian background. No one can eat the cake and have it too.

OUR DUTY

Either an early and independent Tamil culture is a myth, in which case the sooner it is exploded the better for all; or, it is an historic truth, which must be fully investigated and correctly portrayed for the common benefit of humanity and civilization. It is no good to any one to be sitting on the fence and be an idle spectator. One can't live long in a world of falsehood. Either rediscover and restore Tamil culture to its own moorings, revitalising it if it has yet a future for it; establish the claim for independent existence and equal scope for the growth of Tamil civilization, if it has yet any contribution to make to mankind; or sink this boat of illusion, and sing hallelujahs for Sanskrit culture once for all. The Tamilians must either move forward, or go to the wall and drop back.

(Continued on page 16.)

Nataraja: The Lord Of The Dance

(Continued From Page 3.)

science. Rhythm is implied by the constant and regular note of the Natha drum held in one hand in beautiful poise of perpetual motion.

THE PEDESTAL

The pedestal under his feet is the lotus, a circular form and an arc of a rainbow springing from the lotustem towers overhead encircling the entire vision. Round the orbit are flames—little flames representing the balls of fire that we see gleaming in countless numbers in the blackness of the night—so great in number in so vast a space that, it is said, these balls of fire and dead matter that gleam in light and shadow outnumber the grains of sand that are to be found in all seashores of this terrestrial globe.

FIRE

To symbolise fire, that boon to mankind that generates life and also destroys it, the fire that Prometheus brought from Olympus as a gift to mankind, he carries in the open palm of one hand—open for dissemination to the mass and sundry—a flame upheld and unwatched granting warmth liberally to those that need it in this cold and desolate universe.

This same fire is again that of the sun in whirling mass of tongued flames casting out in their distentions other balls of fire, creating and destroying worlds off the worlds that file past in the rhythmic dance round the central planet.

CREMATORIUM

The continuity of the race in countless births and rebirths is exemplified in the crematorium where a garland of skulls is found to express re-incarnation: decorative in its sense as a garland and dear to HIM that is master of all and worn next to his skin.

The trunk is that of the human body in broad outline of athletic grace, differing but little in its moulded hips, lion-like waist and swelling breasts from the female form; but to emphasize that woman is not forgotten, the left ear wears a woman's ear ornament while the right has the ascetic lobe, symbolic of the devotion of man to woman where each is both and all humanity one.

MATTED LOCKS AND GANGA

The locks of hair, the embodiment of the Saintry creed that creates the universe as the fleeting billows of fleecy clouds that speed past in the daily passage of time, warping, forming and reforming to the motion of the wind swept off the great dancer's floor—hold within them the symbol of grace and love—the moon and mother, Ganga; grace in

forgiving with gentleness, as mild as the light of the crescent moon in the matted locks of the clouds; and born to succeed mankind with the rich and splendid waters of the mother Ganga—born of the loftiest of all the peaks, amidst the sacred snows that link the heavens to the earth in continuous flow, the lofty areas undefiled by the touch of man, deified by millions and supplying unflinchingly the great element that man must have to succeed himself and mother earth.

From this fountain-head source eternally pours the limpid streams down to the plains below, trapped here and there, and diverted by contraptions to cool the heat of the noonday and bathe the tired limbs of the million below with those sweet and cool waters of the universe, God himself.

BENEFICENCE

In these services he recognises no man-made boundaries, no race, no kingdom, no man or woman—for all humanity is one. His eyes are shut, not closed tightly in fear, but softly in meditation with the charm of a smile on his face—the smile of the infant in its dream—a smile that at once grants relief to the tired soul, gleaming in its beneficence and kindness to all that perceive him in light or shade.

SUFFERING AND FORGIVENESS

The sign of suffering for the faults of man born of selfishness or ignorance, the sign of the throat that was stained in swallowing the the poison produced of foulness—the blue throat, for ever signifies that but for his magnificence in forgiveness, enduring himself all the faults of those that are weak but come unto Him for forgiveness, destruction would have overtaken the weak and annihilation the world. All that is vile and wicked in this world is controlled by His universal power. The symbol of the serpent that all abhor is ever round His waist to show that those that appeal to Him by prayer will not go unheard. The hissing serpent is always within sight warning one of the pit-falls in the race of life. Although the eyes are closed for impartiality, He is not blind. His third eye of wisdom—the eye of the mind—penetrates into space and into the hearts of beast, man and all living matter, seeking out the will to act for good or evil.

THE TIGER SKIN

The control of passion, the source of many a crime, is exemplified by the tiger skin, the coat of that fierce master of the wilds, captured to adorn his waist.

In all the phases of life, man garners the fruit of actions born of his own free will.

UPLIFTED FOOT

That gift of freedom sometimes runs the course of wickedness; but sins are forgiven by repentance and prayer, so salvation is at his foot—

that uplifted foot, the symbol of ex-tremity where all dead, are valued; when age ripens and the life that has run its course takes heed of its actions in years past, when the soul that is to be freed into another span of life is rich with experience and desires so-lace, then salvation is at His feet to those who desire it. The left hand across the body points to His feet, summoning all to His feet for He shall give them rest.

MUYALAKAN

Wickedness in the world must be crushed, wickedness that is born of mankind on this earth, and the symbol of the demon of wickedness is the malignant dwarf. Evil and corruption are to be trampled out of existence, crushed out of life. Nature is determined in her endeavour to maintain the balance of life, for even in the law of the jungle evil is stamped out by combined endeavour.

THE LOTUS

The entire symbolism is supported on a lotus in full blossom with petals flowing down towards the source of its stem. The lotus rising from its origin deep in slime, and reaching out through the liquid of lessening turbidity to the level of the clear water surface and free air above, blossoms to the full grace and dignity designed by the creator coloured by the cosmic rays of the sun, the dispenser of warmth to all living things on earth. Thus is signified the origin of all plant life that has played its part in sustaining the world from the age of water, swamps and carbonaceous forests from which living matter began in jelly-like formation culminating in the masterpiece—Man.

Countless ages have passed in the evolution of creation—countless ages are still to pass. Births and rebirths must continue to the tinkling bells of time that encircle the great dancer's feet, keeping time and music for ages beyond until the dying sun must spend his heat and in doing so, who knows, may create other worlds yet to be made—that would still continue the great panorama of the universe.

VISION OF VASTNESS

Thus the vision of universal creation was beheld to man, arising from fear, love, veneration and the other emotions of mankind—the vision of vastness that is so vast that human imagination cannot comprehend, it creates in little hearts living on this earth a sense of fear, a sense born of the knowledge that man is so infinitesimally small in comparison with the universe beyond. That sense teaches us intimately that the creation of all this panorama is great and unto Him we have to pledge ourselves for conduct and guidance in the scheme of life however short.

THE HANDS

The Sculptors of India have wrought in human form, using even a multitude of hands that symbolise functions, the true conception of a universal being that transcends space and time and fulfils the conditions of science in the light of modern observations—a conception that all life is motion, that what appears static is not static, and that nothing lasts indefinitely. As the moving finger writes, things move on from one goal to another in the scheme of the universe. In this symbol of the Dance of a universal vision, created in bronze, the artist has attained the highest ideal of conception in figuration. The finest example of such work is not

THE HYMN OF CREATION

[Rendered from a Bengali song composed by Swami Vivekananda]

*One Mass, devoid of form,
name and colour,
Timeless, devoid of time
past and future,
Spaceless, voiceless, boundless,
devoid of all,—
Where rests hushed even
speech of negation, **

*From thence, down
floweth the river causal,
Wearing the form of
desire radiant,
Its heaving waters
angrily roaring
The constant roar,—
"I am," "I am," "I am."*

*In that ocean of
desire limitless,
Appear shining waves,
countless, infinite,
Oh! Of what power
manifest they are,
Of what forms myriad,
of what repose,
Of what movements varied,—
who can reckon?*

*Millions of moons,
millions of suns,
Taking their birth
in that very ocean,
Rushing headlong
with din tumultuous,
Overspread the whole
firmament, drowning
The points of heaven,
in light effulgent.*

*In it arise and reside
what beings,—
Quick with life, dull and
lifeless,—unnumbered,—
And Pleasure and pain,
disease, birth and death!
Verily, the Sun is He,
His the ray,
Nay, the Sun is He,
and He is the ray.*

* "Not, Not," "not this, not this." Brahman cannot be described in any other way.

yet in print. It is enshrined in the holy of holies in the Hall of the Dance at Sithamparam at the foot end of the Himalayan peak in Dravidian India. In chambers of loot and desecration some figures of the Lord of the Dance do exist, sculptured by craftsmen of old, the finest of which is in the Madras Museum. But none is complete and none will ever equal in its beauty, dignity and grace, the symbol of eternity that is enshrined in the Dance Hall of grace, Sith-sabai, at Sithamparam.

AT SITHAMPARAM

Thanks to art, thanks to the devotion of the numberless generations of stewards that do duty at the shrine! For they made possible to this generation and generations unborn the conception of the Great, so that he who beholds Him in that form may forget the web of circumstances spun by fate and live in happiness and peace.

DIVINITY WITHIN AND WITHOUT

(Continued from page 9)

endless number of failures. We smile when the situation tastes good, not knowing that every smile has got a tear of poison for its counter-part and yet we love to continue our repetition of the day's programme!

The fact, on the plane of life, is the existence of evil which cannot be gainsaid. No amount of science can disprove this fact, because, every scientist has his own budget of sorrows. This fact of evil challenges every living being to face it and explain it; unless this challenge is taken up, the peace of all including the scientist and the sceptic, is at stake. We are called upon to make the experiment, and prove or disprove to ourselves whether the fact of evil is an ultimate fact or whether it disappears to a superior vision. If we are serious about our own life which we value most, we must see whether we have begun the experiment. If we are not serious, that means, we attach more importance to mere talk, as Jesus Christ said, "They know not what they do." Lord Buddha felt this seriousness and immediately began the experiment. Kingdoms and affections could not deter him when he had made his tabernacle the flag of renunciation. All the prophets and seers whose words illumine this otherwise dark world, have experimented in this way, and have come out with the rumble of heroic victories.

THE RISHI'S CALL

The Rishi of the Upanishad has made the experiment and has stated his conclusion in the following words: "The One without a second, the controller, residing in the heart of all creatures, appears to be many. Those who see such a Lord in their own hearts, the heroes, to them is eternal peace and to none else." This is the most scientific conclusion of the experiment, done on the spiritual plane. The Rishi challenges us to make the experiment for ourselves and see whether his conclusion is correct or incorrect.

The conclusion says that there is one Divinity which is in all, controlling all. And although this Atman is one, it appears as many. In other words, the meaning is that there is only one Brahman and so every creature is God in essence. This is the conclusion and this is the solution of the problem of life. You see evil now. At the end of the experiment you see Divinity everywhere. He is the hero who sees the Lord, the one-many, in his own heart, and peace eternal is his. One must realise that he is Divinity in truth and not anything which causes him grief. Man is not the body made of flesh, blood and bones; he is not the mind which is roped with limitations; man is God Himself. But we must remember that we do not find the truth of this statement before we think of making any experimentation. Only at the end of the experiment we see we are God.

Not only that we should see God within, but we must also see Him without. I may feel I am God, but I should not see devil in others. The Rishi says that the same Divinity equally resides in

THE HINDUS IN CEYLON

(Continued from page 8)

himself informed of the latest medical knowledge for the benefit of his patients. It matters very little to the surgeon or physician whether Susruta recommended a drug or Lister used it. The trained physician uses a drug or a method of operation for curing a disease or relieving pain. It matters very little whether this drug or instrument was made in London or Calcutta. But if there are politicians in this country who desire to use Tamil drugs or Sinhalese drugs or Mohamedan method of operative treatment; it stands to reason that an efficient system of curative and preventive medicine cannot be organised. A medieval army with spears and breast-plates is a source of hindrance to a modern mechanised battalion. The one impedes the efficiency of the other. It is the welfare of the people which should come first and not the nature and the origin of the system of medicine or drugs used.

Religion and health are only two supports of the tripod on which the welfare of a people depends. The third prop is the economic factor. The Hindus in Ceylon are mainly relegated to the less fertile areas of this island; nevertheless by dint of hard work and perseverance they have eked out an existence with dignity and fortitude. The Hindus are necessary for the well-being of the people of this land. Their culture has a message still to the world; and their tradition and experience is a safeguard for the stability of Ceylonese society. The Hindu community necessarily lays great stress on the accumulation of wealth, for wealth is a necessary adjunct to civilization. The foundations of the Tamil civilization depends on the stability of its religion and the acquisition of wealth. Wealth does not necessarily mean accumulation of gold in a safe place. It means possession of superior things of life suitable for a refined living compatible with honour, dignity and love. The Hindus in Ceylon migrated to distant lands for the acquisition of wealth, and during the last fifty years wealth came to the Tamil areas of this Island from Malay States, Burma and other distant lands. Conditions have changed and are fast changing, and avenues for work are fast being closed to the Hindus. The cause are not difficult to seek. The factors responsible for checking the progress of the Tamils is due to a revival of nationalistic and economic forces amongst the races the Tamils lived. Our rulers are apt to misunderstand our ideals and ambitions for the future. The Hindus in Ceylon seem to be fascinated more by Gandhi's anti-British propaganda than by his zeal for social reform. The political sayings of Gandhi are eagerly read by youths without understanding their significance to Ceylon conditions. Gandhi as a political hero is mobbed,

all, *Sarva Bhutantaratma*. Thus, the practical Vedantist has got two items in the process of his experiment. In the first place, he must realise that he is no less than Divinity, and in the second place, he must also realise Divinity everywhere. In other words, we must see and realise God within, and without and everywhere. Then alone we get peace everlasting, and evil and sorrow cease for ever. Let us acquire this heroism, and say with Swami Rama Tirtha who speaks:

"When I look within, I hear only one voice 'Ahm Brahman', 'I am the Brahman'. When I hear without, I hear 'Tat Twam Asi' 'That Thou Art'. I hear no other voice!"

THE TWENTIETH CENTURY

A REVIEW

[A Monthly Journal edited by K. Iswara Dutt, Published by the Indian Periodicals Ltd., Allahabad. Annual Subscription Rs. 8/-]

The April Number of this sumptuously got-up magazine offers a sheaf of excellent contributions from well-known writers. Mr. V. A. Shibavey explains what is commonly known as "The Boerich Pact for the Protection of Cultural Treasures." The parties to the treaty bound themselves to honour, promote and protect the cultural achievements of human genius just as the Red Cross protects mankind from physical suffering. The idea was first mooted by Professor Boerich and finds supporters among the cultured classes in India. "Archimedes" analyses the urges and impulses of human nature as the background for the evolution of economic and political doctrines. Dr. Radhakamal Mukerjee presents a summary of his forthcoming study on "Migrant Asia—a Problem of World Population." Prof. K. R. Srinivasa Iyengar writes an appreciation of Sir Arthur Wing Pinero—the Dramatist. Mr. R. G. Rajwade discusses the charms and characteristics of the poems of Sarojini Naidu. In an arresting study of "Some Aspects of Recent Central Banking Policy," Mr. M. K. Muniswami of the Annamalai University discusses the potentialities and limitations of Central Banks. Mr. S. R. Sharma interprets the message of Swami Rama Tirtha who preached the gospel of national regeneration on modern lines. Mr. K. R. R. Sastry discusses the legal and constitutional aspects of the Extradition Problem in the East Indian Possessions of England and France. An appreciation of Mr. C. Y. Chintamani by "A Journalist" makes inspiring reading. Mr. G. Venkatchalam gives a vivid pen-picture of Sofia Somji, the young feminist. The other usual features are maintained.

but Gandhi the social reformer is frequently ignored. The Hindus in Ceylon should give more attention to Gandhi, the social reformer, than to Gandhi, the politician. The political problems in Ceylon are quite different to the Indian conditions. Lanka and Yalpanam were always a separate entity from India since the time of Rama and Ravana.

We have no Hindu-Mohomedan problem. The Sinhalese are attached to us as brothers and our culture will continue to influence Sinhalese society in a larger measure. The British guidance and supervision is necessary for the well-being of the Hindus in Ceylon, and their kith and kin in Malaya. The disabilities of the Tamils in the Malay States could be surmounted by appealing to the innate sense of British justice. Even if there are initial failures perseverance, hard work, and righteousness in the light of our religion will lighten our difficulties and pave the way for further progress. Both in Ceylon and in the Malay States.

To reflect, to... should be the... ing the fir... the Hindu... rights... Dhan... ally... cel... his...

Order Nisi

IN THE DISTRICT COURT OF MULLAITIVU

Testamentary Jurisdiction No. 300. In the Matter of the Estate of the late Sadayar Arumugam of Kurukkal Puthukulam in Vavuniya South Deceased.

Ponnacheby wife of Murugar Ramupillai of Vannarponnai East in Jaffna by her Attorney Ramupillai Vallipuram of Vannarponnai East in Jaffna

Petitioner.

This matter of the Petition of Ponnacheby wife of Murugar Ramupillai of Vannarponnai East in Jaffna, praying for Letters of Administration to the estate of the abovenamed deceased Sadayar Arumugam of Kurukkal Puthukulam in Vavuniya South coming on for disposal before M. F. de S. Jayaratne Esquire, District Judge, on the 3rd day of April 1935 in the presence of Messrs Ramaaswamy and Valamurugu, Proctors on the part of the Petitioner and affidavit of the Petitioner's Attorney dated the 12th day of March 1935, having been read, it is declared that the Petitioner is the sister of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to her unless any person shall on or before the 27th day of April 1935 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 3rd day of April 1935. M. F. de S. Jayaratne, District Judge. O. S. 14 & 25-4 35.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8620 In the matter of the estate of the late Veluppillai Ponnampalam of Vaddukodai East

Deceased.

Veluppillai Ratnam of Vaddukodai East

Vs. Petitioner.

1. Ponnampalam Ampalavanar of do
2. Achchippillai widow of Ponnampalam of do

(The 1st respondent is a minor appearing by his guardian-ad-litem the 2nd respondent)

Respondents

This matter of the petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before C. Coomaraswamy Esquire, District Judge, on the 18th day of January 1935 in the presence of Mr. V. Nagalingam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 9th day of January 1935 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 28th day of February 1935 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 31st day of January 1935

Sgd. C. COOMARASWAMY, District Judge.

dated to 12-4-35.

O. S. 14 & 35.

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Y. 152. 21-11-34—20-11-35. T's)

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Y. 27. 1-5-34—30-4-35

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Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 12.

In the Matter of the Estate of the late
Ledchimipillai wife of Karthigesu
Kanagasabai of Yaddukoddai East

Deceased.
Nagamuttu Thamothearampillai of do
Petitioner.

1. Sinnammah wife of N. Thamothearam pillai and
2. Karthigesu Kanagasabai of do

Respondents

This matter of the Petition of the Petitioner, praying for Letters of Administration to the estate of the abovenamed deceased, coming on for disposal before C. Coomaraswamy Esquire, District Judge, on the 16th day of January 1935, in the presence of Mr. A. Mudir. Veluppillai, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 22nd day of December 1934, having been read, it is declared that the Petitioner is one of the heirs 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 1st day of March 1935, show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 4th day of February 1935

Sgd. C. COOMARASWAMY,
District Judge.

Drawn by
(Sgd. A.) Mudir. Veluppillai,
Proctor for Petitioner.

Time to show cause extended to 12th April 1935.

Sgd. C. COOMARASWAMY,
District Judge.

O. 6. 8 & 14—4-35.

Auction Sale

SALE OF 27TH APRIL 1935 IS
CANCELLED

Testamentary Jurisdiction No. 5158.
In the matter of the Estate and effects of the late Saravanamuttu Vellupillai of Dean's Road, Colombo

Ponnamma Vellupillai widow of
Saravanamuttu Vellupillai
Administratrix.

In terms of the commission issued to me by the District Court of Colombo in case No. 5158, the following property will be sold by public auction, at the spot, on Wednesday, 18th May 1935 at 4 p.m.

PROPERTY.

All that piece of land called "Sona-kantharai" together with the buildings and well standing thereon situated at Vannarponnai West, bounded or reputed to be bounded on the East by the property of the heirs of the late Muttusamy Kurukkal and the property of Subramaniayar Ramachandiraayer and others, North by the property of Subramaniayar Ramachandiraayer, Kasinater Arumugam and Perampalam Chinnappa, West by the property of Kanapatiayar Muttu Aiyer Suppaiyar Somasundra Aiyer and Subramania Kurukkal Sanmuganatha Aiyer and on the South by Road, containing or reputed to contain in extent two lachchams V. C.

PHILIP MOSES,
COMMISSIONER

Jaffna, 8th April 1935.

(Ms. 11. 14 4-35.)

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Y. 116. 1-10-34—30-9-35

(M)

S. P. JOSEPH
Manager

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Y. 137. 1-11-34—31-10-35

(M)

Manage.

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