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IT PAYS TO ADVERTISE IN THE HINDU ORGAN AND INTHUSATHANAM.

Studies in Tamil

Tirumurukattupadai

By S. R. Muttukumaru

Tirumurukattupadai is the first of the ten Idylls known as Pattupattu (பத்துப்பாட்டு), a collection of works by 1. Kanniyar (கன்னியார்); 2. Kapilar (கபிலர்); 3. Maruthanar (மருதனார்); 4. Nakkirar; 5. Napputhanar (நப்புதனார்); 6. Naththanthanar (நத்தத்தனார்); 7. Perum Kosikannar (பெரும்கோசிகனார்) and 8. Uruththirakkannanar (உருத்திரக்கண்ணனார்). It is one of the five chief panegyric poems of the ancient Tamils, the other four being Porunarattupadai (பொருநராற்பாட்டு), Sirupanattupadai (சிறுபாணாற்பாட்டு), Perumpanattupadai (பெரும்பாணாற்பாட்டு) and Kooththattupadai (கூத்தாற்பாட்டு) or Malai-padu Kadaam (மலைபடுகடாம்).

Among the more modern panegyric poems of this nature may be mentioned Pulavarattupadai (புலவராற்பாட்டு), Tiruththirukattupadai (திருத்திரகட்டிப்பாட்டு) and Tiruppanattupadai (திருப்பாணாற்பாட்டு).

Attupadai (ஆட்பாட்டு) is derived from ஆடு (the way) and பாட்டு (to show), and means a form of panegyric poem generally in Akaval metre in which one who has been rewarded with gifts directs another to the presence of the chief or donor from whom the latter may also receive a similar reward. In this case, one who has received the grace of God Murukan meets another, and directs him to go to Tirupparamkunram and other places sacred to this God; worship Him there, and obtain a similar boon.

Biography of the Author

The author of Tirumurukattupadai is Nakkirar, the president of the reputed Third Madura Sangam, and the life history of this author is almost a blank.

It is a well known fact that there is hardly any material from which we may write at length the biography of any of the ancient Tamil poets. In the Tamil land, where custom decided everything, there could be no real biography. That there was a poet, and that he wrote a work, or some works, is all the biography we can make.

In some cases, even this kind of biography is rendered impracticable by the poets themselves. The poets have left no indication of their names, nor did they wish to be known to posterity as the composers of their immortal poems. As it was the chief desire of the sages to merge their individual existence in the Universal Existence, so it has been the wish of these minstrels to lose their individuality in the school or cycle of literature to which they belonged. The names of these poets in the majority of cases are after their birth-places or after their family names. Not one in a hundred is known by the name by which he was called by those near and dear to him. It will thus be seen that a complete life of any ancient Tamil poet is an impossibility. We can only give some stray, yet interesting, facts relating to some of them. Even these are more allegorical than historical.

Nakkirar was the son of Thaththan (தத்தன்), a Kanakkayar (school-master), who was himself a poet. The original name of Nakkirar was

Keelan (கேலன்), and the addition of the suffix 'irar' made later was purely honorific, and is due to the eminence attained by the poet in the field of Tamil literature. Some scholars say that he belonged to the chank-cutters' class, while others state that he was of the priestly class. Perhaps both parties are right. Nakkirar's father might have been a chank-cutter by birth, but he was certainly a priest, (Guru) by profession.

Nakkirar dived deep into the various branches of knowledge, and rose to the highest position attainable. He was the foremost of the 49 distinguished poets of the Third Madura Sangam, among whom were men like Kapilar, Paranan, Tiruvalluvar, Nalathuvanar, and others. As President, he occupied the grand Sangam seat known as Thakkkan (தக்ககன்) and he has been called the King by posterity. His life story is a legend.

One of the legends of the Pandyan country is that the Pandyan King, the Sangam poet, was obliged to seek shelter in other parts of South India. The major portion of them were supported by one Ayinthan (அயிந்தன்) of Alancheri (அலங்கேரி). When the famine was over, these poets returned to the Pandyan capital; but the minor section, who took with them the Akattin (அகத்தினர்) portion of Tholkappian do not return, nor could they be found anywhere. This part of Tholkappian had disappeared with them, a loss to Tamil literature that could not be easily replaced. God Siva is said to have composed for the benefit of humanity a book of 60 sonnets known as Iyanganar Akapporut (இயனார் அகப் பொருள்) or Kalaviyal (கலாவியல்) dealing with this subject.

Commentaries on this work were written by many of the Sangam poets, but that of Nakkirar was the one approved by God Murukan, who had then incarnated himself in the person of a dumb boy known as Uruththirakkannan (உருத்திரக்கண்ணன்) of Tiruvettakkattam Puliyar (திருவெத்தகட்டம் புலியூர்) as the result of a curse by his father, Siva, for having thrown into the sea in petulant mood the Agamas of the ancient Tamils. Iyanganar Akapporut and its commentary by Nakkirar are still extant.

Nakkirar was a person of extreme probity and thorough independence in his opinions of men and books. He had always the courage of his convictions; and it to these outstanding qualities of his that we owe the composition of Tirumurukattupadai. Many are the allegorical legends connected with this incident, but what is narrated here is the most interesting of all.

The Pandyan King of that time once proclaimed in the Sangam that he would make a present of a heavy purse of gold to any poet who would satisfy his doubts as to whether women's tresses were naturally fragrant, or whether they obtained their fragrance from the flowers worn. None of the College professors were able to satisfy the king. God Siva is said to have then composed a sonnet, and given it to a poor Brahman called Tharumi (தருமி) who was His constant devotee. The poem is:—

"கொங்குநீர் வாழ்க்கையக்து சிறந்த துயில் காமஞ்செய்து கண்டது மெழிசெய்யப் பிலியை தெழிதுய கட்டின் மயிலிழற் செறிமெயிற் றறிவை கூர்நலன் நற்பயமுண்டோ சி யழியும் பூவே"

meaning:— 'Oh! Bee with internal wings locked up in hard cases! Your

POWER OF PRAYER

Gandhiji's Advice To Bombay Audience

Enjoining on his hearers the power of prayer, Mahatma Gandhi addressed the following words to a Bombay audience, on his visit to Bombay last week:—

"When you feel weak in heart and depressed in spirit, prayer alone can give you strength. Call Him by whatever name you will, God, after all, is one. Whenever I feel depressed, I utter the name 'Ram.'"

"Prayer has given me strength more than anything else. If in this little act of prayer you cannot listen to an old man like me peacefully, you will not get Swaraj even if you all went to gaol."

DEFICIENCY IN CEYLON FOODS

State Council Votes for Biological Assays

The Supplementary Estimate of Rs. 12,000 asked for obtaining a biological assay of local foodstuffs in England was discussed at length in the State Council last week and passed by a majority of 27 votes to 17.

The total cost of the analysis of Ceylon foodstuffs, about 50 in number, would be Rs. 30,000. When a knowledge of the value of the different foodstuffs was available, the Minister of Health assured the Council, steps would be taken to apply it immediately to prisons. The knowledge would also be handed to school-teachers who could pass it on to children. Thus the present deficiency in the diet could be remedied and a knowledge of food-values could be disseminated among the people of the country, who were ill-nourished, chiefly owing to an absence of the knowledge the Council was now proposing to give them.

whole life is spent on the examination of the fragrance of flowers. Speak from experience without partiality due to thick association, and say what you have actually observed. Among the flowers whose scent you know so well, is there any flower which can stand comparison in point of odour with the tresses of women, who appear, with their close array of teeth, like peacocks?"

Tharumi submitted the poem to the King, who was so pleased with it that he presented the Brahman with the promised purse. The sonnet was duly passed to the Senate of the Madura Sangam for approval, and all but Nakkirar acknowledged its excellence and beauty of diction.

Siva in the guise of a poet tried to bring round Nakkirar, but Nakkirar was still obdurate. The God then stood re-

(Continued on Page 2)

Fruits of Progress

WHAT IS NOT CIVILISATION

By Sister Devamata

CIVILIZATION rests upon the individual life. Humanity moves forward in a single file. Progress does not occur in the mass. The gravitational pull is too strong. Nations and peoples are never fully civilized, but they contain within them in varying numbers men and women who lived up to their highest vision and constitute a civilized vanguard. It is these who preserve and lift the national ideals and standards and thus raise the average of the whole.

Progress is not civilization. What is gleaned by progress must be applied and assimilated for a long period before it is transmuted into that mellow, ripener state we call civilization. It is never a fixed or absolute state. It must always remain relative and changing, as the social order on which it rests is changing.

Cultural development cannot be severed from the back ground which has given it birth. Customs and traditions vary from people to people, from epoch to epoch, and it must vary with them. What passes as civilized at one moment of history appears uncivilized at another.

False Standard

What is called culture by one nation is accounted barbarism by some other. A modern Chinese writer makes this significant comment on present conditions in Europe:

"It would seem at times that Europe is suffering from hotheaded youthfulness and that, after another century of scientific progress, Europeans will perhaps learn to be a little less brilliant and a little more mature, less self-assertive and more tolerant at the risk of annihilation. For tolerance will be direly needed when science has knit the world together. There will be a little less desire to make progress and a little more desire to understand life. . . . A lot of the so called misery of the Chinese people is such, not to the Chinese themselves, but to those Westerners who cannot conceive of any man's being happy unless he is living in an overheated apartment and owns a radio. The standard that measures a man's civilization and his happiness by the number of buttons he presses in a day is a false standard."

It Is Not Civilization

An increasing regard for comfort and convenience is not evidence of advancement. It is rather a symptom to deterioration. The Roman decadence was marked by extreme love of luxury. The more a man pampers his body, the less of a man he is; and the more he asks a machine to labor for him, the less of a workman is he. Mechanical invention is not civilization. The machine does

not civilize man: it robs him of his creative power, his initiative and his imagination. It threatens his skill, his strength, even his ability to add and subtract. Art has been defined as "the expression of man's joy in his work," but there is little art and little joy in turning a lever or pushing a button. Richard Wagner, with the insight of genius, wrote, as far back as in 1884:

"Work is for the worker. . . I hate the fast-growing tendency to chain men to machines in big factories and deprive them of all joy in their efforts. The plan will lead to cheap men and cheap products. I set my face against it and plead for the dignity and the health of the open air and the olden time."

Power of Spirit

To live wisely, men must be awake spiritually, and their higher sensibilities are deadened when life becomes mechanical and automatic. Without the presence of the spiritual consciousness, cultural growth is abortive. It may find expression in simple form only; it may be divorced from ecclesiastical and institutional religion, but it must exist as a leavening influence. A godless people is not in the ultimate sense a civilized people. Its ideals are sordid, its inter-relations lack grace and fineness of feeling, and its national life is utilitarian and materialistic. The world today has far greater need of the calming, purifying and uniting power of spirit than it has need of armaments or commercial expansion. The moral and spiritual illiteracy which prevails at present is a much more serious menace to society than scholastic illiteracy could be.

Dormant Power

In every human heart a strong civilizing power lies dormant. It must be roused to action, for upon each one of us falls the responsibility of the world's betterment. Nature has not left one of us out of her plan. She counts upon us, each one. Shall we be laggards and shirk our task? She does not ask us to transform the world, she asks us to transform ourselves, to lift our standards and ideals. There is no mightier force for regeneration than a noble life. It transfuses a whole community with its sanctifying influence. If we will but live nobly, in harmony with our highest point of vision, we shall have done our part towards the spiritual and cultural advancement of mankind.

(Message of the East)



Hindu Organ.

MONDAY, MAY 27, 1935.

THE INDIA BANK AND TOBACCO SALES SOCIETY.

THE ANNOUNCEMENT IN THE DAILY press of the proposed opening in Jaffna of a branch of the Indian Bank should make the people of this district seriously to consider the implications of the proposal. The external trade of the province is confined to the export of tobacco to Malacca. Even this trade is beset with difficulties. The competition of tobacco cultivated in British India which is not subject to any quota regulation is a very real menace to the local trade. The local cultivator retains his hold on the market by reason of the superior quality of his article and the vogue it enjoys among the wealthy and upper middle classes on the Malabar coast. Chewing of tobacco is not considered the fashion among increasing sections of educated people. Smoking is steadily supplanting the chewing habit. And cheap smoking tobacco is abundantly available in Travancore. The Government of the State is encouraging local tobacco cultivation. It was, therefore, rightly felt that measures should be taken to conserve the interests of the local cultivator by assuring him a fair return for his labour and retaining for his produce the already restricted market.

The shipping of tobacco by merchants and Chetty traders who for many years past have exploited the ignorance of the cultivator by levying ruinous rates of interest on money advances made to him and securing his crop for shipment at owner's risk was realised to be a great handicap in the way of the honest cultivator. The system had almost gathered about it the sanction of long-established custom. The cultivator resigned himself unquestioningly to his lot, till the Jaffna Malayalam Tobacco Sales Society was brought into existence by the Department of Co-operation. The cultivator now sees how the old system denied him a square deal. The Society is prepared to give advances to its members at a cheap rate of interest. The members have only to organise themselves into a Co-operative Credit Society and apply for loans for cultivation purposes. The Society accepts the crop for export to Travancore, taking the precaution to insure the cargo against possible loss in transit. No one can deny the Society is a blessing to the tobacco grower in Jaffna.

As was to be expected, local exporters finding their business gone are out to hamper and impede the operations of the Society. The sale brokers (Pat-tars) in Travancore have been, we understand, prevailed upon to give a wide berth to the Society's agent on the other end. Propaganda calculated to undermine the confidence of the cultivator in the co-operative ideal is being vigorously prosecuted. And what is most surprising, it is reported that the India Bank is opening a branch here at the invitation of the local disgruntled

export merchants. We should be sorry if this report were true.

The Quilon Bank Ltd. which has already established a branch office in Jaffna has given the assurance to the public that it does not propose to destroy Jaffna's trade with Malayalam. We have had definite assurance from the local manager that the Bank would not attempt to cut the ground under the feet of the Sale's Society.

If, however, the India Bank decides to enter into competition with the Society, the Local Advisory Board of the Quilon Bank cannot very well advise the Bank to stay its hands. Our information is that the Indian Bank will revive the system of giving loans to cultivators and taking over their crops for export in competition with the Sales Society.

In the event of such a contingency materialising, it should be the duty of the Society to seek legislative protection by prohibiting export except through the Society. We have no doubt the Quilon Bank will be only too glad to co-operate with the Society to break the buyers' ring in Travancore and thus remove the present obstacles in the way of the trade. We invite the attention of the Registrar of Co-operative Societies to this important matter.

INDUSTRIAL RENAISSANCE

Quite unlike the generality of Ceylonese Officers who on retirement resign themselves to a life of placid inactivity, Mr. A. H. Nathanielsz, A.M.I.C.E., retired Engineer of the P. W. D., looked upon his release from the trammels of office as an opportunity for a close and careful study of the country's industrial problem, which had attracted his attention while in office. In a broadcast address last week, Mr. Nathanielsz shares with his countrymen the conclusions he has reached on the subject. While there is bound to be general agreement on the need to take immediate steps to formulate a definite plan for the industrial regeneration of the Island, we are not so sure that the suggestion for the establishment of Government monopolies in the field of industrial production will meet with equal approval, especially in official quarters. We are aware that in self-governing countries, the Government feels no scruples whatever to take an active share in the domain of what was for many years regarded as the special preserve of private enterprise. The post-war economic stress has forced a revision of the function of the State with the result that we find in every progressive country the State stepping in to organise the forces of production and manufacture. Indeed, the difficulty would seem to lie in drawing the line where State intervention should stop. Economic programmes loom more largely in the policies of parties than purely political issues. The close connection between politics and economics is more increasingly recognised today than ever before. Having studied on the spot the tremendous advance made by Russia in the reorganisation of her productive resources, Mr. Nathanielsz rightly emphasises the need for a bolder policy of Government lead in the industrialisation of the Island. Mr. C. V. Brayne, our late Land Commissioner, after a visit to Australia was so deeply impressed with the immense possibilities for the

industrial and agricultural development of this country that he earnestly pleaded with the local Government thus: "I would submit that the time has now come to abandon the policy of extreme caution and within reasonable limits to be prepared to lose a little money in developing the industries which will benefit our peasants." The Government with its overflowing surplus balances cannot trot forward the stock excuse of want of funds. It seems the evil genius which haunted the old Legislative Council Chamber and prevented that Council from taking action on the report of the Industries Commission in 1916 has not departed the Island yet. While we in Ceylon were content with appointing a commission to investigate the industrial resources of the Island, the State of Mysore which used to export all her sandal-wood to Germany found her market shrinking and forthwith set up two State factories for the manufacture of sandal-wood oil. Today Mysore possesses the best plant in the world for oil extraction and stands first in the list of exporters turning out 20000 lbs. per annum of world's finest oil. Her forward policy in setting up model factories for the manufacture of soap, porcelain, sugar and other articles bids fair to win for her a prominent position among the progressive States in India. What Mysore has accomplished within the brief space of two decades could be achieved by us if we had Ministers with the vision of a Visvesvarayya or the liberal policy of the Government of that State. Our Government would seem to be occupied only with the function of preserving law and order and do merely lip-service to the need for industrial development. The Government, however, has recognised the "duty of Government to play an active part," "the duty of Government to carry out pioneer work," "that Ceylon can do more self-supporting than she has hitherto been." Dr. R. Childers in his report on locally made soaps, strongly urged upon the Government to set up a model factory. And yet the spokesmen of the Government—the Hon. the Minister of Industries and the Director of Commercial Intelligence—have not so far indicated the definite policy of Government in regard to industrial development.

The attitude of His Excellency the Governor is very encouraging. His brave slogan, "Ceylon first, Empire next," is characteristically bold and holds promise of a great future for the people. It should be the duty of the elected representatives of the people to persuade the Government to take advantage of the present enthusiasm of the people and launch a five-year plan for the industrial regeneration of the country. Mr. Nathanielsz who has given special attention to the possibility of cement manufacture in Ceylon is convinced of the practicability of the scheme and invites the attention of Government to the need for establishing a factory. We trust that as the views of Mr. Nathanielsz on this subject have been endorsed by the Industries Commission and the Technical Adviser on Industries, the Government will embark on the scheme without delay and save the country the annual drain of Rs. 1,400,000 now paid for foreign imports of cement.

OUR CONSTITUTION AND REFORM--I

SOME DRAWBACKS EXAMINED

By R. C. P.

It is generally accepted that a 4 years trial of the machinery set up by the Donoughmore Commissioners should be sufficient to enable those affected by its operation to judge as to its merits and defects and the tendencies and effects of its operation. A large majority of the intelligentsia of Ceylon are agreed that the machinery is cumbersome and clumsy, it is slow in its motion, it consumes more fuel than can be justified by the out-turn of its work, it engenders heat and friction, it creaks while in action, it emits too much smoke, it lurches heavily to one side and that its driving force is not evenly distributed.

There is unanimity in the feeling that the machinery should be overhauled.

Why these Defects?

Why these defects when the designers were reputed experts?

The answer is that they did not know the local conditions, the quality of men who were to own and handle the machinery, or the needs to be served by it.

The ravages of the war engendered new ideas and presented newer visions. The consolidation of the British Empire, a standardisation of its various units and correlation became the objectives to be attained in the interests of Imperialism.

In England a government coalition was a conceivable and practicable affair in politics. It would not be called for.

Not in Ceylon

The Donoughmore Commissioners found the opportunity in Ceylon to design a machinery of government to be symbolical of the new Imperial Vision. They brushed aside the linguistic, ethnic and cultural differences which marked the different communities of the Island, then respective traditions and history, and even refused to recognise the facts of nature which differentiated the habitations of the more important minority Communities. The fiat went out—no matter whether the people concerned liked it or not—that they should become a homogeneous population. To secure the end, the Commissioners designed their Scheme of government so that power may vest in the community that was nearest in outlook to the individualistic conception of life and advanced enough to absorb the traditions of competitive supremacy of the West. This Community was the Low-Country Sinhalese Community whose forbears in the 15th century A.D. had made themselves one with the Portuguese invaders and become a menace to the indigenous Thamis and Kandyan Sinhalese. It is realised that power in the hands of this community should result in the other indigenous communities becoming reduced to the positions of "hewers of wood" and "carriers of water" for the powerful partner.

A Hotch-Potch

The Commissioners themselves appear to belong to different schools of political thought. Their product bears the impress of diversity of outlook. The different parts of our constitutional machinery bear the hall-mark of different factories of origin. Perhaps the creation of a privileged class (I mean the higher public services) was the special care of Lord Donoughmore. The Socialist Commissioner stood out for the recognition of the principle that every person was the equal of the other and had the universal franchise (asked by nobody here) introduced. The third Commissioner was for the imitation of the county Council model and he had his way. And the fourth of the pro-consular mentality (sundried bureaucrat) was for enforcement of

iron discipline and no reposal of trust on the 'native' subjects. Our constitution was admittedly a novel experiment. It is a compromise of compromises and a hotch-potch.

Is it any wonder that nobody likes it?

An Ideal Constitution

The question is whether the constitution should go into the melting pot and a new one to be evolved or whether it should be so amended as to offer a more equitable distribution of power among the various communities or—call it you like—territories.

The Traditional Outlook

A new Constitution having for its keynote the principle of building up a synthesis of cultures aiming to conserve for the Thamis, the Kandyan Sinhalese, the Muslims and the Burgers their respective heritages founded on their distinctive traditions of history, culture, laws &c. should be an ideal one. That this was the line of progress that our forbears chalked out for us is evident. Even in the matter of religious worship, this political ideal of unity in diversity is found exemplified. Do we not see that where there was a public Hindu Shrine, there was (and in some places is) a Buddhist Shrine and also a Muslim Shrine, in the same premises? Following the same national policy, the Kandyan Chiefs allowed the Christan community to build their Shrine by the Dalada Maligawa within the sacred precincts of the temple land. The common sacred precincts were designed to be the meeting places for the commingling of different cultures—places thus made sacred became centres of national unity radiating the spirit of patriotism and zeal for the promotion of welfare of the country.

Why not build a constitution which would afford scope to the various communities to conserve their own distinctive qualities and fundamental rights?

Principle of Representation

It is well to remember that Communities have duties and responsibilities, one to the other. They have also their rights and privileges even as individuals have. True, the system of government is based on the analytic jurisprudence i.e. on individualistic rights founded, as it were, on the atomic theory of human aggregation. But the great war has opened the eyes of Europe and statesmen are at work to explore places in parliaments for group men. In Ceylon, territorial sectionalism has proved itself to be narrower than communal sectionalism. The motion of Mr. M. M. Subramaniam M. S. C. for Batticaloa North for a prohibitive import duty on paddy shows how narrow his conception of duty was as member of the State Council. A French statesman (Mr. Joseph Barthélemy) has observed "the narrower the constituency, the narrower the conception which its member has for his function and the more he thinks when voting in the chamber of the impression his vote will produce not upon France, but upon his electors". The truth finds application in Ceylon as well.

Prime Minister Ramsay MacDonald in his book, *Parliament and Revolution*, says many thinkers as well as Parliamentary Labourites are emphasizing with genuine warmth on the substitution of occupational constituencies in place of the antiquated local referencer.

Would not our dying industries revive under a regime of occupational constituencies?

It is well to consider whether the basis of franchise under the Donoughmore scheme should not be modified.

OBITER DICTA

NEXT ISSUE

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TOWARDS INDUSTRIALIZATION

Cement Making in Ceylon

In the course of a broadcast address in Colombo last week Mr. A. H. Nathaniel, A. M. I. C. E., retired P. E. N. P., said:—

In Foreign Hands

External capital now largely dominates and controls agricultural and commercial interests. It is, therefore, imperative that a definite policy supported by legal measures for its enforcement, should immediately be adopted to prevent such a possibility arising in the case of the Island's industries, too. Otherwise, the present economic disabilities of the permanent population, deplorable as they are, will only be intensified to a far harsher degree in the years to be.

The Industrial policy of the Colony cannot, it seems to me, be stated in happier terms than in the brave and bold slogan suggested quite recently by none other than His Excellency the Governor: "Ceylon first, Empire next"

Government Monopolies

Such a policy must necessarily imply Government monopolies and call forth state-aided schemes. It will further require legal enactments somewhat on the following terms: that a licence should be obtained from the Ministry for Industry, Labour and Commerce before any industry is established in the Island;

that more than 49 per cent of the capital of any Industrial Company shall not be obtained from external sources without the special sanction of Government;

that not more than 10 per cent of the employees of any company shall be recruited from abroad; and that the control of the Industry shall be in Ceylon's hands.

A Plan Ready

In addition to an industrial policy, I deem it as important to have an ordered plan for industrial development if it is to make steady and continued progress. Russia is showing the world the undoubted benefit of adopting a planned economy in every branch of State activity. Everyone who visits that country today, however much he may differ from Russian thoughts in regard to other things, cannot but be struck by the amazing progress that has followed the national plan of industry and its faithful execution.

Realising that over a million rupees leaves the Colony each year in the importation of cement, I gathered local information available on the subject. In the leisure of my retirement since 1933, I have made a special study of the subject in England. I perused records available at the Imperial Institute.

Cost of Establishment

The capital cost of establishing a cement manufactory in Ceylon for an output of 25,000 tons per annum, I estimate not to exceed Rs. 1,400,000. Such an output will supply half the average annual consumption of cement in the Island. The price of British Portland cement last year averaged Rs. 43/16 a ton ex. Colombo Wharf, while the cheapest non-British cement cost Rs. 29/40 a ton. Ceylon cement, though made to British Standard specifications will be expected to compete at the lower figure per ton.

It will be quite possible to manufacture cement as a paying proposition ex-factory at Kankesanural at that price, but the Railway transport charges amounting to Rs. 13/75 a ton to the main distributing centre at Colombo renders the marketing price an unfavourable one. The railway rates in Ceylon compare very favourably with railway transport rate for cement in England, and it is hardly possible to expect that they can be materially reduced.

The position therefore is that unless a limestone quarry of sufficient capacity is discovered so close to Colombo, that the railway freight will not exceed Rs. 5 a ton the manufacture of

SOCIETY FOR PROMOTION OF TAMIL

Council of Management

The first meeting of the Council of Management of the above Society was held at the Vivekananda Hall on Monday, the 29th April 1935.

Present:—Mudaliyar C. Rasnayagam, President in the chair, Rev. P. Kingsbury and Mr. S. Periyathamby, Vice-Presidents, Messrs. A. Sittampalam, S. Mannayagam, S. Sinnathambiy, C. Muttathambiy, A. Sabaratnam, Honorary Treasurer, M. S. Seevaratnam, Honorary Secretary and V. Kandiah, Assistant Secretary.

On the ground that the Rules and Regulations that were adopted at the inaugural meeting did not quite meet their purpose, Mr. Rasnayagam suggested that they should be revised. The Secretary then moved that a Committee consisting of the President, Rev. Francis Kingsbury, Messrs. S. Periyathamby and S. Mannayagam be appointed to revise the Rules. The Secretary was proposed convener. The motion was carried unanimously.

The Secretary moved that representations be made to the respective authorities to include Tamil and Davidian Civilization as optional subjects for the Civil Service Examination and for the Honours Examination of the University of London. It was generally felt that the Dravidian Group of languages had not been given the importance it deserved. The following Committee was then appointed to collect the necessary materials for preparing a Memorandum to be presented to the authorities when the time comes:—

Messrs. S. Periyathamby, S. Mannayagam, S. Sinnathambiy, C. Muttathambiy, A. Sabaratnam, V. Kandiah, Assistant Secretary.

It was stated that the following books in Tamil should be included in the Group, according to which each subject would be in charge of a Group or a Committee of specialists on that subject. The various Groups would produce new books themselves or get them produced by others and would devise all ways and means for developing their particular subject in Tamil. He tabled a list of names of the various scholars showing the Groups in which they could serve and proposed that the list be published and circulated among these scholars with a letter requesting their comment.

After a lengthy discussion it was resolved that the entire list be not published but that each person be written to indicating the Group in which it is proposed he should serve and the names of other members of his Group.

The absence of a good reference library of Tamil works, chiefly for purpose of research was brought to the notice of the Council. It was resolved that the matter be kept in view and taken up at the earliest opportunity.

A letter from the Progressive Association with enclosures of copies of correspondence with the Minister of Education on the subject of opening venues for higher education for Vernacular was tabled. The matter was deferred for future consideration. The Meeting then terminated.—Cor.

cement locally becomes impracticable under present conditions.

Technically Sound

I hereby make a declaration at the risk of my professional reputation that my statements will bear investigation by experts on cement manufacture,—a procedure which I would gladly welcome. If only Government will decide to establish a state-aided cement industry, and offer to bear one-third of its capital cost, I believe that another third will be taken up by the people of this country, and I guarantee that I will find a British cement manufacturing Company of undoubted repute to subscribe the final third of the capital needed and also get them to consent that for a small consideration they will undertake the technical part of the manufacture of cement on a guarantee to satisfy the requirements of the British standard specification for a number of years, until we can trust ourselves to undertake that highly skilled work ourselves.

TWO DARING THEFTS WITHIN THE WEEK

H. M. Customs And A Book Depot Burgled

Two daring thefts in the heart of the Town and under the very nose of the Police, took place last week.

On Thursday night the Jaffna Customs was burgled and nine bags of rice were stolen. The burglars effected entry into the stores by breaking the locks. The alleged culprits have been brought to book.

The other case of burglary took place last night at another busy centre at Vannarponne, near the Sivan Temple. The Book Depot of Messrs. S. S. Sannugaathan and Sons was relieved of some cash, fountain pens and other items of stationery. The burglars effected entry into the Depot through the roof.

Both these places are within half a mile of the Police Station.

These are not the only cases of burglars brow-beating the police and carrying on their nefarious trade under the very nose of the guardians of law and order. There were several others in the Grand Bazaar some months ago.

Review

THE MYSTERY OF CREATION, SCIENTIFICALLY EXPLAINED: By D. Gopaul Chetty, late editor, "New Reformer" Madras, Printed at the B. N. Press, Madras. Price Rs. 1/-.

Mr. D. Gopaul Chetty is by far the most cultured of exponents of Swedenborg's philosophy in India. He is able to trace in his teachings many parallels to the doctrines of Saiva Siddhanta and it is but natural that he should address himself to the task of elucidating some of them in the light of Swedenborg's teachings. The present work is a remarkable effort of the author to test the Siddhanta doctrines in the light of modern scientific discoveries. He has succeeded tolerably well, we should say. It is not necessary for the truly earnest aspirant after Truth to see in his philosophy is supported on all points by modern science. Every philosophy is intended to lay the intellectual questionings of the pathaka and if it satisfies him, he should strive straight to acquiring Anubava. It is not necessary that the philosophy should be irrefutable from any stand point. It should provide only a workable intellectual basis for his spiritual quest. Modern science has not said the last word yet on the things within her special province. It would be idle, therefore, to try to read science into philosophy though we entirely agree with the author that "They are allies."

The book, however, should prove of value to English educated students who are wont to be critical and who will not allow any theory of existence unless it bears the hall-mark of modern scientific conclusion.

We admire the industry of the author, his scholarship and in some particulars his ingenuity. Mr. Chetty has spared no pains to trace the points of correspondence between Swedenborg's teachings and Saiva Siddhanta. His work is original and is well worth study. After all, "Truth is one and sages call it variously." Even so the exposition of Truth.

The problem of creation is certainly a baffling one and the theory of Siddhanta should satisfy the most exacting standard of test. Mr. Chetty, however, deserves congratulation for the ability with which he tackles the problem and presents a Swedenborg version of creation which touches the Siddhanta theory on many points.

The reader will feel himself drawn "under the banner of Swedenborg" but how much of himself he is prepared to dedicate to this German philosopher it is for the reader to decide.

A FOOTING FOR PADDY INDUSTRY

Primary Necessity—Agricultural Population

"Such economic measures as an increased duty on imported rice or a quota system designed to regulate the proportion of imported to locally produced grain, and the conservation of more water in new or enlarged irrigation works, will not alone suffice to place the paddy industry on a satisfactory footing," says the Director of Irrigation in his report for the year 1934. "A primary necessity" he continues "is the progressive development of a larger agricultural population under improved health conditions with an organised system for the transport and marketing of produce. At the same time steps must be taken to educate or induce the cultivator to adopt better cultivation methods, to realise the advantages of the economic use of water, the dangers of waste, and the absolute necessity for the proper performance of his share in the maintenance and preservation of the irrigation works, both major and minor, upon which he depends for his livelihood."

Medical

Dr. A. S. Rajasingham of Jaffna has been appointed Clinical Tutor at the General Hospital, Colombo, in succession to Dr. Milroy Paul, who is appointed Surgeon in charge of the Outpatients' Department.

Dr. G. S. Sinnathamby of the General Hospital has been confirmed in his appointment as a Visiting Surgeon.

M. O. to function as A. G. A. at Delft

The Medical Officer, Delft, to be, in addition to his own duties, Assistant Government Agent, Jaffna, for the purpose of the Village Communities Ordinance from May 20 to July 21, 1935.—Gazette.

BUDDHA GAYA AND KATARAGAMA

Joint Conference Of Buddhists And Hindus Suggested

Commenting editorially on Buddha Gaya Temple Management, the "Indian Social Reformer" refers to a parallel problem regarding some Hindu Temple in Ceylon and suggests a joint conference of Hindus and Buddhists to draw up a scheme for the joint management of shrines which are sacred to both religions. The paper says:—

The Ceylon State Council recently passed a resolution requesting the Government of the Island to use its influence with the Government of India to have the Buddha Gaya temple management transferred to Buddhists. In the course of the debate, a Hindu member supporting the resolution suggested that as a measure of reciprocity, Hindu Temples in Ceylon which were under Buddhist management should be transferred to Hindus. The most important of these is the Hindu shrine at Katragam. This seems to have met with opposition from Buddhist members on the ground that there were several temples in Ceylon where Hindus and Buddhists have worshipped together for centuries with perfect amity and there was no need therefore to disturb the present arrangement. The *Vedanta Kesari* pertinently asks if this holds in Ceylon, why should it not hold also for the Buddha Gaya Temple? It seems desirable to have a small Conference of Hindus and Buddhists to draw up a scheme for the joint management of shrines which are sacred to both religions.

NEWS IN BRIEF

Judicial.—Mr. N. Sinnathamby, has been appointed in addition to his own duties as an Additional District Judge, Jaffna, from May 27 to June 1, 1935; to try D. C. Jaffna cases Nos. 5,289, 3,805, 3,645 and 6,812.

Barbers Threaten Strike.—A proposal by the Jaffna Urban District Council to levy a tax on Barber saloons, has caused a flutter in sartorial circles. A strike is threatened and the morning shave of the fastidious is in jeopardy.

Motor Cars in the Island.—During the year 2,590 fresh registrations were effected—an increase of 1,296 cars over the preceding year. The total number of motor vehicles on December 31, 1934, was 25,010, as against 23,715 at the end of December, 1933. 10,378 transfers of cars were registered, compared with 7,995 registered in the preceding year.

State Insurance Scheme for Ceylon.—Mr. R. S. Ayyar, a prominent State who has had considerable experience of Life Insurance in many parts of India, is now in Ceylon on a brief visit for the purpose of placing before the local authorities his views on the necessity for the establishment of a State Insurance Scheme. Mr. Ayyar had an interview with the Minister of Labour, Industry and Commerce.

A Prosperity Budget for 1935—36.—The Budget for 1935—36 is expected to be a prosperity budget. A surplus balance of Rs. 38 millions is available for the next year, and the revenue shows signs of growing up. The State Council has therefore many ambitious schemes to carry out in the forthcoming year. It is estimated that the Budget for 1935—36 will provide a total financial outlay of nearly Rs. 20 millions on the various "uplift" schemes for the rural and urban poor.

Increase in Petrol Import.—The quantity of petrol imported in 1934 was 10,664,414 gallons while the quantities imported in 1933 and in 1932 were 7,623,165 gallons and 8,190,973 gallons respectively, which indicates a large increase in the importation of petrol during the year under review, despite the fact that owners have shown a marked preference for motor vehicles of cheaper running costs, such as light private cars, Diesel trucks, &c. The value declared for Customs purposes of the petrol imported in 1934 was Rs. 7,466,881 and the duty recovered thereon Rs. 6,020,814, as against a value of Rs. 5,340,956 and duty amounting to Rs. 4,936,207 in 1933, and a value of Rs. 5,561,904 and duty of Rs. 5,759,442 in 1932.

Ramana Maharishi Mela At Jaffna

Sri Ramana Mela was celebrated at Vaideswara Vidyalyayam, Jaffna, on the 24th inst. with great enthusiasm. The celebrations began in the presence of a large gathering at 5-30 p.m. with Pooja followed by vocal and instrumental music.

The portrait of the Maharishi was taken in procession in a well decorated casket with oriental music in which the best available artists took part. The procession went round Sivan Temple and wended its way towards the Kala Nilayam where the portrait was finally installed. Along the routes *purna kumbams* were offered at the doors by devotees and pujas were performed to the Maharshi.

The decorated palanquin with the beautifully adorned portrait inside inspired the hearts of every one who saw it.

NOTICE

JAFFNA URBAN DISTRICT COUNCIL. Applications for the following posts in the Jaffna Central Library will be received by the Chairman, up to 12 noon on Wednesday June 5, 1935.

1. LIBRARIAN: Applicants should have a good knowledge of English and Tamil. Preference will be given to those who have past experience in the work. Salary attached is Rs. 360/- per annum.
 2. PEON: Salary Rs. 120/- per annum. Applications should contain the following particulars concerning the applicants and should be forwarded with recent testimonials as regards character and qualifications:—
 - (a) Full name, age and residence
 - (b) Educational qualifications and experience
 - (c) Whether married or single.
- R. R. NALLIAH,
Chairman, U. D. C.
Office of the Urban District Council,
Jaffna, May 24, 1935.
(G. 14, 27-5-35.)

STUDIES IN TAMIL

(Continued from page 1)

vealed with his third eye, whereupon Nakkirar is said to have uttered those memorable words:—"A fault is a fault though Siva be the offender." The fiery rays from the third eye of Siva then disabled the poet from further discussion, and the miserable man had to jump into the cooling waters of the adjoining lotus pond. From there he sang the glory of Siva to put down the unbearable heat that was tormenting his body. These adulatory poems are found in the eleventh canonica book of the Saivites, *Tathiravanthu murai* (ததிரவந்துமுறை); and they are said to be *Kopappirasatham* (கோப்புரசதம்), *Perunthevapani* (பெருந்தேவணி), and *Tiruvellikootirukku* (திருவெல்கூற்றுகூதை). Lord Siva condescended to hear the encomiums of Nakkirar, lifted him from the lotus pond, and relieved him of his unbearable pain.

How Nakkirar had not yet been cured of the virulent type of leprosy which disfigured his body. He was given to understand that he could get over this terrible malady only by visiting Kailas. He then took leave of his colleagues, and made a pilgrimage to the North. On his way, while in meditation, he allowed his mind to swerve for a moment; and quick as thought, he was carried away by a demon, and imprisoned in a rock cave, wherein there were already 999 other persons confined for a similar offence. It is said that this giant was to die on these 1000 persons. But, the unlucky giant instead of enjoying straight away his long delayed meal, was foolish enough to go out of the cave for a bath in the neighbouring stream before starting operations. This gave Nakkirar sufficient time to improvise the *Tirumurukattuppada*, invoking the aid of God Murukan who appeared on the scene, struck dead the giant, and released the poet and his 999 fellow prisoners.

Nakkirar then humbly requested Lord Murukan to cure him of his leprosy; but the War God could not do this, as it was against the will of God. The poet then asked to be shown the way to Kailas. He was directed to the shrine of Kalabasthi, and asked to bathe in the river *Svarnamukti* which runs past Kalabasthi. Here he sang the *Kaitaipathy Kalathipathy* (கைதீபதி கலத்தீபதி) which cured him of his distressing malady. He is then said to have hastened back to Madura, and joined his colleagues in the investigation of Tamil literature.

The other works by Nakkirar are *Nedunulada* (நெடுவனூடை), another of the Ten Idylls; seven stanzas in *Nattinai* (நத்தினை); eight in *Kurumthokai* (குறும்தொகை); three in *Puranamuru* (புரணாமுறு); seventeen in *Akanamuru* (அகணாமுறு); one in *Tiruvalluvar Melai* (திருவள்ளுவர்மலை); and nine *Pirapanthams* (பிரபந்தம்), in *Pathiravanthirumurai* (பதிரவந்துமுறை). The work known as *Natady Nappathu* (நாதடியநப்பது) is also, ascribed to him.

(To be Continued)

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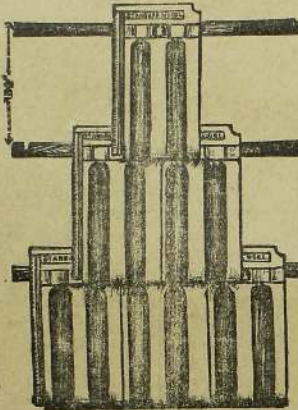
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Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8294.

In the matter of the estate of the late Meenadhipillai wife of Nagalingham of Karaveddy North Deceased.

1. Kandiah Thevanamoorthy and

2. wife Thevanammah of Karaveddy North

Vs. Petitioners.

Sidamparappillai Nagalingham, Clerk Audit

Office, Colombo Respondent.

This matter of the Petition of the above-named Petitioners praying for Letters of Administration to the estate of the abovenamed deceased Meenadhipillai wife of Nagalingham coming on for disposal before D. H. Balfour Esquire District Judge on the 26th day of February 1933, in the presence of Messrs Kandaiya and Mahiyaganam Proctors on the part of the Petitioners and the affidavit of the Petitioners dated 10th day of February 1933, having been read, it is declared that the Petitioners are as heirs of the said intestate entitled to have Letters of Administration to the estate of the said intestate issued to them unless the respondents or any other person shall on or before the 17th day of March 1933 show sufficient cause to the satisfaction of

this court to the contrary.

This 1st day March 1933.

17-3-33 Extended and reissued for 8-5-33. Sgd. D. H. Balfour, District Judge.

8-5-33 Extended and reissued for 24-5-33. Sgd. D. H. Balfour, District Judge.

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1-9-33 Publication due for 22-9-33.

22-9-33 Publication for 26-1-34.

26-1-34 Publication for 27-4-34.

27-4-34 Publication for 25-5-34.

25-5-34 Publication for 13-7-34.

13-7-34 Publication for 24-8-34.

24-8-34 Publication for 12-10-34.

Publication for 19-6-35.

(O. 19. 27 & 30.) Sgd. C. Kumaraswamy, District Judge.

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