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## Tamil Classics and the Impact of Two Civilisations

### ANCIENT TAMIL & ARYAN CIVILISATIONS—A CONTRAST

#### Their Social And Military Organisations

BY PROF. S. S. BHARATI, M. A., B. L.

(Professor of Tamil, Annamalai University, Chidambaram.)

(Special to the "HINDU ORGAN")

(Concluded from our last issue)

SO far we dealt with the inner or *Aham* phase of progress, whose main-spring is sex-love; and from the early Tamil classics we find that it resulted in love-unions and fructified in the establishment of a happy-home even in the prehistoric Tamilaham. We shall now try and scan the same old Tamil literature to get into the external or *Puram* phase of ancient Tamil civilization where another motor main based on the other great natural factor of hunger meets and reacts with the sex-impulse to impel and evolve further progress of man in the scale of civilization. Progress does not stop with the formation of sex-unions and separate homes. The families soon develop into communities and tribal and social life is only the outcome of sex-unions, when they cease to be merely inevitable animal reactions, promiscuous and ephemeral in their nature in response only to the imperious and fitful sex calls, and when they gradually evolve to be abiding and elevating factors in human life. Where the more persistent hunger co-operates in conjunction with the play of the sex-impulse, it helps man forward to organise and speed up progress.

#### Two Cultured Communities

The Northern Aryans and the Southern Tamilians had both evolved advanced social and political life long before these two great cultured communities came into contact. A dive into the Sangam classics would help us to track down traces of social and communal life of the prehistoric Tamilians as influenced by the impact of the Aryan culture. A careful scrutiny and study of this literature will reveal the influences of the differing environments on the social institutions developed by the Aryans in the Gangetic, and by the Tamilians in the Cauvery and Pahruli valleys respectively. We find for example evidences in these classics establishing the fact that both in the family and social organisations the peaceful Tamil and the fighting Aryan tribes reached fundamentally differing tendencies and developments in their several environments and different circumstances.

#### Individualistic

Again the Tamilian lacked the stimulus for organising his family always as a fighting unit; for, he was not to expect and fight down hostile surrounding hordes as the early

Aryan had to. He therefore developed in his environment the individualistic family system. No sons or grandsons could claim any interest in the properties of a Tamilian, whether they were his own self-earnings or his inheritance from his parents. The Aryans accentuated the advantages of a joint family life securing solidarity and strength. Whereas the Tamilians emphasised the value of individual efforts and full expansion and efflorescence of the soul of individuals. The whole conception of joint interests of the coparceners in all family-properties is a characteristic of the Aryan, conceived and perfected by him in his then environments. The Tamilian could not fancy any such joint proprietary family system for the simple reason that each Tamilian married whom he loved for his own happiness; and his children naturally followed the parent's example, and set up their respective individual homes. The result was the Tamilian family was individualistic, while that of the Aryans was coparcenary.

#### Social Organisations

The same reasons that caused his difference in the family organisation of the Aryans and the Tamilians operated exactly in the same manner to create the distinction in the social organisations of the two societies. A society is generally the outgrowth and expansion of only the home or family. The Aryan organised his community into a close knit well-established caste system (it was more than a federalised organisation equipped and well calculated to consolidate its position against all attacks of hostile elements, especially in those early epochs. Its organisation was such as would ensure against all disintegrating forces both from within and without. It was particularly suited to conserve the racial purity against all onslaughts of uncivilised warring tribes and also to preserve and promote its own wealth, resources and fighting strength. The Tamilian community on the contrary could only be a federation of different tribes and clans, as well as of crafts and landed or trading classes with perfect social equality and without rigid barriers and bars between them by virtue of mere birth. The Tamilian communal clans and classes closely approximated to the trade guilds and the individualistic society in medieval Europe, and was at the antipodes of the well-organised caste-bound racial community of the Aryans in upper India.

#### Socio-Political Life

There only remains now the last phase of socio political life to consider before I conclude this paper. The military technique and the martial codes represent the most advanced aspects of the *Puram* or the external side of the Tamilian cultural life. In

(Continued on page 3)

## DUMPING BY CEYLON

### Cocoon In A Bad Way

#### AN INDIAN PROTEST

The coconut industry in our Presidency has received a terrible setback on account of the continuous fall in prices during the last five years. This is a matter of deep concern and anxiety to the agricultural population. The coconut is grown in thousands of acres on the East Coast and West including the States of Travancore and Cochin, says Mr. Nyapathi Krishna Rao, B. A., B. L.

It is the duty of the Government to protect this valuable industry and promote the economic possibilities of the coconut and its products, to the fullest extent. Now with the downward trend of prices, ryots are very hard hit and have lost all credit and hope. In fact, in one word the industry is ruined.

#### External Competition

The cause for this abnormal fall in the price of the coconut lies chiefly in the competition from Ceylon which has for a long time been looking to capture the markets of India and more so recently when her exports to European markets have been much restricted. The Travancore Chamber of Commerce, Alleppey, has issued a report which explains the present position of the coconut and its products and gives the following figures:

Tariff value	1929.	1930.	1931.	1932.	1933.
Copra cwt.	23	17	16	14	10
Cocoon oil cwt.	30	26	21	16	15

Further from January 1934 the tariff value on copra has been further reduced to Rs. 9 per cwt. and on oil to Rs. 12½ per cwt. This lowering of the tariff values has been effected by the Governor-General by notification under Section 3 of Act 8 of 1894. Now the fixing of the tariff value by the Government goes a long way in encouraging or restricting foreign imports, as they have to take into account the prevailing market rate and the conditions of the indigenous products so that the foreign importer may not get unfair advantage to the detriment of home products. Unfortunately on account of the lowering of the tariff values and the disparity in prices created thereby, facilities have been afforded to Ceylon to import her goods freely into India. As an example, it may be pointed out that in 1933 the average price of Indian coconut oil was Rs. 410 per ton whereas the tariff value was Rs. 320. The result is that Ceylon is dumping her goods into India, as shown in the following table:

	1930	1931	1932	1933
Copra cwt.	1,361	22,000	292,508	486,000
Cocoon oil cwt.	73,759	188,947	511,252	358,000
Cocoon nos	19,438	47,459	6,912,416	3,700,000

#### Indo-Ceylon Trade

The above figures show how Ceylon has cornered the Indian market. Lastly the Ottawa agreement, full of preferences and reciprocities, has done great injury in reducing still further the price of the coconut. The main argument in favour of such a preference was the demand of the proprietors of oil industries for the reduction of the duty, ostensibly in the interests of the consumers. It appears that the interests of the capitalists weighed more than the interests of the producers. The corresponding preference granted by Ceylon to India is chiefly

(Continued on Page 4)

## SHORT STORY

### THE MYSTIC GIRL

By Dewaki

HE heard it first but dared not ask about it. Suppose it were true—suppose the young man who had agreed to marry his grown up daughter, without a dowry, had another wife living! He had come, with his family, five hundred miles from home. He had mortgaged the last ornament in the family to cover the trainage—and now?

That young man looks good and kind and courteous—could he be so bad as to deliberately cheat him?

"But then father—I am prepared for any fate, and if it is fated that I am to marry this man, why, I must. But since you speak of deliberate cheating, I must tell you that the question whether he has another wife never rose—you never asked and he never answered. You must be fair to your future son-in-law."

The father felt a choking in his throat—such intelligent, such gentle, such forgiving, such brave, resigned girl—so advanced in thought and manners and self-sacrifice, much beyond her age—and he was casting away the jewel to some unknown quarter. And all because of the inexorable, unwritten law of the village that his daughter must be married before she had attained her puberty.

#### II

Two years after the marriage! Yes, the son-in-law has another wife living. He had discarded her because he suspected her character. Some one said something about her life in the village. Over and above that, her father had refused to give him the balance of the dowry promised.

#### X X X

Srinivas loved Arundhathi—his second wife. She sang sweetly. Her cooking was excellent. She moved about the house as an angel. All the children looked to her as mother. She had a smile and a cheer for all in the house and yet found time to do the proper thing at the proper time.

After four days' stay Srinivas proposed that his wife should go with him and stay. She was old enough to live with him.

Yes, that was the custom—the nuptials have to be performed in Srinivas' house.

"I know that you are poor, sir, and I shall not insist on any expenses from you—" Srinivas was telling his father-in-law who was stricken with sorrow because of the impending separation from his beloved daughter.

"Then we shall leave tomorrow together to my house, where all things are ready for the ceremony; and from there my wife and I shall leave for Bombay."

Srinivas was employed in Bombay.

#### III

"I have thought about it much, father, ever since I heard of it. Even before the actual ceremony of my marriage when he tied the sacred *tali* round my neck I had vowed that if he had a wife living, and if that wife was willing to live with him, then I would be his wife only if he permitted his other wife to live with him. She shall be the crowned Queen of the house and I shall serve her. And I must stick to my sacred vow."

Dismay in her father's face. Dismay in her mother's face. "Child—we have been asking him all along that he shall have absolutely no connection with his other wife at any future time and that he shall always be with you alone. He has sworn to do so—"

"Father, he will have to swear that he will send for his first wife. Else I refuse to be his wife."

That was definite. The tender girl, the angelic figure that went about the house and sang those sweet songs of devotion and faith in God, she could be precise and definite and bold.

She did not speak more. To her husband who was threatening to leave her, as he had left the other wife, she did not reply but to her father she said: "Do not be anxious. Fate must work its way. If my husband deserts me, look upon me as another unemployed son of yours. With this difference: I shall be of help to my mother more than Kisben is."

#### IV

"And we have been all along jealous of you, angel that you are—" Rukmani's father was saying to Arundhathi when the story was told of how one condition of her nuptials was that Rukmani the discarded wife should live as the senior wife of the household.

"I am happy in your love of me—" said Arundhathi, "and I am also happy that I have an elder sister to keep the house and protect me."

#### X X X

Little quarrels soon began in the household of two young wives, but Arundhathi always effaced herself and thus saved the situation. One day it was that the cloth purchased for Arundhathi was better than the one for Rukmani. "Please, may I have your cloth—I have a liking for it," Arundhathi so artlessly said that no one felt she was making a sacrifice. She kept the house happy.

"She is a crazy girl—" Rukmani was telling her friends. "She is afraid of me and she is superstitious that my curse would end her life. That is why she insisted on my living with her. Now my husband has seen the difference between us and he likes me better, leaving Arundhathi to worship her God and read her religious books in her leisure hours. I am the real mistress of my house and my husband's heart."

#### X X X

"Arundhathi unhappy?" Her father heard it with concern.

"She brought it on herself—" said her mother, "her husband has played the game. The child is dreamy and too much engrossed in God. Who will love her—when she would never stand up and say a word."

"She stood up and said the words that has ruined her—she refused to be a wife until Rukmani was sent for. No words can be firmer"—deplored her father.

#### V

Yes, Rukmani was returning evil for the good that Arundhathi did for her. She started a whisper coupling the temple priest's name with Arundhathi's. It was a fact that Arundhathi was often in the temple morning and evening. It was easy to weave a story to a shadow jealous husband's heart.

"I am sorry. I know my duty to my husband—but I have placed my God first. And I feel an exaltation in God first." (Continued on Page 4)

**AMATEUR THEATRICALS**

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Mis. 228. 12 & 15.



**Hindu Organ.**

MONDAY, MARCH 12, 1934.

**TAMILIAN CULTURAL REVIVAL.**

PROF. S. SOMASUNDARA BHARATI, M. A., B. L., of Annamalai University whose special article to the "Hindu Organ" is concluded today is known throughout the length and breadth of Tamilakam as an accomplished Tamil scholar. He has now forsworn the attractions of a lucrative practice at the bar to accept the chair for Tamil in the University in succession to SWAMI VIPULANANDA whose loyalty to the monastic order he belongs would not permit his continued service in the cause of Tamil only. PROF. BHARATI is well known to students of Tamil in Jaffna whose admiration he had won by the series of addresses delivered by him on literary subjects when he was last in Jaffna four years ago. His speeches were replete with evidence of his deep learning, wide sympathies and broad outlook. His views breathed the spirit of toleration that disdained the practice of cultural "untouchability".

There can be no doubt but that PROF. BHARATI, who is peculiarly free from addiction to fads so fatally tempting to the showy but half-educated and self-styled Pundits, will find in the new

sphere of activity to which the University has invited him, unique opportunities to impart the drive and direction needed for a genuine cultural revival among Tamils. Under his inspiration the University has already taken steps to revive interest in Tamilian culture. The encouragement of research in Tamil is bound to widen the circle of Tamil lovers and sustain them in their labours to advance the 'horizon' of Tamil learning.

In his thoughtful and stimulating contribution, PROF. BHARATI invites the attention of our readers to the glorious expressions of the national soul in the realm of literature. His plea for a cultural revival conveyed in the suggestions involved in the contrasts and comparisons he strikes between Tamilian and Sanskritic cultures is irresistible. His appeal comes not a day too soon. Last December many important decisions were taken at the Tamil-Lovers' Conference in Madras. We are now on the threshold of another conference to be held at Tinnevely during the ensuing Easter under the name of "the Madras Presidency Tamilian Conference." These conferences are stirring the hearts of the people of Tamil-nadu as perhaps no other literary movement in recent times.

Tamils in Jaffna cannot afford to isolate themselves from these movements and expect to maintain their national solidarity. The national soul has been starved far too long. Truly, as the Professor points out "the soul of every nation is best revealed in its culture, its truest expression is found in its literature." No nation can hope to win or retain the respect of other nations if she loses her own self-respect. The cultural soul of a nation represents the peculiar "Dharma" of the nation and any lapse from it is bound to be visited by reactions tending to the loss of economic and political freedom. Cultural conquest is the first concern of the foreign invader who finds in the imposition of his own culture the guarantee for the continued subjection of the people over whom he has set up sway.

We have merely to state for our readers to agree that the English educated classes in this country have become, in the suggestive phrase of SIR JOHN WOODROFFE, "Manasaputras" of the Briton. In their ways, habits, customs, beliefs, tastes and ideals, the educated Ceylonese young man and woman do their best to approximate to standards approved by their political masters. In private and public life the tendency is to Anglicise to such an extent that the Ceylonese may be said to have lost their soul.

The drift from national ideals has proceeded so recklessly and merrily in the past that the return to truth, dignity and self-reliance cannot be achieved without planned and purposeful effort. The man who has strayed from the path of "Dharma" must pause in his journey, cease to grope in the dark or follow the will-o-the-wisps that flit and hover around him and set about to discover and follow the foot-prints in the sands of time left behind by the representative personalities of his own culture. The thoughts, feelings, dreams and aspirations of the venerable leaders have been preserved to us in our literature. We cannot hope to wash off the sins of past neglect unless we unlock the flood-gates of our culture and are prepared to immerse ourselves in its purifying and invigorating waters. Every

other activity might stand over till the nation recovers its balance and poise. Even political activity may be subordinated to the demands of the cultural awakening. Political subjection is bad enough and economic slavery is worse, but, cultural domination is intolerable. Political and economic freedom is not worth having unless cultural independence, not isolation, is assured.

We trust that the call sounded by PROF. BHARATI, will not go unanswered in this country which at one time was famous in South India as a centre of Tamil learning. The only response acceptable to those who hold the cause of Tamilian culture dear to their heart is an honest effort on the part of English educated men and women to devote some time each day for the serious study of Tamil literature and support movements calculated to secure wider diffusion of Tamil learning. Thus alone will it be possible for us to maintain national solidarity without which political agitation is apt to run along devious channels. If the nation regains her lost soul, all other things shall be added unto her.

**BODY EXHUMED AFTER 6 MONTHS**

**Two Men In Custody**

As a result of a petition to the authorities the body of one Sinniah alleged to have died and buried under suspicious circumstances was exhumed in Kaththiyaruthan Estate at Pallaj, on the 10th instant.

It appears that the deceased died about six months ago and steps are now being taken to investigate the circumstances under which he came by his death. Two persons are already in custody in connection with this matter.

**"PUBLIC SCHOOLS"**

**New Education Bill**

The draft of the new Education Ordinance was again considered at a meeting of the Executive Committee of Education, the Legal Draftsman, Mr. J. Mervyn Fonseka being present.

The new Ordinance aims at giving greater power and responsibility to local authorities than what the present Education Ordinance of 1920 provides. It proposes that all registered schools, whether Government or Grant-in-Aid should be classed as "Public Schools." It is intended to pay all the staffs by the Education Department.

**APE ANCESTRY OF MAN**

**Latest Fossil Discoveries**

London, Feb. 19.

Whether we like it or not Professor G. Elliot-Smith has declared positively that our ancestors in the remote ages were apes. "There is," he said, "now no reason whatever for refusing to admit the simian ancestry of the human family."

Professor Elliot-Smith was delivering the second of a series of lectures on "Human Biology" at the Royal Institution of February 17, and made his pronouncement after reviewing the discoveries relating to the fossil remains of man. He said that until 1859 much that was superstition as to the origin of man had not been disposed of, but on the evidence of the French Professor, M. Boucher de Perthes, supported by Sir Charles Lyell and other British scientists, man's antiquity was recognised as a fact.

**LETTERS TO THE EDITOR**

VADDUKODDAI HINDU ENGLISH SCHOOL

Sir,—The above school, which came into existence about fifty years ago, is now being conducted as a branch school under the management of the Board of Directors of the Jaffna Hindu College.

It not only provides courses of studies in both English and Tamil but also gives its pupils a good grounding in the practice and precepts of the Saiva religion. As a matter of fact, this is the only institution in the whole of Vaddukodai where due attention is being paid to the study of religion and Tamil in addition to a knowledge of English.

The school is now in charge of Mr. M. Sabaratnasimhe, B.A. late Vice-principal of the Jaffna Hindu College. Being a native of Vaddukodai, he is very anxious to develop the school and his work is already beginning to bear fruits in several directions. He is being assisted ably by an enthusiastic and loyal staff which is doing efficient work in English. The Tamil studies are in the hands of Mr. Somasundaram of Navly and Mr. P. Subramaniam, Tamil Pandits. Thus both English and Tamil are in the hands of competent men and the people of Vaddukodai are indeed very fortunate to have a school of this type in their midst.

It is a great pity that the new building which was started 15 years ago is still in an unfinished state. Nearly Rs 7000/- has already been spent on it of which Rs 2000/- was paid by Government and the balance of Rs 5000/- was raised by public subscription.

Although as much as Rs 15,000/- at least would be required to carry out fully the building programme, yet it is possible that with another Rs 5000/- the new building can be made serviceable by modifying the original plan. When funds permit, the remaining work could be undertaken. It goes without saying that unless the new building is completed, the school cannot be developed into a College owing to want of suitable accommodation.

Our generous brether, the members of the Vaddukodai Union of Malaya, have helped the local Hindu Vernacular Schools very liberally and these schools are all doing well. I appeal to the members of the Union to come to the aid of the Hindu English Institute also and undertake, in the name of the Vaddukodai Union of Malaya, the work of completing the new building. I hope my appeal will not be in vain.

Yours etc  
S. Maruthamuttu  
Vaddukodai  
7-3-34

**SUNDAY MAIL SERVICE**

**Resumption Likely in October.**

The "Daily News" understands that the Sunday mail service is likely to be resumed at the latest from the beginning of the next financial year.

The question of the resumption of the Sunday mail service, it is learned, was considered on the 7th, at a meeting of the Executive Committee of Communications and Works, when the Committee decided to recommend its resumption.

The question, however, as to when the resumption should take place, it is understood, has not yet been definitely decided. The Committee, however, favours the resumption at the latest from the beginning of October, when the new financial year begins.

The Sunday mail service was discontinued owing to retrenchment in the Postal Department consequent on the financial depression.

**The Victoria College, Chulipuram**

Candidates intending to appear for the London Matriculation Examinations, January 1935, should apply early to the Principal, Victoria College,

C. M. Chellappab, Manager.

Mis. 226. 12-2-34.

**"THE HINDU ORGAN" EARTH-QUAKE RELIEF FUND**

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.. S. Appadurai, Proctor.	2	00
<b>Total</b>	<b>923</b>	<b>28</b>

**INDO-CEYLON TELEPHONE**

**Progress of Arrangements**

MADRAS, March 7

Arrangements in connection with the Indo-Ceylon telephone link are making good progress. It is expected that the laying of cables will commence shortly, the authorities having requisitioned a special cable-laying steamer from Singapore which will start work from Dhanuskodi.

Mr. H. P. Bhaumik, Engineer-in-Chief, Posts and Telegraphs who arrived here today, is leaving for Dhanushkodi tonight in this connection.—(A. P.)

**Prisoner Escapes From Hospital at Jaffna**

S. A. Dingiri Appu who is serving a sentence of 20 years' imprisonment made good his escape from the Jaffna Civil Hospital on Saturday the 10th instant.

**A New Proctor**

Before Mr. Justice Garvin and Mr. Justice Akbar at the Appeal Court on Wednesday, the 7th day of March 1934 Mr. V. K. Subramaniam of Pungudutive, Jaffna was admitted and enrolled a Proctor of the Supreme Court.

Their Lordships congratulated and wished him all success in the profession.

Mr. Subramaniam is the first Proctor from Pungudutive. He is the youngest son of Mr. K. Kandappan and a brother of Mr. K. A. Vaeer of Kuala Lumpur and Mr. V. K. Arumugam of the Anglo Chinese School, Klang.

**Order Nisi**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8403.

In the matter of the estate of the late Sellammah wife of Marugesu Ponnusamy of Kopay North

Deceased.  
Murugesu Ponnusamy of Kopay North  
Petitioner.

Vs.

- Minor 1. Ponnusamy Ganesan
- .. 2. Meenaloshmadevi daughter of Ponnusamy
- 3. Nagenthirar Sivasambasami of Kopay North

Respondents.

This matter of the Petition of the above-named Petitioner praying that Letters of Administration to the estate of the above-named deceased be granted to the Petitioner coming on for disposal before C. Cumaraswamy Esquire, District Judge of Jaffna on the 26th day of October 1933 in the presence of Messrs. Sivapiragasam and Kathirasan Proctors on the part of the Petitioner and on reading the affidavit and Petition of the Petitioner.

It is ordered that the above-named Petitioner as the husband of the above-named deceased be declared entitled to have Letters of Administration to the estate of the above-named deceased, unless the above-named Respondents appear before this Court on the 20th day of November 1933 and show sufficient cause to the satisfaction of this Court to the contrary.

This 1st day of November 1933.  
Sgd. C. Coomaraswamy,  
District Court.

Order Nisi extended for 19th March 1934,  
Sgd. C. Coomaraswamy,  
District Judge.

O. 43. 12 & 15.

## "HOPELESSLY INADEQUATE"

### Extra Sanitary Inspector

#### COUNCIL DEFEATS M. O. H.'S MOTION

#### Jaffna Urban Council Meeting

A meeting of the Jaffna U. D. C. was held on Saturday the 10th instant, at 9 a. m. There were present Messrs. R. R. Nalliah, E. J. Pieris, S. Rajaratnam, R. Sivagurunather, A. M. M. Abdulcader, A. M. Brodie, Sam A. Sabapathy, P. Moses R. A. Rajadurai and Dr. C. Thurairaj.

The Council resolved to pass the following motion of Mr. Sam A. Sabapathy, seconded by Mr. A. M. M. Abdulcader:—"That in view of the great hardship caused to the public and to the business houses situated in the portion of the Jaffna—Kankasenturai Road lying between Grand Bazaar cross road and the Jaffna—Manipay Road by the enforcement of the by-law published by notification dated March 16th 1932 in Government Gazette Nov. 7917 of April 8th 1932 that by-law be repealed."

#### Vote for Earth-quake Relief

The next item was a motion standing in the name of Mr. A. M. Brodie who moved "This Council resolves to vote a sum of Rs. 250/- to the Indian Earthquake Relief Fund as a token of its sympathy with the Indian people in their great affliction." Mr. Brodie said that everyone here looked up to India as Mother India. The recent earthquake had done great damage to property of the poor millions of India. This sum of Rs. 250/- was not a large sum but it was only a token of their sympathy they had with them in their great sorrow.

Mr. S. Rajaratnam seconded.—Carried.

A circular received from the President, Local Government Board re daily paid employees and proposed by-laws under Section 163 (2) (A) of ordinance No. 11 of 1920 was considered. The Attorney-General had suggested a by-law legalising a general practice by which a Chairman of a U. D. C employed and dismissed daily paid workmen without seeking the approval of the Council. The suggested by-law was passed with a slight modification.

#### Contribution to Health League

Papers re contribution towards Jaffna Women's Health League and the appointment of a Public Health Nurse was considered. The M. O. H. (Dr. S. C. Thurairajah) pointed out that there was not sufficient supervision of the work of the Public Health Visitor attached to the Women's Health League. He said that the work of that nature should be supervised. In his opinion work of that nature should be under the control of the Local authorities.

Mr. A. M. Brodie said that he had gone through the papers and found that the M. O. H. had ordered the Public Health Visitor to explain why he had not turned up in his office as ordered by him. He took strong exception to this as the Public Health Visitor was not in the employ of the Council which was contributing Rs. 50/- every month to the society. Work of that nature he found could be well done by such Leagues. He said that during his visit to Mysore he found the child welfare work entirely in the hands of Women's Societies. They all know the history of clubs and societies. Where there were energetic members the club did very good work, when those members left there was a lull in their activities. He personally knew that the Women's League did very good work during the Secretaryship of Mrs. A. N. Coomara-

## COMMONS DEBATE ON CEYLON

### Question in State Council

In connection with the recent debates in Parliament on the Ceylon Constitution, Mr. E. W. Perera (Horana) is to ask the following question in the State Council:

"Will the Leader of the House make an early statement of the action he intends to take to refute the grave misstatements and unwarranted aspersions on this Council recently made in Parliament in the course of the debates on the Ceylon Constitution, which are calculated to retard the political development of this country?"

samy who had left Jaffna. For some time there might be a falling off of members but in the long run he expected everything to go on well. He was in favour of starting a child welfare Department for the Council. They could then have their own Public Health Nurse. Until such time he was in favour of continuing the support for the society. It was resolved to refer the matter to a sub-committee of the Chairman, Mr. R. Sivagurunather and the M. O. H.

#### Additional Sanitary Inspector

The M. O. H. proposed that an additional Sanitary Inspector be engaged for the Council.

The M. O. H. said that their U. D. C was the biggest in Ceylon with a population of 45000 or more. Three Sanitary Inspectors for such a vast area was hopelessly inadequate. He outlined the various duties of the Inspectors and urged the necessity for the appointment of at least one additional Inspector for which provision had already been made in the Budget. He said typhoid fever, dysentery and other bowel diseases were more prevalent in Jaffna than in any other parts of the Island and that unless an adequate staff was provided it was not possible to control these diseases or improve the health conditions in this vast U. D. C. area. He said that they cannot make bricks without straw. There would be no improvements in the condition of the town unless the U. D. C. considered that public health was its greatest concern.

#### Motion Opposed

Mr. A. M. Brodie opposed the appointment. He said that another Sanitary Inspector was not going to improve the Sanitation of the town. He thought that the money could be better spent in providing Public Latrines for the different parts of the town. Mr. Brodie protested against the hasty manner provision was made in the Budget for an additional Inspector.

Mr. R. Subramaniam said that the Sanitary Inspectors were wasting a good deal of time in the Police Court. He suggested that the Chairman should arrange with the Magistrate to fix all the U. D. C. cases for one day, say Saturday. He wanted greater attention to be paid to the drains of Jaffna as they were a great menace to the health of the town. He asked the M. O. H. to give a scheme by which they can flush the drains satisfactorily. In other places, said Mr. Subramaniam, there were mosquitoes only during the rainy season. In Jaffna town they had them all through the year. An additional Sanitary Inspector was not going to improve matters.

Mr. S. Rajaratnam, supported the M. O. H. and said that an additional Sanitary Inspector was necessary for the town.

Mr. Sam. A. Sabapathy speaking on the drainage of the town said that the one near his office was a plague spot. He brought to the notice of the Council the different drains in his ward. They needed immediate attention. He wanted these to be done before coming to the Council for another Sanitary Inspector. The motion was put to the house was lost.

A letter from the Registrar General and Director of Commercial Intelligence was considered. It was resolved to have one coloured plate in the book "Report on the Economic and Social Conditions of Ceylon" about Jaffna. The artist was to be consulted about the most suitable landscape.

The Chairman, Messrs. A. M. Brodie, Sam A. Sabapathy were elected delegates to attend the U. D. C. Conference to be held in Nuwera Eliya.

## Paddy Cultivation in Australia

### A NEW & SUCCESSFUL INDUSTRY

#### How They Overcome Difficulties

Australian methods of Paddy Cultivation was the theme of an instructive lecture delivered on Saturday at 9 a. m. at the Kacheri Sale Bungalow by the Land Commissioner, Mr. C. V. Brayne, who is on a visit to Jaffna. Mr. Edmund Rodrigo, Government Agent, presided and introduced the lecturer.

Mr. Brayne expressed his pleasure at having the opportunity of coming back to Jaffna and meeting a number of Jaffna farmers. As they all knew, he said, he was in Jaffna as an officer 32 years ago. Since then he continued to take an interest in Jaffna, its people and its progress. Especially now, it seemed to him, that if there was any hope of progress in any part of Ceylon, it was Jaffna. Jaffna man was noted all over Ceylon for his enterprise and industry. It seemed to him that if he came to Jaffna and spoke on anything implying progress, he would be usefully sowing seeds of progress in Jaffna.

He went to Australia, the lecturer said, to get a holiday as he was tired and wanted rest and a change. He did not go to Australia on a study tour. But he kept his eyes open to see what was done in Ceylon. He found himself drawn into study more and more and had less holiday. The subject of his lecture was a very big one and he had little time at his disposal to study and know all about it. He would endeavour to pass on to them a few things he discovered. Some of them perhaps, did not realise that Australia was an immense country. It was very much larger than the whole of India. They could put the whole of Asia excluding Russia in the middle of Australia and something would yet be left of the latter. Another thing about Australia was that it was a new country. 100 years ago there was no Australia. It was occupied by primitive, uncivilised people up to over a 100 years ago. Since then wonderful progress had been made. Hundreds of miles were opened up for cultivation and there were now towns with lakhs of people. Starting in a new country and facing new difficulties and problems the people of Australia became extremely enterprising. They had to fight nature and overcome many difficulties to make it a prosperous country. The Governments also tackled those problems with great courage. The speaker was very much struck with how all Governments of Australia considered the interests of the cultivators of Australia as of first importance.

Mr. Brayne proceeded to illustrate the attitude of mind of Australians in tackling difficulties. What struck him was that if they wanted to know or find out anything, they sent people to other countries to study new methods which, on their return, they applied and did one better.

Till he went there, Mr. Brayne continued, he did not realise there was paddy cultivation in Australia, and a good many of them would have thought so, because that country was outside the tropics. If they had thought so 12 years ago they would have been right; twelve years ago there had been no cultivation on a commercial scale. Only ten years ago paddy cultivation was begun on a commercial scale. They now cultivated paddy more successfully than any part of the world. When he went there and went into facts and figures, it took his breath away.

(The Australian methods of paddy cultivation, which Mr. Brayne described will appear in the next issue.)

## TAMIL CLASSICS AND THE IMPACT OF TWO CIVILISATIONS

(Continued from page 1)

This field of human activity as well influences of the environments and circumstances of the early communal life of these two races have markedly impressed themselves in a manner that even after two or three millenniums of coalescence and harmonised joint evolution, we can light upon their distinctive prehistoric racial characteristics in their wonderfully advanced and refined early literatures. The entire Sangam classical literature would afford us a very wide and fertile field for studies of this kind and would more than amply repay the pains of many a diligent research student. I shall not seek to dilate on details in this short paper, where my sole object is only to invite and stimulate a zest for research work in the region of unexplored mines of early Tamil classical literature. I shall here attempt therefore only to outline a bare skeleton leaving the picture to be filled up and finished by further industry and greater diligence.

#### Aryan Military Organisation

Already in the earlier parts I have invited attention to the peculiar circumstances that shaped the different environments. The Aryan in those days had to fight incessantly and persistently, first to preserve and then to promote his family and his hearth and home. He battled to exterminate the uncivilised neighbouring hordes, and to cultivate and consolidate his superior civilisation. This continued need for military organisation and life led him steadily and inevitably to think that war was something laudable in itself, and to organise peculiar and special institutions to maintain and sedulously advance the martial spirit in his communal life. And in course of time the Aryan developed a dominant military class with very high rank and enviable privileges. The Kshatriyas thus enjoyed kingly and princely rank and received the adulations of all other castes including the priestly Brahmin at the top. The warrior even shared with the Brahmins the privilege of a teacher, if not of the pontiff as well on many an occasion. A very appreciable section of the Aranyakas and Vedic lore eulogises and redounds to the glory and credit of Rajanyas as the warrior clans were then called. The Aryan Dharma Sastras came to give sermons on the cult of war, and to extol its glories, holding it up as a righteous duty of all members of the Kshatriya caste. They prescribed to the whole Kshatriya community a career of continued conquest. They preached to them as their highest virtue a career of unquenchable discontent and illimitable greed of conquest and grab of other's possessions. This was the Aryan ideal for the hero-warrior, emphasised and exhorted even in their highest ethical codes to be incessantly and religiously striven after.

#### Tamils and War

Whereas the early Aryan had incessantly to fight for the extinction of races and hordes hostile to his culture, the Pre Sangam Tamilian had neither the motive nor the need to cultivate the taste for aggressive warfare. While the alien Aryan fought in the north for racial aggrandisement, his Tamil contemporary in his native southern home fought, when he did, only for honour and in self-defence. In marked contrast with the Aryan's zeal for wars of expansion and aggrandisement, the early Tamilian evolved his ethical maxims denouncing and discountenancing all passion for or pleasure in fighting for its own sake. Of course he welcomed war and even warmly advocated martial glory, but only for and in defence of honour and home. Tirukural more than any other extant ancient Tamil classic approximates to the rules of Tolappiam as much in point of time as in its contents and style, in matter and manner. Valluvar furnishes the best Ilakkiam for the Ilakkiam laid down by the Tamil Panini. Kural is the mirror best reflecting the ethical and cultural life outlined and sketched in Tolappiam. Tolappiam gives the points and lines, while Tirukural supplies the curves and colour for the picture of the early Tamil culture. The skeleton and anatomy are in the former, while the body and physiology are portrayed in the Kural. The references particularly to chapters 86 and 87, on defiance (கொடு) and (கொண்டுகொடு) or worth of war in Valluvar's Kural would vividly and forcibly illustrate this mental and

## YOUTH CONGRESS AND ELECTIONS

### Not To Put Forward Candidates

#### EXECUTIVE'S DECISION

#### Members To Support Progressive Candidates

The Executive of the Jaffna Youth Congress has arrived at a decision regarding the attitude Congress and its members should adopt in regard to the forthcoming elections to the State Council.

The policy of Congress was formulated in the following resolution passed at a meeting of the Executive Committee on Saturday the 10th instant.

#### The Resolution

The resolution was as follows:—"That the Executive Committee resolves not to put forward candidates to contest the forthcoming elections to the State Council but calls upon individual members to support such candidates as pledge themselves unconditionally to support the demand for immediate reform of the Constitution towards the realisation of full responsible Government".

The meeting of the committee was largely attended and was presided over by Mr. K. Balasingham, the President.

## Obituary

#### MR. M. CUMARASWAMY

The death took place on the 9th instant at his residence in Koddady of Mr. M. Cumaraswamy at the age of 72 years. The deceased is a brother of Dr. M. Vettivelu and leaves behind three sons and two daughters and a host of relatives. The funeral was largely attended.

#### MR. W. SABAPATHY

The death occurred on the 9th inst. of Mr. W. Sabapathy, Ayurvedic Physician of Vannarponnai. The deceased was a popular physician and leaves behind numerous friends and relatives.

mora; attitude of the early Tamils in contrast to that of the early Aryans towards war and war psychology. Defiance or passion for fighting is discountenanced for all at all times and unreservedly. This is denounced as an accursed vice. Nevertheless, the Tamilian was neither a coward nor an effeminate lover of ease. For he stands up for a fight to a finish whenever honour or defence of home is involved. Even the Tamil women's bravery is a constant and favourite theme fervidly sung by the bards of the Sangam age. Their songs reveal this fine sense of honour and the laudable zeal for the martial crown and laurel in all just wars, shared and cherished alike by both the men and the women of the ancient Tamilaham.

These differences in the ideals both in love and war of these two cultured stocks of ancient India led naturally to their characteristic different outlooks on life and differing schemes and systems of their several social institutions, political organisations and moral maxims. The Tamilian was a born optimist, full of humour and buoyancy, merrily hugging the rosy side of life, prone to be happy in family life, and inclined always to reveal in righteous yet merry life on earth. The Aryan grew to be a sullen cynic, sour to pleasures of every kind, hating all existence as a misery to be avoided, preaching asceticism therefore as the only panacea for all ills of life, vehemently given to otherworld-

Short Story

The Mystic Girl

(Continued from page 1)

my mind when I stand before the idol on which beats the force of devotion of the worshippers there. I must go to the temple."

The same definite and precise expression, that had startled the husband at the time of his nuptials, startled him now. But Rukmani was there to urge him to excesses. She spoke vulgar words.

"I do not want to hear it again—"  
Arundhathi said placing her fingers in her ear. "Sir, if you believe my sister, I shall walk out of your house, now and at once."

"And go to the priest", snapped Rukmani.

There was no reply from Arundhathi. She looked to her husband for a reply. "Go, and may I never see your face again—" he said.

"I was watching for it—but she has left behind all her jewels" observed Rukmani to her husband, as, a little later, dressed in the faded cloth that she had worn five years ago when she first came to her husband's, Arundhathi left the house.

VI.  
Seven years after. Srinivas had come under retrenchment. He had got into debts. He had to leave his house. He took to wandering with his wife and children in search of appointment. He lived on charity in the Dharmasalas.

"No work and a family man? You go to Nasik and if you are prepared to take up the spade, there is food for your wife and children; school for your children and a neat cottage for you all. The charity is organised by a good woman from the south."

"Plough? I shall do anything"—said Srinivas and went to the farm house where he was questioned and his needs ascertained, and a hut was allotted to him, and later, work was given.

Three months hence, as he was returning from work, he found that near the temple where they went to pray sometimes there was some commotion.

"What was it?" he enquired.  
"The Devi has come to the temple—"  
"And they were hurrying for darshan."

He too went—and found that the "Devi" was his own wedded wife, Arundhathi, whom he had turned out of his house. She looked up at him and cast her eyes down.

"My life is even poorer than yours. I eat but once a day—" said Arundhathi "though all this is mine. It is a trust I run in the name of my God".

And how had she come by her wealth?

"You think the village priest gave it me?" Arundhathi asked in her sweet tone. "God pointed to me the place where gold was buried, and I dedicated my life to the needy. Praise to be God."

The children were rushing to her calling "mother"—children of parents who lived in neat houses and worked hard—and loved God and the Devi, who brought God's love to their hearts.—(Roy's Weekly.)

Dumping By Ceylon

(Continued from page 1)

with regard to cotton manufactures besides other articles at the rate of 10% ad valorem which chiefly benefits Bombay cotton mill owners. Evidently the interests of the coconut producers are relegated to the background. Even now, it is not late for the Government of India to concert measures to relieve the distress and misery of the owners of the coconut gardens. The report of the India delegation at the Ottawa Conference draws pointed attention to the fact that "Ceylon is specially interested in the preferences on coconuts, coconut products and plumbago". What it means to the Indian coconut producer needs no comment. The attention of the Indian public has not till now been focussed on this important question. We believe the Government of India and the Government of Madras are not in full possession of the facts and have not realised the misery caused to thousands of ryots on the East Coast and West Coast including the States of Travancore and Cochin by the abnormal fall in prices. We hope the Provincial Government will move in the matter and induce the Government of India to take steps to restore the old prices by fixing the tariff values as it prevailed in 1929 and increasing the import duty from 20 to 25 per cent.

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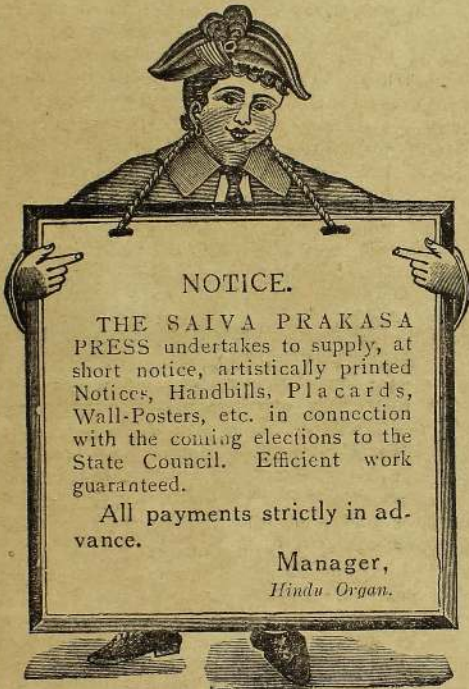
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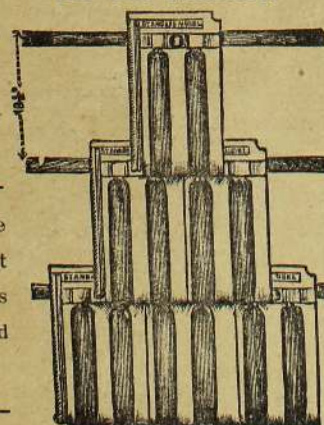
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