THE PATHFINDER.

Journal

OF THE

JAFFNESF CO-OPERATIVE SOCIETY.

CONTENTS

	Page
Message from the President, J.C.S.	1
Editorial	3
Tamil New Year	4
Review of the J.C.S. for the year 1936	6
My early days in Pahang	8
Vitamins & other value in diet	12
Great loss to the Ceylonese	14
Students' Corner	15
Economy in India	17
Economy in Russia	19
Co-operation & its Development	20
Problem of Survival	22
Catholic Co-operation	24
Society notes	27
Personal News	29

Message.

from

The President, Jaffnese Co-operative Society.

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THE Committee of Management of the Jaffnese Co-operative Society have invited me to give a message to the members of the Society for publication in the first issue of the Pathfinder. *I do so with great pleasure and wish to address this message not only to the members of the Society but to every Jaffnese in the country.*

2. The publication of the first issue of the Journal to synchronise with the first day of the Tamil new year "Eesvara" is of great significance. The new year, as a contributor explains elesewhere in this number, is not a Hindu New Year as is erroneously called by some. It is the new year common to all the Tamils—nay for several races who inhabit India or claim descent from India, irrespective of caste or creed.

3. A new year is a day in the year when people should review their past and make resolutions for the future. Therefore let each of us pause on this day and make a bird's eye survey.

4. How we came to this country or why we came are matters of lesser importance to us at the present time. The fact that we are here as a community is all that matters. We came at a time when our services were really needed and we have in our own way helped in the development of this country—our share in the opening of the country is no mean contribution. The toll in lives we have paid to malaria and other diseases rampant during the early years was considerable. We have, therefore, a place in this country and there is ample room for us and for all.

5. We are also appreciative of the opportunities we have found in this country during all these years, there not having been very great competition. Now that English education is spreading in this country and there are more and more Malay youths coming out of schools we find that the

avenues of employments in the Government service are getting fewer. But there is no need to feel despondent or to give up finding solutions. Whatever assistance we may still render to aid the Malays in becoming effcient Government officers should be placed at their disposal.

6. The fitting of our youths for useful and economical employment has become an anxiety with the parents and the elders. And this is as it should be. Our economic position is slender and our energies and endeavours should now be directed one hundered percent towards helping to find an economic future that is already with us. This can and should be done by our own endeavours.

7. My message & call to each member of the Community is that during the forthcoming year, our aims should be to combine together and carry out planned programmes to train and fit our youths to take their places as good and efficient citizens of this country. In this work every member of the community—young and old, men and women—should give of their best. Such effort and service will repay manyfold, and failure to do so will be grievous.

May this new year put us on the road to final solutions for our problems, and may you all have a very happy and prosperous New Year, is the wish of,

Mc Thaneby Besai

Kuala Lumpur
10th April, 1937.

VOL. 1 | The Pathfinder. | No. 1

13TH APRIL 1937.

Ourselves.

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IN bringing this journal into existence we are merely giving expression to one of the items in the programme of work planned by the organisers of the Jaffnese Co-operative Society. The task before the journal is to implement the work that is being done by the Society, consolidate its activities, make the members and others alive and sensible to the potentialities of the Co-operative movement, urge the members to make such reforms as may be considered desirable in their standard of living, advice them to eliminate all wasteful expenditure, educate them to abolish such of the customs and traditions that are now become useless and undesirable and give them advice in social and educational problems that may confront them. No social movement ever succeeded unless its members were made conscious of the goal aimed, educated in the priciples of the movement and made unshakeable in their loyalty to these principles.

We are alive to the responsibility that we are undertaking and realise the tremendous work that lies ahead of us. We are also conscious of the lack of experience and ability to edit and manage a journal and sensible of the absence of attainments necessary to reach the literary standard expected of a journal. The goal of our aim cannot be attained without great sacrifice and disappointment, without consistent and determined work. We are however encouraged to approach our task with hope and enthusiasm by the several stimulating messages of goodwill and assurances of co-operation received from a large number of our friends. It is very heartening that several lady members and friends have also promised active support. This is a co-operative effort, and in all things co-operative, one man may feel weak and unable, but the combined efforts of several must bring about some measure of success. Much may be done even in a small way by preseverance.

We shall require the goodwill and sympathy of the public in the struggle before us in our endeavours to work our own destiny, their forbearance in our weaknesses and in our failings. We feel confident that our appeal will not fall on deaf ears.

We appeal to every member of the Jaffnese Co-operative Society for support and loyalty and trust that each member will do his or her share towards making our work easier by contributing articles for publication in the journal and towards making this venture a financially safe one by enrolling friends as subscribers.

Our columns shall be open to any co-operative society or to any co-operator and we invite all societies and their members to make use of the columns freely. Our columns are also open for contributions on matters of general interest relating to social educational, and economic improvements. Politics, religious controversy or criticism of the actions of the Government will find no place in our columns.

Tamil New Year.

by
T. M. SUBRAMANIAM,
Master of Astrology (Carthage).

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MANY nations in the world observe their new year, following generally dates of their religious teachers; some others after certain traditions; but the Tamilian New Year, now being called Hindu New Year, has an astronomical basis, its origin being ages old.

Time, though endless, has cyclical landmarks. Observers of the starry heavens from very ancient times found cyclical occurences with marked events in the terrestrial phenomena. The great cyclic periods are the 'yugas' which have a numerical valuation, besides astronomical support. They are as given below:—

Numerical unit.	Yugas.	Divine year		Mortal year. 1-1 360
1	Kreta yuga or Golden age	4 x 1000 - 4000		
	Period of twilight, preceding and succeeding the yugas	4000 / 10 x 2 - 800	4,800	1,728,000
2	Treta yuga or Silver age	3 x 1000 - 3000		
	Twilight	3000 / 10 x 2 - 600	3,600	1,286,000
3	Dwapara yuga or Bronze age	2 x 1000 - 2000		
	Twilight	2000 / 10 x 2 - 400	2,400	864,000
4	Kali yuga or Iron age	1 x 1000 - 1000		
	Twilight	1000 / 10 x 2 - 200	1,200	432,000
1	Maha yuga or Great age	Almost all the planets return to the same sign of the Zodiac	1,20000	4,320,000
1	Kalpa or period of Cosmic activity, which is a day and night of Brahma is 2000 Mahayugas	$2,000 x 4,320,000		8,640,000,000
1	Age of Brahma or Universal prelaya or Dissolution is 100 divine years	8,640,000,000 x 100 x 360		311,040,000,000,000

Many Kalpas or periods of Cosmic activity have passed and we are in a cycle of the last of the four yugas, the Kali yuga in which 5038 years have passed and we are entering the 5039th year.

Every year the Sun crosses the Equator twice, once about 21st of March and again about the 23rd of September. The Sun enters the sign of Aries (Mesha Rasi) on its northward journey about the 21st of March. This entry of the Sun into the Mesha Rasi marks the beginning of the Tamil New Year. According to our calendar this falls about the 13th of April every year. A question thus arises why our new year falls about the 13th of April, whereas the Sun's entry into the Mesha Rasi is about the 21st of March. This difference of about 23 days (March 21st to April 13th) requires an explanation.

Astronomically speaking, there are two Zodiacs, the Zodiac of Constellation and the Zodiac of signs. The former is called the fixed and the latter the moving or equinoctial Zodiac. It has been observed that our Sun revolves round another bigger Sun lying in the Zodiac of Constellations, somewhere in the regions of the Milky Way and travels in its orbit about 50 seconds (of space) annually. This movement of the Sun is called the precession of the Equinozes. This precessional passage of the Solar System in its entirty causes the Zodiac of the Signs——the Moving Zodiac. At the rate of 50 "annually, it would take about 25000 years for the Sun to complete its journey in its orbit from the first point of Aries and back to it. At this time the two zodiacs coincide. Such coincidence occurred about 1585 years ago, and therefore the first point of Aries of the Moving Zodiac——the Zodiac of Signs——is 23° further away in Pisces from the first point of the constellation Aries.

The Tamils relied on the fixed Zodiac in the observance of the new year and thus the entry of the Sun into the Consetllation Arises (of the fixed Zodiac) occurs about 23 days later than that of the Sign of Aries. This difference would be increasing as years pass on according to the precessional increment.

The idea of a new year gives a stimulus to any people to start a new life for the better, once in every year. Different nations have different notions and customs on this occasion. This day is the most auspicious day that occurs in one's life every year, when he forgets the past worries and difficulties of life and hopes to have a happy future. Such thought *really* acts as a stimulus to better one's life, since a thought, when intensified, becomes *feeling* and feeling similarly intensified becomes *action*

The Tamils have a hoary past, undoubtedly the most ancient race, which fact is supported by the latest excavations in the Sindh valley and other places. Research scholars are proving that it is Tamil which has given the roots to the classical languages such as Sanskrit, Greek, Latin etc. But our hoary mother Tamil is yet a virgin, as she is ordained to be a virgin, spoken by the layman and the poet alike. In religion the Tamils had entered the very obstract religions. They had realised that man's only work is to serve God as He lives to serve the living Beings as He lives in them.

Ancient Tamils observed the New Year as a complete religious day, a day of service to God, which is losing adherence in these days. The significance of the Tamil New Year is practically lost. Let us revive the old ideas in the observance of the New Year and get wiser. With purity of body and mind, the first duty of the Tamil man on the New Year day is to commence with prayer and serve God all the day. More than a millenium and a half ago, the poet prince Elangovadigal, author of the Silappathigaram, gave a few lines in verse regarding these observances:—

REVIEW OF THE J.C.S. FOR THE YEAR 1936.

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THE report of the Jaffnese Co-operative Society which is to be presented to the members at the forth-coming general meeting to be held on the 14th April, 1937 at the Town Hall, Kuala Lumpur is its thirteenth annual report. The Society's progress has been very slow, but sclid. It must be a source of satisfaction not only to the members but also to the whole community that, unaided by extraneous efforts in the matter of collection of its dues, the society continues year by year to consolidate its position. It speaks well for the community that there are men capable of organising and carrying on co-operative efforts in spite of the great obstacles that the society has to contend with. In the first seven or eight years of its existence internal troubles and dissensions, jealousies and suspicions amongst the members tossed the ship to and fro so much that it was in danger of being stranded and wrecked. Had this happened it would have been a calamity to the community. With increasing experience the captain and the crew advanced in their knowledge of seamanship and the passengers, other than those who leadped overboard in panic, behaved charmingly. The ship was dexterously and cautiously directed into calmer waters. In contrast with the earlier general meetings of the society which were noted for excitements and for bad spirit displayed by the members against each other there is real harmony, cordiality and pleasant atmosphere at the meetings of the society now-a-days indicating the progress made.

Out of a total membership of 878 there are 198 female members who may not be taken into count for purposes of comparison for an examination of the position of indebtedness. Of the remaining 680, five hundred and thirty five members had not taken any loan for the last two years. This is indeed a pleasing sign and the society may reasonably congratulate itself that the progress it has made in the direction of getting members out of debt may be considered satisfactory.

Utilising a portion of the profits towards education is work that cannot be too highly commended. With the changed conditions in employment under Government it is the duty of the community to find out avenues of employment, and vocational training is a step in the right direction. A sum of $1533.39 is being set apart from the Society's profits during 1936 for the purpose of scholarships. The service that the society can render in this direction and its value to the community are neither fully appreciated nor realised by the large number of eligibles who have not yet enrolled themselves as members. The eligibles who stand out are those that cannot divorce their minds from selfishness and do not realise the extent of the harm they are doing to the community and to themselves by refusing to put their weight and influence in the service of the community. It is not realised that the educational work the society is able to deal with, is only a small morsel compared with the needs of the community and, that, if beneficial results are to accrue from such work, the problem has to be tackled by large schemes involving great expenditure.

This is possible only when there is a large membership. The present strength of the society is only a small proportion of the whole community in this country and there is, therefore, a great deal of room for improvement. The time has come when every Jaffnese who is eligible for membership must be a member of the society. It is a duty incumbent upon every member of the society to help to increase the strength of the society by enlisting more members. It ought not to be a difficult matter and, if all members work right earnestly, the society ought to be in a position to proclaim in the near future

that not one man or woman is outside the society who should be inside it. A few years ago we did not take seriously those who failed to appreciate their duty to the community and stood outside; but to-day the position is very different and it is of the utmost importance to the individuals and to the community that those who have strayed from the path and those who are drifting be gathered together. Therefore every District Committee is urged to take a census of non-members in their respective area and not to rest content or allow the non-members peace until the latter have been made to realise where their duty lies. A hundred per cent membership is essential if the community is to be put on the road to secure its economic salvation. The society expects every eligible man and woman to enrol himself or herself immediately.

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DUTIES OF WIVES.

When in the presence of her husband, a woman must not look on one side and the other. She must keep her eyes on her master to be ready to receive his command. When he speaks, she must be quiet, and listen to nothing besides. When he calls her, she must leave everything else, and attend upon him alone.

When her husband sings, she must be in ecstasy. If he dances, she views him with delight. If he speaks of science, she is filled with admiration. When in his presence, she must be always gay.

Her husband may sometimes be in a passion; he may threaten her; he may use imperious language; nay, he may unjustly beat her. But, under no circumstances shall she make any return but meek and soothing words. Laying hold of his hands, she should entreat his forgiveness. There shall be no exclamations; no thoughts of deserting her home.—

PADMA PURANA.

Though unobservant of approved usages, or enamoured of another woman, or devoid of good qualities, yet a husband must constantly be revered as a god by a virtuous wife.—

Laws of Manu.

A virtuous wife ascends to heaven though she have no child, if, after the decease of her lord, she devotes herself to pious austerity. But a widow, who from a wish to bear hsildren, slights her deceased husband by marrying again, brings disgrace on herself here below, and shall be excluded from the seat of her lord.—

Laws of Manu.

My Early Days in Pahang

(By a Veteran)

A few days ago the President of the Jaffnese Co-operative Society asked me if I would contribute to a magazine which his society was proposing to publish shortly. I had my own misgivings about the fruition of such a journalistic enterprise; and I readily responded to the invitation, but to my intense dismay I have been asked to write a series of articles on "The early days of Pahang", beginning with the first number. I take it that the President means "My early days in Pahang" and here it goes.

I first went to Pahang in 1900 when I was 18, and after the lapse of 37 years, it is indeed difficult for one, who has not kept a diary, to bring back to memory events and incidents of those early days. The difficulty is enhanced when one realises that the information is to be printed and published. There is a further difficulty. One does not relish to give publicity to one's youthful views and experiences, particularly when one cannot look upon them in later life with a feeling of dignity. Amongst these conflicting thoughts, an idea dawned on me. Present day young men are apt to run away with the idea that those who came before them had a bed of roses, that there was no unemployment question to be faced and that one had merely to offer himself to get enrolled into the Government service. To such men these words are addressed with a view to making it known that life was not easy and that in the face of hardships the older generation had done their part in a manner not altogether without claim to the appreciation of the younger folk.

My acquaintanceship with Malaya was just a few days old when I boarded the train to Kuala Kubu. There were none but Chinese in the compartment and I sat in a corner watching them. Not a few of them had long poles and I had no idea that they were mining coolies and that the poles formed part of their tools. After a period of silence some of them began to talk, and, unaccustomed as I was to the language, I felt certain that a quarrel was brewing and that the heavy sticks had been brought for the purpose. There was, however, no way of escape. Without being noticed I shifted a little further into the corner. This gave me no solace. The talk was getting more excited at moments and appeared to my terrified mind as more threatening. The train was soon slowing down and I knew we were approaching a station. It was Serendah. To my great relief most of the men with the sticks got down, but their places were soon taken by more Chinese, without, however, those threatening poles. Fear combined with the discomforts of third class train journey, this being my second railway journey (the first being from Klang to Kuala Lumpur), brought about a drowsiness on me but I could not trust myself to sleep. As all Chinese looked alike to me, how could I even hope to identify them if any attacked me, as I feared they might? The end of the journey came and I was conducted to the local Post Office. The night was spent in the scanty accommodation available in the quarters attached to the office. Early next morning we were to leave for Raub by the Mail Coach. One thing I cannot forget about Kuala Kubu. The whole town, as I knew it then, is now buried several feet under the bed of the river, but it has always been a mystery to me if officialdom had fully considered whether or not the benefits from the mining at Pertak adequately compensated for the loss involved by giving up the town to be eaten up, year after year, by the silt from the mining.

The coach drawn by a pair of hefty South Indian bulls, with three relays on the way, reached Raub in the evening and it was a creditable achievement considering the condition of the road. The Pahang Trunk Road was then not many years old, and, without the improvements that have been made during

the last 37 years, you can imagine what it was to travel by these coaches. Most passengers prefer to walk while the coach is ascending or decending the hills. Some of us decided to take the short-cut through the bridle path from the Gap to Bukit Telaga, negotiating the tortuous decent in single file over rocks, bushes and streamlets. I was the only one unaccustomed to this mode of travel, but I was of no account, and had to follow the others although occasional references by them to giant snakes, tigers etc. made my flesh creep. The distance being less than half that along the road we had done our part much quicker than the bulls.

A week at Colombo, a night each at Penang, Klang, Kuala Lumpur and Kuala Kubu. At last our destination. The handful of shops in the town were all on the Main Street (there was no other street). The post Office, the District Office and the Police Station were attap buildings close to each other. I was put up with the Post Master whose quarters consisted of a single room. The building contained four rooms, two being for the Telegraph Office and the Post Office respectively, the remaining two being shared by the Post Master and his assistant. My unauthorised occupation of the quarters continued for some time until later it received official sanction on my being appointed third assistant to the Post Master. The official authority, however, did not give me any thing more than sleeping space for the night.

When I last visited the place two years ago, the only building I saw still standing was the old District Office, which had been converted as quarters for an Asiatic officer. If the entire District Office including the Court house is just sufficient for quarters for an Asiatic officer of the present day one cannot help marvelling at the changes in outlook wrought by the passage of years.

Pahang then had only four districts, Uul Pahang, Temerloh, Pekan and Kuantan. The District Officer, Ulu Pahang had his headquarters at Lipis and an Assistant District Officer controlled Raub and Bentong with his office at Raub. Later Raub became independent of Lipis with in Assistant District Officer at Bentong. In due course, Bentong itself was raised to the status of a District Officership.

The revenue of the State was over three hundred thousand, which is just under one sixth of the present revenue, and the expenditure was twice the revenue. The dificit was being met by Perak and Selangor, to which Governments the State owed nearly two million dollars in 1900. Its total debt to the Federation at the present time is something over twenty five millions. It should not be assumed from this that Pahang will always be a drag on her neighbours. The area of the State is equal to that of the other three States combined, and the State is known to possess considerable natural resources. It may be that when the Western States have exhausted themselves this young State will come to their succour.

At the time of my arrival there were hardly two dozen Jaffna Tamils in the Government Service throughout the whole State. The total strength of the clerical service, which then included the Post and Telegraph clerks also, was thirty. To this number the Tamil community contributed a third. All of them were in Ulu Pahang. There were no Jaffna Tamils in Temerloh, Pekan or Kuantan except Mr. V. Nagalingam who was dresser-in-charge at Pekan.

It might be of interest to record here the names of these veterans, who in spite of the ill repute of the State on account of Beri-Beri and Malaria, ventured into the wild, undeveloped country:—

Mr. N.H. Sanmugam, Clerk,
Land Office, Ulu Pahang
Mr. N. Suppiah, Clerk,
Survey Office, Ulu Pahang

Mr. F.D. David, Draftsman,
Survey Office, Ulu Pahang
Mr. S. Chelliah, Computer,
Survey Office, Ulu Pahang
Mr. S. Kanapathypillai, Clerk,
P.W.D., Ulu Pahang
Mr. K. Murugasu, Clerk,
P.W.D., Ulu Pahang
Mr. A. Appucutty, Overseer,
P.W.D., Ulu Pahang
Mr. S. Kandappoo, Storekeeper,
P.W.D., Ulu Pahang
Mr. V. Chelliah, Tracer,
P.W.D., Ulu Pahang
Mr. S. Thuraisamy, Clerk,
P & T Ulu Pahang
Mr. S. Ampalavarner, Clerk,
P & T Ulu Pahang
Mr. K. Visuvalingam, Clerk,
P & T Ulu Pahang
Mr. N. Kandiah Clerk,
P & T Ulu Pahang
Mr. V. Ramalingam Clerk,
P & T Ulu Pahang
Mr. S. Kandiah Clerk,
P & T Ulu Pahang
Mr. H. Phillips, Dresser,
& Dispenser, Pahang
Mr. S. Murugasu
& Dispenser, Pahang
Mr. V. Nagalingam
& Dispenser, Pahang
Mr. A. Veluppillai
& Dispenser, Pahang

Of these gentlemen Mr. S. Kandiah is the only one still in the service and Messrs: S. Chelliah, V. Chelliah, S. Ampalavarner and V. Nagalingam are enjoying well earned pension. The others have departed from this.

As soon as I had settled down the foremost thought in my mind, and on doubt in the mind of my "guardian", was how to find a job for me. I was initiated into the mysteries of application-writing. I should begin it with these words "Having come to understand....." and end with "Thanking you in anticipation of a favourable reply". This early instruction was so impressed in my *head* that it really took some time for me to learn that there were other and better ways of making applications for employment.

One of my applications was addressed to the head of the P & T Department and I was in due course called for an interview at Kuala Lipis. This meant a 38 miles travel by the bullock coach and a visit to the Head Quarters of the State. Except for a few tiny villages the entire route was through virgin jungle. Arrangements had been made for my being put up with the Senior Dresser of the place. His quarters were on a small hill adjoining the main road. At dead of night there was a scream from the direction of the kitchen. I recognised it to be the voice of the cook. The whole house woke up and it was found that a python had entered the fowl house and already swallowed two or three of the hens. With some difficulty the reptile was caught. This was the first time I saw a python. Sleep had entirely deserted me and I lay awake for the remainder of the night in mortal fear that the mate of the dead python might manage to squeeze itself into the house through the plank walling. The next morning the interview was a success and I was appointed a probationer clerk at the Raub Post Office. The immediate return to Raub was very welcome to me mainly for the reason that I could sleep without dreams of fighting with large serpents.

My appointment was conditional on entering into an agreement to serve the Pahang Government for four years. This stipulation was considered necessary to stop a ruse that had been practiced on the P & T Department in Pahang. On account of the dread malady of Ber-Beri that was rampant in Ulu Pahang at the time, people used to join the Pahang service and after acquiring some knowledge of telegraphy and postal work, leave that service in order to join the P & T department in the more salubrious State of Selangor. There was then no restriction on resigned officers entering into employment in another State.

Another condition of my appointment was that I should get an increase of $20/- p.m. upon passing a pro-

ficiency examination in morse signaling. As was to be expected my whole mind was centred on this one thing, but I had to face some difficulties. Facilities for learning were not provided by the Department and I had to devise ways and means to help myself. With some difficulty I obtained a dummy to practice. During working hours, 7 a.m. to 7 p.m., the telegraph clerk would not let me touch the instrument in the P & T Office. He said my inexperienced hand spoilt the sensitive instrument but I had a suspicion that he did not look upon my progress with favour. I obtained the permission of the Post Master, however, to practice on the instrument between 4 a.m. and 6 a.m. provided I did not make use of the lamp. He was afraid the Department might question the additional supply of kerosene needed. Within the allotted time application was made for examination. The Head of the Department himself did not know Telegraphy and had to depend on the Post Masters at Raub and Lipis for testing the candidates. One who had already been passed and who happened to be a near relative of one of the Post Masters made a silly mistake in the course of his work one day, and the Superintendent decided that in future the examination should be conducted by the Inspector of Telegraphs at Kuala Kubu. My application was shelved until the candidate just above me had been examined at Kuala Kubu. My friend, the candidate in question was duly sent to Kuala Kubu but failed to satisfy the examiner. This meant unnecessary expense to the Government. It was therefore decided that I should first be tested locally in the presence of the Superintendent and if I did well in that test, then and then only I should be sent to Kuala Kubu. The coveted increment was in this manner receding from my grasp and it was some long weeks before I could appear for the local test, in which I was successful. Fate was however working in another direction.

(To be Continued).

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POET AND POETESS.

The poetess Auveiyar visited the town of Ambel. It happened that a dancing girl named Chilambi lived in this town. On a former occasion the great poet Kamban had visited Chilambi's house and the girl had given him a very large sum of money to write a stanza in her praise. The sum which she offered the miserly poet was only half of the sum he demanded. So Kamban took the money, dashed off the following incomplete stanza and went away:—

"Of streams the stately Kaveri
Of Kings is Cholan, best;
And Chola land the fairest land
On all the earth's broad breast;
And of all women....."

Shortly afterwards the poetess Auveiyar visited Chilambi and found the poor girl in tears. She told the poetess of her sorrow——how she had given Kamban nearly a thousand rupees and the poet had scribbled an unfinished stanza in charcoal on the wall, and had hastily left her. Upon hearing this Auveiyar rose up and finished the stanza as follows:—

".....Chilambi
Of Ambel is most sweet,
And the best of golden anklets,
Those on her lotus feet!"

Auveiyer for those lines would receive nothing but a little rice-water to assuage her thirst. And to the present day the poetess goes by the name of Kulukkupadi—"She who sang for some rice-water."

—Caldwell: Popular Tamil Poetry.

Vitamins and their Value in Diet.

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FOOD is needed by animal organisms for two main reasons: to keep up their supply of heat and energy, and to provide material for the new cells which are needed in the growing body to form new tissue, and which in the adult body are needed to replace those which are continually becoming worn out and which the body casts away.

With regard to the supply of heat we must remember that the temperature of the human blood stream remains at about 98.40 Fahrenheit in a healthy individual. A variation of two or three degrees above or below this figure brings the body into the danger zone. At a temperature of 1010 F. the body is said to be feverish; the patient is uncomfortable and usually has a headache. If the temperature is lowered to 96o or 95o F. we feel "chilly," and, owing to the decreased activity of the leucocytes—those white-cell defenders in the blood stream—the bacteria of the common cold and influenza often make a successful invasion.

The body has its own means of regulating this blood temperature. On a cold day the skin capillaries are contracted, so that less blood is exposed to the cold air, and a sudden drop in outside temperature is partly met by an involuntary muscular action, which we call shivering, to produce internal heat. On a hot day the skin capillaries dilate —we turn red—in order to expose as much blood as possible to the cooling effects of the air, and the sweat glands become active, so that loss of heat occurs in a warm, dry atmosphere through evaporation of the drops of moisture on the skin's surface. These drops produce a cooling effect. Just as the governor" of a steam engine controls the steam pressure, so these devices of capillary expansion and contraction control the body temperature.

TEMPERATURE. So far we have dealt only with the temperature regulators of the body; we must now consider how the food supplied to our body produces this temperature. The variety of food which forms our meals can be classified into three divisions: carbohydrates, proteins and fats. All three substance, when broken down and recombined by digestion, are capable of combustion with oxygen to produce the heat and energy we require, but protein alone is used also for the repair of cell tissue.

The carbohydrates (starch and sugar) and fat are, both of them, compounds of carbon, hydrogen and oxygen; fat, however, has a smaller proportion of oxygen in its make-up than the carbohydrates. Each of these foods, after digestion, readily combines with oxygen from the air. Our primitive ancestors, especially in winter, managed to live, like the Eskimos of today, on a dite chiefly composed of fat and protein; but for Europeans in a temperate climate carbohydrate food is a necessary part of diet, and illness is caused by the lack of it.

PROTEINS. The proteins are complex combinations of hydrogen, oxygen, carbon, nitrogen and, in less quantities, of sulphur, phosphorus and iron. Combinations of these elements in various proportion form what are known as amino-acids, and these amino-acids again in various proportions form protein. Thus the proteins found in peas, beans, wheat and maize are different combinations of amin-acids from the combinations found in meat, eggs and fish.

Proteins cannot be taken directly into the blood stream. They must first be broken down by digestion into amino-acids and the amino-aceid must then be recombined in a different way. The crossword puzzle solver performs a somewhat similar operation with

anagrams, when he breaks up the combination of letter in the clue and forms a new word by recombining the letter. The word given him in the clue corresponds to the protein (animal or vegetable) we put into our mouths; the new word formed by the solver corresponds to the protein which digestion has transformed for the building of new cells.

Carbohydrates and fats are also broken down and their constituents rearranged. The carbohydrate cane sugar, for example, is of no use to the body in the form of cane sugar. Whatever sugar manages to pass into the blood stream is excreted in the urine without change. To be useful to the body sugar must be broken down by digestion into the form known as glucose. Fat also must be simplified into glycerin and fatty acids.

VITAMINS. Animal life cannot be sustained on food which contains only the three above-mentioned constituents. There are present, in minute quantities, in fresh raw food substances that are an essential part of our diet. These substances are known as vitamins. We cannot, as yet, analyse these vitamins, but we know that a continued lack of them brings disease. For example, lack of Vitamin A, minute quantities of which are found in milk, butter, cod-liver oil and carrots, is known to be the cause of ulceration of eye. A patient suffering from a deficiency of Vitamin A in his diet is also believed to be more exposed to infection of any kind. Beri-beri is a common disease in the Far East, where polished rice is the main diet. This disease is due to want of Vitamin B, which is present in bran and such fruit as tomatoes, oranges and lemons. Vitamin C, found in fruit, cabbages and water-cress, is necessary to prevent scurpy; and a diet deficient in Vitamin D, a vitamin closely associated with Vitamin A, causes rickets in children.

Vitamins A and D are not destroyed by heat, but are easily oxidized; Vitamin C is destroyed both by heat and oxygen. In canned vegetables and fruits the supply of Vitamin C has been very largely destroyed in the process of canning, and tinned meat is generally defifient in Vitamin B or C.

We have learned, then, first, that protein must form a part of the diet required for the building up and repairing of the body; and secondly, that carbohydrates and fats are necessary for the production of heat and energy. The amount of heat required from his food by the average man per day is about 3,000 calories, and it is interesting to note the heat-producing qualities of various foods. The following list gives the weights of some of the ordinary foods which are neded to produce 100 calories, which is the number required to raise a litre of water from freezing to boiling point. This is about one-thirtieth of man's daily need. Heat is measured in calories. One calorie equals the heat used to raise the temperature of 1 litre, or 2½ lb., of water 1° C. or 14|5° F. The weights of food which, digested and oxized, produce 100 calories comprise bread 1½ or., rump steak 2¼ oz., streaky bocon 0.65 oz., butter ½ oz., sugar 0.85 oz., potatoes 4 oz., appies 7½ oz., jam 1½ oz., cabbage 14 oz. and eggs 11|3 oz.

PRACTICAL KNOWLEDGE FOR ALL

by

Sir J.A. Hammerton.

Great Loss to the Ceylonese

—o—

Sudden death of the very enthusiastic Chairman, Ipoh District Committee, Jaffnese Co-operative Society.

—o—

A keen Sportsman and Popular member of the Public.

—o—

THE death took place in the early hours of the morning of the 14th March, 1937, of Dr. John Scott Lee, Patron of the Ceylon Association of Perak, Ipoh, and an old and highly popular resident of Ipoh.

The late Dr. J. S. Lee was born on 20th December, 1886. His father, Rev. L.S. Lee, was the Minister of Jumpettah Church, Colombo, and came from an old Jaffna family.

He started his education in City College, Colombo, and was then educated in the St. John's and central Colleges, Jaffna.

In 1905 he came to Malaya. In 1910 he was one of the first batch of students to graduate at the King Edward VII Medical College, Singapore. He then joined the Government Medical Service of Kelantan. In 1911 he joined the Johore Government Medical Service and was stationed in Kota Tinggi.

The late Dr. J.S. Lee was married in 1913 to Dr. Emily Pakiam Hitchcock d/o Dr. Minor Hubert Hitchcock who was in the Ceylon Government Service as Port Health Officer. It is interesting to know that Dr. (Mrs.) Lee is the first cousin of the late Doctor, her mother being the sister of the deceased's father. Dr. (Mrs.) Lee also was graduated in the Singapore Medical College.

He resigned the Government Service in 1914 and started private practice in Ipoh. Very soon he became one of the leading practitioners and a popular member of the family.

The late Dr. Lee was of a straight forward and independant character and was a friend of all communities in Ipoh. He was one of the inaugural members of the Ceylon Tamil Association, Ipoh, which was later changed as Ceylon Association of Perak. He was the President of it for some ten years until 1936 when in honour of his devotion and services to the association he was made its Patron He was a Visiting Justice of the Prisons at Batu Gajah, member of the Rubber Licensing Board, Ipoh, member of the Visiting Board of the Central Mental Hospital, Tanjong Rambutan, a Committee member of the Discharged Prisoners' Aid Society. He was the Vice-President of the Y.M.C.A. for 3 or 4 years and was one of the Directors of same.

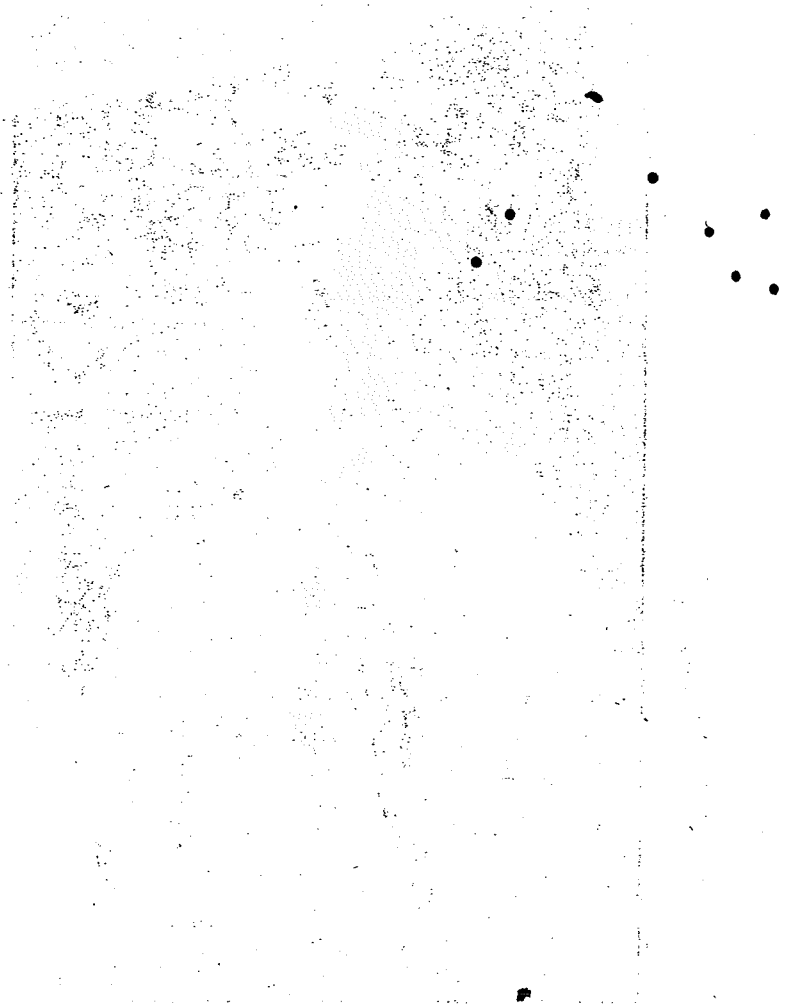
He was a keen Co-operator. It is said that he was shewing his interest in the co-operative movement by discussing with his local Secretary even on the afternoon previous to the date of his death. He was the Chairman of the Ipoh District Committee for several years.

He had immense interest in the King's Coronation celebration. He was a member of the Coronation Committee representing the Ceylonese.

From his young days Dr. Lee was a good sportsman. He was captain of the Singapore Medical College Cricket XI. He was a regular member in the cricket teams of the Ceylon Association and Y. M. C. A. He was an interested member of the Perak Turf Club and at one time a prominent owner of Lovelace and Love Lyric.

At the time of his death the doctor was fifty years of age. He leaves behind a widow, a daughter, a host of relatives and friends to mourn his loss.





The Student's Corner

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INDIVIDUAL students possess their own particular characteristics, but, speaking generally, there are three main divisions into which any body of students may be placed. Every teacher is familiar with each type, and it would be advantageous, both to student and teacher, if each and every student would analyse himself in order that he might see himself in his true colours, with a view to attempting to obtain increased benefits from his studies.

The first division is made up of those students who are distinguished by their keenness and are already obtaining the most from their attendance at lectures, and from their individual studies. Opposed to this class there exist those who, owing to absolute inability or lack of interest, are wasting not only their own time, but also the valuable time of both their teacher and the other students. The majority of students, however, come between these two extremes. These students are certainly obtaining something from their studies, but they are by no means obtaining the maximum benefit from their work.

In commencing the analysis of his own position the student should ask himself a very important question, the answer to which will provide the basis for his intended readjustment. This question, upon which so much depends, is, "Why did I enrol in the class?" The individual answers will, of course, be varied. Some students may have been compelled to join a particular class, others may be seeking material advancement, whilst others may be natural students. Whatever the conclusion at which the student may arrive, he can be sure that unless he develops an actual interest in the subject of his studies, his work will not show the best results.

If the student admits that he is indifferent it will be advisable for him to consider whether or not his indifference is due to ignorance. Our interests are in those things about which we know something, and these interests stimulate us to find out something more than we already know. Thus it goes on, knowledge stimulating interest, and interest supplying the motive for obtaining further knowledge. The best advice for the indifferent student is for him to give his subject a chance. Let him consider how much he already knows of his subject, and this will provide a means of arousing that interest which is essential if the time spent in class or study is to produce the best results.

If the student is interested, his reading and understanding of any particular subject will be made more easy. The truth of this statement is well illustrated by the ease with which some students will follow a difficult plot in a novel, whilst they will have the greatest difficulty in understanding even the most simply written textbook relating to their studies. A similar illustration will also prove that memorisation is easier when interest is present.

That interest which makes understanding easy will also enable the student to eliminate irrelevant matter and retain necessary matter; thus it will often be found that the student will be able to remember the main lines of a story or play—in which he is interested—but will be entirely unable to retain even the absolutely necessary matter regarding the subject of his studies.

Other factors affecting successful study are: (a) Periodical reviews of past study, and (b) The planning of regulated periods of study. It is good

practice for a student to recall what he considers to be essential material from previous lessons or readings. In doing this he will not only be assisting his memory, but he will be reviewing his subject as a whole and not in the form of disjointed fragments. The capacity to see the subject matter in a unified manner is of the utmost importance if the student wishes to be successful.

The planning of regular periods of study will make studying much easier than would otherwise be the case, and this will also allow the student regular periods in which he may take exercise or carry out his social duties.

Excessive study, as well as excessive leisure, is detrimental. The successful student is usually the one who adopts a definite system of rest, exercise, and study, and who realises the relative values of each.

W. M. in the Co-operative *Educator*.

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KALIDAS THE POET.

A certain princess in ancient days had offended her father's courtiers, and they in revenge determined to marry her to the dullest clown in the kindgom. One day they found a countryman on a tree cutting away the very branch on which he was seated. They deluded her into the belief of his great wisdom, and persuaded her to marry him. The Princess became a devotee of the goddess Kali and engaged in one of those tremendous penances so common in Hindu story that her husband might "break his birth's invidious bar" and become immortal as a poet. Her prayer was at length heard. The goddess appeared one night in a dream, and promised that her husband's name should never die in India. The stupid clown awoke the next morning as if he had burst from a chrysalis, the Kalidas of India, her greatest poet, whom Sir William Jones has called the Indian Shakespere.

E. B. COWELL.

Planned Economy In India

(A REVIEW.)

SIR M. Visveswaraya, at one time Dewan of Mysore, and by profession an Engineer has made some interesting suggestions for the economic development of India in his book "Planned Economy in India". There is a great deal in the book which we should read, mark, and inwordly digest.

On the increase of population in India he comments: The population of India has been growing at a very rapid rate. It has increased by 100 million or 39% in the fifty years between 1881 and 1931. Having regard to the rainfall, climatic conditions, present state of production and food supply, the population may be said to have outrun the means of subsistence".

Of the total population in India in 1931, the actual workers numbered 153,916,050. Of these latter 152,071,213 were engaged in gainful occupations such as agriculture, fishing and hunting, trade and transport, professions etc., while 1,844,837 may be said to have been employed in unproductive services.

His figures on education are illuminating and would suggest that most of the evils in India are due more to the ignorance and illiteracy of the people than to too much education to which it is the fashion nowadays to attribute every evil in India. "The number of literate persons in India, according to the census of 1931 was 23,969,751 men and 4,169,105 women or a total of 28,138,856 persons, representing a proportion of 8% of the total population in India". The corresponding proportions of other countries were: Great Britain 92.5%, France 94.1%, Germany 99.7%, the United States of America 95.7%, Japan 96%, Canada 94.9% and Australia 98.3%, while Soviet Russia has reduced illiteracy from 83% to 10% since the Revolution.

There were in 1930-1 in British India 1708 newspapers of which 221 were dailies. The number of all classes of newspapers and periodicals published was 4,468 or about 16 periodicals to a million of the people whereas in the U.S.A. there were 172 to a million people.

In a highly interesting chapter on agriculture he gives a tentative list of rural, cottage and home industries which with a little modification we might adopt in this country not only with profit but with pleasure. Most of those industries at present, he says, are in an unorganised and haphazard form, their number being small and production extremely meagre. The list he gives is rather long, but the following I suggest might be tried locally with hope of some measure of success: Live-stock raising and dairying, fruit-culture, kitchen gardening, sugar manufacture, pastry and sweets, handmade paper, bee-keeping, food products, fruit-canning, drinks and aerated water, pottery, toys, flour milling. It is recorded that 90% of the industrial establishments in Germany (of course before Hitler came into power) are connected with small-scale industries and two-fifths of the entire population is employed on them.

"The chief reason of the backwardness of agriculture is the appalling extent of illiteracy noticed in the country. Want of education keeps the people ignorant of the scientific practices and modern methods which Western civilization has developed for increasing production and income. The people are still guided by old-time traditions. They have no regard for time. Co-operation is wanting. There is much waste of resource; discipline is little understood; women who constitute about 50% of the total population are employed in the least gainful of occupations. All these defects are in the main due to the absence of an active State policy to abolish illiteracy and to train the people to lead orderly and disciplined lives".

On the question of the lack of organised labour in India he has some very pertinent remarks, which the so called labour leaders in India would be well advised to take to heart: "In India, too, the example of European labour

organisation is being copied and workmen have begun to organise strikes with a view to enforcing their collective will, but the misfortune of India has been that these combinations have sprung up before industries themselves have gained a firm foothold. The country is as yet industrially undeveloped and mutual quarrels between capital and labour are only having one effect, namely, of depressing the local industry and benefiting the foreign producer".

Refering to life insurance, he would like Insurance Companies in India to invest their funds in the development of new industries or in assisting agriculture. In the U.S.A., 51% of the funds of insurance companies are invested in farm mortgages and industrial undertakings while in India 75% of the funds are invested in Government undertakings. In the U.S.A. the insurance per head of the population is Rs. 2300, in Canada Rs. 1760, in Great Britain Rs. 730, in Japan Rs. 157, while in India it is Rs. 5.5, while figures given for many other countries had an average of Rs. 500. I wonder what the insurance per head of our population is!

Having discussed at great length the question of Indian industries and their development, he goes to suggest remedies and methods of improving the position of Indians in India. His suggestions are so well conceived and so eminently suited to our needs that I shall conclude this summery of his book with an extract from his chapter on "Training for Business Life"

RULES FOR CITIZEN EFFICIENCY.

The Indian citizen will safeguard his future and, as far as in him lies, that of his country by observing the following rules:—

(i) *Practice self-help.* Work regularly a fixed minimum number of hours daily for six days in the week.

(ii) *Knowledge in Power.* Reduce illiteracy, encourage adult education and vocational training among members of your family and others over whom you have influence.

(iii) *Practice Thrift*:— Put by at least one-twelfth of your earnings-(one month's earning in a year)— to provide for sickness, unemployment and hard times generally.

(iv) *Increase Production and Service.* Use up-to-date equipment, working methods, tools and machinery and raise your own income and that of your country.

(v) *Cultivate Team Work.* Develop the habit of co-operation and be zealous of your integrity and promote mutual trust.

(vi) *Suport Indian Industries.* Develop industries and manufactures, make the country self-sufficient and increase employment.

(vii) *Restrict Import.* To keep money within the country, restrict imports and increase exports of manufactured goods and surplus raw materials, and build up credits abroad.

(viii) *Maintain Efficient Standards.* Standardise business practices, social habits and methods of discipline as far as possible to secure economy of time and effect. Adopt efficient policies, equipment and practices from progressive countries.

(xi) *Think and act Institutionally.* Maintain the work of asscoiations, councils, committees etc., with which you may be associated, at a high level of efficiency.

(x) *Think in terms of the Nation.* Try to promote national efficiency to the limit of your power.

I hope I have given a sufficient number of extracts from this mine of economic wisdom, and I trust that my readers will read for themselves this great work by one of the greatest Indians alive. The book is published in Banglore at the Banglore Press. Price in not stated.

Co-operation In Russia.

—0—

Work Of The Soviet Movement.

IN January 1st, 1936, the rural and small town co-operative organisations, the workers' co-operative distributive societies of State farms, and the fishermen's distributive societies had 40,837,000 members, with an aggregate share capital of 1,423,900 roubles. There were in all 25,352 rural co-operative societies (many of them having previously been amalgamated into larger units), and they were organised into 2,409 district co-operative unions.

These societies owned various kinds of trading units: regional department stores selling all kinds of manufactured goods, rural stores, booths, tents, stands, travelling automobiles, stalls, special bread and pastry stores, greengroceries, etc., to the total number of 110,819.

The Co-operative societies have 28,800 warehouses for the storing of vegetables, oil, salt, timber, foodstuffs, and manufactured goods, cold storages, and other warehouses of a specialised type.

The retail trade of the Soviet distributive societies in 1935 amounted to 15,422,700 roubles. They had a wholesale trade of 14,099,900 roubles.

They had 7,134 restaurants, dining-rooms, lunch counters, etc., with a turnover of 541,000,000 roubles in 1935.

In regard to bread baking, the consumers' societies have 13,890 bakeries with a yearly output of 2,763,140 tons of bread (an average capacity of 20,927 tons daily for all co-operative bread-baking enterprises).

The co-operative societies purchased directly from producers the following main agricultural goods: Potatoes, 2,215,200 tons; vegetables, 776,800 tons; eggs, 1,739,900 carloads; etc.,

On January 1st, 1936, the total number of workers and employees occupied in the trading and purchasing enterprises of the consumers' societies was 393,500, besides which 197,900 persons were occupied in co-operative production.

The net profits of the Soviet consumers' co-operative movement amounted in 1935 to 218,000,000 roubles.

—Co-operative Official.



Co-operation And Its Development.

MUCH has been preached and written on "Co-operation" in almost all lands and climes that it is hardly desirable, or even possible, to give a wider or more comprehensive definition than agreeing to the universally accepted description (though expressed in different ways) that "Co-operation is a form of organisation wherein persons voluntarily associate together as human beings on a basis of equality for the promotion of the economic interests of themselves". Various attempts have been made at different times to give various difinitions by social workers, legislators and contemporary writers but all have tended to preserve as far as possible a uniform standard of conception. The association is voluntary and rests on an absolute equality. This presupposes the possession of a co-operative spirit and knowledge by the members and to create this in them immense propaganda work is a necessity. The insistence that the energies of co-operators, in any case in the primary stage, should be directed more to the educative side than to the working of a hide-bound set of rules and by-laws, is an indication that to make a member a real co-operator the instillation of a thorough knowledge and understanding of the Spirit of Co-operation is essential. The sounder and deeper the message of its benefits are understood the easier and simpler would be its working and management. Both from social and political point of view the work of this movement has been of great educational value to the world. Practical men, closely connected with its working, believe that it is an article of faith more to be felt than clearly expressed, and give it as their experience that the cruel force of competition by which so much of human energy is wasted in the endeavour to over-reach one another could be easily restrained by that spirit of brotherly trust and openness which is the off-spring of co-operation.

To assure the voluntary association of persons of diversified ideas, natural in human species, it is important that a common basis acceptable to all should be evolved. To successfully do this, the human psychology, inseparably knitted with the rigours of a work-a-day life, should receive the first consideration. Co-operative institutions being the product of a mass movement, anything written or preached should be in a form readily understandable to the unpractical minds and devoid of any theoretical intricacies which very often baffle even the educated and trained men. Co-operation, to achieve success, insists upon its believers to (i) practice thrift, (ii) distribute profits equally among its votaries, (iii) cultivate self-help and self-reliance and (iv) work on the principle of "each for all and all for each". True enough these are features idealistic in their nature, but unless the virtue of implicitly following them is demonstrated by actual example and practical methods such as by hand bills, lectures etc., they remain valueless to lay-minds.

Every movement beneficial to human progress has its origin under circumstances peculiar to its own surroundings and to the state of the social condition subjected to such surroundings. An attempt to trace the impelling force which gave birth to the co-operative movement in England may not, to any appreciable extent, interest the reader as an historic value, but it would undoubtedly reveal that it was the existence of certain conditions, highly oppressive to the working classes, that turned their attention to the question of economy in the supplies of necessities of life, particularly food.

In the days when the evils resulting from the early and rapid rise of capitalism and the grave abuses practised by capitalists began to tell upon the non-capitalists, bitter feelings were aroused in the hearts of the latter. The

realisation of their perils compelled them to get together to work for the common good and to develop the spirit of co-operation. This development was the natural growth from a movement started by a group of persons who being forced by circumstances to combat which and to preserve their economic existence found it a better and more effective weapon. At that time little did that master genius, who initiated the idea, and by whom men's minds were set upon the track of co-operation in the early part of the 19th century, dream that within about a century this movement would achieve such a tremendous success all over the world. It was acute misery that steeled those pioneers of co-operation to brave the open contempt and derision of their neighbours and relations. In contrast to this, experience has shown that in this country it is the difficulty and risk of raising money from outside sources to satisfy wants, not caused by economic distress but due to extravagant ways, that compels many a member with no real co-operative feather, to flock together with co-operative birds.

* * *

It was the progressive realisation of the economic benefits derived by their holding together in the field of supply of necessities of life, that urged the minds of the leaders of the movement to turn their attention to the philosophy of the movement and to lay down, after exhaustive scientific study and practical application, certain principles from which the movement should draw its nutriment.

Malaya, although a cosmopolitan country, with peoples imbued with different ideals of life, has not been slow to turn co-operative minded. Most of the urban societies being composed of Government employees of different nationalities the time may not be far distant when problems, which have not appeared to haffle them in the initial stages of the movement, may confront the men at the helm of affairs. True, the guardian angel of Co-operation will be available to decide on unsolvable problems but whether such decisions (not solutions) would be always satisfactory to the members is problematical.

* * *

To bear with those who revile us even as the earth bears up those who dig it is the first of virtue.

Bear with reproach even when you can retaliate; but to forget it will be still better than that.

Let a man by patience overcome thise who through pride commit excesses.

Those who bear with the uncourteous speech of the insolent are purer than ascetics.

Those who endure abstinence from food are great, next to those who endure the uncourteous speech of others.

TIRUVALLLUVAR.

The Problem Of Survival.

by

'COBRA GEM' of TAIPING.

TUCKED in the northernmost corner of Ceylon lies Jaffna, dreary and uninteresting to the traveller. Sir Andrew Caldecott, the Governor-designate of Ceylon who while in Malaya must have heard a lot about Jaffnn and the Jaffnese, may be surprised to find that Jaffna is such a small place in the world; that the Jaffnese people are a little over a third of a million in number.

The Jaffnese are Dravidian people from south India and are mainly Hindus in religion. The climate of Jaffna is tropical, but the heat is tempered by the surrounding sea. Ceylon is separted from India by the Gulf of Mannar and Palk Strait, but virtually joined to the mainland of India by the submerged coral reefs and sandbanks known as Adam's Bridge and by Rameswaram Island.

Though Ceylon exports tea, rubber, copra, coconut oil, cinnamon, coir, arecanuts, plumbago and tobacco, Jaffna does not contribute anything except a fraction of the tobacco exported.

Jaffna. is not favoured by nature for agricultural purposes. Irrigation on an organised and scientific scale is absent and people depend on the monsoon rains for agriculture which seldom compensates that labourer for his efforts. The consequential outcome is that the people import almost everything—grain. rice, cotton manufactures and all luxuries. Jaffna is deficient in natural resources, though whatever wealth it has is more or less evenly distributed among its 355,000 inhabitants.

With the advent of Missionaries as early as 1823, the people took to English education ahead of people in other centres excepting Colombo. This does not mean that the people neglected their own language. There are several learned men who have contributed to Tamil literature and grammar. Notable amongst them was Sri la Sri Arumuga Navalar, responsible for the great Renaissance in Tamil in the middle of the nineteenth century.

Being the first in the field to imbibe English education, Jaffnese filtered through to the South Ceylon, South India and Burma and obtained employment mostly as clerks. In Ceylon they are found in the learned professions in good number, particularly in the legal and the medical professions. They possess individual merit, their strong characteristics being industry and dependability. The average Jaffna Tamil can be trusted to give a good account of himself when confronted with a difficult situation. But the greatest weakness in them is that they are cautious and slow to see the advantage of combining together. Therefore they have not embarked to any great extent in large scale activities for solution of their problems by the promotion of agriculture, industry, trade, commerce, banking or insurance. Their material progress is thus retarded.

It was in 1874 or thereabouts that Jaffnese migrated to Malaya, at first in small numbers. With the progress of time their numbers increased and, in 1931, there were 16,000 of whom males counted 11,300 and females 4,700 Since 1931 their number has decreased. There are no reliable figures but it will not be far wrong if the number of Jaffnese in Malaya today is put down at 10,000, consisting of 7,000 males and 3,000 females. The reason for this steady reduction in the number of Jaffnese is the lack of employment due to economic

and other conditions. They believed in clerical jobs, and did not take up planting or mining, nor business or trade or craftsmanship seriously. A recent visitor to Malaya advised that Jaffnese should take up to commerce instead of seeking clerical jobs.

After all the pioneer efforts and sacrifices made by our countrymen in the past in this country, it is pathetic to contemplate the gradual disappearance of the community in Malaya, by their failure to adapt to changing economic conditions.

It behoves the leaders of the Community to ponder over our future to deliberate on the problem of improving our position in this country and for that purpose to formulate constructive plans before it is too late.

Catholic Co-operation

Place, Court, Thundus

I.

Police Inspector.

YOUR worship, I found this young man sleeping in the mosque at midnight. There have been many complaints of the loss of property in the neighbourhood.

Magistrate.

You are charged with vagrancy. Do you plead guilty or not guilty?

Young Man.

Your Lordship, it is true that I have no place of my own to lay my head. Is it against the law to pass a few nights in a mosque, the house of Allah in whose eyes everybody is equal?

Magistrate.

Vagrancy is a crime. Ignorance of law is no excuse.

Young Man.

I am physically and mentally fit for any sort of work. Where can I, who am forsaken by my relations and friends eke out a living? You say it is criminal to rest in a public place

Magistrate.

You are a nuisance and a danger to society. I bind you over for a period of six months in the sum of one hundred dollars.

Young Man.

I have not a cent in the world and I have no one to bail me out.

Magistrate.

You are sentenced to three months simple imprisonment. (*Judge aside*) The root of all misery is not moral only. Private capitalism must cease (or radically change itself) to lift the human race out of the mire of poverty

THE INJUSTICE OF SOCIALLED LAW ANb SOCIETY LAY HEAVILY ON MY HEART FOR A TIME.

II.

It was a quiet evening and everything seemed to be in harmony and these conspired to give peace and rest to the body. The ever active mind was transported to an unknown realm, and in a trice the past, the present, and the future looked as one. The inexperienced mind was perplexed at the vision, for it had never been accustomed to the new sights and scenes in its physical casing. Soon the lonely ego was greeted by another, a stranger but one whose manner and actions were angelic, sweet, and sympathetic in the extreme.

The Stranger (Hope).

I have to introduce myself to you. I am Hope who has been your invisible helper right till now. Do feel quite at home here. You are welcome to our land though you have come a couple of centuries too early. It grieves me deeply when I see the hapless plight of my dear brethern looking askance at me. Alas! what can I do, when man is so hidebound and cannot get out of the groove set consciously or unconsciously by a few self-centred men, whose social system is eating the heart of the society to the core.....Yes, there is hope, for I see man,—even the man in the street realising his power; he has burst through the chrysalis in which he lived so long. He is beginning to realise the value and economy of co-operation in its multifarious forms. Humanity is in its childhood; let it learn to crawl before it can learn to walk. Soon will man begin to realise what co-operation can achieve.

Ego.

I don't quite understand what you say, Miss Hope. Do you mean to say that there is something that is precisely wrong with our economic system? Is'nt it wider and more comprehensive than that of the last century? Co-operation is the basis of all our social and commercial activities. Where lies the room for improvement?

Time. Afternoon.

Hope.

What is the cause of so much misery and poverty in your economic system? It is individualism. Human nature in its essential quality is good, not bad; men are generous, not selfish; pitiful, not cruel; symapthetic, not arrogant; and god-like in aspirations, instincts of tenderness and self-sacrifice. But circumstances, political cataclysms, and industrial revolutions have side-tracked the human mind.

Selfishness in the capitalist, and in industrial production, has vitiated the economic atmosphere. Competition, which is the instinct of selfishness, is another word for dissipation of energy, while *combination* is the secret of efficient production.

Individual riches debauches one class with idleness of mind and body, while poverty saps the vitality of the masses by overwork, worry, bad food and unhygienic homes.

Ego.

All that you say is well and good. Let us climb down from the lofty heights of idealism to actual practical affairs. Don't you admit that there has been a prodigious increase of efficiency in the various industries, a vast economy has been effected by concentration of management and the unity of organisation, and the wealth and the standard of living has been increased at a rate undreamed of in the nineteenth century or earlier? Doesn't the world owe a great deal to the classes who have helped to make mankind to live happily and in comfort by endowments advancing their capital for research work in medicine wireless, talkies, television and the like?

Hope.

All that you say is true in a way. But, please listen. The capitalists' system makes the rich richer and increases the gap between the rich and the poor. Not until the idea of increasing the individual hoard gives place to the idea of increasing the common stock can industrial combination be realised and the acquisition of wealth as a means of common good begun.

Ego.

Then, what is the panacea, if any, for the ills of human society? It there any hope for the return of the Golden Age of which the ancient people wrote? Or is it a myth, the fancy of some cranks who wish to have an ideal world after their fancy?

Hope.

In your struggle for wealth and comfort, you have become beasts. Your social system has proved to you that greed and self seeking—these anti-social qualities—are indispensable to economic eminence. Your idea of eminence is to have more than the other fellow. Such idea stifles co-operation. Some of your ancestors whom you consider in your arrogance and superiority-complex as primitive, were better men than you. They lived not for themselves or their family but for the nation. Have you not read of the ancient Peruvians and their civilisation? The Spanish blood thirsty conquerors reluctantly admired their social system and co-operation even when it was in its decadent stage. In that country there was no fear of want, or lust of gain. The people worked for the nation and no man had any care for the morrow, for himself or his children, for his nation guaranteed the nurture, education and comfortable maintenance of every citizen from the cradle to the grave.

Ego.

How was that possible among so primitive a people?

Hope.

You call them primitive who found a solution for our social ills thousands of years ago. It is you who hate each other who should be called heathens and uncivilised. Those happy and peace loving children of the Sun, as they proudly called themselves, had a King who was responsible for everything that concerned his people. If any untoward in-

cident occurred, he considered it a stain on his personal honour. The public land was proportionately divided among all able bodied persons between the ages of twenty five and forty five. The average amount of work needed was less than two hours a day! The King's share of a quarter of the produce was used to pay for administrative expenses, public works, and storing grain as a security against famine. The priests of the Sun, the giver of all bounty in this planet, had a somewhat greater responsibility than the King. The achievement of the King, though wonderful, paled before that of the priests. They kept the splendid temples, the solidity, the architecture and decorative work which are the admiration of modern engineers. They were responsible for the free compulsory education of all male and female children up to 20 years of age. The sick, and all persons over forty five were pensioned and were the "Guests of the Sun". Poverty and crime were known; even the meanest labourer lived in competence. The prominent charateristic of the Incas, the children of the Sun, was joyousness. This is not a fairy tale Mr. Ego. It is history.

Ego.

I have read about the great Inca civilisation. Even their conquerors who despised them for their humility and their belief in fraternity reluctantly admitted that their system of Government was in many ways superior to their own. But how was it possible for all of them to be so united when it is evident that the capacities of men for work differ? Do you mean to say that intellectual persons should receive an equal share as an uneducated menial? That the lame, the sick, the dumb and the deaf should enjoy an equal share of the national income. This is preposterous!

Hope.

The acceptance of the idea by the majority of the people that there should be the rich and the poor is due to the instinct which man has not yet overcome. Man seldom leaves the groove made for him. The pioneers of new ideas are ridiculed and even suffer martyrdom. As for work, no man will remain idle when he realises that he is part of a whole. All do their best. The amount or the kind of work done in a given time has no bearing on remuneration. Honour and the hope of gratitude and inspiration for duty spur men to do their best. The filth, the cause of all ills on earth, called by you "money" has no place in a co-operative state. It has no meaning.

(To Be Continued)



Society Notes

HEADQUARTERS OFFICE.

1. MEMBERSHIP. The number of members on the register on 1st January 1937 was 878. Fifty seven new members were enrolled during January to March while thirty seven resigned and two died. The total number therefore on the register on 1st April, 1937 was 890. The Committee feels that the number should be increased and this can only be done by the District Committees who are kindly requested to do their best in this matter.

2. LOANS. Sixty six applications for loans for a total sum of $31,624.65 were received by the Committee during the three months and sixty two loans for a total of $28,910.65 were issued. The remaining applications were under consideration by the Committee of Management.

3. One joint meeting of the District Committees in Kuala Lumpur was held in the Society's office on the 17th February, 1937 and at the meeting various subjects and interest affecting the members and the society were discussed.

4. The preliminaries in connection with the proposed Co-operative Purchase System are being worked out. It is intended to introduce it, in the first instance, in Kuala Lumpur. Will those members in Kuala Lumpur who have not yet returned the list sent to them return the form to the Secretary of the area duly completed.

5. MOTOR APPRENTICES. A reputable firm of Motor Engineers, as a result of enquiries made by the Society, have intimated that from time to time they have vacancies for apprentices. Applicants should have passed the VI Standard in English. Preference would be given to those holding higher school certificates. The successful would be required to enter into agreement to serve apprenticeship for a period of three years. Small monthly allowance would be paid during the period of training by the firm. In deserving cases the society would be prepared to suppliment a reasonable amount to the allowance paid by the firm in order to enable the candidate to maintain themselves during their apprenticeship. Enquiries should be addressed to the President, Jaffnese Co-operative Society Ltd.

6. DISTRICTS. District Committees are invited to make use of this column by sending monthly reports of their activities for publication.

7. SUGGESTIONS FOR DEALING WITH THE UNEMPLOYMENT OF JAFFNESE YOUTHS. Members are invited to forward to the President of the Jaffnese Co-operative Society any suggestions or ideas they may have to deal with the situation.

8. ANNUAL GENERAL MEETING. Members are reminded of the annual general-meeting of the society to be held in the Kuala Lumpur Town Hall on the 14th instant at 5 p.m. In order to enable the amendments to the Rules being taken up there should be a minimum attendance of 100. In view of the fact that there are 374 members in Kuala Lumpur it should not be a difficult matter for a quorum to be present. A reminder is given of the fact that Tea will be provided before the meting.

9. FINES FOR DEFAULT OF PAYMENT OF LOAN INSTALMENTS AND SUBSCRIPTIONS: Attention of members is invited to by-law No. 33. The Committee of Management announce that when a person applies for and obtain the permission of the Committee for deferment ofp payment prior to the date on which the instalment or subscription falls due no fine will be imposed. In all other cases the fine will be imposed. Members are therefore advised to make their applications in sufficient time.

DISTRICTS' NOTES.

BRICKFIELDS AREA, K.L.

There has been no change in the strength of the membership in the district during March. Two committee meetings were held and the attendance at these meetings has been satisfactory.

It is quite evident from the comparative few applications for loans received for consideration during the past few months that members are living without resorting to borrowing. This is certainly attaining the goal of saving and not borrowing. On the matter of "Home Safes" for members and their dependents and "Bulk Purchase of provisions" our committee is watching with real interest and will make every efforts to make these proposals a success.

SENTUAL AREA, K.L.

At the commencement of the year the strength of the area was 93 and during January to March 10 members resigned and 13 new members were enrolled. The members of this area greatly appreciate the proposed "Co-operative purchase of provisions". Notice has been issued for a general meeting of the members of the Society resident in this area, on the 10th April.

BUKIT BINTANG AREA, K.L.

During March 4 members were enrolled and three resigned. A committee meeting was held during that month.

KLANG.

By the end of February 1937 there were 36 members. Since then, one member came on transfer and another new member was enrolled—thus leaving the strength of the membership to 38 by the end of March 1937. Of these 6 are female members. The collection of subscription and loan instalments has improved to a great extent in this district and every member has promised to assist us. Mr. K. Thambiah who was in the District Committee has resigned from membership as he has left for Ceylon and his place is not filled in, as the annual election of the Committee is expected to take place in a week's time.

RAUB.

The District Committee had its usual monthly meeting. There are a few Jaffnese in this District who are not members of the Society. Any amount of preaching one may do it does not make them go to the altar for the baptismal cremony.

IPOH.

In the history of the Ipoh District Committee of this Society, March, 1937, was an eventful month. It had lost by death a very good Chairman in the person of Dr. J.S. Lee who was in fact the corner stone of the Committee; and his biegraphy is published on another page. Mr. S.T. Thambyayah was elected to fill in the facancy of the Chairmanship and it is hoped that he will prove soon a no less enthusiastic Chairman than his predecessor.

In mourning of the death of their late Chairman the Committee observed two minutes' silence by standing at its meeting held on the 24th March, 1937. The Society sent in a wreath for the funeral and the President, Vice-President, & Hon. Secretary attended the funeral representing the Society.

In the current month and the later part of the previous month there had been eight admiasions. It is encouraging to note that the non-members are feeling the benefit of co-operation as evidenced by the bulk of new admissions at this stage when we have marched on the road of progress for thirteen years. Most of these admissions were without much propaganda work.

Perak.

We regret to record the death of Dr. J.S. Lee of Ipoh which occurred on 14th March, 1937. His dismise is a loss to the Society as he was an ardent co-operator.

Mr. Kathiravalu, Traffic Inspector, F.M.S. Railways, Bukit Mertajam, and family have left for Ceylon on a short holiday. Mr. T. Kangesar, Traffic Inspector, F.M.S. Railways Singapore, has succeeded him.

Mr. P. Kanagasooriar has arrived from Ipoh and assumed duty as Canvasser F.M.S. Railways, Taiping, in place of Mr. S. Vythilingam transferred to Port Dickson.

Mr. S.V. Pillay, Permanent Way Inspector F.M.S. Railways, Taiping has gone to Kuala Lipis on promotion as Chief Permanent Way Inspector. Mr. Pillay will be greatly missed by the F.M.S. Railways Institute, Taiping, of which he was a Vice-President for a number of years. Mr. S. Eliatamby succeeds Mr. Pillay at Taiping.

Mr. N.A. Duray, who has been acting as Office Assistant, Perak Secretariat, Taiping, has been confirmed in the appointment with effect from 1st January, 1937. Mr. Duray is the President of the Ceylon Association Taiping (founded in 1901) and is the Chairman of the Larut, Matang and Selama Government Servants' Co-operative Thrift & Loan Society Ltd., Taiping.

Mr. K. Arulampalam, Financial Assistant, P.W.D., Perak, will be retiring from service towards the end of August on attaining the age limit. He will however relinquish his duties in May availing of three months' leave granted to officers of long service.

Mr. Arulampalam joined the service in 1902 and will complete 35 years' service. His retirement and departure to Ceylon will be a serious loss to the Tamil Community at Taiping. He has been President of the Ceylon Association for a Period of 2 years and it was through his untiring efforts that the debt of $3,000|- due by the Association was reduced to $500|-.

Messrs. D.V. Nallatamby and V. Nadason, Technical Assistants, Grade 11, Survey Department, Taiping, have received promotions to Grade I with effect from 1st January, 1937.

Mr. E.A. Mossinac, the popular Head Master of the Kamunting Government English School which has been closed is now attached to the King Edward VII School, Taiping and Mr. M. Kandavanam, another teacher, has been transferred to Tapah.

Mr. E.M.O.D. Binke-Gaffney, Senior Executive Engineer, has arrived from home leave and has assumed duties as Senior Executive Engineer, Perak & Pahang vice Mr. J.S. Boissier who goes on frlough.

Mr. A.L. Birse, M.C.S., District Officer, Larut, will be proceeding to England on leave on the 25th March.

The Taiping Volunteer platoon which was recently formed through the efforts of Mr. Toh Eng Hoe, J.P., M.S.C., has over 45 recruits and is making very rapid progress under the instructions of Sergeant M. Monison.

A few days back two of the children of Mr. & Mrs. S. T. Thambyayah were confined with sickness in the hospital and in the house; but their friends should feel glad to learn of their recovery.

The Ceylonese in Ipoh are busy discussing programmes for the celebration of the Coronation of His Majesty King Gorge VI.

Rumour has it that a Tamil School named Coronation School will be opened very soon in Ipoh with Mr. R. Saravanamuttu as its Head Master. We wish every success in the project.

Selangor.

Mr. S. Sinnadurai of the Federal Secretariat who was away on short leave in Ceylon has resumed duty.

The distinction of being the first Tamil to hold a Commissioned rank in the Volunteer Forces of Malaya goes to Mr. R. V. Karlakandan who was lately appointed a temporary Second Lieutenant of the F.M.S. Volunteer Force.

Mr. R.P.S. Rajasooria, the Kuala Lumpur lawyer, is spending a short holiday in Hong Kong.

Mr. M. Ponnampalam of the Divisional Superintendent's Office, Railways, Kuala Lumpur was married to Miss Ponnammah, the youngest daughter of Mr. & Mrs. V.K. Ponniah of Puloly East, Point Pedro, at Railway Quarters, Main Avenue, Sentul, on Thursday the 18th March, 1937. The wedding was solemnised quietly and was well attended by relatives and friends.

We deeply regret to record the death of Mr. V.S. Kandiah of the Stores Superintendent's Office, Sentul which occurred on the night of 4th March, 1937. The cremation was performed on the following day at the Sentul crematorium and was well attended by a host of relatives and friends. He was in the Committee of Management and the District Committee of the Jaffnese Co-operative Society Ltd and resigned during latter part of the year 1936 owing to ill health. He leaves behind him his wife, three sons and two daughters to mourn his loss.

Mr. V.K. Saravanamuthu of the T.M.'s Office, Rlys., Kuala Lumpur, proceeded on 7 months' leave to Jaffna on the 13th March, 1937. He will spend his leave at his native place Mavidapuram.

Mr. S. Sathasivam of the T. M's Office, Rlys., Kuala Lumpur availed 4 months' commuted leave from 16th March, 1937, to visit his native place Navatkuli in Jaffna.

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We are glad to note that Mr. A. Nagalingam who was acting Traffic Inspector at Gemas since 14th January, 1935 has since been confirmed in his appointment as from the date he was acting.

Mrs. B.T.S. Naysadorai fell ill and was an inpatient at the Bangsar Hospital for 3 weeks. Her health has has now improved and she has been discharged from the Hospital.

Mr. V. Sundram of the Electrical Department left for Ceylon on 26.3.37 on long leave. He was entertained to dinner by Mr. K. Duryappah, an ardent member of Imbi Road Committee, at his residence. About 75 friends were invited and Indian Music was provided. Mr. Sundram was again entertained to dinner at the Colesium Cafe on 25.3.37.

The Chums' Amateur Dramatic Association has engaged Mr. Flute Nadesampillai as music master. Regular classes are now being held on five days a week and there are 34 children on the roll.

Mr. & Mrs. C. Sivasamboo proceeded on furlough during the first part of March and it is hoped that they would be benefited by the change.

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Mr. K. Nadarajah of the Audit Office, who lecently went home on leave has been married. Our felicitations to Mr. & Mrs. Nadarajah.

Repairs to the Klang Subramaniaswamy Temple is going on in full swing and all the necessary preparations are in the hands of the Temple Committee to perform the "Kumpaapishagam" on the 30th instant.

Negri Sembilan.

Mr. S.S. Pillay who was in indifferent health is now quite recovered and is busy attending to his duties as Joint-Secretary of the Coronation Fund Committee for Tampin District.

Mr. N.K.M. Rajoo of the Government English School, Tampin has been transferred to Kuala Pilah.

Mr. S. Arugiraham of the Customs, Tampin is now stationed at Gemas.

Mr. M. Ganapathy who retired some years ago while stationed at Kuantan (P.W.D.) is now on a short visit to Malaya.

Mr. A. Nagalingam, Chief Clerk, Treasury, Kuala Pilah will be going on long leave to Ceylon on the 17th April.

Mr. I. Valuppillay, Hospital Assistant, Women Hospital, Kuala Pilah will be going on commuted leave to Ceylon early in May.

Mr. K. Sathasivam, Hospital Assistant, Medical Department, Kuala Pilah will be going on leave to Ceylon early in May.

As Mr. A. Nagalingam who has been the Society's representative at Kuala Pilah is going on long leave, Mr. R. Kunaratnam will act in his place.

Pahang.

Mr. S. Chelliah, Health Inspector, Kuantan, and family have left for Ceylon on long leave.

Mr. A. Sabapathy, Head Overseer, Kuantan and family are leaving for Ceylon about the 10th April.

Mr. N. Sabapathy, Revenue Survey Office, Kuala Lipis, and a member of the Lipis District Committee proceeded on long leave on 1st March, 1937. He will spend part of his time in Colombo.

Mr. P. Peethamparam, Chief Clerk, Medical Department, Lipis and a member of the District Committee left for Ceylon on short leave.

Mr. P. Kandiah, Traffic Inspector, F.M.S. Railways, K. Lipis has left on transfer to Singapore.

Mr. V. Saravanamuttu of the Audit Office and a member of Brickfields Road Committee of the Jaffnese Co-operative Society has been transferred to the Pahang Secretariat, K. Lipis

Mr. A. Ampalavanar, Chief Clerk, Public Works Department, Kuala Lipis, left on transfer to the Audit Office, Kuala Lumpur.

Mr. C. Nagalingam of the Public Works Department, Kuantan, has been transferred to the P.W.D. K. Lipis.

Mr. K. Kandiah, Ticket Examiner, F.M.S. Railways, K. Lipis, has left on transfer to Kuala Lumpur.

Mr. S. Karthigasu of the Pahang Secretariat, K. Lipis, has left on Transfer to the Audit Office, Kuala Lumpur.

Mr. N. Panchanathan of the Chief Police Office, K. Lipis, proceeded on leave to Ceylon.

Jubilee Cup football league is being run in Raub. The final will be played on May 6th.

Mr. T. A. Soosaipillai has been confined to his home for about two weeks owing to illness. He is now better.

Weather in Raub district has been extreme for the last two weeks. Every where there is symptom of flu'.

Mrs. A. Kanapathipillai, wife of Mr. K. Kanapathipillai, Electrical Department, Kuala Lumpur, has returned from a holiday in Ceylon.

Mr. V. Markandu of the Kuala Lumpur Sanitary Board and Mrs. Markandu have gone to Ceylon on a holiday. Both Mr. & Mrs. Markandu are members of our society.

Mr. V. Saravanamuthu, former chairman of the Brickfields Area, Kuala Lumpur, went on transfer to the S.R. Office, Kuala Lipis and Mr. S. Kanagaratnam of the Methodist Boys' School has been elected in his place. The members of the District Committe were at home to their ex-chairman at a greatly enjoyed picnic at Dusun Tue.

Mrs. T. Vadivelu, wife of Mr. S. Vadiveloo of Messrs. Russell & Co., Kuala Lumpur, gave birth to a son.

Mr. B.P. Nicholas, Managing Director, Bank of Malaya Ltd., and Mrs. Nicholas will be leaving per S.S. "Ranchi" next week for Colombo en route to Jaffna and India. Mr. Nicholas will make an inspection tour of his branches and agencies and expects to be away for six weeks.

Mrs. A. Chellaturai, wife of Mr. K. Chellaturai, Hon. Secretary of the Jaffnese Co-operative Society, and her children have gone on a holiday to Ceylon.

The following are among recent departures to Ceylon on holiday:—

Mr. & Mrs. N. Sundrampillai,
Mr. & Mrs. V. Chelliah
Mr. & Mrs. T. Sangarapillai
Mr. E. Rasiah.

Mr. N. Velluppillay, Chief Clerk, Mines Office, Kuala Lumpur has been indisposed and confined to his house. He is a social and active Committee member of this area. He is now improving in health.

Mr. T. Chellappah, District Secretary & Treasurer, Bukit Bintang Road Area has been successful in the final Part I of the Corporation of Accountants Examination held in December, 1936. He is an old boy of St. Johns Institution, Kuala Lumpur, and K.K. M. School of Commerce, Ampang Road, Kuala Lumpur.

A quiet but impressive wedding was solemnised according to Hindu rites on Monday the 5th April, 1937, the contracting parties being Mr. K. Cartigasu, teacher, Segamat English School (A Raffles Graduate) and Miss. Saraswathy, daughter of Mr. M.V. Kandiah, Paymaster, F.M.S. Police, and Mrs. P. Kandiah of Kuala Lumpur. A reception was held to entertain their friends at their quarters, at Old Pudu Road, Kuala Lumpur.

Mr. M. Kanagasabai, Chief Clerk, S.M. & H.O's office, Selangor is blessed with a daughter. The mother and the child are progressing well.

The engagement of Dr. Walter Jesudason to Miss Iris J. Manickam took place on the 3rd April 1937 in the home of Mr. & Mrs. M. Saravanamuthu,—Hicks Road.

Mr. V. Thambiah, Chief Clerk, Sanitary Board, Klang, who went on long leave to Ceylon has returned and resumed duty.

Mr. A. Sinnaduray, Cashier, Sanitary Board, Klang has gone to Ceylon on long leave and his place has been taken by Mr. Sabapathy of the same office. Mr. Levins has been engaged temporarily to cover up the work in the Sanitary Board during the absence of Mr. Sinnaduray.

Mr. V.K. Chinniah, Assistant Head Master of Govt. High School, Klang, was promoted to prize appointment from 1st. January of this year He has, since, gone to Ceylon with his family on long leave.

Straits Settlements.

Mr. A.M. Vindargon, late of the Survey Department, Malacca has left on a holiday for Ceylon.

It is rumoured that Mr. P.W. Thambiah of the High School, Malacca, may act as Head--Master of the Tranquerah English School of the same town when the present Head Master goes on leave.

A Tamil School is to be opened in Malacca in April. It will be managed by a Committee.

A son was born to Dr. & Mrs. Thambypillai of Malacca on the 3rd March.

Among the successful candidates at the last Cambridge Senior Examination are Miss Leela Richards and Miss V. James of Malacca.

Mr. Muthucumaru has been selected to represent Malaya at cricket against Sir Julien Chan's XI during the Easter Holidays. He is the only Asiatic in the team.

Ceylon.

The Hon'ble Mr. W. Duraiswamy, the Speaker of the Ceylon State Council, will be leaving for London shorty to represent Ceylon at the coronation.

Dr. W.S. Ratnavale, Medical Superintendent of the General Hospital, Colombo, has just retired after 30 years service in the Ceylon Medical Department.

Master Bhagirathan Ramanathan Devarajan of the Manipay Hindu College has won the first prize (consisting of a Bronze medal and books to the value of three guineas) awarded by the Royal Empire Society for the best essay by boys and girls under 16 years of age throughout the Empire. He is the son of Mr. C.N. Devarajan, Public Auditor, Manipay.



வழிகாட்டி

—o—

யாழ்ப்பாணத்தவர் ஐக்கிய சங்க சஞ்சிகை

—o—

பொருளடக்கம்

	பக்கம்.
பத்திராதிபர் முகவுரை	1
மலாய்நாட்டில் யாழ்ப்பாணத்தவர் முன்னேற்றம் ...	2
நான்கண்ட உண்மை	4
கல்வியும் அறிவும்	9
மாமியின் புத்திமதி	12

இந்த சமாசாரப் பத்திரிகையைத் தொடங்கி நடத்தி வருவதற் பொருட்டு யாழ்ப்பாணத்தார் ஐக்கிய சங்கத்தினை அமைத்துள்ளோர் எடுத்துக் கொண்ட காரியக்கிரமத்திலுள்ள விஷயங்களுள் ஒன்று கூறுகின்றோம். இப்பத்திரிகை வாயிலாகச் செய்யப்படும் கருமங்களாவன:—சங்கம் நடத்தி வரும் வேலைகளை நிறை வேறச் செய்தல், அது செய்யும் முயற்சிகளை த்திரமாக்குதல், ஒன்று பட்டுச் செய்யும் தொழில் களால் சாத்தியமாகக் கூடிய வைகளை, அங்கத்தவரும் பிறரும் உணரச் செய்தல், அவர்கள் வாழ்க்கைக் கிரமத்தில் வேண்டிய திருத்தங்களைச் செய்யுமாறு தூண்டுதல், வீண் செலவுகளை நீக்கும் வழிகளைத் தெரிவித்தல், இக்காலில் பயனில்லாத னவும், வேண்டப்படா தனவுமான பழக்க வழக்கங்களை நம்மவர் ஒழிக்குமாறு அறிவுறுத்தல், சமூக விஷயமாகவும், கல்வி விஷயமாகவும் நம்மவர் தெரிந்து கொள்ள வேண்டியவைகளைப் போதனை செய்தல் முதலியனவாகும்.

அங்கத்தினர் தாம் கருதிய கருமத்தின் நோக்கம் இதுவென அறிந்து, அதற்குரிய விதிகளை வழுமால் கடைபிடித்தாலன்றி ஒரு சமூக முயற்சி ஒரு போதும் கைகூடாது.

நாம் தொடங்கியிருக்கும் காரியம் பொறுப்புள்ள தென்பதை அறிவோம். நாம் செய்யவேண்டிய வேலை மிகப்பெரி தென்றும் தெரிகிறது. பத்திரிகையை நடத்துதற்கு ஆற்றலும், அனுபவமும் இல்லாமையையும், அதனை முறையாகப் பிரகடனஞ் செய்தற்குரிய கல்வித் தேர்ச்சிக் குறைவையும் அறிவோம். அதிகரியாகமும், விடா முயற்சியுமின்றி எமது நோக்கம் முடிவு பெறாது.

எனினும், எங்கள் நண்பர்களில் பெருந்தொகையினர் இதுவிஷயத்தில் தாமும் சேர்ந்து உழைப்பதாக உறுதி கூறி எம்மைத் தூண்டி விடுத்துள்ள செய்திகள் எங்களை ஊக்கப்படச் செய்கின்றன. பெண்களில் பலர் இதனை ஆதரிப்பதாக வாக்களித்திருப்பது மிகவும் ஊக்கத்தைக்கொடுக்கிறது. ஒற்றுமையோடு பலரும் கூடிச் செய்யும் முயற்சியினல் அதிகம் செய்யப்படலாகும்.

எங்களுக்கென வகுக்கப்பட்டுள்ளதைச் செய்வதில் நாம் வருந்தி முயலும் போது நிகழுங் குறை குற்றங்களை நம்மனோர் தயவுடன் பொறுத்துக் கொள்ளுமாறு வேண்டுகின்றோம். நமது விண்ணப்பத்தை நம்மவர் செவியேற்றுச் சிந்தியாமல் விடாரென நம்புகின்றோம்.

எங்கள் வர்த்தமானிக்குக் கையொப்ப நேயர்களாய்ச் சேர்வதோடு கட்டுரைகள் எழுதியுதவி இதனை முட்டின்று இலகுவாக நடத்துதற்பொருட்டு யாழ்ப்பாண ஐக்கிய சங்கத்தில் உள்ள ஒவ்வொருவரும் ஆதரவு கொடுக்குமாறு வேண்டுகின்றோம்.

ஐக்கிய சங்கம் எதற்கும், அதைச் சேர்ந்தவர் எவருக்கும், இப்பத்திரிகை இடந்தரும்.

சமூகம் கல்வி பொருளாதாரம் என்னும் பொது நன்மைக்குரிய விஷயங்களை எவரும் இப்பத்திரிகையில் வெளியிடலாகும். அரசியில் சமயம் பற்றிய விவகாரங்கள் இப்பத்திரிகையில் இடம் பெறா.

கடிதகர்த்தர் அபிப்பிராயங்களுக்குப் பத்திரிகைக்காரர் உத்தரவாதியாக மாட்டார்.

நான் கண்ட உண்மை.

பரந்த இந்த நிலவுலகின் கண் வசிக்கும் அனந்த கோடி மக்கள் சாதி, மதவேற்றுமை யுடைய பலபிரிவு பட இருக்கிறார்கள். அதிலும் இம் மலாய தீபகற்பத்திலே எவ்வளவு சாதி வேற்றுமையுடைய ஜனங்களிருக்கிறார் களென்பது யாவருமறிந்த விஷயமே.

அப்படி எச்சாதி எச்சமயத்தாராயி ருந்த போதிலும், அவர்களால் ஒன்று போல் பாவித்து வரப்படுவது உலகில் ஊணும் உடையுமே ஆதலால் நானும் அதைப்பற்றியே முதலெழுதத் தொட ங்கினேன்.

பொது நன்மைக்குரியதாய் எழுதும் படி, பத்திராதிபர்சொன்னசெல்ஞாப கத்திலிருந்தும் பேனைவைக் கையிலெடு த்ததும் அதுதன் விருப்பப்படி ஊணை யும் உடையையும் பற்றியே எழுதிக் கொண்டு போய் விட்டது. அத்தலையங் கத்தைப் பார்த்த எங்கள் வீட்டுக் காறர், "ஏதும் பெண்களுக்குப் பிர யோசனமானதாய் எழுதும்படி யல் லவா பத்திராதிபர் சொல்லியிருக் கிறார்; அதை விட்டு இதென்ன துணி யையும் சாப்பாட்டையும் பற்றியே எழு தியிருக்கிறாய்; கதைக்கும் போது தான் இந்த வியாதியானால், எழுதும் போது கூட இதுதான் மூளையில் வரவேண் டுமா? எப்போதும் இதிலேயே உங்கள் சிந்தனை இருக்குமாகில் உங்கள் சமூ கம் முன்னேறுவதெப்படி?" என்றார். ஆதலால் எல்லாம் அடித்துவிட்டு மறு படி எழுத வேண்டியதாய் விட்டது. ஆனால் ஒன்று உலகில் மானிடராகப் பிறந்தோர் யாவரும் இந்த ஒரு சாண் வயிற்றிற்காகவும், உடுத்துதுணிக் காகவுமே, இந்தக்கஷ்டம் உலகில் அனுபவிக்கிறார்களென்பது யாவரு மறிந்த விஷயமே. 'அந்தப் பசி" என்ற சொல்லே உலகில் உற்பத்தியாகாமல் இருந்திருக்குமாகில், உலக சரித்திரமே வேறுவிதமாக முடிந்திருக்குமல்லவா?

அதை அவ்வளவில் விட்டு, இனி முன்னேற்றமென்கிறார்களே, பலர், அ தன் அர்த்தம் என்னவென்பதை அறி யாமலிருந்தும் அதைப் பற்றியே எழு தும்படி சொல்வதால் ஏதோ இயன்றள வில் முயன்று பார்ப்போம். இனி ஈசனி ருக்கிறார்.

சரி, எப்படியோ தொடங்கியாய் விட் டது. இனி அதை எப்படி முடிப்பது? இதையே அல்லும் பகலும் ஒரே கேள் வியாய் என்னையே கேட்டு வந்தேன். அப்போது "முன்னேற்ற மென்றால் அவர்கள் பின்னிழுக்கப்பட்டிருக்கிறார் களா? அப்படி இருந்தால்லவா அவர் கள் முன்னேற்றத்திற்காகப் பாடுபட வேண்டும்" என்று அன்று ஒரு சினேகிதி சொன்னது என் ஞாபகத்திற்கு வந் தது. "அவர்கள் தான், அதாவது நம் யாழ்பாணத்துச் சகோதரிகள் தான், நாளுக்கு நாள் முன்னேற்றமடைந்து பல துறைகளிலும் உத்தியோகம் பார் த்து வருவதுடன், நாகரீக நாரீமணி களாய் விளங்கு கிறார்களே" என்று எனது அன்பார்ந்த சினேகிதி சொ ன்ன சொல் இப்போதும் என காதில் ஒலிக்கின்றது.

அதுவும் ஒருவகையில் உண்மையே. மலாய் நாட்டிலுள்ள நம் சகோதரிகள் பூர்வ புண்ணிய வசத்தினால், கற்றறி ந்த கணவர்மாருக்கு மனைவிகளான தினால் அவர்கள் மூலமாக இவர்களும் முன்னேற்ற மடைந்திருப்பதில் ஆச் சரியம் ஒன்று மில்லை. தங்கள் உடை நடைகளாலும் அவர்கள் நாகரீக மான முறையில் மற்றவர்கள் மெச்சக் கூடியதாக நடந்துகொள்வதும், பெண் குழந்தைகளையும் ஆங்கிலத்தில் (Junior, Senior) என்ற பட்டங்கள் எடுக்கவேண்டு மென்ற அவாவினால், எவ்வளவு தூரமாக இருந்த போதிலும், எவ்வளவு செலவு வந்தபோதிலும், பொருட்படுத்தாமல் அவர்கள் கல்வி விஷயத்தில் செலவழித்து வருவதும், யாவருமறிந்த விஷயங்களே.

அப்படிப்பட்டமெடுத்த பெண்மக் களும், பெற்றாரைப் போல் தமது பழைய பழக்க வழக்கங்களையும், உடை நடைகளையும் பிறசாதி இருக்கும் இந்த

ஊரிலும் விடாது கடைப்பிடித்து வருவது நம்மவர்களால் மட்டுமல்ல பிறசாதியாராலும் போற்றப்பட்டு வருவது குறிப்பிடத்தக்கது. முன்னேற்றம் பற்றி இரண்டு வரி எழுதத் துவக்கி விட்டு மறுபடியும் துணியையே புகுத்தி விட்டேன். பெண்கள் சுபாவமே இதுபோலும்!

முன்னேற்றம் என்றதும், முன்னொருநாள் நான் வாசித்த விஷயம் ஒன்று நினைவுக்கு வருகிறது. அதாவது பெண்கள் சங்க கூட்டமொன்றில் அச்சங்க அங்கத்தினர் பலர் கூடியிருந்தார்களாம். அவர்கள் யாவரும் முன்னேற்றப்பட்டவர்களே; அதாவது உத்தியோகஸ்தர்களே.

ஒருபெண் நீதிபதியாகவும், இன்னொரு பெண் நியாய நிபுணியாகவும், இன்னொருவள் தாதியாகவும், மற்றொருபெண் வைத்தியராகவும், வேறொரு பெண் உபாத்தினியாகவும், இன்னும் தையல்காரர், கணக்குப்பார்ப்பவர், போன்ற இன்னும் பல துறைகளிலும் கடமை பார்ப்பவர்களே.

அதில் நீதிபதியான பெண்கள் தங்களே உலகில் மேம்பட்ட சிருஷ்டிகளென்றும், பாவ புண்ணியத்தைப் பகுத்தறிந்து அவரவர்க்கு ஏற்றபடி தீர்ப்பு செய்ய தன் பிரதி நிதி களாய்க் கடவுள் தங்களே அனுப்பிவைத்தாரென்றும், இன்னும் பல திறப்படப் பேசி முடித்தார்களாம்.

நியாய நிபுணிகளாகிய பெண்களோ, தங்கள் வாக்கு வல்லமையை அங்கேயே காட்டிவிட விரும்புபவர்கள் போல், உலகில் தாங்களே இம்மைக்கும் மறுமைக்கும் வழிகாட்டிகளாய், நியாய அநியாயங்களை ஆராய்ந்து நீதிபதிக்கு இவன் குற்றவாளி, இவன் சுற்றவாளி என எடுத்துக்காட்டி, எவ்வளவோ கடையுடன் வாதித்துக் கஷ்டத்துடன் எடுத்துரைக்கும் பரமாத்மாக்களென்றும், இன்னும் எல்லாவற்றிலும் தாங்கள் வாதிக்க வல்லோரெனவும் காட்டிக்கொண்டார்களாம்.

வைத்தியப் பெண்களோ தங்களுக்குத்தான் உலகில்பெரிய கடமை யென்றும், எவ்வளவு பேருக்கு என்னென்ன விதமான மருந்துகள் கொடுத்தோமென்றும், எவ்வளவு கஷ்டத்துடன் அல்லும் பகலும் அந்நோயாளிகளைக்கவனித்துவந்தோமென்றும், எத்தனையோ மனிதரின் உயிர்கள் தங்கள் கையிலிருப்பதாகவும், தாங்களே உலகில்கடவுளால்படைக் கப்பட்டதிற்குரிய பெருங்கடமையை ஆற்றிவருபவர்களென்றும் பேசிக் கொண்டார்களாம்.

தாதிமாரோ அதற்கும் மேலாக வைத்தியரென்றுலென்ன; ஒரு நேரம் வந்து பார்த்து நோயாளிகளுக்கு இன்னதின்னது செய்ய வேண்டுமென்று எழுதிவைத்துப்போய் விடுகிறார்கள்; நாங்களல்லவா இரவு பகல் கண்ணை இமை காப்பதுபோல் அந்நோயாளிகளைக் கவலையுடன் கவனித்து வருகிறோம்; எங்கள் கடமையும் கஷ்டமும் பெரிதாயிருந்தும் எங்கள் ஊதியமோ மிகச் சொற்பம் என்று பேசிக்கொண்டார்களாம்.

உபாத்தியாயினிமாரோ, தாங்களே உலகில் எல்லா வற்றிலும் மகத்தான கடமை செய்பவரென்றும், தாங்கள் தான் இம்மைக்கும் மறுமைக்கும் வழிகாட்டிகளாய் அறிவின்மை என்னும் இருளை மக்களிடமிருந்து நீக்கி அவர்களைப் பிரகாசிக்கச் செய்பவரென்றும், "கண்ணுடையரென்பார்கற்றோர் முகத்திரண்டு புண்ணுடையவர் கல்லாதவர்" என்ற நாயனார் வாக்குப்படி புண்களைச் சுத்தி செய்து கண்கள் ஆக்குபவரும் தாங்களே என்றும் பெருமையுடன் சொல்லிக் கொண்டார்களாம்.

இன்னும் தையற்காரிகளோ, தாங்களே உலகில் அழகை விருத்தி செய்பவரென்றும், அழகில்லாதவர்களையும் தாங்கள் அழகிய ஆடைகளினால் அழகுறச் செய்பவரென்றும், இன்னுமிப்படியே பலரும் தங்கள் தொழிலுக் கேற்ப தங்களைத் தாங்களே புகழ்ந்து வார்த்தை யாடிக் கொண்டிருந்தார்களாம்.

நாணய சங்கத்திலே போட்டு எங்கள் பெயரைக்கூட்டி எங்கள் பர்த்தாக்களின் பெயரை நீக்கி நாட்ட வேண்டும். அத்துடன் நாங்கள் யாருவம் மாசமொரு முறையேனும் ஒன்று கூடி நம் குடும்பத்தை நடத்தும் விதங்களையும், நம் குழந்தைகளைப் பரிபாலிக்கும் முறைகளையும், இன்னும் சுருங்கச்சொல்லின் இல்லறத்தைச் செவ்வனே நடத்தும் முறை தெரியாதவர்கள், தெரிந்தவர்களிடமிருந்து கற்றுக்கொள்ளக் கூடியதாக ஒரு சங்கம் ஏற்படுத்தமுன் வரல் வேண்டும். எந்த நாட்டில் பெண்கள் முன்னேற்றப்பட்டு அவர்களுக்கென்ச் சங்கங்களு மேற்பட்டிருக்கிறதோ, அந்தநாட்டில் ஆண்களை மிக அபிவிருத்திபடைந்திருக்கிறார்களென்பது சொல்லாமலே விளங்கும். ஏனெனில் அவர்கள் உதவியில்லாமல் பெண்கள் தனிமையில் என்ன செய்ய முடியும். ஆதலால் அந்த விதத்திலும் நாங்கள் எங்கள் பர்த்தாக்களின் கௌரவத்தை உயர்த்தினவர்களாவோம்.

எல்லாம் புருஷர் கையிலிருக்கிறது; நாமென்ன செய்யலா மென்று சில பெண்கள் சொல்வது முண்டு. அது மூற்றிலும் உண்மையல்ல ஏதோ சிற் சில சமயங்களில் புருஷர்களில் சிலர் முறட்டுத்தனமாய் தங்கள் இஷ்டத்தின் படி நடத்து கிறார்களென்பதைத்தவிர மற்றும் ஒவ்வொரு குடும்பத்திலும் நம் சகோதரிகளுக்குச் செல் வாக்கு அதிகமாயிருக்கிற தென்பதில் ஐயமில்லை முக்கியமான விஷயங்களில் அவர்கள் யோசனை இல்லாமல் ஒன்றும் நடைபெறுவதில்லை.

பெண்களோ தெய்வபக்தி உள்ளவர்கள். கடவுளுக்குப்பயந்து நடப்பவர்கள். அதன்படியே ஒழுகியும் வருபவர்கள். தங்கள் புருஷர் தங்களை முற்றாக நம்புகிறார்களென அறிந்த பெண்கள் தங்கள் உயிர் போவதானாலும் அவர்களுக்குத் துரோகஞ் செய்ய எண்ணமாட்டார்கள். அன்பே அன்பை வளர்க்கு மென்பதறிந்து புருஷரும் நடந்து வருவார்களானால் உலகில் சமாதானமே எங்கும் நிலவுமல்லவா? எங்கள் வாழ்விற்கும் பிற்சந்ததியாரின் வாழ்விற்கும் இச்சங்கமும் அதன் உதவியுமே உற்ற தோழர்களாகையால் சகோதரிகளே! யாவரும் விழித்தெழுந்து இல்லறத்தைச் செவ்வனே நடத்தி, ஒன்று கூடி எங்களுக்கும் ஒரு சங்கம் உண்டென நிரூபிக்க முன்வாருங்கள். பெண்கள் நினைத்தால் ஆகாத காரியமும் உலகில் உண்டோ! சகோதரிகளே! இன்னும் உறக்கம் வேண்டாம்.

தேவி.

கல்வியும் அறிவும்

கல்வியானது, ஒருவரிடத்து அனுதியாயுள்ள அறிவென்னும் வெளிச்சத்தைப் பிரகாசிக்கச்செய்வதற்கு ஏதுவாயுள்ள ஒன்று. அஃது தூக்கத்திலிருக்கும் அனந்த சக்திசமூகத்தட்டியெழுப்புந் தன்மையது. அது ஆழி மீது அலையினையும் புயலினையும் மொத்துண்டு கரை தெரியாதோடுங் கப்பலைச் செலுத்தும் மாலுமிக்குத் துணையாய் நிற்கும் திசை காட்டுங் கருவியைப் போன்றுள்ளது. 'கற்பாரிது, கண்முனையிது' வென்று சுழன்று ஒளி பரப்பிக்காட்டுங் கரைத்தீபத்தையும் போன்றது. சமுசாரமாகிய சாகரத்துள் பெறிகள் ஐந்தினையும், அந்தக்கரணங்கள் நான்கினையும் வெருட்டப்பட்டுத் தன் வாழ்க்கையை நடத்தமுயற்சிக்கும் ஒருவருக்கு இவ்வழியில் நன்மையுண்டு, அவ்வழியில் தீமையுண்டென்று பிரித்துக்காட்டும் ஒளியை மிளிரச்செய்வது. கல்வியைப்பற்றி ஆன்றோர் புகன்றன வற்றை இங்கு சற்றுக் கவனிப்போம்:— "இம்மை பயக்குமால் ஈயக்குறைவின்றால், தம்மை விளக்குமால் தாம் உணராக்கேடின்றால், எம்மை யுலகத்தும் யாம் காணேம் கல்விபோன், மம்மர் அறுக்கும் மருந்து."

எனவும்.

"அறம்பொருள் இன்பமும் வீடும் பயக்கும், புறங்கடை நல் இசையும் நாட்டும் உறுங்கவல் ஒன்று உற்றுழியும் கைகொடுக்கும் கல்வியின் ஊங்கில்லைச் சிற்றுயிர்க்கு உற்றதுணை."

எனவும்.

"தன்னை அறியும் அறிவுதனைப் பெறின் பின்னைப் பிறப்பில்லை வீடு."

எனவும்

சொல்லிப்போந்தனர் அறிவுடையோர். கல்வி யென்னும் துணை பிடித்து, அறிவிலுயர்ந்த ஆப்தர் களாகலாம், அன்பு மிகுந்த அகநெகிழ்வுடையோராகலாம், பாட்டினில் வல்ல பண்டிதர்களாகலாம். எவ்வளவுக் கெவ்வளவு திறமையுடன் நடத்த எவரெவரிலெந்தச் சக்தியுளதோ, அந்தந்தச் சக்தியையும் பூரண உபயோகத்திற்குக்கொண்டு வருமாறு செய்து ஈற்றில், உலகசுகமின்னதென்றும், இச்சுகத்தைச் சுகமென்று நாடி வந்து இவற்றுட் கட்டுண்டிருந்தமை வீண் என அறியும் அறிவானது அவரது மம்மரறுக்கவே, தான் யாரென்றும் தன்னுடைய நிசரூபமின்னதென்றும் தனக்குந்தன்னைச் சூழ்ந்து தோன்றி நின்று மறையுந் தன்மைவாய்ந்த உலகப்பொருள்களுக்குஞ் சம்பந்தமின்னதெனக் கண்ட அறிவானது தம்மை விளக்கவும், அம்மாத்திரத்தே தேசம், ஊர், பேர், சீர், சாதி முதலியன தன்னைப் பந்திக்கும் பொருள்களாகையால், தனதல்ல வென்று 'கட்டறுத்து' மனமிறந்து பேரானந்தத்தை அடையச்செய்யும். இத்துணைப்பெருமை வாய்ந்த கல்வியை எப்போ தேடலாம்? எங்கே காணலாம்? யாரிடம் பெறலாம்? "கர்த்தர் படைத்தார் நாம் வந்தோம்; விதியன் விதித்தான் வினையினேம் வந்தோம்." என்று தாமொன்று மறியாதவர் போற் றம்மை அப்புறப் படுத்திக்கொள்பவர்கள் விடைபகர்வார்களோ! ஐயறிவிற்கும் அரசாய் சிந்தனை சக்தி தம்மிடத்திலிருந்து ஆணை செலுத்தி வரவேண்டுமென்று அறிவோரே உத்தர மிறுக்க வல்லார். அன்னோர் பொருளுடைக் கல்வியானது ஓராசிரியரிடத்திலாவது தேடுந்தரத்தன்றென்றும், உயிர்கள் பன்முறைதோன்றி பன்முறை மறைந்து, பல இடங்களிற் சஞ்சாரஞ் செய்து, பல ஆசிரியர்களாற் போதிக்கப்பட்டு பல போகந்துய்த்தும் பெறத்தக்கதே என்றார். எங்களனுபவத்திற் பட்டதைக் கவனிக்கும்போது இது உண்மையாகு மென்பது புலப்படுகின்றது.. ஓர் கல்விச்சாலையில் ஓர் ஆசிரியரின்கீழ் ஓர் வகுப்பிற் படித்து வெளியேறிய பலமாணவர்களின் பிற்கால நிலையைக்கவனிப்போம். ஒருவர் நாட்டுக் கதிகாரி நானென்று வம்புக்கு நின்று வல்வழக்குப் பேசித்தீர்விதில் அவர்காலஞ் செலவாகிறது. ஒருவர் சிலந்தியானது வலைகட்டி மறைவிலிருந்து கொண்டு வலை மத்தியிற் சிக்குண்ணும் பூச்சியைத் தனக்கிரையாக்குமாப்போல், மற்றவர்களுடைய வழியிற்

பெறியிட்டு இன்னல் விளைத்துத்திரி கிறார். ஒருவர் ஆசைக்கயிற்றிலாடி ஒன்றை விட்டொன்று பற்றி அடக்க முறுதலிகிறார். ஒருவர் தீயவழிகளிற் பொருளைத்தேடிக் கும்பல்செய்து அற்றவர்க்குமீயாமல், அருந்தவர்க்கு மீயாமல், பனிதரில்லாவூரில் கைகட்டி வறண்ட குளம் போற்பிறர்க்குதவியின்றிப் பிழைக்கிறார். ஒருவர் நடை மெலிந்து உடைதளர்ந்து மனமுடைந்து வீடு தோறுஞ் சென்று பிச்சை ஏற்றுத்திரி கிறார். ஒருவர் மற்றவர்கள் செய்வது போலத்தானும் ஒவ்வொன்றையுஞ்செய்துபார்த்து விடவேண்டுமென்று கோந்தி மதிகாட்டுகிறார். ஒருவர் தருமசாஸ்திரங்களும் அனுபவத்திற் சிறந்தோரும் சொல்வதெல்லாம் பொருளல்ல, தான் நினைப்பதும், சொல்வதும் செய்வதுஞ்சரியென்று மயங்கி மற்றவர்களைக்கட்டமணற் கயிறு திரிக்கிறார். ஒருவர் ஏழைகளுக்கும், விதாலய மதாலயங்களுக்கும் பொருளீந்து கண்ணியம் பெறுகிறார். இவ்வித பேதங்களிற்குக் காரணமென்ன? அறிவின் சக்தியோ, மயக்கத்தின் சக்தியோவன்மையுடைத்தென்பதை அறியும் அறிவில்லாதவர்களாய், மயக்கமும், மதமும், சோர்வும், கோவும் தரும் அறியாமையெனும் இருளிலகப்பட்டதே. இப்பேதங்களை நீக்கும் வழியென்ன? பள்ளிக்கூடம் போகும நாட்கள் முடிந்ததும் கல்வி கற்று முடிந்ததென வெண்ணி உண்டு உடுத்து உழைத்து உறங்குவது மாத்திரமே சீவியமென நினைத்தல் கீழ்மை. மேன்மேலும் கற்று கற்றவழி நின்றும் அறிவைப்பெருக்குதல் மேன்மை. பள்ளிக்கூட நாட்களோ வயலைப் பண்படுத்தி வித்திட்டு, அவ்வித்தானது வெடித்து அங்குரித்த காலத்தையொத்தது. வளர்ச்சியும், பயனும் பிறகே. ஆகையால் உலக சம்பத்துக்களைத் தேடுவதிலும், பேணுவதிலும், அவற்றை அழிப்பதிலும் அறிவை வளர்த்து அறிவினாற் பயனடைய வேண்டியது மனிதவர்க்கத்தின் கடமை. அப்படிக்கின்றிக் காடுங்கரையும் மனக்குரங்கு கால் விட்டோட, அதன் பிறகே ஓடுந்தொழிலைச் செய்விக்கும் மதி என்னமதி? மனமானது புயலிலெழுந்த அலைக்கு நிகரானது. புயல் நின்றதும் அலை அடங்கக்காண்கிறோம். அதுபோல கோபம், லோபம், மதம், மாச்சரியம் முதலியன நின்று விடவே, மனம் அழியும். இவ்விஷயத்தைவிரிக்கும் நூல்கள் தமிழில் மலிந்து கிடக்கின்றன. இந்நூல்கள் பூர்வீகத் தமிழர்களால் ஆக்கப்பட்டன.

தற்காலத்தமிழர்களின் நிலையென்ன? பின்னுல் எழுதப்படுபவை எல்லாரையுங்கருதாதாகையாலும், தமிழிலே தமிழருக்கெனவே வருதலாலும், அவற்றின் வன்மையிலே சிற்றங்கொள்ளார். அறிவும், அன்பும், உடையோர் தாய் நாட்டிலாவது, அன்னிய நாட்டிலாவது தமிழர்களின் நிலையென்ன வென்று சிந்தித்துப்பார்க்கும் போது பொருளீட்டியுஞ் சிறப்பெய்திலர்; உத்தியோகத்திலு முயர்ந்திலர்; பராபரவணக்கத்தில் வியாபாரிகளாயினர்; ஊண், உடை, முதலிய வற்றில் மதியிழந்தனர்; அபிமானத்தை உதறி விட்டனர். ஒருபோது அறிவுமயமாய் ஏகதேச அறிவுடைந்து வியாபார அறிவுடையோராய் நிராசையுள்ளோராய் எவ்வுணும் ஊண், எவ்வுடையும் உடை, எவ்வீடும் வீடு, எவ்வூரும் ஊர் எனக்கொள்ளும் ஆண்டிகளாய் மாறி விட்டார்களாகில், அவர்கள் நிலையைக்காண மூச்சந்தி வீட்டிலிருக்குங் கண்படைத்திலேம். தமிழர் என்றும் மறவாமல் நினைக்க வேண்டிய தொன்றுண்டு. அதுயாதெனில் உலக முன்னேற்றத்திற்கு தன் சாகியத்தார் முன்னணியில் நிற்கவும், ஏனையோர் பின் பற்றவும் செய்வதாகிய சில ஏது காரணங்கள் தன் சாகியத்தாருக்குச் சொந்த உரித்தாக இருக்கின்றன வென்பதே. இதை ஓராது, மற்றவர்களின் படிக்கற்களின்று கொண்டும், மற்றவர்கள் கண்களைக் கொண்டும், உலகத்தைப்பார்க்கநினைத்து இங்கும் அடிமை அங்கும் எங்கும் அடிமையாய் நிற்கும் நிலை என்ன நிலை. இன்னும், "அவரவர் வினைவழியாரவவர் வந்தனர், அவரவர் வினை வழியவரவ ரனுபவம், எவரெவர்க்குதவினரெவ ரெவர்க்குதவிலர் தவரவர் நினைவது தமை யுணர்லதுவே. எனப்பாட மிருப்பினும்,

"வேண்டிய வேண்டியாங்
கெய்தலாற் செய்தவம்
ஈண்டு முயலப்படும்."

முயன்றால் மறுமைக்கு எது வேண்டுமோ அதைப்பெறலாம். ஆதலால் அறிவுடையோர் இம்மையிலே முயலுவார்கள், என்று பொய்யாமொழியார் புகன்றதினால் முயலவேண்டும். நம் நாட்டுத்தலைவர்களானோர் தம் சமயம், தம்பாஷை, முதலியவற்றில் அபிமானம் பூண்டே இராத்தினங்களாக இலங்குகிறார்களானாலும், இன்னும்தற் காலக்கல்வி அபிமானத்தை அபிவிருத்தி செய்து சமயக்கல்வியும் சுயபாஷையும் சன் மானிக்கப்பட்டுவரின் எவ்வளவோ மேன்மையுறும் என்பதை தற்கால மாணவமாணவிச்சளின் பெற் றோரும் மற்றோரும் சிரத்தையுடன் சிந்திப்பார்களாக,

பொங்கும் மங்களம்எங்கும் தங்குக
பொங்கும் கல்வி எங்கும் ஓங்குக.

சிவபாக்கியம்.

'தமிழ்ப்புதுவருடம்'

என்னும் ஆங்கிலத் தலைப்பின் 5-ம் பக்கத்தொடர்ச்சி

"பரிவும் இருக்கணும் பாங்குற நீங்குமின்;
தெய்வந் தெளிமின்; தெளிந்தார் பேணுமின்;
பொய்யுரை அஞ்சுமின்; புறஞ் சொற் போற்றுமின்;
ஊனுண் துறமின்; உயிர்க்கொலை நீங்குமின்;
தானஞ் செய்மின்; தவம்பல தாங்குமின்;
செய்ந்நன்றி கொல்லன்மின்; தீ நட்பிகழ்மின்;
பொய்ககரி போகன்மின்; பொருண் மொழி நீங்கன்மின்;
அறவோர் அவைக்களம் அகலாதணுகுமின்
பிறவோர் அவைக்களம் பிழைத்துப் பெயர்மின்;
பிறர்மனை அஞ்சுமின்; பிழையுயிர் ஓம்புமின்;
அறமனை காமின் அல்லவை கடிமின்;
கள்ளும் களவும் காமமும் பொய்யும்;
வெள்ளைக் கோட்டியும் விரகினில் ஒழிமின்;
இளமையும் செல்வமும் யாக்கையும் நிலையா;
உள நாள் வரையா தொல்லுவ தொழியாது;
செல்லுந்தே எத்துக் குறுதுணை தேடுமின்;
மல்லன் மாஞாலத்து வாழ்வீரீங்கென,"

சிலப்பதிகாரம்.

மாமியின் புத்திமதி.

என்னத்தை எழுத? இதே கேள்வியை இப்போ மூன்று நாட்களாய் என் நெஞ்சைக் கேட்டுக் கேட்டுப் பார்த்தேன். நெஞ்சமோ கம்மென் றிருந்து விட்டது. இன்றும் விடிந்தது. மணியும் ஒன்பதாய்விட்டது, என்ன இருந்தாலும் பெண்களுக்கென்று எவ்வளவோ நம்பிக்கையுடன் விடப்பட்ட சமையல் வேலையைப் பார்க்காமலிருக்க முடியுமா? சமையற் கட்டிற்கும் போனேன், காய்கறி வெட்டவும் தொடங்கிவிட்டேன். ஏதோ கை வெட்டுகிறதே யல்லாது மனமோ போராடிக்கொண்டு தான் இருக்கிறது. என்னத்தை எழுத என்னத்தை எழுத என்று கேட்டுக் கேட்டு அலுத்தமாய்விட்டது. அடுத்த வீட்டு மாமியும் காய் கறித் தட்டுடன் நான் இருந்த இடத்திற்கு வந்து சேர்ந்தார்கள். வரும் பொழுது சும்மா வரப்படாதா? அவவும் என்னில் அனுதாபப் படுமாப் போல் "என்னம்மா யோசனை போலிருக்கே" என்று கேட்டுக் கொண்டே உட்கார்ந்து விட்டார்கள். கொஞ்ச நேரம் அப்படி இப்படி என்று சொல்லிபார்த்தேன். அவவும் போகிற பாடாயில்லை. கடைசியில் எனது போராட்டத்தைச் சொல்லித் தொலைத்தேன். "அடேயப்பா! இதற்கா இந்தப் பெரிய யோசனை" என்று கேட்டுச் சிரித்துவிட்டுப் பொறுக்க உட்கார்ந்து விட்டார்கள். எனக்கோ மனம் ஒருபக்கம், கை ஒருபக்கம் வேகமாய் வேலை நடக்கிறது. மாமிபோ போகிறபாடில்லை, நான் மாமியைப் பார்த்து, "என் மாமி நேரத்திற்குச் சமையலாக வேண்டாமா? ஆறுதலாக இருக்கிறீர்களே" என்றேன். மாமி தொடங்கினர்கள் பிரசங்கத்தில்.

"என்ன இட்டலோ இடைஞ்சலோ நினைத்தவேளை சமைத்து சுடச் சுடச் சாப்பிடலாமே; அவன் கோவிந்தன் வேலையாள் இருந்தாலல்லவோ ஆச்சோ போச்சோ என்று செய்யவேணும். செய்தாலும் விருத்தியா சமையலாக இரண்டு மணி செல்லும். அவன் பாத்திரம் தேய்த்து தந்தாலதானே எனக்கும் வேலையாகும் எந்தநேரம்பார்த்தாலும் குழாயண்டைப் பாத்திரக் குவியல்தான். பால்காச்சமாத்திரம் நாலு பாத்திரம் வேண்டியிருக்கு" என்றதும் நான் இடைமறுத்து, என்னமாமி பால்காச்ச ஏன் நாலுபாத்திரம் என்றேன்.

மாமி: என்னத்தைச் சொல்லுவன் நேரத்திற்குப் பாத்திரம் தேய்த்தாகாது. காப்பிக்குப் பால் நேரத்திற்கு வேணும். காப்பிக்குத்தக்க பாலை ஒரு சின்னப் பாத்திரத்தில் காதிக்க வைப்பேன். பிறகு பாத்திரம் தேய்த்தானதும் மிகுதிப்பாலை வைப்பேன். இப்படியே சாயங்காலமும் நடக்கும். தெய்வமே என்று பொறுத்துப் பார்த்தேன் தாங்க முடியவில்லை. காசும் போய் அநமையும் குலையவேணுமா என்று எண்ணி அவனை நிற்பாட்டிப் போட்டேன்.

நான்: என்னமாமி காலமே உலாத்திற்கும் போனீர்களே, வீடு வாசல் பெருக்க வேண்டாமா? துணி துவைக்க வேண்டாமா?

மாமி: வீடு கூட்டாமலா துணி தோய்த்துலர்த்தாமலா இருக்கிறேன்? இப்போ மணி பத்துத்தானே ஆகிறது, துணியும் காய்ந்தது, மடித்தாய் விட்டது, வீடும் பெருக்கியாய் விட்டது, சமையலும் கிட்ட முட்ட ஆயவிட்டது. இந்த நறுக்கிய காபைக் குழம்பில் கொட்டினால் ஆச்சு என்வேலை.

நான்: இது எப்படியாகும்? நானுந்தான் ஒன்றிற்கு இரண்டு மூன்று வேலையாளை வைத்து வேலை செய்விக்கிறேன். அப்படியிருந்தும் நானும் சமையலில் பங்கு எடுக்கவேண்டியதாயிருக்கு. கிழிந்த புடவை தைக்க நேரம் கிடைப்பதில்லை. இனி நல்ல நாள், பெருநாள் வந்தால், குழந்தைகளுக்

குத் தையல் காறரின் உதவிவேண் டியிருக்கு என்று சொன்னது தான் மிமிக்கு வந்துவிட்டது ஆத்திரம்.

மாமி: என்னடியம்மா வெட்கக்கேடு நீ சமத்து என்றல்லவோ நினைத்திருந் தேன்; இப்படியா சங்கதி? இங்கே வா அம்மா நான் சொல்வதைக்கேள். நீயோ நாலுந்து பிள்ளைக்காரி, இப்படி செலவு செய்யாதே; காலம் முன்போலல்ல வர வரக் குறைந்துகொண்டே வருகிறது. இப்போ நீ வேலையாட்களுக்குக் கொடு க்கும் சம்பளம்கூட உன்பிள்ளை உளை க்கமாட்டான். யூனியர் சீனியர் பாசா கிக்கொண்டு 26 வெள்ளியில் உத்தி யோகம் பார்க்கப் போகிறான் உன் பிள்ளை? நான் சொல்வதைக்கேள். வேலையாளை நிற்பாட்டு; பாத்திரம் தேய் க்க ஒரு பெண்ணை ஏற்பாடு செய்; வேலையாளின் சம்பளத்தைச் சேர்த்து வை; உன்பிள்ளை பின்னுக்கு ஏதும் பிரயோசனப்படுத்தட்டும். என் உங்க ளுக்குத்தானே ஐக்கிய நாணய சங்கம் இருக்கிறது. அதில் மாசம் 20 வெ ள்ளி போட்டாலே ஒரு தொகையாகி விடுமென்று சொல்லி நிறுத்தினை." மணியும் பதினொன்றாகி விட்டது. மாமி எழுந்து போய்விட்டாள் எனக்கு மாமியின் புத்திசாலியான தாய்த் தோன்றவில்லை. என்ன சங்கடம்? மூன் றாள் இருந்த இடத்தில் இரண்டாளா வது வேண்டாமா? குழந்தையைப் பூ மலிக்குக் கூட்டிப்போவது யார்? வீடு பெருக்குவது கழுவுவது யார்? இது போன்ற கேள்விகள் மூளையைத் தொ ளைத்தன. "என்ன! நான் ஏழையா, படிப்பில்லையா? எத்தனையோ பெரிய பெரிய இடத்து மனுஷர் சாயங்கால வேளையில் சந்திக்க வருவார்களே, அவர்களை உபசரிக்க வேண்டாமா? ஆயாளை நிற்பாட்டினால் அவர்களுக்கு தேனீர் பரிமாறுவது யார். நானே பிள்ளைகளைச் செல்வமாய் வளர்க்கி றேன், அவர்களை ஏவி எப்படி வேலை செய்யச் சொல்வது" என்று பலவாறு யோசித்தபடியே சமையலை முடித்த தேன். பாத்திரம் கழுவும் முனியாண்டி தன் வேலையில் தொடங்கினான். சாதம் கறி பரிமாற வெள்ளைசாமி ஆயத்தஞ் செய்தான். ஆயாள் மேசை விரித்து சிறுந்தைகளுக்கு வேண்டிய உதவிபுரிகிறாள். எனக்கோ மாமியின் சொற்கள் மனதைத் தொளைக்கிறது. மாமியின் சொற்படி நான் செய்யப்போ வதில்லை, நான்தான் செய்யவிரும்பினா லும் என் புருஷன் விடப்போவதில்லை. அவருக்கு என்மேல் அவ்வளவுகடந்தபிரி யம். நான் விரும்பிக் கேட்டது இல் லையென்று சொல்ல மாட்டார். நான் கஷ்டப்பட்டு வேலை செய்யப் பார்த்து சகியார். அவருக்கென்ன தக்க சம்ப ளமில்லையா ஆகக்கூடி நான் செய்யக் கூடியவேலை சமையலில் கொஞ்சம் பங் கு எடுப்பது தான். (சமையலாள் சமைப்பது எனக்கு என்னமோ பிடிக் காது) இதற்குக்கூட என் புருஷன் கோபித்துக் கொள்ளுவார். சாப்பாடு மாய்விட்டது அடுத்த வீட்டு மாமியும் அழைத்தாற்போல் வெற்றிலைத் தட்டு டன் வந்து சேர்ந்தார்கள். நானும் போய் கூட உட்கார்ந்து கதைபைத் தொடக்கினேன்.

நான்: என்னமாமி ஏதோ தடதடவென்று இறைப்பச் சொன்னீர்களே, சமைய லாள்வேலையாள், ஆயாள் இல்லாமல் எ ப்படித்தான் வேலைசெய்கிறீர்கள். எனக்கும் கொஞ்சம் சொல்லுங்களேன் பார் ப்போம் (மாமியைக் கேலி செய்யலா மென்னும் எண்ணம்தான் அந்நேரம் என் மனதில் இருந்தது).

மாமி: வெற்றிலையைக் கொஞ்சம் போடு அப்புறம் சொல்லுகிறேன்

நான்: வேண்டாம் மாமி வெற்றிலை போட்டால் எனக்கு என்னமோ தலை வலி எடுத்துவிடும்.

மாமி: நல்லது இந்தா இந்த ஏலக் காயில் ஒரு அரிசியாவது வாயில் போ ட்டுக்கொள் என்று தந்துவிட்டுத் தொ டங்கினார்கள். இங்கேவா அம்மா நான் சொல்லுகிறபடி செய். இப்போ தலை யசைத்துப்போட்டு அவள் போகிறாள் என்றிருந்து விடாதே. நான் உன்னி லும் பெரியவள், அனுபோகம் கூடிய வள், நான் சொல்வதற்கு மரியாதை கொடுப்பதானால் சொல்லுகிறேன் என் றாள். நானும் மரியாதையாகத் தலை யசைத்தேன்.

கவனமாய்க்கேள், தினம் ஐந்து மணி க்கு "அலாரம்" வைத்துப்போட்டுத்

தான் தூங்குவேன் மணி அடிக்க வேண்டியதுதான் எழுந்துவிடுவேன். உடனே கீழே (அடுக்களை) போய் பல்தேய்த்து முகம்கழுவி கொஞ்சம்பகவானைத் துதிப்பேன் பிறகு அடுப்புப் பற்றவைத்து காலைக் காப்பி பலகாரம் செய்து குழந்தைகளுக்கெல்லாம் ஆறரை மணிக்கும பருமாறிப்போடுவேன். கொஞ்சம் பிந்தினாலே குழந்தைகள் பட்டினிதான். ஆறேமுக்கால் மணிக்கெல்லாம் பள்ளிக்கூட மோட்டார் வந்துவிடும். குழந்தைகள் போனதும். உள்ள பாத்திரங்களை எல்லாம் குழாயண்டை போட்டு அடுப்பைக் கழுவிக் கோலம் போட்டு அடுக்களை பெருக்கிப்போட்டு பாத்திரம் தேய்க்க உடகார்ந்தேனென்றால் இருபது நிமிஷம் போதும்; பாத்திரமும் கரியில்லாமல், எண்ணைப் பற்றில்லாமல் தேய்த்தாகும். ஏழரை மணிக்கு என் புருஷனுக்கு பலகாரம் பருமாறுவேன். அவர் கந்தோருக்குப் புறப்பட்டதும் அடுக்களையைச் சாத்திக்கொண்டு மேலுக்கு வந்தால் ஒரு மணித்தியாலவேலை. எட்டரையாச்சா? குளிக்கப் போனேனென்றால் அரைமணிநேரத்தில் துணி தோய்த்து குளிக்கிற அறைதேய்த்து அலம்பி நானும் குளித்திட்டு வந்தால் வேலை முடிந்தாப்போல்.

நான்: அதெப்படி மாமி? சமையலாகவில்லையே பலகாரத்திற்கு மா இடிக்கவில்லையே?

மாமி: கொஞ்சம் இரம்மா குளித்திட்டேனல்லவா? ஒன்பது மணிக்குக் கீழே போனால் பத்தரை மணிக்கெல்லாம் சமையல் ஆய்ப்போம் பருமாறும் கிண்ணங்களில் எடுத்து வைத்துப்போட்டு சட்டி தேய்த்து வெய்யிலில் வைத்திடுவேன் (நம்மவர்கள் இப்போ பாத்திரம் கழுவி வெய்யிலில் வைக்கும் பழக்கம் கைவிட்டிட்டார்கள். இது சமையலாள் வைத்ததால் நேர்ந்த கேடு)

நான்: என்ன மாமி பத்தரை மணிக்கு சமைத்து அதுகும் கிண்ணங்களில் எடுத்து வைத்தால் ஒரு மணிவரையும் குளிர்ந்து போகாமல் இருக்குமா?

மாமி: நான் என்னமோ சுடச்சுடத்தான் பருமாறுகிறேன். சமையலானதும் அடுப்பின்மேல் ஒரு தகரத்தட்டைப் போட்டு அதன் மேல் சாதம் குழம்பு எடுத்து வைத்துவிட்டால் அப்படியே இருக்கும். இதுகும் நான் நினைத்துச் செய்ததல்ல, எனக்கு அறிமுகமான சீனப் பெண் வீட்டிற்குப் போனபோது இதைக் கண்டுபிடித்தேன்.

நான்: என்ன மாமி பத்தரை மணி கணக்குச் சொன்னீர்களே. இன்னும் மா இடிக்கவில்லையே என்று மறுமுறையும் கேட்டேன்.

மாமி: மாதச் செலவு எடுத்ததும் ஒரு ஆளைப் பிடித்து இடிப்பித்து மூன்று கெந்தம் அரிசியின் மாவை வறுத்து வைத்துக் கொள்வேன். மிகுதியை வெய்யிலில் காயவைத்து அள்ளி வைத்து, வீட்டால் பிறகு மறுமாசந்தான்.

நான்: காய வைத்த மா என்னத்திற்கு?

மாமி: தோசை, அப்பம் செய்யத்தான்.

நான்: காய்ந்த மாவில் தோசைக்குத் பிசைந்து வைக்கலாம், அப்பம் எப்படிச் சுடுவது குறுணல் வேண்டாமா?

மாமி: வேணுந்தான் கொஞ்சம் குறுணலையும் கொளித்துக் காய வைத்தால் பேச்சு.

மாமி: காயவைத்த மாவில் அப்பம் மென்மையா யிருக்குமா?

நான்: இருக்காமலென்ன அப்பம் வார்க்கக் கொஞ்சம் முந்தி ஒரு தேங்காய் கறண்டி சோடாத்தூள் போட்டு விட்டால், பூபோல் மென்மையாயிருக்கும். நேற்றுக்கூட அப்பம் சுட்டேன். குழந்தைகள் ஆவலாகச் சாப்பிட்டார்கள்.

நான்: மேலே சொல்லுங்களேன்,

மாமி: பத்தரை மணிக்கு வேலை முடித்தால் ஒரு மணிவரையும் ஏதும் வாசிக்கவோ தைக்கவோ செய்வேன். ஒரு மணிக்குச் சாப்பாடானதும் அரை மணி நேர வேலை. பிறகு நாலு மணிக்குத்தான். அதே நெருப்பில் இராச் சாப்பாடும் ஆகிவிடும். குழாயண்டை பாத்திரக் குவியலும் இருக்காது, அடுப்பண்டை கரிச்சட்டியும் இருக்காது மன ஆறுதல் வேலையாளின் சம்பளம் மிச்சம். இதே போல் நீயும் செய்

யம்மா எவ்வளவு ஆறுதலும் மிச்சமும் என்றது உனக்கு பின் தெரியும் வீணாக ஒன்றிற்கு மூன்று வேலையாளை வைத்து உடம்பைக் கெடுக்காதே. உன் உடம்பென்ன நல்ல உடம்பா? வேலையின்றி இருந்ததால் இரத்தம் கெட்டு ஊதிப்போய்விட்டது. இன்னும் குழந்தைகளும். உன்னைப் பார்த்து தாமாகவே வேலை செய்வார்கள். அவர்கள் காலத்தில் சமையலாள் வேலையாள் வைக்கக் கட்டுமா? காலம் ஏறஏற கஷ்டமேயல்லாது சுகத்திற்கில்லை. குழந்தைகளை நீ இப்போ செல்வமாய் வளர்த்தால் அவர்கள் பின்னுக்கு கஷ்ட சீவியம் நடத்துவார்களா? நான் தானே சொன்னேன். 'உன் மகன் 'சீனியர்' பாசாகிக் கொண்டு இருபத்தாறு வெள்ளி சம்பளத்தில் வேலை செய்தால் (வேலை கிடைக்குமோ என்னமோ? பார்த்தால் உத்தியோகமேயல்லாது ஆங்கிலம் படித்துப் போட்டு வேறு தொழில் செய்யமாட்டார்கள். நம்மூதாதைகள் செய்த தொழில் கவுரவமில்லையாம்) இப்போ நீ செலவு செய்வது போல் அவர்கள் செய்ய முடியுமா? அதுவும் உன்னைப்போல் ஒரு மனைவி கிடைத்துவிட்டால் என்னதான் செய்வான்! ஐந்தில் வளையாதது அறுபதில் வளையுமா? இப்போ இருந்தே படிப்படியாகப் பழக்கத்திற்குக் கொண்டு வந்தால் கொஞ்சம் நன்மையுண்டு என்று சொன்னார்களோ இல்லையோ மணி நாலு அடித்த சத்தம் காதில் விழுந்ததுதான். எழுந்து எனக்குக்கூடச் சொல்லிக்கொள்ளாமல் போய்விட்டார்கள்.

(லீலாவதி)