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Ideals Of Hindu Culture

Fundamental Difference Between East and West

By Swami Jagadiswarananda
(Special to the "HINDU ORGAN")

LIKE everybody every nation stands for an ideal. This may be termed as the immanent end of the nation. All other activities are subservient to it. The soul of a nation is hidden generally behind the bush of outer superficialities. Yet to all intents and purposes the eternal is as it were the language of the internal. A careful study of the ancient annals of the nation will reveal its inner life to any keen observer.

The immanent end of the ancient Indian nation has a more distinct note than those of the Western nations. Let us analyse the ideals of some occidental countries. Take for instance the case of the young Yankee nation. The national ideal of America is to evolve a social synthesis and she has done so with remarkable success in spite of the presence of various nationalities on the soil. Count Keyserling, the German thinker, in his famous book "Travel Diary of a Philosopher" after trotting round the globe rightly remarks that America has created the ideal society on earth.

Intellectual Excellence

The German nation is another typical example of the point in question. In spite of its imperialistic tragedies the immanent end of Germany is intellectual excellence and cultural supremacy. Germany is the India of the West and the encyclopaedic versatility of the German brain, closely akin to the Hindu brain has no match in the modern age in almost every branch of human knowledge. In medicine Scussler and Harneman, authors of Biochemic and Homeopathic systems respectively, in science Einstein, Max Planck and Heisenberg inventors of Relativity, Quantum theory, and Indeterminacy respectively, and in philosophy Kant, Schopenhauer and Hegel, Germany has produced giants of genius which are unparalleled in world history. It is said in the Great European War the German soldiers used to pore over the books of their philosophers whereas the British soldiers were busy in thumbing the six-penny novels.

British Ideal—Empire building

And lastly the ideals of the British nation will clearly illustrate our conviction. The goal of Britain according to authentic authorities is empire-building. It was reported that recently the University of Oxford has added a new faculty of empire-building to its existing curriculum. Education and Religion there have this immanent end in the view of the nation. Even the missionaries and professors that are sent abroad as the head of educational and religious institutions are first class empire-builders. Dr. Sudhindra Bose and some European writers have of late commented on the "Rethinking Missions" that Christianity has at home and abroad become more political and commercial

than religious and that Christian Missions in the Orient are mere implements of imperialism. Either Fascism or Hitlerism, Socialism or any kind of imperialism cannot compete with British diplomacy.

In a word the ideal of western nationalism is material prosperity in contradistinction to that of the East particularly India. Politics in some form or other being the central power of the west the leaderships of those nations are fulfilled in Kaiser and Cieser, Napoleon and Nero, Mussolini and Kamal, De Valera and Hindenberg

National Ideals of India

The nation in ancient India was created, built and led by the Rishis and the seers of Truth, as its immanent end was spiritual realisation "Renunciation and Service" says Vivekananda, the patriot monk of modern India "are the national ideals of India. National union in India must be a gathering of scattered spiritual forces. A nation in India must be a union of those souls whose hearts beat with the same spiritual tune." If this national energy is intensified in those two channels the rest is sure to take care of itself. However you may try, you cannot change the national ideals into something else any more than the Ganges can be taken back to her icy source in the high Himalayas. That is why Rama and Saekar, Buddha and Krishna, Chaitanya and Vivekananda were the leaders and helmsmen of the Indian nation to restore national balance from time to time. In the modern age Indian renaissance saw the light of the day in the form of a religious awakening. The pulse of this ancient India can even now be feebly felt in the person of Mahatma Gandhi, the uncrowned king of India, as in him alone the national ideals of India i.e. renunciation and service are most manifest. Herein lies the secret of his phenomenal success in the national salvation of India.

"Three-fourths of my Mahatmaship," testifies Gandhiji in his 'Self-indulgence versus Self control' "lies not in politics but in Religion." The three fold national ideal of India is collective practice, preservation and spread of spirituality. Sanatan Arya-Dharma is the soul of our nation and whole-hearted devotion to it and readiness to die for it is our patriotism.

Fundamental Difference

Rudyard Kipling is right in his remarks, that East is East and West is West, the twin shall never meet for there is fundamental difference between the national ideals of the two hemispheres. The builder of nations in the West is the Comrade, the Politician, and the builder of them in the East is the Rishi. The Rishi and the Comrade are poles asunder. The nation in the West is based on gross sense-experience and that of India on Samadhi or super-consciousness. The motto of the West is the love of plenty and exercise of right. The motto of the East is love of poverty and Swadharna or obedience to duty or in other words, renunciation. Economics and Politics are their Scriptures. Vedas are our scriptures. Their motto is how much a man can possess and our motto is how little a man can possess.

Indian Tariff On Ceylon Produce

PREFERENCE ACCORDING TO OTTAWA AGREEMENT

Question In Legislative Assembly

Simla, Monday.

In the Legislative Assembly today, Sir Joseph Bore, Commerce Member, in reply to a question by Mr. Gayaprasad stated that the Ceylon deputation visited India on behalf of the Ceylon Government to discuss tariff preferences between Ceylon and India and that negotiations had not yet been concluded.

Asked whether it was intended to give preference to any article from Ceylon like copra etc., Sir Joseph Bore referred to the Ottawa Agreement Tariff Act under which the preferences mentioned in schedule H. between India and the United Kingdom have already been accorded to British Colonies including Ceylon.

These preferences include coconuts, coconut oil and copra.

Mr. Gayaprasad: Before any decision is reached will an opportunity be given to the Legislature to discuss the question?

Sir Joseph: No change in the Tariff Act can possibly take place without the full concurrence and approval of this House. (A. P.)

That is why King is the leader of the Western Society and that of India is the Sannyasin. The one is the materialistic view and the other is the spiritualistic or idealistic view of life and society. The Rishi Sangha built society in Ancient India for the cultivation and propagation of spiritual culture as a Collective Body or a nation for the well-being of mankind.

Gandhi Method

In India, Society is not an end in itself but a preparation for supersocial ideal or Sannyas. That is why the half clad Sannyasin has moved the modern Indian nation to its very heart. It is not yet time to judge what Mahatmaji has done for India and the world at large. Modern India denouncing the cultural heritage of the past was following the suit of its Western forces and it is he and another man, though he is often misunderstood, I mean, patriot-monk Vivekananda, cried halt for her spiritual regeneration. Politics in India is always a handmaid of religion not the vice versa as in the West.

Dr. Kalidas Nag rightly observes in "India and the World" that Gandhi method of social and political, national and international reform is unique in world-history. If Einstein's method of Physics and Kant's method of metaphysics is the only method in their respective fields, Gandhi method is more so in these above mentioned fields. Modern ills can only be cured if Gandhi method is accepted by all nations. Mankind is disillusioned of Geneva and world-peace is a misnomer on the basis of politics. Politics means diplomacy and exploitation in the accepted sense and that certainly cannot bring peace to humanity. That is why modern Europe rests on the crest of a volcano and it will crash to pieces at any moment if it does not possess.

Jaffna—Its Economic Condition

An All-Jaffna Economic Conference Suggested

By A. Muttutamby (Mannar)

JAFFNA is a poor country with no natural resources or avenues of industry and commerce, depending for the most part on Government and other employments in Ceylon and the Federated Malay States. The Federated Malay States have now been practically closed for Ceylon and the present depression shared by this country is common with the other countries of the world have for many years to come effectively closed the avenues of employment even in Ceylon. The Government which is pursuing a policy of retrenchment and the consequent reduction of expenditure on personal emoluments. The competitive examinations held regularly every year for recruiting young men for the various Government services have not been held for the last few years, and educated young men of Jaffna who participated largely in these appointments in the past are now devoid of them. The only industry which Jaffna can speak of is the tobacco or cigar industry. This industry which was at one time flourishing has now declined owing to the partial closing of the Travancore market for Jaffna tobacco as a result of the limitation of the quantity exported and to the very large use of cigarettes and beedies by the present generation of all nationalities in Ceylon, who have cultivated a taste for light and clean smoking.

Explore New Avenues

It is therefore incumbent on the leaders of thought in Jaffna and Jaffnese residing in Colombo and other parts of Ceylon to take stock of the situation and to explore new avenues of employment and industry for the people of Jaffna. The time and energy now frittered away by some of our educated men by dabbling in politics can be more profitably employed in the lines indicated above. The easiest thing one can do is to talk of politics on public platforms. These ebullitions are good as public performances and harmless pastimes. But when analysed they are found to be empty talks producing no practical benefit to the listeners. Even if self-Government is achieved by these talks it will not help the people. What they want is the necessities of life, namely, food and clothing.

Buy Irrigable Lands

Our country-men will therefore do well to give up this foolish pastime and engage themselves in pursuits which will bring real and lasting benefit to the people. The first essential requirement of the Jaffna man, is his food supply. At present he gets most of his rice and paddy from India. It should be the ambition of everybody to produce his paddy in Ceylon. Individual effort is wanted in this direction. There are no irrigable paddy lands in Jaffna and its people should therefore not hesitate to go out in search of paddy lands under the various Irrigation Schemes at Karachechi and in the Mannar and Anuradhapura Districts. The lands in the Jaffna Peninsula do

not admit of any extensive cultivation. The very little paddy and garden produce obtained from small plots of land after much toil only makes a small addition to the food supply. Every family in Jaffna should therefore make it a point to acquire even small plots of irrigable lands under one or other of the big Irrigation Schemes and make an honest endeavour to produce the paddy required for its consumption. Educated young men who are doing nothing and who live in vain hopes of getting Government employment at some distant date should work in this direction to earn an honest living instead of being a burden to themselves and to their parents. The latter should encourage the sons to become agriculturists by acquiring them lands and providing them with the necessary implements of husbandry.

A Desideratum

If food is procured in this way the next thing that is wanted is clothing. At present all our cloth is brought from outside. In olden days a part of the supply was produced in Jaffna. The industry has since died and the cloth now worn by the people of Jaffna is entirely foreign. A cloth mill in Jaffna is a great desideratum. It will not only provide the people with employment but will also bring large profits to the owners. To achieve this object co-operative effort is required unlike in agriculture where individual effort can produce the desired result. A cloth mill established with Jaffna capital and Jaffna labour will be a great national asset. All the capital which Jaffna can command can be safely invested on this national concern. Such an enterprise is bound to succeed and produce immense profit to the shareholders. It is desirable to have a large number of shareholders in order to give the concern a national character. There will be no difficulty in persuading every man, woman and child to wear the cloth produced by the national mill and no other, provided a few sincere workers do the necessary propaganda work. When once the people realize that it is a national concern the support required will readily flow in. It cannot be said that Jaffna can ill afford the lakhs of rupees required for establishing a mill of this kind when she can spend about 10 to 15 lacs every year on toddy, arrack and foreign liquor. According to the administration report of the Government Agent of Northern Province for the year 1932 a sum of Rs. 1,147,000 was derived as revenue from toddy, arrack and foreign liquor licenses and cost of arrack. This does not include the cost of foreign liquor consumed in the Peninsula. The money that is spent on liquor, motor cars and valuable jewellery and clothing for our ladies should be saved and made available for financing a national concern. The very large number of pensioners from the Federated Malay States, Ceylon and India who have drawn their commuted pensions can easily invest a part of their money if not the full amount on a national cause like this and form the nucleus for a limited company. When the company thus formed with patriotic and self-sacrificing men inspire confidence, a large number of supporters and shareholders will rally round the national institution.

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THURSDAY, AUGUST 31, 1933.

MODEL INDUSTRIES

IT IS TRUE THAT IN RICH AND highly organised industrial countries, Government keeps to the background and renders assistance by safeguarding the markets of its manufacturers and eliminating the factors of unfair competition. The growth and vigour of industrial expansion are left to individual initiative and competition. Hardly, if ever, does Government as such, enter the field of production or distribution as a competitor with private enterprise. But, in a country like ours in which the people are sadly deficient in technical training and are entirely without models for organisation, without financial machinery and without the idea of joint-stock enterprise, it is the duty of Government to give a lead to the people by setting up industries suitable to the country. There are some people who hold the view that Government can only encourage and aid but cannot create industries. They expect the people to show more enterprise by following a more forward and courageous policy and insist that Government cannot take the place of the expert or the capitalist. Government's duty, they say, is to help by providing

facilities for technical training of young men. They aver that unless and until the ambitions of parents and students take a new turn and a respectable fraction of the bright intellects among our students betake themselves to technical schools instead of schools of law and make up their minds to take to wealth-producing occupations instead of crowding the services and the professions and capitalists make up their minds to finance industry instead of investing in lands or money-lending, the hope for an industrial Ceylon is bound to be an empty dream. But there is no hope in the near future of Government taking steps to equip the Technical School in Colombo so as to provide the requisite training. And it will take many years to tempt capital out of its shyness.

No Government anxious for the progress of the people just sits down with folded hands merely exhorting the people to build up industries and promising generous assistance. The choice before our Government is between entering the field as an instructor and leaving the nation to struggle along an arduous and expensive way to tardy development. It did not take long for Japan to decide which course to follow when she resolved upon introducing industries into her agricultural island country. On the resumption of administrative power by the Emperor, "the spectacle was seen of official excursions into the domains of silk-reeling, cement-making, cotton and silk spinning, brick-burning, book-binding soap-boiling, type-casting and ceramic decoration, to say nothing of their establishing colleges and schools where all branches of applied science were taught..... In short the authorities applied themselves to educate an industrial disposition throughout the country, and as soon as success seemed to be in sight, they gradually transferred from official to private direction the various model enterprises retaining only such as were required to supply the needs of the state."

In the progressive state of Mysore, we find steps being taken to float a joint-stock company for refining sugar with the Director of Agriculture as one of the promoters and Government alone guaranteeing 60% of the shares issued. This is bound to be a practical lesson to the people in joint-stock enterprise.

The President of the Irish Free State has put before the Dail his most important legislative measure to make the Free State industrially and agriculturally self-sufficient. He proposes to start a public company with a capital of £5 million to be invested in Irish industries. If private capital does not come forward to finance the company, the President has authority to raise a loan on the credit of the State and invest in the company. The company will immediately start the manufacture of cement and give assistance to other industries in need of help. The company may have to be helped with tariffs, subsidies and monopolies but the President will not be deterred by these considerations from the pursuit of his policy. The proposed loan is bound to add to the burden of the tax-payer but the proposal, if successful, will provide employment for a large number of the unemployed and bring wealth and prosperity to the State.

Our Government is apathetic to the agricultural needs of the people and doubly so to the industrial. Indian rice and paddy

get more favourable treatment in our railway than country produce. Government is unable to take measures to assure the local cultivator an economic price for his crops. They evince their interest in paddy cultivation only by pleading for the continuance in the Irrigation Service of English engineers instead of trained Ceylonese. We are nowhere near the day Ceylon will achieve self-sufficiency with regard to her staple food.

In the field of industries our helplessness is evident on every side. It is said that we have suitable raw material for a good many industries but no steps have been taken to make profitable use of them. The Government have no funds, the capitalist is unwilling to face risk, the educated young man has not the training. We have thus no remedy left but to continue to import articles which could be easily produced in this country, vote large sums for unemployment relief and raise loans to create a fund to pay commuted pensions to the masters who rule our destinies.

BY THE WAY

There are some really good people who honestly think that if they are lucky at the next Irish Sweep Drawing, they would devote a large portion if not the whole of the prize, towards public benefactions. They are too modest to buzz about it in public. But they really mean to do something for the people of Jaffna when they come by the money. Once they get the money, there is no knowing what radical changes would come upon their views on charity. Often they begin by applying themselves to trace the source of charity and end in finding it to be in their home. Is the process a species of the fine art of self-deception? There are some people good and true in all respects save that of Council-entry. Once they enter Council they propose to make Jaffna flow with unadulterated milk and pure honey. We shall learn by and by what these worthies would or could do in Council.

There are far more "law-makers" now than ever before. There is consequently an unending stream of speeches, resolutions, questions and answers. The average newspaper reader is bewildered at the sight of columnfuls of oratorical efforts in Council. Let us not forget the one thing needful. Is Ceylon regaining her lost soul? In politics is this soul finding free scope for expression? Is it urging us to develop, believe in and recognise a self-confident manhood determined to be masters in their own country? In religion, are we hugging the dead bones of the past or have we caught the spirit? Do we realise that God still speaks in our souls as he spoke in the souls of the Rishis of yore? Do we cling to the letter of the scripture and obey the voice of the multitude or do we listen to the voice of God in our souls and in the kindred souls of the sons and daughters of God who even now live in our midst? In social polity, do we sheepishly follow every custom merely because it is hallowed by time or have we the moral courage to do the right thing in scorn of consequences? Is our nation to be a collection of good men and women who have found their soul and are willing to listen to its voice at all hazards?

It is a matter for rejoicing that Mr. Justice Akbar has found time in the midst of the arduous duties of his high office to address meetings of young men and women. He has never missed an occasion to remind the present generation of the great heritage of the past and counsel

them not to stray away from their ideals. He has emphasised the need to preserve the spiritual out-look and live a fuller and more strenuous life. He pleads for a life of purity and service. He recognises the fact that

"The greatest gift the hero leaves his race
Is to have been a hero.
Say we fall!
We feed the high tradition of the world
And leave our Spirits in our children's' breasts."

Many people with an air of superior wisdom say that Gandhiji is a spent force. That Satyagraha can never be a political weapon. That bloodless revolution is a phantasy of disordered brains. May be or not. But there are now and then personal lives of the type that raise the whole level of life of those that come after them—lives whose spirit becomes evermore "part of the necessary air men breathe". It does not matter whether such men succeed or fail in their generation. They might win a crown or a cross—their real service is that of quickening, kindling, fusing their fellowmen and so of transmitting their own nobility of purpose. Has not Gandhiji raised and inspired the souls of his contemporaries and successors. And this alone would be his greatest contribution to the new soul of India, and let us add, Ceylon.

We trust that Mr. Justice Akbar's call will not fall on deaf ears. Young men and women of Lanka must wake up. It is they who constitute the nation. The bondage of the country is their bondage. If they shirk their duty they will pass into oblivion as the previous generation did. Each one is a leader in himself or herself and can choose the action most suited in the sphere of national welfare and strive to the end to achieve the same. There is no need to fool oneself with the blind faith that one should always follow a leader. If a leader is forthcoming it is well, but one need not wait till the leader turns up. Just as every person is built differently physically so he or she is gifted differently mentally too. What would occur to a poor little budding girl may not strike a tried veteran leader. Reliance should be placed on one's own initiative and action taken individually if concerted work is impossible.

If service is not done with a feeling of humility and a sense of thankfulness to God for the opportunity to be useful to one's neighbour there is the danger of the ego appropriating to itself the merit for the service and the worker in no time becomes an exploiter waiting to have recognition, influence and applause. The spirit of the service counts more than the service itself. Self-conscious service soils the work and impoverishes the giver and the receiver. One should give oneself up to a cause however trivial it may seem. The giving oneself up—the dedication—is what matters. The cause must become the worker's self. Gandhiji's greatness lies in this. Harijan work or death. He cannot accept any compromises in this position. Even so should the worker consecrate himself or herself. Indeed, in this attitude of mind the worker feels the enrichment of the spirit for "to him that hath more is given". This is the eternal law of the spirit.

It is not necessary for our women folk to organise societies, make speeches and publish proceedings in newspapers. The spirit of the Karma yoga can be cultivated in the seclusion of one's own home and the correct attitude towards one's children, husband, parents, relatives, servants and neighbours will determine the right poise from which the performance of duties will be rendered easier in as much as the detachment from the cloud of desires will enable the soul to shine the brighter. The personality of a woman who regards her life as an opportunity for duties and offers all her rights to the Lord of her heart, will be a beacon light to her neighbours. By the example of her life she will raise the spiritual level of her neighbourhood. Her master and children cannot refuse the exalting influence of her life and she truly becomes a mother fit for worship.

Nomination Day
ManiaMANNAR REPRESENTATIVE'S SOLICITUDE
FOR JAFFNAPulling the Strings By
Anti-Boycotters

(BY POLITICUS)

One finds it rather difficult to account satisfactorily for the amazing solicitude for Jaffna which Mr. Anantham exhibited last Thursday by raising in the State Council the question of appointing a Nomination Day for the Jaffna seats. No one except Mr. Anantham himself will regard seriously his claim to speak on behalf of Jaffna. His occasional wearing of a turban has probably been the cause of his entertaining the absurd notion that he was a full fledged politician from the North. Evidently he does not realise his limitations, much less the important fact that his occupying a seat in the Council is in itself a strong proof of the futility of the Donoughmore Constitution which was boycotted by Jaffna, and which has thus accidentally made him known to a larger number of English-speaking people of Ceylon.

Anti boycotters' Desperation

Mr. G. K. W. Perera's statement following the Attorney-General's reply to this question is interesting, and indicates the quarter from which this bright idea of raising this question in the State Council emanated. Having failed dismally to achieve their object, or to arouse any appreciable measure of public sympathy towards their movement, the anti-boycotters have at last turned to the State Council itself for further inspiration. But even the scornful snub contained in Mr. Perera's statement will have no chance of discouraging these scheming politicians from pursuing their task of sending up humbly-worded petitions for help in all directions.

Kissing the Boots and Receiving
A Kick

The Governor in reply to the deputation of anti-boycotters which waited on him at Jaffna some time ago when he visited the Peninsula, clearly indicated that under the present circumstances another Nomination Day was not even remotely possible. But obviously these irrepressible patriots still believing in miracles to happen continue to dream of another Nomination Day which has no reasonable chance of coming within the life-time of the present Council. The Attorney-General's reply that if the majority of the people of Jaffna desired a Nomination Day the Government would consider the desirability of amending the Order in Council, is but another of the series of kicks which cringing boot-lickers well deserve to receive. Knowing fully well that the majority of the people in Jaffna are still boycott-minded, it is nothing but senile dotage to still hug to the bosom the idea of seeking a Nomination Day for the unoccupied Jaffna seats in the Council. Everybody (including the Governor, the Attorney General, the State Councilors, and the general public) recognises the fact that Jaffna does not want a Nomination Day. It is only the anti-boycotters who strangely refuse to see this obvious fact.

Contempt for Title-hunters

Contrary to the expectations of the anti-boycotters, their secret and questionable manoeuvres have convincingly proved to the general public that the volume of opinion behind the boycott movement, in spite of the big noise and feverish schemings of the anti-boycotters, has not in the least diminished. The majority of the Sinhalese in the South have nothing but contempt for these superannuated title-hunters, who would resuscitate the vexed communal problem which was given a decent burial by the Donoughmore Commissioners, and which was considered to be the chief

(Continued on page 3. Col. 1.)

The Dowry System

A SOCIAL EVIL

Twenty Girls Threaten Suicide

Closely allied to the question of marriage expenses is the dowry system. A report from Hyderabad (Sind) states that twenty girls of the Amil community have threatened to commit suicide or turn Muslim if the dowry system is not abolished, says the "Indian Social Reformer." This is only one of the signs of the growing consciousness in that community of this social evil. The Indian Messenger of Calcutta, whilst welcoming the Sind protest as symbolic of the new life that is stirring Indian youth, warns its readers that "unless the young men and women of Sind realise the spiritual independence of man and are conscientious in their attitude they will yield to the temptation of the base lure hiding themselves under the protection of parental authority." In plain words the Messenger evidently distrusting the heroics of the young feels this can lead only to ultimate submission to the evil practice. In this the Messenger perceives "the inherent weakness of Indian character, namely, lack of individuality and self-reliance." This is doubtless an unduly pessimistic attitude to adopt but it cannot be denied that the young girls and men of the Amil community will better serve their people by working for the abolition of social evils than by running away from them by suicide or conversion to a different faith.

(Continued from page 2 Col 5) redeeming features in their recommendations.

Constitution for The Benefit of The Councillors

Jaffna has pledged her word of honour that she would not have anything to do with the present Constitution unless it is so amended as to give the Ceylonese people, and not the Jaffna Tamils only, the substance of independence. Till then, in spite of the turncoats and backsliders, she will stand aloof, and will refuse to take a share in the hypocritical deception and the general scramble for plunder that is being perpetrated on the people by the so-called leaders. Between the time when Jaffna decided to boycott the Council and now, nothing but an accumulation of evidence for the retrograde nature and extreme corruptibility of the present constitution was forthcoming. There isn't the slightest reason to entertain the idea that the Constitution exists for the benefit of the people and not for the members of the Council.

Is Boycott the Cause of Unemployment?

Those who say that Jaffna has lost a great deal by the boycott are guilty of uttering a palpable falsehood for political purposes. Times without number it was pointed out to these people that boycott has not done any harm whatever. If there is a larger number of young men now in Jaffna without employment than formerly, the reason is not to be found in the boycott movement. A little calculation will enable a person to understand that the problem of unemployment is as menacing and the percentage rise of workless people as great in the Sinhalese districts as in the Jaffna peninsula. To pretend to confuse the effects of world depression with the result of the Jaffna boycott shows a lack of honesty in debating.

Mr. Anantham's Difficulties by Intruding into Politics

As for Mr. Anantham, who is usually very silent, and wisely so, in the Council, his intrusion into Jaffna politics approximates to an impertinence. Every decent individual who is aware of his limited abilities and narrowness of vision will endeavour to circumscribe his sphere of activity to that area which comes within his immediate province and comprehension. Mr. Anantham however does not seem to believe in any such conventional tridles. Without confining himself to the task of looking after the interests of his constituency, and giving notice to harmless questions in the Council, or having the honour of seconding a motion or two, his attempt to encroach on Jaffna politics, rather late in life, reminds one of the saying, "Fools rush in where angels fear to tread."

Ideals Of Hindu Culture

(Continued from page 1)

overhaul its national ideals. It is a Providential dispensation that India should uphold the true ideals of society and life for the good of the world, for otherwise they will be obliterated from the face of the earth. Mahatma, the greatest Pacifist and prophet of the age, has shown in his life that cosmic defeatism can only be averted if the West accepts the spiritual ideals of ancient India in social and national life.

God-Men as Rulers

"The city and the society" predicted Plato, the great Greek thinker in a prophetic vein in his famous book Republic "could never cease from evil unless political greatness and wisdom meet in one, unless rulers are philosophers and unless they rule their Kingdom reluctantly because they love philosophy more than dominions." Then and then alone can an ideal state be evolved said Plato and he was divinely right. But if we ransack the history of Western nations then we shall not come across such a philosopher-king or a Republic except for once and that for a short time, I mean Marcus Aurelius, the great Roman Emperor. He was literally a philosopher-king and ruled his empire reluctantly as he loved philosophy more than kingdom. It is told of this Latin-Ruler that he held a philosophical discussion before a learned congregation in his Palace consecutively for three days on the eve of his departure for an internecine warfare in which he was unfortunately killed. We can know very little of his noble life but his great thoughts have been handed down to us in a book form, I mean "Meditations of Marcus Aurelius."

In ancient India particularly we had such wise kings, nay god-men at the head of the nation. Krishna and Ramachandra, Asoka and Akbar, Sivaji and Pratapaditya were really philosopher-kings. The blessed Ramarajya is a proverb to us. Asoka was a half monk. He used to live in the monasteries more than in the palace. He has set the ideal example how the ruler of a Kingdom should live his life in order to bring true peace and prosperity to it. When the blood in the National Body of India was congested, men of light, not of might, came down to put the nation on the proper way. Thus humanising waves of spirituality have spread from India to the world from time to time. It will be a wild goose chase if you reject it in India and take recourse to another thing for its national unity. So said Vivekananda "oh India, anglicised India, do not get that there are in this Society problems that neither you nor you western guru can yet grasp the meaning of, quench less solve." Religion has been the blood of our nation in the past and will be so in the future.

The Divine Promise

That is the reason why India of all nations on earth has the singular fortune to get the Divine Promise that "whenever spirituality subsides and materialism prevails I shall reincarnate myself to help the nation" and the gracious Lord has kept His promise in every age. India will not never be extinct from the earth as India's existence is the need of the nations. If the two greatest truths—the spirituality of life and Divinity of man—have any meaning for human being India must live. True, we are seeking to be a dying race. But Humanity must remember that even the Indians themselves and the other nations on earth do not care for the salvation of India. Lord will Himself come down to save India from death. It is He who has saved India from many a crisis in the past and it is He again who will save India from the modern crisis. And I dare say Mahatmaji is the God-Commissioned Saviour of modern India. This small man is the most profound moral force in the world. He is a monk either inside or outside jail. His voice is the voice of India and he is struggling to create a new Humanity, a new Society. The genius of Hindu culture is expansion and absorption. In the past when there were conflicts of cultures India assimilated them. Greek, Jain and Buddhist cultures were thus absorbed in the bosom of India. The two Semitic cultures confronting India from centuries must first be Indianised before National Unity in India is achieved. That is why Mahatma stresses so much on Hindu-Muslim-Christian Unity. There is only one God says Mahatma "forces all whether we

DISTRICT COURT SECRETARY

Sentenced

ONE YEAR'S RIGOROUS IMPRISONMENT

Criminal Breach Of Trust

Mr. B. Emmanuel, former Secretary of the Jaffna District Court, was convicted and sentenced to one year's rigorous imprisonment yesterday, in the case in which he stood charged with criminal breach of trust and misappropriation of a sum of Rs. 2575 which was entrusted to him as official administrator of the estate of the late Mathan Lal and Bro.

Mr. O. L. de Kretzer who was specially gazetted to try this case delivered a lengthy judgment yesterday, taking nearly four hours to dictate it to his stenographer. The trial lasted eleven days.

Mr. E. A. P. Wijayaratne, Counsel for the defence addressed the Court the whole of Monday and till noon on Tuesday. Mr. J. W. R. Illangakoon, Deputy Solicitor-General, who prosecuted replied the whole of Tuesday evening and till 10.30 a.m. yesterday.

The judge found the accused guilty.

Mr. E. A. P. Wijayaratne in pleading for mitigation of sentence urged that punishment as a corrective would not apply to a case of this accused as he was already a broken man with the best years of his life gone and having had to suffer the agony of his long and protracted proceedings which really commenced somewhere in May 1929. A corrective form of punishment would be inflicted where there was the danger of the person punished going back to society and continuing his depredations unless his acts were sternly visited with the due punishment of law. In the case of a shattered, broken frame of an old man like the accused, already in his 54th year one need not even think it possible that he would have a chance of getting back among his fellowmen to continue any mischief which the Court may wish to suppress. The dismissal from service where he had spent all the years of his life, the loss of pension and other pension rights which might have ultimately benefited his wife and children, and particularly the fact that he would have to leave behind his wife and 12 children not properly provided for should, he submitted, be taken into consideration before passing sentence.

The Judge said he sympathised with the accused but that personal considerations should not deter him from meting out punishment which the crime deserved.

The accused is appealing from the conviction and sentence and has been allowed bail in Rs 5000/-

find him through the Koran, the Bible, the Talmud, the Zenda Avesta or the Gita and He is the God of Truth and Love." I have no interest in living save knowing this faith in me." And how that Harmony of Religions is possible has been lived and taught by Sri Rupa Krishna, the Prophet of Dakshinawara. So religious synthesis is the foundation of Indian National Unity. Dr. W. Norman Brown, Professor of Indology, Pennsylvania University, Count Keyserling have have opined that foreign cultures in India have already shown signs of Indianisation. Now it is a question of time to reach the goal. The National ideal of India is a life of pain-living and high-thinking, renunciation and service as is typically exemplified in the life of Gandhi. He is the forerunner of Future Indian and the Leaders of new India must follow his footsteps. "India is in the throes of giving birth to a spiritual nationalism which must be ideal for all nations to follow. For every branch of Indian culture has a spiritual foundation. Indian Art is spiritual. Indian music is spiritual. Indian literature is spiritual. Indian science is spiritual. May the makers of New India not lose sight of the ideals of Hindu culture in their Vision of Future.

Jaffna—Its Economic Condition.

(Continued from page 1)

Every salary-earning man or woman should become a shareholder and thereby have a direct interest in the concern.

All Jaffna Economic Conference

To achieve this object an economic conference of all Jaffna should be called by leaders and an influential representative committee of men with business acumen drawn from the various parts of Jaffna should be appointed to work out the details and make the necessary preliminary arrangements. It may be necessary to collect information on the capital and skilled labour required to start the institution. If our leaders do not set to work in this direction immediately, but merely content themselves with attending to their own wants except for occasional and spectacular outbursts of patriotism, poverty will ere long overtake our country, and the once envious position which the North held both economically and politically be irretrievably lost. There is no greater and surer weapon than economic independence for attaining political freedom. Japan's present position among the nations of the world is entirely due to her economic independence. Sir Lathubai Sama'das, the Indian Financier, in speaking of Japan told a representative of the "Daily News" the other day that what impressed him most in Japan was the manner in which industries were conducted. It was, he said, on the most efficient and economic lines. He also stated that the Japanese girls earn their dowries at the mills between the ages of 13 and 20 working very cheerfully having been looked after by the mill owners in the most paternal spirit. Our women who do not do any manual labour in their homes waste their time in idle gossip. For the benefit of those hand looms and other cottage industries such as lace-making etc. should be introduced into every home in Jaffna.

How the Conference Can Function

There are various other directions in which the suggested economic conference can extend its activities. The improvement of the tobacco and cigar industry is one of them. As I have already stated there is no market for the tobacco grown in Jaffna year after year at great expense and after much toil. The cultivators should be induced to grow only such varieties as are suitable for the European markets and steps should be taken to export the tobacco and to manufacture cigarettes from the surplus quantity. A large quantity of soap is also used in Jaffna both for washing and toilet purposes. Investigations should be made by the conference or a committee appointed by it on the possibilities of manufacturing locally the soap required by Jaffna and of exporting the surplus to the other parts of Ceylon. It may also be investigated whether jaggery cannot replace sugar which is largely used at the present day with its concomitant evils. An enquiry into the causes of the failure of the Sugar Manufactory established some years ago near Valvettiturai may also be made with a view to its resuscitation if possible.

An extensive trade is now carried on in tiles imported from India. An experiment in this direction, if it proves to be successful, will repay amply. The clay required for making these tiles may be found in the Jaffna or Mannar Districts. Strong earthenware vessels are being made now in the Mannar District by Indian settlers and sent to Jaffna for sale. The clay used in making these vessels may be suitable for making tiles. Unless we abandon the beaten tracks and break new ground the task of finding employment for our unemployed will be a very difficult one. We cannot expect Government to start these industries and to engage in trade, but if private enterprise is found to be making an honest endeavour Government may come to the aid of any struggling new industry and subsidize it.

The conference should be an annual event at which all parties of divergent political views should meet on a common platform with the common object of making Jaffna self-supporting and economically independent.

At present a large sum of money is wasted by Jaffna on luxuries, such as motor cars etc. A man with a very large business to transact has some excuse for owing a motor car, but when it is possessed merely to satisfy a false pride it is wasteful expenditure which should be avoided. Every patriotic man and woman should

THAVADY MURDER CASE

Young Man Sentenced To 7 Years' R. I.

Chinniah, a young man of Kokuvil who stood charged at the Northern Assizes with the murder of his uncle Ponnampalam Thavaday, was found guilty of culpable homicide not amounting to murder and was sentenced to seven years' rigorous imprisonment yesterday.

Junior School Certificates

SUCCESSSES IN JULY EXAMINATION

The following candidates from Jaffna have come out successful at the Junior School Certificate Examination (English), held in July—

St. Henry's College, Ilavali.—B. J. Anthonipillai, V. C. Arumugam, W. A. F. Fernando, and B. L. Tissera. St. Joseph's English School, Mathagal.—M. Balhazaar. Private Study.—R. D. Anthony-pillai, Clerk, V. T. Delfs, Kayts, S. Pathmanathan, Alaveddy South, Chunnakam, S. Selvanather, Mount Carmel Boarding House, Ilavali, and M. C. Kanagaretnam, C/o St. Henry's College, Ilavali.

Hartley College, Point Pedro.—V. Balasubramaniam, M. K. Coomaraswamy, V. Murugesu, T. Mylvaganam, First Division, and K. Thurasichamy (First Division).

Jaffna Hindu College.—K. Sanmugampillai (First Division). Hindu English School, Kokuvil.—P. Naganathar, and P. Sattanathar. Hindu English School, Karainagar.—V. N. Aruliah.

Vaidyewara Vidyalaya, Vannarponnai.—S. Narayanaswamy. Mahajana English School, Tellipallai.—K. Ponniah.

Stanley Bilingual School, Jaffna.—C. Marickavassagar (First Division), and S. Ponnampalam. St. John's College, Jaffna.—P. Valipparam.

Private Study.—C. Chinnaduray, Uduppidi, Valvettiturai, V. Kummarakulasingam, Main Street, Kankesanthurai, S. Shivasubramanya Iyer, North Street, Vannarponnai, R. Somasundaram, Edakkadu, Achevaly, Jaffna. A.M. English School, Kantarodai.—N. Arumugam, R. J. Mahasan, M. Ponnudurai, and K. Rajaratnam.

Mann's English School, Uduvil.—K. Nadesar and S. Subramaniam. Mixed English School, Pandathirippu.—M. Arumugam and T. Ponnudurai.

Sri Somaskanda English School, Pattur.—B. Singarayar.

Matrimonial.

KUNARATNAM—THAMBIMUTTU. The marriage of Pancharatnam daughter of Mr. S. A. Thambimuttu of Telvedde estate with Kunaratnam of the Audit Office, son of the late Mudliyar Thilliyampalam, and brother of Dr. Sivapiragasam of Colombo, took place on the 23rd August according to Hindu rites.

Obituary.

MRS. M. S. SUBRAMANIAM.

The death occurred on the 28th instant at Mallakam of Sangampillai Ratnammal Subramaniam, wife of Mr. M. S. Subramaniam, Proctor, Mallakam. The cremation took place at "Kathiravalai" Chunnakam, on the 29th at 3 p.m.

Saraswathi Vilasa Sabha

The Saraswathi Vilasa Sabha will put on boards "Namasivayam" at the Royal Theatre next Saturday, under the patronage of the Hon. Mr. Justice Akbar and Mrs. Akbar, in aid of the Kamalasan Vidyasalai Madhuvil.

husband all his or her resources for helping national industries.

If our leaders neglect their duty to their country-men and forsake them at a time when they sorely need their aiders, lip, guidance and help, it will be too late when they realize that their original neglect has brought ruin on a whole community.

What is wanted is action and not talk. Any amount of talk will not help the man who is clamouring for food and clothing.

NOTICE.

Ceylon (State Council Elections)
Order-in-Council, 1931.
Article 5 (2)

Periodical Revision of Electoral Districts

The Commission for the Revision of Electoral Districts is now prepared to receive written representations or to hear evidence from public bodies or private individuals.

Such representations should, if possible, be in triplicate, and should be communicated to:

The Secretary,
Commission for Revision of Electoral Areas
Surveyor General's Office
Colombo.

before the 9th September, 1933

Persons or bodies who wish to give evidence should inform the Secretary, and should include a resume of the evidence, if possible in triplicate which is intended to submit at subsequent sittings of the Commission.

A further announcement will be made stating the places and times at which the Commission will sit.

W. W. WILLIAMS
Secretary,
Commission for Revision of
Electoral Districts

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Mr. E. P. Buell, Uduvil, Manipay.
(H 75, 10 8-33-9-2-34.)

Order Nisi.

IN THE DISTRICT COURT OF
JAFFNA.

Testamentary Jurisdiction NO. 8348.
In the matter of the estate of the
late Thanapakkiam alias Yogamp
wife of Vythialingam Chettiar
Rasanayagam of Vannarponnai
East.

Deceased.

Veluppillai Chettiar Candasamy
Mudaliar Rajaratnam of Vannar-
ponnai East

Vs. Petitioner.

Minors { 1. Rasanayagam Candasamy
2. Manonmani daughter of
Rasanayagam.

3. Vythialingam Chettiar
Rasanayagam of Vannar-
ponnai East present-
of Pottuvil in Batticaloa,
1st and 2nd minors by their guardian-ad-litem the 3rd

Respondents.

This matter coming on for disposal
before D. H. Balfour Esquire, District
Judge, Jaffna on the 14th day of July
1933 in the presence of Mr. R. Sivagurun-
ather Proctor for the Petitioner
and an affidavit of the Petitioner
dated the 21st day of May 1933 having
been read:

It is ordered that Letters of Ad-
ministration to the estate of the
abovenamed deceased, be issued to
the Petitioner accordingly, as he is
the father of the deceased, unless the
Respondents or any others shall on or
before the 18th day of August 1933
show sufficient cause to the satisfac-
tion of the Court to the contrary.

Sgd. D. H. Balfour,
August 3, 1933. District Judge.

Time to show cause extended for
the 8th day of September 1933.

Sgd. D. H. Balfour,
D. J.

True copy
R. Sivagurunather,
Proctor.

O. 20, 28 & 31.

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GRAND BAZAAR, JAFFNA.

(51 27-7-33—23.1 11)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 8391

In the matter of the estate of the
late Theivannipillai widow of
Kathiravelu of Kokkuvil

Deceased

Kathiravelu Ponniah of Kokkuvil

Vs. Petitioner

Kathiravelu Veluppillai of do
Respondent

This matter of the petition of the
abovenamed petitioner praying that
Letters of Administration to the estate
of the abovenamed deceased be
granted to the petitioner coming on
for disposal before D. H. Balfour,
Esquire, District Judge of Jaffna on
the 20th day of July 1933 in the
presence of Mr. V. K. Gnanasundaram
Proctor, on the part of the petitioner
and on reading the affidavit and
petition of the petitioner.

It is ordered that Letters of Ad-
ministration to the estate of the
abovenamed deceased be granted to
the petitioner as one of the heirs,
unless the abovenamed respondent
appear before this Court on the 11th
day of August 1933 and show suffi-
cient cause to the satisfaction of this
Court to the contrary.

Sgd. D. H. Balfour
August 2, 1933 District Judge.
Extended for 1-9-33.
Sgd. D. H. Balfour,
D. J.

(O. 19, 28 & 31) 18-8-33.

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 8140

In the matter of the estate of the
late Kanther Thambippillai of
Irupalai Deceased.

Ponniah Thambiah of Irupalai

Vs. Petitioner.

1. Chellachchi widow of Kanther
Thambippillai of Irupalai
2. Veluppillai Sinnathamby and
3. wife Parupatham of do
4. Ponniah Saravanamuttu of do

Respondents.

This matter of the petition of the
abovenamed petitioner praying that
Letters of Administration to the estate
of the abovenamed deceased be
granted to him coming on for disposal
before D. H. Balfour Esquire, District
Judge of Jaffna on the 23rd day of June
1933 in the presence of Mr. V. K.
Gnanasundaram proctor on the part of
the petitioner and on reading the
affidavit and petition of the petitioner.

It is ordered that Letters of Ad-
ministration to the estate of the
abovenamed deceased be granted to
the petitioner as one of the heirs of
the said deceased, unless the abovenamed
respondents appear before this
court on the 29th day of July 1933
and show sufficient cause to the
satisfaction of this court to the
contrary.

Sgd. D. H. Balfour,
District Judge.
July 2, 1933.

Extended for 1-9-33.
Sgd. D. H. Balfour,
D. J.

(O. 19, 28 & 31) 18-8-33.

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IMPORTANT ANNOUNCEMENT.

It is hereby notified for the information of the travelling public
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in particular that we have made arrangements with our shipping
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