

The Jaffna Organ.

"Arise! Awake! and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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Protection to Paddy Industry.

BY "AGRICOLA."

"Agricola" chooses to write under a pen-name and we have no power to compel him to reveal his identity. Were his identity known, his contribution will be more widely read and his conclusions readily accepted as the writer is well known to the Tamil community, in which he holds no inconsiderable position, for his versatility as well as his deep interest in paddy cultivation. Perhaps, it is well, that "Agricola" has decided to shelter himself behind a pen-name; no reader will be even unconsciously moved to agree with the writer without himself weighing the merits of the propositions advanced. This in itself is most desirable at a time when most of us prefer to do our thinking by proxy. It is desirable that a larger number of people should study the position of the paddy industry which, for the reasons pointed out by "Agricola" has fallen into neglect. The time is certainly coming—now or in the near future—when the youths of the country will awake to the deplorable economic situation of the Island and proudly put their hands to the plough.

"There is no reason whatever why you here in this country, from what I have seen, should not be able to produce if not all the rice needed, at any rate, a very large portion of it. I will only say what I have said in other places, and that is, it appears to me a bad policy and uneconomical to send money out of the country to purchase those articles which you can easily grow on your own soil"—Sir William H. Manning.

The problem that confronts Ceylon today is that of making her independent with regard to her food supplies. All other questions—economic, social or political, may take a secondary place, and await the solution of this all important problem. When this is solved, the other questions will have solved themselves.

The Batticaloa Paddy Growers' Association have petitioned to ask Government for the enhancement of import duties on paddy as a measure of protection or to grant subsidy to the industry.

Would enhanced Customs tariff or subsidy give the necessary stimulus to paddy industry so that the goal of self-sufficiency with regard to the staple food may be attained within a reasonable time?

The immediate result of the enhancement of the Customs duty would be to send up the prices of the staple food. The general level of prices of other commodities will automatically rise in sympathy. While Ceylon is unprepared to maintain the population for more than 5 months in the year with its own produce, would it be fair to inflate prices artificially to the detriment of the consumer? Would not the trade turn to its own advantage the fact of higher Customs duty on the staple food of the people?

Would the consumer be prepared to make the sacrifice?

Can enhanced Customs duty produce the result that the Batticaloa Paddy Growers' Association think it could? Let us see what our own history has to tell us about the theory of fostering industries by Customs tariffs.

Under the rule of our own kings, it does not appear that any import duties were levied, but a levy of 5% was recovered on goods exported from Ceylon. The ideal being that each village should be self-sustaining, Octroi duties were levied on articles of merchandise transported from one district to another including food products. About 125

years ago, Bertilossi, an ex-Civil Servant of the defunct Dutch Government who took service under the British Government here in an exhaustive report recommended that a protective duty (if I remember right) of 2½% ad valorem should be imposed on imported rice and paddy. Since then the "protective" tariff has remained with us rising higher and higher from time to time according to exigencies of taxation. At the present time, the "protective" duty stands at 66 cts per cwt of paddy and Rs 1/ per cwt of rice. The yield on the two heads in 1930 was Rs. 37,688/ and Rs. 9,259,873/ respectively making a total of nearly nine millions and six and a half lakhs of rupees.

When Cobdenism held sway in Great Britain, our local administrators resorted to the camouflage of calling the "customs levy" on the staple food as a necessary tax to enable them to keep the scale of Economic Justice even as between the country-side consumer of locally-grown rice and the town-dweller who preferred to eat the Indian rice, since the country grown rice paid a land tax called "paddy rent".

The "paddy rent" which yielded to revenue about a million rupees per annum (this sum was equivalent to the total salaries then paid to the whole Civil Service) was abolished about 45 years ago, and the "protective" customs tariff was retained.

Theoretically speaking the period of no taxation on locally grown paddy with high "protective" tariff on imported rice should have brought prosperity to the paddy growers of the Island!

Has it done so in actual truth?

Instead of prosperity, we find that this period of 45 years has synchronised with disintegration of rural society, disorganisation of the economic balance represented in the division of labour in the rural districts, decadence of the peasant system of cultivation, abandonment of villages, abnormal poverty in the rural areas, high infantile mortality, emigration, by ordinance, of the immemorial rights of villagers to village commons and village jungle, penalisation of chena cultivation and consequent evictions, fines and imprisonment of villagers, harsh and oppressive administration of irrigation rules and damaged village tanks. Under this regime, the cultivation of food products diminished rather than expanded. All attention appears to have been concentrated to the end of securing larger and even larger output from the "protective" tariffs on foodstuffs!

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Boycott of the State Council.

The Psychological Moment!

V. COOMARASWAMY
(Proctor, Tellipalai.)

By a curious coincidence a letter of Mr. O. K. Swaminathan urging the lift of the Jaffna Boycott of the State Council appears in the "Ceylon Daily News" and other Colombo dailies in the same paper which gives an account of the walk out of the elected members from the Council Chamber after the announcement of three acts of Certification by the Governor, viz, (1) the Salary Out Ordinance, (2) the Passage Allowance and (3) the Exemption of Government Loans from Income Tax.

No one ever expected the Reformed Constitution Bubble to be pricked so soon and its hollowness exposed in all its hideous aspects within a few months of its working. And it is at this juncture that Mr. Swaminathan and others of his caste want Jaffna to lift the Boycott and enter the State Council like a half starved dog sneaking into a kitchen through an aperture accidentally left unbarred.

The letter of the high priest of anti Boycott is a fitting anti-climax to the doings of the State Council on the 16th and 17th inst. Some members waited out to prevent the Council having a quorum for the Financial Secretary to announce the Governor's Certification of Passage Allowance and others would rather wait to make sure that the resolution on the matter is thrown out by the Council before they left the Council Chamber. The Deputy Speaker would "kick and spurn" this dust of a constitution. Mr. Bandaranaike is not going to attend the Council sittings until he has a mandate for the reform of the Constitution. Another member said that they should immediately get the Constitution revised or follow Jaffna's example.

Yet it is this psychological moment (when these scenes are enacted in the Council day after day) that is availed of to make an attempt to secure a nomination day for the territorial seats of the Jaffna District that are vacant or rather non-existent in the present Council.

Mr. Swaminathan makes matters worse by dragging the name of the deceased veteran Political Leader of revered memory in support of the Anti Boycott movement. As a resident of Sir Ramanathan's constituency and as one who had occasion to get in close touch with him in the matter of the Donoughmore Reforms both before and after his mission to Downing Street, I may boldly state that Sir Ramanathan (if he had been alive) would have not only stood with Jaffna for boycott, but also made it more effective by persuading many other electorates in other parts of the Island to join Jaffna in the movement.

Perhaps the grievance of Mr. Swaminathan and others of his ilk is that Jaffna, by keeping out of the Council, is not getting its due share of the plums of ministerial posts and of the leaves and Honours of Public Service appointments and preferments. There will be time enough to secure these when we have got genuine responsible self-government.

Let not Jaffna in any way handicap the present State Council in its endeavour to secure an amendment of some of the worst features of the Donoughmore Constitution. A practical lesson is taught to us by the Muslim community in India who by playing into the hands of the official bureaucracy in holding up the reforms and perpetuating the present intolerable situation.

Any attempt on the part of Jaffna to enter the State Council just now is sure to be construed as an officially inspired move intended to strengthen Government and weaken the endeavour of the State Council to revise the Constitution. Jaffna will be committing a political blunder of the first magnitude if the boycott is lifted at this juncture.

Appeal to the Youth.

K. KUMARASWAMI
(Proctor, Kandy.)

You wish me to write about the Boycott. Is it really necessary? What more cogent proof, what more magnificent demonstration of the wisdom of your step do you seek than that which you find in the egregious inefficiency of the State Council to day, where pledges are made but to be broken, while our Councilors are openly flouted and the utmost heroism that is achieved is a feeble and very temporary walk out?

I believe there are some ubiquitous spies, urged indubitably by a spirit of overwhelming service, anxiously scouring the country, seeking to evoke in your hearts once more, faith in the Government and its Juggernaut constitution. But, be their activities what they may, there is one central and basic factor which cannot be ignored or gainsaid, which must determine the attitude of the whole Island towards this stupendous establishment which provides extravagant programmes of light and comic entertainment and professes to govern the destinies of this country and work for the amelioration of its people, and that is the Soul of a People, that Sacred Temple of Truth and Justice.

The world today is witnessing the most tragic and yet noble of all wars in the world's history; the holy, gentle, loving Christ-like opposition of Mahatmaji to the wicked, blustering, machine-gun employing and lathi charging forces of violence and good government. We have not far to seek to discover the cause for this conflict. It is that a people declines to touch or have any traffic with systems and institutions that are calculated to debase it and emasculate its manhood,—a boycott of all things noxious and deleterious to a people.

Even so in Ceylon, when the Donoughmore Constitution was flouted through the country and the country rang and echoed and re-echoed with assurances, promises and pledges, it was given to a few in every part of the Island to appreciate the suicidal folly of accepting this scheme. Happily, you in Jaffna, due perhaps to your peninsular situation, were able to act in concert and reject this fantastic but terrible Demogorgon, with that contempt and scorn it merited,—the contempt and scorn you displayed in your utter and absolute refusal to touch it.

Unfortunately, this little Island is afflicted with the disease of "motive-seeking" and it is sought to discount the nobility and beauty of your action by attributing to it motives of an unworthy and, I am confident, onerous character. It is said by your detractors that you acted thus because you were not content with the number of seats in Council allotted to you. Your action is said to be clandestine,—Jaffna! I do not believe it for you have hitherto held honoured and distinguished places in the Councils of this land, you have proved through the selfless service of your leaders, the love and brotherhood Jaffna feels for the rest of this Island; your oneness with the purposes and causes that actuate this entire Island, you have but too often manifested. I feel this libel is a lying and wicked attempt to wreck this Island's destiny on a rock of deception and fraud.

But even were you thus provoked to your action, it matters naught to those who can cleanse their minds of this eternal cancer of suspicion which is born of self-seeking and view your Boycott, divorced from all persons and personalities, from any real or imagined motive attributed to it.

It is the one, perhaps the only weapon, we today possess for resisting oppressive legislation and stupid extravagance. It is more than a weapon,

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The Hindu Organ.



JAFFNA, THURSDAY, MARCH 24, 1932.

GIRDING UP FOR WORK.

THE CAUSES OF THE PRESENT ECONOMIC depression have been expounded to us by competent students viewing the question each from his own angle. There may be difference in the emphasis made on one particular cause more than another, but, there is, happily for us, unqualified agreement as to the remedy. This country, for many long years to come, cannot hope to emulate the example of Belgium in Europe or Japan in Asia, with regard to the development of manufacturing industries. We must, perforce, be content to remain an agricultural people in the main and when we shall have secured for our people the full advantages of the agricultural resources of the country, it will be time to explore other sources of augmenting our wealth. Agriculture is bound to be our mainstay, as it is in every country, which seeks economic stability. There are vast agricultural resources which have been neglected by us in the past and which need to be tapped in the right manner to bring back the prosperity enjoyed by Lanka in ages gone by. Optimism for the future need not blind us to the very real obstacles in our way or minimise the effect of the embarrassing disabilities woven around us by our political masters. The task of countering the pull exerted consciously or unconsciously by the Government controlled education and the interest of the British manufacturer through the Colonial Office, to retain the Island as a market for his manufactures will call for the highest efforts of discernment and self-reliance. Freedom for the leaders to formulate and control the policy of the Government must be won at any cost. No sacrifice will be too great to secure this essential and fundamental right of a people. This is the essence of self-government, without which the best schemes for agricultural regeneration are bound to prove fruitless and ineffective.

The boycott of Council as recent events conclusively prove is an inconvenient reminder to Government and an object lesson to the rest of Ceylon of the united protest of four constituencies against the enslaving character of the present constitution. Sooner than later the whole country will unite to demand the recognition of the right of the people to an effective voice in the governance of the country. Concentration on the purely political issue would result only in a change of colour or complexion of our political masters. It is necessary that work should be done in every direction and no less in preparing the people to regain their lost soul and dormant capabilities. Inertia must be overcome and such habits of thought and action as have in the past inhibited the natural use and exercise of our faculties have to be replaced by a readiness to serve and sacrifice for the common good. Alien ideals which the national soul refuses to assimilate have to be ejected from the body politic lest they clog the easy and natural circulation of the nation's blood and paralyse its organs of expression.

There surely must be something remarkably enduring and individual in a people who have survived three successive invasions of foreign rulers and still continue to live with their culture and traditions but little changed. That character and that capacity should be evoked to save us now and lay the foundation for the future independence of this ancient land.

The Ceylonese do not cotton to whining. If there is one lesson more than another in the whole course of their recorded history which stands to the eternal credit of the people, it is their strange power of adaptability.

Bending, yielding, but refusing to be broken, the people have in their blood the native sense of their fathers which faced difficulties and with almost intuitive vision overcome them. The English educated generation of youngmen of today may boast itself greater than its grand-sires, but if they would only remember their present helplessness, they will blush for shame.

We are in the position of a man making a fresh start in middle life. There is no such severe test of character and ability; but there are those on whom new conditions and problems act as a stimulus for redoubling their efforts.

The work before us imposes the twofold duty of self-purification and self-reliance. The country as a whole has to awake to the realities of the situation and willingly impose self-denying ordinances as a penance for its economic sins in the past and steadily accustom itself to using the produce of this country. The demand for Lanka grown food, Lanka-made cloth and Lanka-made jewellery will in a short time stimulate the supply necessary for the people. The money that is now thrown away on trifles and luxuries will have to be conserved even as the penitent sinner fasts while he prays for divine forgiveness.

The Jaffna Boycott.

MR. SWAMINATHAN'S PRESENT VIEWS.

Mr S Sivapathasundaram B.A., who has recently met Mr. O.K. Swaminathan in friendly conversation writes:—

A representative of your paper has sought my opinion on Mr. O.K. Swaminathan's letter on the Jaffna boycott. Several of his opinions are different from mine. It is the duty of everyone to respect difference of opinion and be tolerant. He is also mistaken with regard to the reasons that led the various candidates to withdraw their candidature. He was not present at the conference, and apparently relied on hearsay and has thus gone wrong. He is not for an unconditional lifting of the boycott. That is altogether unacceptable to him. He had information that the South was seeking our co-operation, having realized the weak points in the constitution. He therefore thought that this was "an opportune moment" and that we should join them, and make a united demand for a reformed constitution and give the State Council a representative character by our entry.

19 Public Latrines in U. D. C. Area.

LIGHTING UNDER CONSIDERATION.

There are in all 19 public latrines in the Jaffna Urban area, according to the Chairman's reply to a question in the Council. They are distributed as follows: Ward No. 1—2; No. 2—3; No. 3—2; No. 4—nil; No. 5—2; No. 6—5; No. 7—2; No. 8—3.

The question of lighting these latrines by night is under consideration.

Free Ayurvedic Dispensary.

FOR THE POOR IN THE U D C AREA.

At the last monthly meeting of the Jaffna Urban District Council, Mr Sam A Sabapathy moved a resolution to the effect that immediate steps be taken for the establishment of a free Ayurvedic Dispensary which would serve the needs of the poorer classes living within the Urban area.

Mr. P. Moses seconded carried.

A Committee consisting of Messrs Sam A Sabapathy, P. Moses and K. Aiyadurai as convener was appointed to report on the proposal and that report be made in time to be brought up before the next meeting.

Prehistory.

Rev. Dr. T. Isaac Tambyah.

(A Lecture delivered before the Jaffna Historical Association on February 20, 1932.)
(Concluded)

Simiidae, hominidae, homo: apes, ape men, man. This is the scientific gradation. The *hominidae* are, however, tentative men, prehistoric probationers. They are not the ancestors of man, but his predecessors. There is somebody wanting to efface, or even to allege, a pedigree connection between the *hominidae* and *homo*. That is to say, the Piltdown party, the Java gentleman, and the old fellow of the Cave, he of Heidelberg, the distinguished European of Neanderthal, and all the other long-named celebrities, may claim a collateral kinship with *Homo Sapiens* to be his distant cousin; but there is confessedly a gap in any attempted line of linkage. Science hopes to discover the Missing Link, and spends its waiting hours in expatiating upon the virtues and vices, foibles and follies of the much expected and unknown kinsman of *Homo*.

Now, the missing link is a missing link. Therefore to affirm biographical data about it is extremely exasperating, and strains to breaking point the confidence the man in the street may have in Science. The Missing Link is a Darwinian admission:—

"The sincerity of Darwin really admitted this; and that is how he came to use such a term as the Missing Link. But the dogmatism of Darwinians has been too strong for the agnosticism of Darwin; and men have insistently fallen into turning this entirely negative term into a positive image. They talk of searching for the habits and habitat of the Missing Link; as if one were to talk of being on friendly terms with the gap in a narrative, or the hole in an argument, of taking a walk with a *non sequitur*, or dining with an undistributed middle."

Many of you will recall a long paragraph in Chesterton's *Everlasting Man*:—

Science is weak about these prehistoric things in a way that has hardly been noticed. The science whose modern marvels we all admire succeeds by incessantly adding to its data. In all practical inventions, in most natural discoveries, it can always increase evidence by experiment. But it cannot experiment in making men; or even in watching to see what the first men make. An inventor can advance step by step in the construction of an aeroplane, even if he is only experimenting with sticks and scraps of metal in his own back yard. But he cannot watch the Missing Link evolving in his back yard. If he has made a mistake in his calculations, the aeroplane will correct it by crashing to the ground. But if he has made a mistake about the arboreal habitat of his ancestor, he cannot see his arboreal ancestor falling off the tree. He cannot keep a cave man like a cat in the back yard and watch him to see whether he does really practise cannibalism or carry off his mate on the principles of marriage by capture. He cannot even keep a tribe of primitive men like a pack of hounds and notice how far they are influenced by the herd instinct. If he sees a particular bird behave in a particular way, he can get other birds and see if they behave in that way; but if he finds a skull, or the scrap of a skull, in the hollow of a hill, he cannot multiply it into a vision of the valley of dry bones. In dealing with a past that has almost entirely perished, he can only go by evidence and not by experiment. And there is hardly enough evidence to be even evidential. Thus while most sciences move in a sort of curve, being constantly corrected by a new evidence, this science flies off into space in a straight line uncorrected by anything. But the habit of forming conclusions, as they can really be formed in more fruitful fields, is so fixed in the scientific mind that it cannot resist talking like this. It talks about the idea suggested by one scrap of bone as if it were something like the aeroplane which is constructed at last out of whole scrap-heaps of scraps of metal. The trouble with the professor of the prehistoric is that he cannot scrap his scrap. The marvellous and triumphant aeroplane is made out of a hundred mistakes. The student of origins can only make one mistake and stick to it."

According to most anthropologists the Missing Link may be akin to a monkey, at any rate be man with the monkey brand more than monkey with the man brand. But hear the evidence of a recent witness on the side of the scientists. He finds in some men proofs of descent from lions or buffaloes or cows or other like cattle, and in other men proofs of descent from horses and asses. He may have good reasons, poor man, for his beliefs, but what is the Missing Link, cow or

donkey? Here is a summary of a part of a Lecture delivered in London about three weeks ago:

Dr. Leonard Williams in a paper on "Man's Atavistic Tendencies," which he read before the Insurance Institute of London, attributed man's possession of speech, his transcendental brain, and his sense of beauty particularly female beauty, to his decision to walk on two legs instead of four.

If man had remained a quadruped, he said, he would not have been able to develop his central nervous system, which was the seat of such god-like qualities as he might justly claim to possess.

Man began life as a quadruped, and that was how he intended to close it. Dr. Williams gave as example of definite reversions or atavisms the widely separate eyes which some people inherited from an equine or bovine ancestor. "The horse can see behind him and sees everything on the flat," said Dr. Williams.

"People who inherit his type of eye usually inherit his type of intelligence as well, both their physical and mental outlook looking definitely deficient. A person with a bovine eye or an equine tends to resemble the respective animals not only in character and intelligence but also in digestive capacity, so that the person with widely separate eyes ought to be vegetarian in practice."

How puzzling is it all? What on earth is man? A Chinese mystic observes: "Last night I was a man dreaming I was a butterfly; how do I know today that I am not a butterfly dreaming I am a man?"

The credit of discovering the Missing Link is claimed by Professor William Patten of Dartmouth College, New Orleans, U.S.A. At a recent session of the Society for the Advancement of Science (Dec. 1931) he disclosed that the real Missing Link was a five foot skeleton found in the rocks of the Baltic Sea. Professor Patten called the Link 500,000,000 years old, stating that it had typical markings of certain pre-natal human beings. The Link is said to be a fish shaped creature, a descendant of the giant spider and sea scorpions which he says were the highest forms of animal life a thousand million years ago. A monster tarantula in a seraglio of scorpions begat the first ancestor of the human race! If this primeval spider-scorpion fish of Professor Patten be the Missing Link, what gulfs there are to bridge between it in the middle and our Java friend and the other ancients on one side, and *Homo Sapiens* on the other! Science is something fearfully wonderful, bewilderingly wonderful, devastatingly wonderful, and Prehistory is more wonderful still. Spider and scorpions and apes and chimpanzees, gorillas and baboons and gibbons, went to the making of Man!!!

I now come to what you will all admit to be the most interesting part of my discourse, the end. The joy of your first moments of relief is sure to be heightened by letting you hear, though in a dissentient pitch, the cheery voice of Mr. G. K. Chesterton clamant with heresy. He insists that prehistory is a misnomer.

"His body may have been evolved from the brute; but we know nothing of any such transition that throws the smallest light upon his soul as it has shown itself in history. Unfortunately the same school of writers pursue the same style of reasoning when they come to the first real evidence about the first real men. Strictly speaking of course we know nothing about prehistoric man, for the simple reason that prehistoric. The history of prehistoric man is a very obvious contradiction in terms. It is the sort of unreason in which only rationalists are allowed to indulge. If a person had casually observed that the Flood was antediluvian, it is possible that he might be a little chaffed about his logic. If a bishop were to say that Adam was Preadamite, we might think it a little odd. But we are not supposed to notice such verbal trifles when sceptical historians talk of the past history that is prehistoric. The truth is that they are using the terms 'historic' and 'prehistoric' without any clear test or definition in their minds. What they mean is that there are traces of human lives before the beginning of human stories; and in that sense we do at least know that humanity was before history."

Continued up

Cambridge Results.

JAFFNA HINDU COLLEGE.

The following students have passed from the Jaffna Hindu College, according to a telegram received this noon:

Juniors.

H. Balasingham, H. Kandam, m. Kandapoo, Paravannaband, Ramasathan, Ramasabapathy, Selvaganapillai, Manikarasa, Maricar, Naobikote, Nalliah, Nadarajah, Nallalingam, Paramjothy, Paramasathan, Sillappah, Sinnamby, Sockanathan, Somaskanda, Soibnathar, Soppiab, Thalayarasingham, Tharmalingam, Tharatirajah and Veluvolu.

Seniors

Jayaveerasingham, Kanagarayar, Krishnasamy, Saravannaband, H. Senthiraj, Sarmogalingam, H. S. Sarmathan, Tharatirajah, Tharmalingam, Tharmalingam, Vaililugam, Annamalai, Sivaratham, Jagathay, Kandavannam, Kulandavelu, Panchad, Param, P. Nalliah, S. Ramasathan, Ramalingam, Ramasabapathy, Sarmugam, Sarmugavadevi, Sennarase, Sivapragasam, Soppiab, Thambiah, Vaililugam A, Vaililugam B, & Thambiyah.

Special Certificate

Pararajasegaram, Kanagasabai and Reinelvel.

VIGNESWARA COLLEGE KARAVEDDI.

A cablegram has been received that the following candidates have come off successful in the Cambridge Senior Examination. K. O. Nadarajah, R. Menadachennitharan, V. Ponniah, K. Veiyutham, S. Sinnadurai, K. V. Obelliah. Percentage of Passes—80 (Eighty)

Continued.

Nevertheless, whatever prehistory may mean, let us take it at its face value, which we call its findings fact or fiction. And the next result? Is man merely "the quintessence of dust?"

What a piece of work is man! How noble in reason; how infinite in faculty, in form and moving how express and admirable, in action how like an angel, in apprehension how like a god, the beauty of the world, the paragon of animals!

Thus Shakespeare the pre-Darwinian.

Man remains "a little lower than the angels." There may be in him prehistory, and certainly there is in him potential history, history yet to be made. Tennyson puts it all most appositely:

If my body come from brutes, tho' somewhat finer than their own,
I am heir, and this my kingdom. Shall the royal voice be mute?
No, but if the rebel subject seek to drag me from the throne,
Hold the sceptre, Human Soul, and rule thy Province of the brute.
I have climbed to the snows of Age; and I gaze at a field in the Past,
Where I seek with the body at times in the slough of low desire,
But I hear no yelp of the beast, and the Man is quiet at last
As he stands on the height of his life, with a glimpse of height that is higher.

When men rise "on stepping stones of their dead selves to higher things" they are forging a way forward, and the musty odour of ekul sorape, femoral fragments, fractions of jaws, and all other fossil fluids of far back antiquity become matters of the uttermost unconcern to a race striving to attain to the measure of the fulness of the stature of the perfect Man. Man is yet being made. His day is yet to be.

Where is one that, born of woman, altogether can escape
From the lower world within him, moods of tiger or of ape?
Man as yet is being made, and ere the crowning Age of ages
Shall not soon after neon pass and touch him into shape?
All about him shadow still, but while the races flower or fade,
Prophet-eyes may catch a glory slowly gaining on the shade,
Till the peoples all are one and all their voices blend in chorus
"Hallelujah to the Maker", "It is finished
Man is made!"

To sum up, in Tennyson's words again:

I trust I have not wasted breath;
I think we are not wholly brain,
Magnetic mockeries; not in vain,
Like Paul with bones, I fought with death;
Not only cunning casts in clay;
Let Science prove we are, and then
What matters Science unto men
At least to me? I would not stay,
Let him, the wiser man who springs
Herculean, up from childhood shape
His action like the greater ape,
But I was born to other things.

Present Economic Situation

SELF GOVERNMENT, THE KEY TO PROSPERITY.

ECONOMY IN DAILY LIFE

Under the auspices of the Kookvill-Kondavil National Association a public meeting was held on Sunday the 19th instant at 6.30 p.m. in the Hindu Vernacular School hall, Koodavil. Dr. A. Kandiah, Ph.D. presided.

Mr. T. N. Subbiah spoke on the present economic situation in the country. There was a world wide depression, he said, in which Ceylon also was having her share. Unlike other countries, Ceylon was much the worse for it as she was in the peculiar position of having had to depend on other countries for all her necessities. The depression coupled with this large drain of money from the island was badly affecting the people. If they continued to send the little money they had to foreign countries, they would soon have to become bankrupt. One of the effects of the depression was unemployment. Some mischief makers ascribed the Jaffna boycott as the cause of the depression. They seemed to forget the fact that there was no boycott in South Ceylon and still that part of the island was having the same problem of unemployment. That was the way of misleaders.

Continuing Mr. Subbiah referred to the various articles that were imported and said that almost everything they used, as necessities or luxuries, came from outside. The rice produced in Ceylon was sufficient only for three months; the cotton only for two or three weeks' consumption of a mill like the Ceylon Spinning and Weaving Mills. This they could imagine the huge drain of wealth from their country. All this could be stopped by producing these things in the island. That could not be done in a month or two. If the Government was there they could expedite things and hasten that day of self-sufficiency. During the last great war, works which would have ordinarily taken years were accomplished in a few months. Thus they could see if a Government existed for the welfare of the governed, great schemes could be put through with the utmost economy in time and money. In spite of the Government, people could do great things. They could voluntarily place a ban on foreign luxuries and persuade others to do likewise. Dying industries could be started to arrest the drain of the country's wealth. They could not expect a foreign government to do all that for them. Thus the only course left was to do things for themselves, all the time trying to wrest the Government into their hands.

As regards unemployment, the speaker said that it was due to the closing down of the door of Government service in the F.M.S. and cutting down extravagance in the activities of the local Government. They must always expect necessary limits to the number of young men who could be absorbed in Government or mercantile service.

The people of these parts were aware how Travancore finding that Jaffna was having the monopoly of chewing tobacco restricted the imports of quantity in the country and stimulated local growing of tobacco in the State itself. They were powerless to do anything of the kind even with regard to their own food and clothing. The cigar industry was in a bad way owing to absence of organisation and dumping on the market inferior quality of cigars, which tended to create a taste for beedy and cheap cigarettes. The depression in the South was reflected also in the cigar trade losing custom as well as markets. They had to take note of the fact that small cigar factories had been started in Kandy, Galle, Negombo, Batticaloa and other parts of South Ceylon. It was the duty of the leaders of the people to take measures to put on a firm footing a trade which had been responsible in the past for attracting wealth into this province.

In conclusion Mr. Subbiah warned the people against sneakers who invented all sorts of stories to deceive the gullible into the belief that all was wrong because of the boycott.

Mr. S. O. Chidambaram then spoke. He said that the history of every nation showed that prosperity followed in the wake of self government. It was impossible for a nation to rise to its full stature if it was held down by another nation or if internal dissension tore to pieces its harmony. He illustrated the case of Japan which a hundred years ago consisted of a number of tribes and factions whose chiefs were always at war with each other, and since its union into a

(Continued up)

Jaffna Hindu College O. B. A.

(Colombo Branch.)

SIMPLICITY OF THE JAFFNESE.

A PRINCIPAL'S REMARKS.

The annual general meeting and Old Boys' Day celebrations of the above Association came off on the 19th instant at the Zabira College.

The business meeting began at 3.30 p.m. with Mr. V. T. S. Sivagurunathan, one of the Vice Presidents, in the chair. After the confirmation of the minutes and adoption of the reports, the election of office-bearers for the ensuing year resulted as follows:

Vice President: Mr. O. Coomaraswamy, O.C.S.
" A. Kandiah,
" V. A. Kandiah,
Dr. T. Nallanthan,
Mr. G. Rajadurai,
" V. T. S. Sivagurunathan,
Mr. S. Ponnappah.
Secretary: Mr. P. Thambimuttu.
Asst. Secy: Mr. S. Saravasmuttu.
Treasurer: Mr. A. Rasanayagam,
" A. Sinnathamby.

Managing Committee

Messrs. V. Shanmugam, E. P. Chelliah, P. Basiah, K. O. Selvadurai, A. M. Azeez, V. Somasundaram, M. O. Nadarajah, V. Soppiab, V. M. Thalayarasingam, P. R. Gupathy, V. Naga-muttu and S. Thethanamooty.

This was followed by a Garden Party in the course of which refreshments were served to all those present and a party of musicians enlivened the occasion.

Then the public meeting was held with Mr. S. Rajaratnam, one of the Board of Directors of the College, in the chair. Addresses were delivered by Mr. P. de S. Kelaretne, Principal, Ananda College, Dr. T. Nallanthan and Mr. V. T. S. Sivagurunathan. In the course of their speeches Mr. Kelaretne dwelt on the simplicity of the Jaffnese and urged on those who are in Colombo to practise same to serve as an example for the Sinhalese, while Dr. Nallanthan referred to the encouragement of the study of music, painting, &c. in the college, and Mr. Sivagurunathan touched on the duties of the Old Boys to their Alma Mater. With a vote of thanks to the Chair and the speakers by the Secretary, the celebrations came to a close at 7 p.m.

(Cor.)

(Continued)

nation with its own emperor, it had grown in prosperity and power and was able to shake its fist at the face of the powers assembled as the League of Nations. India was making tremendous sacrifices to secure self government and, who there, was prepared to say that she would fail. In our country greater sacrifices would have to be made if self-government was to be won. Ceylon offered a half-way house in the great imperial trade routes and the Britisher would shed his last drop of blood and throw his last penny before he gave up Colombo or Trincomalee. It was not necessary to struggle like beasts but the purpose could be gained by united self-reliance. The mischief that a single agent of Government could work in a country like Jaffna could be seen in the anti-boycott propaganda of which one heard much now a days. It was the duty of the people to unite and act under wise leadership. He reminded the people that good rule was not a substitute for self rule and that it was the privilege of independent people to commit murders. The freedom of the country he emphasised should form part of the daily prayers of every one present, Hindu or Christian, and the prayer was certain to give them strength enough to melt, if not move, mountains of obstruction in the way of their progress.

Mr. Nagalinga Upathayayar who spoke next dwelt at length on the economic bondage under which the people had been slowly driven. He said that their tastes had been perverted in such a way that every one seemed to prefer foreign goods to our country's goods. It was so with regard to our food, clothing and light and many other needs besides. He exhorted the people to cultivate the spirit of sacrifice in order that future generations at least might be assured of prosperity and well being.

Dr. A. Kandiah, the Chairman, then addressed the meeting. His speech is crowded out of this issue.

Boycott of the State Council

Continued from page 1

It is more than a gesture, it is the token of an awakening soul, a rising spirit, which, if fostered and nurtured, must redeem this country from this bondage of incompetence and futile selfishness which is called "politics and public life" and lead it to salvation and enduring happiness.

It is given, as says the Bible, to old men to dream dreams. Unhappily, our old men here have become not merely dreamers of dreams, but somnambulists who have strayed into a chamber of fascinating allurement where they have sold their heritage for a mess of pottage and continue to dream, happy dreams, insensitive to the bondage and shame of their presence there, conscious, if conscious at all, of the pleasantly Halcyon charm of cool chambers and a profitable sojourn in the Halls of State.

It is also given to young men to see visions and the one hope for Ceylon is in the Vision Beautiful that has appeared to the Youth of Ceylon and is drawing them from day to day, from strength to strength, to that ultimate wonder of realization, where man shall not be ashamed to answer the questioning of his Soul; and Truth, Justice and Joy, shall be for all and be of paramount importance.

It is inconceivable to me that any man can possibly question the political wisdom and sanity of your boycott. Would they rather, then, that we continue this farce of Legislative and Councilor magnificence which is maintained at great expense and cost to the people, while bills are certified and everything upon which depends the comfort and oriental splendour of the imported official is of paramount importance? When it is deemed more important to aid people to live sumptuously in luxurious ease and security, with holidays, passages, wives, children, all paid for, than to alleviate by one iota the tragic misery and agonies of the thousands of homes where the black spectre of poverty and pain hold sway?

The least departure from your policy of Boycott, which I see you are pursuing constructively, extending it to an eschewal of all things foreign, giving preference to native products, fostering native habits and nurturing native culture, will undoubtedly lead to the utter justification of the people of this island and the destruction of the last vestige of sease, pride and honour that Ceylon has left.

To the Youth of Jaffna, as to the Youth of this entire island, I address this appeal:

Remember you have dared to raise the standard of Truth and Freedom. It is a trust you have assumed which you must discharge with that courage and that complete sacrifice which befits the soldier of Truth. You are answerable, not to this generation alone, but to the proud ancestors who gave you being and those to whom you shall leave a legacy of proud achievement or shameful failure.

I pray you, the Youth of Ceylon, be not deceived by the foxes, the jackals, the dingy dogs and all that potentially rabid species of local politicians, be not perturbed by the snapping and snarling of moonstruck mongrels, be not daunted by the long road of weary service and sacrifice before you, but be uplifted, supported by and believe ever in your Crusade, in the magic of your mission, in your proud pilgrimage in search of the Holy Grail, for a People's Salvation!

Mr. S. of Matale writes:—

I read with great interest Mr. Swaminathan's letter. It is a matter of extreme surprise that when Government by certification seems to be the order of the day, when even such a meek lot as the Council Members are forced to stage a walk-out, and when the Sinhalese in the South are just beginning to appreciate the significance of Jaffna's political gesture, Mr. Swaminathan should have suddenly discovered some reasons for entering the Council. Let us however wait to hear from Sir O. as to his words of wisdom.

The purpose of my writing this letter in the meantime, is to utter an emphatic protest against the tactics of those unscrupulous persons who would bluff the public by telling them that the Tamils as they are a minority community stand to gain by entering the Council and supporting the Government. This sort of mischievous propaganda is nothing short of a vulgar appeal to people's communal passions. I protest that such talks by irresponsible busybodies will imperil the communal harmony that exists at present between the Tamils and the Sinhalese, especially outside Jaffna, and will permanently damage Jaffna's political reputation.

Personal

Mr. C. S. Rasiab, Station Master, Puliyankulam, who worked with great acceptance there for nearly two years, will shortly be proceeding on transfer to Ulapane Station on promotion —Cor

—Mr. K. Thiagarajah, Post Master, Silian will be leaving for Jaffna on long leave by the 9th of April from Penang. —Cor.

To Our Correspondent

Mr. V. MUTTUKUMAR, M. A. Kanterodai: Received too late for this issue.

Protection to Paddy Industry

Continued from page 1

The dog-in-the-manger policy pursued by our Government with respect to the jungle lands in the Wanni District was the impelling force which sent the flower of the Jaffna peasantry to Straits even as the vigorous policy pursued by the English administrators with respect to lands in Ireland drove the Irish peasantry to America.

From the above retrospect, a fair idea may be gleaned as to the futility of a higher "protective" tariff when it is not backed up wholeheartedly by the officials of the administration with measures for the widening of the outlook and the enlargement of the opportunities of the paddy grower. And we know we have no right in law to attempt to bind the will of our officials to serve us in the way we want them to.

It is perhaps not quite realised by the consumer in Ceylon that a bushel of Indian or Burman rice, when placed on the market here, has added to its price, over and above its cost of production, the charges on account of tax paid in India, a cargo, transport, middle men's charges, interest on capital, warehouse rent, profits of trade, packing, loading and unloading charges, customs duty &c. In the nature of things, these charges interpose, as a protective imposition, to favour the producer of the importing country.

The soil of Ceylon is suited for paddy cultivation. The saved-up capital on the paddy industry which is represented in our irrigation works and neatly terraced paddy fields is large. The peasantry of Ceylon are not quite different in outlook, capacity, culture and experience from that of the other countries from where we import our food products, yet this Island does not produce sufficient rice to maintain its population even for 5 months in the year. Why is it?

At the present moment, the Government is hard pressed for money and it should welcome the suggestion for enhancement of the duty on the staple food of the people provided it has no fears with regard to the resultant injury to other industries and discontent due to the undue burden on the poor consumers by the sudden inflation of prices that should follow the enhancement of the duty.

Nor can the Batticaloa paddy grower expect to derive any appreciable gain even if the proposed enhancement of duty be adopted by Government. The nominal advance in price will be clapped in by the Podi (the Batticaloa land lord). Government will not fail to take advantage of the situation to put up prices of Crown jungle lands. Paddy monopolies will come to be created receiving impetus from the appreciated price of paddy. Labour will become demoralised and consumers will suffer. Does the Batticaloa Paddy Growers' Association need to be coddled, put on bed as an invalid and do they elect to remain spoon fed? If so, how long? If once a tax is put on, we know how difficult it would be to have it removed even on the dawn of better times!

I venture to make a suggestion to the Association. The members should cultivate self-reliance and treat the labour well. The relationship between capital and labour should be bound by ties of mutual help, kindness and attitude of justice. The division of produce under the (Aude) Vasa system should be placed on more equitable terms. Let the paddy growers not forget that to ask for imposition of higher protective duty is to ask for enhanced rate of alms from the consumer. This is now a position that a Velala man can win with honour take up. The traditional standard of honour of the paddy grower is planted on the basic duty that he should support life, practice hospitality and dispense alms.

I hope to discuss the question of subsidy in a later contribution.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8057.

In the matter of the estate of the late Ponnappillai widow of Muthukumarasamy of Tellippalai East

Deceased.

Ponnampalam Chinniah of Tellippalai East presently of Negombo

Vs. Petitioner.

1. Ponnampalam Narayanaswami of Tellippalai East presently of Negombo
2. Ponnampalam Kandiah of Tellippalai

Respondent.

This matter of the Petition of the Petitioner praying for letters of Administration to the Estate of the abovesaid deceased coming on for disposal before D. H. Balfour, Esquire, District Judge, Jaffna on March 7, 1932 in the presence of Mr. V. Oomarasamy, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated February 29, 1932, having been read, it is declared that the Petitioner is one of the heirs of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before April 15, 1932, show sufficient cause to the satisfaction of this Court to the contrary.

Bd. D. H. Balfour,
District Judge,

March 12, 1932,
Drawn by
V. Oomarasamy,
Proctor.
O. 345. 24 & 28.

ORDER NISI.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8055.

In the matter of the estate of the late Parupathippillai wife of Negalingam Kandiah of Nainativu

Deceased.

Negalingam Kandiah of Nainativu

Vs. Petitioner.

1. Kanmany daughter of Kandiah
2. Kandiah Thirunavakarasu
3. Annapporannam daughter of Kandiah &
4. Supper Vathilingam all of do

Respondents.

This matter of the Petition of the abovesaid Petitioner coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on January 19, 1932 in the presence of Mr. K. Alayadurai, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated December 20, 1931, having been read, it is ordered and declared that the 4th Respondent will be appointed Guardian-ad-Item over the minors the 1st, 2nd, and 3rd Respondents for the purpose of representing them and protecting their interests in the action and that Letters of Administration to the estate of the abovesaid deceased will be granted to the Petitioner unless the abovesaid Respondents shall on or before February 25, 1932, appear before this Court at 10 o'clock in the forenoon and shew sufficient cause to the satisfaction of this Court to the contrary.

Egd. D. H. Balfour,
District Judge.

February 15, 1932.

This Order Nisi is extended to 11th April 1932.

Intld. D. H. Balfour,
District Judge.
O. 344. 24 & 28.

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(M. P. Uor.)

NOTICE OF SALE

IN THE DISTRICT COURT OF
JAFFNA

- 1 Mary Annammah wife of Jacob Rajaratnam Jeremiah
- 2 Jacob Rajaratnam Jeremiah of Naval South

No 169 Vs. Plaintiffs

- 1 Karalapillai Kantharathamby and
- 2 wife Kanagammah both of Chundickuly

Under and by virtue of the commission issued to me in the above case I shall on the 30th day of March 1932 at 9 a.m. put up for sale by public auction for the recovery of the amount stated therein poundage costs etc shown at the respective spot—The properties herein after mentioned:—

1 All that piece of land situated at Naval called "Anthulavai Vyal" in extent 29 1/2 lms V C bounded on the East by the property of Visaladchy wife of Selvadurai, North by the properties of Rajakulam Arnold and Vyrarnuttu Somasundram, West by the property of Sithamparapillai Thiagarajah and South by the property of Alagammah wife of Kanagasabai and Thakkeretnam wife of Rajasingham, the whole hereof.

2 Land situated at Naval called Anthulavai in extent 3 lms V C and bounded on the East by the property of Sinnathankam widow of William Mather, North by the property of Visaladchi wife of Selladurai and West and South by the property of Thakkeretnam wife of the Rajasingham, the whole of the land.

3 Land situated at Chundickuly called "Mahabalanuna" in extent 3 lms V C with houses and plantations and half of well standing on the Northern boundary land bounded on the East by road North and West by the property of Dabypillai wife of Henry Joseph and South by lane out of the whole undivided abarc.

M. Cumarasuriar,
Commissioner.

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