

The Jaffna Organ.

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HAS THE WIDEST CIRCULATION

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"NOBLE YOUNG MEN, ACT NOBLY."

Mr. C E Corea's Exhortation to Jaffna Youth.

Presidential Address.

Eighth Annual Sessions of the Youth Congress, Jaffna.

"You are on a march and you have reached the battlefield; the enemy is before you. Will you face the enemy and stand to fight or will you run away back like mongrel curs with tails between your legs, or slink away seeking a jackal's hole of a half-way house? But make no mistake, you will not escape so. Imperialism will smell you out of any hole of refuge you take to and draw you forth and manacle and fetter you in shameful slavery and 'foreign domination.'" In these words Mr C E Corea, the President-elect of the Youth Congress, Jaffna, whose address was read on the third day of the 8th Annual Session of the Congress, exhorted the youth of the country to carry on the fight they had begun for freedom.

Mr. Corea met with an unfortunate accident on his way to Jaffna on 17th morning and lay unconscious for two days at the Puttalam Hospital. A party of Congress representatives motored to Puttalam the same evening to see Mr Corea and returned the next evening. Information is to hand that Mr. Corea is improving.



Mr. C. E. Corea.

The following is the full text of Mr Corea's Presidential address:—

I feel that the conventional method of greeting an audience with the term "gentlemen" is not good enough for this occasion, for that title "gentlemen" has in these days degenerated and become cheap, like the titles Justice of the Peace and Knight. For that reason, and in token of the brotherhood which unites the nationals of the Motherland, I greet the faithful and loyal sons of Lanka who are members of the Youth Congress of Jaffna, in Sinhalese as "Mahatvaruni"; which means "Great Souls." In truth, coming from parts where soulless materialism rules rampant, I do sense here an atmosphere of soul greatness. But it may be asked, do I dare to approximate the young men of this Congress to that greatest soul whose light now illuminates the whole world and pierces through prison walls, the gloom into which injustice, oppression and wrong have plunged small nations, like ourselves. I do dare, because you have already taken a step in Gandhism. I dare also because God—my God and your God—the only God, came down from high Heaven to be a pattern and example, so that each man by following that example and pattern may be even like unto Him. Christ said, "Follow me"; the Mahatma is following after Christ; for he has said that he has made Jesus Christ's "Sermon on the mount" his rule of life. Gandhi is following Christ and you have

taken a first step to follow Gandhi. That one step was a step upwards, which raised you one degree above the muddy slough in which worms grovel.

To Jaffna's Lasting Glory.

You were recently told by that most worthy son of Jaffna, Mr Balasingham, that what you have done in taking that single step to Jaffna's lasting glory. But how long will that glory last if you linger on that one step, and stand still, until exhaustion and the paralysis of inertia set in, and you sink back to the old abyss. It is unthinkable, and I will not believe, that you will of your own accord, step down to grovel among vermin. But have there not appeared symptoms of the numbness of inaction? If you stand still too long, you will get weak in the spine. You have heard of locomotor ataxia in physical pathology. It is caused by the weakening of the spinal cord. When spiculousness of the soul's life, there is no hope. You have been standing long on your first step. Behind you is the quagmire of despond from which you rose. Before you, you may see clearly the footsteps of the Mahatma following Christ; they go straight onwards, but steeply uphill, and the path is narrow and beset with sharp thorns and stony obstacles. The most subtle and insidious temptation which will assail you, while you are standing inactive, is that you may save your face if, instead of directly

stepping back, you put up a pretence of moving forwards by turning aside to a safe and easy by path—a via media. It is true that if you decide to take the straight road, onward and upward, you will enter a via dolorosa; you will meet with and have to endure hardship and trouble; even suffering and pain; eye, and loss also.

False Prophets.

Already there are false prophets whispering in your ears that you will lose Government jobs. I say false prophets, for that particular alarm is most certainly unfounded. But what if it is true? What if you do lose Jaffna's 30 pieces of silver? If the Jaffna Youth Congress have not come together without cause, if the Congress is not a sham and a pretence even as is the State Council, "Government job" is the crucifixion of your Motherland. It is indeed in the choice of the Tamils, as it has been the choice of certain Sinhalese, to abandon our Holy Mother in her martyrdom and betray her, in order to "cease to be a Head clerk and also to be a Government Agent" and so on, and so forth. Indeed even neighborhoods are within your reach. You may win all this and more: honours in dishonour, riches in blood money. Would you count it gain? The Divine Lord of Truth said: "What profiteth a man if he shall gain the whole world and lose his own soul? Is it a little thing that Jaffna has been saved from the loss of her soul? The wickedness of the unrepentable uncleanliness of the Donoughmore Constitution is known to you all; not to you alone but even to those who have elected to aid and abet the wicked Government job which is being executed within that palatial building on Gate Face. The previous Government was bad enough. The whole period of British administration in Ceylon has been a record of poverty, starvation and misery among the masses. The bodies of millions of victims of British commercialism have rotted in pauper graves. But in the midst of all that material suffering and loss, it had been possible for the nation to preserve her soul.

Destruction of the Soul.

Let us remember that, within the term of that previous bad Government, the noble souls of Ramanathan and Arunachalam found birth, nor were they hindered but that they grew and increased in wisdom and stature. The Lord said, "Fear not them which kill the body and are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." The peril that we have to fear from within the stone portals over which, instead of the Royal Coat of Arms emblazoned on it, there should be the superscription "Abandon hope all ye who enter in"—the damnable "Government job" that is being worked there, is the destruction of the national soul. Consider the fate which has overtaken those who stepped aside from the straight and narrow way to enter the "half way house" which the Special Commissioners built and adorned with diverse ornamentations and allurements. One among them, one whose perceptions having been dulled by the sweet savour of the bait, mistook the deadly fumes of slavery seething in the cauldron for a smell of Swarej and became an "Aceptionist" from sincere, if mistaken, conviction—this one-time ardent nationalist [plaintfully cried out recently at a meeting of the State Council]; "We were brought here by a trick; we were trapped." Some among those who were thus tricked and trapped had, previously, won high esteem for conspicuous merit; had indeed proved soul greatness. They had at one time been in close association with the noblest and truest of patriots from whose pure mind went forth healing virtue as from the garments of Christ.

The One-time Heroes.

If it is true that one cannot touch pitch without being defiled, it is also true, conversely, that you cannot come in contact with spiritual cleanness and remain altogether foul. Many of those men had sat at the feet of the great spiritual Guru. They had been sheltered in the warmth and been close enough to touch the purity of the divine mantle of Sir Ponnampalam Arunachalam. Most surely potent virtue had gone out on that contact to inspire the sons of these men—they had souls then—with a spark of the electric energy of clean and holy patriotism, loyalty, faithfulness and truth with which that noble soul was charged, the God blessed Soul which under the loved name Arunachalam, the champion of our National Independence, we revered and worshipped. Believe me these disciples of Sir Arunachalam, were once good men and true. At one time they possessed souls which they would call their own; souls which conceived noble thoughts, which found expression in noble words, and gave promise of deeds of glory. The flame of genuine patriotism and loyalty shone out of them in a holy halo, which drew to them the hearts of all people. And the people honoured them as true and worthy leaders and wherever they met them, garlanded them with the flowers of trust and confidence, and sprinkled them with the rose water of praise and adulation. I tell you again, my friends, that those men were in those days not all or altogether unworthy of the honour, the esteem, and the gratitude which the nation once accorded them.

How they fell.

But now,—how do they stand in the eyes of the people, since they allowed their souls to be tricked and trapped within the inferno. The one-time popular idols have fallen, and are lying low, in the mire and dirt of public contempt and scorn. Instead of garlands of flower, public vituperation and execration are showered on their heads; instead of sprinkling rose-water, the people would, if they had their will, tar and feather them. For myself, personally, I did not join in the bitter cry of hate forced from a stricken people when they discovered that they had been deceived and betrayed. I have at no time given utterance to one word of abuse; one word of reprobation and denunciation, up to now, against the members of the State Council. For, I grieve for them; I pity them and pray for their lost souls. When cruel hands were driving the sharp nails into Sacred Hands and feet, in that moment of excruciating agony, Divine Lips murmured the prayer: "Forgive them for they know not what they do." Today, the sons of Lanka who are engaged in the "Government Job" indeed know what they do, but cannot help; they are compelled to do what their hearts abhor; the nails and hammer are forced in their hands and they are driven by the lash of "police-men in plain clothes" to impale the Holy Mother on the cross of Imperial interests. Even if it is hard to forgive them, compassionate them. They have lost their souls.

One Solemn Warning.

My friends, let me venture one solemn warning. If it is a mere question of the destruction and degradation of the few individuals who were baited by the bribe and the bunting prepared by the Special Commissioners, it were a small matter. There is in the State Council, one of my own kith, the member representing the District I belong to. At a recent meeting of the Council he said that he went into it full of faith, hope and charity; but that now, in the very short time that has gone by, all his trust in British justice has been completely destroyed, and he has lost faith and has no more any hope. This is very sad. But it would be dreadful if the same calamity becomes nation wide. It would be a most fearful thing if faith and trust were destroyed in millions. A hellish virus of soul paralysis is being cultivated in the infernal laboratory of Imperialism called the Donoughmore Constitution which when released will infect the masses and spread the plague of demoralisation and degeneracy to the entire nation. There is some slimy poison or

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Jaffna Urban Education District Committee

NOTICE

Sealed tenders addressed to the Chairman, Jaffna Urban Education District Committee, and marked on the envelope "Tender for Government School Building" will be received at this Office up to 12 noon on Thursday the 5th May 1932, for building a Government Vernacular School (Sinhalese) at Hospital Road.

2. Tenders should be made on forms to be obtained at this Office on deposit of Rs 10/- for each form, which will be refunded when the Agreement is entered into.

3. The successful tenderer will be required to furnish a cash security, the amount of which will be determined by the Chairman.

4. Subject to the approval of the Committee, the works are to be undertaken upon an agreement to be entered into between the Chairman and the Contractor on the basis of his accepted tendered schedule of rates.

5. Information as regards plan, specifications and other particulars can be obtained at this Office.

6. The Committee reserves to itself the right without question of accepting rejecting any or all tenders.

S. RAJARATNAM,
Chairman,

Office of the
Urban Education
District Committee,
Jaffna, 16th April 1932 (G 120 25)

College of Indigenous Medicine

Application for admission to the COLLEGE OF INDIGENOUS MEDICINE will be received till 5th May 1932. Training will be given both in Sidda and Unani Systems. Fee Rupees Five per mensem. Furnished Hostel provided free of rent.

Apply Registrar, College of Indigenous Medicine, Gotta Road, Colombo

K. BALASINGHAM,
Chairman

Board of Indigenous Medicine.
G 144 25th



The Hindu Organ.

JAFFNA, MONDAY, APRIL 25, 1932.

THE JAFFNA YOUTH CONGRESS

THE EIGHTH ANNUAL SESSION OF THE Jaffna Youth Congress which concluded last week, after a three day sitting, should be pronounced to have been a success, in spite of the sad circumstances which precluded the President elect delivering his address in person. The accident which befell Mr. C. E. CORREA on his way to Jaffna and the news that he had not recovered consciousness throughout the first day of the session cast a gloom over the public of Jaffna who had looked forward to do honour to a leader whose unblemished record of public service had won the hearts of all peoples in the Island. The proceedings brightened up and glowed with enthusiasm when the news "out of danger" was wired by the special representatives of the Congress who had motored down to Pattalam overnight. The selection of Mr. T. C. RAJARATNAM to deputise for the President was received with general approval and as a welcome breach with past traditions. Although the absence of the President from his place in the Congress Pandal and the cause thereof depressed many a throbbing heart, yet the questions that were brought up in review by the Chairman of the Reception Committee, Mr. T. N. SUBBIAH, were so urgent and vital that he was able to secure a patient and attentive hearing to his address. It is gratifying to note that the sessions attracted people from all parts of Jaffna and a few supporters from South Ceylon. The attendance in the Pandal and the Exhibition bespoke the continued influence of the Youth Congress in the country and the excellence of the arrangements which left nothing to be desired. The conviction that the movement had come to stay and grow from strength to strength was borne in

upon the most sceptical among the on-lookers.

We publish elsewhere the Presidential address which was read out by Mr. Rajaratnam. Every word of the address is vibrant with the flaming patriotism of the old campaigner whose limbs are now infirm but whose heart is ever ready to leap to the fray in the country's cause. The rousing appeal of the President coupled with the sad and solemn atmosphere in which it was communicated to his loyal followers made a great impression. His youthful auditors saw for the nonce the prison bars behind which the nation lay coddled and confined. Their heart rose as grateful allusion was made to the giant leaders of the past. The President exhorted the Youth Congress to follow in the wake of Mahatma Gandhi and fight the battle of Self-government with non-violent weapons. Mr. Corea addresses himself to the end while Mr. K. Balasingham who recently inaugurated the "Buy Ceylon" League has applied himself to the means of achieving the national goal. Soul-force is indeed a mighty weapon in the hands of even a small community. But the damning confession that the vehicles of Soul force have been corrupted and clogged by centuries of alien domination, political, cultural and economic, must be owned. The task of mobilising the latent forces for self-expression, through suffrag and sacrifice, is far more difficult than training a regiment to shoot at sight. This cannot be accomplished in a day. Soul-force precludes the possibility of the bitterness of haste and invites suffering to heal the sins of the aggressor. It aims at chastening, purifying and ennobling, through the mysterious alchemy of love, the wrong-doer and the wronged. A tremendous weapon in the hands of the physically weak but rich in heart, strong of spirit, and which degenerates into a cloak for cowardice for the faint-hearted and the selfish—soul-force is the trident of Power in the hands of the Goddess of protection.

Years of preparation is necessary before Soul-force could assert itself in this country. Our lips burn with patriotism while our hearts are moving to go one better than our neighbours. The sense of inferiority which has been woven into the soul of the people through three long centuries cannot be shaken off in a day. The limbs congealed into the attitude of self-complacency cannot be galvanised into action by mere words.

Mr. BALASINGHAM with the discernment of a true leader has chalked out a program for self-purification in which self-examination takes an important place. The present depression has jolted the people out of their cory corner of a sense of security and made them look about themselves with some concern. Mr. Balasingham has seized the opportunity to drive home the wholesome lessons of self-help and self-reliance. With concerted and earnest action it is possible to repair in a year the indifference of a hundred years. Times are propitious, indeed, for the rebirth of the nation's soul. The travail has begun and signs are not wanting to prove that the urge is real, is earnest. It is admitted on all hands that economic self-reliance should precede the struggle for political freedom. A disorganised, weak and self-centred people, however numerous and grovelling under the economic and political machine of the Britisher, can never hope for any success in a frontal attack against a trained and disciplined adversary. The Buy Ceylon League is intended to remind the people of their economic helplessness and evoke their dormant strength and enable them to find their feet. This campaign, if worked out with enthusiasm and understanding, will call forth forces hitherto unsuspected, which inspiring the realisation of unity and strength, will render the people invulnerable in the struggle which they will be called upon to face sooner than later. The campaign must be worked out in the true spirit of repentance and with unflinching faith in the Eternal Arms which, underpinning and up-bearing the stream of life, lead individuals and nations to their destiny. In our opinion it is a little too previous to ask whether the "Buy Ceylon" campaign could assure self-government to this country. Events are no doubt moving fast in the neighbouring continent, but we who have chosen to rest our heads on the pillow of servitude for so long have to pass through the stage of preparation without which even self-government will prove a snare and a farce. It is this preparation that Mr. BALASINGHAM calls upon his countrymen to undertake in a spirit of humility and without grousing.

Economic Independence of Ceylon.

ISLAND-WIDE CAMPAIGN NECESSARY.

(MR. J. TYAGARAJAH, M. A.)

If I can understand Mr. Balasingham's message to Jaffna rightly, it is that Ceylon should be self-supporting in the matter of food and clothing. I entirely agree with him and I believe that there is no self-respecting and patriotic Ceylonese who will disagree with him. It is a splendid ideal which every independent nation has set before itself and has either achieved or endeavoured to achieve. The difficulty in Ceylon is to find the ways and means of realising this ideal. Whilst commending the ideal to Jaffna and stressing it, Mr. Balasingham has not clearly shown us how it may be attained. The method ought to be clear and definite and not vague and nebulous. Mr. Balasingham's suggestion appears to be to appeal to each individual to help in his own way. To quote his words "It is for each individual to decide what economy he can effect. One may manage with less imported cotton goods, another may manage with less imported wines etc. These are matters of detail which must be settled by each individual or groups of individuals." Furthermore, his appeal is apparently limited to Jaffna. I venture to differ from him in both these respects.

In my opinion an appeal which has for its object the economic independence of Ceylon should be made to the larger patriotism of the Ceylonese as a community and not merely to the public spiritedness of Jaffna. The Northern Province by itself can contribute very little towards the solution of the problem before us. Why? Because Jaffna depends to a much smaller extent on foreign imports than the rest of the Island. As she is wedded to a simple life she buys very few foreign articles of luxury. Therefore Ceylon's economic self-sufficiency depends less on Jaffna than on the rest of the Island. If a sectional appeal is going to be made, it should be made rather to the people of the South who are addicted to luxury and to the inordinate use of foreign articles than to the people of the North who need no advice in regard to the importance of thrift and economy. The appeal therefore should be general and comprehensive rather than sectional, and there should be no attempt to demarcate Jaffna off from the rest of the Island economically. It is contended—and wrongly contended—that the boycott has resulted in the political isolation of Jaffna. Let the "Buy Ceylon goods" campaign be so organised that there may not be even the shadow of a suspicion that it will result in the economic isolation of Jaffna.

An appeal to patriotism may prepare the ground and the example of individuals may serve as an incentive. But neither patriotism nor individual action will bring us nearer the goal. What is needed is not merely the isolated action of individuals, not merely a policy of *laissez faire*, but concerted action which should be directed toward the production of as many of our necessities as possible. The more advice not to buy foreign goods will fall on deaf ears when a large proportion of these are regarded as necessities by the Ceylonese consumer. The most effective method of inducing the Ceylonese consumer not to buy foreign goods is to furnish him with local substitutes. It is useless asking the Ceylonese not to eat Indian rice without providing him with an adequate local supply of rice. Similarly no purpose is served in requesting our people to cease to buy foreign soap without furnishing them with a substitute. Associations to promote food production, fruit cultivation and to foster local industries should be formed all over the Island. When the activities of such associations have resulted in furnishing us with at least some of our necessities, that it will be time for us to make a vigorous effort to exclude foreign goods.

I also feel that in order to develop certain local industries Government assistance is necessary. For instance local rice cultivation on an extensive scale will never be a success unless some important prerequisites like the control of water, supply of cheap credit, suitable irrigation schemes etc. are attended to. And these can be secured only with the assistance of Government.

The launching of a new Insurance scheme by Mr. Balasingham is certainly a move in the right direction and he deserves credit for initiating it. A similar scheme to start a Ceylonese Bank would be welcome. Mr. Balasingham has had a fine idea for our economic salvation and the campaign he has initiated—with the modifications suggested by me—deserves the support of all right-thinking persons.

"Buy Ceylon" Campaign.

POPULARISE THE USE OF JAGGERY.

MISS. S. SARAVANAMUTTU, B. A., (Matipay)

I have read with interest Mr. K. Balasingham's address at Jaffna recently. I am convinced more than ever that work in the direction of economic self-sufficiency is necessary before effective work in the political field is undertaken. It is important that work should be concentrated on one or two articles which may be produced locally. I am glad that the Buy Ceylon League has fixed upon cane sugar and cigarettes for attack. It should be possible with a little organisation to retain in the country about 16 million rupees now spent annually in importing cane sugar and jaggery and another 6 millions and more now squandered on cigarettes and beads. With a little co-operation and wise propaganda by all sections of the people, the committee will be able to achieve results far beyond their expectations. The country is ready to undergo sacrifices for the good of all and has hitherto groped in the dark for lack of sound leadership. Mr. Balasingham and his committee will, I have no doubt, meet with ready response from the people. I am inclined to think that in the matter of cane sugar the co-operation of women who have control of their household will be most valuable. I do not think any women's association will hang back and refuse whole-hearted support to a movement calculated to usher in an era of prosperity and teach the people the wholesome lesson of self-reliance. My interest in popularising jaggery began when I looked around myself and saw the economic bondage of my countrymen. It is only indifference on our part that has enabled the foreign exporter to thrive while the local industry languished for lack of support.

Most Tamils in Jaffna used palmyrah jaggery from times immemorial while the Sinhalese used jaggery. As a result of its use throughout Ceylon the country was economically benefited and a large number of people found profitable occupation in this industry. It was after the importation of sugar that the jaggery industry began to decline.

The industries in Ceylon are few and if these are not well patronised and protected with high tariff walls they will die out. The Palmyra palm thrives well in Jaffna soil. When the Jaffna soil is well suited to the Palmyra palm it seems strange that patriotic people have not realised the importance of floating a company to manufacture jaggery and incidentally provide work for the unemployed and at the same time retain our money in our country to fertilise other industries.

I am sure that it will be a very remunerative and a very profitable concern only if entrepreneurs will come forward and start a jaggery industry on a large scale.

Certainly much improvement could be effected if some research work could be done to adopt better methods by our scientifically inclined young men. It is an admitted fact that Large Scale Industry is more lucrative than Small Scale Industry, and therefore when the jaggery industry is conducted on a large scale in addition to supplying the home consumption it could be exported to other countries as well, as was done during the Dutch period.

The food value of jaggery is beyond question. Even new born babies are given jaggery water as it has ample medicinal value and nutrition. Tamil Ayurvedic practitioners prescribe jaggery as a vehicle for their medicines, while cane sugar is regarded as harmful to children.

Parents complain that their children suffer from worm complaints due to the use of sugar. It is recognised by everyone that jaggery is a very nutritious, delicious and a healthy article of food. Diabetic patients also abstain from using sugar as sugar makes their complaints worse.

We learn from Government statistics that about Rs. 18,000,000 worth of sugar is annually imported into Ceylon. From this information we learn how much scope there is for the development of jaggery if it is only patronised by the public.

Formerly without any restrictions people were enabled to tap the palmyra palms for sweet toddy but lately the Government has introduced the license system which is much detrimental to the jaggery industry. Is the Government in any way concerned about the tremendous amount of harm it has done to the country by handicapping the poor villager by introducing the license system? I have heard many a poor woman complain about it.

It is said that less than one tenth of the food-stuffs are produced in Ceylon while in years gone by before the advent of the foreigners into our beautiful island, ours was a country self-sufficient with regard to her food and even exported to other countries the surplus of the paddy grown in the island.

We, the members of the Jaffna Women's National League, are making efforts to make Jaggery industry a great success; we are also very keen and enthusiastic to popularise the use of goods made locally.

May these efforts support and promote the one aim and object of our cause, namely the securing of self-government for our motherland.

"Noble Young Men Act Nobly"

Continued from page 1

some devilish magic which could transform men who belong to the nation which proudly called themselves the Lion Race—Sinhalese—into unmythical jackals. Already signs are not wanting of an epidemic which will bring in the abomination which maketh desolate throughout the land—this "land of such dear souls, this dear dear land."

A Self-Denying Ordinance.

You may have heard how that I had imposed on myself a self-denying ordinance. I have declared that there shall be no more words from me, written or spoken, until there is some indication of contemplated action. And I am speaking a lie here. I do so, because I have been assured and believe that the Jaffna Youth Congress is not going to stop at speeches and resolutions but has been giving thought to ways and means of doing.

Hands of Pillage, Plunder and Exploitation.

I have come to you with much misgiving, for however willing the spirit, the flesh is weak indeed. But I put aside all hesitation and misgiving and having prayed God to help me, with the faith that is in me I place my all at your command: but what is the all of a half man such as I am? I thank you for your graciousness to me; I shall not merely thank you, but prostrate myself and kiss your feet, if you will but move one of your fingers to wrench away the hands of pillage and plunder and exploitation from their hellish work on your Motherland.

A Weakness Among Jaffnese.

I am sure you, young men of Jaffna, of the nobility of whose soul I will not doubt, took deep into your hearts that stirring appeal to act so as to attract the attention of the British public; and I am equally sure that you will have found it very difficult to equate those brave, noble, manly sentiments with the nabby-pabby, childish, pusillanimous resolution which Mr. Balasingham had been made the father of. I very much suspect that while the voice you heard in the speech was the voice of Jacob, the hands that made the resolution were the hands of Esau.

Daniel." He often told me that when he would act, he was restrained by his elders. When the iron was hot on the anvil and the hammer raised for the stroke, he would delay saying, "I must consult my elders." He told me that a weakness among the Tamils of Jaffna was an extravagant reverence and inordinate and excessive deference to old age and gray hairs—and that is proved today in your having here a superannuated fossil, daddering in dotage, for your President.

Sir Arunachalam's Appeal to the Youth

Sir Arunachalam knew of this weakness and had it in his mind when he called to the Youth of Lanka to wrench free from the claw-like restraining hands of decrepit old age. In the last stirring address on the Political Situation, he delivered in February 1931, he said, "I would specially appeal to the younger men to devote themselves to political work. Let them not pay excessive deference to the opinions and wishes of their elders but think and study and form opinions for themselves. The youth of a nation are the trustees of posterity; youth is the time of noble impulses and generous aspirations and should not allow itself to be overpowered by the sophistries or the caution of comfortable old age."

Senseless Stupid Canard.

I was very glad to read that Mr. Rajaratnam scotched once and for all the senseless stupid canard that the boycott is a boycott by boys. I am glad of this, for it is as it should be, that pledged youth should have the guidance of mature age. Sir Arunachalam did not say and I do not say that young men should reject the guidance of their elders but their misguidance. Certainly follow the veterans when they lead but not when they would not lead, not when they attempt to drag you backwards or crabwise crookedly astray.

Presume dare and dare again

The days of pious options are past. This is not the time when you can rest content with eschewment by opinion that some little thing should be done as far as possible, not the time to say, "Let no one presume to lay down the rule for another." Is that how you carried out the boycott? If any one tells you, "You must not lay down a rule for me", boycott the rusegaid. My friends, you have come to a point when doing as far as possible will not do; noble young men act nobly; do your duty. Whatever you take into your hands to do, do it to the uttermost or not at all. You are told do not presume, I say to your presume and dare, and dare again. I said you have taken a first step to Gandhism. A hope and a belief that you are prepared to follow the beliefs that to follow him the whole length and not Mahatma—to follow him you are not on a holiday junk or joy-ride. You are on a march and you have reached the battle field; the enemy is before you. Will you face the enemy and stand to fight or will you run away back like morganized curs with tails between your legs, or slink away seeking a jackal's hole of a half way house.

vocabulary and His Most Gracious Majesty, our chosen Sovereign, who in the Local Proclamation of his auspicious accession was announced by the particular Royal designation or title (quite distinct constitutionally from his ordinary and comprehensive title as touching Britain and Britain's Colonies, namely King of Great Britain and of the British Dominions beyond the seas), the very special and endearing name, by which the nation of Lanka, "with one full voice and consent of tongue and heart, most gladly and most loyally acclaimed him, 'SUPREME LORD IN AND OVER THE ISLAND OF CEYLON and the Dependencies thereof'—God bless him—even after the King, our King, has restored to us our rightful title and designation 'STATE', our lie dragged elders are still at tempting to train our youth to look from the lofty ideal which our sacred heritage, Independence—SAMPURNA SWARAJ—presents to the lower level of Dominion Status.

Unconquered Nation.

In a paper read to B. A. S., C. B., Sir Arunachalam very clearly demonstrated our proud constitutional status as one of the few ancient nations who have never been conquered. The late Mr. H. J. C. Peres, in very truth a "great soul", who was a most eminent constitutional lawyer and a fearless champion of the island in this point, in his Presidential Address to the Ceylon National Congress, in 1921, "We stand in this respect in a peculiar position in regard to the British Crown. We are not a conquered nation. That is the all important fact to remember in this connection. Ceylon was never conquered by the British." Again, in the following year, he repeated this all important, unquestionable FACT. He said, in his Presidential Address in 1922, "Our country stands in a unique position. We are not a conquered land." The uniqueness of our status stems from the fact that a "British Connection" which excludes the denomination "Colony" was not known to the British Constitution until it was demonstrated when Ireland became "The Free State." Ireland had regained her independence which she had lost awhile, but undoubtedly the British connection still remains, though her Republican President Valera apparently wishes to repudiate that connection. We never lost our independence, but our ancestors in their wisdom swore us to allegiance to His British Majesty. We certainly owe and will always gladly and proudly render loyalty and allegiance to our own Sovereign, the High and Mighty King George, Supreme Lord in and over the Island of Ceylon and the Dependencies thereof. Loyalty is our noble heritage equally with independence. Let us render that loyalty and let us assert that independence. Disloyalty, sedition and treachery proceed not from us—never from us but from those unfaithful, unfaithful, unworthy servants of our King who dishonour his name and betray the sacred trust to which our beloved Sovereign's sacred word is pledged by daring to think of prostituting the State Council which the King, has constituted for the exercise of our independence, to the vile purpose of exploitation in Imperial interests.

Rescue Your Holy Mother.

My young friends, I call on you to stand up in your loyalty, and in the name of your lawful and rightful King, the King, Emperor for high treason and sedition, each and every person, however high placed be, the Secretary of State for the Colonies, Governor, Officer of State or Ceylonese Minister, who laid scornful hands on the sacred "Mangal Sulita"—the Holy Tash—when our virgin Lanka to the Throne and substituted vile bonds which tie her to the torture of shameful serfdom to the Colonial Office. If you desire to rescue your Holy Mother, whose virginity is threatened with outrage, from her martyrdom, it must be war; war to the finish; war to the bittermost—nothing will avail but rank down; rebellion and revolution, but not indeed with bayonet and bomb, forged in Nell's arsenal, but with weapons from a munition of the Prince of Peace. It is said that great advances in civilization and human progress during the last century and this has been evidenced by the invention of formidable weapons of destruction, monstrous guns, explosive, poison gas, and such like other devilish devices never before dreamt of in human philosophy and science has made stupendous physical forces which make nature itself incalculable, such as radio activity, X rays and the like. But the "Half naked Fakir" of India, studying the sea on the Mount was able from the wisdom found therein to bring forth the greatest invention of all time; the weapon of non-violence, the inviolable and all conquering weapon of righteousness and truth; this is all of the greatest of all sciences discovered; the existence of Soul force, restlessness and sure. These belong to God's armoury. I say to you therefore, put on the armour of God prepared for you by His faithful servant Mahatma Gandhi. Stand with your lotus girded with the righteousness of your cause, with your faithful hearts protected by the breastplate of soul force; stand and face your enemies with the sword of non-violence. And May the God of Nations Bless the Holy War and give you victory.

Continued.

religious equality. In the mosque, not only Mohamed, our Christ, Buddha and Krishna should be worshipped. In the Church, not only Christ but Mohamad, Buddha and Krishna must be commemorated and so also in temple. The Christian, the Muslim, the Hindu, the Buddhist may follow their own books but must read and respect other scriptures to broaden the vision and widen the outlook. For Truth is one but paths to it are manifold. Stripped of later chaff all religions are same. Truth perceived by prophets in superconsciousness was one and the same, only the perceiver made the difference in discipline.

Conclusion

Duality of man and spirituality of life are the two fundamental gospels of Divine Communism. On the basis of these two factors the Russian communism may be successful. So the Russian communism started by Sri Ramakrishna is much wider and deeper, more comprehensive and inclusive than the past French or the present Russian Revolution.

Sri Ramakrishna, The Divine Communist.

HIS GOSPEL OF TRIPLE EQUALITY.

(SWAMI JAGADISHWARANANDA)

If Lenin and Stalin, Gorky and Gandhi are prophets of social communism and national liberty, Sri Ramakrishna is no less a revolutionary and communist in the religious world. If the former heroes are messengers of equality and freedom in the external world, the latter is a much greater and stronger messiah of the same in the internal world.

Drawback of Russian Communism.

We are afraid, the Russian experiment is one-sided and may end in smoke like the straightening of the dog's curly tail for Bolshevism is a partial philosophy—a 'pig philosophy' of life and society, of man and humanity. For communism takes into consideration only the gross, the physical part of human nature and overlooks altogether the subtle or super-physical aspect.

Survey of Communism.

Communism is a political realism, a social materialism and not a whit more than that. It is the echo of the French Revolution and the latest edition of the millennial aspiration of the Greeks and Romans. Outer equilibrium is not possible without the inner. All such experiments are bound to fail in the long run as long as man is considered as a physical unit like a material object. Can you catch hold of the shadow without the object? Can you cover the rays without covering the sun? Can you move the light without moving the lamp? even so Russian Communism is a hope against hope in its attempt of social equilibrium.

Divine Communism.

Social equality which is the goal of Communism is not feasible from outside; for equalization of social differences and diversities from without is a misnomer. So the Divine Communism of Sri Rama Krishna takes into account the human nature in entirety—in its physical, mental and spiritual aspects and goes straight to the root for a radical cure from within. According to Divine Communism he only is a true Communist who has realised the spiritual unity of all existence, not only of all men but of all animals, of all plants. When a carman was slapped on the back by the helmsman, Sri Ramakrishna cried out in pain and swellings on his back were visible just like those of the wounded man. When a man was treading the tender grass of the lawn before him rashly he became senseless as one trodden down and run over.

Philosophy of Communism.

Upon such spiritual realization of Advaitism or absolute unity the permanent edifice of universal fraternity and equality can be safely founded. For spiritual equality is followed as a necessary consequence by social equality, as day by night, without fail. So as a Divine Communist Sri Ramakrishna has granted the same charts of freedom and equality to man in the triple realms of matter, mind and spirit.

Obstacles of Divine Communism.

Soviet socialism dreams to uproot from the social soil, the two thorny weeds, Tarism and capitalism. But such cure has only temporary stability. Diversity being the law of nature like Phoenix it would appear in another form. So is very rarely calm, it is often rough.

Divine Communism goes to the root cause of problem for a remedy and finds that identification with the absolute Truth is only the passport. Spiritual unity and equality being the goal of the Divine Communism, has emancipated man from the Tarist Imperialism of Churches and scriptures. No Church, no scriptures should protect against the right of the individual in perfect freedom of thought and belief. The path of the soul must be chosen by itself. Every one has equal access to Truth or God.

Confidentiality of Divine Communism.

As the Russian Communists say wealth can never be the monopoly of a privileged few but belongs to all equally, so the Divine Communist says that Truth is not the sole property of any single script or prophet. Mohamed is not the only prophet of God, Christ is not the only announced, Buddha is not the only enlightened but all prophets are equally commissioned by God to help mankind in different times and climes. The Koran is not the only revealed scripture, neither the Bible nor the Vedas but all scriptures are equally revealed. Divine Revelation is never exhausted; in future many more scriptures and prophets would come according to the need of the age.

Ideals of Divine Communism

Man cannot be happy by economic fluney or social equality. Spiritual knowledge can only remove man's miseries finally. This alone can level intellectual or physical differences and wants in the world. Life itself is a revelation, an expression of God. Man should follow his own chosen ideal but eschew all bigotry and fanaticism. Man must respect all scriptures, all prophets, all

Continued on Previous Column.

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(M P Oor.)

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8028.
In the matter of the estate of the late Packiammah wife of Kadirkamar Kandiah of Nanavil

Kadirkamar Kandiah of Nanavil presently of Naval

Deceased

1 Vikenesary daughter of Kadirkamar Kandiah of Naval

2 Ganesary daughter of Kadirkamar Kandiah of Nanavil

The 1st and 2nd Respondents are minors by their Guardian ad-litem the 3rd Respondent

3 Matuppillai widow of Thambapillai Kandiah of Nanavil

4 Thambiah Ponniah Rajah presently of Agalawatte in Kalutara and wife

5 Manicom of Nanavil.

Respondents.

This matter of the Petition of the Petitioner abovesaid praying that the 3rd Respondent be appointed Guardian ad litem over the minor the abovesaid 1st and 2nd Respondents coming on for disposal before D. H. Balfour, Esquire, District Judge, Jaffna on the 21st day of December 1931 in the presence of Mr. K Kasipillai, Proctor, on the part of the Petitioner and on reading the affidavit and Petition of the Petitioner.

It is ordered that the abovesaid 3rd Respondent be appointed Guardian ad litem over the minors the abovesaid 1st and 2nd Respondents for the purpose of representing them and acting on their behalf in this Testamentary action unless the Respondents abovesaid appear before this Court on the 11th day of February 1932 and show sufficient cause to the satisfaction of this Court to the contrary.

February 10, 1932.
Sd. D. H. Balfour, District Judge.

18/3/32.
The above Order Nisi is hereby made absolute.
Sd: D H Balfour District Judge

Order Nisi extended for 18th May 1932
O. 849 25 & 28,

Forest Department Advertisements.

The Divisional Forest Officer, N D, Jaffna, will sell by Public Auction at the Timber and Firewood Depot, Jaffna, the following material in four lots at 9.30 a.m., on April 21, 1932:—

- | | |
|---------------|---|
| Lot 1 | 125 Palu logs, |
| Lot 11 | 15 Sawin logs. |
| Lot 111 | 1 ton Satin Pieces |
| Lot IV | 1 ton 10 cwt Ebony pieces with sapwood. |

For further particulars please see Government Gazette of 1.4.32.

Office of the Conservator J. D. Sargent, of Forests, Colombo, 12th Conservator of Forests April 1932.

G. 142-25.

Foreign Liquor Retail (Off) Licences,

JAFFNA.

Tenders are hereby invited for the purchase of the privilege of selling foreign liquor by retail (not to be consumed on the premises) in four separate sites within the Urban District Council Divisions Nos. 1 and 6 for the period October 1, 1932 to September 30, 1933. Separate tenders must be made for each of the four licences.

2. Every tender must be accompanied by a Treasury or Kachcheri receipt acknowledging the deposit of a sum of Rs 50/-, which will be refunded after the privilege has been disposed of.

3. Every tender must be placed in a sealed envelope marked "Tender for Foreign Liquor Licence" and forwarded so as to reach the Kachcheri not later than 11 a. m. on May 2, 1932. The tenderers must be present at the Kachcheri at the time.

4. The successful tenderer shall, immediately on being declared the purchaser, pay to the Government Agent the full purchase amount of the privilege.

5. The Government Agent reserves to himself the right of rejecting any tender without assigning any reason therefor.

E T. DYSON,

The Kachcheri, Government Agent, N. P. Jaffna, 11th April, 1932.

G. 141, 25.

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NOTICE.

In order to avoid inconvenience and delay, our friends, who are good enough to send us advertisements, are kindly requested to see that the same are sent to us at least a day earlier than the date of publication.

Manager.

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