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H.S. THE WIDEST CIRCULATION

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JAFFNA RE-AFFIRMS FAITH IN BOYCOTT.

State Council Boycott Anniversary.

GRAND-BAZAAR OBSERVES COMPLETE HARTAL.

Mammoth Public Meeting.

As was reported briefly in these columns last Thursday, Jaffna celebrated the Anniversary of the Boycott of the State Council on the 4th instant with much enthusiasm. The Grand Bazaar, the busiest business centre in the district, observed a complete hartal in sympathy with the celebrations and the business men joined the three processions which went past their shops to the Esplanade where more than 2000 people rallied round the national flag hoisted in the middle of the green. A mammoth meeting was held presided over by Mr. S Shivapathasundaram, B. A.

A resolution was enthusiastically passed re-affirming the Boycott of the State Council and calling upon "the people of Jaffna to continue the boycott until the achievement of full Responsible Self-Government."

Continue the Boycott.

After national songs and a Flag Song were recited by two boys, Mr. T. R. Nalliah moved the boycott resolution.

"Thanks to the British administration of this Island for the last 150 years," said Mr. Nalliah "I stand here before you unable to address you in Tamil, I am an utter stranger to you, I feel ashamed to appear in a foreign dress. I am unable to remove the shackles which had adorned me for the last 50 years. Therefore I tender my apology to you for addressing you in a foreign language." Mr. Nalliah said that he felt great pride that he had been entrusted with that resolution. At the first instance he had great doubts as to the wisdom of this boycott movement. But he found that the people of Jaffna had acted very wisely. The events in the State Council during the last year had justified the sagacity and wisdom of the step taken in boycotting the State Council. He read the resolution which was as follows:—

"That on this the first anniversary of the boycott of the State Council by the inhabitants of Jaffna, this public meeting representative of all parts of the district re-affirms the faith of the people in the boycott of the State Council as the most effective means of protest against the present reactionary constitution and calls upon the people of Jaffna to continue the boycott until the achievement of full responsible Self-Government."

Country Behind the Boycott.

He continued that the road to Self-government should have no chasm between the ruler and the ruled. Should there be a breach it was certain to retard the progress of Self-government. Autocratic Government ignored the rights of the people and even defied their aspirations. When the boycott was decided upon the Donoughmore Scheme was regarded as a sugar-coated pill shoved down the throat of an unwilling people. The leaders of this province refused to swallow it. They had the country behind them (loud applause). It was a myth to assert that the boycott was sprung on the people by

a handful of students. Was it possible to have misled men of the calibre of Messrs. Duraiswamy, Balasingham, Sandrasegara and others? Reviewing the doings of the State Council during the past year Mr. Nalliah drew pointed attention to the demoralising influence of its atmosphere of its members and Ministers. The spate of certifications which the Governor let loose on the devoted heads of the Honourable Ministers on four memorable occasions was proof positive that the pre-reform volcanoes had become suddenly cold and extinct.

Country's Cause Jettisoned.

The proceedings had degenerated into a glorified debating society in which each member fending for himself jettisoned the cause of the country. The State Council debate reminded one of his school-days in getting resolutions through by dividing into parties. He recalled that 25 years ago he had voted for Self-government in a college debate. The State Council was today engaging itself in such harmless pursuits. The members had absolutely no power whatever though they may shine in all the glory of elected representatives in other countries. They have grown docile and cannot but carry out the will of the "three policemen in plain clothes." The master's voice was at times too irresistible. It was a shame that the spark of political consciousness kindled in the bosom of Mr. Senanayake and Jayatileke during the dark days of 1915 should die of glorious inaction. The men that the Riots threw up have now gone to roost in the State Council.

Boycott Justified.

Mr. Nalliah then proceeded by extracts from speeches delivered by Mr. Senanayake, Sir D. B. Jayatileke, Dr. W. A. de Silva and Mr. C. W. W. Kannangara to substantiate the position that these gentlemen had depreciated in their political outlook. He justified the boycott of Council on the statements of the leaders above referred to made in aid of Council. He lamented the absence at this hour of confusion the stern leadership of Sir James Pieris and of Sir P. Arunachalam, to the cost of the country. The leaders in South Ceylon

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BRAHMACHARYA

BY
(Swami Pranaveshananda.)

What marks out man different from the brute? It is character. It is character that raises man to the status of a hero, saint or God. No nation on earth has devoted so much attention to the sacred art of building up character as the Hindu. The whole edifice of character is based on the fundamental truth that God is the only reality and everything else is unreal, and the goal of man is to realise God. The Hindus keeping this ideal before them fashioned the whole life of man into four ashramas or stages of life. Brahmacharya or the life of a student, Grihastha or the life of a householder, Vanaprastha or the life of an anchorite or hermit, and Sannyasa or the life of a Bhiksu or monk—form a grand system of self-denying discipline covering the entire life of man. The Ashramas are a flight of steps connecting God and man" says the Mahabharata.

The first of the Ashramas is Brahmacharya, the foundation of man's training in the school of nature. What is Brahmacharya? Says Swami Vivekananda: "Chastity in thought, word and deed, always and in all conditions, is what is called Brahmacharya". Brahmacharya is the conquest of the lower self, by which man attempts to resist temptations and free himself from the dual throngs of happiness and misery, good and evil, and which carries him to the higher realm of spirituality. It is the control of the senses and the mind. It is self-abnegation for the sake of divine life in preference to the life of the senses. Brahmacharya helps man to expand himself. Expansion is life. Brahmacharya gives man the manifestation of the divine power and strength to achieve the goal of life.

Brahmacharya is essential to every man or woman who seeks freedom social, national or spiritual. This institution is based on a perfect analysis of man's nature, on the universal laws of development, on a clear perception of what is fundamental and permanent and what is ephemeral and dependent in him.

The fundamental principles in which the Brahmachari or the student is reared is simplicity, purity, memory, truth, goodness and beauty. Man-making and character-building is the chief aim and method of education. Brahmacharya connotes an obedient and receptive attitude of mind on the part of the pupil. In ancient India the pupil stayed in the Ashrama of the teacher for a period of at least 12 years to equip himself for his future vocation of life. The pupil served the teacher and performed domestic and agricultural work, tended the sacrificial fire and the cattle, and collected the charitable gifts for him. The spiritual and other secular subjects were taught only during the time left unoccupied by these manifold duties. Thus the student was enabled to develop harmoniously his inherent faculties of head and heart.

Says the Mahabharata: In days of yore, the divine Brahman, for benefiting the world, and for the practice of righteousness indicated the four modes of life. Among them Brahmacharya the first. He who is in this mode of life should have his soul cleansed by purity of conduct by Vedic rites and by restraints and vows and humility. He should cast off procrastination and idleness, and practise concentration and meditation three times a day; he should lead a life of celibate existence; attend to the sacred fire, daily go out on a round of mendicancy. Willingly accomplishing everything that the commands of the preceptor may indicate, he should receive such Vedic instruction as his preceptor may give him as a favour. Such a Brahmacharin obtains the fruition of all his desires."

"Education is the manifestation of perfection already in man," says Swami Vivekananda. The Hindu depended on soul-

culture more than on the book-learning or academic training of the present day. The teacher is to simply live the life and the student is to develop his nature under the magnetic influence of his personality. It is heart speaking to heart, character moulding character, the awakened soul of the teacher rousing the dormant soul of the taught. The silent influence exercised by the teacher awakens in the disciple a sense of power and strength. It is not the acquisition of the book-lore or of manual skill but diving deep into the very depth of life and character that has the power of awakening other souls into activity. It is life kindling life, thought influencing thought. Bhagavan Sri Ramakrishna says: "The teacher can only be a help. The spiritual awakening is only a question of time. The teacher must be a man of sterling character based on God-realisation. He must be strong in spirit. Though the universe is like a divine Milkcow, no kernel of nourishing corn can come to man but through his toil bestowed on the plot of ground which is given him to till." There are many passages in the Vedas to show that the students in ancient days learnt independently from the elements. The function of the teacher was only to train the physical counterpart of man, to remove obstacles on the way of the development and expansion of soul. The teacher tells the pupil how he himself acquired knowledge from the communion with his own Atman. The only conditions needed in the pupil are child-like obedience, simplicity and Shraddha (faith) in the words of the teacher. These virtues he acquires through continuance and they open the way to higher education.

Modern education is in the main mercenary. It has completely ignored the power of nature in the building up of man. No doubt it teaches material science, to build gigantic machines, to write political histories and about national struggles, theses on philosophy and metaphysics, but it has failed miserably to evoke in man right thinking and feeling in terms of his goal of life, i.e. freedom from trahdloom of matter and to realise the profundities of the spiritual realm. On the other hand it forges fresh bondages at every step and man becomes a prey to his passions. But the ancient Brahmacharin was a hero and beheld God and nature face to face and enjoyed freedom—spiritual, social and natural. The joy of freedom is the end of all miseries. Hence a Brahmacharin first of all goes out of the environment in which he is born, is gradually taught to free himself from the narrow prejudices and worldly ties and through a regular course of discipline is brought face to face with nature and God. Nature like a kind mother strengthens his body and mind. She educates his understanding and reason, deepens his emotion by her beauties and sublimities, purifies his will and builds his character. A constant communion with nature helps him to perfect his knowledge and brings him extraordinary power and strength.

His strict adherence to the ethics of Brahmacharya brings him also the power of concentration and whatever may be his ideal—whether it is acquisition of wealth or spirituality—this power of concentration is needful for the achievement of success in life. Brahmacharya enables man to conserve his vital energy which secures him full development of his body, his mental faculties and sweet reasonableness. The pure-minded man is the possessor of gigantic will-power and becomes fearless in all his undertakings. All spiritual leaders of mankind acquired their tremendous power to propagate spiritual and social reforms through celibacy.

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The Hindu Organ.

YALPANAM, MONDAY, MAY 9, 1932.

A BLOW TO CREDIT.

THE FACILITY WITH WHICH UNDER THE present Constitution private grievance assumes the dignity of public policy was never better exemplified than in the inception and passage of the Relief to Debtors' Bill. No demand for relief had been asked by any responsible body of people, nor was the necessity for such legislation suggested by the judiciary which in our country is manned by officers whose integrity and devotion to duty is above reproach. It is unfortunate that legislation was sprung on a people who had not themselves realised the need for it and as such were least receptive to the merits of the Bill. The Attorney-General whose opinion on the bill was not accepted did not approve of the fundamental principle of the Bill. The Ministers were not unanimous with regard to the necessity for the Bill and at the third reading a vehement plea to adjourn for a period of three months the passage of the bill was unheeded. Six members refusing to vote, the State Council passed the third reading of the Bill by the thin majority of one. In the circumstances, H. E. the Governor, had no alternative but to refuse his assent to the Bill and he has chosen to refer the Bill back to Council which meets on the 24th instant. Whatever may be the ultimate fate of the Bill or some of the provisions thereof which cut across recognised principles governing contractual relations, the effect of the proposal on people who are heroically battling against the present depression cannot be overlooked. Capital which was shy is growing distinctly nervous. No capitalist would care to invest moneys even on the security of immovable property if it be open to the debtor to invoke the assistance of courts of law to delay the recovery of their investments. When it becomes necessary for the creditor to sue for and recover the money lent by him, the relation between creditor and debtor assumes a complexion different to that when the transaction was entered into and, more often than not, the creditor is regarded as a pursuer and the debtor considers it creditable to evade his creditor at every step. The present depression is bound to exert a strain on the notions of honesty which most business people maintain as a matter of policy.

The Bill is intended to relieve debtors who incurred liabilities before the depression was felt in the Island. No one can deny that the value of land has gone down considerably below the pre-depression line, "but is it reasonable," queries the man in the street, "that the creditor should lose the benefit of the money-decree to which he was entitled in law at the time the money was lent, and which enabled him to proceed against other properties belonging to the judgment-debtor to cover any deficiency in the amount due to him after discussion of the property specially mortgaged?" The faith of the small investor in the law-making machinery of the Island is bound to be shaken by inopportune interference with the normal relations established by contract. The cautious will have reason to suspect that the law might at any moment be amended to affect them prejudicially and refuse to accord that confidence in the stability of the law of the land—and this is bound to affect the normal

growth of economic relations between man and man.

In our opinion the discretion vested by law on the civil judges of the Island is sufficient for the purpose of protecting the debtor against undue and irreparable loss and avoid the panic in the minds of people the proposal has produced.

The State Councillors could not have devised a better method to cripple the well-meant and promising schemes of economic reconstruction than insist on the Bill being put on the Statute Book.

The action of H. E. the Governor is bound to give foreign and Indian capitalists a chance to avoid the rigorous provisions of the Bill and if it ever becomes law, which we doubt very much, will stand as a token of legislative ineptitude of the State Councillors and their incapacity to see themselves as others see them.

THE HOUR HAS STRUCK.

There is a tide in the affairs of men and nations, which taken at the flood leads on to fortune. The present wave of general discontent in the country, arising out of a just disappointment in the working of the present constitution, is the flood-tide in the constitutional growth of Ceylon, and presents a golden opportunity to the leaders of this Island for effecting a change in the Government of this country. The Ceylon National Congress, the Liberal League, the Trade Union Congress, the North-Ceylon National Association and the Jaffna Youth Congress are now unanimous in their condemnation of the Donoughmore Constitution. The Associations in the South, though fully conscious of the inherent defects in the constitution, were yet willing enough to give the proffered scheme a trial, while the Jaffna leaders saw the bone through the shadow and refused to touch it. The experience of our leaders in the South, in the working of the much-blessed constitution during the past eleven months, bears out the reasons which impelled the leaders in the North to boycott the State Council. Experience and political insight now unite in condemning the present scheme and insist on immediate revision.

The State Council and the purpose of those who designed it are now seen in their true colours. There can be no two opinions now on the question of working this tinsel constitution which has cost the poor tax-payer heavily and the Councillors their self-respect and independence. What is now wanted is statesmanship to take full advantage of this psychological moment and organise the entire Island for a united demand, to create a sanction for the demand by organising the country with a definite purpose in view, and to make efforts to achieve the goal.

Those who are now in Council may yet wish to make a last effort in the Council to reform the constitution from within. As honourable representatives of "the cent-per-cent electorate" the only purpose for their return to the Council should be solely for reforming the constitution and for nothing else. We have our doubts if any reform of the Constitution could be brought about from within the Council. But still, to give another chance to the Government our Councillors might try this meek constitutional method and when they fail in it—for we are sure the Government is not in a mood to listen to popular representatives—resort to direct action and assert the country's right for self-government. In the meantime, the leaders of the country, in and out of Council, would do well to meet in conference and frame a constitution for Ceylon, to secure which they should all pledge their word. Jaffna has blazed the trail and offered her co-operation to the rest of Ceylon to take her share in the march for Lanka's freedom. She knows too, that her path is one not strewn with roses, but the beacon-light of freedom keeps her eyes fixed to that haven which she is determined to reach. This is the psychological moment when an act of statesmanship will save the country from further humiliation, subjection and exploitation.—(K)

The Road to Freedom.

BREAK SHACKLES OF ECONOMIC BONDAGE.

BY D. J. K. GOONETILLEKE,
PROCTOR, KALUTURA.

Anyone with a grasp of the essentials must see that Mr. Balasingham has struck the right note. The remedy he suggests is the only one available to us to cure the ills of our body politic. It is also the remedy that Mahatma Gandhi is applying on so large a scale in India. Empire is exploitation, direct or indirect. The British hold us for economic reasons. If we cease tomorrow to pay heavy dividends on their capital invested here, and to be the dumping ground for their manufactures, they will drop their irksome 'White man's burden' and letake themselves elsewhere.

This burden is one of gold only, and the reeking hypocrisy of this phrase will survive to the lasting discredit of the poet high priest of imperialism who coined it.

One of the foremost of British economists has estimated that with the natural resources at her disposal, England cannot maintain a population of more than ten millions in ordinary comfort. But her population today is about 50 millions. These numbers artificially inflated to many times beyond true capacity, must then draw their sustenance, not from their mother-land, but from elsewhere; in other words they are parasites fattening on alien lands.

England possesses scores of millionaires and semi-millionaires. She boasts of her high standard of living, and of her fleets and armed forces. She has coloured a quarter of the globe red. And all this is the reward of her altruism, if we would believe her Jingoos. On the other hand the people of this country which nature has dowered to richly, live day by day on the verge of starvation. A self-respecting peasantry, dispossessed of their ancient inheritance by iniquitous legislation, are being driven to crime and vagabondage. The grim spectres of Malaria and Parangit stalk the land. Two-thirds of our soil after more than a century of British rule, are a waste desolation. But our healthiest and richest Districts, made over by a paternal Government to white planters, and watered by the sweat of Indian labour, yield rich returns to British capital.

If we are to escape this degrading servitude, we must first break the shackles of our economic bondage. Let us return to the simplicity of our fathers, and eschew every innovation from the west, which is not essential to true progress. A common effort if pursued with unity of purpose and with unflinching zeal will, in a few years, make us self-supporting as regards our food-supplies. We can offer no excuse to ourselves for continuing to import rice and currysuffs to a cost that beggars us. There is no article of food we need that we cannot grow abundantly here. If a tithes of the energy and capital expended on rubber plantations had been diverted to the production of grains, there would not be the need today to buy a single bushel of rice from outside. But to foster these industries, the stress of foreign competition must be eased by the building of a tariff wall, even though caution should dictate that it be raised stone by stone only. Germany when she realised, that she was mainly dependent for her food on her neighbours, imposed a protective tariff both to help on the existing agricultural effort within her borders, and to compel her people to grow their own grain and vegetables. In spite of the outcry against such taxation as a departure from accepted economic policy, the experiment proved in the event a complete success.

But before even we make a start with growing our own food-stuffs, we have to rigidly cut out the needless luxuries in food and attire which have been insidiously introduced to us by our rulers. Foreign liquors and cigarettes, tinned and canned foods, silks and satins, foreign foot-wear, all of these and more which are become a standing menace to our well-being, must go and go immediately. Yet one thing more, and we shall have started well on the road to freedom. We must kick out the opportunist politicians and tuft hunters, who cudge for 'poojabs' from the public and for honours from the Government. They are the real traitors, who in the guise of patriots, stifle our aspirations and betray our cause. Their life is an untiring chase after those "permutations and combinations of the English Alphabet" with which our rulers fool and gull our pseudo-nationalists.

The essence of patriotism is self-sacrifice. Our politicians give us instead torrents of words and dramatic gestures. They have diddled us long enough, this unctuous breed
Continued

Nachiketa and the Modern Hindu.

(BY SWAMI JAGADISWARANANDA.)

In the Upanishads, the ancient Hindu classics, there is a story of a boy named Nachiketa, who went to Yama, the God of Death, to know the secret of immortality. He asked Yama: "Does the soul survive the body? What to speak of men, even Gods of old had doubts in this subtle matter and as no better expounder can be found on earth and in Heaven, do teach me this divine knowledge." Death in order to test whether Nachiketa was absolutely fit for the knowledge of the Atman leading to emancipation tempted him with immense wealth and long life, with large quantities of gold and precious stones and with celestial nymphs and attendants i.e. with all possible enjoyments craved and coveted even by the Gods.

Nachiketa unshakable like an adamant, rejected humbly all the worldly prosperities offered by Yama. Calm and unagitated like a large lake he said: "no wealth, no progeny, no fame and no enjoyment of this perishable world can eventually satisfy man. Do teach me the knowledge of Atman, which only can put a full stop to manifold griefs, miseries and delusions of life. Pleased by his commendable dispassion for the material prosperity and the unquenchable thirst for the eternal and the Divine, Yama disclosed to Nachiketa, the Atma-Vidya or the esoteric doctrine of Atman. Yama told Nachiketa that the Atman of man is quite distinct from the body and mind. It is not stain though the body is slain. It is unborn, eternal, everlasting and ancient. It is greater than the greatest, subtler than subtlest. Sitting it goes far, lying it goes everywhere. It is omnipresent, omniscient and omnipotent. It is eternal life, infinite wisdom and absolute bliss. That Atman is the same as the ultimate Reality of the Universe. Nachiketa, know thyself as Atman and grieve no more."

Nachiketa was the ideal representative of the ancient Hindu Youth. He was not an exception to the common run but every Hindu youth of yore was a Nachiketa. Indeed, the Upanishads are full of the stories of such heroic youths like Nachiketa, Svetaketu, and Satyakama, who defied death for the beatific Vision of Truth. Are the modern Hindu Youths worthy of the legacy which Nachiketa has bequeathed to them? Otherwise how can they call themselves Hindus. Today how many of the Hindu youths are ready to embrace death with smiling face for the sake of truth like Nachiketa. For the annals of Hindustan is nothing but the record of the valiant young men, who had renounced all for the realisation of the Atman. How many young Hindus of Ceylon especially can dare love misery, hug the form of Death and dance in destructive 'dance' to live the life of renunciation and service and die for the spread of Hinduism to the four cardinal points.

Everywhere there is chaos all around: chaos in family, chaos in society, chaos in schools and colleges, chaos in pulpits and platforms, in temples and churches all the world over! Who will shoulder this burden of removing the evils from the world. It is the youth, whose in very country and age had imposed the Divine Trust on themselves and became martyrs. We pride ourselves in the name Hindu as the Children of Shiva the blue-throated, but how many of us are ready to swallow like the great Shiva, the bitterness and poison of worldly wrongs and wander from home to homelessness for the service of humanity. It is the blood of religion in the veins of mankind that is congested today; nothing else. When that circulates freely all other ills will fall off. What is wanted today is a handful of young minds, who can stand in the street yonder and declare with heart-full faith that they possess nothing but God and their lives are dedicated to the service of God in man. Who will come forward?

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of little men. Not one of them knows that there is no value in a knighthood for a slave. 'Free man' is a nobler title than slave-knight. Let us then realise ourselves. Freedom is life; slavery is death. Nothing and no one will save us but ourselves. In suffering and sacrifice are purification and victory, and may they be our watch-words in our march to liberty.

"Love thou thy land, with love far brought
From out the storied past and used
With the present, but transfused
Thro' future time by power of thought."

Our common mother demands Love with service. United we stand divided we fall. This is my message to my brethren of the North.

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now felt sorry for the experiment which they attempted against the declared wishes of Sir James. The situation outside Council was so acute that they clung to their sea's like barnacles. It was heartening to read in the press that electors were demanding the withdrawal of members from State Council. Would they listen to the demand of the people or invent further excuses to continue the experiment. It looked as if they were not in a mood to have the job half done.

The Congress Climb Down.

The National Congress which in 1928 stood for Self-government would now seem ready to be satisfied with a slight adjustment here and there to satisfy the clamour outside. The Congress was run by the party in power in the State Council. It was a blessing to see that the Tamils stood out of Congress because it had buried its principles and was merely playing for safety. Is it not a tragedy, the speaker exclaimed that while the Philippines were within months of getting independence, and Ireland resenting any interference with her absolute rights of independence, that the Congress which was at one time the only recognised mouthpiece of the people should climb down from its lofty aspirations.

The boycott was launched as a protest because the people had been cheated out of their right of looking after their own affairs and the people should stand by the Boycott till the object was attained.

Petition to Secretary of State.

The latest exploit of the State Councillors including the Ministers was to present a petition to the Secretary of State for the Colonies complaining against the Governor. Did they expect the Secretary of State to let down his agent in this country? Only villagers had recourse to petitions which never resulted in redress of grievances. The fact that the Councillors had decided to prostrate themselves at the mercy of the Secretary of State conclusively proved their impotence under the present constitution. It was up to the people to mend the constitution which had involved the people during the few months of experimentation in great hardship. What of the Income Tax, the enhancement of import duties and increase in postal rates. These were the first fruits of the experiment. The Financial Secretary had budgeted for an expenditure of 105 millions while the estimated revenue did not mount higher than 82 millions. Was it prudent? Was it businesslike? Was it commonsense? exclaimed the speaker.

The Secret Memorial.

It was said that a secret memorial had been forwarded to H. E. the Governor to fix another Election day. Although H. E. the Governor was genuinely anxious to have the co-operation of the boycotting constituencies he was sure that the advisers of Government would not expose the prestige of the Government to another shock by acting on a memorial which has no popular support. He was aware that at the opening of the State Council. He indicated his willingness to fix another nomination day in the event of a general desire on the part of the boycotters to enter Council and he was aware that the Government Agent expressed his readiness to recommend to Government if the people were willing to lift the boycott and co-operate with the Government. They were resolved to boycott till they got responsible Government. Concluding Mr. Nalliah thanked the merchants present for closing their business that afternoon in sympathy with the celebrations and exhorted the gathering to maintain the boycott.

More Enthusiasm and Determination.

Mr. R. Sivagurunathar in seconding the resolution said that he was a one of those candidates who decided last year to boycott the State Council. Much enthusiasm was evinced by the people for the boycott when it was then decided upon. But that evening there seemed to be more enthusiasm and determination for the boycott. They launched the boycott with a full knowledge of the little hardships they would have to undergo and yet there were some in their land who were crying over the fact that the Governor has not visited Jaffna because of the boycott; and that their young men were finding it difficult to get employment and many such make-believes, all that was due they say to the boycott. There was general agreement throughout the length and breadth of the country as to the worthlessness of the Constitution, but while they, the Jaffnese, decided to boycott it, their brethren in the South decided, for what reason they themselves knew better, to enter Council and work the Constitution. They now realised their mistake to their shame.

There were a few among them in Jaffna, said the speaker, who wanted to lift the boycott for very petty reasons. But he knew Jaffna was sound at heart and would stand by the boycott till the attainment of full responsible Self-government.

"Don't be Slaves."

Mr. Tikkam C. Cholliahpillai, Manager, Subramania Temple, Kandavanam, made a spirited speech in the course of which he said it was madness for people to say that the boycott was initiated by boys. He was prepared to declare from any platform that the boycott was unanimously decided upon by the people of Jaffna, not only the youths but elders as well. He (the speaker) was an old man of 60 and he saw before him hundreds of even older men who had come that evening to give their support to the boycott movement.

There was a handful of mischief makers, he continued, who whispered into the ears of people that the boycotters had done nothing constructive. They were too dense to understand that the boycott was one of the steps taken, and the others would follow. By boycotting the insulting constitution they had acted in keeping with the noble traditions of their race and had vindicated their self-respect. He was glad to find that their Muslim brethren were with them in their fight for Swaraj. He would tell the anti-boycotters to go into the villages and see what work was being done there.

In conclusion the speaker exclaimed "Don't be slaves, we were not born slaves. Don't lend your ears to the foolish words of mischief-makers. Let us fulfil our purpose—stand out of the Council until full responsible Self-government is achieved".

Challenge to Anti Boycotters.

Mr. S. A. Sabapathy, Proctor, in supporting the resolution said that the elders had spoken and it was now the turn of the young man to speak. They were assembled there, he said, to declare that they were determined to continue the boycott until the achievement of full responsible Self-government.

They had heard of a secret memorial forwarded to the Governor praying for another nomination day. It was not only in Jaffna, but everywhere in the world, they had men who felt that life was not worth living but under the shade of Officialdom. Such men would last as long as the world existed; nothing could drag them out of that mentality. Boycotters were determined not to give up the boycott, and therefore, they should not take serious note of what the anti-boycotters said of them. Many public meetings had been held during the past year by the boycotters and they were largely attended.

The anti-boycott memorialists had not dared so far to hold a public meeting in furtherance of their object. If they had the courage of their convictions, and if they felt that they had popular support for their memorial, the speaker would challenge them, to come into the open and hold a public meeting, instead of stealing into houses at nights and getting signatures for that detestable memorial (applause.) It was only a meeting as the one they were having that evening, which could show the feeling of the public on any question. The memorial those secret agents of Government had forwarded, had not the strength of public opinion beheld it, and no public meeting had approved of it. If they held public meetings all over the country in support of the memorial, then it was sufficient proof that the memorialists were having public sympathy and support for their demand.

Strength born of Boycott.

Mr. K. Mutukumaru, Proctor, Pt. Pedro, spoke in support of the resolution. He said that even those who at the start doubted the wisdom of the boycott, could have no reason to do so, now, in view of the events in the State Council during the past one year. The boycott had given the people strength to achieve great things. With the strength that was born of the boycott they should try to improve the economic condition of their country. The anti-boycotters forgot the fact that little losses—if there were any—which they sustained were nothing when compared with the strength the boycott has given them. For a very long time the people were submitting to all what Government did. But now that spirit had given way to self-assertion. It was only after the boycott, some life was discernible in Jaffna. The boycott itself had given sufficient strength to the boycotters to achieve greater things for their country.

Mr. T. N. Subbiah speaking in support of the resolution said that if they took steps to prevent the exploitation of their country's resources, their political salvation was assured. If the Britisher found that Ceylon offered no market for her goods, he would immediately quit her shores. The speaker appealed to the audience to boycott sugar and cigarettes and thus encourage local jiggery and the cigar industry. He exhorted the people to practice swadeshi and thus win their way to Swaraj.

The Optimistic South.

The Chairman in his concluding speech said:

We have met here to celebrate the day on which all the candidates of the district withdrew their candidature to the State Council. The withdrawal showed the readiness

(Continued up.)

DOMINION STATUS FOR CEYLON.

LIBERAL LEAGUE'S DEMAND.

ALL CEYLON CONFERENCE TO BE SUMMONED.

At the annual meeting of the All Ceylon Liberal League, held on Saturday last at Darley Road, Colombo, presided over by Mr. Francis de Zoysa K. C. the following resolution regarding Dominion Status for Ceylon was adopted:

This League reaffirms its condemnation of the existing form of Government, considers the continuance of the present Constitution detrimental to the progress of the country, and resolves that immediate steps be taken to secure for Ceylon the status of a self-governing Dominion and that the Executive Committee be empowered to summon an All-Ceylon Conference and to take such action and adopt all such measures as may be considered necessary for the purpose.

Mr. N. E. Weerasooria proposed the resolution and Mr. K. Balasingham seconded it.

Mr. M. S. Eliatamby, Advocate, and Mr. E. W. Perera spoke in support of the resolution, which was carried unanimously.

Review of Books received

Hinduism - Lectures of Swami Vivekananda Inspired Talks of Swami Vivekananda.

Swami Jagadhiswarananda, the head of the Ramakrishna Mission Centre at Wellawatta has been generous enough to send us two paper cover volumes of Lectures and Talks of Swami Vivekananda of blessed memory. The lectures of the "father of modern Indian Nationalism" will always remain a perennial fountain of inspiration to the young and the old. The Swami always spoke with the directness of a Jivan Mukta and as such his appeal will ever evoke response from his readers.

The Talks of the Swami are inspiring indeed and public workers today who find the prospect gloomy would do well occasionally to dip into the "talks" and feel the touch of that great leader of men. The publications are issued by the Mylapore Branch of the Mission and priced moderate enough to attract even students of modest means. It is a privilege to possess a set of Vivekananda's works—even a fragment of his enormous output of lectures, letters and talks.

Continued

ness with which Jaffna catches a good idea and the inherent tendency of Jaffna for united section. It was then expected that there would be at least some response to this movement in the South. The South did not respond. It was optimistic. Reserve powers are expected to be in reserve and would be used only in emergencies. Our friends in the South thought that in the actual working of the constitution the Government would hardly ever use its powers and that the Council would have a smooth course. But Government has clearly shown that it is not going to surrender any of the rights conferred to it by the Order-in-Council. The other day it was stated in the House of Commons that there had been only four certifications in the course of the year. The implication is there could have been more. But we think four are too many. Of the certifications, that for the Passage Vote was, I believe, the one that we would most object to. It was a very small affair, a matter which involved the reduction of a single holiday trip in the course of twenty years. It is very painful to note that at a time when the revenue has been dropping so heavily Government Officials were not prepared to forego a single trip in twenty years, though their allowance began as a temporary one. In fairness to the Government it must be said that the certification of the Enabling Bill will was inevitable through the circumstance caused the rejection of the bill by the Council were avoidable. Government has made it very clear by its acts during the year that it is making the Public Services sacro-sanct. It is certainly unfair that those who pay the officers should have no voice regarding their pay or position.

Perfect Unanimity.

At the end of one year's working of the constitution there is now perfect unanimity in the Island regarding the unadaptability of the constitution. The whole country can therefore co-operate for getting satisfactory amendments in it. The Committee of the Ceylon National Congress proposes to make three demands. The Labour Party's demands are likely to be the

(Continued up.)

News and Notes.

It is definitely learnt, says our Colombo correspondent, that Mr. W. E. Barber, District Judge, Kandy will be appointed Commissioner of Assize, and that he will be presiding at the Original Sessions of the Supreme Court from May 10th. It is also very probable that Mr. O. L. de Kretser, Additional District Judge, Colombo will succeed Mr. Barber as District Judge, Kandy.

M. Doumer, President of the French Republic died on Saturday, of the wounds he sustained the previous day at the hands of a Russian Dr. Gougouloff. The outrage occurred at the Foundation de Salomon Rothschild, where the President was inaugurating the ex-Soldiers Literary Exhibition. He had one bullet wound on the base of the skull and another on the right arm pit where there was serious haemorrhage. No political significance, it is said, would be attached to this murder.

In the House of Commons, on Wednesday, writes the London Correspondent of the "Times" Mr. Hamilton Kerr will ask the Secretary of State for the Colonies whether, in view of the benefit which will accrue to Ceylon as a result of increased preference which has been given to tea, he can state whether any steps are being taken to bring to the notice of the Colonial Government the desirability of giving reciprocal benefit to the importation of British cotton goods, into Ceylon. Mr. Vyvyan Adams will ask the Secretary of State for the Colonies whether he will take steps to secure establishment of a Court of Criminal Appeal for Ceylon, in order to provide safeguards against the miscarriage of justice, especially in capital charges. This Court would be similar to those in Great Britain.

"I take strong exception against the view of this learned Magistrate" said Mr. Justice Akbar in delivering his order on an appeal from the finding of the Police Court of Chilaw in a criminal case, "who says that a Muslim may keep any number of mistresses and the Lebbe would take no notice of it. For all that I know, adultery is punishable with death according to the Mohammedan Law and a man may be subject to punishment of being inflicted stripes. No doubt, according to our law, one may marry more than one wife, but he then has to assume the role of a father and husband and take all responsibility pertaining to that privilege. I do not find any reason to interfere with the conviction in the case and I dismiss the appeal".

Nachiketa and the Modern Hindu.

Continued from page 2

There is revolt of youth in every country, some for patriotism, some for socialism, some for nationalism and others for internationalism. But it is a thousand pities that none is mad for God or Religion. It is the Hindu youth of Nachiketa type who are earmarked by Providence for the fulfilment of this Divine Purpose. The Mission of Hindu youths is the mission of religion—to preserve, live and preach the eternal doctrines of the Hindu seers and sages. Such desire to do collective good arose in the mind of one Hindu youth named Goutama about 25 centuries ago. Stung by the woes of man he renounced hearth and home and spiritualised the whole East. Again another Hindu youth, in the last decade of the last century responded to the call of the spirit and conquered the West with the Universal gospel of Hinduism. The tidal wave of spirituality behind Vivekananda in the modern age is much greater and stronger than that of Buddha. Vivekananda's dream was to conquer the world with the spirituality of the Hindus. He lived and died for his cause. He shed tears that the Hindu youths of his time did not respond to his call. Like Anabat Dhvani his voice still rings in the air. Who is ready to take up the cross and follow him? Who will go?

(Continued.)

same as these of the Congress. The liberal Party stands for far-reaching reforms. Some other Parties may yet come forward with similar demands. It is my personal opinion that we must join those parties when there is unanimity and co-operate with them for the mending of the constitution not only outside Council but, if necessary, even within the Council Orie of No. No. Many of you would disagree with me. But, in politics there is always room for honest differences of opinion.

Mr. T. N. Subbiah proposed a vote of thanks to the Chairman and to the businessmen who had closed their shops in sympathy with the celebrations,

BRAHMACHARYA

Continued from page 1

Swami Vivekananda once remarked: "Simply by the observance of strict Brahmacharya all learning can be mastered in a very short time—one has an unfailing memory of what one hears and knows but once. It is owing to this want of continence that everything is on the brink of ruin in our country." The memory of one who observes celibacy becomes keen and the power of understanding remarkable. It is through this power of memory one even remembers his past births. It is said by observing continence a special nerve is developed in man, which bestows on him these wonderful powers.

A Brahmacharin must avoid exciting food, over sleep, over exercise, laziness, bad company and evil gossip. No hard and fast rule can be laid down regarding diet. Every individual is accustomed to eat certain kinds of food from his birth and may eat whatever agrees to his constitution best, but eating too much of such food as garlic, onions and chillies excites the system and makes it hard for him to control his mind. Sri Ramakrishna used to say: "Keep your stomach and brains cool". The idea is that no man can do efficient work or concentrate his mind when stomach and brains are indamed.

Brahmacharya can also be practised by even householders. Sri Ramakrishna used to advise such of the married couple who desire progeny and then lead a spiritual life: "After one or two children husband and wife should live like brother and sister." Without celibacy it is not possible for any to acquire purity of mind which is the basis of spirituality. Celibacy is like mercury that is applied at the back of the mirror. Even as the mirror without the coating of mercury lacks the power of reflection, the image of God does not reflect in the mind of the man who does not observe continence. A householder who does not conform to the ethics of Brahmacharya cannot assimilate spiritual teachings just as a leaky jar cannot hold water in it. Such a householder will at best try to reconcile the world and God.

(Continued on p.)

Auction Sale.

In the District Court of Colombo
No. 4611 Testamentary.

Estate of Mrs. Jane E. Blundell
Deceased

A valuable Coconut Estate at
Pallai in the Jaffna District of the
Northern Province,

We are instructed by the Official Administrator of the Estate of Mrs. Jane E. Blundell, deceased to offer for sale by public auction at the spot on Saturday May 14th 1932 at 4 p. m. that valuable coconut estate called Navundan Estate in extent 272 acres planted with coconuts and in bearing. This property is in close proximity to the railway station, post office, rest house and bazaar. The Estate is sold together with all the buildings, tools &c. For further particulars as to crops &c, apply to us:—

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Continued

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Order Nisi.

IN THE DISTRICT COURT OF
MULLAITIVU

Testamentary Jurisdiction No. 271.
In the matter of the estate of the late
Vythilingam Kandiah of Eratperakulam
Deceased.
Williammai widow of Donalath Alias Soppiah
of Eratperakulam
Petitioner.

This matter of the Petition of the above-named Petitioner praying for Letters of Administration to the estate of the above-named deceased be granted to her coming on for disposal before A. N. Bond Esquire District Judge, Mullaitivu on the 20th day of January 1932 in the presence of Mr. S. Pasupathy, Proctor on the part of the Petitioner, and the affidavit of the Petitioner dated the 18th day of December 1931 having been read; it is ordered that the Petitioner be and she is, as the sole heir, hereby declared entitled to have Letters of Administration to the estate of the above-named deceased issued to her unless any person or persons interested in the Administration of the deceased's property shall on the 24th day of February 1932, at Vavuniya or before that date show sufficient cause to the satisfaction of this Court to the contrary.

Egd. R. N. Bond
District Judge.
January 20, 1932.
The date for showing cause has been extended to March 16, 1932 at Vavuniya.

Egd. R. N. Bond,
District Judge
24th February 1932
The for showing cause has been extended to April 22, 1932.

Egd. R. N. Bond
District Judge
16 March 1932
The date for showing causing is entered to 27th May 1932.
O. 254. 5 & 9.

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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