

The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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Religion And Politics.

Politics Divorced of Religion— The Cause for the Ills of Europe.

Some time ago Mahatma Gandhi expressed the opinion that it is impossible to divorce Religion from Politics. This may appear startling and heretofore to those who are affected by Western civilization. To the Westerner religion, generally speaking, is a nasty pill, something uneasy and unhuman, which carries with it a perfume of death. But for the purpose of this article I take it to mean that which defines our relation with God and helps us to understand Him. To the human mind the idea of God is synonymous with our highest ideal of perfection, the quintessence of justice, fairness, wisdom and beauty, of all that is high and noble, of all that is free of cant, humbug or hypocrisy. All human institutions, which are not permeated with this idea are rightly classed as heathen, barbarian and Godless. But at some time in the history of Europe religion came to be considered as something apart from ordinary life, something that pertains to the next world, not of this, and then began the strong line of demarcation, the separation of religion as distinct and watertight from the rest of other human institutions.

The idea is that religion is something divine and should not be permitted to commingle with anything that is human or that which pertains to human relations. The inevitable result of all this was that they set religion and God on a pedestal and kept them apart to be worshipped at fixed intervals and proceeded to do other human things in a human manner. They did certainly honour God in their own way. They put up magnificent temples to Him into which they walked bareheaded and on tip-toe and sang His praises to the accompaniment of soul-thrilling music when "the peeling anthem swells the note of praise." The singing at St. Paul's Cathedral in London or at St. Peter's, Rome, may give one a foretaste of the heavenly choir which will ravish the soul of all good Christians if they manage to get in there. And then—that is all. When they come out of the churches they think that they have done their duty by God and go back to their feverish round of pleasures or business, which is in a way the art of getting the better of one's neighbour or in the words of Notarii "the art of robbing and being robbed."

As an illustration of this I may mention what I saw inside a church within the precincts of Fort Fredrick in Trincomalee. It must have been a memorial church erected by the Dutch in memory of those who died or were killed in the course of their attempts to conquer and take for themselves the Ceylonese Kingdom. In a tablet set up over the stone that hides the mortal remains of some great hero who knew how to play havoc with his enemies are the words "Blessed are they who sleep in the Lord." This after such an unparalleled career of blood, rapine, rape, and plunder, that the race was famous for in their relation to Ceylon. "Blessed are they who sleep in the Lord." By this they certainly do not mean to laud the Lord. Religion is quite different from Politics they say; what they did did legitimately for the glory of their fatherland and for the propagation of the true faith to the natives. For this they verily believe they are entitled to a reward from the Giver

of all gifts, and in that pious hope and certainty they have erected a tablet lest He forget. This will give one an idea as to what uses religion can be put to in Europe. They have divorced her from ordinary every day life, they have divorced her from politics and have made her a glorified Mrs. Grundy who lends the sanction of respectability to questionable and shady transactions. This can easily be done when the ministers of religion are paid servants of the State.

It must be said to the credit of the English that they are better than the Dutch. But yet they too are tarred with the same brush. What idea of God could they have when with the sanction of their priests they sing an anthem like this:—

Oh Lord our God arise,
Scatter his enemies,
And make them fall,
Confound their politics,
Frustrate their knavish tricks,
On Thee our hopes we fix.
God save us all.

Why this is Voodoo! One wonders what sort of God their God is? The heathen wonders and is amazed. The only word applicable to the situation is "mischas," or what the Romans would call barbari. The poet who wrote this wonderful anthem must have been inspired by the national muse.

Yet they do not mean what they sing, have not paused to consider. Their attempt to throw dust into the eyes of the only One whom it is impossible to deceive, who reads the secret of every heart, is mere horse-play with no *mens rea* behind it. It is merely a convention: "Now brethren let us sing the National Anthem!" In like manner with the European race God has become a mere convention, a past tradition a chameleon with ever changing colours.

The original foundation of European civilization was Christianity, an exquisite religion propounded by the refined soul of the East. But ere long it has been perverted through the sieve of the materialism which is inherent in the Latin races till it became unrecognizable, a thing of no spiritual meaning. The nations divided themselves and civilization began to revolve on ego centric axes. Each nation believed that might, sheer physical might was everything and proceeded to strengthen and fortify themselves with the idea of outdoing their neighbours. In recent times the German Empire became the embodiment, the living incarnation, and the full development of this ideal of self aggrandisement which all the nations secretly believed in and worshipped in their inmost heart of hearts.

But when the Frankenstein of their own creation stepped out of its pedestal to haunt the whole of Europe they were horrified to behold their offspring in such hideous form and sought for a pretext to crush this monster. Yet the Germans had not propounded anything heterodox from the political point of view. They merely wanted to expand, just as other nations had wished to expand and had expounded as a matter of fact. Then there came the talk of the rights of smaller nations. If the pretext of protecting the rights of smaller nations was really believed in, there will not be lying at the present moment any subject nations under those combats who made

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Economic Swaraj.

Mr. Balasingham's Lead.

By "Agricola"

I have read with pleasure the speech of Mr. Balasingham at the mass meeting held under the auspices of the North Ceylon National Association at Perumal Kollu in Jaffna.

His review of facts is masterly, his parallels apt and convincing and his remedies are those of the patriot with vision. He is the one man among the "Men of the North", at the present moment, on whom the people of Ceylon would be disposed to lay their trust to lead them to a safe haven. The confidence is natural, because his life has been characterized by single minded devotion to duty and truth and zealous work for the betterment of the people of Ceylon. His labours in the field of social service and politics are bearing fruits today, which are gathered with appreciation and enjoyed with relish by the people.

His long association with Government as a political leader has been singularly devoid of any incident such as could throw even a suspicion that he was not above advancing his personal interests. His life has been one of sustained self sacrifice in the cause of our country. Mild of temper and unobtrusive of manners, he was never known to have swayed even by a hair breadth from the straight course of duty and honour even for the sake of pleasing an intimate colleague.

I trust his warning as well as advice to the youth of Ceylon will receive their earnest attention.

Not even a rabid Imperialist can say that Mr. Balasingham has exaggerated his case.

If history is to teach us anything, it is to apply the past as a touchstone to the present. What has our Government done to make us economically strong or self-dependent during the last 125 years? Very little if anything indeed. We have a huge national debt, but it represents for the most part British goods and British labour dumped into our country. We are at present unable to pay the interest on the debt. Our indigenous industries have disappeared and our manhood can only find scope to maintain life by selling labour to our masters, the foreign Capitalists. But the damage done by the British soldiery in 1818 A.D. is still unrepaired. If some young men would go along the coast to Mullaitivu from Elephant Pass they would notice signs of burnt habitations, door-posts and pillars still lying prone, pits burnt and other vestiges of destruction. In sympathy with the Karydane, the Tamils of the Wanni District indulged in a show of war and the end of it was that they were suppressed with fire and sword. The relics attest the fact that the process of rehabilitation was never taken in hand.

Writing about 30 years ago, a Government Agent, late Mr. White, said in his Administration Report that the people of Badulla had not even then revived from the effects of depredations committed by the British soldiery in 1818.

We are a helpless people. We make our puny protest, but the British nation heeds it not. It is like the sheep proclaiming the law of righteousness to a congregation of wolves. A complaint is effective so far as there is power to enforce it. The Britisher despises a lachrymose race which possesses no language but a cry. Therefore, I say, follow Mr. Balasingham's advice if you desire to keep Ceylon safe for your children's children.

Village Reconstruction.

WHAT THE YOUTH CONGRESS SHOULD DO

"Justice," writes from Mullaitivu, Sometime back there was an article on National Reform in your valuable journal, wherein the value of village reconstruction was well dealt with. The work of the Youth Congress in the above direction is very laudable indeed, but unfortunately its influence is not fully felt in the Northern Provinces. The Congress should make their noble work provincial rather than peninsular by co-operating with the local associations and youth leagues in the different provincial towns. For every village to be a healthy unit it should rid of any particular community or party enjoying plenary powers through monopolized Chief headmanship, Minor headmanship and other Governmental positions. During the last elections one of the seats would have remained vacant had it not been for the existence of such family bandies. The Government seems not to realize, that in an age, when everyone is entitled for equal rights, and even privileges, they make a poor show of the policy, "Divide and Rule", by encouraging the above bandies. Several letters supported by editorial comments, concerning the above bandies have repeatedly been published in the dailies. Some of these bandies are so strong that not only do they wield the headmanship but dominate the Kachcheries too. When an unlawful assembly which dies off in a few minutes gathers up, immediately active steps are taken to disperse it. But where there is an assembly which is a perpetual menace and nuisance to the people of a village the Government is pleased to waive transfers which may break such bandies, in the face of many letters and editorial comments in the diurnal journals of the Island.

The writer begs to invite the attention of the Youth Congress to the existence of such bandies and thereby expects it to do justice to its views by using all that lies in its power to take and split them.

Tellippalai East Y. M. S. A.

ANNUAL CELEBRATION.

The first annual celebration of the Tellippalai East Young Men's Savita Association took place on Sunday, the 27th ultimo, in the Tellippalai Mahajana English High School hall. The celebration took the form of a meeting which commenced at 6.30 p.m. under the presidency of Mr. T. S. Thirunavukarasu, Notary Public and Patron of the Association. The school hall was tastefully decorated and the attendance was large. The meeting began with the singing of Thevaram after which there were two welcome songs which were sung to the accompaniment of instrumental music. The Secretary and the Treasurer of the Association then read their reports after which the President rose amidst applause and made a short speech touching on the various activities of the Association and the success that has attended the noble efforts of the Savite young men of Tellippalai. Mr. S. Natesapillai, B.A., B.L., Principal, Parameswara College, delivered an inspiring address on "தாயுமானவர் திருவுருவம்". This was followed by an eloquent speech on the "Saints of Yesterday and Today" by Mr. M. Balasundaram, B.A., B.Sc., and another interesting speech on "Temple Worship" by Mr. S. Nagalingam, Proctor. There was also acting of two short humorous scenes by some young men of the place. A vote of thanks was proposed to the Chairman, the lecturers and the audience by the Secretary of the Association. The meeting terminated at about 10 p.m. with the singing of Thevaram.

—Cor.

We propose to greet our readers
with a
NEW YEAR ISSUE
of the
"HINDU ORGAN."

Copies will be delivered to Town
Subscribers on NEW YEAR eve, and
out station subscribers will receive their
copies by post.

Special articles, Messages,
Cullings with special reference
to current topics will appear.

Only a limited number of copies
will be available for sale.

There will be no issue of the paper
on the 11th instant.

The Hindu Organ.



JAFFNA, THURSDAY, APRIL 7, 1932.

BRINGING US TO OURSELVES.

WITH UNERRING EYE, SO CHARACTERISTIC of his wide sympathy and deep knowledge, Mr. K. Balasingham has detected the weak spot in our national solidarity and proposed a simple remedy to purge the weakness. It is necessary to tighten the chords which bind all classes of people in the country together. Conscious understanding between producer and consumer no longer exists to inspire the one and hearten the other. The producer looks outside his country for his consumer and the local consumer is the thoughtless victim of the foreign manufacturer. The urge to cater to the taste of the consumer does no longer inspire the producer to put his soul into his work and endow it with a personality so welcome in days gone long since. The demands of the market occupy the mind and muscle of the producer. Imagination has no scope and it is no wonder that the artistic touch is growing obsolete. The effort to produce is thus become mechanical, soul-less and dull. In his struggle to compete with machine, man, who yet holds his place of honour in the scale of creation, is beaten and battered by the cruel devices of his inventions. He no longer holds his head high but retires under the shadow of civilization to find himself thrown out of his place in the scheme of things.

The consumer having lost that living touch with the producer, which sustained and held together as if by silken chords, the different classes of society refuses to look upon the producer as a necessary member of society. Each has gone his own way and so far lost to each other's view that they have ceased to nod to each other. The manual worker has lost his living, his job and what is worse, his calling has fallen into evil repute. His place in society though humble in many respects, yet, indispensable and honoured has been usurped by the "untouched-by-human-hand" products of soul-crushing machinery. Miles of distance lie between producer and consumer. The cleavage between the local producer and consumer widened and kept them apart from each other. The festival in the village temple brought them together—physically near, but how far apart from each other—the one floating over the tawdries of foreign manufacture, the other in humble confession of dilapidation and both groping in vain to communicate some inner feeling; dumb only, not altogether estranged. The situation has resulted in absence of response to the best efforts of the consumer of foreign produce to better the condition of the local producer by lectures, schemes and even pecuniary assistance.

The poor are willing to suffer in silence and often resent every effort which may savour of patronage to lift them from their miserable condition. Poverty grows more poignant by reference to it by those who have never known the gnawing sufferings caused by it or who have contributed directly or indirectly to the poverty of the people for whom they pretend great concern.

Mr. Balasingham proposes to bridge the gulf between these two sections of society by exhorting his countrymen to consume more and more the fruits of the labour of the Ceylonese cultivator and manual worker. It is easy to guess the result of the success of the "Buy Ceylon" movement sponsored by him. The economic gain to the country will be very great indeed, and it is impossible to exaggerate the value of the social forces which such a movement is bound to liberate to weld the different races and classes in the Island. Moreover, a handful of rice locally grown has in it a more effective and intimate appeal to the feeling of patriotism than busnels of lachrymose protestations from platforms.

Stint in your expenditure on foreign luxuries, if luxuries you must buy, says Mr. Balasingham, but spend more in buying Ceylon products. This, no one will deny, is a sure way to assemble and cement in a real feeling of fellowship the economically dismembered sections of the nation.

The success of the 'Buy Ceylon' movement is a primary requisite in the struggle for the attainment of Self-government as well as for improving the condition of the masses. The movement implies the boycott of foreign goods, British as well as non-British. As the bulk of our foreign imports are from British sources the boycott will have to be directed against them when the time arrives. In the meantime, let us concentrate on the constructive aspect of our work and destroy only in so far as true national construction demands and involves.

The hurricane campaign of "Buy British" launched by the Empire Marketing Board in Great Britain at a cost of £12,000 and with the co-operation of all the civil authorities, Boy Scouts, Girl Guides, the Prime Minister and the leader of the opposition has yielded good results and ought to prove a great incentive to us at present.

We do not, of course, expect the Government of Ceylon as at present constituted to help us with funds or the innumerable organisations which function only at Government bidding. We have to depend entirely on the guidance of our leaders and the support of right thinking men and women.

Hindu Board of Education.

ELECTION OF OFFICE BEARERS.

The first meeting of the Board of the Directors of the Hindu Board of Education was held yesterday at 5 p.m. at the Hindu Board Office to elect the office bearers for the current year. Mudaliyar A. Naganathar J.P., U.P.M., presided.

The election resulted as follows:

President: Mr. A. Mahadeva M.A.; Vice-President: Mudaliyar A. Naganathar; Secretary: Dr. A. Kandiah D.Sc.; Treasurer: Mr. V. Sannugalingam; General Manager of Schools: Mr. S. Rajaratnam, Advocate.

Committee.

The committee consists of the office bearers and Messrs S. Shivapadasundaram, B.A., K. Ayadurai, Proctor, O. K. Swaminathan B.A. and Mr. S. Babapathippillai and the General Manager of Schools.

Mr. A. Chellappab, retired Accountant, Port Commission, Colombo, has been appointed Auditor.

Youth Congress Jaffna.

ANNUAL SESSIONS.

MR. O. E. COREA TO PRESIDE.

The Executive Committee of the Youth Congress, Jaffna, meets today to fix the dates for the annual sessions. In all probability, the sessions will be held on the 18th, 19th and 20th April.

The Exhibition will also be held on the same dates.

Mr. O. E. Corea, it is understood, has consented to preside.

U. D. C. Proceedings.

VERNACULARS NOT HANGED YET.

At the last meeting of the Mount Lavinia U.D.C. Mr. D. R. de S. Abhayaratne brought to the notice of the Council that an altogether wrong impression had been created in the minds of the public by the publication of the Minutes of the Local Government Board regarding the proceeding of U.D.C. Council meetings in the vernacular. The impression created was that the Mount Lavinia U.D.C. wanted to conduct their proceedings in the vernacular.

Minister's Letter

The Chairman said that some time last year the Minister of Local Administration had sent a circular letter to their Council inviting their views on the advisability of conducting U.D.C. meetings in Sinhalese. About the same time a resolution passed at a public meeting presided over by Mr. G. K. W. Perera was received at the Council suggesting that the proceedings should be in Sinhalese. The obtaining by law of the Council No. 27 (1) read as follows: "The business of the Council shall be conducted in the English language." Considering Mr. Balasingham's letter and the public meeting resolution, the Mount Lavinia Urban Council resolved unanimously that the by law be abolished, so that it be open to any member if need be to express himself in his own vernacular, if he so desired.

Another Appeal

Continuing the Chairman said that the Council in its decision on this matter was definitely of opinion that for a long time yet to come its proceedings would have to be in English, because of the presence of members on the Council who were not conversant with Sinhalese, and as most of the Official papers were in English.

The Council was unanimously of opinion that while they did not want to conduct their meetings in the vernacular that there should be nothing to prevent any member from expressing himself in his own language on any particular occasion.

It was resolved to request the L. G. B. again for permission to delete the by law in question.

Modern Methods of Research in Tamil.

AN INSTRUCTIVE ADDRESS BY SWAMI VIPULANANDA.

"Modern Methods of Research in Tamil" was the subject of an instructive address delivered yesterday at the Kwa Nilayam by Swami Vipulananda, Professor of Tamil, Annamalai University, Chidambaram. Mr. S. Natesapillai presided.

The lecturer said that modern researches by eminent scholars in the East as well as in the West, pointed to the antiquity and glory of the Tamil civilisation. He wanted the audience not simply to gloat over what others had discovered for them about their ancient glory, but to do the research themselves to understand their civilisation and culture. A library was very necessary, he said, for such studies, and though they could not afford to have a well equipped one at present, they should be satisfied with a modest one to begin with. Nothing had been done by way of research in Jaffna, he said, since the days of the Vaddukoddai Seminary, when some Christian Missionaries did some real research work in Tamil. Jaffna had the brains and the capacity to do such work. They should not neglect that branch of knowledge. There were many things about which Jaffnese could do research such as, Jaffna poets, Ceylon history, Indo Ceylon connection etc.

He hoped that Jaffna would not lag behind in this great work.

What the Boycotters Stand For.

SELF-GOVERNMENT FOR CEYLON

MR. BALASINGHAM EXPLAINS JAFFNA'S PLANS.

"Jaffna sees no use in sending representatives to the State Council, which everybody admits is a screaming farce. As far as Jaffna is concerned, the Council boycott is now past history. They are concentrating on economic questions and adopting measures, which will make every one feel that Jaffna is in earnest in working for self-government."

This was the reply given by Mr. K. Balasingham, who was for about 18 years a Member of the defunct Legislative and Executive Councils, on Monday last to a representative of the *Ceylon Morning Leader* who asked: Is Jaffna not going to enter the State Council until the new Constitution is reformed? "

Asked whether Jaffna proposed to boycott foreign goods, Mr. Balasingham replied, "No boycott is proposed, but Jaffna is with the rest of Ceylon in seeing that imported goods shall be consumed as little as possible. We cannot get on at present without foreign cloth or foreign food, but even as regards these we have made up our minds to reduce the consumption."

Unless we are in earnest about regaining our economic independence, we shall never get the self-government we want. I see that in many parts of Ceylon, earnest attempts are being made to concentrate attention on this as a method of obtaining self-government."

No Reform From Within.

The press representative next asked whether the present Council was legally constituted in the absence of members from Jaffna?

"As far as Jaffna is concerned it does not matter whether it is or it is not legally constituted," emphasised Mr. Balasingham. "That is a question for those who are in Council to settle and not for the boycotters."

"Jaffna does not expect that any reform can come from within. It is therefore, working wholeheartedly with those who are in the South agitating for the reform of the Constitution from outside. We shall get autonomy in the course of this year along with India, if Ceylon gives adequate and sustained expression to its present discontent."

Salvation in Work Outside

"Are you satisfied with the measures taken in the State Council to express this discontent? Do you not think that members should have resigned when His Excellency the Governor ignored the opinions of the Councilors so consistently?" inquired the Pressman.

Mr. Balasingham with a smile replied: "As I told you that I attach no importance of what is being done in the State Council to-day. The salvation of the country lies in what is being done outside. Public opinion will become sufficiently strong as to make even the Council to bow to it."

The Question To-day.

The question to-day is not whether the Constitution is or is not workable, but whether we should not work for complete self government?"

"The technical defects of the new Constitution are of no consequence to us, as we are working for Dominion Status. It is merely waste of valuable time and energy to consider the details of the present Constitution."

Boycott and After.

Mr. C. Ponnambalam, Advocate, Jaffna writes:—

In response to your request to express my views on the Jaffna boycott, I wish to state that it is nothing but a display of slavish mentality to forward a memorial begging that a nomination be fixed. We pay taxes and it is our right to be represented in the legislature of the country if we so choose. But Jaffna rightly decided about a year ago to boycott the State Council for reasons well-known and I need not reiterate them. When I read the papers about the vote of certification I felt that All-Ceylon would appreciate the action of Jaffna leaders in not wasting their time in the Council chamber.

The Tamils adopted the policy of boycott during the regime of Sir William Manning and all their demands were granted. When

(Continued up)

SWADESHI.

—:O:—

"He who knowingly and willingly uses foreign articles at the cost of Swadeshi articles is guilty of high treason against the Motherland."

—Acharya P. C. Ray.

Ceylon Civil Service.

A press communique states that as it has been decided that no vacancies in the Ceylon Civil Service are to be filled this year, the examination which would have been held in Colombo in July and August 1932, has been cancelled.

(Continued.)

Sir Herbert Stanley assumed office as Governor of Ceylon, he threw overboard the Tamils and was bent on placing the Sinhalese and went to the extent of making Ceylon a South Africa by depriving His Majesty's Indian subjects equal rights and privileges as their Ceylonese brethren. Today the Northern Province is not over-represented and there is no Colombo Tamil seat. By fighting for the Colombo seat the Tamils estranged the Sinhalese and the Government that befriended the Tamils in their fight against the Sinhalese befriended the latter today. We should not rely on, nor seek the aid of a foreign government. We have to live and move with the Sinhalese who are our countrymen and I am very glad that the Tamils under the wise and able leadership of Mr. Duralawamy have told the Sinhalese that they were boycotting not because they desired to have communal representation but because they were convinced that the Donoughmore Constitution robbed the people of Ceylon of even the rights they enjoyed under the old constitution.

It is stated freely that Jaffna boys are unable to secure jobs. Jaffnese no doubt form a minority and so do the Brahmans in Madras but in Madras non-Brahmins fight for the reservation of certain percentage of posts in the public service because Brahmans although thus form a small minority have a superior intellect and are able to compete successfully with the non-Brahmins. Similarly in Ceylon Jaffnese can compete successfully with any other community and they need not entertain any fear about this. It may be that the foreign Government may be prejudiced against the Jaffnese for launching the boycott movement; but how long are we going to have a foreign Government? I am sure that the Jaffna boycott will hasten the advent of the day when Ceylon will be a self-governing and free country. In self-governing Ceylon, Jaffnese will have to form the backbone of the public service for the good and efficient administration of the Island. Sinhalese King, employed Tamils as Ministers and it has been with this idea in his mind that Dr. Paul Peiris said that Jaffna Tamils would rule Ceylon. It is absurd to co-operate with the Government because we are a minority community. Our bitter experience shows the utter futility of such a policy. Sinhalese lost confidence in us when we estranged their feelings and fought for special seats and over-representation and co-operated with the Government to achieve our object. By inaugurating the boycott movement we are fighting the cause of All Ceylon and are winning back the confidence of the Sinhalese. We should make the Sinhalese to trust us and our position will be safe and even if Sinhalese exploit us, we shall be exploited by our countrymen and not by a foreigner. Today we are exploited by foreigners but we prefer to be exploited by our countrymen. But I think when Ceylon enjoys full responsible Government, Tamils cannot be exploited by the Sinhalese. In a self-governing country, one community or section of citizens cannot exploit another community or section. In the human constitution every limb must be healthy, strong and able to function properly otherwise the whole constitution will be affected. Similarly in a self-governing country if a section of the citizens are backward or poor the whole country will be affected. So my view is that in a free and independent Ceylon, in their own selfish interests, Sinhalese cannot and will not exploit the Tamils.

I have expressed my views on the communal question at length and now I wish to comment on the fact that the boycott leaders are content with having held meetings and passed resolutions but are not doing any constructive work. They have not formulated their demands and submitted them to the Government. I shall develop this aspect of the question in my next article.

Indian National Congress.

47TH SESSION TO BE HELD ON
DELHI THIS MONTH.

Bombay April 4.

It is understood that the annual session of the Indian National Congress will be held at New Delhi instead of at Puri on April 24th. Pandit Madan Mohan Malaviya presiding.

Delhi Authorities Approached
To Allot Site.

New Delhi, April 4.

The forty seventh session of the Indian National Congress is being arranged to be held in Delhi in the last week of April. Pandit Pyralal Sharma, Advocate of Meerut, has been elected Chairman of the Reception Committee. Mr. J. N. Sahoo, lately Editor of "The Hindustan Times" and L. N. Shanker are the Joint Secretaries.

In the absence of Babu Rajendra Prasad, who is in jail, Pandit Madan Mohan Malaviya has been approached to preside over the session. The district authorities have also been approached to allot a site for the Congress Nagar. The postal and railway authorities have been addressed to give the usual facilities to the Congress.

A Surprise to many people.

Bombay, April 5.

The announcement that the annual session of the Indian National Congress will be held at Delhi on 24th April has come as a surprise to many people in Bombay. Who is responsible for taking this dramatic decision and what is behind this unexpected move are questions uppermost on the lips of everyone connected with and interested in the Congress.

In this connection explanation was sought from Mrs. Naidu acting President and the only member of the Congress Working Committee who was still outside the jail. "Why" she said, "it was all decided by me long ago as acting President of the Congress." Asked what was the idea behind holding the annual session of the Congress at a time when almost all Congress leaders were in jail, Mrs. Naidu said it was true that over 60,000 of India's sons and daughters were in jail, but India had millions more outside. Further, the Congress also was still alive and therefore it was necessary to hold the annual session of the Congress.

She added it was nothing more than the annual session and was neither a special nor an emergency session. The business before this session would be the same as every other annual session and therefore there was nothing to cause surprise in the public mind. She also stated that they were not going about the business in secret and there was nothing to hide.

Replying to another question, Mrs. Naidu admitted that she was virtually responsible for the decision to hold the session of the Congress at Delhi instead of at Puri and for nominating Pandit Malaviya to preside.

Mrs. Naidu declined to anticipate whether the Congress session would reaffirm the Working Committee's resolution about the civil disobedience movement, but a young Sindhi Congressman, who was with her sarcastically remarked, "On the contrary it may be that the Congress may now be captured by younger and wiser men and turned into a moderate organisation."

Hindu

'Religion and Politics.'

—:O:—

By M. A. MASILAMANY,

Advocate, Anuradhapura

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Farewell Lunch.

—:O:—

The Uniform Staff of the Jaffna Post Office entertained Mr. J. D. Salgado, the retiring Post Master, his family, and Mr. W. Sinnadurai, the Supervising Officer, on the eve of his transfer to the G. P. O., Colombo, at a lunch at the Kankasanturi Rest House on Sunday last.

On behalf of the Uniform Staff, Mr. F. Mariannayagam, the acting Postmaster, spoke on the sterling qualities of their chief guests who replied suitably.

On Monday the two officers and S. L. Rajaratnam, Inspector, and were seen off at the Station by a large number of members of the Post Office staff.

Ceylon University College.

NEW ADMISSIONS

The next academic year commences on July 12, 1932. Admission forms should be applied for and returned duly completed not later than 28 May, 1932, to the Registrar, University College. On receipt of notification of admission, candidates should pay fees for the first term as instructed therein.

Colombo,
5 April, 1932.
G. 1997 & 13.

R. MARRS,
Principal,
Ceylon University College

Kankasanturi Sanatorium.

—:O:—

HOW THE PATIENTS ENJOY

(Impressions of a recent visitor.)

The first thing that struck me was the happy family spirit of the institution.

The inmates wore no masks nor the conventional hospital clothing and there was a total absence of any depressing atmosphere about the place.

The patients were quite different from the type met with in hospitals and institutions generally. They were young and educated and they belonged to good families.

The excellent food provided doubtless had something to do with the holiday atmosphere of the place and the contented smiles of the inmates.

The following is the daily Bill of Fare.

Early Morning: Milk and tea, coffee, coconuts, sugar.

Morning Tea: Bread or rusks, jam, butter, plantains or papaw, milk and tea, coconuts, coffee, sugar.

Breakfast: Rice (Mottusamba) and curries, one meat, two vegetables.

Afternoon Tea: Bread, rusks, plantains, jam, butter, milk and tea or coconuts or coffee.

Dinner: As Breakfast.

And all this with variations, in the way of addition and substitution for Rs 2/ per day.

The patients seem to appreciate the facilities provided at the sanatorium at a much lower cost than it would be if they had to engage private bungalows and pay extra for medical service and cost of attendance.

It had cost one of them Rs 150/- per month at Bandarawela prior to his admission to Kankasanturi.

On one occasion the desirability or otherwise of making the Sanatorium a free institution was discussed in a Group and the opinions expressed were quite interesting. Some jumped at the prospect of being relieved of all charges and waxed eloquent on the desirability of making it a free institution.

Others pointed out that if that was done they would probably be in the waiting list whilst the institution would be soon filled by those who were unable to pay the minimum fee. That would also alter the character of the institution for the camaraderie which was a characteristic feature of the place was chiefly brought about by the fact that all the inmates were more or less from one class of society.

In the morning I found the patients thoroughly enjoying their dip in the sea which is a feature of the activities of the place.

Breathing exercises, graduated exercises like walking, quiet reading and compulsory rest fill their time. Some time has also been spent in beautifying the garden as a part of daily routine.

Many of the inmates accustomed to drugs seem to have a craving for these and they are just beginning to appreciate the value of modern sanatorium treatment.

The sanatorium was opened in January and already 12 out of the 22 beds in the male section are occupied.

A matron and a female attendant have been appointed and arrangements are complete for the admission of male patients.

The Medical Officer is optimistic of the future of the Sanatorium. All the patients have put on weight after admission. People who have been ill for months have visibly improved during their short stay at Kankasanturi.

"Our Present Position"

—:O:—

A LECTURE AT SEREMBAN

Mr. S. Sinnadurai, Office Assistant, Federal, Secretariat, Kuala Lumpur, delivered an interesting and instructive lecture on "Our present position" on Wednesday the 9th ultimo under the auspices of the Vivekananda Students' Hall at Seremban.

Mr. Sinnadurai's speech was preceded by a short history of "Our past" given by Mr. B. Thambipillai, Assistant Master, Victoria Institution, Kuala Lumpur.

The Hall was overcrowded with a large audience, the subject of "Our Present and Future" being dealt with at length by several speakers viz: Messrs S. Thambipillai, J. P. K. Arumugam, S. S. Chelvanayagam, M. V. Kandiah and Dr. A. S. Muttu.

The meeting was presided over by Mr. K. A. Sappiah, State Treasurer, Negri Sembilan. The Chairman in winding up the speeches, which lasted for over two hours, exhorted every member of the Jaffnese community to keep abreast of the times and strive to promote their interests individually or collectively in view of serious unemployment problems confronting them.—Cor

Letter To The Editor

THE JAFFNA BOYCOTT.

Sir

I now proceed to deal with the views expressed in the columns of your paper by some prominent gentlemen in favour of continuing the boycott. In most cases they are merely repeating what they have already said before without mentioning one instance to show that Jaffna has gained anything materially by her policy of isolated action. The public need not be surprised at their views. They are the opinions of people who have identified themselves with the boycott movement. We know how painful it is for men of some standing in the community to publicly avow their mistakes, and when they have to face facts they unconsciously force themselves into the belief that they are always right. But claims of truth cannot be long resisted, and I am not without hopes that in spite of all protestations to the contrary, the boycotters themselves will sooner or later be driven by the logic of events to reverse their previous decision.

All Jaffnese will heartily endorse the striking utterance of Mudir. O. Rasanayagam, when he says "that the minority community should stand by the majority in the decision of all political questions, and display their readiness to unite and co-operate in every situation of emergency". If this means anything, we must accept the decision already made by the Sinhalese leaders to remain in Council in order to work for the amendment of the constitution, and must enter it ourselves in order to co-operate with them in their struggle for reforms. He however makes a mistake in saying that the boycott was decided once for all; it was at first adopted by the boycotters themselves only as a temporary measure to be ratified only if the Sinhalese districts also adopted the same course. The policy of sulking shodding aloof from the rest of Ceylon will not certainly advance the cause of reforms. Recent events in Council have only strengthened the case of those who are now working for Council entry.

In conclusion let me assure your readers that I am acting in that matter with the approval and blessing of some of the oldest and noblest leaders who have contributed in no small measure to the greatness of Tamil community in Jaffna, and that I have not drawn any inspiration either from the Government Agent or from any person who was at any time a candidate for election.

Yours etc.

Jaffna 5432,

O. K. Swaminathan.

[We have taken the liberty to score off the insinuation against an insinuation, lest it breeds further insinuation. Ed. H.O.]

Europeans in Ceylon Politics.

CONFERENCE WITH LIBERAL LEAGUE.

The Quarterly Bulletin of the European Association of Ceylon, issued on Monday, has the following editorial note:—

"On February 22, Mr. E. E. Megget, Mr. E. B. Creasy, Mr. A. N. L. Clark and the Secretary met a group of members of the Liberal League at the Headquarters of that organization in Darley Road. Mr. Francis de Zayas, K. O., the President of the Liberal League, was present. The object of this meeting was to discover some basis for joint effort in the political field. A full discussion took place during which it was learnt that one of the aims of the Liberal League was full Responsible Self Government for Ceylon. It was admitted that certain safeguards touching the rights of minorities should be retained. It was agreed that both organizations should consider the matter further and that discussion should be resumed later."

Vote of Non-Confidence in Governor.

RESOLUTION BEFORE LIBERAL LEAGUE MEETING.

A vote of non-confidence in the Governor of Ceylon and the three Officers of State will be proposed at the annual general meeting of the Ceylon Liberal League which will be held on the 23rd instant.

A resolution will also be proposed lending the League's wholehearted support to the resolutions of Mr. E. W. Perera on the revision of the Constitution.

The League of Nations, the echo of the German War, and the aftermath of the bloody havoc that Europe was compelled to reap, must be made the sole arbiter of international disputes.

(Continued on 1)

(23, 11/2-10/2/33) (C)

But if Europe does not realize her plight and things are left to drift in spite of the sanguinary lesson taught by the German War, then history will repeat itself and catastrophe after catastrophe much more terrible and bloody than the German War will devastate the smiling face of Europe, and destroy its ungodly civilisation. There will be left only a wilderness where the leopard will roam at will, and the laugh and sob of the hyena will rise to the listening stars. Is this a vain and foolish threat? Ere this God had sunk two vast continents, Atlantis and Lemuria, for a similar reason, and old ocean rolls its monster waves over their corpses. Is Europe more precious than they? Not so precious, but more spiritually degenerate.

COLOMBO

(M. P. Uox.)

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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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