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## Economic Salvage.

ENCOURAGE COTTAGE INDUSTRIES.

Co-operative Work Needed.

(By Mudaliyar C. Rasanayakam.)

The message of Mr. K. Balasingam, delivered a short time ago to the people of Jaffna, should have gladdened the heart of many a student of Economics in Ceylon. Mr. Balasingam has been for a long time engaged in working out the economic problems which affected Ceylon, and his utterances should not, therefore, be passed over glibly or treated with indifference. In endorsing his sound views, I hope that every true patriot will ponder over them and find out his own practical method of working for the economic reconstruction of his own country.

The cry at the present juncture should be, not for the acquisition of political freedom—a mirage of the desert—but for the immediate cleavage of economic bondage. —The accomplishment of the latter will be the natural equipment for the attainment of the former. The dawn of freedom will not brighten the political horizon, as long as the country is covered with the darkness of economic servitude.

Under the delusion that we are being educated and civilized, we have been drifting into a condition of economic bondage, from which it is not easy to wriggle out unless the community as a whole put their shoulder to the wheel. First and foremost, efforts should be directed towards the production of articles of food and clothing—articles of the utmost importance for the maintenance of life—in our own country. During the early years of the British rule, the Jaffna ports were frequented by foreign vessels, not for the purpose of dumping down foreign imports, but for taking as exports articles of merchandise required by other countries. To accomplish the purpose of making the country self supporting in the matter of food and clothing, should be the duty of our educated youth. To wear khaddar, whether made in India or Manchester, is only a sentimental gesture and not an economic effort. It is a negative act which does not enrich our country even by a cent. Cotton must be grown in our lands, thread must be spun in our homes, cloth must be woven in our villages and our people must wear cloth woven in our country. Cotton growing was not unknown in Jaffna. It was extensively grown in the Mannar and the Wannai districts as well as in the islands of Jaffna. Every woman, high as well as low, rich as well as poor, understood the use of the "thakli." Weavers of fine cloth were introduced into Jaffna by one of the Jaffna kings and by the Dutch. Their descendants are still in Jaffna devoid of much custom. Jaffna cannot regain the old state of economic independence unless the people encourage the cloth-weaving industry. It will not suffice to import thread for the purpose of weaving. Thread ought to be spun out of cotton locally grown. The cry to grow cotton should be raised everywhere; every boy and girl should be taught to spin thread as a curriculum in school and every woman should take to it as a cottage industry.

Encouragement should also be given for the cultivation of paddy in the Wannai and for the use of the country-grown paddy. Palmyrah produce which was the staple food of a greater percentage of the population of Jaffna, has now gone out of use and treated with contempt, whatever may be

its nutritive value. The effort should therefore, be in the production of more grain. Educated men who understand protective measures against malaria should become pioneers of paddy cultivation in the Wannai and set the necessary example for others to follow. A number of young men with Dr. S. C. Paul as their leader have already decided to challenge the deadly malarial mosquitoes of Polonnaruwa. Pioneers, I am sure, will be warmly welcomed to swell the ranks of the new Polonnaruwa colonists.

Breeding of cattle, sheep and goats in a large scale can be undertaken as a remunerative concern. Nothing pays so well as a cattle farm, even if carried on in a desultory manner. Thousands of acres can be had from Government for a mere song, along the banks of the Mahaweli Ganga. No better lands for the purpose of cattle-breeding can be had elsewhere. Many seemingly impossible things can be managed by co-operative work. Every small town and village can get its food-supply from Co-operative Stores which can also act as a medium for the sale of village produce. Several Co-operative Societies in Jaffna under Government control are now rendering untold benefit to agriculturists. The Registrar will gladly help and give advice for the formation of Co-operative Societies whatever may be their aim. The rearing of poultry and sale of eggs under the co-operative system will be simple as well as remunerative. Making of jaggery and refining it as sugar can be undertaken as a cottage industry. During the early years of British rule more than 10,000 cwts. of jaggery were exported to Madras and Cuddalore annually to be converted into sugar and exported to Europe. It was not Java sugar that killed this industry but the increased consumption of toddy. Even even if those who are addicted to liquor eschew foreign liquor and consume toddy and arrack there will be a great saving to the country. Certain patriotic bodies in South Ceylon have already started to serve only arrack in their social functions. When we know that the arrack and toddy rent of Jaffna for the year 1797 was sold for only 1416 dollars, we can see how civilization has progressed hand in hand with the increased consumption of alcohol. Temperance propaganda to eschew foreign liquor altogether is one of the economic factors which should be enthusiastically carried on.

There are several similar sources in which every man can practise economy if he is so minded, and equip himself for such practice according to his call. It is unnecessary to give in detail all forms of economic structure, as the educated youth of Jaffna does not require a guide to lead him to the necessary literature on the subject.

It is much easier to speak and write on the necessity of economic development but one will find oneself beset with many difficulties to put them into actual practice. My attempt, when I was in Jaffna, to start a Co-operative Saving Society among the rickshaw-wallahs of Jaffna completely failed, as the ignorant rickshaw-pullers were not prepared to follow the arguments and pleadings of a Government employee on whom they were used to look upon with suspicious eyes. No Government officer ever worked for the amelioration of the common people. The wide field of economic development is, therefore, open to those who are ready to make certain amount of self-sacrifice and to those who will not feel disheartened or disappointed at initial failures. Their vaunted patriotism can be gauged only by the amount of constructive work they are ready to put in, in order to achieve the economic salvation of their country and not by the utterances of inane slogans on political platforms.

## The Way Swaraj Lies.

MAKE CEYLON ECONOMICALLY INDEPENDENT.

Mrs. C. V. Aserappa writes:

It was with great pleasure and interest that I read the off-print of the very inspiring address of Mr. Balasingham which you sent me for my views.

I hope that every word he has said will sink deeply into the minds of the people, not only of the Northern Province, but of all Ceylon: it is full of sound commonsense and practical advice and comes from one who, by his disinterested services to his country and careful and painstaking study of its problems, is fully qualified and competent to advise the younger generation. It is by working along the lines that he has indicated that Ceylon can ever hope to gain Swaraj.

In India too the National Congress, in the early years of its history, made many brilliant speeches and passed a great many fervent resolutions, but they were of no avail and brought no nearer to the goal of her aspirations and hopes, and it was only in recent



Mrs. C. V. Aserappa.

years when the Congress started the great Swadeshi and Khadi movements, which seriously affected the vast textile trade of England that it became a great power in the land and one to be seriously reckoned with. Indifference and contempt gave place to respect and regard. India realised that before she could gain political independence she must be economically independent, and she is already saving many crores of rupees which formerly went out of the country to fill the coffers of Lancashire. The people of Bengal have almost completely abandoned the use of the imported brands of cigarettes with the result that several lakhs of rupees are kept in the country and many hundreds of people are found employment in the Swadeshi cigarette factories.

Ceylon should profit by the experience of India. She should eschew as far as possible *Videshi* goods and bend all her energies to the task of making herself economically independent.

### Wanted a Little Effort.

Ceylon is so abundantly blessed by nature that it needs but little effort on the part of her people to make her one of the most prosperous countries in the world, and it is only the apathy and the lack of political wisdom of her people which are, I think, in the way of her regeneration.

Mr. Balasingham's advice has been given at a very opportune moment when Ceylon, in common with other countries, is experiencing a severe financial depression and many people are undergoing great hardship from loss of employment or reduced incomes. If the people had been more self-reliant and self-supporting a crisis of this nature would have left them untouched or only lightly affected, and so it behoves them to learn a lesson from this adversity and accept and carry out the wholesome advice of one who has the interests and welfare of the country at heart.

## Chinnathambi Pulavar.

REV. FRANCIS KINGSBURY  
(Ceylon University College)

About 225 years ago there lived at Nallur in Jaffna, Villavaraya Mudaliyar, "one of the chiefs who revised the Tesavalam or Codex Jaffanensis, compiled by order of Governor Simons in 1706". He had a son named Chinnathambi. He was a precocious child. Like Alexander Pope he could compose verses while he was still a boy, and that without effort. There is a story that an Indian poet was seeking to find Villavarayar's house, and seeing some boys at play asked them where the house was. Chinnathambi was one of them, and at once he came forward and answered him in the words:

பொய்யுள் சொல்லும் பொலிந்தொழுந்தறிதற்கும்  
கம்பு தலத்தொருங்கு கன்னியலாம்—மின்டுறைய  
கெட்டிந் தலத்தான் கிணைவர பக்கமாக  
வாசலிடக் கொன்ற மரம்.

According to another story the boy neglected his lessons and wasted his time; so the father drove him out of his house and forbade his entrance into it. But the mother used to send for her son during the absence of her husband, feed the boy and send him away before his father returned. One day Villavarayar began to compose a stanza of four lines and wrote only the first line on palmyra-leaf, left it unfinished and went away on some business. When he came home and took the leaf to complete his song, he was surprised to find that some one had completed the stanza during his absence. He had asked his wife who had come there and she had to confess that their son had been there. The father was delighted to see how able his son was in writing poetry and went out to find his son and brought him home.

One more story about Chinnathambi's cleverness will not be too many. Once some learned men assembled at the house of Ganesa Ayyar at Vannarponnai and were interpreting some stanzas in Kamban's Ramayanam. They found a stanza too difficult for them. Chinnathambi was sitting at a respectful distance from them and was listening to them. When the savants could not see the meaning of the stanza, the boy suggested in a humble manner what he thought to be the meaning. The Pandits were satisfied with Chinnathambi's meaning. Ganesa Ayyar was very much pleased with the lad and presented him with a rice field named Pandarakkulam.

Chinnathambipulavar's fame now rests on two poems of four hundred lines each. They are *மகாபாரதம்* and *கம்புகாவ்யம்*. The former is on Siva as he is worshipped at Vedaranyam in South India, just forty-five miles from Kangesanturai across the Palk Strait. (This book has a very good annotation by A. Sivasambhupulavar of Uduppitti.) The latter is a work in praise of Vinayaga of Kalvalay near Chandiruppay. This is somewhat more difficult than the former. Both reveal the ability of the author in agglutination, i. e., in combining simple words to express compound ideas. Men more competent than I have appreciated the language and the style of the author as well as the rich poetry that shines throughout these works.

It is nothing but right that the people of Jaffna should honour their own great poets. And it can be confidently asserted that Chinnathambipulavar will always be ranked among the best among them. I am glad to know steps are being taken to perpetuate his memory.

While I sincerely pay my tribute to the great poet, I hope I shall not be misunderstood if I say that while deep piety is always best expressed in poetry, it is not merely poetry that we, in our present state of national evolution, need. We need prose works. And these prose works should not all be literary works. There is a great need for modern scientific books in Tamil. We need books on history also. Is it too much to hope that not a few young men will arise in Jaffna who will dedicate themselves to this kind of labour?



## The Hindu Organ.

JAFFNA, APRIL, THURSDAY 28, 1932.

THE CALL TO SERVICE.

—:O:—

IT WOULD BE IDLE TO DENY THAT WE are living through a crisis such as has but seldom occurred in our national history. The political outlook is none too assuring. Our allies on whom we had relied far too much have proved to be traitors. Our English masters beguiled us with soft words and vague promises. Our native masters show no mean skill in the game of playing for safety. It is said that they sail fastest who look one way and row the other. It is impossible to disown them now or in the future. When the time for reckoning arrives the tax-payer, who now finds the cash for these pampered statesmen to live in style and brood over their addled schemes to usher in the millennium, will have to pay also for the sin of riding their horse to death. The people of this country will be called upon to answer for the sins of their blundering masters. Vicarious punishment is the law in politics.

To belittle the dangers ahead is to ask for trouble—and to be sure of getting it. On the other hand, nothing so certainly guarantees defeat as defeatism. Pessimism is a disease, which gnawing at the heart and sapping it of that vitality, which knowing and facing the dangers ahead, may surmount and conquer them, turning even direct misfortune into a glorious opportunity to call forth the true greatness and character of a nation.

Whoever breaks ranks today is a proved traitor and whoever sinks his soul in the service of his country will find it blessed, enriched, and strengthened by her mother love. The call to service has been sounded and the response is certain to be ample and heart-felt. The "Buy Ceylon" campaign has been launched with the two-fold purpose of uniting the high and the humble in service and for effectively preventing the drain of millions of our wealth from this Island. Here is a great chance of "making good", of finding life at last worth living—of offering even the poorest and the humblest of us—of our best, with a glad heart to save our country from the depredations of the foreign exploiter.

One can already see good—lasting solid good—arising out of this crisis. If it but serves to stir up people from their apathy, out of an indulgent frivolous life, into a steady, sober frame of mind, then it will not have been in vain. Sacrifice enriches where plenty impoverishes and this call to service—this trumpet note of challenge—brings out the best in a man, unfetters him of self, disburdens him of foolish pride and fear and bids him stand free and firm-footed in a world badly in need of men.

The League does not ask for subscriptions or sacrifice in time or labour; It expects every true son and daughter of Lanka to impose a self-denying ordinance at home, in the club and in the hostel to eschew as far as possible the use of imported articles. As it is impossible straight away to find Ceylon substitutes for all our needs, the Committee have decided to concentrate on sugar and cigarettes for a start. This involves a little sacrifice, a kindly thought, which no one will deny his or her country. It bids its members to buy Ceylon-made and Ceylon produced goods to the exclusion of foreign articles and tell one's friends and neighbours:

"Be sometimes to your country true,  
Have once the public good in view"  
and bravely despise refined sugar at  
tea and call for country jaggery.

# The Revolt of Youth in Ceylon.

## How It must Be Shaped and Directed.

### The Cause And Cure Of Foreign Domination.

(BY K. KUMARASAMY, PROCTOR, KANDY.)

Always has it been in Ceylon, as in India, that the triumph of the ruler has been in the division of the people. Even today in India, the Congress is unable to offer a united front due to the Hindu-Muslim disagreement. The principle of divide and rule has been the most masterly achievements of British statecraft, for, the more we divide among ourselves, the weaker are our divided endeavours, while the closer we unite, sinking all differences, forgetting all personal equations in the pursuit of the ideal, the stronger and the more irresistible must we be.

In Ceylon, we have the Tamil-Sinhalese suspicion, the Burgher and the Mohammedan, as minorities, are apprehensive of the other communities. The Kandyans divide from the Low country Sinhalese and clamour for their Kingdom. This division, this distrust, this internal hostility has always made the Government of Ceylon a very easy matter for the British, for, while the different races have quarrelled and abused each other, losing sight of the principal issues and the cause of the country, the rulers have effected their purpose, as even today, while the communities wrangled, England foisted on us the Order-in-Council, 1931, and the Income Tax.

#### Need for Unity.

I feel very poignantly the urgency for more unity. Even in our own little community, I observe little hints of mischief busily fermenting disaffections and divisions. This is due to our having still failed to learn that the advocacy of a cause demands absolute service and complete sacrifice. We must forget ourselves and our pains of mind and body. One thing alone must burn steadily and perpetually before us—the Beacon of Truth that will light the way to Freedom. Remember, that race, caste, class are but the accidents of birth. We are not responsible, nor can we take credit or accept credit for our particular class or caste. It is not the caste that makes a hero, it is not the class that makes a leader, it is not the race that makes a thinker. It is the cause and the unflinching fidelity to the cause, to the exclusion of all else, that raised us to the high peaks of realization or hurled us to the bottomless depths of despair.

Mark you, if we all made the Cause, the Ideal, a live reality to us, an integral part of ourselves, we would not be afflicted with doubts of our neighbours and suspicions of the whole world. Till we abandon the idea of personal or racial aggrandisement and plunge fearlessly into the fray, not caring whether we stand shoulder to shoulder with Sinhalese, Tamil, Burgher, Mohammedan, Kandyans, Indian, Vellala or Pariah, not pausing to criticise our neighbour's prowess in the battle, but fighting with all our might and main, undisturbed by any consideration, compelled by the cause alone, we must never hope for success. A divided army is a dead army.

#### Equipment for Rebellion.

I beg of you all before we set out on our campaign of Rebellion, forget all differences, sink them, destroy them. Trust begets trust, Love evokes Love. Trust in himself, love for his neighbour and fidelity to his cause are the three weapons each soldier must carry into battle. Until we have equipped ourselves with these weapons, let us not start. If conventions, if traditions, still obstruct you, remember that Jesus Christ was a carpenter's son and the Mahatma is a Baria. The Kshatriya, the Brahman, they all pay homage to the Mahatma. The Princes, the Emperors, they all fear him. And why? It is not homage to his caste; it is not homage to his wealth; it is homage, respect, fear for the Man who has sacrificed everything, trusted himself, loved his neighbour and had eternal faith in his cause.

If we are satisfied that we will sacrifice, that we must suffer, that we are not concerned with personal differences, then let us consider the Revolt of Youth.

All revolution is born of Rebellion, rebellion is a terrible and fearful thing. It must not be confused with violent outbreaks, passionate demonstrations, vehement denunciations, or even amateur incendiarism. Rebellion spells suffering. It spells pain of body, of mind, of soul. It spells sacrifice of luxury, pleasure, possessions, loved ones,

and all things that are dear to one. It is more exacting than the most exacting of women, it demands devotion, unflinching and eternal. At the same time, it is the magic potion which when it fills the crystal cup of Youth with its rich wonder, inspires heroism, courage, honour, Love. It evokes the divine realities of Beauty and Truth.

One must not be carried away on the crest of a wave of enthusiasm, imagining that the frail bark of the Cause is sailing straight to safety, for we may find ourselves foundering instead on the shoals and the quicksands.

#### Cause and Consequence of Revolt.

We must pause to realise the full implications of Rebellion. We must appreciate what we rebel against, why we rebel and what ultimate good can issue from such Rebellion.

We must know above all else, whether we are fit to support a sacred Rebellion to its bitter end.

In analysing the cause and the consequences of Revolt, it is well to outline the principles that must determine our conclusions.

To me it seems that Revolt must be the Revolt of Youth against the established order of things, but not Revolt for Revolt's sake. It would be futile and wickedly so, were we to endeavour to disturb the prevailing scheme of things if we could offer no better in its place.

When I say Revolt of Youth, let it be understood that the limitations of Youth must be sought, not in years, but in the heart.

The Greatest Youth in the world today is Mahatmaj. All revolt is idealistic. Let our Revolt then be a crusade in pursuit of the Ideal. The Revolt must start within ourselves. No fiery fulminations, no abuse of foreigners, no demonstrative patriotism will support this Revolt. It will be no War of Arms, no battle reeking with the fumes of spilt blood and burnt powder, no tornado of incarnate furies. Bear in mind, that the soldier of Truth, the Warrior of the Soul, fights with all the strength of his soul, using only the weapon of Truth; this and this alone must lead to triumph. It is required, however, that before the fray, each one should purify his soul, should break the bonds that bind him to self-seeking, desire, luxury, convention, attachment.

The song of each soldier on the march must be the song of service, the hymn of sacrifice.

#### The Tragedy of Ceylon.

The tragedy of Ceylon is that we have not learnt the lessons of service and sacrifice. We have not perhaps suffered sufficiently and we have not the imagination to know the suffering of others.

The principles of sacrifice and service demand that we should live in harmony with simplicity and truth. Yet, how few will break from the bondage of the accretions of vain, futile and frivolous habits, petty delights, inane indulgences, to serve with single purpose the Cause.

It is only when this is achieved that the march shall commence and our manhood shall rise once again, freed of the thralldom of the soul, cured of the torpor of the mind, and advance, indomitable, ineluctable, to the great goal of Freedom.

Let us examine the conditions of this country and the causes that inspire this spirit of Revolt.

You will observe on a study of the history of the world's evolution, that all evolution has been inspired by divine discontent. Scientists will tell you, that in the earliest stages of the world's being, the primitive organisms did not pause to think. They rebelled against their limitations that circumscribed them and stilled self-realization.

Even so, are we now moved by that divine discontent. We are circumscribed by a scheme of things that makes automata of us, soulless, futile. We must rebel and the Ideal of our Rebellion shall be Self-realization—individually, politically, nationally.

Two thousand years ago, three wise men saw a star in the East. They followed it and it led them to the cradle of one of the greatest Rebels in history—Jesus Christ. What

star should guide us? What star should light our path to the goal of self-realization? There is but one star, the star of Truth—truth in thought, truth in being, truth in action, irresistible, incorruptible truth, truth that must be to us, not an effort, but the controlling, permeating spirit of our very being.

Let us seek truth in our hearts and by its light we shall be guided to that state where all dross shall be consumed by its fire.

#### What is Nationalism?

In the light of Truth, what is our position? Does the present form of rule, whereby we are a subject race, compelled to accept the impositions of a foreign race, constitute a Government in accord with truth? Can we, whose bodies have been entrapped in the trammels of dress, whose appetites have been ensnared by the lures of drink, whose minds are moribund and whose souls are in pawn to pay the price of a cheap imitation, claim to be ruled and guided on the path to truth?

I must assure you, I am not a nationalist, if nationalism means the domination of all other races by mine. Such nationalism would be a violation of the truth.

If I may say it, in all humility, neither race, nor caste, nor creed are of any moment in the scheme of the universe. These are not the beads that one would string for the necklace of Truth.

Be he what he may, whoever elects to seek the Truth, is my brother, even an Englishman.

#### Meaning of Subjection.

The government of one race by another is a subversion of the Truth, for it is the government of the subject race by the ruling race, for the ruling race and whatever is in conflict with the interests of the ruling race must necessarily be deemed dangerous and hence prohibited by Law, the step-mother of Justice. All such forms of Government mean but one thing—Exploitation.

Exploitation, however, may be because of people or in spite of a people. We are too prone to look to leaders and blame Governments. Before we look to others, let us look to ourselves. Is the exploitation in Ceylon that has resulted in such dire distress today due to us, or in spite of us? Can we conscientiously claim that we have resisted the insidious invasions of the intruder?

Is it not rather that we have sold our heritage for a mere mess, not even of pottage, but a mess of all our affairs? We have striven to drink deep of the shallow cup of the West, seeking in the bubbles winking at the brim, the profundities of intoxication, spiritual and physical. We have fouled the deep wells of Truth, Beauty, Philosophy, Culture, that are the heritage of the East, in our stampede for the tawdry baubles and meretricious prizes of the West.

We have stilled the music of our Souls. We have stifled the voice of our hearts, we have ignored the message of our brains and for what? To be feeble imitations of the Colonial Englishman, to drink like them, to talk like them, to live like them and good God, what a price for the descent into Hell!

We are so lost in the mazes of the mundane, so blinded by the glamour of Mammon, that most of us are blind to the curse of our sorry plight. Can we blame them then, if they exploit us, drugged, degenerate, delirious as we are, with the opiates of their brewing?

#### Mission of Youth.

This is where the mission of Youth lies. Youth must be the missionaries to rouse Ceylonese from their drunken coma; to clear their minds of the fumes of that wicked wine which destroys us, body and soul, and drains the country of millions of its money; to divest them of the clownish motley that clothes their bodies and minds; to lead them back to the truth and simplicity of Swadeshi and the East, and cure their very souls of this disease of a clandestine affection for all things Western.

The principle of Government should be, as has often been said, Government of the people, for the people, by the people and our aim should be to establish that form of Government. It is easy enough to clamour

for it; it is easier to make speeches about it and even to burn effigies, but these methods lead nowhere. We must achieve what we want. No one can be expected in this materialistic age to give anything for nothing. We cannot receive alms, we must not beg for concessions, we must grow so strong in numbers, in unity, in conviction, in spirit, that the day will come when the whole world will demand that justice and freedom be ours. The root of success or failure is planted within us. Foreign rule on the present principles is bad.

A rule that is the satisfaction of the vulture, a rule that seeks to extract all it can from the country, giving little or nothing in return, a rule that foists on the country its false system of thought and living, to support its illogical system of finance and Government; a rule that ignores traditions, ignores instincts, ignores racial predilections and spiritual predispositions; a rule that manufactures clerks and propagates servility; a rule that destroys to maintain its corrosive constitution; a rule that while taking with both hands leaves but the memory of loss for reward.

What is the alternative? Is it to be a change of foreign rulers or Self-Government? Before we consider this question, let us for a moment examine the cries one hears so frequently uttered.

**Nationalism.**

What is this Nationalism? Does it mean that we should unreasoningly, futilely, perhaps violently, flaunt our birth and our origin in the faces of others and do no more? If that be it, then abandon Nationalism, forget that there is such a word; should it however mean to you the merging of the different races in Ceylon and the birth of a New Nation, then I adjure you, inscribe that sacred word in your hearts and for ever fight for a united Ceylon, a Ceylon that can stand together or fall together, but a Ceylon that must stand or fall with truth.

**Economic Betterment.**

What does this mean? Should it mean the increase of wealth for a few individuals, the improvement of bank balances and perhaps the resultant establishment of a more expensive mode of living? Forget it, abandon it. Rather should it mean the proper distribution and circulation of wealth, the prosperity of the masses that must banish this curse of poverty. It should mean the war against personal aggrandisement, official preferences, Government appropriations, iniquitous distinctions and capitalist robbery, robbery of the souls, the bodies, the blood of the poor—robbery to pay for extravagant women, expensive living and perpetual prostration before the high gods that rule.

**Self-Government.**

Is it seriously contended that we should immediately be entrusted with the control of our own affairs? I ask you, how many men are there in Ceylon capable of conducting the affairs of our country with success and selfless honesty? How many are there today who place the country before all else? God forbid that our fates and our destinies should be in the hands of any man or band of men today. But Self Government ultimately, yes. Let us prepare ourselves for the great trust. It is a sacred trust the people place in the hands of those who shall lead it ultimately. Let no man dare accept that trust until he can discharge it with the strength, the courage, the knowledge, the skill and the rectitude that must ensure the happiness of his people. Let us not cry for Self-Government, let us not pass resolutions that we immediately establish Purna Swaraj, clamour for this, fight for this, but first, prepare for it.

**The Fight in India.**

Do not be carried away by the wonderful heroism and the grand spectacle of an uncompromising fight for complete freedom in India. For over fifty years, nearer a hundred, they have trained. They have worked incessantly; they have suffered intensely, and purified in that fire of suffering and sacrifice they have grown to strength and knowledge. They have learnt to fight, because they started the fight within themselves. As Pandit Jawaharlal Nehru has said "the fundamental basis of the national movements must be self-reliance, discipline, capacity for sacrifice and suffering."

While we can gratefully adopt the principles established for all time in the relations of nations by India, let us remember that we are but a fragment of India in strength. We are not strong enough to be free of foreign protection, and for that foreign protection we must pay, either by permitting participation in the Government or paying tribute.

**Federation with India.**

We are too valuable a vantage point for nations to ignore.

Should we essay to stand alone in an age when Might is Right, we shall be a bone over which many dogs will quarrel.

There is an alternative, however,—to be absorbed by India, and become an integral part of Free India, and of her Freedom, there is no question. We shall enjoy all the

Continued on Column 3

**The "Singing Bird" of India Caged.**

SAROJINI DEVI'S APPEAL TO CONGRESS WORKERS.

We are in a position to publish Circular No. 3 issued by the All-India Congress Committee, dated 18th March 1932, and signed by Sarojini Devi, Acting President, who has been arrested and deposited in jail to undergo one year's simple imprisonment for disobeying orders made under the Ordinances. It will be remembered that she was prohibited from leaving Bombay to attend the 47th Indian National Congress at Delhi, held on the 24th instant, and on disobeying the order she was arrested in the train in which she was travelling to Delhi.



Mrs. Sarojini Naidu.

**The Circular.**

On her assuming the Acting Presidency in March, the following circular was issued by her:

"I am happy to get this opportunity to serve you and the country as Acting President of the Congress. I wish to send you on this occasion my greetings and congratulations upon your having carried on the good fight so successfully. For, looking back at our achievements and the progress we have made in the last two-and-a-half months, I have no doubt in my mind but that your efforts and the efforts of those thousands of our countrymen and women who are behind prison bars today have met with a very large measure of success indeed. We have had to face this year a fiercer and more organised attack from the Government and that too at a time when we were none too well prepared for it. Ordinances more ruthless than Lord Irwin could devise in months were hurled at our heads by Lord Willingdon right at the beginning of the movement, or, rather, I should say, even weeks before the movement began. All our leaders and important workers were instantly thrown into prison before most of them had even time to do a single act of civil disobedience. Atrocities that marked the very height of the last movement were visited on us from the very first day of the fight. Yet, what do we find after two-and-a-half months of our non-violent war? We find that within this incredibly short period nearly 60,000 men, women and children have gone to jail. How many were in jail at the end of a similar period in 1930? Not more than 10 or 15 thousands, I believe. We find that the figures of imports of foreign cloth are lower in 1932 than ever before in recent years; British goods also stand at quite a low level. We find that demonstrations are being regularly held, hartals being regularly observed, the Ordinances being regularly defied. We find that Bombay, in spite of police rowdiness and the Emergency powers of the authorities, is still able to carry out as one man the Instructions and programmes of its War Council. We find for instance that in spite of all the efforts of the Bombay Government,—all the threats, arrests and insults—not one market has ceased to observe hartals as chalked out by the War Councils. We find that the non-violent campaign in some districts of the U. P. is being carried on with success in spite of serious difficulties and brutal repression. We find that the Frontier Province, in spite of having been subjected to a most savage form of repression is still putting up a brave fight against the enemy. We find that Bengal though groaning under the terrible Criminal Law Amendment Act and several other Acts and Ordinances is yet gallantly holding out. We find that the figures of arrests and convictions are mounting up daily in all parts of the country. In Bombay, only a few days ago there were as many as 120 arrests in a single day! What do all these facts mean? They mean that the Government have once again been beaten—they have failed in their objective to crush us and to check our progress towards free-

Continued up

**Youth Congress, Jaffna.**

CELEBRATION OF BOYCOTT ANNIVERSARY.

The first meeting of the new Executive Committee of the Youth Congress, Jaffna, will be held at the Congress Office on Saturday, the 30th instant.

Among the items on the agenda are: the election of Chairman of the Executive Committee; Election of Working Committee; arrangements for celebration of Boycott anniversary and plan of work for the year.

**The First Asiatic L. R. I., B. A. in Malaya.**

Mr. Aruliah Barnabas of Karainagar, the well known architect of Kuala Lumpur F. M. S., is the first Asiatic in Malaya to be conferred the Diploma of "The Licentiate of the Royal Institute of British Architects."

—Cor.

**PERSONAL.**

Dr. S. Mutiah has been elected Trustee of the Sri Subramania Kovil, Slave Island, in the place of the late Sir P. Ramanathan.

**ANSWER TO CORRESPONDENTS.**

Mr. C. K. Swaminathan: Nos. 1 and 2 crowded out. No. 3 too late. (Ed. H. O.)

Mr. A. Rajakarar, Retired Inspector of Irrigation, Vaddukoddi:—Crowded out.

Continued

dom. The country is forging ahead even in the face of all their Ordinances and all the heartless repression of their police and other officials.

But, friends, remember we must fight this battle to the finish. The Government have by no means reached the end of their resources; nor is there any indication that they wish to stop hostilities in the near future. From all indications it seems that they have prepared for a prolonged battle. On our side too we must be prepared for prolonged battle; we too are by no means near the end of our resources. So, friends, do not slacken your efforts for a single day.

I am making a few suggestions to you about your future programme. I hope you will give your due attention to them and do your best to fulfil the programmes suggested. If these programmes conflict with any others which you might have already laid out for your province or district I hope you will be able to make the necessary adjustments and give effect to the programmes herein suggested so as to ensure their observance on an all-India scale.

You know that the week from 6th April to the 13th is celebrated every year as the National Week. I want you to concentrate on this week and make it a real National Week—a week of intense national activity. The whole week should be devoted to an intense boycott campaign. The programme for the week is given on another page.

I think the intense activities of the National Week would make it necessary for most provinces to have a period of recuperation. Therefore, from the 14th to the 20th April there will be no extraordinary or All-India programmes. The period from the 21st to the 27th, however, should be observed as another All-India week and should be devoted to an intense propaganda against Posts and Telegraphs and Telephones. This will be an All-India "Postal Week". The full details of the Week's programme are given separately.

Continued from Column 1

privileges of an independent state and still have all the advantages of her powerful protection.

But, for India to accept us, we must fit ourselves to be members of the Commonwealth of India. We cannot expect her to accept and protect five million people who are misled by mealy-mouthed orators who have not even the courage of other's convictions, to say nothing of their own.

We now approach the real mission of Youth. It is the regeneration of the peoples in this Island, their unification and education, the preparation of Ceylon for the Great Fulfilment.

[Why is it that the Ceylonese is today an invertebrate creature, unfit to aspire to even a fraction of the heroism, courage or culture of the Indian or the Irishman?

This question will be answered in a subsequent issue of "The Hindu Organ" by Mr. Kumaraswami in his own vigorous style. Ed. H. O.]

**To Our Subscribers.**

To canvass support among our outstation subscribers to maintain and strengthen the position of this paper Pandit V. T. Sambandhan, our representative, has set out to South Ceylon. Our subscribers are kindly requested to give all assistance to him.

MANAGER.

**Book Received.**

Notes on Scott's "Lady of the Lake" by Prof. J. O. Thamotheeram B.A., of Hartley College. (Price Rs. 1.25 Ots)

We thank the author for the copy of his 'notes' which we have glanced through with pleasure not unmixed with memories of days when the college student had to pluck his way unaided save for an explanatory note here and there and often more difficult to grasp than the text itself. Prof. Thamotheeram has done a distinct service to the student community who will find his notes copious and satisfactory for the immediate purpose of public examinations. The 'notes' are presented in the form of questions and answers and should be helpful to teachers themselves in preparing their notes to lessons. By way of criticism one can only say that the 'notes' are too full to allow the student the exercise of his own faculties of literary exploration. The discerning student, will, however, find lines of thought indicated by the author along which he may profitably engage himself.

It is remarkable that the publication of the 'notes' should have synchronised with the centenary of the Lord of Abbotsford whose claims to be Prophet or Priest or Purveyor are being discussed in literary circles as the result of the publications last month of two new biographies of the poet by John Buchan and Dr. Max Unger Pope Henery. We have only praise for the great pains bestowed on his 'notes' by the author who has given us evidence of his literary equipment in his annotations to "Coriolanus," "Waverley" and many other pieces in English classical literature.

**Obituary.**

PANDIT K. C. NATHAN.

We regret to record the untimely death at the age of 44 of Pandit K. C. Nathan, Proctor, which took place last Friday at his residence in Vaddukoddi. Mr. Nathan had just returned from a pilgrimage to Katsranga which he visited every year for several years, and took ill of colic. Mr. Nathan leaves behind a widow and an infant with whom much sympathy will be felt. He was a Tamil scholar, a great student of religious philosophy, well known for the soundness of his explications. It was only last month that he delivered a lecture at the Kala Nilayam on the metre of the sacred Psalms.

**ORDER NISI.**

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7380.

In the Matter of the estate of the late Nagemmab wif of Kandar Sellappah of Madduvil North

Deceased

Kathiravelu Saravanamuttu of Changanai

Plaintiff.

Vs. Parupatilpillai wif of Kathiravelu Saravanamuttu of Changanai

1. Kandar Sellappah of Madduvil North

Respondents.

This matter of the Petition of the abovesaid Petitioner praying that Letters of Administration to the estate of the abovesaid deceased be granted to the petitioner coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on the 1st day of May 1931 in the presence of Mr. T. N. Subbiah, Proctor on the part of the Petitioner and on reading the affidavits and Petition of the Petitioner.

It is ordered that Letters of Administration to the estate of the abovesaid deceased be granted to the Petitioner as the father of the said deceased, unless the abovesaid Respondents appear before this Court on the 1st day of July 1931 and show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. P. O. Villavarayan, District Judge.

June 10, 1931.

23-3-32  
Order Nisi extended for 4th May 1932.  
Inld. B. Rodrigo,  
A D J.

(O. 523 28 & 1)

## YOUTH CONGRESS, JAFFNA.

RESOLUTIONS PASSED AT THE  
EIGHTH ANNUAL SESSION

The Youth Congress, Jaffna adopted the following resolutions at its eighth annual session held on the 18th, 19th and 20th April 1932 at the Jaffna Esplanade:

1. (a) The Jaffna Youth Congress records its admiration for the unique and arresting gesture by all the candidates for the State Council from the Jaffna District in establishing a Council Boycott as a protest against the reactionary Donoughmore Reforms.

(b) This Youth Congress therefore tenders its congratulations to these candidates for their decision and sacrifice and also for their giving this country at the present time as well as for future generations a remarkable demonstration of united action.

(c) This Congress also tenders its congratulations to the people of Jaffna District for their magnificent and spirited response to, and their unwavering support of, the appeal for Council Boycott.

2. In view of the fact that political events in Ceylon during the last twelve months have not tended to shake the conviction of the Congress on the reactionary nature of the Donoughmore Reforms, this Congress reaffirms its faith in the Boycott as the one and inevitable reply a self-respecting people can offer to a bureaucracy that has ignored the legitimate claims of the people of Ceylon to Responsible self-Government and calls upon the people of Jaffna to continue the Boycott of the Council till such time as Responsible Government is granted.

3. This Congress being of opinion that Communalism is a negation of nationalism resolves that the Youth of the land devote themselves to wipe out the forces that engender inter-racial discord and seek to achieve Swaraj for the whole nation.

4. This Congress stands for the Total Prohibition of any kind of intoxicating liquor and resolves to co-operate with all bodies working with the same end in view.

5. This Congress expresses its profound sympathies with the people of India for the sufferings that they are undergoing in their quest for freedom.

6. This Congress is of opinion that the system of education obtaining in our schools is unsuited to the genius of our race, as the imparting of instruction through the medium of an alien tongue kills all originality, and resolves to work towards the introduction of the mother tongue as the medium of instruction.

7. It is the faith of the Congress that Political Swaraj is meaningless and unattainable without economic freedom and calls upon the country to make a determined effort in the course of the next year to eschew the use of foreign articles and engage upon a campaign to promote the production and use of Swadeshi goods.

8. This Congress reaffirms its protest against the Social Disabilities based on birth or wealth existing in our Country and resolves to secure equal opportunities to all and co-operate with other organisations pursuing the same ideal.

## 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.

## Order Nisi.

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 8069.  
In the matter of the estate of the late  
Rameswary daughter of Mootiatamby  
Ehamparam of Tirunelvely,

Deceased.  
Kandiah Thamothersampillai of Tirunelvely  
Vs.  
1. Subramaniam Kandiah and wife  
2. Kathirasilpilai of Tirunelvely South  
Respondents

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the Estate of the abovenamed deceased coming on for disposal before D. H. Balfour Esqr., District Judge, on the 21st day of March 1932 in the presence of Mr. V. Ramalingam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated the 19th day of March 1932 having been read, it is declared that the Petitioner is the uncle of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before the 8th day of May 1932 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,  
District Judge.  
April 19, 1932.  
O. 351. 28 & 2.

## Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.  
Testamentary Jurisdiction No. 8068,  
In the matter of the estate of the late  
Ponnammah wife of Mootiatamby Ehamparam of Tirunelvely.

Deceased.  
Kandiah Thamothersampillai of Tirunelvely  
Vs.  
1. Subramaniam Kandiah and wife  
2. Kathirasilpilai of Tirunelvely South  
3. Mootiatamby Ehamparam presently of Medakade Estate, Balangoda.  
Respondents.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on the 21st day of March 1932 in the presence of Mr. V. Ramalingam, Proctor on the part of the Petitioner, and the affidavit of the Petitioner dated the 18th day of March 1932 having been read; it is declared that the Petitioner is the brother of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person, shall on or before the 9th day of May 1932 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,  
District Judge.  
April 19, 1932.  
O. 350. 28 & 2.

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## Order Nisi.

IN THE DISTRICT COURT OF JAFFNA

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

Deceased.  
Kadirkamar Kandiah of Nunavil presently of  
Navaly  
Vs.  
1. Vikenesary daughter of Kadirkamar Kandiah of Navaly  
2. Ganepary daughter of Kadirkamar Kandiah of Nunavil

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

3. Muttupillai widow of Thambajillai Kandiah of Nunavil  
4. Thambiah Ponniah Rajah presently of Agalawatte in Kalutara and wife  
5. Manleam of Nunavil.  
Respondents.

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

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

Sd. D. H. Balfour,  
District Judge.  
February 10, 1932.  
18/3/32.

The above Order Nisi is hereby made absolute.  
Sgd. D. H. Balfour  
District Judge

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

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