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THE Hindu Organ.

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Second 'Harijan Day'

PRIDE OF CASTE, WEALTH AND LEARNING

HOW RAMANUJA FOUGHT AGAINST CASTE DISABILITIES

BY C. RAJAGOPALACHARI.

SRI Ramanuja, the world-famed exponent of the Visishtadwaita philosophy, was described by his orthodox contemporaries as the 'tender leaf' on the tree of humanity. They observed that whenever any pain was caused to those lowest in the social scale, Ramanuja's face immediately faded in responsive pain. When any injury is caused to the root of a tree, the tender leaves on the top fade away first. Hence the appellation of the 'tender leaf' was given to Ramanuja. In the salutation verses regularly sung in Vaishnavite temples in honour of the line of Vaishnav teachers, the special description given of Sri Ramanujacharya is that he was "Dayaikasindhu," i.e., ocean of pure compassion, this being the characteristic that was peculiarly Ramanuja's.

A Sweet Name

No wonder then that this great teacher's heart surged with love and compassion for the unfortunate people now known as Harijans, from whom the Hindu community is willing to accept the most intimate services, but refuses to give them what can be given only by society, namely, social intercourse. Ramanujacharya felt 900 years ago the grievous wrong of treating them as part of society for purposes of exploitation and looking on them as a community apart when the question of serving them was raised. Like Mahatma, he sought even in those days to give these people a name with a sweet and holy flavour. He called their tribe 'Tirukkulam' (Tiru=Shri, Kulam=Kul, tribe). It is a matter of common knowledge now throughout India that Ramanuja established the custom of admitting the Harijans into the interior of Vaishnavite temples at least on some occasions every year. In the temple of Melkotte, dedicated to Shri Narayana which was built by Ramanuja, he established the custom of admitting Harijans into the interior, for three days in the year. We can guess the opposition that he must have faced, remembering that it was nine centuries ago, long anterior to all our modern knowledge and modern movements. Alas! that instead of this good and wise and humane beginning being extended in course of time, ignorance and prejudice got the upper hand and succeeded in restricting instead of widening the privilege.

Innovation in Temple

In the great Srirangam temple, in spite of all Agamau authorities that are now so persistently and pharisaically quoted, he established an innovation. A flagstaff, a great hall and a *balipitham* specially erected for the benefit of the Panchamas stand to-day in continuous use inside the fifth wall of the temple as monuments of Sri Ramanuja's courage of compassion and of his desire to remove the disabilities of the Panchamas. There are certain episodes in the accepted records of Ramanuja's life and teachings in the orthodox *Curu-Parampara-Prabhav* which are worthy of note in connection with the movement for the emancipation of the Harijans.

It is written that one day Ramanuja was going along with his disciples when a Pariah woman came on the way. Some among the holy group shouted to the woman to move aside. The woman laughed and with the light shining in her eye, said:—

"The Lord has stamped with his holy foot and measured the entire earth. Doth not then the whole earth become his sacred temple? Where and how shall I move aside, ye learned men?"

It is written that Ramanuja was struck with remorse and prostrating before her as before a brother Vaishnava, said:—

"Vain pride and ignorance corrupt the mind of this Sanyasi. The symbols of Vaishnava faith that I wear would be more proper on your body oh sister."

Three Great Dangers.

Ramanuja specially warned his disciples against pride of caste, pride of wealth and pride of learning as three great dangers for the unwary to fall into perdition. He established customs and rights by which a so-called Sudra devotee is given the prasada in Srirangam with honours and with priority over even some Brahmins.

When he was old and weak, Ramanuja's practice was, it is recorded, to lean on somebody's shoulders when walking to the river for his daily ablutions. He used to lean on one of his Brahmin disciples when going to the bath, but when returning after ablution he would walk with his hands resting on the shoulders of one of his 'low caste' disciples. The orthodox were greatly scandalised at this practice. In spite of the Acharya's position and influence, there were rumblings and mutterings at this unseemly revolt against the practice of untouchability. "He might touch this low-caste man before the bath, but why lean on him after the ablutions when at least he might keep himself away from pollution." This was their criticism. Ramanuja understood and, smiling, explained to them:—

"I lean on this low born son, as you deem him, when returning after ablutions, because that is the way to wash out my pride of birth, which I cannot remove by ablutions with water. This is what Ramanuja thought of."

(Continued on page 4.)

— April 30. —

MAHATMAJ'S APPEAL.



PROGRAMME FOR THE DAY.

Sunday, the 30th of April, will be observed as the second 'Harijan Day'. Appeals have been made by Mahatma Gandhi and Mr. A. V. Thakkar, Secretary, Servants of the Untouchables Society, giving details of the work to be performed that day.

"Knight of the Broom"

Gandhiji would like the day to begin with prayers. People should set apart for the cause, some money or cloth or grain according to means. Following this, the work of the family 'bhangi', if there is any should be wholly done by the family, or at least shared with him. Gandhiji says: "This will enable one to understand the nature of the services that the bhangi performs and may also lead to an improved method of performing such services. Not many persons have consideration for the 'Knight of the broom' at the time of using the sanitary conveniences. If we had no untouchability in us, and we even occasionally shared the work with the bhangi, we would have a different method of working the home sanitary system."

House-to-House Visit.

"Having done these two things," says Gandhiji "we are ready for the corporate effort for the day, which should open with house-to-house collection of donations in cash or kind. This work should be finished by certain given hour. Harijan quarters should be visited in each place, and they should be cleaned wherever necessary. Meetings of Harijans should be held and their wants noted. They should be advised as to the part they have to play in the removal of Untouchability. The day should be wound up by a general meeting of both Savarnas and Harijans to pass resolutions pledging the meeting to the removal of Untouchability, and emphasising the desirability of permissive legislation regarding temple entry. Where public opinion favours, public wells and temples should be opened for the Harijans."

SOME MODERN TENDENCIES

A PHILOSOPHY OF LIFE

(BY LAKSHMAN SENEVIRATNE)

Civilization is the compellingly auto-suggestive influence of any group of creative minds in the education of the herd instinct of their fellow-men, mostly unconsciously, by enunciating through the finer arts, a particularly soignée mental attitude towards the ultimate Reality of Existence. Modern civilization, as it is popularly understood, tends to be more planetary than merely national or even continental. The conquest of distance and the radiofused encirclement of the globe would naturally anticipate such an eventuality. Intellectual sparks of New York make a fetish of breathing the spiritualistic philosophy of the Vedas; embittered nationalists in Bengal desperately visualize the eminently desirable importation of Al Capone. A quixotic exchange of ideas—this crazy Cock-Eyed World!

Subjective Contribution

This civilizing influence is primarily unconscious; its disseminators merely give expression to a mental urge, more as a release to their extreme sensibility of intellect, than as a premeditated desire to bore the world with dogmatism.

I understand the intellectual output of Einstein, Romina Rolland, Bertrand Russel, the intense spiritualism of Gandhi as necessarily the satisfaction of the curiosity of 'divine discontent' which they have altruistically handed over to their fellow-men, as a subjective contribution to this complex topsy-turvy existence called Life.

Bitter Struggle

The optic (did some cruel Deity cry myopic!) registration of sense impressions re-acts in suprisingly diversified forms on every human being alive. Many of them are as transient as the after-effects of a stereotyped public school education—the Ultimate Reality of Existence being to avoid critical, rational thought. But, life to the majority of human beings is a bitter struggle for existence that masochistic desire to temporarily eke out of society any old mode of living to avoid physiological starvation. The natural assumption being that this life of misery is a grim predecessor to a reward of ease and happiness that an All Bountiful Deity would bestow in a future life in exchange for Goodness and Virtue. This screamingly unfortunate unification of the globe with the incidental advantages that sociologists and behaviourist psychologists have had of examining the relative conceptions varied peoples possess on the philosophy of Good and Bad tends to dissipate our hitherto pomgranate idealism.

Mau has changed his conceptions of life; instead of traditionally queuing up with the requisite spiritual formula to depart to the next world, much against his will, he has formulated a new sense of values on existence. I, for one, interpret life as a series of delightfully voluptuous souvenirs. Voluptuousness, implying the persistent urge to gratify my senses aesthetically—be it music, beauty, love, compassion, a world state or the social emancipation of the world from ignorance.

KOKUVIL MURDER CASE

COMMITTED TO THE ASSIZES

On instructions from the Attorney General, the Police Magistrate of Jaffna committed Vallipuram Chinniah, accused in the Kokuvil Murder Case, to stand his trial at the next session of the Assizes.

It will be remembered that the accused is alleged to have caused the death of his uncle Ponnampalam, assaulting him with a rice-pounder and also causing grievous hurt to Mrs. Ponnampalam, his aunt.

This incident took place on 25th March last. The accused was in hiding till the 6th instant when he surrendered to Court and was remanded.

To Ensure Happiness.

My museum of ideals have been purged of flagrant egoism, of invertebrate resignation to an accepted order of things or even of dramatically desiring Death. Our ideals should descend to earth, instead of accompanying Professor Piccard's laudable excursions to the stratosphere, and look around to help Humanity. They could be diverted in changing our national passport to our countrymen, from convention to Boredom, by inculcating a greater zest for living a socialistic desire for the welfare of the many as against the few, by re-constructing society so that the true inheritors of any architects of civilization, the Aristocracy of the intellect be recognized and appreciated. As the contact men between the Past and the Future of our species, it behoves us to capitalize* those features of the past that would ensure happiness to the future, in the light of Reason and Ethical Philanthropy. Nationally subjective outlooks on life might profitably be filtrated to accept an international vista of existence. National prejudices, the psychic descendants of unconditioned reflexes should be loped to oblivion, to the satisfaction of a very mundane aspiration—a globular entente cordiale. Since political subjection might impede the spontaneous flare of self-expression in Oriental contributions to world culture, let's co-operate and hand over the world's government to the League of Nations that might open out among other branches, an Oriental counterpart in New Delhi.

An Ocean of Mediocrity.

If scientists carry out their threat to perpetuate thyroid secretion, even that sad departure from a known good to an unknown one after Death, might be relegated to a future unexpurgated edition of Life's eccentricities. Life should be a revue of happiness, in its multi coloured, multifarious forms, with spots of tragedy to relieve it from Boredom. Provincialism of outlook in life might accompany commercial peoples' divine missions to Angoda.

Of necessity, educated people must advance mentally to think and act creatively, enim, to form the nucleus of a coterie of Spiritual Pandits indispensable for a renaissance of Lanka's culture—I admit, it is universes ahead mentally from primeval man's subtleties on oviculation—sometimes heard in State Councils... and applauded oom de Dieu. The State Council, as one is forced to conclude from its peregrinations in an ocean of mediocrity, could be transferred from a negatively advisory body to one of positive delight... for children. What a social asset, in its abundant supply of amusement as a relaxation from serious thought. One could Swadeshically dispense with travelling circuses that at sometimes come to town.

Notice To Subscribers.

Pandit V. T. SAMBANDHAN, Editor of the 'Inthusathanam' will visit Colombo, Negombo, Chilaw, Batticaloa, Udappu, Kurunegala, Avissawella, Ratnapura and other stations between April 23 and May 11 to recover arrears of subscriptions and to enroll New Subscribers for our Papers. We have no doubt that our supporters will extend their co-operation to ensure success to MR. SAMBANDHAN'S mission.

Manager.



Hindu Organ.

THURSDAY, APRIL 27, 1933.

RAISE THE FALLEN

WITH THE INTUITION OF THE prophet he is, MAHATMA GANDHI sees in the abolition of untouchability the real preparation needed to grasp and hold political freedom, as also the cleansing of Hindu Society of its most pernicious evil and the restoration of Hinduism to its pristine glory as a universal religion. Even some of the closest friends and staunchest supporters of MAHATMAJI would seem to bewail the new channel along which the zeal of India's god-man is flowing in its natural and unhampered exuberance. "MAHATMAJI has forsaken politics" say these impatient politicians. Government, too, may feel delighted to believe that they have succeeded in side-tracking into social work one of the most astute of men in the world. Orthodoxy may well tremble at the assaults on its bastions and exclaim in despair that the political fakir had invaded their preserve. In the eyes of the MAHATMA—and indeed to all true reformers—religion and politics and social problems do not exist apart each other. The one cannot be disentangled and viewed or treated as different from, or unrelated to, the others. Religion, politics and social relations constitute a single problem.

To MAHATMA GANDHI who concentrates not only on the methods of securing freedom but also the means of assuring to the people the enjoyment of freedom once acquired, the removal of the odious notions of high and low among the various sections of society is a problem far more important than the forms or systems of Government that may be fashioned for India. The MAHATMA'S political ideal is not the substitution of King Log for King Stork. He is not interested in freeing India merely from the English yoke, he is bent upon freeing India from any yoke whatever. His work, whatever its complexion and wherever it may seem to lie for the time being, cannot but fail to have a message to struggling humanity in every quarter of the globe.

Countries groaning under political tyranny, people chafing under the yoke of economic spoliation, men strangled under cruel social customs will find their hope and salvation in the message of Gandhiji. He preaches peace on earth and good-will to mankind. The true and effective method to usher into the world already distraught with rivalries and competition, ruthless plunder and savagery is to remind man of his dignity, his divine image.

Gandhiji sees more clearly than any living man, the cause of India's degradation. He notes the ugly manifestations of this cause most vividly in Hindu society to which he belongs and his inner being revolts against the cruel social practice which, for no sin of theirs, save that of birth, deprives large classes of Hindus

from the opportunities of good living. His soul writhes in anguish to see his own brothers and sisters, humble and loving and unsophisticated and god-like in patience and innocence, trodden under feet as a matter of right by thoughtless and selfish classes whose claims for superiority are based on no more solid ground than the mere accident of birth. He, therefore, offered his very life as a penance for the wrongs of his own community. The movement to banish untouchability has thus been set on foot in India. Our readers, we have no doubt, have followed the efforts now being made from Himalayas to Cape Comorin to exorcise the evil spirit of untouchability.

The 30th Day of April has been proclaimed by the Mahatma to be observed throughout Hindu India as the Second Harijan Day. We publish in another column the duties enjoined on Hindus for that day. We feel sure that the appeal of the Mahatma will not fail to reach the youths in Ceylon.

The Youth Congress of Jaffna which had done much in the past to awaken public conscience on the question of untouchability will, we trust, do some practical work and give effect to the resolution which will be moved at their annual session tomorrow. "Untouchability goes or I go", said the Mahatma and the Youth Congress knows only too well that Mahatmaji keeps his word. Resolutions are good in their own way. They stir up the attention of the people. But deeds are more eloquent and words never pay debts. If the Youth Congress and its constituent and allied bodies think that political reforms are more urgent than what is called social work, we submit that our political battle will be half won if we succeed in restoring to the people their sense of self-respect.

Indeed, the curse is not merely on the heads of the so-called untouchables who are denied social freedom but is more so on those who claim to be their superiors. It has infected both sections of society. The social superiors at home are stricken with the inferiority complex as much—and often to a more dangerous degree—as their social inferiors. It is this inferiority complex which in the past upset the best efforts of the people in the most critical periods of their political evolution. The whole country has been laid under the spell of inferiority. This must be dissipated before political freedom can be won. The feeling of lowness is good for neither the so-called low caste man himself nor him of high caste who acknowledges the expression of deference due to birth.

The necessity to do organised work to uplift the untouchable classes can thus be justified on religious, social, humanitarian and political grounds. Let us hope that the Youth Congress will address themselves to the task in a spirit of humility and as an act of self-purification and enlist the sympathy of workers in every village in the Peninsula. Whatever the pundits whose learning—"the one half is for in rest the other show"—may say, it is certain that educated opinion is in favour of the removal of untouchability and the Youth Congress may rely on the active support of the progressive elements in society if they set about their work in a spirit of self-sacrifice.

By "THE IRISHMAN."

One of the best known journalists in Ireland, the contributor of this article, writes under a nom-de-plume, on the great experiment by which the Irish people are meeting the modern industrial chaos in an effort to establish a prosperous and happy nation.]

The future of the Free State—what is it to be? The answer is a strange one. The hope of the Irish people is that there should be no future for the Free State, that the future should lie with all-Ireland, with the whole country re-joined in a just and friendly settlement. That the future will give consummation to that devout wish is beyond all doubt and when it takes place the forward surge of the Irish people, even to taking leadership of the world on many questions, is also certain.

In the meantime each of the two sections have to live somewhat separated lives, and it is with the future of the Free State in that sense that we must deal. It is a bright and a dramatic future, a prospect filled with exciting experiment and great adventure.

In commenting on the results of the recent General Election many of the more serious British weeklies saw about to be inaugurated in Ireland an economic policy which might well liberate the world from its present bondage to chaos. With a curious unanimity they saw in it the very opposite to Communism: a policy of individual effort all based on the restraining principle of the well-being of your neighbour. A wider distribution of property, a more even share in a general prosperity with nobody having too much because nobody must have too little.

Correct Interpretation

The British weeklies, though wrong in certain details, have correctly interpreted the policy now being pursued in the Free State. An effort is being made to industrialise the area (three-fifths of Ireland) which had been allowed to develop along such wholly wrong lines that the bulk of exports were unfinished agricultural products and the bulk of imports fully manufactured goods, including an enormous quantity of foreign agricultural produce.

It had long been felt—and most keenly by those who eleven years ago founded the Free State—that a more balanced economy and a bigger development of the home market were essential to Irish progress.

The full opportunity to put the ideals into practice comes at a time when the world has learned a better lesson as to how mass production can develop to the injury of the community as a whole. In the United States recently President Roosevelt pointed to one extraordinary difficulty facing his administration, namely, that even if the prosperity reigning in that country in 1929 were to be fully restored there would still not be work for five millions of those now idle. The cause of this was the rapid development of labour-saving devices and the shortening of manufacturing processes, both requiring fewer workers to produce increased quantities of goods.

Need for Industry

The Free State area is under-industrialised to a marked degree. It is now necessary to industrialise

it. Mass production methods on a large scale have no appeal, although in the Free State area there are many splendidly-equipped and well-organized factories; as good as anything in Britain or the United States. But the economic basis of the country is agricultural, and the need for employment schemes is largely localised.

Also there is before the people's eyes the situation in Britain, Germany and America where large scale industry has not saved millions of workers from unemployment. It is felt by the authorities that a new form of economy is therefore necessary. It is felt by the Irish public that a new form of economy is therefore essential.

The form is already decided. Facts and the example of the nations which have suffered least from depression abroad have decided it. Rural Ireland is a country of small farms. Semi-rural Ireland is a country of small towns. Even the cities of Ireland have not grown into unmanageable size, green fields can be seen from the streets of Cork and the sea and mountains are at the doors of Dublin.

Small Scale Industry.

For such a country the obvious development is small scale industry, as ruralised as it is possible to be. The ambition is that each centre of industry, whether it be small town or village, shall maintain the surrounding area, not necessarily by direct employment, for that must be limited, but by the subsidiary industries a principal industry demands; for instance, a flour mill requires the making of bags, the carting of the grain, the growing of it, with all the operations each of these involves; the boot factory requires the provision of hides, the tanning of leather, the disposal of numbers of by-products. It is the same with the score of industries suited to an agricultural community.

One fact alone assures prosperity to the Free State. Its population is increasing. Already in the last three years a hundred thousand of the healthiest and best stock in the country has remained at home instead of emigrating. This means that in every district in Ireland, particularly those from which in other years emigration was heaviest, there is a new pulsing life, a life of optimism, adventure and courage, a life inspired by the presence of youth.

This provides a problem and a responsibility for the Free State Government, but it also provides the means of solving that problem, namely, the activity and eagerness to work of tens of thousands of the physically best among our citizens. The fact, too, that the stoppage of emigration has peopled formerly bare countrysides helps the plans for ruralised industries and widely-distributed centres of employment.

Way to Union.

Eventually there will be a network of happy and prosperous communities scattered over the entire Free State. The drift to the big towns, with its consequent worsening of the slum problem, will have ceased; the drift to the United States, with its enfeebling effect on the

(Continued on page 3 Column 3.)

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NEW ADMISSIONS.

The next academic year commences on July 13th, 1933. Admission forms should be applied for and returned duly completed not later than May 15th, 1933, to the Registrar, University College. On receipt of notification of admission, candidates should pay fees for the first term as instructed therein. Colombo, 8th April, S. A. PAKEMAN 1933. Acting Principal, Ceylon University College, G. 213, 24 & 27.

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A New Reforms Scheme.

MODIFIED CABINET GOVERNMENT.

BOARD OF MINISTERS' MEMORANDUM.

Mr. Senanayaka's Mission.

The "Daily News" understands that the Board of Ministers has forwarded a memorandum recently to the Secretary of State for the Colonies on the reform of Constitution and are awaiting themselves of the opportunity of the visit to London of Mr. D. S. Senanayake, Minister of Agriculture and Lands, to press the case made out in the memorandum.

The claims now put forward by the Board of Ministers, it is learned, differ in certain respects to those submitted to Sir Samuel Wilson during his visit early this year.

DETAILS OF PROPOSALS.

When Sir Samuel Wilson met the Board of Ministers the latter favoured the whole Council electing the Ministers who were then to constitute their own Committees to assist them in an advisory capacity.

According to the present representations, it is understood, the demand is made that the Council should elect the Leader of the House who will be called upon to select the Ministers. The Council then elects the Committees which, as in the earlier scheme, are to function in an advisory capacity.

Although there is an absence of the party system in Ceylon, it is pointed out that such a system of electing the Ministers will enable their choice, from the most influential groups in the House.

New Ministries

It is recommended that the Ministries of Local Administration and of Health should be amalgamated, thus reducing the existing Ministries to six.

Two new portfolios, those of Justice and Finance, it is urged, should be created, those two subjects being handed over to the Council.

The Chief Secretary, it is recommended, should be the Head of the Public Service and should no more sit in the State Council, foreign correspondence being relegated to the Minister of Home Affairs.

The Attorney-General will remain the Law Officer of the Crown without a seat in Council.

The Financial Secretary also would, under this scheme, cease to sit in Council.

Nominated Members

It is learned that in regard to nominated members, it has been urged that a few such seats should be retained to enable the Leader of the House to select Ministers from among them in case there are no suitable persons among the elected members, particularly for Ministries where expert knowledge is essential. The proposed portfolios of Justice and Finance are mentioned as instances in regard to which such an eventuality may occur.

Administrative Anomalies.

On the question of existing administrative anomalies, the Board of Ministers, it is learned, has recommended that the whole of the Manual of Procedure should be recast so that the relations between the Heads of Departments and the Ministries will be free from ambiguities, and also in order to ensure efficient and effective control of departments by the Ministries.

Relations With Governor.

In their relations with the Governor, the Board of Ministers expect

POLITICS OF SERVICE AND WORSHIP.

REFORM THROUGH PRINCIPLES OF RELIGION

"Attempts to educate and awaken the masses through politics have failed. If reform is needed in any sphere of life, it must be done by and through the fundamental principles of religion. If we need politics, we must have the politics of service to humanity. Instead of politics of power and privilege, instead of setting before the people a pagan programme of self-interest, material satisfaction and brute force, we must have politics of service and worship of humanity. And the end must be sought by the unfoldment of the highest and the best in the people of all castes and communities within the society. Brahminisation or levelling up of the downtrodden is predominantly a social ideal of the Hindus. This elevation of the depressed to the dignity or the divinity, this spiritualisation of the secular and social outlook of the people is neither in conflict with the best traditions of Hinduism, nor in conflict with the highest ideals of patriotism that we can conceive of for, loyalty to humanity does not weaken loyalty to one's own country and society."

(—Swami Parimalananda.)

that by a revision of the Manual of Procedure and the Orders-in-Council, the Governor's anxiety to resort to certification will be avoided.

In this respect, it is learned, the Ministers make the proposal that the Manual of Procedure and the Orders-in-Council should be reported upon by a Select Committee of the State Council and that if the amendments recommended by them are passed by the House, the Secretary of State should give effect to them by amending the legal instruments concerned.

The Public Services.

With regard to the Public Services, it is learned that the Board of Ministers are prepared to agree to the protection of the existing services, as contemplated by the Governor and the Secretary of State for the Colonies.

It is understood they however insist that:

- All future entrants should be outside this protection;
- There should be no more commuted pensions;
- In the case of pensions themselves, they should be placed on a contributory basis, and
- Under no circumstances should the Governor increase the financial liability of the country by amending the Pension Minutes as he has, in their view, already done.

Public Service Commission.

All establishments, it is urged should be under the Controller of Establishments who should be attached to the Treasury.

It is also proposed that this official should be the Secretary of the Public Service Commission, the other two members being selected periodically from outside the Public Service, for instance, from among retired Judges of the Supreme Court.

A Judicial Commission, it is proposed, should be in charge of judicial appointments.

YOUTH CONGRESS, JAFFNA.

NINTH ANNUAL SESSIONS' PROGRAMME.

The programme for the ninth annual sessions of the Youth Congress, which commences tomorrow, has been published.

Programme.

Friday, April 28th.

2. P.M. Procession starts from President-elect's residence.
- 2.30 P.M. Address:— Chairman Reception committee: Sam. A. Sabapathy, Esqr.
3. P.M. Presidential Address: K. Balasingham, Esqr.
- 4.15 P.M. Opening of Exhibition.
- 4.30 P.M. Address on "Ceylon, United and Free": S. W. R. D. Bandranaika, Esqr.
- 5.30—7.30 P.M. Resolutions Nos. 1 & 2

Saturday, April 29th.

9. A.M. Address on "Defects of the Donoughmore Constitution": S. W. Dassanaike, Esqr.
- 10.—12. Resolutions Nos. 3 & 4
- 2.30 P.M. Address by Francis de Zoysa Esqr. K. C., President National Committee.

- 3.30—6. P.M. Resolutions Nos. 5 to 8

Sunday, April 30th.

9. A.M. Tamil Conference: Chairman: V. Cumaraswamy, Esqr. Speakers: V. Nagalingam Esqr. S. Kanapathipillai Esqr.
- 2.—4 P.M. Business Meeting
- 4.—5 P.M. Address: by H. A. P. Sandrasegra, Esqr. K.C.

A conference of those interested in the production of Tobacco and Tobacco products will be held in the Congress Pandal on Sunday at 3 p.m.

The President of the Congress, Mr. K. Balasingam, is expected to preside and guide the deliberations.

Mr. G. C. S. Corea, President of the Ceylon National Congress will address a public meeting in the Congress Pandal at the Esplanade on Tuesday 2nd May at 5 p.m. on "The Reform Bill".

Vivekananda Vidyalayam, Colombo.

The foundation laying ceremony of a building for the Vivekananda Vidyalayam will take place at the Society premises on Monday the 1st May, 1933, between 5 and 5.30 p.m.

THE IRELAND OF THE FUTURE.

(Continued from page 2 Column 5.)

population at home, will have ceased. Each group of rural communities will be the provider, to a degree, of all their own normal requirements. The land will be broken; food no longer imported; industries will replace millions of manufactured goods now produced abroad; instead of chronic unemployment relieved by emigration, there will be work which will increase as the population grows.

That is the economic future of the Free State; it is also the certain destiny of the island, and the one free and prosperous people.

—The Irish Press.

COMMUTED PENSIONS.

A NEW SCHEME ON LOAN BASIS

It is learnt that the Financial Secretary is now engaged in drafting a scheme for placing the payment of commuted pensions on a loan basis.

The Board of Ministers are reported to be anxious that this scheme should be in operation by the beginning of the next financial year, and Sir Wilfrid Woods is reported to have informed the Board that the present is a very opportune time for the raising of a loan in the London market.

As a safeguard against a possible drain on the public revenue by pensions payments, it is reported that the Board of Ministers are contemplating the introduction of a scheme whereby pensions to public officers will be placed on a contributory basis.

Reception to the New Ratemahatmaya at Vavuniya.

A reception was accorded by the public of Vavuniya South Singhalese and Tamil divisions at the Vavuniya Court-house on 7th April, 1933 to Mr. S. M. U. B. Madukande on his appointment as Ratemahatmaya, Vavuniya South (Singhalese division).

Mr. Anantham, M. S. C. presided. There were present besides the local residents, gentlemen who had come to attend the function from Jaffna, Mannar and Anuradhapura Districts. Light refreshments were served. Mr. Anantham, addressed the gathering. Mudaliyar N. Velupillai, 2nd Interpreter Jaffna Kachecheri, Dr. Ratnesar, and Mr. Mappaner also spoke on the sterling qualities and capacity for work of the new chief who has been elevated to this high position from Class III of the Clerical Service by sheer merit and birthright. The retiring Ratemahatmaya and the new chief suitably replied.—Cor.

Success of a Ceylonese in Bengal.

Mr. Ethirnayagam Lewis of Jaffna has been successful in the final examination of the Bengal Veterinary College, Calcutta. He is the eldest son of Mr. Lewis Supramaniam and a grand-son of the late Dr. C. T. Mills. Mr. Ethirnayagam is now in Jaffna.

Prize-Winner's Donation.

Mr. P. Sanmuganathan, the First Prize-Winner in our New Year Cross-Word Puzzle Competition, has donated the Rs. 5- to the Saiva Paripalana Sabha, with his best wishes for the New Year.

Personal

Mr. V. W. Thambiah, Secretary Oriental Life Assurance Office, K'umpur has come to Jaffna on a short holiday and is staying at his residence "Anna villa" Kokuvil. We are informed that Mr. Thambiah intends to hold a "F.M.S. Pensioners' day" during his stay here and hope that much good will result out of his move.

Mr. Shaukat Ali to Interview Viceroy

TO BRING ABOUT PEACE

Bombay, Wednesday

"I will seek an interview with the Viceroy and with his permission have talks with Mr. Gandhi and Pandit Jawaharlal Nehru in Jail with a view to bringing about peace and reconciliation in the country," declared Maulana Shaukat Ali, interviewed by the Associated Press on his arrival in Bombay after his European tour this morning by the Comie Verde.

Shaukat Ali is accompanied by his wife, and he was accorded an enthusiastic reception at Mole station by Khilafat volunteers and other friends and admirers. (C. O.)

LETTER TO THE EDITOR

FIRE-BRAND IN TELLIPALAI.

The Editor, "Hindu Organ"

Sir,—The Valigamam North Youth League has come to be a thorn in the path of many a briefless lawyer, political Pandaram and journalistic juggler, who unfortunately happen to be the brain and the body of the anti-boycotters. These various types of human freaks, have in common the hatred of the youth who through their wonderful determination and devoted service are fast gaining ground in their march to freedom and are obtaining a faithful hearing from the masses.

The anti-boycotters humiliated and humbled in every attempt of their's to frustrate and foil the activities of the Youth have now begun to exploit the methods of those born and bred in the gutter. An avalanche of abuse has been hurled on the Youth Valigamam North. Even the educational qualifications of the workers of the League have been scanned.

It is common knowledge that the Senior Certificate with Latin as a subject is enough for one to gain admission to the Law College. And how could there be any difference between the students of the Senior Class and Proctors who hold nothing better than the Senior Certificate, as far as the educational qualifications are concerned.

The Youth whom these disgruntled dunderheads are vilifying know their business. They do not pose as leaders. They are taking the lead from such men of unchallenged position as Messrs K. Balasingham, W. Duraisamy, H. A. P. Sandrasegra K. C. and J. Tyagaraja.

Mr. Editor, the organisers of the Valigamam North Youth annual sessions know quite well who were responsible for the burning of the pandal. Among them are men who because of their position in honourable walks of life are expected to be above such cowardly acts. Evidence is to be had in plenty to prove that these people actively went about threatening dire consequences if the League dared to hold the meetings where they did. Some of these men are disappointed at the League not giving them places of prominence. The league is not the monopoly of any individual. But the members are determined not to admit to their ranks men who in their day to day life are known all over Vail-North to be living in the deepest depths of dirt and degradation. Every cause will suffer by the admission of such people.

Men of courage are men of character also. They meet everything in the open and fight valiantly. Chicken-hearted cowards have no character. They cannot challenge their opponents to a clean fight. They can only adopt subterranean methods to take the enemy unawares by base, mean and vile tricks. Only the most white-hearted coward or the full-fledged lunatic can be proud of setting fire to a building. Meanness and baseness however had their day and the pandal was burnt down.

Mr. Meanness and Mr. Baseness jubilant over their Himalayan triumph lived in a fool's paradise when they thought that the Youth League sessions ended there. But Youth have wonderful energy and determination, they laughed the incident down and in a couple of hours erected on the ashes of the former pandal an equally magnificent one.

Calculated calumny, vile vituperation, base back-biting failed to have any effect on the Youth Leaguers. Not even incendiarism! Mr. Baseness and Mr. Meanness should be highly congratulated on the great advertisement they have given the League and for having kindled the flames of enthusiasm in the boycotters' camp.

God save them!

Yours etc.
"A YOUTH."

Malaya Pungudutive Ikia Sangam, Kuala Lumpur.

At the last Annual General meeting of the above Sangam held on the 9th instant at the Kuala Lumpur Vivekananda Ashrama Hall the following office-bearers and members of committees were elected for the ensuing half year -

President: Mr. S. M. Ponniah; Vice-President: Mr. R. P. Sinnadurai; Hon. Secretary: Mr. N. Ponnambalam (re-elected); Hon. Treasurer: Mr. K. Thillaiampalam; Members of Committee: Messrs M. Pasupathipillai, M. K. Aruliah, N. Kathiravelu, S. N. Nagalingam, and N. Arumugam. Hon. Auditors: Messrs S. Ramalingam and T. Shanmuganathan. —(Cor)

Pride of Caste, Wealth and Learning.

(Continued from page 1)
secret of pollution and ablutio. How different from the superstitions of his present-day followers!

Snobbery of Caste.

Ramanuja, unlike Sankara, claimed equal authority for the *agamas* along with other accepted scriptures, in order, on their authority to enthrone the doctrine of surrender on the highest pedestal and to recognise the unifying force of common faith and devotion above the distinctions of *varna*. His greatness bore down everything in its way. But after him came teachers who saw bitter opposition gathering force against reform, and in order to conserve what had been gained, they found it necessary to teach caution and deprecate a too easy breaking down of barriers. These teachings accumulated, and lent themselves at the hands of the little men that came afterwards, to ministerpretation and to being turned by the snobbery of caste, in which the newly admitted vied with the older hierarchy, into an im-pregnable fortress of bigotry.

So we see now that the men who swear by the name, and still sing extolling the intense compassion of Ramanuja are compassionless towards the very people whom their master sought to raise in the social scale. It is an irony of history that among those who claim to represent Sri Ramanujacharya's authority and to follow his creed are some of the stoutest opponents to a movement about which it may be truly stated that he himself was the initiator nine hundred years ago. —"Hindu."

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