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## AVATARAS OR INCARNATIONS

By Swami Pranaveshananda  
(Special to the "HINDU ORGAN")

"Whenever thou findest a great soul of immensa power and purity, struggling to raise humanity, know that he is born of My splendour, that I am there working through him."

"Though I am unborn, of changeless nature and lord of beings, yet subjugating My Parakrati I come into being by My own Maya." (BAGAVADGITA)

Although it is beyond the ken of human reason and intellect to comprehend the philosophy of Incarnations,—how an Infinite God can manifest Himself in the flesh and blood and be amongst us as God-Incarnate,—we have to put our faith in these pregnant words of the Bhagavadgita, significant of the Divine Incarnations as a fact. We have also to be guided by the truth that God is Omnipotent and if He so wills He can take a human form to lead man from the unreal to the Real, from darkness to Light and from death to Immortality, for the protection of the good against the wicked and for the re-establishment of Dharma on this beautiful earth of His creation. Ordinary man engrossed as he is in carnality and worldliness and with a strong attachment for the gross things of the world and with his intellect grown blunt due to constant thoughts of material objects, cannot form any idea of this very subtle principle of Incarnation. But a man of purified intellect, who is endowed with what are called the spiritual eyes, can certainly grasp the idea, nay he sees Him face to face and becomes convinced that He out of His infinite mercy takes up a human form whenever material ideas are about to blindfold the spiritual vision of man.

### Assuming A Form

People often ask how it is possible for an Infinite God to assume a finite form of a human body. When they ask this question evidently they have a mistaken notion of infinity. They at best with their undeveloped mind think that infinity means vastness of matter. Infinity applied to God is unlimitedness of a purely spiritual order—a boundless ocean of spiritual consciousness. In this sense it becomes easy even for a rational man to understand the idea of an Infinite Being taking the form of man.

Moreover the divinity of God is manifest more in man than in any other being. In a man who is marked by an over-flowing love of God and inebriated with the idea of the Divine Consciousness has God incarnated Himself. Such a man thinking of God without cessation becomes God Himself. The real significance of Incarnation is the worship of a man as God—to see God in man is the real God-vision, for so long as we are human beings, our conception of God cannot but be human. It is said that two kinds of men do not worship God as man—the ignorant man who has no idea of religion and the saint who has gone beyond all personality and human failings.

### Are They Historical Personages?

Some people think that Avatars are not historical personages and their lives are merely allegorical. Psychologically speaking every idea has a

form and these Divine Incarnations are Divine Ideas or Visualisations of Brahman the Absolute. According to the needs of time and place, these Forms of Brahman appear on the earth from time to time in order to meet the varying requirements of the human mind. God understands human failings and with no other motive than to uplift the erring humanity He is born as man. And because ordinary man due to his limitations cannot comprehend the meaning of these Incarnations he calls it a mere allegory. The idea of Divine Incarnation is a fact to be seen and realised by the pure mind.

Ego is the primary cause of body. So it goes without saying that this ego causes the body of even an Avatara. But in the case of an Avatara the ego is purified—is not so stout as that of a worldly man. An Avatara is never caught in the quagmire of samsara. Although an Avatara takes up a form, the material with which his body is formed is purely Sattvic (subtle) and his purified mind is always attuned to the Absolute. He can merge himself in Samadhi and come out of it at will to dwell in the sense plane.

### At Psychological Moments

If we study the history of the advent of these Avatars we find that they are always born at some psychological moments in the annals of the world. The universe according to the Hindus is moving in cycles of wave forms. It rises, reaches its zenith, then falls and remains in the hollow for sometime, and then again rises and falls ad infinitum. What is true of the universe is also true of the spiritual life of the people. And whenever the wave of spirituality falls and materialism rises high, a huge wave comes and always on the top most crest of the wave is the Incarnation. With him comes tremendous power of spirituality which purifies the world. Bhagavan Sri Ramakrishna says:—"When the huge tidal wave comes full to the brim without any effort or consciousness on their own part; so when an Incarnation comes, a tidal wave of spirituality breaks upon the world, and people feel spirituality almost full in the air." By the grace of Incarnations the realisation of God dawns upon man without any difficulty or much effort, as they can transmit spirituality by touch or mere will. Even a worst sinner becomes illumined at their command. Well has it been said that an Incarnation is the ocean of mercy and does good to humanity without any motive.

In the case of Incarnations, their spiritual greatness is manifest even from their childhood. Sri Krishna, for example, did many things in his childhood which convinced his parents and relatives that he is of a Divine Origin. Jesus Christ when he was only a boy attracted by his universal love the birds of the forest and fed them with his own hands. Buddha while a boy fell into a trance under a Bodhi tree. The same thing happened in the case of Sri Ramakrishna two or three times between his age of seven and nine years. He passed into the Superconscious state without any effort.

### Strivings Of Incarnations

History has failed to record the details of the spiritual strivings of these great Incarnations of the world, except in the case of two or three. The history of their sojourn in this world has been written. Their life

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## Rural Uplift Work

RECONSTRUCTING VILLAGE LIFE

The Raigam Korale Rural Reconstruction Society

An important nation-building work is being carried on by a recently inaugurated Society known as the Raigam Korale Rural Reconstruction Society, which held its inaugural meeting on March 13th, 1933. The following are extracts from the report issued by the Society.

### Membership

Membership is open to all males about the age of 16. The member representing the Horana constituency in the State Council and the Chairman of the 4 Village Committees of the Korale are ex officio members of the General Committee. The year ended with 207 members on the roll.

### Rural Reconstruction Through Vernacular Schools

It was decided at the general meeting in May, 1932, to lease out plots adjoining the principal vernacular schools in the district and have these worked on modern methods of intensive cultivation by student farmers, the Society providing the necessary material.

A start was made with the Bellapitiya Government Vernacular Boys' School, where an extent of little over ½ an acre, bordering the school premises, was cultivated for the 1932 Yala season (April-May). This has since been regularly worked. The scheme of studies for rural schools was introduced into this institution, the following September.

Apart from preventing the village boy from losing touch with field operations, these paddy farms serve a very useful purpose as a demonstration to the village of better methods of agriculture.

### Agricultural Propaganda

Large posters showing the value of the imports of paddy and rice, during the last few years and Ceylon's position in relation to other rice-growing countries regarding yield per acre, etc., were distributed to 29 vernacular boys' schools in the Korale.

5,000 copies of a pamphlet on green manuring was brought out by the Publications sub Committee. These were distributed throughout the district, chiefly through the schools.

### Free Reading Room And Library

At the general meeting held in July, the extreme desirability of such an institution was agreed upon. The rooms were opened on September 12th, and are situated in a central position. The Society's office is also housed in the same building. The rooms are kept open daily from 8-11 a. m. and 2-8 p. m.

### Manure Distribution

At the meeting of the General Committee in August, it was decided that a scheme should be launched for the distribution of artificial manure, to village paddy growers, at six months credit. 3½ tons of manure were given out to 68 cultivators for Maha cultivation, and 2½ tons to 42 cultivators for Yala working. The all-in cost of the manure dealt with was Rs 704/75.

Our scheme possesses all the features of a co-operative institution while it eliminates some of the difficulties in the proper working of co-operative societies, in backward areas. These organizations can stand firmly only where there is a self-reliant

(Continued on page 3.)

## ETHICS OF Vegetarianism

The Case Against Animal Food

By Rasvihari Das, M. A., Ph. D.

There are a good many people, particularly in India, who conscientiously abstain from all kinds of animal food. There are various reasons which induce persons to restrict the source of their bodily nourishment to vegetables only. Some may not like to take animal food because they think it will be injurious to their health. Some avoid such food because they believe that it produces certain mental propensities which in the long run make us unhappy. Others have no clear idea as to whether animal food is really harmful to our physical or mental health, and still they are very particular in not taking such food because it is prohibited in their scripture. But one may not believe in any scripture; may not think that animal food has any evil effect on our mind or body; and yet may refrain from taking such food purely on ethical grounds. We shall try to consider what these grounds are, and whether they can be consistently maintained.

### Basis of Selection

It might be supposed that we should select our food for its hygienic value only and should not trouble ourselves in this matter with moral questions, which are pertinent only in our relations with one another as human beings. Such a supposition would have nothing wrong in it if, in choosing and securing our food, we were not involved in actions which we are in conflict with our moral principles, or if what we select as our food were always presented to us merely as food. When, for instance, we choose animals for our food, they are presented to us not merely as food, but as living beings endowed with the powers of consciousness and feeling. In using them as food we cannot help being cruel to them and unnecessary cruelty would be condemned by all moral philosophers.

### Attitude of Mind

The fact that we can be cruel or kind towards animals, in the plain sense of the words cruel and kind, shows clearly that we can have a worthy or an unworthy attitude of mind in our dealings with them. This implies that our conduct towards lower animals may be an object of moral judgment. If this were not so, then a white man might as well think that his conduct towards a black man cannot be morally judged. This would reduce morality to a concern of particular groups and deprive it of universal validity and application. It is no doubt true that the difference between a man and a lower animal is far more striking than the difference between any one man and another. But the difference between us and animals is certainly not so absolute as to make the principles, which ordinarily govern our moral conduct, inapplicable in the case of our dealings with them.

### Moral Value

Our moral conduct implies that certain things are recognized by us as good or valuable in themselves and it is our duty to try to realise them. We ought to do what is good. But we may not always be able to do what is good. Our physical and psychical

constitution may stand in the way. Even when we are unable to do what is good, we may still recognise that it ought to be done. Thus if an action is generally done in the world, it is no proof that it is good, because what is done is not the same thing as what ought to be done, and what ought to be done is alone good.

To determine what is ultimately good, we should go to ethics, but every one of us, even without a study of ethics has a certain moral faculty by which he can recognise moral values in things; he can know that certain things are valuable in themselves and ought to be pursued and preserved by all rational beings.

### Respect for Life

Life is one such valuable thing. When we perceive this, we are naturally averse to indulging in activities which make for death rather than for life. We should have respect for life not only because it is valuable in itself but also because it is the basis of other values. Moral and other higher values can be realised only on the basis of life.

Happiness is also a thing to be valued for its own sake. All our activities, therefore, which are calculated to increase happiness in the world should be commended, and those that contribute to the misery of the world should be condemned.

Charity or love is one of the highest moral values we know on earth. In fact in the opinion of many competent persons supreme worth can belong only to this virtue. No saint would be saintly if he had no love. A man is truly morally great to the extent he has been able to develop the spirit of love in him.

### Cannot Be Morally Justified

True love is not selective. If the principle of love really works in us, we cannot love some and hate others. We shall have a loving attitude towards all. We ordinary mortals, however, are not blessed with the love that inspires a Buddha or a Christ. Even if we try, we cannot produce in ourselves a feeling of positive love towards all beings. But negatively at least we may try to abstain from thoughts and actions which are inconsistent with, or hostile to, a spirit of love.

If we now judge, in the light of these values, the conduct of a man who takes animal food, we clearly see that it cannot be morally justified. One cannot take animal food without making oneself responsible for the destruction of life and for the misery it involves. It needs hardly to be mentioned that the causing of death and misery, even of animals, is certainly inconsistent with the spirit of love which every moral being ought to cultivate.

### An Opposite View

Against this position an opponent of vegetarianism may argue in this way:—In any case we have to eat, and eating will mean destruction of life in one form or another. Even if we eat merely vegetables we shall kill life, because vegetables too have life, and some say they have feelings also. If a distinction is made between a lower and a higher life, and if lower life can be sacrificed for higher life, then animals, which are lower in the scale of life than men, may be used to support the higher life of men. In any event all higher values are

(Continued on Page 3.)



## Notice.

Nallur Kandaswamy Temple Annual Festival: 28th July—22nd August, 1933.

Permission having been granted to move processions and conduct religious assemblies according to custom round the Nallur Kandaswamy Temple and along the adjoining sections of the Point Pedro and Old Store Roads during the period of the festival, Notice is hereby given to the Public that traffic will be diverted from the sections of the Point Pedro Road and Old Store Road adjoining the Temple along Wyman Road, Navalur Road and Nallur Cross Road No. 1 during the time that such processions and religious assemblies are moving round the Temple.

R. J. Weerasinghe,  
Suptd. of Police, Northern Province.

Police Office,  
Jaffna, 24th July 1933.  
G. 17, 27 & 31.

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Jaffna Hindu College  
Old Boys' Association.

## NOTICE

As it has been resolved to prepare a complete list of the Old Boys of J. H. C., all Old Boys are kindly requested to send in their names and addresses to the Secretary.

A. Kanapathipillai,  
Secretary, O. B. A.

Jaffna Hindu College,  
Jaffna, 19-7-33.  
Mis. 59, 20—31-7-33.



## Hindu Organ.

THURSDAY, JULY 27, 1933.

THE RAIGAM KORALE RURAL  
RE-CONSTRUCTION SOCIETY.

THE FIRST YEAR'S REPORT ON THE work of the above Society to which is appended a summary of the proceedings of the All-Ceylon Rural Re-construction conference held at Horana last year makes very interesting and inspiring reading. It augurs well for the future of the country that influential men and women are found

everywhere willing to accept their share of responsibility in the task of national regeneration. Men of wealth do not stint to support organisations calculated to bring back life to the dying village, while those who have had the blessings of education are ready to offer helpful guidance in evoking the sense of self-reliance in the villager. The present economic depression has been a blessing in disguise: the wealthier classes are beginning to evince a beneficent interest in the well-being of the producing classes and thoughtful leaders in the country are devising schemes to place our prosperity on a more stable and surer basis than the production of raw materials for the foreign manufacturer. Industrial countries, rich in the elaboration of machinery, concentration of labour and adjustments in organisation, find themselves unequal to the task of weathering the economic blizzard, what hopes could there be for a small island country like ours with a people politically bound to the capitalists of England and denied technical education and training for fostering the growth of any large scale industry. Moreover, large scale industries are unsuited to the genius of the people. Our outlook on life is entirely different from that of the industrialised Westerner. We love the simple life, not of the primitive man, but that of the man of culture. The voice of the spirit is so insistent that it will refuse to be brutalised by machinery. In the path of out-going there are necessities which must be supplied by simple methods and labour-saving appliances if you will, but these appliances must be beautiful and give the people the leisure to appreciate and enjoy the beauty.

Ceylon is principally an agricultural country, so the growth of Industries in Ceylon should be in keeping with agriculture and agricultural products. The growth of local industries should entirely depend on the growth of agriculture. When there is increased food-production the need for fertilisers and utilisation of oil-seeds might claim the attention of the industrialist to help the farmer.

Agriculture is bound to be the main-stay of the people for centuries to come. The migration of the rural population to towns in quest of employment and "comfort" resulted in unsettling life in the village and with it the balance of rural economy. The education imparted to boys and girls under the patronage of an alien Government has in most cases rendered the children unfit to follow the occupation of their parents. English education has driven the educated young man to seek the sheltered repose of the office chair. The competition of cheap machine-made goods has killed out-right the cottage industries which kept a number of village families in employment. Every road projected into a village resulted in the destruction of the ideals, habits, crafts, and economy of the village. Competition took the place of co-operation and the urban spirit of heartless exploitation penetrated the villages. English education brought about a broad cleavage among the people. The claim sometimes made by the civil servant that he represented the masses more than their English educated leaders was true in many instances. There were no points of contact between the English educated classes and the masses.

The villagers, in many cases expropriated of their small holdings by the rapacity of foreign capitalists resigned themselves to a fate from which there was no escape. The failure of the major agricultural industries and the consequent depression have stirred the people to their depths. Every country in the world is over-hauling its economic structure. We, in Ceylon cannot look on with folded arms when we have to depend for most of our food and all our clothing on foreign countries. The widespread unemployment in the country has emphasised the need to find profitable occupation for a large number of people.

The efforts to reconcile the people to the land in the pursuit of an honest living will re-absorb a large portion of the rural population which has been lured by the attractions of town life and relieve the appalling pressure on the resources of some towns. The labourer in the town used to the amenities of town-life will refuse to go back to his village home, even if he has one, unless he is certain that he is not going back to idleness and poverty. English educated young-men who cannot find suitable employments in towns will find in rural work an opportunity to discharge the debt of honour due to the illiterate villager who contributed in taxes to the maintenance of the system of education. They can help inaugurate cottage industries and earn a decent living for themselves and demonstrate the merits of honest labour. Occupation with excellent prospects could be found in the villages if our educated young men will set about it not in the spirit of the exploiter but in that of fellowship.

The great danger looming before us is the drying up of the low current in villages where the shadow of death and disease is daily growing deeper. What we want is a resurgence of life current which would lift the villager beyond the reach of destitution and disease and instil into the minds of the whole country the need for national festivals as in ancient days when prince and peasant met in the joyous atmosphere of unity.

The nation lives in huts not under galvanised roofing. Any alleviation in the lot of the villager is bound to render him not only more efficient as a producer, but also add strength to the national movement. The prosperity of the village is the prosperity of the nation. In reconstructing a single village, we breathe a new life into the whole nation. This is the reason why we welcome the efforts of public spirited men and women to revive village life. It is hardly necessary for us to emphasise that our genius is more suited to a simple life than to a complex life, more suited to handicrafts than machine-made goods, more suited to cottage industries than factories.

We congratulate the committee of the R. K. R. Reconstruction Society on the splendid record of work they have put in during the year and trust that they will undertake under expert guidance an economic survey of the villages they serve in order that their efforts might be given a surer direction than now. We extract in another column a few paragraphs from the Report in the hope that they will inspire our readers to emulate the great example of service offered by the Society under the leadership of Mr. WILMOT. A. PERERA who recently visited Santiniketan to study methods of rural work.

## LETTER TO THE EDITOR

## TEACHERS AND POLITICS

—:O:—

Sir,—I believe it was Shaw who wrote that a man above 40 is a scoundrel. I will not go so far but would fain believe that after one has passed the grand climacteric which, in the tropics, sets in soon after one has attained his 50th year senile decay proceeds apace. I am afraid that Mr. C. K. Swaminathan's recent effusion in the press is caused by his increasing years and continued subjection to a foreign yoke. As years roll by and the cremation ground beckons one, one loses one's *viveka* or sense of discrimination. I believe that it is even so with Mr. C. K. Swaminathan. To persons of his kidney, born and bred in the prison-house, freedom is something to be dreaded. The cage is the only safe place for such as he. Where can they perch, if they are liberated from the cage? It is perhaps constitutionally impossible for a person of Mr. Swaminathan's mentality to tolerate, much less to appreciate a free man of Mr. Bicknell's calibre. Service under and subjection to such a dominant personality as Sir P. Ramanathan for over two decades has gradually undermined Mr. Swaminathan's will and character. He has hidden good-bye to, or become forgetful of, his quondam manliness. It is difficult for me to believe that this is the same individual who along with Mr. G. Shiva Rau, in 1912, set before us the ideal of sturdy independence. Perhaps like a chameleon he only reflected the grandeur and irrefragable independence of the great Shiva Rau and shone in reflected glory. Teachers of Mr. Swaminathan's type justify the diatribes of G. B. Shaw and Bertrand Russell, "Those who can do, those can't teach." "The teacher is the most pusillanimous person on earth."

Mr. Swaminathan writes of spurious nationalism. Will he be good enough to enlighten me as to what is genuine nationalism? Does it consist in imitating Sir P. Ramanathan and trying to guess what he would have done or how he would have thought were he alive? Does it consist in wearing a turban and dancing attendance on a government servant such as a Government Agent or Inspectors of Schools? Does it consist in singing "God save the King" at the end of every meeting and observing the King's birthday in lively anticipation of Birthday Honours. Mr. Swaminathan sees red and writes with holy horror about revolution. What is revolution but rapid evolution. Are we ever to hark back to the past and Sir P. Ramanathan and never take a step forward? I wonder whether Mr. Watson ever wanted Mr. Swaminathan to succour him by writing disparagingly about heads of Missionary institutions. Why has Mr. Swaminathan proffered his gratuitous advice and made disparaging remarks about Missionary institutions? Is it because, since of late he has nothing else to do and so become a busy body. Missionary institutions are on the whole better staffed and better managed than many Hindu institutions. The Principals of Missionary institutions are free men, born and bred in free countries and not members of a subject race. They have known what freedom is, have received their education in the universities of free countries and though surrounded by slaves are free and independent. Can any principal of any so called Hindu institution in Jaffna hold his own against Principals of Missionary institutions like Messrs. Brown, Bicknell, Cash, Thompson, Mac Pherson, Peto and Fr. Guyomar and Fr. Mathews? Messrs. N. Selvadurai, G. Shiva Rau and B. Sanjiva Rau could and did. The Principals of Missionary Colleges were and are men of culture and refinement and of broad outlook. They have crossed over seas and lands and left their home, friends and relatives to come out as Missionaries to preach what they honestly believe to be the only way of salvation. However much we may differ about the way of salvation, however much we may decri missionary effort and methods of conversion, we should be worse than sub-human

if we were to grudge to give them the honour due for their self-sacrificing labours in the cause of what they believe to be the only "light of life." Whether in the past or in the present it is the alumni of missionary institutions that have held the torch of patriotism aloft. The reason is not far to seek. In the Missionary institutions, the personality of the free man and association with him inspires love of freedom, while in the other institutions, the personality of the slave inspires circumspection, opportunism, and servitude.

It is only free men that will appreciate free-men, not men of slavementality like Messrs Swaminathan and Watson. It is only a free-man that can sympathise with a small nation struggling to be free. Mr. Swaminathan is the last person on earth to talk about slur and decency. Let him remove the beam from his own eye before writing about the mote in other's eyes.

I wish to know by what psychic or intellectual process Mr. Swaminathan was able to judge from the volume of applause that greeted Mr. Bicknell's utterance, what those who applauded actually understood. I was one of those who applauded Mr. Bicknell's utterance, because it was in refreshing contrast to the *ipse dixit* of His Majesty's Inspector who became his master's voice. Mr. Watson's gratuitous advice to teachers and students was absolutely irrelevant. The Old Boys' Day (celebration) is not the occasion for the Divisional Inspector's cutting of his political wisdom tooth. Had not Mr. Bicknell given expression to his view about students, teachers and politics, we would have taken Mr. Watson to task for utilising the Old Boys' day for political propaganda on behalf of his employers. I cannot quite understand how the pure atmosphere of study or the atmosphere of pure study can prevail when the Education Department imparts to boys an imperialist bias by official circulars to observe the Empire Day, King's Birthday and Armistice Day. I can't understand why it is wrong for teachers to dabble in politics when Principals and Headmasters can do so without exposing themselves to newspaper and departmental criticism. If boys of 18 can be called upon to pay village committee taxes, and enlist in the army why can't they be allowed to participate in freedom's battle.

Mr. Swaminathan is still nursing the grievance that Mr. Perinpanayagam wanted to disturb the public meeting of voters at Pannakam. Does the motive for holding the meeting transform a political meeting into something different. Can the meeting be dubbed political when the object is to maintain the boycott and non-political when the object is to lift the boycott? Teachers, Headmasters and Principals who are engaged in lifting the boycott are engaged in the exercise of the civic rights, but teachers who want to maintain the boycott become professional agitators and politicians. Midnight prowls and purdah meetings for furthering anti-boycott activities do not constitute politics! But public and open air meetings to maintain the boycott are political. What perverse logic! Mr. Perinpanayagam brought to the meeting adults of 21 years and above who were eligible voters and wanted to capture the meeting. But the students who came in the wake of Mr. Shivapadhasundaram were not students but men voters! According to Mr. Swaminathan an assistant master should not hold express views contrary to those of the vice-principal. If he do so, it becomes politics!

Mr. Swaminathan wants Mr. Bicknell to answer his silly questions. The constitution and rules of the Youth Congress are well known. The Jaffna Youth Congress is not a *Kusu Kusu Kootam*. The teachers who are members of the Youth Congress have no schemes up their sleeves as Mr. Swaminathan perhaps has. They are not out for seats in Committees and Councils. Mr. Swaminathan, it seems, wishes Inspectors of Schools to become C. I. D. Officers and find out the character and nature of the personal influence exerted by teachers over boys. Can it be that the personal influence exerted by some teacher or teachers over him has given him the mental twist and warped his judgment?

Yours etc.

S. BALASUBRAMANIAM,

Vannarponne,  
23-7-33.



# VALLAI MURDER SENSATION

## TRIAL AT NORTHERN ASSIZES

### WITNESSES REBUKED AND REMANDED

#### TWO EX-ACCUSED NOTICED TO APPEAR

Severe strictures on witnesses by Judge and Counsel marked the proceedings in the trial of the Vallai murder case, which is being tried since Monday at the Northern Assizes. Two of the principal witness for the prosecution were severely reprimanded by the Judge and remanded to custody. Two of the ex-accused in the case have been summoned to appear in court today.

The Vallai Murder Case was taken up for trial on Monday before Mr. Justice M. T. Akbar and an English-speaking Jury with Mr. Sam A. Seevaratnam as foreman. The accused Gnanamuthu, Elayavan and Kanapathy stand charged with having committed murder of a Sinhalese girl, Elsie, having tried to conceal the crime by throwing the body into the water below the bridge at Vallai and thereby attempted by other means also to screen the crime.

The Crown Counsel, Mr. R. St. P. Deraniyagala, opened the case for the prosecution.

Mr. S. D. Tampoe with Mr. Gnanam Spencer instructed by Mr. K. V. Sinnadurai appeared for the first accused; Mr. V. Joseph with Mr. James Vanniasingham instructed by Mr. R. R. Nalliah for the 2nd accused; and Mr. Sampanthar with Mr. V. Sivasubramaniam instructed by Mr. S. M. Aboobucker appeared for the 3rd accused.

Ponniab, tobacco trader, who brought the deceased girl Elsie to Jaffna was the first witness examined. He said that he was a tobacco trader doing business at Galle. He brought two girls Alice and Elsie from Matara. Periya Thurairajah chose Alice and rejected Elsie because she was subjected to fits. Elsie was given to Chilliiah Maniagar who paid Rs. 30 for the girl. This was in June 1932. After sometime the Maniagar sent the girl back with a trunk. Thereafter Gnanamuthu had asked for a girl for Soori.

#### Slave Trade

The Judge: In the interest of the Jaffna people I have to put a stop to this kind of slave trade by you.

Continuing the witness said the girl was taken away the same evening by the barber. The girl was wearing a blue cloth; that was the last occasion he saw her. A few days after he heard that the dead body of a girl had been found near Vallai bridge. He went to see Gnanamuthu, but he had gone to Madhu.

Cross-examined by Mr. S. D. Tampoe, the witness said that he has carried on business in grinding stones but denied having given that particular grinding-stone (production) to Gnanamuthu.

Alice, the next witness, said her parents were living at Matara. She was brought to Jaffna by Ponniab. She did not know Elsie before the day she met her at Matara. They were brought to Jaffna and taken to Periya Thurairajah's house. Whenever Elsie fainted she used to become stiff for about half an hour. Witness was at Thurairajah's house. On the day deceased left with Gnanamuthu, she had seen her. She did not know the 2nd and 3rd accused.

Cross examined witness said that when Elsie returned from the Maniagar's she told her she fell into the well. Her master and the 1st accused used to go to the bioscope.

Maniagar Chelliiah and Kasi Nagalingam, the dobby, identified a blue cloth as that of the deceased.

Sabaratanam of Achuvely and Ramupillai Kumaravelu P. V., deposed to

the finding of the dead body at Vallai

#### Murugesu's Evidence

After the evidence of the photographers and Sub-Inspector who had the body photographed was recorded, Kandiah Murugesu was called. He said that he was a motor car driver. He knew the accused for a long time and lived close to his house. He had a car of his own. He remembered 22nd June last year. That evening he went to the esplanade to see pictures and met Gnanamuthu in his saloon. Witness asked him to go with him. Gnanamuthu said he had no time. While talking he peeped in and saw a woman inside the saloon. She was in a back room. From the jacket he found out she was a Sinhalese girl. 1st accused told him she was at Ponniab's and owing to some quarrel with Ponniab's wife she was brought to the saloon to be sent to her village. He went away. Two days after on the 24th at 4 p. m. the 1st accused came to his house for the car. Witness told him that his car was out of order. Accused wanted another car to be hired but he replied he had no time. Accused asked him to stay in the house till he came back. The accused came again at about 10 or 11 p. m. and asked him to go with him to drive a car. The accused took him along the Good-shed road to Periya Thurairajah's theatre and asked witness to wait on the road saying that he would fetch a car. All the time there was no talk between them. The accused pointed to a car among a line of cars. There was nobody in it and bore number C 8356, a Chrysler. Accused wanted him to drive the car and drove it to the saloon. Gnanamuthu got down and opened the saloon. Inside the saloon witness saw the 2nd and 3rd accused. They put on the light and then switched it off. A parcel was put into the car. It was a long one. He was in the front seat and did not notice it.

Judge: You Vellalas drive for barbers? The car was owned by a Vellala.

#### Drive to Vallai.

Continuing witness said that the accused brought one or two round parcels and placed them in the car, in the body of the car behind. They carried it with both hands. They then wanted him to drive to Navakiri. Gnanamuthu was seated by him and the other two in the rear seat. Witness was drunk at the time. Gnanamuthu gave him arrack on the way to and at the saloon. Witness drove the car along Palali road and at the Junction they asked him to turn the car and they went about two miles. Gnanamuthu then said that was not the way and asked him to turn and go to Vallai. They stopped the car, got down and took the parcels. It was a lonely spot. Witness was not surprised at this affair. It was not a common thing. He was drunk at the time and did not want to ask questions. They wanted him to turn the car and come back. He did not see the parcel. He asked Gnanamuthu what it was. Gnanamuthu told him there was some arrack and asked him to drink and not worry himself about that. Witness brought the car to where it originally was and

See Supplement.

# DISCONTINUANCE OF MASS C. D. MOVEMENT

## Congress Organisations To Be Suspended

### MR. ANEY ISSUES STATEMENT

#### Gandhiji On Misrepresentation

Nagpur, July 22.

Mr. M. S. Aney has issued the following statement:—

"Having considered very carefully the recommendations of the informal conference recently held at Poona and the discussions among Congressmen in the Conference and outside, and the advice tendered by Mr. Gandhi, I have come to the conclusion that the country's best interests will be served by the following instructions being carried out:

"Firstly, the Civil Disobedience campaign should not be unconditionally withdrawn in the existing circumstances.

"Secondly, mass civil disobedience, including no-tax and no-rent campaign, should be discontinued for the time being, the right of individuals who may be ready for every suffering, and are prepared at their own responsibilities to continue Civil Disobedience being reserved.

"Thirdly all those able and willing to offer individual civil disobedience on their own responsibilities without expectation of any help from the Congress organisation are expected to do so.

"Fourthly, secret methods followed hitherto should be abandoned.

"Fifthly, all Congress organisations, including the All-India Congress Committee office, should cease to exist for the time being, provided however, that, wherever possible, dictators in the provinces and all-India dictators should continue.

"Sixthly, all the Congressmen unable for any reason, whatsoever, to offer civil disobedience are expected to carry on individually or corporately such constructive activities of the Congress for which they are fitted.

"I regret it has not been possible to call off the movement, and it has become necessary for me to issue these instructions. I share with many others, Congressmen or others, the disappointment that Mahatma Gandhi's very simple request, unaccompanied by any condition for an interview with the Viceroy in order to explore peace possibilities, was summarily rejected. His Excellency has very wrongly allowed himself to be influenced by unauthorised reports of confidential proceedings of the informal conference, which for the sake of furthering peace efforts, were purposely held back from publication. His Excellency should know that at the conference overwhelming opinion favoured seeking such an interview for honourable peace. I hold it impossible for any Congress organisation or its representative to accept the terms peremptorily laid down by His Excellency as a condition precedent to peace conversation. I hope the nation will compel revision of this attitude by developing the requisite strength, whatever the cost be.

"Despite the instructions, suspension of the campaign till the end of this month stands."

Mr. M. S. Aney has appointed Mr. Jairamdas Doulatram as his successor in the event of his imprisonment.

#### Gandhiji Interviewed

Ahmedabad, July 24.

Interviewed by a representative of the Associated Press regarding the statement of Mr. M. S. Aney published in the Press, Mr. Gandhi said: (Continued up.)

# Rural Uplift Work

(Continued from page 1)  
agricultural community. The educative value of our scheme should pave the way for establishing sale and purchase societies under the Co-operative Societies Act.

#### Local Administration—Village Committees

The General Committee at its meeting in February accepted the following resolution:—

"The election of Village Committees should be made more representative by adhering to the principle that members should be chosen from all the villages comprising the administrative unit."

An immediate reform of the present system, whereby committees are formed irrespective of representation being offered the villages comprising the area administered, is immediately called for.

#### Rural Education

The new scheme of studies which we are connected is designed to break the cycle of urbanism created by our educational system in the past. Good progress in this has been made at the Bellapitiya School. It is yet too early to evaluate results.

The cost of class room material inflicts a severe strain on the slender resources of the village parent. We have analysed a number of "school requirements" budgets and find the cost of exercise books an inordinately heavy item. A reduction in the number of these, required under the present system of teaching will help to lighten a heavy burden. The Inspectorate of the schools can help a great deal in this direction.

#### Ethics of Vegetarianism

(Continued from page 1)

realised not in the lives of animals but in those of men, and so the best use that can be made of animals is to make them serve the cause of these higher values by becoming food for men. Besides we find in nature that one animal lives upon another and so it seems part of the scheme of nature that animals should be used as food. Lastly, our present civilisation, of which we form part, and which provides us with opportunities for realising any higher values, is dependent upon militarism. It is because soldiers are there that we are kept in peace at home to pursue the course of our virtuous life; otherwise we should fall an easy prey to robbers and robber-like nations who would destroy our life and property, and would show no consideration for our women and children. We should therefore be able to defend ourselves. And we shall do it well when we can kill and be cruel. Cruelty is thus a military virtue and it cannot be kept up on vegetarian diet. If we are not ourselves soldiers, we have to maintain ourselves wholly from the guilt of non-vegetarianism which is part of a soldier's life. The vegetarian thus pursues an impossible ideal.

#### The Reply

Let us now attempt a reply to this criticism. We have to make a distinction between lower and higher life, and when a choice is to be made between them, we should certainly choose the higher rather than the lower life. If there is a conflict between them such that one cannot be had without the sacrifice of the other, the lower life should certainly be

(Continued on page 4)

(Continued.)

"I can say that in some places there is misrepresentation and some material portions have been altogether omitted. I have a copy of his statement in my possession. It was drafted in Poona, and I am quite sure that Mr. Aney has not altered the statement as the mutilated version would lead one to suppose.

Asked how Mr. Aney's statement affected the position regarding council-entry, Mr. Gandhi said: The position regarding council-entry remains just as it was before Mr. Aney's statement. If Congressmen want council entry, no single individual can prevent it.

(Hindu)

# PROHIBITION IN JAFFNA

## Excise Commissioner On Its Failure

### 'MARKED REACTION'

#### Opening Of Taverns

The evidence continues to accumulate in proof of the complete failure of this experiment; in fact the failure is so obvious as to call for no mention, but for the existence of a small minority who, undeterred by facts, would cheerfully extend so-called prohibition to the rest of the Island, says the Commissioner of Excise in his Report for 1932.

Licensed premises of all kinds were closed down in Jaffna in 1926. The immediate result was the introduction of country liquor from "wet" areas outside, and the wholesale importation of foreign liquor which had previously little attraction for the Jaffna drinker. In parts of India where taverns have been closed, neighbouring taverns have been rationed down to their normal requirements; this, however, was not the case here, with the result that outside taverns which remained open did a roaring trade and the consumption of foreign liquor increased by leaps and bounds. The normal consumption of foreign liquor in the district before Jaffna went "dry" was about 8,500 gallons per annum. In 1927 22,000 gallons entered the peninsula by the railway alone. In 1929 the quantity so imported was still over 15,000 gallons. With the complete change in public opinion and the re-granting of licences, the figure fell in 1932 to some 3,100 gallons.

#### From Country To Foreign Liquor

It is surely not to be supposed that those who advocated prohibition in Jaffna are pleased with this result, namely, wholesale conversions from country to foreign liquor. But enough has been written in past reports to make it unnecessary to enlarge upon the failure of this experiment. The people themselves fully realize it, and since 1930 there has been a marked reaction. Three taverns were reopened in 1931—32, 11 more in 1932—33, and 8 more will be reopened in 1933. The temperance party which took such an interest in the closing of taverns is now completely discredited, and in the recent polls was not even represented at the booths. There is quite a large body of evidence at the present day in favour of the view that the abuses which followed in the train of prohibition in Jaffna are also noticeable in so-called "dry" areas. The large majority of Unofficial Excise Officers who are in the position of independent critics, are of opinion that taverns ought to come back, and that licensed and controlled sale (apart altogether from the question of revenue) is preferable to the present infringements of the law.

#### Nallur Kandaswamy Temple

The Annual high festival of the Nallur Kandaswamy Temple commences tomorrow with *devajarahanam*

#### Cyclist Thrown Into Drain.

Mr. Thurairajasingham, a cyclist, met with an accident, on the 21st instant while turning from a by-path into Main Street at Vavuniya. The machine skidded on the tarred road surface and he was thrown into a drain. He was picked up unconscious and was found to have dislocated one of his wrists.



**Ethics of Vegetarianism**

(Continued from page 3)

sacrificed. Now, if human life could not be maintained without animal food, then there would be nothing wrong in the killing of animal for the sake of human life. But human life can be maintained without animal food and it is proved by the fact that millions of men have lived and do live without such food. Therefore the killing of animals for the sustenance of human life is not justified. Vegetables do doubt have life and may have even feeling, but there is no denying the fact that vegetable life is vastly inferior to animal life, and so it cannot be argued that because we kill vegetables we should kill animals also. It is as good as saying that because a lower good is sacrificed, therefore a higher good should also be sacrificed.

**Guilty of Wanton Cruelty**

When we consider the amount of misery involved in our killing animals and calmly reflect over it, we certainly find ourselves guilty of wanton cruelty. Death for an animal, that is used for food, is usually a painful process. It begins to suffer the pain of death from the moment it apprehends the coming doom. Actual dying is probably not so painful as the mortal fear of death and the helpless struggle to escape from its sure grip. There is nothing to show that a plant ever dies such a painful death, that it has any prevision or fear of death or undergoes such terrible suffering.

It is true that many animals live upon other animals. But, as we have already pointed out, the fact that animals are killed by other animals does not mean that they ought to be killed by men. Moreover, in the consideration of a moral question, it is strange to suggest that we should act like wild animals. It would be a bad day for humanity if it were to accept wolves and tigers for its moral ideals.

Coming to the last question that cruelty is a necessary element in the present civilisation, we have to point out that, if it is really so, it is bad enough for civilisation, and we should not make it still worse by adding to the amount of cruelty that already exists. All good people, believing in higher ideals, are working against the militarism of modern states, and in the shaping of our moral conduct we should not go on with the assumption that militarism is an inalienable aspect of civilisation.

**Not Indispensable**

Even if it be a fact that we have always to fight for the preservation of our culture against uncultured people, it is wrong to suppose that one cannot fight or defend oneself unless one takes animal food. There are many soldiers who can fight but who do not take animal food. Among animals too we find that many animals which do not live upon other animals can fight and defend themselves. Modern fights are not won by animal ferocity but by intelligence and science, and for the cultivation of these animal food has never been shown to be an indispensable factor.

We may even grant for the sake of argument that soldiers are always necessary for the maintenance of civilised life and they must as a rule take animal food. But it will be a strange argument which will say that because some people must do a certain action, therefore all people should do it, even when we recognise the action to be bad in itself. We may be indirectly connected with the killing of animals by our support to a state which maintains meat-eating soldiers. But the fact that we are distantly connected with the killing of animals cannot be urged as a reason why we should, by eating meat, be directly connected with such killing, especially when it is neither evidently desirable in itself, nor necessary for the preservation or realisation of any higher ideals.

The world in which we live is an imperfect world, and by our very existence in it we share in this imperfection, and are partly responsible for it. This is however a reason not for our remaining content with all our imperfections but for struggling against them. The spirit of perfect love may be impossible of realisation in this world. But which of our moral ideals are realisable in their perfection in this imperfect world? It is only given to us to make honest endeavours to realise them as far as we can, and it is certainly possible for most of us to abstain from animal food and thus save many unfortunate creatures from the tortures of needless death. (The Aryan Path)

**AVATARAS OR INCARNATIONS**

(Continued from page 1)

giving message also has been recorded, but the period of their Sadhana, how they attained to God-consciousness is enshrouded in mystery. Perhaps the biographers were loath to see the imperfections of man in their Divine Masters. For, writes Swami Saradananda, the biographer of Sri Ramakrishna, the Great Master:—"In our own times even we know how devotees of Sri Ramakrishna did not actually believe that he was suffering from any disease though they saw him suffering before their very eyes. They thought it was a mere show. Or may be these biographers thought these strivings are superhuman and beyond the scope of common folk. Let Sri Ramakrishna himself speak on the point:—"When God incarnates as man, he has to work out the problems of life like a true human being, and like man, enjoys or suffers, and ultimately ascends to Godhead and preaches perfection by undergoing struggles, hardships and penances." Otherwise the significance of an Avatara is of very little consequence to humanity. An Avatara actually demonstrates in his life how the imperfect man by his own sadhana can attain to perfection. So it is regrettable that the biographers, perhaps due to their excessive devotion to their divine Masters failed to record the incidents of this most important part of their lives, viz. the period of their spiritual striving and the world is really too poor for all that. Their experiences would have certainly served as milestones on our way to God-realisation. The series of experiences they had during the different periods of their sadhana, with what faith and devotion to the ideal they proceeded towards the goal, their behaviour and mental states, their spiritual thirst at every stage—these without doubt would have helped many an earnest seeker to compare

notes while plodding their way on to the goal and prevented them from taking false steps.

**Recognising Them**

It is not given to all men to recognise these Incarnations. It is said that when Bhagavan Sri Ramachandra came into the world, only seven sages could know that he was an Incarnation of God. One can know Him through His own grace and this grace descends on those who are pure in body, mind and speech, who are devoted and who discriminate between the real and the unreal and perseveres in meditation. One cannot definitely say that He graces only the pure in heart, for he is beyond all human laws. For we find even sinners become saints at his bidding. Sri Ramakrishna used to say "Do rely on Him, be like the dry leaf at the mercy of the wind." He also said "The wind of His grace is always blowing, what you need to do is to unfurl your sail." An Avatara in his life-time always remains unrecognised by his own people and it is those who live far off are first attracted by his Divinity.

(To be continued.)

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