

Gandhiji's 65th Birthday

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MANAGER'S NOTICE

GOVERNOR'S DEATH

As a mark of respect to the memory of His Excellency Sir Graeme Thomson, our offices were closed yesterday and the "Hindu Organ" and "Inthusathanam" are being issued today.

Manager
S. P. Press
Jaffna



Hindu Organ.

MONDAY, OCTOBER 2, 1933.

GANDHIJI'S BIRTHDAY.

THIS IS MAHATMA GANDHI'S birthday. Humanity feels but with one heart. Despite differences of caste, creed, culture and climate men and women will meet to-day to render homage to the great Saint of India. Gandhiji may be personally unknown in many lands in the wide world but the ideals he stands for and the unique life whereby he has demonstrated to the world

human life will find even peoples in unknown corners bowing in reverence and thankfulness to an example so noble, so supreme as that of Mahatma Gandhi. Learned professors proud of their learning and simple untutored men will join to swell the paean of praise to the great Teacher who has consecrated his life to the task of redeeming humanity from irreligion and immorality. There is no doubt that the might of vested interests is slow to appreciate the teachings and methods of Gandhiji. Signs, however, are not wanting to show that a feeling of insecurity has seized the forces of opposition and the better opinion of the world is already beginning to perceive the refuge of a distracted world to lie in the direction pointed by Gandhiji. It may be that the world has yet to face conflicts and conflagrations more mighty than have been in the past before it accepts in its weariness or chastened experience the old-new doctrine of brotherhood propounded by Mahatma. But certain it is that we are drawing nearer to a new dawn, for we find every country seething with discontent and awaiting the psychological moment to burst into open defiance of the established order of things. We find on every side evidence of a world in travail. Mahatma Gandhi is the apostle and prophet of the new era.

The spontaneous veneration which Gandhiji commands wherever his name is known is proof positive that there is in each of us an instinctive approval of, and a longing for, the great virtues which exalt Gandhiji above the rest of mankind. It is impossible to resist or escape the inner aspiration to reach a higher peak in the immense potentialities of our individual and personal lives. Gandhiji's life is a constant and powerful reminder of the pettiness of our pursuits and the divine nature of our heritage. Alas! how often have our best resolutions proved too weak to lift us from the rut into which we have strayed. Intellectually one admitted the beauty, even the necessity, to revise one's sense of values and lay due emphasis on the spirit and its progeny of moral qualities. But the will was wanting, was weak and hence the failure. May we not on this the 65th anniversary of Gandhiji's Birthday strive by that element of love that draws us towards him in the depth of our being, change the turbid flow of our life amid the banks of self-love and hatred into a perennial spring of joy, peace and loving service. Thus alone can we render true homage to India's God-Man.

The sad news of the sudden death of Sir Graeme Thomson last Thursday at Aden was received in the Island with deep regret by all

The Late Sir Graeme Thomson.

classes of people. It was well known that Sir Graeme was not keeping good health during the past few months and it was hoped that treatment in England would bring him round. But this was not to be, and Sir Graeme breathed his last in the Government Hospital at Aden. We can only assure Lady Thomson that she has the deep-felt sympathy of the people of this country in her bereavement.

CAMEOS FROM GANDHIJI'S WRITINGS

:O:

The Ancient Law of Self Sacrifice

"Suffering is the mark of human tribe. It is an eternal law. The mother suffers that the child may live. Life comes out of death. The condition of wheat growing is that the seed grain should perish. No country has ever arisen without being purified through the fire of suffering. It is impossible to do away with the law of suffering. Progress is to be measured by the amount of suffering undergone. The purer is the suffering the greater is the progress. Non-violence in its dynamic condition is conscious suffering"

Free trade Vs. Protection.

"I am a confirmed protectionist. Free trade may be good for England which dumps down her manufactures among helpless people and wishes her wants to be supplied from outside at the cheapest rate. But free trade has ruined India's peasantry in that it has all but destroyed her cottage industry."

A Mere Man.

"I lay claim to nothing exclusively divine in me. I do not claim prophetship. I am but a humble seeker after Truth andbert upon finding it. I count no sacrifice too great for the sake of seeing God face to face. The whole of my activity whether it may be called social, political, humanitarian or ethical, is directed to that end. And as I know that God is found more often in the lowliest of His creatures than in the high and mighty, I am struggling to reach the status of these. I cannot do so without their service. Hence my passion for the service of the suppressed classes. And as I can render this service without entering politics, I find myself in them. Thus I am no master. I am but a struggling, erring, humble servant of India and therethrough of humanity."

The Bible and the Upanishads

"What though the Bible were translated in every tongue in the world? Is a patent medicine better than the Upanishads for being advertised in more languages than the Upanishads? An error does not become truth by reason of multiplied propagation, nor does truth become error because nobody will see it. The Bible was a greater power when the early fathers preached than it is to-day. "A well wisher" has little conception of the way truth works, if he thinks that the translations of the Bible in more languages than the Upanishads is any test of its superiority. Truth has to be lived if it is to fructify."

Christian Missionary Institutions

"I must own that the missionaries have founded many leper asylums and the like. I have founded none. But I stand unmoved. I am not competing with the missionaries or any body else in such matters. I am trying humbly to serve humanity—as God leads me. The founding of leper asylums etc is only one of the ways, and perhaps not the best, of serving humanity. But even such noble service loses much of its nobility when conversion is the motive behind it. That service is the noblest which is rendered for its own sake."

I own no Property, yet I am the richest man in the World

"I do make the claim that I attempt to act as I preach. But I must confess that I am not as inexpensive in my wants as I would like to be. My food since my illness costs more than it should. By no means can I call it a poor man's food. My travels too cost more than they did before my illness. I am no longer able to travel long distances third class. Nor do I travel as I did before, without a companion. All this means not simplicity and poverty but the reverse of it. I draw nothing from the A. I. C. C. But friends find my travelling

expenses including food and clothing I own no property and yet I feel that I am perhaps the richest man in the world. For I have never been in want either for myself or for my public concerns. God has always and invariably responded in time. I can recall several occasions when almost the last penny had been spent for my public activities. Monies then came from the most unexpected quarters. These responses have made me humble and filled me with a faith in God and His goodness that will stand the strain of utter distress if it ever becomes my lot in life. It is open to the world therefore to laugh at my dispossessing myself of all property. For me the dispossession has been a positive gain. I would like people to compete with me in my contentment. It is the richest treasure I own"

Nationalism Vs. Internati-nalism

"A gentleman met me in Darjeeling and related to me the story of a nurse who preferred not to serve her nation to the injury of others. The story was, I could see at once, related for my edification. I gently explained to the friend that evidently he had not followed my writings or doings, though he claimed to have done so. I told him, too, that my patriotism was not narrow and that it included not merely the welfare of India but the whole world. I told him further, that being a humble man knowing my own limitations, I was satisfied with the service of my own country, taking care at the same time that I did nothing with the intention of injuring another country. In my opinion, it is impossible for one to be internationalist without being a nationalist. Into nationalism is possible only when nationalism becomes a fact, i. e. when peoples belonging to different countries have organised themselves and are able to act as one man. It is not nationalism that is evil; it is the narrowness, selfishness, exclusiveness which is the bane of modern nations which is evil. Each wants to profit at the expense of, and risen on, the ruin of the other. Indian nationalism has, I hope, struck a different path. It wants to organise itself or to find full self-expression for the benefit and service of humanity at large. Any way, there is no uncertainty about my patriotism or nationalism. God having cast my lot in the midst of the people of India, I should be untrue to my Maker if I failed to serve them. If I do not know how to serve them I shall never know how to serve humanity. And I cannot possibly go wrong so long as I do not harm other nations in the act of serving my country."

Civilisation

Let us first consider what state of things is described by the word "civilization." Its true test lies in the fact that people living in it make bodily welfare the object of life. We will take some examples. The people of Europe to-day live in better-built houses than they did a hundred years ago. This is considered an emblem of civilization, and this is also a matter to promote bodily happiness. Formerly, they wore skins, and used as their weapons spears. Now, they wear long trousers, and, for embellishing their bodies, they wear a variety of clothing, and, instead of spears, they carry with them revolvers containing five or more chambers. If people of a certain country, who have hitherto not been in the habit of wearing much clothing, boots, etc. adopt European clothing they are supposed to have become civilized out of savagery. Formerly, in Europe, people ploughed their lands mainly by manual labour. Now, one man can plough a vast tract by means of steam engines, and can thus amass great wealth. This is called a sign of civilization. Formerly, the fewest men wrote books; that were most valuable. Now, anybody writes and prints anything he likes and poisons people's minds. Formerly, men travelled in waggons; now they fly through the air in trains at the rate of four hundred and more miles per day.

This is considered the height of civilization. It has been stated that as men progress, they shall be able to travel in airships and reach any part of the world in a few hours. Man will not need the use of their hands and feet. They will press a button, and they will have their clothing by their side. They will press another button, and they will have their news, paper. A third, and a motor-car will be in waiting for them. They will have a variety of delicately dished up food. Everything will be done by machinery. Formerly, when people wanted to fight with one another, they measured between them their bodily strength, now it is possible to take away thousands of lives by one man working behind a gun from a bill. This is civilization. Formerly, men worked in the open air only so much as they liked. Now thousands of workmen meet together and for the sake of maintenance work in factories or mines. Their condition is worse than that of beasts. They are obliged to work at the risk of their lives at most dangerous occupations, for the sake of millionaires. Formerly, men were made slaves under physical compulsion, now they are enslaved by temptation of money and of the luxuries that money can buy. There are now diseases of which people never dreamt before, and an army of doctors is engaged in finding out their cures, and so hospitals have increased. This is a test of civilization. Formerly, special messengers were required and much expense was incurred in order to send letters; to-day, anyone can abuse his fellow by means of a letter for one penny. True, at the same cost one can send one's thanks also. Formerly, people had two or three meals consisting of home-made bread and vegetables; now, they require something to eat every two hours, so that they have hardly leisure for anything else. What more need I say? All this you can ascertain from several authoritative books. These are all true tests of civilization. And if any one speaks to the contrary know that he is ignorant. This civilization takes note neither of morality nor of religion. Its votaries calmly state that their business is not to teach religion. Some even consider it to be a superstitious growth. Others put on the cloak of religion, and prate about morality. But, after twenty years' experience, I have come to the conclusion that immorality is often taught in the name of morality. Even a child can understand that in all I have described above there can be no inducement to morality. Civilization seeks to increase bodily comfort, and it fails miserably even in doing so.

This civilization is irreligion, and it has taken such a hold on the people in Europe that those who are in it appear to be half mad. They lack real physical strength of courage. They can hardly be happy in solitude. Women, who should be the queens of households, wander in the streets, or they slave away in factories. For the sake of a pittance, half a million women in England alone are labouring, under trying circumstances in factories or similar institutions. This awful fact is one of the causes of the daily growing suffragette movement.

This civilization is that one has only to be patient and it will be self-destroyed. According to the teaching of Mahomed this would be considered a Satanic civilization. Hinduism calls it the Black Age. I cannot give you an adequate conception of it. It is eating into the vitals of the English nation. It must be shunned. Parliaments are really emblems of slavery. If you will sufficiently think over this, you will entertain the same opinion, and cease to blame the English. They rather deserve our sympathy. They are a shrewd nation and I therefore believe that they will cast off the evil. They are enterprising and, industrious, and their mode of thought is not inherently immoral. Neither are they bad at heart. I, therefore, respect them. Civilization is not an incurable disease, but it should never be forgotten that the English people are at present afflicted by it.

GOSPEL OF GANDHI

(Continued from page 1.)

He is the fittest person of the age who can bring peace to the world. We are all disillusioned of Geneva. The European attempt to bring world-peace on political basis is now an illusion. Disarmament and other peace-talks are only talks. I am sure he will find out a solution and work out a programme of world-peace. Will the mammon-gods of the Nations take to heed to their pulse of times? The triangle of Gandhism as applied in India has three angles of Khaddar, Untouchability and Hindu-Moslem-Christianity. Untouchability has vivisected our society and ruined our religion. In Vivekananda's words modern Hinduism is nothing but 'Don't touchism'—our religion has at last entered into kitchen leaving aside the temples. To Mahatmaji Untouchability is the invention of Satan. Gandhi the Messiah of the masses says: "I would rather be torn to pieces than disown my brothers of the suppressed classes. I don't want to be reborn but if I were to be reborn I should be Untouchable so that I may share their sorrows, sufferings and the affronts levelled at them in order that I may endeavour to free them from their miserable condition." Harijan movement has a far reaching national and political significance.

The Khaddar cult: It is the symbol of simplicity, plain-living and sacredness of manual labour. Mahatmaji's loin cloth is the greatest taunt to the gorgeous emptiness of modern civilization whose soul is sex. Khaddar is the plan for economic independence for millions of starving Indian villagers who are rather idle half of the year and robbed of the meagre pittance because of a peculiar pecuniary system in the other half. Spinning wheel is the greatest antidote to industrialism of the day. Gandhism is the war of the spirit against machine-civilization by which the West and the modernised East are carried away. Then the Hindu-Moslem-Christianity is the corner-stone of Indian salvation. Indian problem is more cultural and religious than political and economic. India is the best meeting ground of the West and the East—of all religions as well. Religious Unity is quite essential before a national unity can be achieved. This in short is the gospel of Gandhi: perhaps it is too premature to gauge the depth of Gandhism. In the Kurukshetra of New India Gandhi is the leader Sri Krishna. The Soul of Indian peoples has been moved in its deepest fibres and its vibrations are felt the whole world over. Gandhi has waged a desperate battle against foreign rule and it is destined to win victory eventually. One thing is certain in the words of Romain Rolland that either Gandhi's spirit will triumph or it will manifest itself again as were manifested centuries before, the Messiah and Buddha till there finally is manifested in a mortal half-God, the perfect incarnation of the principle of life which will lead a new humanity or to a new Path.

Rejoice, oh Indians, on this sacred birth day of Mahatmaji. The Divine Promise is fulfilled in him. He is commissioned from above to work out the salvation of India. India's days of slavery and foreign domination are numbered. In the words of Vivekananda "the longest night seems to be passing away—the sorest troubles seem to be coming to an end at last. The seeming corpse appears to be awakening and a voice is coming to us. Like a breeze from the Himalayas it is bringing life into almost dead bones and muscles. The lethargy is passing away. Only the blind cannot see or the perverted will not see that she is awakening—this motherland of ours. None can resist her any more—no outward powers can hold her back any more for the Infinite Giant is rising to her feet. Hari Om."

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(H. 75, 10-8-33—9-2-34)

My Soul's Agony

(Continued from page 3)

riers between 'untouchables' and 'touchables' or caste and outcasts.

This is perhaps the biggest religious reform movement in India, if not in the world, involving as it does the well being of nearly forty million hunam beings living in serfdom.

The fast will not be for the coercion of those who are opponents of the reform, but it will be intended to sting into action those who have been my comrades or who have taken pledges for the removal of untouchability. If they believe their pledges, or if they never meant to abide by them and their Hinduism was a mere camouflage, I should have no interest left in life.

Fasting for purification of self and others is an age-long institution and it will subsist so long as man believes in God. It is the prayer to the Almighty from an anguished heart.

I feel sure that we shall soon forget the differences with regard to caste and caste and religion and religion, and being to believe that even as all Hindus are one and indivisible, so are all Hindus, Musalmans, Sikhs, Parsees, Jews and Christians, branches

of the same parent tree. Though religions are many, Religion is one.

Ravana was not after all so great a monster as this monster of untouchability. He carried away Sita but did not move his little finger to attack her modesty. Some of us to-day would not suffer these half-naked sub-humans to hide their shame; and all in the name of Religion. We have heard of negro slavery but even that pales into insignificance before this indigenous brand, nourished and fostered by religion. That religion stinks in my nostrils.

A religious movement does not depend for its success upon the intellectual resources of its sponsors. But it depends solely upon the spiritual resources, and fasting is the most known method of adding to these resources. Not every fast brings about the desired result. I have given some of the conditions in my statement, and it is claimed by those who have conducted religious movements that the intellectual, material and other things follow from the spiritual capital but should never be independent of it.

Lord! Lead India towards the path of Truth Teach her the religion of Swadeshi, and knit the Hindus, Musalmans, Parsis, Christians and Jews living in India closer together.

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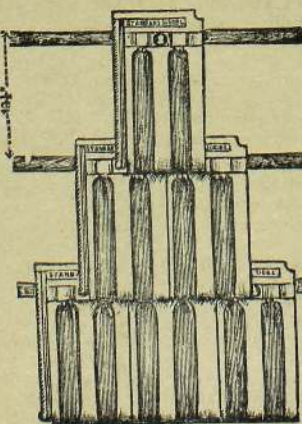
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