

SUBSCRIPTION RATES			
PAYABLE IN ADVANCE.			
Town Delivery	Island	Foreign	
	India etc.	P.M.S.	
	R. C.	R. C.	R. C.
Eng.	5-00	8-00	9-00
Eng. & Tamil	9-00	12-00	13-00

THE Hindu Organ.

IT PAYS TO ADVERTISE IN THE HINDU ORGAN AND INTHUSATHANAM.

The Only Newspaper in Ceylon for the Hindus.

PUBLISHED EVERY MONDAY AND THURSDAY

Editor: M. S. Eliatamby, Advocate.

Estd. Sept. 11, 1889.

VOL. XLV—No. 69 (Registered as a Newspaper.) JAFFNA, THURSDAY, DECEMBER 14, 1933. Phone 56. PRICE 5 CTS.

Need Of Harijan Uplift

A PROBLEM CONNECTED WITH FREEDOM

Duty Of Politicians And Reformers

By "A Hindu Monk"

(Special to the "HINDU ORGAN")

IT is quite consistent with the teachings of history to say that neither the formation of a common nationality nor unity is possible in India so long as her people continue to be heterogeneous by the division of castes and creeds in the manner they are now. Indian national workers unequivocally admit that the conflict of interests between the Harijans and the caste Hindus is so deep, so fundamental and so irreconcilable that it is a formidable obstacle in the path of the formation of a common nationality on democratic principles, which is the first of the conditions that have to be fulfilled before India can expect to attain freedom. Of course, conflict of interests and differences there are in every country in one shape or another and will always be, but they must not be allowed to overshadow the unity, co-operation and friendly intercourse as they have unfortunately done in India. No one can deny that the conflict between the so-called Sanatanist Hindus and the Harijans has at times taken such a serious turn as to loom larger than the conflict of interests between the Englishmen and the Indians. So it is the first and foremost duty of every patriotic Indian to reconcile all such conflicts, and readjust the differences between the orthodox Hindus and the Pacayas by a new method of organization of our society consistent with our Shastras as well as the existing spirit or temper of the age before they aspire to be a completely self-governing nation. The agitation for introduction of the principle of "Self-determination" in a country which has not yet acquired a spirit of standing for a cause resting on a common nationality is like pouring water over the branches and starving the stem and roots of a tree!

National Unity

All the savant tribunes of our country who have seriously devoted themselves to the national development contend that Indians could be rescued from the position of dependency of hewers of wood and drawers of water to the rest of the world and lifted to enjoy Swaraj by means of a systematic constitutional agitation. But if the constitutional agitation with the weapon of co-operation or non-co-operation is to succeed in a country like India, so divided by diverse conflicts of interests, it can succeed only by national unity. In these days of national awakening it is needless for us to dilate here much upon the necessity for a democratic national consciousness in India.

The sum total of the potential efficiency of the different classes of

the present day Hindu society acting as isolated units and not co-operating with each other, is being diverted along useless if not positively harmful direction, and why? Because the line of cleavage between the untouchable submerged classes and the so-called touchable classes divides these two like the poles asunder. The unnatural sense of social inferiority which the suppressed classes or Harijans are forced to feel with much discontent and dissatisfaction by the display of an unscrupulous autocracy of the so-called superior classes, fosters a tendency to disunion and distorts the healthy spirit of citizenship and duties of true citizenship.

Stirred The Best

The harshness of "Don't-touchism" has atrophied the Hindu "Body Politic" and severely affected the growth of Hindu-unity in particular and Indian National unity in general. Those who are moved by an earnest desire to lift India are agreed that in proportion as the acerbities due to internal cleavage disappear the unifying force of her common nationality would tend to become strong. It is beyond doubt that the freer the scope given to India for her social rebuilding the quicker will be the progress of her self governing institutions.

The mighty unifying force which silently but dominantly is at work in India to regenerate her people from the inertia of centuries is the best of all that the world forces have stirred in India. The vast network of improved communications between city and city and among different provinces, the national respect for common laws, common rights and rights of citizenship and the unifying influence of Western civilisation and culture have combined to introduce into her daily life the spirit of mutual helpfulness and the idea of co-operation as shared by all classes in a greater or lesser degree. However, such formal arrangements though conducive to national unity, have not proved strong enough to place her on a sound footing on national lines owing to the backwardness and deplorable social status of the masses belonging to the suppressed classes; and we think that no outside arrangement, however good and efficient it may be, can arrest the tendency to separation and control the jarring interests of the vast population of a country and form a perfect national unity on democratic basis until the evil underlying them is weeded out of that country root and branch by the toleration of mutual rights among the citizens themselves.

Make Them Happier, Nobler

The late Justice Ranade, C. J. E. in the course of an address delivered in Calcutta, in 1896, said:—"The state after all exists only to make individual members composing it nobler, happier, richer and more perfect in every attribute with which we are endowed and this perfection of our being can never be insured by any

(Continued on Page 4.)

SAMPALTODDAM SHRINE

No Obstruction Of Any Kind

OFFICIAL ACTION RIDICULOUS

Mr. Freeman's Request To Government

"There is a thoughtful saying of a Western priest, that 'Religion grows wild in the East, in the West it is too much like an exotic'

"On this footing, I appeal to the authorities to do the sensible thing and replace the posts and cadjans over the Sampaloddam shrine, three miles West of Vavuniya on the Mannar Road," says Mr. H. R. Freeman, M. S. C., in a communication to the press, dated 10th December 1933. He further says:

"Having visited the place today and taken account of everything it is possible to deal with the official action merely by ridicule. Yet there is a more serious side which the Wannik folk, quite and religious jungle dwellers, have in mind. The Portuguese, they say, destroyed temples in Jaffna Peninsula, but the British Government has always treated all religions alike.

"I have in my hands the Government Topographical Survey sheet marked 'compiled from surveys made 1898-99,' which shows this Hindu temple at the edge of the bund of Sampaloddam abandoned tank.

"Coming from the Mannar side you cannot see the shrine owing to the tank bund and a very old and large palu tree under which is the shrine, on the road reservation, the nearest posts of the roof, rulled down, were nine feet from the road side; they made no obstruction of any kind and did no harm at all to anyone or any Government interest; the posts and roof were level with the end of the high bund. It is all jungle there, 4 miles to the nearest village on the West and one mile on the East. Happily there is sometimes in this fussy old world a place of repentance for acts like this and I invite the authorities to replace the structure over the ancient and artistic image in this shrine. Then the past will be like an unbelievable fairy tale."

Acting District Judge

Mr. S. Rajaratnam, Advocate has been appointed to act as District Judge for a week commencing from Monday last.

Board of Education

Rev. J. L. Gaster has been nominated to be a Member of the Board of Education for a period of three years with effect from December 1, 1933.

Two Great Evils In Public Life

COMMUNALISM AND CORRUPTION IN ELECTIONS

Need For Political Parties On National Lines

By Sir P. S. Sivaswamy Aiyar

POLITICAL, economic and social questions of great importance are bound to arise and claim your attention. You will have wider opportunities for public service than we have had and you must bring to the discharge of your task all your talents, energies and zeal for the public good. Here I wish to draw your attention to two great evils which have recently crept into the public life of this country, even though I may run the risk of being accused of indirection. The first evil to which I wish to refer is the spirit of communalism which has grown so rapidly and widely within the last twenty years and which some of us believe has received no check from the Government. Almost every matter of public policy or administration is looked at from the point of view of advantage to this community or that and not of advantage to the country as a whole. The spirit of communalism has intensified mutual distrust, created ill-will among communities, interfered with efficiency of administration and blocked our political and constitutional progress. At one time I was disposed to think that it was due to religious differences and to fanaticism and superstition which are the result of want of education. I have since had reason to modify my view and I believe that the educated classes are even more responsible for the discord between the two major communities than their uneducated brethren. How it is possible to eradicate the evil so long as the system of communal elections is maintained or thrust upon unwilling divisions of society is more than I can understand. May I, however, humbly reiterate the advice given by the Nawab of Chhattari to strangle the hydra of communalism?

Corruption In Elections

The other evil to which I wish to draw your attention is the growth of bribery of voters in elections to the legislatures and to local bodies. I am of course better acquainted with the conditions in my own province than with the conditions in others. But from all that I have heard from my friends, things do not seem to be any better in other provinces. In the Madras Presidency a contested seat in the Legislative Council cannot be secured at a cost of less than Rs. 10,000 and it has been known to run up even to Rs. 50,000. In the case of elections to District Boards the election of a President is believed in some cases to have cost several thousands of rupees. It was said to have cost Rs. 60,000 in one instance and a lakh and a half in another. It may be thought that in referring to these scandals I am doing a disservice to the country by supplying ammunition to the enemies of constitutional reform. But I would invite them to read the

political history of their own country and of their self-governing colonies and of America. Corruption was largely prevalent in England till the enactment of the Corrupt Practices Act of 1883. It prevails to this day in several of the United States of America and in Canada. In none of these countries was the prevalence of corruption ever urged as an argument against responsible government. The passing of stringent legislative measures alone will not avail to put down the evil. Nor is it possible to rely upon action by the defeated candidates, for, where both parties have been guilty of bribery, neither party can afford to throw stones at the other and a charge against one may result in successful re-election. Vigorous public opinion and a fearless and independent Press are likely to accomplish better results. The experiment has been tried in America of forming a Good Citizens' Club, the object of which is to watch the elections and bring to light corrupt practices on the part of candidates and their agents. The performance of this duty will often expose its members to the risk of legal proceedings for defamation.

Purity of Political Life

The purity of political life is essential to good Government and especially so in the democratic regime which is about to be inaugurated. May I appeal to the graduates who are passing out of the university to band themselves together and work for the extirpation of the evil by carrying on a purity campaign regardless of the sacrifices which in the beginning of the movement it may involve? Let me assure you that notwithstanding the apathy and timidity of the older generation, there are large numbers of people who will sympathise with you and even support you in such endeavour in leading what may now appear to be a forlorn hope in the battle against corruption. History abounds in examples of the success which attends the efforts of well organised and determined minorities against odds. Whatever may be our final verdict on the merits or demerits of the Fascist movement in Italy, such success as it has attained in reforming the administration and in promoting the development of Italy is due not merely to the inspiring and controlling genius of Signor Mussolini, but to the boundless enthusiasm which has been brought to its service by the youth of Italy.

Need For Political Parties on National Lines

Another important duty which lies before you as citizens is the formation of political parties on sound national lines as opposed to the communal or personal lines on which most of them have now been based. That sound party organisations are indispensable to the conduct of parliamentary Government is a common place. But I should like to dwell upon certain advantages which point to the imperative necessity of forming them without loss of time. The successful working of a democratic constitution requires the selection of suitable candidates for the

(Continued on Page 4.)

Car For Sale

BABY FIAT: in perfect running order. Battery, tyres, etc., in good condition. Rs 850/- or nearest offer.

Apply to:
J. WILLIAMS.

29, Chapel Street,
Jaffna.

(Mis. 169 14 to 21)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA.

Testamentary Jurisdiction No. 8445.
In the matter of the estate of the late Thuryappah Thamoatham Pillai of Vannarponnai West.

Deceased.

Dr. Sinniah Thuryappah of Vannarponnai West.

Petitioner.

1. Thuryappah Thirubittampalam of Vannarponnai West, Presently of Jayatillake Hall, Union Hostel, University College, Colombo.

2. Kanthimathiammah daughter of Thuryappah
3. Sivakamiammah daughter of Thuryappah both of Vannarponnai West and
4. Canagasabai Perumalpillai Proctor, No. 96/266, Dam Street, Colombo.

Respondents.

This matter coming on for disposal before G. Coomaraswamy Esquire, District Judge, Jaffna, on the 15th day of November 1933 in the presence of Mr. R. Sivagurunathar, proctor for the petitioner and the affidavit of the petitioner dated the 25th day of October 1933 having been read.

It is ordered that Letters of Administration to the estate of the above-named deceased be issued to the petitioner accordingly as he is the father of the deceased intestate, unless the Respondents or any other person interested, shall on or before the 20th day of December, 1933 show sufficient cause to the satisfaction of the Court to the contrary.

This 1st day of December 1933.

Sgd. C. Coomaraswamy
O. 31. 14 & 18. District Judge

"CONTINENTAL"

Business income Rs 1,500,000/-

Insure Today

Annual premium Rs 25/-

Policy matures at death or

at tenth year.

Maximum claim Rs 500/-

Rich and poor can insure.

Branch offices at Chavakachcheri,
Kandy and Batticaloa.

Chief Inspector for Ceylon is
Mr. E. P. Buell, Uduvil, Manipay.

(H 75. 10-8-33-9-2-34.)



Hindu Organ.

THURSDAY, DECEMBER 14, 1933.

PALM JAGGERY.

—O—

ADDRESSING THE GATHERING present at the opening of the Poultry Show at Velanai last week, the Government Agent discussed the difficulties encountered by local jaggery in competing with imported sugar. The people having acquired a taste for white sugar, it was wellnigh impossible, said the speaker, to persuade them to view with indulgence the short-comings of local jaggery. The intractability of the palate constitutes a great obstacle in the way of our reviving a good many of our local industries with advantage to the consumer and profit to the producer. We now largely depend for our food, drink and tobacco on the foreign producer. By thoughtless imitation or indiscriminate choice we have allowed ourselves to be exploited by the foreign exporter. He will do his utmost to thwart our efforts to

release ourselves from his grip. Yet it is within the power of the people themselves to declare their own economic freedom. If the consciousness of the people were awakened to the enormous price the country has to pay annually for their indifference and the immense advantage a little discretion on their part might bring the country, it should be possible to give a chance to palm jaggery.

"There is one item of our national expenditure" said Mr. K. BALASINGHAM in 1931 "which can be easily saved; that on sugar. We imported in 1929 sugar to the value of 15¼ million rupees and in 1930 nearly for 13 million rupees. It is easy to produce all the sugar we want from the coconut, palmyrah and kitul trees. There is nothing unwholesome and if sugar is wanted white or candied the coconut sugar can be bleached or candied just as the cane sugar which is also brown is bleached or candied".

If the average man or woman prefers white sugar to palm jaggery it is because the former pleases the eye. And to please the eye millions are sent away from this country!

There is a widespread feeling among village folk, and science might some day find reasons to justify it, that palm jaggery is more wholesome than cane sugar. It is not necessary for one to establish the dietetic value of jaggery to commend it to the people. The fact that by the exercise of a little discretion and willingness to overlook a slight jar to one's sense of taste millions of money could be saved to the country and unemployment relieved to some extent should suffice to make the people eschew foreign sugar and use local jaggery. Unfortunately, in our country, there is no organisation that could effectively carry out a campaign of educating public opinion. The average man, patriotic enough in his own way, has neither the inclination nor the opportunity to make a choice when he raises his cup of tea to his lips. The poor housewife might have no choice in the matter while her wealthy sister, educated and intelligent as she may be, is indifferent to the matter.

The housewife who rules the house has a deciding voice in purchasing provisions for the household. She can, if so minded, give local jaggery pride of place in her cupboard.

It will be a great service to the country at this time of depression and unemployment if Women's Associations throughout the Island could undertake the task of popularizing the use of jaggery. Their influence could achieve more than the efforts of men however well planned.

In our own province, as we have pointed out on many occasions in the past, there is a great future for palm jaggery. The industry is not dead but is languishing for lack of support. If the various Youth Leagues in the province resolve to contribute to the economic regeneration of the country and carry on an educative propaganda in favour of jaggery, a demand could be created and unemployment relieved. Every educated young man would do well to study the economic aspect of the problem and persuade his neighbours and relatives to support local jaggery. The demand for refined sugar is so steady in the province that large shipments were landed in Jaffna last year. Some effort must be made to prevent this drain on our wealth, and more

so when our sources of wealth are drying up one by one. There are, we admit, difficulties connected with production of jaggery in quantities large enough to meet the full demand of the market, but these difficulties are not insuperable in themselves. What is needed at the present moment is to create the demand and the taste for palm jaggery.

In view of the projected conference of All-Ceylon Tamil "leaders" to be held in Jaffna next month, the

The Hydra of Communalism excerpts we publish today from the convocation address recently delivered to the graduates of the Lucknow University by no less a person than SIR P. S. SIVASWAMY AYER should prove useful and interesting to our readers. SIR SIVASWAMY, we need hardly remind our readers, holds a unique place among the leading publicists in India. He is a great student of political institutions and his views are everywhere regarded with the respect they deserve. He dissected and laid bare the flaws inherent in the Donoughmore Constitution and foresaw friction and clash between the Governor's Government and Ministers' Government. With unerring instinct he laid his finger on the weak spots of the constitution. His prophecy of failure has come true. The constitution has no friends left today except, perhaps, the communalists. SIR SIVASWAMY'S views should appeal to moderate opinion among the Ceylonese as the learned speaker was never known to identify himself with extreme political views in India. He is a moderate and has always stood for peaceful evolution than quicken the pace of progress by violent methods. The speech, it will be seen, is singularly free from the devices of subtle artistry employed by the agitator and propagandist. Such tactics are alien to the mind of SIR SIVASWAMY who approaches the problems before him as a student of public affairs and as a practical man who does not allow his feelings to get the better of his reason. We would ask our readers to read, inwardly mark and digest the portion of the address we reproduce elsewhere.

We congratulate the members of the Urban Council on the solution they have found for the

The Urban Council Office and Town Hall problem of fixing upon a suitable site for the Council's Office and Town Hall. The Ridgeway Hall site should commend itself to the rate-payers as the least objectionable of the sites considered. The captious critic can, of course, find reasons to object to the site now decided upon. But fair-minded men will support the decision of the Council and refrain from reopening a question which was hung up long enough to enable the Council to ascertain the wishes of the rate-payers. There must be a finality to discussion if the Council is to offer practical and efficient service to the rate-payers. Let us hope that the question of site is closed and no effort to re-open it will be encouraged by the Council. We would suggest to the Council to see that local labour and materials are utilised as far as possible and the building itself presents features of Tamilian architecture. Let us not have a replica of an English Town Hall, but model one after our own fashion and answering to modern requirements.

Market For Ceylon Copra

U. S. A.—A LARGE BUYER

Bought Fifty Per Cent In 1932

That Ceylon could have a market for her copra in the United States of America, which levies no duty on this commodity, says Mr. W. Beer, Ceylon's Trade representative to the U. S. A., in a report to the Executive Committee of Labour, Industry and Commerce.

Mr. Beer regrets that Ceylon has never been a supplier of this commodity to America.

The total imports of copra in 1930 he continues amounted to just under 600 million pounds. In 1932 the figure was just over 450 million pounds.

It would appear to be necessary to investigate the freight rates from Ceylon to U. S. A. on copra, and also the rate from Java to the U. S. A., as the trouble might be in that direction.

In any case, observes Mr. Beer, Ceylon exporters should immediately take steps to develop this extensive market for copra, a single market that brought about 50 per cent. of the total shipments of copra from Ceylon in 1932. This market had been sadly neglected in the past, and intensive working of it should prove beneficial to Ceylon producers.

Farewell Function At Jaffna College

The students of Jaffna College, Vaddukkodai, have issued invitations for a farewell function to be given to Mr. S. H. Perinpanayagam, B. A. (Lond.), on Friday, 15th December 1933, at 5 p. m. in the Otley Hall, Jaffna College.

Mr. Perinpanayagam, we understand, joins the Law College to qualify as an Advocate.

Parameshwara College O. B. A.

INAUGURATION OF COLOMBO BRANCH

A meeting to inaugurate a Colombo Branch of the Old Boy's Association of the Parameshwara College, Jaffna, was held at Zahira College on Saturday afternoon, presided over by the Principal of the College, Mr. S. Natesa Pillai. There was a large attendance.

The rules of the Association were passed after discussion and the election of office-bearers resulted as follows:—

Patro: Lady R. L. Ramanathan

President: Mr. S. Natesa Pillai

B. A., B. L., F. R. E. S., the Principal

Vice-President: Mr. A. P. Kandaswamy B. Sc. (Lond.)

Mr. S. Subramaniam B. Sc. (Lond) Advocate, Mr. D. B. Dhanapala, M. A.

Chairman of Committee: Dr. A. Kandiah, D. Sc.

Hony Secretary: Mr. S. Kandaswamy, Proctor Sc.

Hony Treasurer: Mr. R. Karala-singham

Committee: Messrs. E. Rajaratnam, V. Chittampalam, P. Nagalingam

M. Sivagnanasundaram, S. Balasubramaniam, S. Nagaratham, R. Elaiyahamby, K. Nagalingam, S. Mahadeva,

K. Sabaratnam, B. N. Sivaprasadam, T. Boologasundaram (L. I. M.), A. Somasundaram Proctor, Sc. S. Ariyanayagam, M. A. and Dr. S. Nadarajah L. M. S.

Auditor Mr. M. S. Kandiah.

Representatives for the Editorial Board of the College magazine: Messrs. P. Nagalingam and S. Mahadeva.

After the business meeting, the Principal was 'at Home' to the members, after which a group photograph was taken.

Speeches were delivered by the President, Prof. C. Sutheralingam, who represents the Shaiva graduates of Ceylon on the Board of Directors of the College, and Dr. A. Kandiah, the once vice-Principal.

Proceedings ended with a vote of thanks proposed by Mr. R. Karala-singham, the organising Secretary.

Cow Dung Cure for Cholera

A SUCCESSFUL EXPERIMENT

Science has found that cow dung possesses the power of eating up disease germs. In a paper read at the Malabar Medical Association, Lt. Col. Webb, Director of Public Health in Madras, reported that success had attended the experiment of using 'phages' derived from cow dung as a preventive against cholera, says the "Indian Social Reformer." His attention was attracted to this remedy by noticing that, in spite of deliveries taking place in some of the squalid and dirty quarters of several poor Indians (which are almost universally smeared over with fresh cow-dung every day) and the use of cow-dung as an external application of wounds and inflammations, several cases were found to be improving without any rise in temperature. Dr. Ashashroff investigated and found that cow-dung contained bacteriophages. Thus another India 'superstition' is seen to have sound reason behind it. It was proved many years ago that the water of the Ganges river, held in reverence by Hindus, had also the property of destroying bacilli. There is, says Bacon, a superstition in avoiding superstitions. We have lost much by indulging in this superior kind of superstition, instead of investigating old practices and modifying them to suit new conditions.

Book Review

ENERGY: By Mahendra Nath Dutt. Published by Mr. Pyari Mohan Mukherji B. Sc., 3, Gaur Mohan Mukherji Street, Calcutta, Pages 114 Price Re. 1/- (bound) and As. 1/2 (paper).

This book which is come for review brings home to the mind of readers the different aspects of cosmic energy and describes in a very lucid style how the infinite energy is reduced to finite and the finite is converted into infinity and nuemonon becomes the phenomenon and the phenomenon is turned into nuemonon by addition and subtraction of its qualities. "The energy", says the learned author "is grossed down into various ideas which in their turn are reduced into qualities. Every idea and quality is a differentiated and specialised form of energy. When several qualities converge into one spatial location the invisible becomes visible."

The author writes with a freshness that comes from deep contemplation and his unique attempt to explain the theory of continuity of one all-pervading energy in all beings and things in a scientific and logical way is befitting only of a profound scholar's encyclopaedic knowledge. He explains the most complex problem of the Vedanta philosophy by observing in his inimitable way that "The manifested when viewed by the observing mind in its process of pre-creation or emanation of energy becomes the creation, so that both unmanifested and the manifested are in essence the same, only differing in vibration and fineness of qualities." The Hindu conception of divinity is a form of cosmic energy. In the Hindu mythology energy is worshipped as a female deity. Whatever we can think of or conceive is a mere form of energy. The author supports Yoga philosophy with his remarks that "The human system is a wonderful magazine of cosmic energy. The energy by controlment of various grosser marks might be developed to any amount. In a still higher sense when not only the nerve system but the particles too are brought into action, the whole system is transformed and might be an effulgent one as is recorded in many cases of saints and prophets."

The book no doubt makes a very entertaining, if not thrilling reading. The author's greatest skill consists in his application of the Western method in delineating energy mainly from the spiritual point of view in all its phases. All the eight chapters of the book are equally inspiring. We congratulate the learned author and strongly commend this book to our readers.

—SWAMI SUNDARANANDA

RIDICULED HINDU DEITIES?

OBJECTIONABLE PORTIONS IN R. CATHOLIC DRAMA

PARIAH--VELLALA DISTURBANCE: PUNGUDUTIVU RIOT

The trial of the Pungudutivu Riot case was resumed on Tuesday before Mr. C. Coomaraswamy, District Judge of Jaffna, Mr. E. H. T. Ganesekera, Crown Counsel, prosecuting and Mr. Aelian Perera with Messrs Julius Phillips and K. Sanmugam instructed by Messrs Sam Sabapathy and K. V. Rasiah defended the accused.

Marian Sinnatambay deposed he was married to daughter of Saveri Croos. On Sunday he attended service at the church. He and Christo left church first, on their way 15 to 20 people came and challenged "where are you?" Witness stated he was from Kayts and had nothing to do with them and bared his shoulders as a mark of respect to the Vellalas but Christo did not do so. They then said they had threatened the Pariahs and yet they showed no respect for them. He pacified them and went away. When he went up to Christo's boundary fence he saw some people assembled opposite Ponniah's boutique. The crowd made their way towards the South as the Pariahs had not come out of the Church. The crowd returned to Croos' house. Witness told his father-in-law that the crowd was coming towards the house and to be ready to receive assaults from the crowd. Witness's father-in-law got into the house. Phillipachi's mother-in-law was out. The crowd came up and pushed the door. Witness and others held back the door. Someone to pull of the cadjan tat. Then two or three people got in. His father-in-law took a gun and fired. The crowd dispersed except one who advanced and was shot. The crowd pelted stones, witness ran and hid himself in a palmyrah grove and then in the Church.

'I Shot Him'

Saveri Croos: Carpenter, Pungudutivu said. From my house I saw some one assaulted in front of Ponniah's boutique. I then saw Nachetram's house burning. After sometime my son and Michel came to the house, and we hid ourselves. The crowd rushed to our house and pulled out the door. We held the door from inside. Then three of the Vellalas pulled out the cadjan tat and came in. I took a gun from the left (පාත්ත) it was loaded. Some of the crowd saw the gun and took to their heels, one of them came up and stabbed my son. I shot him. His name is Sanmugam who fell down. Then the people ran and threw stones on my house. I ran to Saveri Joseph's house with the gun in hand. The crowd chased out. I raised the gun to frighten them. On the following day I threw the gun into a well and the Police took us into custody.

Cross examined witness said: My son went for Mass on Sunday and returning in half an hour told me there was trouble in the country and asked me to be ready. It was after this that the assault near Ponniah's boutique took place. My son-in-law also said there was likely to be trouble as there was a crowd of 100 or 150 people. There was Phillipachi outside. But no one molested her, or attacked the house. The crowd wanted the man inside the house to be delivered. She said there was none in the house. The crowd had come in search of some one. My son-in-law did not shoot. The gun produced was the gun. He had bought it at Mannar.

Q: How do you account for the discrepancy between the licence and the gun produced?

Ans: I do not know.

How do you account for the empty cartridge found in your house—no answer.

Judge: What does it matter when the witness admits the shooting?

Counsel: The fact of there being

many empty cartridges in the house of the witness will throw light on the shooting incident. The defence maintains that the provocation was the shooting down of a Vellala. It was sought to be proved by the prosecution that the shooting was in self-defence.

Phillipachi wife of Croos. said that the man was shot when he was standing at the entrance to the room. Sanmugam fell down dead. Later three men came and removed corpse and wiped off all the blood stains.

Postmaster's Evidence

N. Saverimuttu Local Post Master Vellala Catholic, said he attended Church at 6-30 p. m. There was rumour that there was going to be disturbance. He met Velupillai who asked him about the drama and he replied that objectionable portion had been deleted. The following morning witness went to mass and when he came out he told Velupillai that the portion had been dropped but the people wanted the whole drama dropped. Sebastian and Thomman told that their boutiques had been looted and Mariachi's boutique burnt down. The Vellalas were on the road. Some outsiders had come to witness the drama. When witness went to Church he found two or three men chased by the Vellalas and injured. A woman told him that she found the lamps in the Church broken. There were people in the Church. Witness returned home and at about 8.30 heard the report of a gun. The priest came to the Post Office after half an hour and said he wanted to send a note to the Udayar. Witness and the priest asserted that the pariahs had broken the lamps.

"I am a Burgher"

Sebastianpillai, 28 peon in office of Registrar of Motor cars, educated at S. Benedict's College, Colombo. The witness was asked to give evidence in English.

Witness: I am deaf, I cannot speak English. (Laughter.)

Crown Counsel: Up to what standard did you study?

Ans: Fifth standard.

Witness said he used to wear shoes as he was an English educated man. Pungudutivu was his home.

Crown Counsel: You belong to the community known as Pariahs.

Answer: No, I am a burgher.

(Laughter)

My father is known as "Hanover"

Counsel: Are you of German origin?

Ans: I belong to Annie Parangi family.

Witness said his mother was a "lady" from Pungudutivu and belonged to "Valangaman" caste. He was a Catholic and returned to his village in May. On 20th May he went to Church with shoes on. Leaving Church at 10 a.m. he met Nagamany Thambiah and Kattayar Kathiraman and another Vellalan standing on the road. Thambiah said "what shoes for a Pariah". Witness retorted he bought the shoes with his money. An exchange of words followed. He made way between them and went past them. Thambiah slapped him twice saying he was upstartish. No one went to his help. Once again when he went he met five persons who stood on the lane to assault him. He ran away but the man followed. Fearing that they would stab him he kicked him. Witness had shoes on. Vellalas of Pungudutivu despised his mother's people. The man witness kicked was a Vellala who was not in Court. From Joseph's house witness went and hid himself in Thambian's house till 2 p.m. on Sunday. From there he went to Church.

College Costume and Shoes

Under cross examination witness said that if kicking was true a row would have ensued. For the last

five years he used to visit Pungudutivu with the College costume and used to go to church in his Sunday best. For the last five years no exception was taken by any Vellala to his wearing shoes.

Counsel: You belong to the Pariah Community?—No It is wrong history. In the eyes of the Vellala I am a Pariah, but I am not a Pariah.

SIXTH DAY OF TRIAL.

Velchore Vaithian, cultivator belonging to the Pariah community, giving evidence said that he was responsible for the play to be staged at the church. He got ready to stage the drama on Saturday night. That was an annual event. On this occasion the play was not staged. As there was a row on account of the shoe incident they decided at 7 p.m. not to have the drama. Their people were in the church compound and the Vellalas were outside. He made complaint to the Udayar twice and requested him to be present and conduct the play. One Velupillai called witness and told him to stop the play then, as there was the shoe incident, and to stage it later when the trouble had subsided. The young men of his community were anxious to stage the play. Witness went again to the Udayar and asked him to come to the scene, but he did not turn up. Witness heard later that the Udayar came there at 8 or 8-30 p.m. There was a large crowd of Vellalas.

Cross-examined by Mr. Perera, witness said that he used to have about two cases a year in the Kayts Court.

Counsel: You are a village lawyer?

—No. You have been practising for about 29 years?—No. I started in 1915, figuring in cases.

You were warned not to be seen in the Courts? Not by the Magistrate but by the Police Sergeant.

Your are in the list of touts?—No. The Postmaster who gave evidence said that you are a broker to lawyers?—I am not.

Ridiculing Pillayar?

Witness continuing said that his son-in-law was to have played the role of second hero. They spent about Rs. 212 for staging the play. A Brahmin priest was one of the characters in play. There are portions in the play offensive to Hindu feelings.

The Counsel: An idol of Pillayar was to have been placed and the priest was expected to offer prayers with the chanting of psalms (Here portions were read from the composition, of which the following is a sample:

O, blessed destroyer,
O, wonderous one,
O, master of the three worlds,
O, divine lawgiver, glory, glory.)

Again the Brahmin's assistant sings as follows:

"Because you are fed on vegetable leaves, has not the belly swollen high."

Counsel: Don't you think that it would wound the feelings of Hindus?—No answer.

The Brahmin then is to address an invocation to Shiva in the following words:

"O God Sankara, Oh the fire-armed one, let us pay homage at Thy feet for salvation".

The assistant is then to repeat:

"O firm one, come, come, hasten to give us eatable cakes."

"Useless Sivan"

Madatheen another character, representing a hero, exclaims turning to the Brahmin, "Will I worship as god the Shiva, that picked the bones at the crematorium? Will people respect the useless Sivan that delightfully bears the serpent. Will I daily worship that Vishnu who when he cunningly stole and ate butter and milk, was hit with a churning rod by the shepherdess who vociferously cried that he was a liar and evil-doer.

Counsel: Don't you think that a Catholic saying these would hurt the feelings of the Hindu community?—

Witness: We are not the author of the play.

Counsel: Who is the author?—I don't know.

Counsel-asked witness, if apart from the words, the gestures and tone with which the words were uttered on the stage would not wound the feelings of Hindus.

Witness answered that their priest had directed them to omit that portion. Continuing witness said that they did not omit the objectionable portion during the rehearsals, but had intended to do so when the play was staged.

Islands Motor Boat Service

"CAMAL NAGAPOOSHANI"

To Be Launched On December 21

A motor Boat service between the islands off the Jaffna Peninsula and Jaffna will be inaugurated on the 21st instant, when after formal ceremonies at 12.7 p.m. at the Jaffra Customs Jetty, "Camal Naga-pooshani", the new motor launch which has been got down from Glasgow, will start on her maiden voyage.

Invitations have been issued by the Committee of the Jaffna Islands Co-operative Boat Service Society Ltd. which was formed more than three years to carry out this project. The cost of the Launch is about Rs. 11,500.

Ceylon's New Governor

ARRANGEMENT FOR WELCOMING ON 23RD

Arrangement are being made in Colombo to welcome the new Governor, Sir Edward, Stubbs, G. C. M. G. who is expected to arrive in the Island by the "Mongola" on Saturday December, 23rd. It is expected that Sir Edward will be able to land at about 8 a. m. and to proceed shortly afterwards to the Reception Hall of the State Council building to take the Oaths of Office and to receive addresses of welcome.

Counsel said that the objectionable portions referring to the Brahmin priest and the episode connected with the restoration to life by a Catholic Saint of a child murdered by the Brahmin priest formed the essence of the play.

Judge to witness: How could you manage to stage that play, omitting the important scene?—No answer.

Continuing witness said that in spite of Vellalas' objection four actors had already painted their faces.

Counsel: It is your own brain that invented the shoe incident?—No.

Counsel: There was a talk to set fire to the drama shed and implicate the Vellalas?—I don't know.

Rev. Fr. Sebastian says s.?—I don't know. Witness said that the Church lamps were broken by the Pariahs.

Parish Priest's Evidence

Rev. Fr. K. Sebastian, parish priest Pungudutivu, gave evidence. He said that there were about 600 Catholics. All belonged to the Valangaman Community with the exception of one or two Vellalas. Witness was a Vellala. On the 20 of May he was in the Church. The scene where the Brahmin appears is objectionable to Hindus. He had ordered the deletion of that portion. The play was given up on Saturday. The Hindu crowd was in a threatening attitude. He himself did not see the crowd.

Judge: What made you not to go out to see?—I did not want to mix up. Continuing witness said that the Catholics did not go home but stayed in the Church that night. They were in great terror. He wrote a letter to the police that night for help. After the mass he was told that lamps were broken. His impression was that the Hindus broke the lamps. No one told him at that time as to who broke them. No one came with a bleeding injury to the Church. When mass was going on there was no disturbance. Between 8 and 9 a. m. witness heard the report of the gun. He then made up his mind to leave the church. He went to the Udayar gave a hint to him to inquire into the breaking of the lamps and went to the post-master's, where a relative of the post-master told witness that the lamps were broken by the Pariahs. So witness went again to the Udayar and told him that the Pariahs had broken

THE HOLY YAGNA

Removal Of Untouchability

GANDHIJI'S APPEAL

A Humorous Reference To Purse Of 192 Pies

Jhansi, Dec. 9.

Mr. Gandhi arrived at Khandwa from Barda yesterday afternoon. He opened the local branch of the All-India Spinners' Association and addressed a large public meeting in Gandhi Chowk where addresses from the Municipal Committee and District Council and two separate purses of Rs. 2,501 and Rs. 1,000 from Harijan Seva Sangh and City Reception Committee respectively were presented to him.

In the evening he entertained for Burhanpore, where a public meeting was held. Addresses from the Municipal Committee and Harijans along with public purse of Rs. 701 were presented.

Presentation of Purse at Bhopal

Coming back to Khandwa from Burhanpore, Mr. Gandhi left the same night for Jhansi via Bhopal. He addressed a meeting at Bhopal this morning where addresses from Anjanan Farzundane, Bhopal State People's Conference and Students' Union and a public purse were presented. While addressing a meeting, he dwelt on the far-reaching influence of the Harijan movement and exhorted people to remove the stain of untouchability, saying "if untouchability is removed we would be able to do away with the unholy distinctions between Hindus and Muslims, and capitalists and labour. He appealed to Harijans as well as caste Hindus to contribute their full share in the holy yagna."

"A Purse of Pies"

There was a humorous reference to a purse of 192 pies presented by Anjanan Farzundane Bhopal in Mr. Gandhi's speech who said "That is of course the work of clever boys. You could have collected hundreds of rupees in pie pursa. I hope you would do so and if you do not, I shall lodge a complaint with the Nawab Sahab and pray to deport you to British India where you will share our experience and come round."

Mr. Gandhi left for Jhansi en route to Delhi. (A. P. I.)

the lamps. As he was going to the Udayar's he heard some one shout that Sanmugam was gone. Witness stayed that night with the Postmaster fearing worse happenings that night. In fear the Pariah's brought their belongings to the church. He announced one or two who were seriously injured.

Under cross-examination witness stated that the particular portion in the drama would be liked by uneducated people. Augustine a leader of the Pariahs told him that setting fire to the pandal was a method of sending the Vellalas away. Witness told him not to dream of a thing like that. There was no row on Saturday night. The Vellalas were an orderly crowd.

Judge: Were the Vellalas to do that the play had been abandoned?—They must have known that.

Their Motive

Witness said that he heard two reports of the gun. The Pariahs got out of his control and he was not sure of his safety. The breaking of the lamps by Pariahs and their suggestion of burning the pandal might have been with the ultimate motive of implicating the Vellalas, and making matters safe for the Pariahs themselves. Mariachebi's boutique was burnt after the report of the gun. When witness left the Church on Sunday morning he did not see anyone bringing things to the Church. He only saw their articles on Monday. He did not trust his congregation. They might play a nasty trick on him.

Anchal widow of Vaitly Saveri was next examined.

Mr. Arumugam Saravananattu, Udayar of Pungudutivu next gave evidence.

The case is proceeding.

Two Great Evils In Public Life

(Continued from page 1)

legislatures, the education of the electorate and a watchful interest in the proceedings of the legislatures. The vast increase in the number of voters in each constituency due to the extension of the franchise and the unwieldy size of the electoral areas render it impossible for the candidates to see the electors and come in personal contact with them to explain their policies or an account of the manner in which the legislature has discharged its responsibilities. The employment of a large number of agents to perform these duties at the personal expense of the candidate necessarily involves a heavy expenditure of money which is bound severely to strain the resources of the candidates. It is only by the formation of elaborate party organisations with numerous local branches all over the country that it will be possible to educate the electors or to canvass for their votes and reduce the burdens which would otherwise fall upon the candidates. When the legislatures have been elected, it will be necessary to keep a watch on their proceedings to ensure that they do not abuse their powers or encroach upon the just rights and liberties of the people or act in a manner detrimental to public interests.

Vigilance over Councils

The volume of business which comes before the legislatures has been growing and is bound to increase much further under the reforms and though their proceedings may be fully reported in the press, it is impossible for a large majority of citizens to follow the proceedings closely from day to day and maintain that vigilance which is needed for the proper working of these bodies. It is desirable that the party organisations should maintain committees or officials who will be able to devote their time to diligent study of the proceedings of the legislatures and take the necessary action to inform the electorate of all important measures coming up for discussion and decision before the legislatures. Much of the work that I have indicated may be considered to be the legitimate function of the public Press which is endeavouring to discharge its duties to the best of its ability. But it is desirable that the efforts of the Press to inform and educate the public should be vigorously reinforced by party organisations. Recent experience has shown that it is possible to rush through the legislature proposals involving the most serious encroachments on private rights or even the confiscation of property without adequate notice and without giving the country and the classes affected sufficient time for the consideration of the proposals and their bearings or for appealing to public opinion. The purity of political life, the rectitude of the legislatures and their subservience to the public good are objects which it is the duty of every citizen to promote.

(From the Convocation Address at Lucknow University on 9-12-33.)

Need of Harijan Uplift

(Continued from page 1)

outside arrangement, however excellent, unless the individual member concerned is himself prepared in his own private social sphere of duties to co-operate in his own well being. It is a trite saying that a nation cannot be changed by an Act of Parliament, so if we want to effect a permanent change in the "angle of vision" of our race, our whole work must necessarily consist in dealing with the individuals and changing their inner nature.

We rejoice to see that India regenerated by the influence of the West and inspired by the forgotten glory of her ancient culture is forging ahead and doing everything possible to shape her future religious, political, social and economic destinies into channels which are sure to regenerate the land and help her to reach the pinnacle of glory. But it is sad to record that this rising spirit of the religious revival movement as well as nationalism with all their aspects has received a severe set-back from the unnatural inferiority and the chaotic backwardness of the Harijans who form the very bone and marrow of our national body. So their awful sense of social inferiority, illiteracy and poverty which have induced them to assume the proverbial "Big van-Winkle-attitude"

B. P. NICHOLAS & SONS, (Bankers)

54, Second Cross Street, Jaffna.
TELEGRAM: "JAFFNABANK" TELEPHONE NO. 27
General Banking and exchange business of every description undertaken.

Remittances to the principal cities of the world arranged
Passages to any part of the world arranged **Free of Commission**
Loans on the security of jewels granted, charging interest at 12% per annum. (part payments accepted.)

B. P. NICHOLAS Director
S. P. JOSEPH Manager
Y. 91/82. 21-9-33—20-9-34. (Th)

Teak! Teak! Teak!
Why do you prefer **RANGOON TEAK?** Because it is **THE BEST**

A FRESH STOCK IN VARIOUS SIZES OF **RANGOON TEAK** is now available at our **GRANDBAZAAR STORES** Prices Moderate.

The Pound Mark Standard Tiles { **The Best and Most popular.**

No other tiles are so increasingly bought in Jaffna every year and used with great satisfaction as

THE POUND MARK TILES.

These are available only from us.

S. Veeragathipillai & Sons
Grand Bazaar, Jaffna.

Y 3. 26-4-34 (bTh)

tude" of absolute indifference even to their own welfare must at all hazards be done away with to ward off the dire consequences.

Criminal Apathy

The intelligentsia of modern India moved by the lofty inspiration of national consciousness and national self-respect which the twentieth century has revived in them, are loudly claiming equal rights and privileges with other nations in the world. While fully appreciating the heaven-sent inspiration with which our patriotic leaders are moved, we do say that they had not done all they should have done for their suppressed fellow brethren until they were confronted with the "Communal Award". So long the programme of the removal of untouchability was practically a paper resolution of the Congress. Before the historic fast of Mahatma Gandhi they resented the assumption of superiority by the white race, the Immigration Registration Acts of the South African Colonies passed to prevent the ingress of Indians, and similar other prejudicial measures existing in and out of India but they did not pay the same attention to the removal of the humiliating seal of "untouchable" placed on their fellow country men owing to their so-called inferiority, arising from the accident of birth. This amateurish oddness is appropriate only to a well known episode which says, "What is sauce for the goose is not sauce for the gander!" How can they reconcile their patriotism and knowledge of popular sentiment with their criminal apathy to this all-important problem to whose solution they are at liberty to apply their much talked of "Self-Determination"? No doubt some of the eminent "elites" of our country who have inaugurated the mighty movement which is spreading throughout India for her National Salvation have not ignored the disadvantages resulting from the spirit of separation as displayed by some of the so called untouchable depressed classes to safeguard their special interests, but it is regrettable that they have not so far done anything to remove the source of those disadvantages. As a result some of the Harijan leaders hesitate to believe in the good faith of a class who while demanding equal rights and privileges with other citizens of the British comity of nations, would hurl abuses upon their kith and kin,

More Formidable Difficulty

The Hon'ble Mr. S. N. Banerjee, the celebrated statesman, wrote in the "Bangalee" on the 13th December, 1909:—"No one who is familiar with the history of Social, Political, and social evolutions in modern times will, indeed, contend that mere differences in matters of religion, race or even language are insurmountable obstacles in the path of the formation of a common nationality or of political progress. But where large sections of the people are simply treated as 'Untouchables', where in addition to class differences there is the pride of caste to reckon with, the sense of social superiority and inferiority depending upon accident of birth, the difficulty is more formidable."

What will be our answer, if the humbler classes themselves ask, as individuals belonging to them have already begun to ask, how they could believe in the sincerity of men who while loudly claiming political equality with persons belonging to another race and having a different religion and different traditions, would not treat their own people, men professing the same religion, belonging to the same race and having the same traditions as their equals? If our love of equality is genuine, we must prove that it is so, by treating all those with whom we come daily into contact and to whom we are related by social and economic ties, as our equals. If the love of freedom we profess in the sense of opportunity for unrestricted self realisation is genuine, we must see to it that through no fault either of omission or commission, does any section our people suffer from any unnatural and unjustifiable restraint? From another point of view, how can we expect those of our people who have so long accepted the unjust and humiliating treatment that we have accorded to them still to acquiesce in them and at the same time be earnest in the struggle for equality and freedom in which we must have their co-operation if we are to succeed.

The attainment of India's freedom is inseparably connected with Harijan uplift and as such both must proceed hand in hand. So Mahatma Gandhi has taken just the right course by undertaking a tour programme all over India with a view to ameliorate the condition of the Harijans by way of giving them equal status with the rest of the people alongside with the strong agitation for freedom,

EMPIRE OF INDIA

LIFE ASSURANCE COMPANY, LIMITED

ESTABLISHED 1897.

IMPRESSIVE FIGURES

Year ending 28th February.	Yearly Income	Life and Reserve Funds.
1913.	Rs. 20,62,000	Rs. 64,09,000
1923.	Rs. 39,97,000	Rs. 1,98,92,000
1933	Rs. 70,17,000	Rs. 3,96,69,000

DESCRIPTIVE PAMPHLET on application to—

F. DADABHOY, Chief Agent for Ceylon,
Head Office
Empire of India Life Building
POMBAY
H. 56 31-12-33
No. 2, Canal Row, Fort, COLOMBO

A. RAJANAYAGAM'S MEDICAL STORES

HOUSE FOR PURE INDIGENOUS MEDICINES

Medicinal Oils of all Kinds, valuable Household Medicines, preparations of Gold.

Also Patent Ayurvedic and Siddha Medicines and Oils of leading Physicians at Mallur, Nayanmarkaddu, Koddahapulam, Tinnavelly, etc

Stockists of all Western patent foods—for children and adults

Special Discount To Medical Practitioners.

CONSULTATION FREE—TUESDAYS, THURSDAYS, SATURDAYS, 3-30—5-30 P. M.

Write or call for free Catalogue, with Foreword by K. Balasingham Esq.

A. RAJANAYAGAM, L. I. M. (MADRAS)

(HOLDER OF GOVT. DIPLOMA IN INDIAN MEDICINE)

KANKESANTURAI ROAD, GRAND BAZAAR, JAFFNA.

(51 27-7-33—26-1-34)

Prevent that

SUMMER HEADACHE

by buying a bottle of

LITTLE'S ORIENTAL BALM.

INDIA'S FIRST AND BEST

Y. 18 11-2-33—10-2-34.

You get the Benefit of Ripe Experience!

38

Years of Study Research and Practice in AYURVEDA

WHOOPIING COUGH CURE—Won a separate gold medal in the MAHA MAHAM ALL-INDIA SWADESHI EXHIBITION for its remarkable efficacy.

Sure and certain remedy for whooping cough in children. Immediate relief is obtained if administered when cough is present. Widely recommended as the best friend of children. Also cures ordinary cough. As 4 per bottle. V. P. P. 1 to 4 bottles. As 8 extra.

P. Subbaroy, Complete Catalogue on request.

AYURVEDIC PHARMACY

Sri Venkatesa Perumal Sannathi, Tanjore, India.

(Y. 35. 31—12—33)

Printed & published by S. ADCHALINGAM, residing at Ayanarkovillady Van; West Jaffna, for and on behalf of the Proprietors, the Saiva Peripalana Sabha, Jaffna, at their Press the Saiva Prakasa Press Vannarponnai Jaffna