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Social Crisis In Hindu Community

SWAMY VIVEKANANDA'S SOLUTIONS

Distinction Between Essentials And Non-Essentials

By Swami Iswarananda (of Mysore)
(Special to the "HINDU ORGAN")

TO-DAY the social and religious life of the Hindus is in a welter of confusion. Many problems have cropped up which are pressing for a solution. Some of these concern the Hindu Dharma within the Hindu social fold and others in its relation to other communities. Thirty years ago Swami Vivekananda spoke on these topics and pointed out their solutions. In his time they had just begun to appear, today these very problems have become widespread and threaten to overwhelm the very life and existence of the Hindu Dharma and society. A reiteration of those solutions have become a pressing necessity. Swami Vivekananda used to say that three things are necessary for a patriot. The first is that we must feel for the country and our patriotism is measured by the amount of sacrifice we are prepared to make. But mere feeling is not enough. The patriot must have ideas to carry out.

Test of Patriotism

"Instead of spending your energies in talks," asks the Swami, "have you found any way out, any practical solution? Yet that is not all. Have you got the will to surmount mountain-high obstructions. If your wife and children are against you, if all your money goes, your name dies, your wealth vanishes, would you still stick to it? If the whole world stands against you sword in hand, would you still dare to do what you think is right? Have you got that steadfastness?" Swami Vivekananda's own life was the best example of patriotism. A brilliant graduate of the Calcutta University, with a vast store of knowledge of sciences, history and arts and a modern rationalistic outlook, he sat at the feet of Baghavan Sri Ramakrishna and by hard austerities and sadhana realised the eternal verities of Sanatan Dharma. As a Brahmanjani Parivrajaka he acquired intimate knowledge of Indian social and religious life in all parts of the country. His travels in the West as a Teacher equipped him with up-to-date knowledge of modern Western civilisation, and when he returned to India his ripe experience he gave to his Motherland, in his lectures and talks. I propose to touch on only a few of the outstanding problems which are facing us and which demand a speedy solution if the Hindus are to live at all.

Remedy for Conversion

The first thing that is engaging the national attention is the Hindu-Moslem problem. Day by day it is growing keener. Conversion and re-conversion are the order of the day and the national life is threatened with civil strife. Islam and Chris-

tianity each believes it is the only true religion and all others are wrong and the way to heaven lies through its own portals. Thirty five years ago Swami Vivekananda in his striking address at the Parliament of Chicago preached the ideal of religious harmony. He did not preach toleration, toleration meant patronisation and superiority. He taught acceptance of all religions as different paths leading to the highest Truth, God. A frog in the well policy of ignorance is the cause of bigotry and fanaticism. It was a new idea to the Western world, the missionaries were at first furious at the success and popularity of his ideas, but to-day the educated thinker of the West no more believes that non-Christians are all going to be damned. The report of the Rethinking Missions is a document of enormous significance in showing how much this idea has soaked into the thinking minds of the West. Missionaries in India too are slowly giving up the idea that they alone possess the Truth. The Christa Seva Sangha of Poona professes to disbelieve in social conversion and the idea is permeating the Indian Christians. The more they study Hinduism with an open heart the more they will change. Muslims too, who have come under the influence of the teachings of Sri Ramakrishna and Vivekananda, have become imbued with the liberal spirit and no more look with favour upon conversion. The idea that all religions have taught the same essentials and that only in non-essentials and detailed applications there is difference, have to be preached broadcast among all religions and that will pave the way for a better understanding between them. If a few Muslims and Christians are preaching this idea to their co-religionists today, the influence of Swami Vivekananda's ideas has much to do with it.

The Social Crisis—Orthodoxy Vs Reform

With regard to the socio-religious confusion within the Hindu fold which demands urgent solution, Swami Vivekananda insisted on the need of making a distinction between eternal truths and principles on the one side and the local and relative truths and temporary injunctions on the other,

(Continued on Page 4.)



SOCIALISED AGRICULTURE

Its Success In Russia

HIGHER PRODUCTIVE POSSIBILITIES

The Moscow Daily News reviewing the agricultural activities in the USSR, in 1933, writes under the caption, "The Success of Collectivization":

THE Growth of collectivization in the USSR has resulted in an astonishing victory for socialized agriculture. In 1933, the kolkhozes handled as great an area as all the farms taken together in the year 1928. The higher productive possibilities of the collectives as compared with individual farms is shown by the fact that the same number of individual farms sowed 70 million acres more when they were joined into collectives than they had done previously.

All this has been achieved within the incredibly short period of five years. Nevertheless, collectivized agriculture in this country is not content with this, but is envisaging ever greater progress as a result of the success of the First Five-Year Plan.

During the first six months of this year more than half a million individual farms have been united in collectives, which brings the percentage of collectivization for the Soviet Union as a whole from 61.5 per cent up to 64.4. This percentage continues to increase.

Mechanised Agriculture

It is not merely in size that the collectives are growing, but there is also a very marked development of mechanized agriculture which, by transforming the farms into something more resembling a factory, is breaking down the age-old wall between industry and agriculture.

Another encouraging result of the success of the First Five-Year Plan is that Soviet agriculture is now being provided with a continuous flow of tractors and combines from Soviet factories. Whereas in 1925 the total number of tractors turned out by Soviet factories was 538, in 1932 no fewer than 50,000 tractors rolled off the conveyors on to the Soviet fields. In the year 1933, Soviet agriculture has received 60,000 tractors, over 50 per cent of which went to the kolkhozes through the machine tractor stations.

A Great Victory

Furthermore, the Soviet Union has now completely mastered mass production of combines. Last year production of this most essential of agricultural machines rose to 10,000. In addition to this, production of other types of agricultural machinery greatly increased, thus very appreciably improving the level of technique on the farms of this country.

Most important, however, of the changes which have overtaken agriculture during these five years, is the new attitude towards socialized property which the peasant masses are adopting. The traditional love of the peasant for his "own" private pro-

Fundamentals of Hindu Faith

MYSTICISM AND CHARITY

Sir S. Radhakrishnan on Spiritual Leaders

WHENEVER religion sheltered abuses and superstitions which delayed justice and denied any kind of reforms, they would find some one of this kind of spiritual leaders rising up from the fold of Hinduism, observed Sir S. Radhakrishnan speaking at the centenary celebration of Raja Ram Mohan Roy in Calcutta:—

"This was true", he continued, "from the ancient times down to the time of Raja Rammohan, Ramakrishna Paramhansa and of Mahatma Gandhi to-day. They had been beacon-lights to show them their wrongs and defects. In their own times these men were decried as upsetters of religion, as people who threw to the winds the ancient religion — and such had been the fate of all the reformers. Rammohan stood up as the First Philosophical Modernist of the Hindu faith. It was the duty of these philosophical and these religious modernists to draw the attention of the people to what was the fundamental spirit of the Hindu faith,—what bound together the different stages of the history of the Hindu evolution. It was the task of a modernist to take a historical survey of the whole movement of Hinduism. A religion was a historical movement. It was a stream of tendency,—something which was perpetually flowing on. If they studied the Hindu religion from that point of view they would find that Mysticism and charity were the fundamental principles which were embodied in the Hindu faith.

erty is being destroyed and his complete indifference, in some cases malicious, to social Government property is being broken down. This is a really great victory.

A marked change has also been observed in the attitude of collective farmers towards the fulfilment of their obligations to the state. Whereas grain collections in the past dragged on till spring this year most districts had fulfilled well over 60 per cent of their deliveries by October.

This year's bumper crop far exceeded last year's has created an abundant supply of grain for the market, of which no less than 85 per cent belongs to state and collective farms.

The splendid work of the collective farmers this year has resulted in an increased yield per acre as compared with last year. This in turn has led to an increase in the wages of collective farmers who now receive from four to seven times as much as last year.

It is thus evident that, due to the increase in agricultural technique and the improvement in organisation, the collective farmer finds himself in a position to which he could never have arrived outside of the collective.

THE COMMUNAL MYTH

Pandit Jawaharlal's Diagnosis

"A HOT-HOUSE GROWTH"

Not Real Mass Opinion

"There is no greater myth than the communal myth", observes Pandit Jawaharlal Nehru, in a statement recently issued to the press.

He further observes:

"What are communal organisations? They are not religious, although they confine themselves to religious groups and exploit the name of religion. They are not cultural and have done nothing for culture, although they talk bravely of past culture. They are not ethical or moral groups, for their teachings are singularly devoid of all ethics. They are certainly not economic groupings for there is no economic link binding their members and they have no shadow of economic programme. Some of them claim not to be political even. What then are they? As a matter of fact, they function politically and their demands are political but calling themselves non-political, they avoid real issues and only succeed in obstructing the path of others.

There is no greater myth than the Communal myth.

The so-called communal problem will fade into the background. The masses will be far more interested in filling their hungry stomachs than in questions of percentages.

I am sure the Communal problem will cease to exist when it is put to the hard test of real mass opinion. It has been a hot-house growth nurtured in the heated atmosphere of conference rooms and so-called All-Parties' Conferences. It will wilt and die in the fresh air and sunlight."

NO EXTRA CESS ON RICE

Financial Secretary's Report

The Financial Secretary, Sir Willrid Woods, has reported against the adoption of the suggestion contained in a motion by the member for Palapitiya (Mr. G. R. de Zoysa) that a cess of not more than 25 cents per cwt. be charged on all imported rice to form a separate fund for the specific purpose of promoting elementary and industrial education in the Island.

Day Return Tickets

PROPOSED RAILWAY SCHEME

The Executive Committee of Communications and Works is considering a proposal made by the General Manager of Railways for the issue of cheap day return tickets.

If the proposal is accepted, the return tickets will be issued at all stations at the price of one-and-a-half of a single fare, the return journey having to be made the same day.

Jaffna's Greatest Tamil Scholar

VIDVA SIROMANI
N. S. PONNAMPALA PILLAI

37th Anniversary Celebration In Jaffna

The life and works of one of Jaffna's greatest scholar, the late Vidva Siromani, N. S. Ponnaupalapillai, was the subject of a public lecture at the KalaNilayam on Tuesday, the occasion being the 37th anniversary of his death. This was the first time a public celebration of this event was held in Jaffna.

A photo of the Vidwan, presented by his student and cousin, Mr. T. Kailasapillai, Manager of the Navalar School, Vannarponnai, was unveiled in the KalaNilayam hall.

Public Lecture

Pandit T. Kanapathipillai of the Saiva Training Institute delivered a very interesting lecture on the life and works of the Vidva Siromani. The lecturer gave a few interesting anecdotes in the life of the scholar, who though had little regular schooling, yet rose to such eminence in scholarship because of his natural gifts. He was a born scholar, and an efficient teacher who counted a large number of literary men as his students.

Ponnaupalapillai did not confine himself to literary activities alone. He was one of those instrumental in organising the Saiva Paripalana Sabha and was elected its first President.

AN APPRECIATION

We extract below the Editorial Note which appeared in the "Hindu Organ" of 22nd December 1897 making reference to his death.

"It is with the deepest regret we have to record the death of this renowned Tamil scholar which occurred in his residence at Nelleru on the night of the 18th instant after an illness of about one week. He was one of the best known Tamil in Ceylon as well as in South India, on account of his high scholastic attainments. The name of "Notary Ponniah" as he was commonly known, is a household word in Jaffna, and his hold on the affection of the generality of the Hindu public was very great indeed. As a commentator of the Puranas and expounder of the most difficult works of Poetry in Tamil he was without a rival. His silvery voice modulated to a musical pitch, and his unequalled powers as an annotator of poetical works, fascinated large audiences. It was indeed a treat to hear him on such occasions. After the death of his great uncle, Srila Sri Arumuka Navalar Averal, Mr. Ponnaupala Pillai was admittedly the greatest Tamil scholar in Ceylon, and even in India he was held in the highest esteem and admiration by great scholars and savants, and his superiority over them in certain branches of Tamil study has been never denied. His death is, therefore, a great loss to the Tamil literature—a loss which cannot be easily replaced.

ADMIRERS

"The Nattucottai Chetty community both here and in India always entertained a special admiration for the deceased, and this was evinced by the presence of the whole community here at the funeral which took place on the 19th instant and which was one of the largest that have ever taken place in Jaffna. A valuable Cashmere shawl with which the corpse was wrapped when it was removed to the cremation ground in a sitting posture and the sandal wood which formed part of the funeral pyre were offerings from the Nagaram of the Jaffna Chetties."

Opening of Kayts Port

LETTER TO THE EDITOR

Sir,—This natural harbour lying in a valley between the Islands of Karaitivu (now Karainagar) and Lyden comprising Velani, Kayts, Karanpan, Naranthani and Garavani gave easy access to Ceylon from the mainland of India from time immemorial for all kinds of traffic. But, it was closed about three decades ago for homeward passenger traffic. The intention that underlay this action was no doubt benign and was warranted by conditions prevailing. Epidemics were raging, the machinery for keeping such diseases in check did not exist then, as full and efficient, as now in India. The absence of a well equipped Hospital at this end (which happily exists now) under a qualified medical officer with the necessary staff also militated against throwing open this Port to passenger traffic. Quarantine regulations could not be effectively carried out. Now the Indo-Ceylon Railway via Talaimannar, caters for this traffic, though more costly and attended with delay and discomfort. The trainfare in these days of financial depression is something to reckon with. The Coast of India is separated by a narrow Strait about 40 miles wide and can be reached in a couple of hours by a motor steam boat. Week-ends can be spent there and sporting fixtures could be arranged between Colleges here and with those across the waters when various Transport Companies vie with one another to provide cheap travelling for the X'Mas holidays, we the Jaffnese are unable for want of facilities that existed in ancient days within our means to avail ourselves of this festive season to visit India or to make pilgrimages to the Shrires there. For instance the December (Margali) festival in Chithamparam coincides with X'Mas. There are hundreds and hundreds of Hindus who cannot afford the expense of a trip to and back even with the concession rates allowed by the Railway. Sailing vessels would take you to the Coast and back for 3 Rupees. We shall be all the better, if we were given opportunities for worship in the sacred Shrires in India and for mutual cultural intercourse. The dreary existence that is forced on us in Jaffna by circumstances would certainly be relieved greatly, if not completely, by our association with the devotees of Hindu Religions and Culture in the neighbouring Continent, not to mention of the improvement of our economic and social conditions.

I therefore respectfully suggest, Sir, that the opening of this Port for homeward passenger traffic may be considered by the authorities in the light of present day conditions and requirements.

Yours etc.,
"The Camp" S. KANAPATHIPILLAI,
Karainagar, 3-1-34.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA.
Testamentary No. 8349.

In the matter of the estate of the late Kanagamma wife of Thambar Kanagaratnam of Tellipalai West, Jaffna.
Deceased
Kandiah Thirunavukkarasu of Tellipalai West
Petitioner.

Vs.
1. Kanagaratnam Kanagasabarathy
2. Thambar Kanagaratnam and
3. Velaubar Saravanamuttu of Victoria Street, Jaffna
1st Respondent is a minor by his guardian-*ad-litem* the 3rd Respondent
Respondents

This matter coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 1st day of November 1933 in the presence of Mr. V. A. Harichandra, Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read, it is ordered that the Petitioner be declared entitled to have Letters of Administration to the estate of the said testate as her brother unless the Respondents or any other person or persons interested shall appear before this Court on or before the 24th day of January 1934 and shew cause to the contrary.

This 23rd day of December 1934.
Sgd. C. Coomaraswamy,
District Judge.
O. 33, 8 & 11.

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

PONGAL HOLIDAY

Our Printing establishment and Office will be closed on Sunday the 14th instant for Thai Pongal and there will be no issue of the "Hindu Organ" and "Inthusathanam" of the 15th instant (Monday).
Manager.



Hindu Organ.

THURSDAY, JANUARY 11, 1934.

THE HUNT FOR FAVOURS.

STRANGE AS IT MAY SEEM, EVEN thoughtful persons who are wont to display a degree of practical wisdom in the conduct of their own affairs, readily succumb to the magic of party-cries and abdicate the right to exercise their discernment. That many intelligent people should be content to have the thinking done by deputy in matters that do not directly affect their own immediate interests is understandable enough. The struggle for existence absorbs all their time and energy and leaves them neither the occasion nor the inclination to address themselves to problems seen in the offing. When, however, the effort is made to examine the content of the slogan to which approval has been nodded, the hollowness of it becomes clear. A group of clever 'politicians' has been working overtime to popularise the phrase "Minority Rights." In the absence of any authorised version of its meaning by its authors, protagonists and sponsors, it is permissible for us to endeavour

to gather, as best as we may, the implications of the phrase from the speeches and writings of the authors of it.

It is clear that this group wants a few more seats in the State Council. Opinion may be, is, divided with regard to this point. Generally speaking, there can be no objection to one or more additional seats for the Tamil districts. But, one must bear in mind the fact that the Tamil members in the old Legislative Council did not pull together on important questions and even disagreed violently on matters touching the interests in Tamil districts, and to these it is not necessary to refer now. There is no ground or reason for the Tamils to expect that a better team-spirit will animate the future entrants into Council. The best men from Tamil provinces could not in the past hold together in the country's interests. The present constitution has not done away with those influences which in the past operated to deflect the members from the path of commonweal. Human nature has not changed to any considerable extent in the Tamil country. There is no knowing if the members for the additional seats will not yield to the subtle flirtations of other interests and communities and stand only for the Tamils.

Be this as it may, the question arises whether the attitude taken up by the Colombo Tamil League and their friends in Jaffna is likely to advance their cause or invite hostility. If additional seats in the State Council would solve our economic and social difficulties, one would have thought that the best way to secure them was by negotiation with the major community whose voice in the matter of seats will have a more decisive influence than the patched-up understanding with other minority communities. If increased representation were the only trouble with the Tamils, there was no necessity to oppose the movement for reforms and incur the loss of goodwill of a community with whom we have always co-operated to our mutual advantage.

When Sinhalese leaders accepted the Constitution and went into Council to give it a trial, the Tamil leaders supported by the country stood out of Council and declared that the Constitution was retrograde in character and unworkable in practice. They announced their readiness to work for the revision of the Constitution. The Sinhalese leaders, however, having accepted the Constitution could not throw up the sponge at the bidding of the Tamils. Even Mannar, Trincomalie and Batticaloa refused to follow Jaffna's lead. Having worked the Constitution for well-nigh two years, the Ministers have put forward their proposals for revision of the Constitution. The proposals do not certainly go far enough, but their memoranda on the reforms go a great way towards the goal envisaged by even rabid nationalists. A few Tamils now come forward and declare in the name of the Tamil community that they are opposed to the reform of the Constitution not for the reason that the proposals do not go far enough but because of the urgent necessity to safeguard "Minority Rights". What, indeed, are the rights of the Tamils as a community? The community's cultural, linguistic and social interests have never been threatened and the reform proposals contain no provision calculated to trench on them. And yet we find a group of Tamils un-

mindful of the obloquy into which they are dragging the fair name of the Tamils are pledging themselves to the nefarious task of shattering the reform movement.

This group of 'leaders' is also busy spreading the poison of communal mistrust between the Sinhalese and Tamils. They actively propagate in their secret conclaves stories of racial discrimination by Sinhalese Ministers in Government Departments. They insidiously inject this poison into the minds of credulous parents and guardians of unemployed youths and their stories are readily consumed. These men are too timid to come before the public and prove the instances of racial discrimination about which they whisper behind closed doors. The Tamil country is entitled to know the real state of affairs. Do these 'leaders' think it is not safe to divulge these facts?

If discrimination in the services is a fact, the best solution of the difficulty would be not to oppose the reforms, and perpetuate the opportunities for discrimination but to support the Ministers' proposal to set up a Public Service Commission entirely above political influences.

The truth to our mind appears to be that this group of Tamils is anxious to catch the Governor's eye in the hope of securing favours for themselves and their community. Let them remember how the Tamils in South Africa, whose ancestors, inspired by the hope of immediate gains, fought their own countrymen to strengthen alien rule in India, are today repenting the great betrayal on the part of their ancestors. The Briton has now no use for the Tamils save as labourers in his plantations. Seats and offices are the concerns of an insignificant minority of the Tamil community and these 'leaders' in refusing to support the reform proposals have deliberately put aside the interests of the toiling masses of the country. Nemesis will soon be on their heels and the hunters will be hunted down.

It is our pleasant duty to congratulate Mr. R. R. Nalliah on his election for Jaffna U. D. C. a second term to the office of Chairman of the Jaffna U. D. C. Their cannot be the least doubt that Mr. Nalliah has striven for and won the confidence of his colleagues and the rate-payers in general. There were, of course, occasions when there were sharp differences of opinion between the Chairman and some of his colleagues but these were always composed by the exercise of tact, patience and mutual understanding with the result that there was closer co-operation between the Chairman and members. We have no doubt that during the year before him, Mr. Nalliah will continue to give of his best to the Town and succeed in creating for the Jaffna U. D. C. a tradition of honest and efficient service. If the rate-payers will look around to see how the affairs of certain Councils have been bungled with and the reasons therefor, they will have ample justification to feel proud of their Chairman.

Mr. K. Aiyadurai, Proctor, who has been elected vice-Chairman unanimously by the generous gesture of Mr. R. Subramaniam in withdrawing his candidature, is already popular in his Ward. He steps into a larger sphere of public usefulness under happy auspices. We wish him success,

WEEK-END NOTES

By S A N.

"Oft have I mused what purpose had
Those foul malicious wchins had
To bring that meeting round."

During the last week of last December they had a meeting, the old boys of a Hindu English School. The School is situated not far five and twenty miles away from Jaffna town. Most of the old fellows who organise their annual heroics toil at desks in Colombo. During the closing week of the year, like spooks left loose, they muster strong at their old school and enter on their feats and frivolities. Their doings in that week little show that they are Tamils and much less, Hindus. They perfect the programme of their pet performances in the over-weighted atmosphere of Colombo and transport the materials necessary for the scenic effect in working it off. Do the Hindus of Jaffna know that these Old Boys of that particular Hindu School did bring at the close of the year just out a consignment of tea and tray, cakes and crockery? If they don't let them know it from one who watched the proceedings. The clang and clatter of fork and spoon and knife commanded for the occasion swelled, they say, the hearts of those old boys and the humour of the "backward" spectators of of the insular place. This quaint show had at its back the "predominating personality" of a professional man who is the president of the Old Boys Association. Dear reader, don't you think for a moment that these old hands restaged their childishness for the fun of it, no, not a bit of it. Their purpose is, as the writer has been able to gather, to demonstrate to the "foreign" management of the school that the people of the place, the old boys in particular, have acquired the needed capacity and catholicity to redeem the school and manage it themselves. Indeed they could not have proved their prowess in better style than in the stiff neck deportment they assumed at the tea-soaked soiree.

"This world is too much with us;
Late and soon
Getting and spending, we lay waste
our powers;
Little we see of nature that is ours;
We have given our hearts away—
a sordid boon!"

These young men who call themselves old boys of a Hindu school have fallen miserable victims to the paltry and passionate sights they often see in Colombo. They have been hypnotised into the belief that tea parties and dance frolics are essentials of modern advancement and that they in their turn should re-enact them in their villages in the fond hope that they bear their part and lot in the civilising process of their village folk. This delusion of theirs makes them cut ridiculous figures amidst surroundings natural to the place of their birth. Their flutter and fuss in imitation of what they have seen elsewhere indicates that they have not kept open their senses to the great re-awakening that has been taking place in various parts of the world. It is a pity that racial and national movements in India and Ceylon have left them untouched. Like Rip Van Winkle they seem to live in their holes hugging yet the superstition that European dress, diet and manners are the best equipments of life. What other idea could underlie the unedifying exhibition of a tea-party in the premises of a Hindu School? It was in these very premises two years ago that the present president of this old boys association told a Hindu audience that he could not see anything ennobling in the famous shrine at Chithamparam. At their last meeting they invited a man with Y. M. C. A. polish and pose to explore the possibilities of the future for the youth of the land. He true to his cult roundly abused the caste system and impregnated his youthful hearers with the enthusiasm necessary for the battle against the offending system. It is high time that the management of the school asked if it was in the best

CEYLON & IMPERIAL PREFERENCE

British Dissatisfaction

London Monday
A resolution calling on the Government to reconsider the preference granted to Ceylon was adopted today by the directors of the Manchester Chamber of Commerce. Attention was drawn to the increased benefits Ceylon is receiving in the British market, while the British share in the Ceylonese cotton and artificial silk goods market has shown an alarming decrease owing to the absence of adequate preferential margins.—(Reuter.)

Ceylonese Medico in England

DR. V. NADARAJAH'S SUCCESS

Information has been received that Dr. V. Nadarajah, L. R. C. P. and S. (Edin.); L. R. F. P. and S. (Glas); D. T. M. and H. (Lond) has been successful in the final examination of D. P. H. (England.) Mr. Nadarajah is the eldest son of Mr. K. S. Veeravagu, Notary Public, Vannarponnai.

interest of the school and the Hindu public to allow these ultra modern old boys to carry on their capers in the school hall and its grounds. Several complaints have come to the ears of the writer that the school authorities should disown these old boys who have developed a flair for fashionable gambols which bring into discredit hallowed Hindu customs and habits. Will the management of the school assure the Hindus who form the vast majority of the population that the mad myopia of the old boys resident in Colombo will be guarded against in the future? The foolish display of the old boys will have a disastrous effect on the present boys of the school. I hope the management will not fail the people.

"In gallant trim the gilded
vessel goes
Youth on the prow and pleasure
at the helm"

Young men are apt to over-rate their powers. It is this over estimation that works like wine in the head of the old boys of the Hindu School we are talking about. They think that they ought to wrest the school from the present management. It is something unwise they have got into their heads. In fact they don't show any trace of sanity in anything that they undertake. In the very constitution of their body they have not provided that the Headmaster of the school shall be ex-officio President. Where else in the world such a constitution has found light of day? It is the invariable practice for an Old Boys Association to have at its head the Head of the School. The president of the Association is not even an old boy. Neither the president nor the old fellows see the utter incongruity of the constitution. The unprecedented arrangement betrays the fissiparous tendency that seems to develop. The management will not, I am sure, be disconcerted over it. In fact it will not care a brass button if the people of the place want to withdraw the school. But the fact of the matter is that those who trim the sails are not the people but a few who have come recently into some wealth and who therefore seek for avenues for showing it off. The people of the place are proud of having their school affiliated to an all Jaffna organisation. Therefore the management need not take seriously the flutter of the few who are trying to push to forefront an ambitious, but not amiable, person a relative of theirs. These old boys who talk of taking the school into their own hands propose to add higher classes. They don't realise the danger of the proposal. They who have seen a little of the outside world, behave so offensively. If the children of the place do not go out for higher education, their vision will be altogether limited and they will behave worse than the old chaps who display such solicitude for them. Travel and contact with other are part of education. Let the old boys realise it. Let not their fancy for a venture wreck the School. The management has a duty to perform by the people of the place. Let that be done despite the opposition of the few old boys.

"Something Wrong With Hinduism"

GROSS DISTORTION OF VEDAS

Gandhiji on Temple-Entry

"It is a matter of deep pleasure to me that public opinion is fast coming round to the view that there is something utterly wrong in Hinduism that places of worship can be barred against a portion of humanity which is considered to be Hindu in faith", observed Mahatma Gandhi speaking at Mysore. "In my humble opinion it is a gross distortion of the meaning of the Vedas, the Upanishads and the Shastras put together to contend that these temples should not be open to Harijans, nor is it any answer that Harijans themselves may not wish for temple-entry. It is no answer, supposing somebody gave an answer 'I prohibited my son from entering the household temple' that the son had no desire to enter a temple. The father ought to persuade his son to enter a temple. It is a matter of tardy repentance and penitence on the part of Savarna Hindus that they open temples to Harijans.

I know also that we have to look after the economic wants of Harijans. But it can be no complete satisfaction for you and me even if their economic condition was levelled up to our own. In no department of life can they remain deprived of the rights that we enjoy. I would therefore respectfully ask you, the citizens Nanjangud, to so model, so regulate and so cultivate public opinion that the very priests themselves and those who may be objecting will realise the force of that public opinion and undertake to fling open the doors of the temple to all Harijans. But it can only be done by the gentlest means and by persons who have a character to lose. As I have so repeatedly said, this Harijan business is a business which must not be approached with unclean hands. In this movement of self-purification there is no room whatsoever for compulsion. We shall have done our duty when we have strained every nerve to mould public opinion and to purify our own character."

MUSLIM KNIGHT AS ACTING GOVERNOR

Sir Muhammad Usman as Governor of Madras

Rugby, Monday
The King has approved the appointment of Khan Bahadur Sir Muhammad Usman, a member of the Executive Council of the Governor of Madras, to act as Governor of Madras in place of Sir George Stanley during the latter's absence while acting as Viceroy.

An Indo-French Poet-

MON P. NALLATHAMBY A POET LAUREATE

Mon. Ponou Nallatambi, a French and Tamil Poet of Pondichery, has been nominated a member and delegate of the French India in the "Academe Jeux Floraux" of France as a Poet Laureate of French India. The official organ of the Academy has paid a glowing tribute to the new member of the Academy, in the course of which it says that Mon. Nallatambi is a great intellectual Indian schoiar.

Sri Ganesha Literary Association, Nallur.

The first annual celebration of the above Association will be held on the 14th instant at 6-30 p. m. at the Association hall, Nallur, under the chairmanship of Pandit V. T. Sambandhan.

HINDUS AND UNTOUCHABILITY

Rev. F. Kingsbury's Claims

A. K. writes from Chavakachcheri: 'The following are a few points in a speech delivered by Rev. F. Kingsbury at Chavakachcheri on the 4th instant:

1. My claim to speak on this subject (Untouchability and the Hindoo Shastras) is that I am a Hindoo. When I became a disciple of Christ, I did not give up Hindooism, I am not ashamed to call myself a disciple of Jesus, but, I say that I and my Guru (Jesus) are devotees of Siva.

2. The Hindoo shastras are divided into two main groups—the Gnana Kandam and the Karma Kandam. The Gnana Kandam is unchangeable but the Karma Kandam can be changed to suit time and place.

3. 800 years ago Ramanuja allowed the people of the Paraya caste to enter a temple in Mysore once a year.

I declare emphatically that today 'Panohamas' can be allowed to enter all the Hindoo temples all the 365 days of the year.

4. After dividing the people into 4 Varnas, it is nonsense to say that there is a fifth class. The people outside the four Varnas are not Hindoos. Hence the (Hindoo) untouchables should come into, at least, the last of the 4 Varnas.

5. I will appeal to the Hindoo Kurukals to give 'Dheeksa' to any Hindoo applying for same. If they refuse, they should not blame a Christian Padre if he baptises the refused ones and converts them to Christianity.

I will cite the cases of Pethan Sampan and another. It will not be against the spirit of the shastras.

6. It is my sincerest wish that Hinduism should live and thrive for years. A day of decline may come if you (Hindoos) are obstinate and refuse to grant equal treatment to the (so-called) untouchable Hindoos.

7. It is the prayer of many Christian Padres that Hinduism should disappear and Christianity should take its place. It is never, never, never my wish that it should be so."

The Karainagar Hindu English School Old Boy's Association

At the fifth annual general meeting of the above association held recently, the following office-bearers and committee Members were elected for the ensuing year:—

President: Mr. N. Natarajah Advocate.
Vice presidents: Messrs. A. Sitaraman, V. Thuraiappa and K. Chellia.
Hony. Secretary: Mr. N. Ponnambalam.
Hony. Treasurer: Mr. A. Kanagasabai.
Committee Members: Messrs. V. Siva guru, P. Sathasivam, V. Sivalingam, S. Shanmugam, V. Velupillai, G. Velupillai, and V. A. Nagalingam.
Auditors: Messrs. T. Navaratnam and K. S. Mahasa Earma.

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NOTICE

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A SENSATIONAL ARREST

Vehicle men's President On Obstruction Charge

'BUS SERVICE SUSPENDED

President Taken Back In Procession

NOT a little sensation was created on Tuesday afternoon when the President of the newly organised Motor Vehicle men's Union was arrested by the police. From that time till today all bus service was suspended and not a little inconvenience was caused to the public especially the market-goers who mostly avail themselves of the bus service to make purchases at the Chunnakam market.

Mr. A. Edirveerasingham the President of the Union, held meetings of Motor Vehicle men and had advised them not to commit breaches of by-laws or make illegal gratifications to policemen. He was arrested on Tuesday afternoon near the Vannarponnai Sivan Temple, handcuffed and taken through Grand Bazaar, followed by a large crowd to the Police Station where he was kept in the lock-up. Attempts were made to bail him out but to no effect. The large crowd that gathered at the Police Station dispersed late in the night.

Yesterday morning Mr. Edirveerasingham was taken to the Police Court, followed by a large crowd and locked up with the other prisoners. He was later produced before Mr. Simon Rodrigo, Additional Police Magistrate, and was charged with obstruction of a public servant, insult, abuse and intimidation. He pleaded not guilty and was allowed bail in Rs. 250. As he left the Court, thousands of people who had gathered in the Court premises, formed themselves into a procession and took him to Vannarponnai.

Personal

Mr. S. Muthia of the Treasurer's Office, Kuala Lumpur, has retired on pension after a faithful service of over twenty years and will be returning to Ceylon shortly.

Dr. V. S. Ramanathan, Superintendent, Ayurvedic Hospital, Nayanakaddu, has returned from India after attending the 'All India Siddha Vydy Conference' and the 'L. I. M. Conference' held recently in Madras.

Manipay Young Men's Association.

The annual celebration of the above Association comes off tomorrow in the Manipay Hindu College hall, commencing at 4 p.m.

Book Review

JAFFNA COLLEGE MISCELLANY. A well brought out and readable Magazine recording another eventful term's activities in the life of this Institution. The paragraphs in the Principals Report referring to 'Students, and the curriculum of Studies' are of special interest to all parents. It is pleasant to note that the novel experiment of admitting girls into all the classes has been fairly successful. While we agree that this innovation will be quite salutary in the primary classes it is still a controversial point whether the presence of girls in the post primary classes is either beneficial or desirable. The facile pen of Mr. J. V. Chelliah, the sparkling and thoughtful humour of Mr. K. P. S. Menon and the scholarly message of Dr. Tambiah are all well worth reading. Thanks for the copy sent us,

Social Crisis In Hindu Community

(Continued from page 1)

found in our scriptures. The problem of Hindu social reform is intimately found up with this fundamental distinction. On the one hand there is need for change in our social life. New political, economic and social conditions and new scientific ideas have created a new environment. Hindu individual, family and caste observances and customs are fast undergoing modifications due to the pressure of new circumstances. On the other hand resistance is offered to these changes from the orthodox side who cling to the old Acharas as the all in all of religion. To them these are Sanathana Dharma and not a jot of it should be changed. Now the question arises, if these were Sanatanadharma, how is it possible for a man to make changes in these? If it was the will of God that a girl should be married before twelve or a widow should remain a widow or a Sudra should not read the Vedas, how is it that man is able to defy these and marry a girl after twelve and widows, too, and that Sudras are reading the Vedas? Evidently these social regulations in hundreds are undergoing changes under our very nose and to call them Sanatana Dharma is a misuse of the term. The Smritis are the product of different periods intended to guide the society under the then existing conditions. That is why some are said to be for Satya Yuga only, others for Kali Yuga etc. The authors of the Smritis saw the need for change and were bold enough to bring in new regulations. Customs are recognised to change according to desha and kala. This guiding principle is conveniently forgotten by the so-called Sanatanists who cling to Sanatani Acharas.

The Solution—Stick To Essentials And Change Non essential

If thus changes are introduced into social customs and observances what will become of religion? The Swamiji has answered thus: "Now this is one of the most glorious doctrines you have, that eternal truths, being based upon the nature of man will never change so long as man lives, they are for all times, omnipresent, universal virtues. These constitute the Vedas proper. But the Smritis speak generally of local circumstances, of duties arising from different environments, and they change in course of time. This you have always to remember, because a little social custom is going to be changed you are not going to lose your religion, not at all. Remember these customs have already been changed.....In plain words we have first to learn the distinction between essentials and non-essentials in every thing. The essentials are eternal, the non-essentials have value only for a certain time and after a time if they are not replaced by some thing essential they are positively dangerous." These eternal spiritual truths Swami Vivekananda called the Vedas. Truths such as "The Knower of Brahman becomes Brahman," "This Atman the sword cannot cut, nor the fire burn, nor the water wet, nor the air dry," "All Karmas are fulfilled in knowledge" etc. These are eternal truths as they can be verified at all times and so constitute the Vedas proper. They alone are Sanatana. But now every grandmother's tale and every traditional and local custom whether supported by Shastras or not have become Sanatana. The result is that people have lost faith in this kind of Sanatana Dharma. It is time therefore that we make a real distinction between religion proper and social codes. Thus will be cleared the way for the solution of all outstanding social problems such as child-marriage, widowhood, untouchability, caste questions etc.

Past Customs Dictated By Social Needs

The idea that Hindu social institutions were once for all ideally planned by the Rishis and launched upon society according to a fixed plan is no more tenable. A study of our social institutions through the centuries from the Puranas, Itihases and Smritis will amply show that we have not been able to remain static however much the orthodox might wish for it and that it was not the Rishis that dictated to society but the social, political, and economic conditions that dictated to the Rishis the need for giving the lead for social changes. Referring to this point Swami Vivekananda observed: "Rishi, Muni or God—none has power to force an institution on society. When the needs of the society of the times press hard on it, society adopts certain

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customs for self-preservation. The Rishis have only recorded these customs. As a man often resorts even to such means as are good for immediate self-protection but which are very injurious in the future, similarly society also not infrequently saves itself for the time being, but these immediate means which contributed for its preservation turn out to be terrible in the long run." Many present day Hindu customs such as prohibition of widow-marriage etc. belong to this category.

Free Social Regulations From Religion

In this connection Swami Vivekananda has referred to the need for freeing social institutions from the tyranny and thralldom of religion. Says the Swami "Social laws were created by economic conditions under the sanction of religion. The terrible mistake of Religion was to interfere in social matters. What business had the priest to interfere, to the misery of millions of human beings, in every social matter? But how hypocritically it (religion) says and thereby contradicts itself, Social reform is not the business of religion." True what we want is that religion would not be a social reformer; but we insist at the same time that religion has no right to become a social law-giver. You must bear in mind that religion has to do only with the soul and has no business to interfere in social matters—you must also bear in mind that this applies completely to the mischief which has already been done. Let religion keep to its own bounds and

everything would come right." If the authority of the Smritis are recognised, as the orthodox want us to, then we will have to revert back to the political, administrative and economic conditions of the Fifth Century B. C. Our defensive forces will consist of infantry with bows and arrows and elephants, to pitch against aeroplanes and cannon, our universities will be reduced to toils with a single pandit teaching half a dozen students at his home; our toilette, our eating, dressing and furniture will all be only those prescribed in the Smritis. Our sole Sanitary measure will be the profuse use of cow dung. Foreign travel would have to be stopped and all Sudras should be turned out of schools.

The plight of the orthodox is really pitiable. To live under a Mlecha King is unshastric, I wonder why the orthodox do not commit suicide. The Mlecha Bhasha is an abomination, but the pandits take care to send their sons, if they can afford it, to the English schools and not to Sanscrit Patashalas. To plead for the statutory maintenance of orthodoxy in India they break the Smriti rules and travel by sea and then do prayaschittam. I wish that we had better invent a prayaschittam which could be done in advance or at the time of death for all the sins we commit and proceed straightaway to do what is good and necessary, only we have to take care that the Dakshinas are fat enough to coax the priest into consent.

(Part II of this article will appear in the next issue.)

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