

SUBSCRIPTION RATES
PAYABLE IN ADVANCE.
 Town Inland Foreign
 Delivery India etc. P.M.S.
 R C R. C. R. C.
 Enc. 5-30 8-00 9-00 Yearly
 Enc. & 9-00 12-00 13-00
 Tamil

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. 76

(Registered as a Newspaper.)

JAFFNA, THURSDAY, JANUARY 18, 1934.

Phone 56.

PRICE 5 CTS.

SOCIAL PROBLEMS OF HINDUS

IDEA OF PRIVILEGE—BANE OF HUMAN LIFE

VEDANTA MORALITY—THE SOLUTION

SWAMI VIVEKANANDA'S ADVICE TO HINDUS

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

II

(Part I of this article appeared in the "Hindu Organ" of 11-1-34)

Those who believe that the problems of Untouchability or caste question and other social problems could be solved without violating the prescriptions of the shastras are living in a world of unreality. If the reformers find that the Vedas do not sanction untouchability, the orthodox will find that it does sanction, and who is to be the judge between endless interpretations? That way no change of existing conditions can be accomplished. The Gandhian attempt to appeal to Shastric or religious authority to settle the matter will be fruitless. Nor will appeal to anybody's private intuitions help, for if the voice of God speaks to you against untouchability, I may claim that the same voice speaks to me for retaining it. And so the struggle will go on to all eternity. Therefore the separation of the jurisdiction of religion and social usages, as pointed out by Vivekananda, is an absolute necessity if we are to make any progress in India. The proverbial 'devil-quoting-the-scripture' should henceforth be made an impossibility.

Give up Pseudo-Scientific Explanation

There is another danger we have to guard against. There are people who are ready to give all sorts of scientific explanations which they call scientific for every little Hindu custom. The half-educated are caught up by that word, 'Scientific'. Why do the Hindus put on ashes? Because it will prevent cold. Why do they put on Chandanam? Because it will prevent headache. Why do they do Surya Namaskaram? Because it will develop the calf muscles. I do not wonder if one day they show off their scientific erudition by declaring that chanting the Pranava is for clearing the throat of phlegm. These people are ready to support every superstition with their scientific explanations. They have now put forth a new 'scientific' theory of untouchability. The untouchables have got a certain magnetism which surrounds them and which by coming in contact with the pure magnetism of higher caste will destroy the latter magnetism. They have found out that if the untouchables enter the temple the magnetism of the deity will evaporate.

Biological Explanation!

Another such scientific explanation is with regard to the

hereditary caste system. Biology teaches that the nose cannot do the work of the eye nor the hand of the leg. The liver cannot discharge the function of the heart. Similarly the work of one caste cannot be performed by another caste. But of course this rule applies only if the lower caste-man aspires for the function reserved for the higher caste. It is not valid the other way. But that does not matter. It is a biological arrangement and so most scientific! Of course the orthodox are flattered; it shows how wise our ancestors were, it also satisfies our patriotic sentiments; it keeps intact our privileges as well. Swami Vivekananda discouraged all such attempts at 'scientification'—if I may be permitted to coin such a word—and said, "I disagree with all those who are giving their superstitions back to my people". He was undoubtedly a champion of science as much as of religion. Indeed his watchwords were Science and Vedanta for India. But he hated this engrafting of modern scientific explanations on religion or social customs where they were not intended and thus twisting them away from their original outlook—whether they be bad or good. That will be self-deception and will certainly work for our ruin.

Vedanta Against Privilege

Swami Vivekananda has repeatedly insisted on the necessity of Vedanta Morality in our social life. The idea of privilege is the bane of human life—the privilege of brutal physical strength reinforced by mechanical inventions, the privilege of intellect, of birth and caste, and the privilege of spirituality. This privilege-claiming has become tremendously intensified with the increase of knowledge. "None can be a Vedantist", says the Swami "and at the same time admit of privilege to any one either mental, physical or spiritual, absolutely no privilege for any one. All beings great or small are equally manifestations of God; the difference is only in manifestations. The work of Advaita therefore is to break down all these privileges. It is the hardest work of all, and curious to say, it has been less active than anywhere else, in the land of its birth. If there is any land of privilege, it is the land which gave birth to this Philosophy,—privilege for the spiritual man as well as the man of birth. There they have not so much privilege for money—that is one of the benefits, I think—but privilege for birth and spirituality is everywhere. Once a gigantic attempt was made to preach Vedantic ethics, which succeeded to a certain extent for several hundred years, and we know historically that those years

ROAD - SIDE SHRINES

Encroachments To Be Stopped

NO DEMOLITION

Home Minister's Reply To Questions

At Friday's meeting of the State Council, Mr. H. R. Freeman asked:—
 Will the Minister of Home Affairs state whether action has been taken to demolish road-side shrines in Vavuniya?

Has similar action been taken or threatened at Murikandi in the Northern Wann, and against Pillayar temples on tank bunds in the Wann?

Minister's Reply.

The following was the reply:—

(1) No. It has been decided that recent attempts to make a beginning of unauthorized encroachments on Crown reservations should be stopped and that in the case of established places of worship steps should be taken to regularize existing positions and to prevent further encroachments.

(2) No; except as stated above.

were the best times of that nation. I mean, the Buddhistic attempt to break down privileges." It is not that Vivekananda did not see the existing inequalities.

"Give up Privilege"

Says the Swami, "That all men should be the same, could never be, however we might try. Men will be born differentiated. The difficulty is not that one body of men, are naturally more intelligent than another but whether this body of men, because they have the advantage of intelligence, should take away even physical enjoyment from those who do not possess that advantage. The fight is to destroy that privilege. That some will be stronger physically than others, and will thus naturally be able to subdue or defeat the weak, is a self evident fact but that because of this strength they should gather unto themselves all the attainable happiness of life, is not according to law, and the fight has been against it. Throughout ages the aim of morality has been its destruction. This is the work which tends towards same-ness, towards Unity, without destroying variety". The gist of the Vedantic morality is given thus in the memorable passages of the Gita: "He who looks upon the learned Brahmana, upon the cow, the elephant, the dog, or the outcaste with the same eye, he indeed is the sage and the wise man"; "Even in this life he has conquered relative existence whose mind is firmly fixed on this sameness, for the Lord is one and same to all and the Lord is pure; therefore those who have this sameness for all, and are pure, are said to be living in God". This sense of equality when worked out would mean, in the case of every individual and class and nation, voluntary renunciation of privileges and giving equal chances and opportunities for everyone else. Spirituality and privileges cannot coexist. Therefore, to quote the Swamy, "says the Vedanta, we must give up the idea of privilege, then will religion come, before that there is no religion at all".

(Continued on Page 4.)

ACCUSED BELABOURED?

Allegations Against Inspector

ELECTRIC SHOCK

Robbery Charge Fails: Fined for Assault

At the criminal sessions of the Jaffna District Court, before Mr. C. Coomaraswamy, District Judge, the case came up for trial, in which A. Nallathambi, a young man of 21, stood charged with having robbed Rs. 2/48 on the public highway and caused hurt to one Chelliah Mr. W. Duraiswamy assisted by Inspector J. H. A. Fernando conducted the prosecution, while the accused was defended by Mr. S. Natesanam with Mr. S. R. Kanaganayakam instructed by Mr. Sam A. Sabapathy.

The story for the prosecution was that on 4th October last, at 9-15 p.m. the accused was in a drunken condition at the Grand-bazaar junction and assaulted Chelliah and robbed him of Rs. 2-48 which was in his waist. Inspector Fernando and a Sergeant, who happened to pass that way in a car, stopped there and searched for the accused and arrested him while in hiding behind an almyrah in a boutique close by. The Inspector found on the person of the accused Rs. 2/48.

Alleged Assault on Accused

The story for the defence was that the accused had taken a few drinks that day and was staying at the junction, after his meals. The complainant, who passed that way prodded the accused with a yard stick. Where upon the accused asked him "Cousin, why are you doing this?" The complainant replied: "You Kovia fellow, how dare you call me Cousin?" The accused struck the complainant on the nape of the neck with his hand. Shortly after, the accused seeing a car coming towards him, cried out "Hold on." On seeing the Inspector in the car, he ran and hid himself. On the complaint of the complainant the accused was arrested, his hands were tied. The Inspector fisted him on the chest twice, asking him how he dared to hold up his car. He was taken to the police station and was assaulted by the Inspector. He was also stripped naked in the presence of the complainant and some others, when his (accused's) own money—a sum of Rs. 2-48 he had on his waist—fell down. As soon as it fell, the Inspector picked it up, counted the amount and asked the complainant whether that sum of Rs. 2-48 was not his. The complainant at first said that it was not his. But on the Inspector abusing him, the complainant at last said that it was his. Then the Inspector asked the complainant how many blows the accused had given him. On the complainant saying he received two blows, the Inspector ordered him to give back the blows to the accused. The complainant thereupon went to the accused and slapped him once on the face. After that the accused was marched into an adjoining room and the Inspector placed electric wires under his arm-pit, while the arm was pressed by a constable. The Inspector asked him to speak the truth. The accused told him that he did not rob and the money was his. After he was taken into the room, he was again assaulted by the Inspector.

SHOULD PROCEED CAUTIOUSLY

Welcome Fair Criticism

RETIRING VICE-CHAIRMAN'S ADVICE

Jaffna U D C's Vote of Appreciation

That the Council should always welcome fair criticism and fair comment, without which there could be no purity in public life, said Mr. R. Subramaniam, the outgoing Vice-Chairman of the Jaffna U. D. C., a vote of appreciation of whose services to the Council was passed at Saturday's meeting of the Jaffna U. D. C.

After the business on the agenda was gone through at Saturday's meeting of the Council, Mr. Sam A. Sabapathy moved a vote of appreciation of the services of the retiring Vice-Chairman, Mr. R. Subramaniam, who, Mr. Sabapathy said, during the two years he held the office, had stood out among them as a figure. They always found him a man who spared no pains to be of service to the Council and the people.

Mr. Rajaratnam seconded.

Chairman Thanks

The Chairman, Mr. R. R. Nalliah, wished to associate himself with all that was said of the retiring vice-Chairman. Mr. Subramaniam did not take up the vice Chairmanship for the love of office but out of love of service to the people. The Chairman personally thanked Mr. Subramaniam for the valuable assistance and co-operation he had given him during that period and hoped to have his co-operation in the future.

Mr. Subramaniam thanked them for the vote of appreciation. He said that he had been vice-Chairman for three years. He therefore thought that other members also should be given the opportunity to serve the Council. During the first year as vice-Chairman he was associated with Mr. Sivagurunathan and the last two years with Mr. Nalliah, both of whom he thanked for their kind co-operation with him. As vice-Chairman, he never usurped the functions of the Chairman, but only gave his assistance.

Protest Against U. D. C.

Mr. Subramaniam then referred to the protest meetings held against the U. D. C. One such meeting was held during the late Mr. Kanagaratnam's time. The speaker was the solitary member who went to the meeting and

(Continued on Page 3)

The accused stated that the charge of robbery was a false one brought against him at the instigation of the Inspector, who was offended at his having stopped the car, and admitted having assaulted the complainant while he was drunk and under provocation.

The Inspector, in his evidence denied the allegations made by the accused against him.

The Judge acquitted the accused on the charge of robbery and found him guilty of assault, and sentenced him to pay a fine of Rs. 25 and bound him over in a sum of Rs. 100/- to be of good behaviour for six months.

THE CASH INSURANCE BANK Ltd
Grandbazaar, Jaffna
OPENING DAY
20TH
JANUARY 1934
 &
The Ceremony
Will Take Place
At 8 A. M.
 Mis 187. 18-1-34.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA.
 Testamentary Jurisdiction No. 8451

In the matter of the Intestate estate of the late Sinniah Nadarajah of Colombogam

Deceased.
 Sanmugam Appakkuddy Vettivelu of Colombogam

Petitioner.

Vs.

1. Nadarajah Sivapakiam
2. Nadarajah Kumaraswamy
3. Nadarajah Jayaretnam and
5. Nadarajah Annalakshmi widow of the late Sinniah Nadarajah all of Colombogam

Respondents.

This matter coming on for disposal before C. Coomaswamy Esquire, District Judge, Jaffna on the 1st day of December 1933 in the presence of Mr. Sanmugam Appakkuddy Nalhiab, Proctor for petitioner and the affidavit of the Petitioner dated the 12th day of November 1933 having been read;

It is ordered that the Petitioner be declared entitled to have Letters of Administration to the estate of the abovenamed deceased as his brother-in-law and that such letters be issued to him, unless the Respondents abovenamed or any others shall on or before the 26th day of January 1934 shew sufficient cause to the satisfaction of this Court to the contrary.

This 15th day of December 1934.

Sgd., C. Coomaswamy,
 District Judge.

O. 34. 18 & 22.



Hindu Organ.

THURSDAY, JANUARY 18, 1934.

TRAINING FOR LIFE

A PERUSAL OF THE EXCERPTS published in another column from the report of the R. K. Vydhyalaya at Coimbatore will show the reader what private enterprise could do to provide children of school-going age a liberal training in the habits necessary to live a full and strenuous life. Started as a boarding house for a couple of boys, the Vidhyalaya has steadily grown into a residential training school for boys who at the end of the period of training will step into the larger school of life with the assurance of securing suitable opportunities of profitable and useful occupation. The school aims at the harmonious development of body, mind and emotions and evokes and nourishes the spirit of service and true citizenship by practical lessons than copy-book maxims. The hard lessons of self-help and equality are imparted to the students at an early age so that when they come out into the world they may prove themselves to be good and worthy citizens. The needs of the spirit are provided for by devotional exercises morning and evening and Suriyamaskaram is made compulsory for older boys in the institution. Under competent teachers the boys are taken to the villages in the neighbourhood to awaken their curiosity and powers of

observation. This inevitably leads to the cultivation of a balanced outlook on life without those pre-possessions which mere book-learning instils into the mind of the student and which it takes him many years to shed after schooling is over.

The ideals of this institution should appeal to those who are interested in the problem of building up the manhood of the country and prevent the enormous waste of talents and energy. The present system of English education was devised solely for the purpose of manufacturing docile and efficient clerks necessary to maintain and uphold the machinery of Government. Higher education cuts at the roots which hold the student to the soil of his native culture and leaves him a stranger in his own country. Having lost the intimate and spiritual bonds which held him to his country's past, the graduate who proudly points to his certificates and diplomas is constrained to live a life of splendid isolation, unable to influence the lives of the majority of his unlettered countrymen or contribute to the enrichment of his own cultural heritage. There have been and are notable exceptions of men whose zeal for learning brought them to the fountain-head of their own country's culture and made them unlock the gates to vivify the country and rescue from total oblivion those divine impulses which have throbbled the heart of the nation through the ages. Such men, indeed, are not the products of the system. They appear in spite of it, in defiance of it. The normal product of the system of education which lays undue emphasis on the literary side finds himself out of joint with a world which is already suffering from an over-production of educated men wanting jobs behind the counter. The world outside the school is indifferent to him and in the case of middle class educated youths, blank despair stares them in the face. Enforced idleness is to be their lot. The shock of disappointment on the very threshold of life shatters every ray of hope that brightened his career at school and the young man not infrequently succumbs to the cold blast of continued unemployment.

Every country in the world changes its system of education to suit its needs, but we of this country are debarred from introducing far-reaching changes calculated to conserve the energy of the youths and direct them along channels of useful achievement. This will be possible only when responsible Government is achieved as a fact.

In the meantime, however, it should be possible to obtain the sanction of Government to run our village vernacular schools on the model furnished by the R. K. Vydhyalaya. We shall need for the purpose teachers who teach not with the rod in hand but with love, for the Vydhyalaya strives not at standards and percentages but in making men and women.

Indeed Ceylon will be remade not by politicians snatching concessions from Great Britain, but by men and women who will learn to serve and sacrifice—to do Tapas.

POLICE RUFFIANISM

No language can be too strong to condemn some of the methods of the local police. The lack of vigilance on the part of the police to trace the real culprits in the

now famous Vallai murder provoked not a little comment. The mystery of the secret mission of the Police Patrol car to the house where a couple of Muslim girls from Batticaloa were being unlawfully detained, has not been cleared yet. The public cannot approve of the way in which the Police arrogated to themselves the right to reject the evidence of the Sinhalese bus driver, an eye-witness to the fatal motor mishap at Oddumadam. It may be that in the above instances individual officers have been guilty of lapses for which the entire force is held to blame by the public. The fair name and efficiency of the Police are in the keeping of superior officers who are paid high salaries to hold the men in leash, control their exuberance and supervise their work.

The conduct of the Police last week in taking into custody MR. EDIRVEERASINGHAM, an educated and respectable young man, for the alleged offence of obstructing a peace officer proves that the Police have not the least regard for public opinion or even the law. We understand that the man was arrested in a crowded thoroughfare at Vannarponnai and marched along the Grand Bazaar road with hands cuffed like a despicable felon. It is clear that the object of the Police in doing so was to disgrace the young man in the eyes of the passers by. The complaint laid against him is not a serious one and he might have been got at by means of a summons issued by Court. Instead of this obvious procedure, a warrant is obtained, the man is arrested and put in the lock-up for a whole night and is produced in Court the following day. We are assured that MR. EDIRVEERASINGHAM did not resist arrest and the Police in hand-cuffing the man used more force than was necessary to effect his arrest. The arrested man could very well have been taken in the Police patrol car, but this did not suit the Police plan. It was necessary to discredit the man in the eyes of bus-drivers and owners whom this young man had exhorted not to offer bribes to Policemen but obey the law as to over-loading. The young man is not yet a politician or a "Gandhi". He only advised the vehicle-men who had elected him Chairman of their Union to avoid abuses. On the way to the Police Station the usual street crowd collected and followed the Police and their quarry. On nearing the Station but before the Station premises had been reached, it appears a number of constables rushed out of the Station and set upon the innocent crowd on the road which was unarmed, peaceful and made no demonstration whatever. The crowd dispersed in disgust and dismay. A friend of the accused who happened to be there and was willing to offer bail for the release of the accused made his way towards the station. He was assaulted by a constable so severely that an Inspector who realised that things were taking a serious turn took the friend to his bungalow and pacified him. Some people affirm that the Superintendent of Police was in office at the time and gave orders to assault the crowd. It is incredible that the Superintendent would have given orders to stage an exhibition of what in the circumstances is no less than cowardly ruffianism on the part of the Police. Whoever is responsible for the lawlessness of the Police, we trust, will have his deserts soon.

An Ideal National Institution

SRI RAMAKRISHNA VIDYALAYA, COIMBATORE

Building Up A Nation

"We have attempted to evolve a type of education by which the boys will grow into strong and self-dependent young men, always ready to serve the country and community," says the report of the Sri Ramakrishna Vidyalaya, of Podanur, speaking about the "ideas and ideals" the authorities have in view in imparting education to children.

The school in question should serve as an example to the many national institutions in Ceylon which aim at giving a national bias to the education they impart.

Following are excerpts from the report:

History of the School

THE Sri Ramakrishna Vidyalaya was started on 3rd February 1930 in a bungalow in the Round Road, Coimbatore belonging to the late Mr. K. Subramanyam Chettiar. In the beginning it was only a boarding home for students. In the first year there were only 3 boys. In June of the same year 3 more boys were admitted and the strength of the Vidyalaya was only 5 throughout the year 1930—31.

In the year 1931—32 it expanded into a residential institution. It was shifted to a garden at Vellakinar, belonging to the Hon'ble Mr. V. C. Vellingiri Gounder. The strength of the Vidyalaya during the year was 22 and a school was also started, attached to the Vidyalaya with fourth, fifth and sixth classes. The beginning of the year 1932—33 saw the increase of the strength of the Vidyalaya to 34 and the seventh class was added on to the school, and the fourth class abolished. The year 1933—34 saw the increase of our strength to 42 and has been shifted to Podanur. This year there are 4 teachers in the school besides the secretary who acts both as the warden and the moral and religious instructor.

Daily Life

The day begins in the Vidyalaya at 4.30 a. m. for the bigger boys and at 5 a. m. for the smaller boys with a short prayer. After the prayer the boys have a cold water bath. At 5.40 there is puja in the Vidyalaya shrine which all the boys attend. After the puja devotional songs are chanted. From 6 to 6.45 the boys do suryanamaskars. On rainy days when the ground is wet and on other days when it is not convenient to do suryanamaskars, they run—the bigger boys for about 2 miles, the smaller boys for about a mile. The bell for study rings at 6.45 and they study for an hour. At 7.45 is the morning tiffin. Finishing the morning tiffin the boys go about the Vidyalaya work which may engage them for about three quarters of an hour. At 9.15 the school begins and continues till 4.5 in the evening with an interval of 2 hours at noon.

After the school is closed the boys again do the Vidyalaya work for another three quarters of an hour. At five they take their evening tiffin and go to play. They play Hockey, Volley-ball, Chadugudu etc. Gardening is also done in the evening. The boys go to play or do gardening on alternate days in batches. At 6.15 is the evening puja after which the boys study. At 7.30 they take their night meals. 9 o'clock is the time for going to bed. After meals, before going to bed, on 4 days in the week they are taught music, devotional and national songs. On Wednesdays they have their court and on Thursdays they have the weekly meeting of their Literary Society. On another night in the week stories of the lives of great men are told.

Our Ideas and Ideals

There is no justification for starting a new institution, if this is also of the common type. We have attempted to evolve a type of education by which the boys will grow into strong and self dependent young men, always ready to serve the country and the community. With that end in view the whole scheme of the institution has been drawn. It is for that reason all the work of the Vidyalaya is done by the boys themselves.

The work of the Vidyalaya is divided into so many departments and each department is entrusted to a captain under whom there will be a batch of boys. The captain will be responsible for the work entrusted to him, and he in turn will have to get the work done by others under him. This develops the latent instincts of leadership in the boys besides teaching them the value of team-work. Thus all the work of the Vidyalaya is done by the boys without the aid of any servant. Even cooking is done by the boys themselves in a big cooker.

Caste prejudices are not respected in the Vidyalaya. Among the pupils of the Vidyalaya are representatives from all main castes of the Hindu society including the Harijan. They are learning to move together like brothers and feel themselves as part of the same household. In fact the boys forget their caste consciousness and feel that they all belong to the great Indian community.

No Differentiation

The rich and the poor are treated alike. No differentiation is made among the boys on grounds of wealth. In fact it is to avoid this difference, we don't take any monthly fee from even the well-to-do boys. Instead we collect donations from the guardians of these boys according to their means and ability to pay, just in the same way as we collect donations from others. This bringing together the rich and the poor under the same household is beneficial to both. It teaches the richer boys a sense of simplicity, humility, and brotherhood besides dignity of labour; and the poor boys acquire a bold and independent spirit.

We are also attempting to give vocational bias to the education imparted in the Vidyalaya. It has been the experience of the last half a century that aimless education has resulted in the creation of clerks. But we are handicapped by the fact, if we ought to follow the usual curriculum of our schools there is not much time left for a vocational or professional training. Labouring under these difficulties we have started tailoring and vegetable gardening. We are considering as to what other industries we may start. If we are to really teach an efficient avocation, we think it can only be done when the boys devote the major part of their time to learning that profession. We are considering some schemes with that end in view.

Healthy Ideals

We would like the boys to grow with healthy national and religious ideals. Love of country and service are taught to them through national songs. Occasionally they are taken to clean the slums and such other places where their services are necessary. Religion as preached by Sri

RE-NAMING A STREET

Community Opposes Change

JAFFNA U. D. C. OPPOSES D M S S's SCHEME

Chairman Blames Central Body

The first monthly meeting of the Jaffna Urban District Council for 1934 was held at the Jaffna Kachcheri on Saturday at 9 a. m. Mr. R. R. Nalliah who was re-elected Chairman for the year, presided.

Papers relating to the re-naming of a portion of Cherniya Street as "Arasady Pillaiyar Kovil Street", were then considered.

The Chairman said that there was a strong protest against renaming that street, and that he had received a petition signed by over 100 people of the locality protesting against re-naming but favouring retention of the existing name.

Mr. Subramaniam said that the Perunal kovil was a more ancient and famous temple and they would be justified, if they desired a change of name, to call that part of the Street by the name of that temple.

Mr. Sabapathy said that if any one should object to the existing name it should be the Cherniya Community whose name it bore. In the absence of any desire to that effect by that community the Council should not interfere in the matter.

Mr. Aiyadurai said they were trying to erase history.

The Council decided not to change the name.

Estate Duty and U.D.C.

The following resolution passed by the Moratuwa U. D. C. and forwarded to the Jaffna U. D. C. for necessary action was then considered:

"That in the opinion of this Council a fair proportion of the sums paid as estate duty on account of the estates of deceased persons who have been residents within the limits of local authorities should be refunded by Government to the respective local authority".

The House decided to give its entire support to the resolution.

Considered letter from the D. M. S. S. regarding payment for Sanitary Inspectors lent by the Department. The practice hitherto has been to pay the actual amount of salary and allowances but in view of the fact that some smaller Councils were unable to meet the cost of senior officers the suggestion is made for the payment of Rs. 135/- per mensem for each Inspector. According to the suggestion the Council would have to incur an extra expenditure of 320/- yearly on each Inspector.

Wire Pulling

Mr. Sabapathy said that since the Council could appoint its Sanitary Inspectors, they could always appoint Junior Inspectors who were always more efficient.

Mr. Rajaratnam said that some senior men also were really good.

Mr. Sabapathy said that it was not always so, and as such the Council could always get junior men.

Mr. Rajaratnam said that it would then be a case of wire-pulling at the D. M. S. S. Office who would find it difficult to find junior men for all the Councils.

The Chairman said that they could not approve that proposal since it entailed more expenditure than at present.

Instead of helping them to get more revenue, the Chairman observed, the central body was trying to take away even the little they got.

The house resolved to protest against the proposal.

NOTES FROM MALAYA

Indebtedness of Govt: Servants

(From our own Correspondent.)

It is significant that out of the eleven New Year Messages which are published in the Malayan Press, seven stress the need for inter-racial harmony. It is therefore reassuring to see so many influential residents of the Federation pointing to inter-racial harmony as one of the principal objectives to be kept in view in the New Year. It will therefore be clear to Sir Cecil and his advisers that the pro-Malay principle will require further much more careful and careful application than in the past.

An important step towards the solution of the wholesale indebtedness of Government servants in the Colony has been taken.

Under instructions issued from the Colonial Secretary's Office yesterday, some of the most important recommendations in the report of the 1932 committee on money lending have been carried into effect.

Three of the most striking are that: Officers are forbidden to sign promissory notes except in favour of Government or a Registered Co-operative Society.

Officers are invited to declare their indebtedness; and in many cases it may be necessary to instruct officers to file their petitions in bankruptcy.

Mr. A. L. Henry the State cricketer and football player, who won the Malayan Breweries competition which voted him Malaya's best footballer will leave Kuala Lumpur this week end for Singapore from where he sails on January 19 for England.

Visit of Mr. Krishnamurthi

Mr. J. Krishnamurthi will arrive in Ceylon next Saturday en route to Australia. He will spend a week in the Island, and deliver three public lectures at the Colombo Town Hall.

Should Proceed Cautiously

(Continued from page 1)

explained to it the position of the Council. The opposition to the U. D. C. then was not so much against the introduction of dry earth latrines as against the conservancy rate of Rs. 1/50 which the people said they were unable to pay. There was some justification for that protest. The Council thereupon increased the assessment rate by 2 1/2 per cent. and abolished the conservancy rate. He (the speaker) opposed it then on the ground that it would not be fair to tax all the people, while only Wards I & II had dry earth latrines. The Local Government Board up held his objection. But now that objection would not hold good as latrines were spread in all the Wards. But what the people now complained was they could not afford to construct latrines which would cost Rs. 15 each. That was not a strong objection. As Vice Chairman he was very cautious in allowing notices on people. He had instructed the Inspectors to be sparing in serving notices and to serve them only where it was found very necessary in the interests of public health. Besides, the Council would not be able to cope with the work if they indiscriminately served notices on people. There were about 8000 houses in Town and it all of them built latrines, will the Council be in a position to manage all that. He would therefore advice caution in any step they take in that direction.

The speaker was present at the protest meeting held some time back. Some of the speakers were very sensible. But he would tell the Council that they would have to proceed cautiously. They should always welcome fair criticism and fair comment, without which there could be no purity of public life.

Sinhalese And All-India Services

WILL THERE BE FURTHER RECRUITMENT?

Likely Question Before Indian Assembly

New Delhi, Jan. 12.

The question whether the All India Service should be open to Sinhalese for recruitment under Indian quota is now under consideration of the authorities concerned. Formerly the Colonial Service in respect of Ceylon was open to Indians and reciprocally Indian Service was open to Sinhalese Ceylon authorities, however, succeeded in eliminating Indians from recruitment to their services but the Sinhalese still are eligible for recruitment to Indian Services.

The point of interest is that the Sinhalese at present are included in the quota allotted for Indians and the question arises whether in view of the exclusion of Indians from Ceylon Services such reciprocal arrangement should any longer continue on the existing basis. It may be that as a matter of Imperial policy British Government would like to see that Indian Services remain open to the Sinhalese. Indian authorities would have no objection to this so long as Sinhalese recruitment is included in the quota fixed for non-Indians.

The force of the Indian point of view is being gradually recognized by the authorities at Whitehall but no decision seems yet to have been taken which would either stop Sinhalese recruitment which at present results in lowering the Indian percentage or would place the Sinhalese in non-Indian element. I understand some members of the Assembly are likely to raise this question at the next session to get a definite answer from Government. (A. B. P. Cor.)

BURGLARY AT SUTHUMALAI

Loss Estimated at Rs. 1000

News is to hand that the house of one Sinnathamby Ponniah was burgled on the night of the 15th instant and jewellery and brassware worth about Rs. 1000 were stolen. The culprits have not been traced.

Rate-Payers' Association For Ward No 6

INAUGURAL MEETING

A meeting of the rate payers of Ward No. 6 of the Jaffna U. D. C. area was held at the Venkidesaperumal Kovil grounds on the 14th inst. at 5 p. m. The notice convening the meeting was read by Mr. S. R. Kanaganayagam, Secretary of the Rate-payers' Conference. Messrs C. S. Somasegaram and S. P. Kandiah were elected Chairman and Secretary respectively for the meeting. It was resolved that the Rate-payers of Ward No. 6 for the purpose of protecting the interests of the said ward, do form into an association called "The Rate-Payers' Association."

The election of office-bearers was as follows:—

President: Mr. C. C. Somasegaram. Vice-Presidents: Messrs S. Elaiappan and M. Selvadurai.

Secretary: Mr. S. P. Kandiah. Asst. Secretary: Mr. R. C. Mannavaran.

Treasurer: Mr. S. S. Ponnampalam. and a committee consisting of the following with power to add: V. M. Velauthapillai, K. Suppiah, V. S. Somantharam, Aiyanna Chettiar, V. S. S. Kumaraswamy, S. Kanapathipillai, K. Elyatambay, Manikavasakar, T. Krishnapillai, C. Pararajasingham, Ramanather, Thuraiappah Pather, A. Velupillai, Sinaappu, K. Moothathambay, N. R. Ponnampalam, C. Ponnampalam, A. Kanagasabapathy, V. N. Venayagamoorthy, N. Mayilwaganam, Thambirajah, V. Namasiyayam and N. Ponnampalam.

"NO BELIEVER IN SAFETY-FIRST"

Pt. Jawaharlal's Statement

ALLAHABAD, Jan 12.

Pundit Jawaharlal Nehru has issued the following statement: "I find from some newspapers that I am supposed to have recommended social and village uplift work to my colleagues, and that I myself propose to indulge in this activity. I have no such ambition, nor have my colleagues of the United Provinces.

"This kind of safe and pious activity can well be left to old ladies. My colleagues and I work for the freedom of India, and for the ending of all political and economic domination of the Indian masses, and we are prepared for the consequences of our action. We do not believe in safety first."

Bonus To Railway Signalmen

A month's salary by way of bonus is to be granted this month to those Railway signalmen, pointsmen and shunters who performed efficient and satisfactory work last year and thus contributed to the safe working of the train service. Most of these men hold non-pensionable posts.

The main object of the bonus is to encourage those men, whose work is of a very responsible character, to carry out their duties efficiently so that train mishaps may be prevented.

A similar practice is said to obtain on other railways also.

An Ideal National Institution

(Continued from page 2)

Ramakrishna and Swami Vivekananda is imparted to them through stories.

Freedom and cheerfulness are the first conditions of growth for anybody and specially so for children. If the boys ought to attain the maximum benefit of their education, they should feel free and happy in this atmosphere. They must feel the Vidyalya their own. With that end in view the greater part of the work in the Vidyalya is adjusted and regulated according to their suggestions and wishes. Once a month a meeting is held and the boys are asked to suggest improvements or represent their difficulties. And we are glad to say here that their suggestions have always been sane, practical and reasonable. This is another proof to show that under freedom and responsibility man develops sobriety and practical ability.

The School Court

They are also asked to decide their disputes among themselves. There is a court elected by themselves to administer justice in their cases. Each class elects a judge. The judges must have the qualification of being the highest in rank in the class and committing the least mistakes. These representatives form the panel of judges. All the complaints the boys have, are written in a complaint book. The court sits once a week and goes through its work. The way in which they do their work is something very interesting. Flimsy cases are dismissed with a mere reprimand. Graver offences are punished. If either party tries to hide the truth, he is subjected to severe cross-examination, witnesses are heard and justice done.

We don't believe in an education which makes boys cram certain facts. We rather believe in giving them a general knowledge and a culture which will teach them to live and move properly in society. With that end in view, besides the usual curriculum of studies, they are given talks on subjects of general importance. They are taken on excursions whenever possible. Visiting the spinning and weaving mills, the Agricultural and Forest Colleges, Siruvani Water Works (26 miles away from Coimbatore from where the Coimbatore town gets its water supply) would do them such a lot of good and give them such a lot of general knowledge. It is also proposed to take them on towns to the important places in Tamil Nad, by which we hope the boys will acquire a broader and larger vision of life,

DEATH BLOW TO UNTOUCHABILITY

Sudra---Adi-Dravida Marriage

MAINTENANCE ACTION IN MADRAS

An Important High Court Judgment

The High Court of Madras has given the deathblow to untouchability in that Presidency by Judgment in a case in which an Adi-Dravida woman sued a caste Sudra for maintenance for herself and her child by him, says the *Indian Social Reformer*. The man's defence would seem to have been that there can be no valid marriage between a caste Sudra and an untouchable under the Hindu law. Mr. Justice Anantakrishna Iyer decided that there was a legal marriage between the parties as the Hindu law applicable to Sudras sanctioned intermarriage between their different sections. The learned Judge argued that Adi-Dravidas were admitted to be Hindus and that in recent cases in Madras and elsewhere it had been held that marriages between sub castes of Sudras were not invalid. His lordship assumed that if the Adi-Dravidas are Hindus, they must be Sudras. If this judgement stands, untouchability so far as Southern India is concerned would be irrevocably abolished. The vast majority of the Hindus in South India are Sudras and the bar against intermarriage which at present is the only important surviving barrier between different castes, would cease to exist between them and the Adi-Dravidas. The only people who would be affected by the current prejudice will be the microscopic minority of Brahmins, and they do not count nowadays. There was recently reported a marriage between a South Indian Brahmin and an untouchable girl. Probably it was solemnised under the Gout Act which permits Hindus to intermarry without reference to caste and sub-caste. The Harijan is a Hindu as much as the Brahmin and the Gout Act applies to both of them. The importance of the Madras decision lies in the fact that it declares that a marriage between a Sudra man and a Harijan woman is valid even under Hindu law. Mr. Justice Anantakrishna Iyer's judgment, however, leaves in doubt whether a marriage between a Sudra woman and a Harijan man would be also valid. "Even if the directions laid down in Hindu law that a man could not validly marry a woman of a higher caste should be assumed to apply to a marriage between members of the different subdivisions of the Sudra caste," said the Judge, "it was admitted in the present case that the class and status of the man was higher than that of the wife." This judgment is as important as that of the late Sir Lalubhai Shah of the Bombay High Court affirming the validity of *anuloma*—along the grain—marriages among Hindus, as a landmark in the modern evolution of Hindu society.

Straits Governor on Leave

Sir Cecil Clementi, Governor of the Straits Settlements and former Colonial Secretary of Ceylon, goes on leave at the end of February, and Mr. Caldwell, Colonial Secretary, will not for him.

Personal

Gate Mudaliyar A. Naganathar, J. P., U. P. M., left for Kandy yesterday and will be there till the 3rd proximo.

SOCIAL PROBLEMS OF HINDUS.

(Continued from page 1)

A Dangerous Doctrine.

To day there is a great need of carrying this message to all parts of the world, to all nations, communities and individuals who hold others in subjection, slavery, poverty and ignorance. More so is its need in India, the land of its birth. "No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism". What then, was the reason that, since the Buddhist times this Vedantic Ethics of equality failed to be practised? They say this is all good for Sannyasins but not for house-holders, meaning thereby that if we are to get on in this world, we must keep others weak, ignorant and poor. This selfishness was the leug and the short of the matter. That was a false fear, shortsighted and foolish. That is what has made India a slave to all conquerors. But the wonder of it is that the distinction between Paramartha and Vyavaharica was pressed into the service to justify this selfishness. "And the result is", says Vivekananda, "Slavery..... Ah! tyrants, you do not know that the obverse is tyranny and the reverse, slavery". In a letter to an Indian disciple he said, "The Lord has shown me that Religion is not at fault, but it is the Pharisees and Sadducies in Hinduism, hypocrites, who invent all sorts of engines of tyranny in the shape of doctrines Paramartha and Vyavaharica". If anything and everything is allowable in Vyavaharica then there is no greater danger for morality than this doctrine. People do not consider who is qualified to talk of this distinction between the two stand points. If I have not realised the Paramartha, I cannot certainly claim to know the distinction between the two. My duty is to realise the Paramartha which means that I am to struggle towards it by more and more of Unselfishness, more and more of love and service, less and less of sense of privileges. On the other hand the man of Realisation of the Paramartha is the last man to claim any license or privilege for himself. Whatever metaphysical justification there might be for the doctrine to fill the gaps of a system, it cannot certainly be employed as a justification to cover our misdeeds. If this doctrine is trotted forth as the philosophical basis of our social order, it is the most dangerous you can think of. Remember it is a double-edged sword and it can be applied towards the right or the left. It will be the weapon of whosoever gets the upper hand, and that may come to any one. To-day everywhere the masses are awake and let those who depend on this doctrine be on their guard.

Our Heartlessness-Need of Sympathy and Unity

Today the Hindus are bullied by those who believe they have a license to behave as they like. Kidnapping of their widows and children burning of their houses and robbing of their property by ruffians have been the lot of the Hindus for some years past. Missionaries of other religions are converting the Hindus in thousands from among those of our co-religionists whom we have neglected and oppressed for centuries together. But those among us who have not been directly struck have not raised a finger to stop this state of affairs. Our heartlessness has gone to such an extent that our religious heads have without the least shame declared, "Let them leave the fold, wedo not care. Let them all become Christians or Mohamedans. So long as half a dozen of us take care not to touch the Chandalar and do our Sa. dhya vandana, Sanatana

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 (Th)
Y. 91/32. 21-9-33-20-9-34.

SCHOOL BOOKS AT CHEAP PRICES

GOOD NEWS TO STUDENTS & PARENTS DO YOU WANT TO BUY YOUR BOOKS CHEAP?
If so, send your orders to ISMAILS, Maradana for **SCHOOL BOOKS**, and the **Set Text Books for 1934** for the Cambridge Junior and Senior, London Matriculation, Intermediate Arts, B. A., Junior School Certificate, Senior School Certificate, Teachers' Examination.
GIFT: Every purchaser over Rs. 10/- will receive an **ATTRACTIVE PRESENT.**
Send your **Orders at once and take advantage of our Special Reduced Price Free Gift**

ISMAIL & SONS BOOK SELLERS & STATIONERS, MARADANA--COLOMBO

Mis. 175. 4-22-1-34

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 { The Best and Standard Tiles } 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)

Dharma is safe". Indeed, very safe! I suppose it would live in the air when all the Hindus have been wiped out. Living in little groups, divided and subdivided into hundreds of communities, each taking care not to touch the others, the Hindu has lost all power of sympathy with the misfortunes of a brother-Hindu. May these words of Swami Vivekananda find a place at this crisis in the hearts of every Hindu. "Mark me, then and then alone you are a Hindu when the very name sends through you a galvanic shock of strength. Then and then alone you are a Hindu when every man who bears that name, from any province speaking our language or any other language, becomes at once the nearest and the dearest to you. Then and then alone you are a Hindu when the distress of any one bearing that name comes to your heart and makes you feel as if your own son were in distress". And let every Hindu repeat these marvellous words of the Atharva Samhita which Swami Vivekananda was fond of chanting. "Be thou all of one mind, be thou all of one thought, for in the days of yore, the gods being of one mind were enabled to receive oblations. That the gods can be worshipped by men is because they are of one mind".

MEDICAL HALL

GRAND BAZAAR, JAFFNA CONSULTATION AND ATTENDANCE FREE AT ALL HOURS BY

Dr. K. Chittampalam Koddady, Jaffna

IS ATTACHED TO THE DISPENSARY DISPENSING BY DRUGGIST AND CHEMIST SPECIALISED IN PATENT-DRUGS.

C. Arulampalam
MANAGER.

(Mis. 174. 25-12-33-24-1-34)

"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. 10-8-33-0-2-34)

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—

Head Office
Empire of India Life Building
POMBAY
H. 56 31-12-33

F. DADABHOY,
Chief Agent for Ceylon,
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 Nallur, 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

WHOOPING 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 Ayanarkovilady Van: West, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press the Saiva Prakasa Press, Vannarponnai Jaffna, on Thursday January 18, 1934