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BRAHMACHARYA

M. K. GANDHI.

THERE are some subjects which I occasionally discuss in the pages of *Navajivan*. Brahmacharya is one of these. I hardly ever speak about it, as I know that it cannot be explained by words and is a very difficult subject. The observance of Brahmacharya as ordinarily understood is described in the Shastras as a hard task. This is true in the main, but I may be permitted to make a few observations which point the other way. Brahmacharya appears to be difficult because we do not control the other senses. Take for example the organ of taste which leads the rest. Brahmacharya will come easy to anyone who controls his palate. Zoologists tell us that Brahmacharya is observed by the lower animals, as for instance cattle, to a greater extent than by human beings, and this is a fact. The reason is that cattle have perfect control over the palate, not by will but by instinct. They subsist on mere fodder and of this too, they take a quantity just sufficient for nutrition. They eat to live, do not live to eat, while our case is just the reverse. The mother pampers her child with all kinds of delicacies. She believes that she can evince her love only by feeding the child to the utmost. By doing this she does not enhance the child's enjoyment of its food but on the other hand makes everything insipid and disgusting for it. The taste depends on hunger. Even sweets will not be as tasteful to one who is not hungry as a slice of dry bread is to another who is really so. We prepare food in various ways with a variety of spices in order to be able to load the stomach, and wonder when we find Brahmacharya difficult to observe.

a false warmth to his body. By pampering his body we only succeed in destroying it.

So much for the clothes. Then again, the light conversation carried on in the house creates a very harmful impression on the child's mind. Elders talk of getting him married. The things which he sees around him also tend to corrupt him. The wonder is that we have not sunk to the lowest depths of barbarism. Restraint is observed in spite of conditions which render it well-nigh impossible. A gracious Providence has so arranged things that man is saved in spite of himself. If we remove all these obstacles in the way of Brahmacharya, it not only becomes possible but also easy to observe it.

We are thus weak and yet we have to compete with a world of men physically stronger than ourselves. There are two ways of doing this: the one godly, and the other satanic. The satanic way is to adopt all measures right or wrong for developing the body, such as beef eating etc. A friend of my childhood used to say that we must take meat, and that otherwise we could not develop our physique so as to meet the English on equal terms. Beef-eating became the vogue in Japan when the time came for her to face other nations. We must follow in her wake if we wish to build our bodies in the satanic way.

But if we build up our bodies in the godly way, the only means at our disposal is Brahmacharya. I pity myself when people call me a *naishthika* Brahmachari. How could such a description apply to one who, like me, is married and has children? A *naishthika* Brahmachari would never suffer from fever, headache, cough or appendicitis, as I have suffered. Medical men say that appendicitis is caused even by an orange-seed remaining in the intestines. But an orange-seed cannot find permanent lodgment in a clean healthy body. When the intestines get weakened they are unable to expel such foreign matter. My intestines too must have weakened and hence the inception of appendicitis in me. Children eat all manner of things and the mother can never watch them all the time. Yet they do not suffer as their intestines are functioning vigorously. Let no one therefore mistake me for a *naishthika* Brahmachari, who should be made of infinitely sterner stuff. I am not an ideal Brahmachari although I aspire to be one.

Brahmacharya does not mean that one may not touch a woman, even one's sister, in any circumstance whatsoever. But it does mean that one's state of mind should be as calm and untroubled during such contact as when one touches, say, a piece of paper. A man's Brahmacharya avails for nothing if he must hesitate in nursing his sister who is ill. He has to be as free from excitement in case of contact with the fairest damsel on earth as in contact with a dead body. If you wish your children to attain such Brahmacharya, the framing of their curriculum must not rest with you but with a Brahmachari like myself, imperfect as I am.

A Brahmachari is a *Sannyasi* by nature. Brahmacharyashram is superior to *Sannyasa*, but we have thoroughly degraded it, and hence the degradation of *Grihasthashram* as well as *Vanaprasthashram* and the disappearance of *Sannyasa*. Such is our sorry plight.

If we take to the satanic way I have described, we will not be able to face the Pathans even after five hundred years. But if we take to the godly way we can meet them this very day.

"High-Handed Interference"

CEYLON CONSTITUTION BROUGHT INTO CONTEMPT

Madras Paper on Abuse Of Special Powers

The Ceylon Constitution which, it was claimed, was intended to entrust the internal affairs of the Colony to the duly elected representatives of the people, is being daily brought into contempt by the bureaucracy in the Island, observes the Madras "Hindu".

If it is an exaggeration continues the paper, to say that the normal Government of the Island is carried on by the use of the extra-ordinary powers of the Governor, it would be an underestimate of the conditions prevailing there to say that the officers of State and the Governor are helping to build up sound conventions and otherwise assisting the Board of Ministers to administer the affairs entrusted to them without undue interference. The Governor of Ceylon is again seeking to set aside the decision of the Board of Ministers in respect of a matter involving the retention of two European irrigation engineers, on the ground that it was a matter of paramount importance. The Minister of Agriculture proposed sending out three out of five temporary engineers, as their agreements lapsed, offered the renewal for a further period of five years of the agreements of two of them, so that at the end of that period, two permanent posts in the higher grade could be suppressed and arranged for the recruitment made five Ceylonese as assistant irrigation engineers on a lower scale of pay, as recommended by the Services Commission. The Director of Irrigation seemed in the first instance to be agreeable to this plan, but subsequently, perhaps on a protest from the engineers concerned, changed his view. The result was that the three Officers of State refused to accept the view of the Ministers concerned and the Governor, even before the correspondence on the subject was closed, wrote to the Secretary of State that if the Ministers would not agree to retain those two engineers in the permanent list and refused to make provision in the Budget for that purpose, he would have no hesitation to use his reserve powers to restore the salaries of the Europeans. The protest of the Ministers, which has proved unavailing, is couched in strong but dignified language and affairs of the Colony are being administered.

It remains to be seen how the Board of Ministers and the State Council would react to this high-handed interference on the part of the Governor. To outsiders it does seem as if both these responsible bodies are reluctant to avail themselves of the opportunities provided by the Constitution to show their resentment against this policy of constant over-ruling the Ministers.

For the change of mental attitude necessary in following the latter can take place in a moment, while building up the body to the required standard would take ages. The nation, God willing, can follow the godly way if only the parents prepare an atmosphere favourable to the observance of Brahmacharya on the part of the rising generation.

Untouchable Hindu Saints

By Swami Sundarananda

(of the Ramakrishna Mission)

(Special to the "HINDU ORGAN")

IN the Hindu Scriptures one can find that many distinguished sages of ancient India could not trace their origin to any decent environment but it was their qualities (Guna) and actions (Karma) in a word character which placed them on a lofty vantage ground of the Hindu Society and lifted them up to the rank of highly venerated Rishis. In days of yore a dangerous outlaw like Ratnakara could be turned into Valmiki Rishi, the celebrated author of the great epic Ramayana and meat-seller Tuladhara might be a spiritual guide of Jajali Rishi. Veda Vyas the famous compiler of the vedic lore and the author of the great epic Maha Bharatha and the eighteen Puranas was the son of a fisherman's daughter and Vasistha though came of a divine prostitute named Urbashi was a highly respected Rishi of his age. Vyadh Gita was the production of a seer who was by profession no other than a butcher. We read in Chandogya Upanishad that Javala who is better known by the name of Satyakama though born of an unknown father, was the founder of a renowned school of Yajurveda. In Aitraiya Brahman it is said that Kavasha Alusha, a low-born Sudra, was promoted to the high rank of a Rishi for his high spiritual attainments. It is distinctly stated in Hari Vansa that Navag and a son of Arista though of low birth were admitted into the Brahmin class. Guhaka of Chunnar, a Chandala by caste, enjoyed the hearty friendship of Sri Ramachandra, one of the Hindu Avatars or Divine incarnations and Vidura the son of a slave-girl was highly respected by Sri Krishna an outstanding figure of the Hindu pantheon.

Untouchable Rishis

Innumerable instances can be multiplied to vindicate that in the glorious period of Hinduism many a low-class people by virtuous deeds and spiritual light became illumined Rishis. Valmiki, Vasistha, Vedavyas, Sri Ramachandra and Sri Krishna who have won for them a prominent place in the hearts of all Hindus clearly preached against the present-day untouchability and their foot-prints had been followed by all the notable reformers. Bhagavan Buddha, the greatest reformer the world has ever seen, illustrious as a divine deliverer of the fallen, the lowly, the down-trodden and the depressed, preached in a thundering voice that "Non-Hatred is the supreme religion". Sri Ramanuja the great prophet of Bhakti stood vehemently against "Don't-touchism" the worst cancer of modern Hinduism. According to Vaisnavism as taught by him, as soon as a man becomes Vaisnava he is bound to throw overboard all kinds of caste and touch questions. But alas nowadays

"Their sanctity more or less
On what they eat and how they cook,
With frail caste, hollow holiness,
Those demi-gods droll to look".

No Support

The present-day Vaisnavas are so only in name; they are not sufficiently strong-minded to carry out into practice the sublime teachings of their great teachers. On the other hand if all these God-men and Rishis are regarded as levellers of all social inequalities, we are at a loss to find out sufficient grounds to support untouchability in Hinduism. The depressed classes have long been shut out of religion. They are not allowed to enter into temples and worship the God or practise devotions in them. If any untouchable with a religious bent of mind wants to evoke God's grace by ecstatic prayers wholeheartedly our so-called superior classes laugh at him taking this act for foolish madness on his part. Not only this, but he is also shamed, rebuked, insulted, and if possible driven away as the wretch deserves to worship stones and devils. There in the midst of these unmerited persecutions and awful degradations were born in different parts of India many reformers of a very high order. Some of them were prominent disciples of the God-men and some independent reformers of rare calibre are still held in high reverence throughout the length and breadth of the country. And it is exceedingly interesting to know that our Caste-Hindus of the so-called superior classes not excluding our deified Brahmins consider themselves lucky to seek salvation at the lotus feet of those base-born untouchable Saints of India.

"Untouchable" Reformers

Hinduism witnessed many great revival movements started by the Saints and God-men of the much-despised untouchable classes whose lives and teachings are embellished with many legends and miracles. The celebrated reformer Ramanuja the great founder of Ramayet sect having been outcasted for breaking the rigid law of caste and touch in the course of his pilgrimage founded a sect of his own in a spirit of protest against the upper classes, which spread far and wide in medieval age in different parts of India. Rumi Das alias Ravi Das in Oudh and Kabir Das in Central Province are very prominent among his twelve favourite chief disciples whose sacred names have become household words in their respective provinces. We find in 'Vaktamala' a holy scripture of the Vaisnavas that Rumi Das was born of a cobbler class and his caste trade was to deal in hide and leather. The great Chamar devotee used to constantly chant Vishnu's name in rapture while tanning the hide. The legendary anecdote about his devout career as narrated by an authority tells us that he rose to a very highly honoured position of a spiritual guide from his lowest position struggling through poverty, persecution, and tyranny and initiated hundreds and thousands into his new faith. Kabir Das who came from a weaver class boldly preached monotheism to the Hindus and the Mohammedans alike denouncing all images and successfully built a vast religious sect of his own in Central Province. Imbued with liberal teachings of Ramanujacharya and Madhavacharya and inspired by the mythology of Srmat Bhagavat and on the ground secretly prepared by Java Deva, Chandidas, and Vidyapati of great fame there arose in Bengal Sri Chaitanya the Prophet of Love to remove untouchability by preaching the doctrine of Bhakti to all. The writers

Continued on page 3.

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Order Nisi.

IN THE DISTRICT COURT OF
JAFFNA.

Testamentary Jurisdiction NO. 8348.

In the matter of the estate of the
late Thacapakiam alias Yogappa
wife of Vythialingam Chettiar
Rasanayagam of Vannarponnai
East.

Deceased.

Veluppillai Chettiar Candasamy
Mudaliar Rajarutnam of Vannar-
ponnai EastVs, Petitioner.
Minors: 1. Rasanayagam Candasamy
2. Manonmani daughter of
Rasanayagam3. Vythialingam Chettiar
Rasanayagam of Vannar-
ponnai East present of
Pottuvil in Batticaloa, 1st and 2nd
minors by their guar-
dian ad-litem the 3rd

Respondents.

This matter coming on for disposal
before D. H. Balfour Esquire, District
Judge, Jaffna on the 14th day of July
1933 in the presence of Mr. R. Siva-
gurunather Proctor for the Petitioner
and an affidavit of the Petitioner
dated the 21st day of May 1933 hav-
ing been read:It is ordered that Letters of Ad-
ministration to the estate of the
abovenamed deceased, be issued to
the Petitioner accordingly, as he is
the father of the deceased, unless the
Respondents or any others shall on or
before the 18th day of August 1933
show sufficient cause to the satisfac-
tion of the Court to the contrary.Sgd. D. H. Balfour,
August 3, 1933. District Judge.Time to show cause extended for
the 8th day of September 1933.Sgd. D. H. Balfour,
D. J.True copy
R. Sivagurunather,
Proctor.

O. 20. 28 & 31.



Hindu Organ.

MONDAY, AUGUST 28, 1933.

PRESTIGE OF THE TAMILS.

—O—

WE WOULD EARNESTLY REQUEST that clique of disgruntled busy-bodies who affect great concern at the supposed loss of prestige to the Tamils in abstaining from the State Council and are out to repair the 'mischief' wrought by the acknowledged leaders of the Community and incidentally realise their long cherished ambition of occupying the vacant seats in the Council Chamber seriously to consider if they have not set about their self-imposed task the wrong way. The Attorney-General, at any rate, thinks so. When Mr. S. ANANTHAM accepted the role of the good Samaritan and undertook to pour oil on the political waters in Jaffna by suggesting in the State Council the expediency of giving another Nomination Day for the four Northern constituencies, the the Attorney-General indicated that Government would be willing to take steps to amend the Order-in-Council if and when a majority of the people desire it. If Council entry is desirable at the present moment, one would expect the party so minded to convert public opinion to their view and carry the people with them. Instead of following this obvious procedure, we find the coterie of loyalists in Jaffna still pursuing the long discredited methods of the past. Vile abuse of the people's leaders and secret memorials could never win a single recruit to the ranks of the new party and yet they seem unwilling to discard their old methods of campaigning.

The truth is they are conscious of their own weakness and are reluctant to allow the serene atmosphere of political theorising in which alone these apostles could breathe with evenness and self-assurance to be disturbed by the invasion of the public. The masses are too ignorant to be taken into confidence. They, therefore, have recourse to secret memorials and seek the good offices of members in the State Council. Not content with the refusal of Sir Samuel Wilson to intercede on their behalf the party of loyalists selected a deputation to wait on the Governor and press for a fresh Nomination Day. His Excellency could hold out no hopes whatever. But nothing daunted, the party manoeuvred to hold a public meeting at Panjakam at which the Chairman strictly excluded the boycotters from participation. In the meantime a memorial was taken round for signatures and we believe this has reached the Governor's office. The party has apparently dropped the idea of holding public meetings to carry through carefully worded resolutions and are now concentrating on suppressing the

leaders of the boycott movement by flinging mud on all and sundry. It will not take long for them to realise the futility of this method to win support for their move.

We would ask this party to disclose to the public the programme of work if they have any, to restore the lost prestige of the Tamils and prove the credentials of the men who are prepared to put it through. The present leaders of the community enjoy the confidence and respect of the people in so large a measure that the aspirant for leadership will have much ado to get even so much as a patient hearing unless he is able to impress the public with his sincerity, character and wisdom. People in Jaffna would prefer to follow their tried leaders than commit their public affairs to the keeping of tiros who are greedy of phrases but impatient of facts.

It is strange that it does not strike these men that their repeated efforts to secure a Nomination Day is bound to undermine in the eyes of the public, the reputation the Tamils have enjoyed for united action. They little consider what their conduct might cost the Tamils in prestige for which they profess great concern.

We should like to state as emphatically as we can that the prestige of the Tamils can never deteriorate by keeping out of council. Nor do we hold that we gain in prestige by keeping out of council. The prestige of the community depends solely on the great qualities of simplicity, industry and frugality which have distinguished the Tamils throughout the ages. A few more seats in the State Council will not save the Tamils from the economic and cultural degeneration which is slowly setting in. Nothing short of a re-evolution will save the community from the perils threatening its very existence. The forces of evil at work are more within than without the community and are more intellectual and spiritual in character than political and otherwise.

The future of the Tamils is not in revolt but in return to their own life, in a patient building up of swaraj in education, in rural life, in cottage industries and in making new minds. We shall be great on the day we recover our faith in ourselves.

As Lecky has put it "the essential qualities of national greatness are moral not material." The people of a land are not only those who live in towns and carry on a trade or profession. The majority live in huts in villages. These constitute the back-bone of the community and are the producers of wealth. These need to be inspired with a message of hope and a vision of a new dignity more than assisted out of their material difficulties. The will to improve and the desire for perfection have to be stirred in the bosom of the villager and prestige will take care of itself. For, then

These things shall be! A loftier race

Than ere the world has known shall rise

With flame of freedom in their souls

And light of knowledge in their eyes,

The Individual Versus The State

—O—

BY POLITICUS

(Special to the "HINDU ORGAN")

THE most menacing problems of the modern world are the problems of corporate life. All the "splendid isolations" of the past are gone or going and each man's private well-being is vitally affected by things with which he would rather have nothing to do. This modern development is, of course, matter of common knowledge but it is not always realised how greatly it increases the moral demand and complicates the moral situation for every one of us.

The Industrial Revolution has transformed the world into a vast social complex in which the average individual is assigned only a microscopic part in the tending of an immense machine. He cannot contract out and he cannot make his own terms. He may be made an unconscious partner in oppressions and immoral exploitations of which he never hears. He does not know what happened before his part began and his work often passes out of his sight as soon as it leaves his hands. The principal part of a man's life, his daily work, is removed into a region where the governing force are impersonal and therefore non-moral. The temptation to consider nothing but whether a course of action is profitable or not, seems to many almost irresistible.

This is a situation morally discouraging to the individual. It is difficult in the first place to know the facts; and next to ascertain one's personal responsibility; and any active protest which an individual may make, though it may be ruinous to himself, seems negligible when measured against the scale of the system in which he is involved. It may be questioned whether any age has been presented with a more difficult moral problem. Some discovery must be made of fresh moral resources, which will enable ordinary people to act above the ordinary level.

Organised Society owes a special duty to the individual—not merely to see him clothed and fed, but to respect his frontiers and safeguard his spiritual rights. Those huge aggregations which form a political party and determine a Government or organise into a Trade Union and frame industrial policies have their proper ends to serve. But they aim at something more than immediate victory the worst thing they can do is to increase in the individual the sense of his impotence, for on the lowest view, this is to impoverish the raw material from which Society is made. Millions of passive well-drilled men will never make a Kingdom of God, however well-fed, well-tailored, and well-behaved they may be. It used to be thought, not so long ago, that our age had learned the value of liberty and that the rights of the individual were conceded. Real tolerance is based on reverence for the human personality and it was never an easy or obvious virtue, rather it was a sublime inspiration and a daring venture. It is easy to be tolerant when you do not care, or toward opponents who are too weak to count. A great deal of easy tolerance goes suddenly to the winds when security is at an end and fear is in the air. Some divines who had before the Great War extolled the liberty of conscience discovered that no one had a right to a conscience then unless it sided and spoke with the majority. The Absolute Supremacy of the State which was then diagnosed as a malignant disease infected even England and the reaction against liberty spread in new directions. The one sure foundation for the rights of the individual in

society is his constitution as a spiritual being in his personal relation to God and his immortal destiny. Any society however formidably equipped will disintegrate unless it recognises that all other loyalties are subordinate to the Loyalty Each Man Owes to the Truth as he sees it himself.

The individual must widen his interests. He is not in a mechanical universe but in God's World. There is a Divine Purpose at work to gather the human family into a fellowship in which alone Man's Blessedness can be found. It cannot therefore be sufficient for him merely to accept things as they are, to defend the privileges or assert the rights of his clan class or creed community or country, and fulfil the conventional standards of behaviour without caring to know how other men live—or die—or at whose expense the gifts of civilisation come to him. It was once enough that he should love his brother whom he had seen since he had no dealings with any other. It is now required of him that he should know how it fares with the brother whom he has not seen.

World-society is under necessity to equip itself with some kind of Intelligence Department, to give timely warning of maladjustments, anti-social developments and other evils which flourish in the dark, all the more so, because there is always money for some one in every anti-social vice, and in a very little while, the evil thing provides itself with "vested interests" and blameless investors and offices in London and other continental capitals with impeccable mahogany doors.

The individual is tempted to write himself down first as a fraction and then as a cipher in the huge scheme of the world's affairs, and regard his personal effort as negligible against corporate evil. The individual is not so insignificant in the modern world as he is apt to think. One result of the experience of a democratic age is to demonstrate the necessity of leadership. Democracy does not mean that if 10,000 people add together their individual foolishness, the result is corporate or collective wisdom. A reasonable faith in Democracy includes the conviction that a people which is sound at heart will throw up good leaders from time to time and will know how to discern them when they appear. For leaders it must have. A party which cannot find leaders disintegrates. Fifty earnest people will meet time and again to find out "what to do about it" and devise nothing but futility, till some man enters with "the little more" and in an hour they are all on the march.

NEED FOR LEADERSHIP

In these days all authorities have lost prestige, and every-man is supposed to have a right to his own opinion, yet if any man appear with a little higher spiritual voltage than his fellows, a little more of initiative energy, a little more of insight or of character even a little more of the power of articulating his thoughts, his waiting comrades gather about him, depend upon him, try his road and spread his message. Any man, however moderate his endowments, who will live among unselfish thoughts exercise his will in noble choices and discipline his powers will find himself influential without seeking influence, so hungry is the modern world for some prophetic guidance. And if anywhere an idea found or any fruitful adventure made, there is available the amazing modern apparatus of publicity to scatter the seed.

TO EXPLORE AVENUES TO PEACE

Mr. Gandhi's Plans: Why His Fast Was Undertaken

Poona, Friday.

That he would seek peace much more eagerly than imprisonment and a possible repetition of his fast and would therefore use his unexpected freedom from imprisonment for the sake of exploring avenues to peace was the gist of a long Press interview which Mr. Gandhi gave this morning from "Parnakuti."

Mr. Gandhi said his discharge having come upon him absolutely unexpectedly, he confessed he had no knowledge whatsoever of how he would shape his movements after his convalescence. But he would repeat what he had so often said before this time with much greater force than before, that he would be constantly praying for light and guidance.

His present discharge, Mr. Gandhi said, was no matter of joy for him. Possibly it was a matter of shame that he who took his comrades to jail should come out of it by fasting.

Dealing with Government's statement regarding the fact he said Government had not done him justice, as when he undertook the fast in September last Government gave him the fullest facilities for seeing people and writing letters on the matter of anti-untouchability work not because he was a State prisoner, but because they recognised that it was necessary if he was held in custody. The question of jail discipline was just as pertinent then as now but Government thought it better policy to keep him in custody and give facilities.

Government Letter

Mr. Gandhi then referred to the Government of India's letter which accorded him facilities. The letter "inter alia" said that if Mr. Gandhi had to carry on the campaign against Untouchability it was necessary that he should have freedom regarding visitors and correspondence on matters strictly limited to the removal of Untouchability. Government also admitted that if his work was to be effective there should not be any restriction of publicity.

Dealing with Government's orders, Mr. Gandhi said Government had to face his request for doing Harijan work without let or hindrance whether they took him as a State prisoner or any other. In his opinion classification was a wholly irrelevant issue. The sole issue was "my life and Harijan work in jail or no Harijan work in jail and my death, and so long as I live that will be the issue that will face me, face Government and face the public."

On The Cards

Regarding Government's allegation that he did not use the liberty recently obtained for Harijan uplift work, Mr. Gandhi emphatically protested against the statement and said:—

"In my opinion it ill becomes any body, much more a Government official, recklessly to charge me with having done something which I had not done and then justify the procedure which to a simple mind like mine appears to be manifest and a gross breach of a promise deliberately made to a prisoner in custody."

Asked if he would be approaching the Viceroy again for an interview he replied that he could not say definitely but it was not on the cards.—(C.O.)

Untouchable Hindu Saints

(Continued from page 1)

of Vaishanava Hagiology testify that Hari Das who is best known by the name of Javana Hari Das though belonging to an untouchable class was a most pious and devout Bhakta among the favourite followers of Sri Chaitanya whose sacred name is still sung with warmth of tearful devotion by the devotees of Nadia. Thus Krishna Das, Dadu, Tulsidas, Shadua, Churan Das, Balaram Hari, Nanda, Ghokamela, Kesha Pagla, Hari Thakur, and other untouchable Saints too numerous to mention founded many well-organised and influential religious schools in their respective provinces throughout India.

"They were scorned, insulted and driven away from homes and temples. But the Saints flinched not through persecution, scorn, and infamy they stuck to their faith, followed the light that shone in their souls. Nor did they bear any ill-will towards those that persecuted them. The meekness, the devotion and the perfect saintliness of them indeed memorable for all times..... While Buddha and Sankara roil on like mighty rivers, these little streams too shall flow not unnoticed. The weary travellers or peasants may often turn to them and refresh themselves in their pure water."

The mighty movements started by Raja Ram Mohan Roy of Brahma Samaj, Dayananda Saraswati of Arya Samaj, and Sri Ramakrishna, Vivekananda of modern Hindu Samaj, and the other epoch-making religious reformers throughout India are strongly protesting en masse against the untouchability existing in modern Hindu Society and are urging the necessity of justice and righteousness of removing immediately all disadvantages imposed upon the depressed classes. Swami Vivekananda emphatically declared:—"A religion which does not feel for the miseries of the poor, which does not uplift man, forfeits the name of religion. Our religion has degenerated into a creed of the touchable and the untouchable. Oh my God! the country whose best intellects have for the last two thousand years busied themselves as to the propriety of taking up the foods with the right hand or the left, that country only courts and deserves downfall."

The supporters of the so-called Varnasram orthodoxy seek to maintain their supremacy by adducing a series of shallow, puerile and mandarin arguments in support of their autocratic notions towards the untouchables. But there is a fly in the ointment. They fail to understand the fallacy of their faith and the naked truth that the mighty force of the reformation of the twentieth century are certain to equalise all the undue differences between the mass and the class.

Modern Hinduism is rightly said to be the religion of stomach? A Christian missionary sarcastically remarked "Other religions may be seated in the mind and soul; but the stronghold of Hinduism is the stomach!" Indeed it is no use in concealing the truth that the stomach has really become the seat of our present-day Hinduism. Whither are we Hindus drifting, pray? Ponder on the crisis of our modern society driving on in a devil-may-care way laying aside the teachings of our Shastras. Nowadays the Hindus are neither following Veda Vedanta nor Smriti Puranas, nor the foot-prints of our venerable Rishis. Almost all the great men of the past, and almost all the living great men have been preaching against this unedible blot on Hinduism. Mahatma Gandhi, the greatest living man of the world, two times saked his life by undertaking a fast to do away with this vicious stain which for centuries has been a powerful mischief-maker and the worst stumbling block to the unity and progress of the Hindu race. In the epic fast of the Mahatma, his wonderful self-sacrifice and self-immolation do not stir us to some radical action, we unto us, upheld the honour and glory of a race, can only be upheld when the people are welded together into a homogenous nation by strong ties of love and fraternity. Those who hold that religious achievement of a person lies not in his practice of love as all world-teachers liberally did but in slavishly undergoing certain formalities of caste and creed having a back-

Aikya Sanga Vidyasalai, Chulipuram.

The Annual Prize-Giving of the Aikya Sanga Vidyasalai, Chulipuram was held on Monday the 14th inst. Mr. C. M. Chellappa presided and Mr. S. Rajaretnam, Manager of Hindu Board Schools, distributed the prizes. Prizes were awarded for proficiency in Religious Knowledge.

The school students put on the stage the well-known Tamil play "Savitri and Satyavan". —(Cor.)

Conciliation Board, Araly North

The "Maha Ikia Saba" Araly North, held an extra-ordinary general meeting on Wednesday and confirmed the decision of its Conciliation Board, which after a prolonged investigation lasting over five weeks found it within the province of probability to amicably settle the dispute, of two neighbours over the right of way of a well, that threatened to lead to troublesome and expensive litigation. —Cor.

Matrimonial.

NESIAH—SOMASUNDARAM

The wedding was solemnised at the St. James Church, Nallore, on Monday, the 14th instant at 5 p. m. of Mr. K. Nesiah, M. A., of St. John's College, Jaffna, and Miss Pushpamany Somasundaram, the eldest daughter of Rev. and Mrs. S. S. Somasundaram of Nallore. A reception followed in the Church grounds, where speeches of felicitations were made by Messrs. M. Sabaratnasinghe, S. Sivapiragasam and A. M. K. Kumaraswamy.

NADARAJA—RATNAMMAL.

The marriage took place on Wednesday the 23rd August at Tellipallai, of Mr. A. Nadaraja (of the C. T. O. Colombo) son of the late Mr. S. Appukkudi (Teacher, Jaffna Hindu College) with Miss. Ratnammal daughter of the late Mr. T. A. Thuraiappa Pillai (Headmaster Tellipallai, Mahajana School.)

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DENTAL NOTICE

DR. V. SINNETAMBY
Dental Surgeon, Colombo
will be at the Jaffna Rest House
on the 1st, 2nd, 3rd and
4th of September.

(Mis. 81. 28-8-33.)

ground of hatred, highly deserves the opprobrious epithet of 'lonatics'. In the interest of Hindu religion itself it ought to be clear to its adherents that the retention of the existing prohibition against cast and touch questions must necessarily drive a considerable section of the so-called low class Hindus to despair and consequent social disruption. So the sooner this "Sin against religion and humanity", in the words of Mahatma Gandhi, is destroyed the better for the religious social and political salvation of the Hindus, nay India. Swami Vivekananda with his prophetic insight into the future declared in 1896, "Fifty years afterwards there should not be even a single untouchable in India". We sincerely hope and pray that prediction of the great patriot-Saint of modern India be fulfilled.

VITAL STATISTICS 1932.

Island Population

The population of Ceylon at the Census of 1931 was 5,306,871, exclusive of the military and the shipping. The estimated population on December 31, 1932, was 5,427,039. This has been arrived at by adding to the Census population the natural increase and the excess of immigrants over emigrants since the Census date.

According to this estimate the population has increased by 120,168 from the Census date up to the end of the year 1932, and by 59,886 during the year.

Population by Race

Owing to the partial nature of the Census of 1931, details by race were not collected except in the Colombo Municipality and on the estates. The following table gives a rough estimate of the population by race on the Census date of 1931 based on the figures at the previous Census:—

Race.	Estimated Totals.
Europeans	9,153
Burghers and Eurasians	32,315
Sinhalese	3,473,030
Tamils	1,417,477
Moors	325,913
Malays	15,977
Others	32,564
	5,306,871

Marriages by Race

During the year 25,317 marriages were registered in the Island except among the Muslims. Of these, 79 were among the Europeans, 259 among the Burghers and Eurasians, 21,568 among the Sinhalese, 3,325 among the Tamils, and 86 among the others. The corresponding figures for 1931 were 100 among the Europeans, 244 among the Burghers and Eurasians, 20,814 among the Sinhalese, 3,308 among the Tamils and 78 among the others. The marriages among the Burghers and Eurasians the Sinhalese, and the Tamils were in excess of those of the previous year. The European marriages include those among the Europeans en route to other countries.

Mixed Marriages

The number of marriages between persons of different race was 247, as against 232 in 1931 and 217 in 1930. The yearly average of such marriages during the 10 years 1922-1931 was 222. Mixed marriages are not popular in Ceylon, and most of them that are contracted take place in towns. The following table contains interesting figures:—

Marriages between—	
Europeans and Burghers	7
Europeans and Sinhalese	4
Europeans and Tamils	—
Burghers and Sinhalese	86
Burghers and Tamils	11
Sinhalese and Tamils	85
others mixed marriages	54

Divorces

Divorces under the General Marriage Ordinance are grantable only by District Courts, while those under the Kandyan Marriage law are granted by the Provincial Registrars and their assistants. Divorces among the Muslims are usually granted by their priests without reference to any public official, and no statistics of them are therefore available. During the year the District Courts of the Island granted 145 divorces as against 128 in 1931, 97 in 1930, and 98 the yearly average for the decade 1922-1931. The divorce rate in the general community was 7 per 100 marriages.

Jaffna District had the largest number of divorces, 48, and Colombo District 31. The marriage of longest duration which was dissolved during the year had lasted 23 years and was dissolved on the ground of cruelty; that of shortest duration had lasted one day, and was dissolved on the ground of the husband's insanity. Husbands applied for divorce in 74 cases and wives in 71.

Under the Kandyan law 537 marriages were dissolved in 1932, as against 536 in 1931, 582 in 1930, and 618 the average for 1922-1931. These numbers are high owing to the facilities for divorce afforded by the law, but there has been a decline in the number of these divorces for some time. The divorce rate among the Kandyans was 10.5 per 100 marriages.

Literacy

Ability or inability to sign the marriage register in any language is regarded as affording evidence of literacy or illiteracy of the population. Accord-

Batticaloa News

(From our own Correspondent.)

Aspirants To Adigarship

As a result of the death of the Adigar S. N. G. Eliyatamby, there will now be several aspirants for the honour, and in this connection Gate Mudaliyar A. Naganather, J. P., U. P. M., is mentioned as one well deserving of that coveted distinction.

Engineering Appointment

Mr. G. A. H. Philipiah, A. M. I. C. E., A. M. C. T., Civil and Mechanical Engineer who returned from Europe some few months back has been appointed Engineer in the Mechanical branch of the Ceylon Government Railway. He is the second son of Mr. J. E. Philipiah, Retired Chief Inspector of Police, E. P., Batticaloa.

Mr. B. de Saram, Assistant Commissioner of Excise, Central Division was here on inspection.

Vannai Kombayan Manal Mayana Paripalana Sabhai.

At the Executive Committee meeting held on Saturday the 26th inst. at 5 p. m. at the Jaffna Hindu College Vernacular School, it was resolved to have a till box at the Mayanam so that the people who are using it may contribute anything toward the maintenance that amounts to Rs. 30/- per mensem.

It was further resolved that for the year 1933 only, the tank is to be repaired, and the cost for same which is estimated at Rs. 150/- be collected from the public, and that other improvements of the Mayanam be deferred till next year.

Obituary.

Mrs. N. KANDASWAMY

The death took place yesterday morning at Thalaiyali, Vannarponnai, of Mrs. Ponnammah Kandaswamy (36) wife of Mr. N. Kandaswamy of the Anuradhapura Kacheheri. The funeral took place this noon and the remains were cremated at the Thanakkamaraththaddy Crematorium. The deceased leaves behind her widowed husband, four children and a host of relatives to bemoan her loss.

MR. C. YOGATHASAN

The death occurred on the 14th instant at Anaicottai of Mr. C. Yogathasan; son of Mr. V. Chuntharampillai Post-Master Wellawatta. The deceased was a youngman, of twenty years of age. He had a brilliant career at the Manipal Hindu College, He leaves behind besides his parents two brothers and one sister.

The cremation took place at the Anaicottai crematorium on the same evening. (Cor.)

ing to this measure 9.7 per cent. of the males and 35.8 per cent. of the females of the general community, and 14.0 per cent. of the males and 65.7 per cent. of the females among the Kandyans may be regarded as illiterate. The Kandyans are less literate than the other inhabitants of Ceylon.

The Northern Province (Jaffna District in particular) had, as usual, the highest degree of literacy for males and females. Greater attention appears to be paid to elementary education there than in any other part of the Island. The lowest degree of literacy among males was in the North-Central Province and among females in the Province of Uva. If the districts in which a small number of Kandyan marriages was registered are excluded, the largest proportion of illiterate males and females was in the District of Badulla; and the smallest proportion of illiterate females in Kandy District.

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA
Testamentary Jurisdiction No. 8140
In the matter of the estate of the
late Kanther Thambipillai of
Irupalai. Deceased.
Ponniab Thambiah of Irupalai
Vs. Petitioner.

1. Chellachchi widow of Kanther Thambipillai of Irupalai
2. Velupillai Sinnathamby and wife Parupatham of do
3. Ponniab Saravannamuttu of do

This matter of the petition of the abovenamed petitioner praying that Letters of Administration to the estate of the abovenamed deceased be granted to him coming on for disposal before D. H. Balfour Esquire, District Judge of Jaffna on the 23rd day of June 1933 in the presence of Mr. V. K. Gnanasundaram proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner. It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner as one of the heirs of the said deceased, unless the abovenamed respondents appear before this court on the 29th day of July 1933 and show sufficient cause to the satisfaction of this court to the contrary.

Sgd. D. H. Balfour,
District Judge.
Extended for 1-9-33.
Sgd. D. H. Balfour,
D. J.
18-8-33. (O. 13. 28 & 31.)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA
Testamentary Jurisdiction No. 8391
In the matter of the estate of the
late Theivannipillai widow of
Kathiravelu of Kokkuvil. Deceased.

Kathiravel: Ponniab of Kokkuvil
Vs. Petitioner.
Kathiravelu Velupillai of do
Respondent.

This matter of the petition of the abovenamed petitioner praying that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner coming on for disposal before D. H. Balfour, Esquire, District Judge of Jaffna on the 20th day of July 1933 in the presence of Mr. V. K. Gnanasundaram Proctor, on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner as one of the heirs unless the abovenamed respondent appear before this Court on the 11th day of August 1933 and show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour
August 2, 1933 District Judge.
Extended for 1-9-33,
Sgd. D. H. Balfour
D. J.
(O. 19. 28 & 31.)

NOTICE.

The Assistant Commissioner of Excise, Jaffna, will receive tenders up to 12 noon on Tuesday September 12, 1933, for—

- (1) the transporting of cases of arrack (capacities varying from 100 to 130 gallons each) from the Vavuniya Railway Station to the Arrack Warehouse, Vavuniya, and for returning empty cases from the said Warehouse to the said Goods Shed, from October 1, 1933, to September 30, 1934, and
- (2) the transporting of bags of sealed bottles of arrack (each bag containing 5 gallons) from the Vavuniya Railway Station to the Vavuniya Arrack Warehouse and for returning the empty dunnies from the said Warehouse to the said Goods Shed within the aforesaid period.

Tenders should be made on forms obtainable on application to the office of the Assistant Commissioner of Excise, Jaffna, from where all particulars on the subject can be obtained.

A. N. STRONG,
Excise Commissioner.

Office of the Excise Commissioner,
Colombo, August 14, 1933,
(G. 30. 24th & 25th.)

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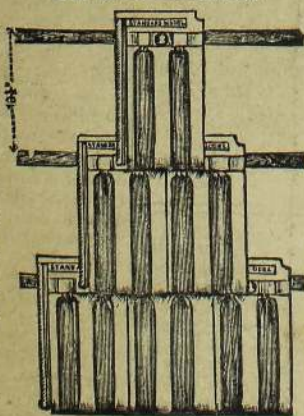
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