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WAYS OF HARIJAN UPLIFT

SERVE HARIJANS AND YOU WORSHIP GOD

By Swami Sundarananda

(Special to the "HINDU ORGAN")

THE most formidable calamity of Indian National life lies in the fact that almost all the Harijans who form the major portion of the vast population are generally lost in the "dark unfathomed caves" of poverty and ignorance and the still more regrettable fact is that they are not even conscious of the evils which have paralysed all energies of the mind, benumbed their higher sensibilities and locked up the free movement of their soul. "Their life is an artless tale," following a calm and tranquil course. The average Harijan leads an uneventful if not a monotonous life. Their wishes are not cursed with exuberant imagination and their mind never wanders from the path of virtue "to heap the shrine of luxury and pride" at the cost of their neighbours. Living remote, as they do, from the "toils and turmoils of the giddy world," they are safe from temptations and snares of vice, but it seems even as in regard to many other things, so in regard to this also that those who have larger knowledge of the means of making wealth and a better and more powerful organization of self-defence are in a position of superiority over their weaker fellowmen and make themselves masters of their intelligent and less advanced neighbours. Can it be denied that the Harijan classes of India have been subjected to a systematic exploitation by the industrialists, capitalists, lawyers, money-lenders and other profiteering classes belonging to the so-called touchable section?

Worshipping the Narayans.

The sense of superiority in our privileged classes is due not to their moral and spiritual pre-eminence but only to their pride of long descent and to some extent to their lower intellectual equipment.—If civilization means larger humanity then it must be admitted that our much vaunted modern civilization has not as yet reached that high stage of moral and spiritual evolution. The Nation, we should remember, lives in the rural cottages and it is there that we should have to fight untouchability, ignorance, poverty and diseases if we really want to grow as a nation. The religious, social, political and economic growth of India depends entirely upon the uplifting of the masses and her National salvation rests on worshipping these sleeping Narayans by way of ameliorating their conditions.

Central Organisation.

In order to emancipate the Harijans the public will have to be appealed to as much on the spiritual and moral grounds as on the grounds of National interest. The lukewarm interest which some individuals feel in this matter is often seen to be exhausted in their frothy and cheap eloquence! That being so, their idea seems to be that their duty in connection with the problem is amply done by the proclamation of a verba-

decree in favour of the removal of untouchability. Besides preaching, men are to be enlightened as to how they practically carry out this decision against untouchability by removing all bad customs and usages found among the untouchables as stand in the way of their reform and thus their status will be raised according to qualities and actions. Those who are interested in this matter and are ready to come forward should be invited to establish a society for the purification of the Harijans as well as the so-called Sanatanists for both these classes stand in need of a thorough cleansing. The Harijans should be purged of all their vices and bad habits and the Sanatanists of their vanity and superiority complex. Meetings should be held under the auspices of the society and all classes of Hindus be invited to attend and the Harijans should be openly declared as "touchables", and sweets and drinks should be distributed by the members of the depressed classes then and there. The doors of our shrines and temples must without any exception be thrown open to them all, and a strict social neutrality be observed and inter-dining allowed and encouraged in connection with all social functions. The Hindu monks, preachers and lecturers should be urged upon to preach the Gospel of Hindu religion which teaches that "The full life becomes fuller in the dedication and service for the uplift of the low".

Diffusion of Education.

The Harijans are to be approached and the light of education is to be diffused among them. By spread of education we mean the promotion of the study of both the oriental and occidental philosophies, sciences, arts, industries, agriculture and various other useful subjects among the masses of India for their moral and material elevation. The problem of the education of the Harijan admits of special consideration in view of their special condition. The kind of education to be imparted in schools and colleges must be directed to suit the special circumstances amidst which they would have to work and lead their future lives. Its aim would be to enable them to eke out an honest livelihood.

Taken as a whole this most important work of mass education seeks to solve the very problem of the depressed classes and their untouchability which educated India nowadays is so keen about. Our national, social, and economic backwardness is clearly the outcome of want of education and all our weakness, corruption, degradation and misery are due to our mass nescience. So in regard to the problem of the Harijans we must look forward to the spread of education among them as the only practical and concrete solution of the problem. In such educational scheme agricultural and technical training would naturally find a prominent place. The degree of importance to be given to each depending on the particular needs of the locality for which the scheme is meant. If we want to improve the lot of these people, victims of social injustice, we must go to their dark cottages with the torch of education

(Continued on Page 4)

IMMENSITY OF THE WORK

Twenty - Five Lakhs Need Relief

FAMINE IMMINENT

Babu Rajendra Prasad's Warning

PATNA, Feb.

Babu Rajendra Prasad, in the course of a statement, says:—

"As our workers are able to penetrate into the interior and gather more and more information, the immensity of the damage to land and of the consequent relief required becomes more and more apparent. We have to undertake relief in the matter of the removal of debris, giving of food and clothing and shelter to those that have lost their all, building houses of a semi-permanent nature and reclaiming wells and land. Each one of these items requires huge grants. For example, the question of feeding is assuming greater and greater importance as days pass and we can clearly foresee that the time is fast approaching when we shall have to feed an immense number in Champaran, Muzaffapur and Darbhanga districts. In the last two or three years the harvest was rather bad and particularly the last paddy crop suffered greatly on account of floods. Whatever stock people have will soon be exhausted. As the stock runs out, more and more will turn to us for help and we shall have to give these people doles with or without work according as they are able-bodied or not. I am told that the population in the worst affected areas is nearly 25 lakhs and if we have to spend one anna per head per day, we may have to spend a lakh per day in feeding alone, after making allowance for the number that will not depend on us for relief. We have thus to be prepared for a serious famine. None will feel happier than myself if my apprehensions prove to be unfounded, but wisdom and foresight demand that we shall be fore-armed. The Government has to declare a famine in the affected area and to draw upon the Famine Fund. We have to collect the utmost we can and conserve our energy and funds to meet the very serious situation which will arise some ten or twelve weeks hence. There is no knowing when this dismal aspect will cease. In the meantime, there can be no question of the realisation of rent, revenue and taxes from lands rendered useless by the deposit of sand and water and from those who have been made paupers by this cataclysmic event. I can only hope that the matter is not escaping the attention of the Government."

(Hindu Cor.)

Cause Of Earthquake

VIEWS OF A GEOLOGIST

A Student of Geology writes:—

Earthquakes, or properly speaking earth-movements are of two types namely, (1) Volcanic and (2) Tectonic. The latter is of two types—(a) major movements which are continued over long periods, and are capable of producing mountains; (b) minor movements, occurring suddenly with only local influences, which are the earthquakes as we know them.

Earthquakes associated with volcanic action have no aftershocks and aftershocks have been recorded on January 16th, 18th and 20th, the earthquake which recently visited us had its origin in some crustal movement. Moreover the influence of the shock does not extend over a wide area, but is concentrated near the crater. In India all the earthquakes are of tectonic origin, related to the Himalayan mountain system. The cause of such earthquakes is to be found in the theory of isostasy. Isostasy means "equal pressure", or that blocks of the earth's crust with the same cross section contain the same mass, irrespective of their being mountains, continents or oceans. Mountain masses are not held up as extra loads, and certainly continents are not, nor are the ocean bottoms held down by the crust in an unbalanced condition. Every segment of the earth's crust is in perfect balance with another. The disturbing elements of greater volume in mountains, and lesser volume in ocean bottoms, are counterbalanced by a relevant adjustment of the composition of the blocks on the basis of the density of the materials. If mountains are preponderances with greater volume than ocean bottoms, are deficiencies with greater density; the mass remaining equal in both. If it were not so, then the sea level surface could not be so nearly a mathematical surface. The gravitational effect of wide variations in the mass of different segments of the earth, would cause great deviations from a regular sea level surface. The geodetic data in the form of differences in the latitudes and longitudes, determined by astronomic observations, and by direct geodetic measurements, and in the form of the values for gravity at many places widely distributed on the earth's land surface enable us to prove that the sea level surface is a spheroid, with only slight variations from a mathematical surface. While we find rocks of the average density of 2.6, constituting the greater part of the mountains and continents, the ocean bottoms are made up of rocks of a density of 3.1. Now the normal condition being an isostatic equilibrium, the perfect arrangement is disturbed by the agencies of erosion and deposition. Materials are removed from the mountains by rivers and deposited in the oceans. The mountains suffer a loss in mass, while the ocean bottoms gain in mass. But the law of isostasy applies to areas unloaded by erosion and those loaded by sedimentation, and a readjustment is bound to take place ultimately. The rigidity of the crust at first supports the irregular distribution of load. But due to the unbalanced condition, strains are set up in the crust and faulting takes place realising the strain. Faulting means that a movement of materials inside the earth's crust takes place along the plane of maximum stress, due to which a sudden jar is communicated to the surrounding rocks. This jar is the earthquake which travels in waves of different kinds. Faulting is most liable to take place near young Tertiary fold

POLISHED AND UNPOLISHED RICE

Their Effects on Man's Health

RESULTS OF SCIENTIFIC INVESTIGATIONS

There are several reasons for polishing rice. Polished rice has a very clean, white, and tasty appearance, whereas the unpolished rice is slightly colored and is not so attractive. Polished rice has much better keeping qualities than unpolished rice. The unpolished rice loses its flavour in a tropical climate because the fats in it become rancid. Again the unpolished rice has a tendency to get moldy and become infested with weevils and other insects, which destroy the outer menly layer of the grain. This is the reason why the wholesale rice dealers are reluctant to handle unpolished rice. Polished rice can be handled without commercial hazard, write August & P. West and Aurelio O. Cruz of the Bureau of Science, Manila, in the *The Philippine Journal of Science*.

The unpolished rice, which still retains the seed coat and oily germ, contains somewhat more fat, protein, ash, and crude fiber than the polished rice. The polished rice, however, contains more starchy material (carbohydrates).

Their Effects

The effects of living on a diet composed largely of polished (highly milled) rice or unpolished (undermilled) rice are stated very clearly by Veldner and Feliciano:

Although medical authorities still differ with regard to a number of details concerning the etiology of beriberi, there is a very general consensus of opinion to the effect that beriberi is a deficiency disease, produced whenever, in the absence of an adequate mixed diet highly milled rice is used as the main food staple, and that the disease can be prevented by the substitution of a sufficiently undermilled rice. The most striking illustration of this fact with which we are familiar is the case of the Philippine Scouts. For a number of years (1902-1909), while they were supplied with the best grade of highly milled rice, beriberi was the most important cause of admission to sick report for these native troops, the incidence often reaching as high as 10 per cent. of the entire number (5,000). In 1910

(Continued on Page 4)

mountains, where differences due to erosion are greatest.

In the case of the present earthquake the faulting has taken place in North Bihar, near the Himalayas. Yet it is impossible to say anything about its exact location and nature unless a geological survey is completed. The fault at Ranigani, which Dr. Das thinks as the probable cause of the earthquake is an old Palaeozoic fault, and for all present day tectonic erosion is a dead agency. It seems impossible that rapid variation in atmospheric pressure can cause an earthquake, because the earth's crust is a rigid thing in regard to all sudden and short stresses.

Prediction or rather prevision of earthquakes has been attempted in Japan, and it depends on the correct understanding of the relation between erosion and earthquakes, and a correct observation of total precipitation on the mountains, and the observation of areas of stress.

NOTICE

The public are informed that letters on official business must be addressed to the Government Agent and not to any individual officer by name. Letters addressed personally are liable to be mixed up with private papers and ignored or delayed.

The Kachecheri, E. Rodrigo,
Jaffna, 15th Feb. 1934. Govt. Agent, N. P.
Mis. 212. 19-2-34.



Hindu Organ.

MONDAY, FEBRUARY 19, 1934.

HARIJAN UPLIFT

SOCIAL INJUSTICE AND TYRANNY wherever found provoke the moral indignation of the world. The ruthless measures adopted by the Nazi regime in Germany to expel the Jews caused not a little stir in the moral atmosphere of many countries. The attitude of "lynchers" towards their Negro fellow-men in America has called forth the severest condemnation of enlightened world-opinion. Our heart instinctively goes out in sympathy with the Indians in South Africa who are subjected to cruelly discriminating treatment by the Government of the Union. We condemn, and very properly, those who ill-treat their fellow-men and seek justification for their conduct in some obscure principle of economics or equally unconvincing policy of national welfare. We are not slow in instituting comparisons when hypocritical professions are made of a superior righteousness. Loud as we are in our denunciation of social discrimination on the part of our neighbours, we make no effort whatever to ascertain our share of the responsibility for the perpetuation of a social system which consigns thousands of our countrymen to a life of poverty, squalor and disease. Either we refuse to recognise the existence of social intolerance in the community or appeal to a philosophy of fatalism to excuse our indifference.

The campaign for the removal of untouchability in India is intended to arouse the moral sense of the Hindus to realise the dignity of man and re-construct the social institutions so as not to impede the progress of the nation towards a more general appreciation of the essential unity of man and his divine essence. There is every indication that Mahatma Gandhi has taken by storm the citadels of orthodoxy in South India which stood entrenched behind the Shastras. His purpose is to stir up the dormant moral feeling to oppose the attitude which connives with resigned self-complacency the operation of social rules that refuse to a large section of the people opportunities and rights, not denied to the meanest in progressive societies. The dawn of the moral sense among the people is bound to be followed by a keener perception of responsibility that will enable the individual and the community to strive towards larger self-expression of their potentialities.

The greatest present triumph of the thinking and progressive individual over the instinctive and static society has been to compel it to open itself to the idea of social justice and righteousness, communal love and mutual compassion, with reason rather than custom as the right test of its

institutions and mental and moral force as essential to the validity of its laws. His greatest future triumph will be when he can persuade the individual and society to rest their life and union and stability upon free and harmonious consent and to govern the external by the internal rather than to constrain the internal by the tyranny of the external. There are signs already of a steady movement reaching towards a higher reconciliation of the interests of individuals, communities and nations. The mist of separation which divided man from man and nation from nation is wearing off under the stress of the advancing light of essential unity. Not unnaturally, those who found their safety and security in exclusiveness refuse to adapt themselves to the demands of the new spirit of all-inclusiveness and are affirming their own separateness in violent, even brutal measures of self-preservation. The world, however, moves on, the cacklers notwithstanding.

We invite the attention of our readers to the special article appearing on another page today from the pen of SWAMY SUNDARANANDA of the R. K. Mission. Having had opportunities to study different forms of social work undertaken by the great Mission of mercy to which he belongs, the Swami is entitled to a respectful hearing when he analyses the problem of untouchability and indicates the lines along which useful and effective work could be done. The problem for Ceylon Hindus does not present features which baffle the social worker in India. Brahminical domination is absent in our society and religious sanction is not invoked to defend the treatment accorded to the so-called depressed classes. We are aware that a small section of orthodox Saivites are prepared to defend some of the social customs on the authority of the Shastras, but it is a matter for congratulation that their conservatism does not preclude their supporting any scheme devised to ameliorate the social and economic condition of backward classes in our society.

Fortunately for us, the task does not present half the difficulties that beset the path of the Harijan worker in India. The social disabilities of our Harijans are mainly traceable to their economic backwardness. Here and there may be found many families who have, by their own efforts, risen above the cramping influences commonly associated with the members of their class. At Vathiry, Vaddukoddai, Thalalai, Velanai and in some hamlets in the district there are many members of the so-called depressed classes who by the purity of their life, their deportment and conduct have won the admiration of their neighbours. Would that an awakening among these classes restore their sense of self-respect and self-reliance!

It is, however, disconcerting to note that, instead of initiating measures to uplift the backward classes, the members of the so-called higher classes have thought it fit in some villages to place obstacles on the path of progress of their humbler brethren. We would counsel them to step aside and leave things alone, for retribution will soon be on their heels. They must prepare themselves to accept the changes forced on them by the Time Spirit. If for no other reason, at least to save Hindu Society from the annual depletion in numbers caused by conversion to other faiths, we trust Hindu

youngmen everywhere will realise the need for relaxing some of the rigors of class and caste observances. It is notorious that whole families of the humbler classes have left the Hindu fold owing to caste-tyranny. This forcible expulsion must cease. It is contrary to every principle of enlightened conduct, reason and religion. The student of the psychology of human conduct will agree that the feeling of high and low engendered by caste divisions in society is responsible for that inferiority complex which stands in the way of the cultural, economic and political freedom of this country. We need the energies, capacities and faith of every member of society for the betterment of the whole. Let us recognise that each one of us is responsible for the fallen condition of society. If we knew the truth about the causes that bring degeneration to a community, we should be slow to blame the other fellow, or agreeably to our pharisaical moral code to express our holy horror of him whose wickedness or selfishness in the past has brought punishment to society. Let us admit our own share of the responsibility, although the links within links and the concatenations of the *Nidhanic* world are past our understanding.

STATE COUNCIL ELECTIONS

—:O:—

Jaffna Seat: Mr. H. A. P. Sandrasegara K. C.

We are authorised to state that at the request of his numerous friends and supporters, Mr. H. A. P. Sandrasegara K. C. has consented to stand for election to the Jaffna Seat.

Personal

Mr. A. Mahadeva, Manager State Mortgage Bank, leaves this evening for Colombo.

Mr. V. Rasaratnam has been appointed Assistant Settlement Officer.

Mr. H. A. P. Sandrasegara K. C. arrived in Jaffna last Saturday and is staying in his residence in the town.

Mr. S. Ramanayakam of Karainagar who returned from England last Saturday after a course of training in Electrical Engineering has been appointed Engineer in the Postal Department.

Mr. W. R. Watson, B. Sc., Divisional Inspector is to be shortly appointed Chief Inspector and Mr. K. S. A. ul-nandi M. Sc. is expected to succeed him in Jaffna.

Mr. K. P. S. MENON

Secretary to Govt. of N. W. Frontier Province

Mr. K. P. S. Menon, M.A., I.C.S., who was on leave at Kottayam, has been appointed Secretary to the Government of the North-Western Frontier Province. Mr. Menon cancels his leave and joins duty in April next.

(Continued from Col. 5)

no netting Rs. 5000 a day by sale of melons, coriander, rice, sugar and sundries. The climate of Jaffna agrees with him and the money of Jaffna more so. Probably the whole of the Bhai's earnings goes to India. We talk of unemployment. Why can't we, people of the place, find employment for 100 young men by forming a well equipped syndicate to trade in melons, coriander, rice, sugar and sundries? There is room for such a company, since there seems to be plenty of room for rice and many Bhai's cash netting huge sums of money daily.

Obiter Dicta—XIX.

PUBLIC & PRIVATE

—:O:—

"On Behalf of the Public"

THERE WERE in all 17 men present in the room. Of these eight were employees of the victim of the demonstration; five who had applied for jobs in the Department of the "demonstrated" party; one his superior; a schoolmaster; and a notary public. The other was he. The superior spoke patronisingly and commendatorily of the farewell officer; one of the eight read a long, decorated document full of fulsome adulation; all the applause was engineered by the hopeful five; and then stood up the notary. He claimed to speak "on behalf of the public". Now, when had he been delegated to speak "on behalf of the public"? By whom? For which public? A private public, or a public public? I have often read, in reports of public meetings, of somebody sonorously declaring that he was speaking, "on behalf of the public." The expression implies not a public but "the public", an unshrunk and unshrinkable entity; it also implies (and I fear in most cases the implication is a very thin one) a delegation of some sort; it lastly implies a deputed representative, and excludes the spontaneous generation of a delegate on the spur of a self-sufficient moment. When people, however able, worthy and important, purport to speak "on behalf of the public" they should not create the impression of a mandate from the people when in fact they have none.

"Supported"

JUST A little bit of imagination will show that there is something funny about a bridegroom being "supported" during the marriage ceremony. What is the matter with the bridegroom? The newspaper correspondent is the only man in the know. Since he never gives in his report the reasons for the bridegroom standing sitting down, walking in need of "support", the reader is entitled to infer defective knee-power, bad heart, a tendency to tremble, and other afflictions. Picture again the position of a president being "supported" on the platform by four or five men of note. Eight or ten hands are steadying the ill-balanced and swaying ponderosity called the Chairman. Remove a couple of hands from his burly figure and he threatens to collapse: that is why the Chairman of a meeting is reported, almost always, as "supported" on the platform by Mr. So. & So. and Mr. So. & So. etc. I guess Chairmen, like the newspaper reporter's bridegroom, are seldom slim, agile and self-supporting.

The State Council Races

The Jaffna Gymkhana is in May, I am told. I back real racers. There are two dark horses, one much darker than the other, and both are good. K. B. trots with discretion, treads with caution, avoids ditches, and neighs knowingly. H. A. P. S. is without a doubt a war-horse, can leap over anything, smash any obstacle, is a terror when roused, a tremendous kicker. W. D. is very steady, does not run by fits and starts, grows warm and even red, and is most dependable. S. R. is very vigorous for his years, goes well in brickers, runs straight, is shod with brass, and is a steed that snorts success. Here are my tips:

Town Cup: H. A. P. S.
Kays Cup: W. D.
P. Pedro Cup: K. B.
Kakesanturai Cup: S. R.

Other animals are in the running I know. They will mostly be "also ran" ones.

Manifestos

"There were giants in those days," Time was when men like Walter Perera, A. De A. Senewiratne, S. C.

Obeysckera, James Pieria, C. M. Fernando, who, commending themselves to the attention of the Sinhalese people as candidates for nominated seats in the Legislative Council, issued manifestos. They were documents of great directness and dignity. In later and more degenerate days card dates, even when they solicit the suffrages of the people, have not thought it expedient to declare their "policy", and promise those things which they hope to perform. There are very airy promises nowadays no doubt, but they are made so obliquely and obscurely that they seldom amount to gentlemen's pledges. Besides, they are made in the course of electioneering speeches with always a loophole for sadding inconvenient utterances on the broad shoulders of a reporter. It is not too much to suggest to those who are going to woo the Northern Electorates very soon that they might take the people into their confidence a bit by issuing manifestos in English and in Tamil. A manifesto is not a paper which points out the shortcomings and sins of one's rivals. Now, for your manifestos gentlemen!

Chairs Reserved.

BLACKS AND whites are invited to a wedding or to a social gathering or to the ceremony of opening a new building. All are equal there, at least to the extent of what they sit upon, or should be. Why should Mahdahir Visuvanathar be asked to take his seat on a wooden bench and share its discomforts with an Udayar of portentous proportions, a perpetually perspiring fiscal's peon, a very garrulous and fidgety catechist, and eleven other fellow-guests? It is no doubt the first bench, but it is a bench, and right in front of the bench are three rows of cosy, comfortable chairs. The sight of the chairs is a circumstance aggravating the agonies of the benchers, and more than that, they feel something like the torments of the damned when they behold that white people are being waited on the whiffs of adulatory adoration to the chairs. There are Mr. Jones, a C. G. R. Guard and Mrs. Jones going up, all smiles and importance. Why should Rev. M. New be accorded a chair, while his Asiatic colleague, Rev. G. Kesar, is put among the benchers? Two Tamil teachers, both London graduates, both well-known Hindu gentlemen, are seen walking up to two of seven vacant chairs, when a vigilant and zealous idolator rushes up to them, whispers the word "Reserved", and ignominiously marches the disgraced schoolmasters to the ninth bench! The two had the spark to state their disapproval in set terms and to walk out full of comendable self-respect and a supreme contempt for the slaves who will even carry the white men's boots. Almost as an object-lesson to the large gathering of Tamils, there happened this, soon after the incident of the Tamil graduates. Three Americans arrived, all of them teachers and they were led from the main door to the front row of chairs and bowed into their seats.

- (1) Why should there be all this distinction?
- (2) Why don't the Tamils, on occasions of such slight/s, walk out boldly from the place?
- (3) When will Tamils learn to respect fellow-Tamils?

Plenty of Money

JAFFNA IS not a poor place. In the Town alone there are 16 picture-palaces, and there is a theatre which nightly gives the management income in four figures. And motor cars! The quantity of petrol sold a month in Jaffna is 35000 gallons, and that spells in rupees, nearly 60000. Of this Rs. 60000 a month, only about 20% circulates in the country, while more than 80% goes out!!

Rs. 5000 a Day?

WHO MAKES this in Jaffna? A reliable friend tells me, an excellent authority, that a Bhai in Grand Bazaar is making this amount. He is said to

Continued on Col. 3.

CURE FOR UNEMPLOYMENT

By S. A. N.

"On the sea-beam lies the land,
boys
See all clear to reef each course;
Let the fore-sheet go, don't mind
boys,
Tho' the weather should be
worse."

The whole world is said to be commercially "in stays". The chain of commerce, that connected one part of the world with another to mutual advantage, that in other words girdled round the world drawing together all nations and races making them depend on one another for the necessities of life, is broken. The dire consequence is that there is paralysis of industry with the attendant evils of unemployment, starvation and misery in all parts of the world. In some countries the evils are most acute; in others owing to temporary shifts they are less pronounced. All the same, all countries suffer. The link that snapped is the link of exchange. In the highly mechanised life of the modern world, the wealth of the individual as well as of the aggregate lies in exchange. What has brought on the break-down of exchange? Experts in economics are directing their inquiries as to how best and how soon the broken link of commerce could be forged.

Exchange Break-down

Several economists are agreed that the break-down of exchange is not due to the last great war. It is true, they argue, that so long as the war lasted, that long the countries involved in it could not produce articles of agriculture and manufacture because their able-bodied artisans were mobilised for war; and as a result thereof, they and their trades suffered. When the war was over, they could have rehabilitated themselves. But that is not the case. After fifteen years of peace the trade position is worse than that during the years of war. Strachey, a competent thinker on the question, declares that the productive powers of various countries have not seriously suffered as the result of the war; that there is an adequate supply of raw and finished articles; that sellers are wishing to sell and buyers are wishing to buy, but they are unable to come together. This difficulty may be partly or wholly due to a shrinkage of gold in circulation. We ordinary people too know that large quantities of world's available gold lie impounded in one or two countries and they may not release them until contions in their countries which impelled them to take that selfish action, show change and improvement.

Under current conditions in many countries of the world where plenty of food-products and articles of wear are lying idle, while in other countries people suffer for want of food, having in their own hands raw products necessary for factories, for which they don't find buyers, the only sensible solution would be reversion to the old method of barter.

In Ceylon

Trade depression and unemployment in Ceylon is an off-shoot of the larger world problem. Our economic products of tea, rubber and coconut were the source of our glitter and pomp for well-nigh half a century. To Jaffna rubber and tin in the Malay peninsula, on which depended the possibility of employment for a large number of our young men in the Government of that country, provided the moon shine of wealth. All that has now vanished, none can predict when these products will again get into their stride.

The remedies that are proposed and tried in the West to restore trade and industry, and the prosperity dependent on them, may not be applicable to Ceylon. For Ceylon is not an industrial country. Unemployment here is not so much among

JAFFNA FLOOD SCHEME

Motion Referred To Committee

The following motion in State Council of Mr. A. E. Goonesinghe was referred to the Committee of Communications and Work:—

"This Council is of opinion that in view of the frequent recurrence of destructive floods in the Jaffna Peninsula, the General Flood Outlets Scheme should be proceeded with to rapid completion, and be properly maintained on the lines indicated in the Government Agent, N. P.'s report, attached to sub-head 39, miscellaneous Head 70, Public Works Extraordinary."

labourers as among the educated. Young men went in for their "education" in the hope of employment under Government and on the plantations and in the export and import agencies, all of which relied for fuel on the ready sale of the major agricultural products. Now they are down in slump which may or may not lift. Jaffnese are returning in their numbers from F.M.S.; and a large number of local hands is thrown out of work. Young men who fast qualified themselves gasp and look listlessly on the hopeless prospects. The situation is disheartening indeed.

Way Out

What is the way out? Shall we look on and wait for the chance tide of demand for tea and rubber? The collapse of the conditions bedging round these products provides the long needed chance of developing the cultivation of food-products, mainly rice.

"Chance will not do the work.
chance sends the breeze;
But if the pilot slumber
at the helm
The very wind that waits us
towards the part
May dash us on the shelves.
The steerman's part is
vigilance,
Blow it or rough or smooth."

Strachey says that the only way of getting rid of unemployment is to improve trade. That is so in the case of industrialised countries; and that may also help us in so far as the industrial countries ask for our raw products. But the present depression should teach us the sound lesson that we should be dependent on ourselves, at least so far as the chief necessities of life are concerned. If we are learning the lesson, then we should not waste time but start right away in organising a movement drawing in all educated unemployed youngmen for founding what they call in Germany "land schools and land homes." I hope to elaborate that scheme in another article. It is a youth movement aided by the leaders of the country. In Jaffna there is enough money that could be mobilised for the purpose. What is of utmost importance is the leadership necessary for the venture.

An Opportunity

We have men coming tumbling along for the Council seat. These men who believe that they are leaders, have not given any thought to the plight of the educated young men of the country. If they have thought about it, they have not told us what scheme or schemes they propose to launch to help them out of the morass. Let the young men band themselves and call upon the place-seekers to perform some service of real value before they ask us to send them into the State Council.

"Necessity, then best of
peace-makers.
As well as surest prompter
of invention—
Help us to emancipation!"

Let the youth rally the voters to insist on the candidates for their suffrage raising a fund, themselves subscribing liberally, for the purpose of opening up a settlement farm of 500 acres of land in a good area of Wanni. On that condition even a contest may be avoided. Each of the four uncontested candidates may subscribe Rs. 5000/- which in the event of a contest would be but a fraction of the whole expenditure.

POLICE METHODS CONDEMNED

Labour Leader's Warning

MASS MEETING IN JAFFNA

Police methods in Jaffna came in for severe condemnation at the hands of many speakers, more so by two Labour members of the State Council who came to Jaffra especially for the mass meeting held at the Jaffna Esplanade by the North-Ceylon Motor Vehiclemen's Union, on Saturday last. There was a mammoth gathering of motor drivers owners and of the public. Mr. Edirveerasingham, President of the Union presided. Messrs A. E. Goonesinghe M.S.C., S. W. Dassanaike, M.S.C., H. A. P. Sandrasegaram, K. C. G. G. Ponnambalam, Nevins Selvadurai J. P., M. B. E., and Mr. T. N. Subbiah addressed the meeting.

Police Embarrassment

Mr. Goonesinghe who spoke first dilated on the methods Police employed to embarrass busmen and to break up any union formed by the latter. The speaker himself had had to undergo for about twelve years Police persecution. That sort of high-handedness should be stopped. Many a police man was dismissed from service for such lawlessness and he warned the police against further embarrassing poor and law-abiding busmen. The Police department, he said, needed thorough overhauling if it were to serve the public. In conclusion he appealed, in Sinhalese, to Sinhalese bus men who, he was told, were non-cooperating with the Union, to join the Union and help the cause of Labour. He finally urged on the Union to affiliate it to the all Ceylon Trade Union Congress.

After the addresses of the other speakers the Chairman moved that the North Ceylon Motor Vehiclemen's Union be affiliated to the All-Ceylon Trade Union Congress. The motion was carried.

The meeting terminated with a vote of thanks to the speakers.

INTERESTS OF ENG. EDUCATION

A New Organisation in Jaffna

CONFERENCE OF MANAGERS AND PRINCIPALS

An "Association of Managers and Principals of English Schools," "to promote the interests of English Education in the Northern Province" was inaugurated on Saturday last at a Conference of Managers and Principals of English Schools in the North Province, held at the Jaffna Hindu College. Rev. E. Middleton Weaver, presided.

A resolution urging upon the Government the restoration of the age-limit from 18 to 19 was passed. (A detailed account of the conference is crowded out.)

Rs 12,000 Defalcation At Nuwara Eliya

ACCUSED REMANDED.

Mr. T. S. Sandrasegaram was produced before the Nuwara Eliya Magistrate on Saturday in connection with a defalcation to the extent of over Rs. 12,000 at the National Bank, Nuwara Eliya. The accused was remanded.

"THE HINDU ORGAN" EARTH-QUAKE RELIEF FUND

Further contributions received to the Fund are acknowledged below.

A sum of Rs. 300/- was remitted to Babu Rajendra Prasad on the 17th inst., besides Rs. 200 remitted on the 5th instant, for which the Bihar Central Relief Committee's receipt has been received. The total remitted so far is 500/-.

Rs. Rs. Cts
Previously Acknowledged 514 75

From the Police Magistrate, Jaffna, paid by account in P. C. Jaffna Case No. 394 to the "Hindu Organ" Earthquake Relief Fund 5 00

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PUBLIC SERVANT ASSAULTED

First Case In Northern Assizes

SESSIONS OPEN TODAY

The Northern Assizes commenced today at 11 a.m. in the District Court house, the Hon. Mr. Justice L. C. Dalton presiding. A posse of constables under Inspector J. H. A. Fernando presented a guard-of-honour, as His Lordship mounted the bench. Mr. Edmund Rodrigo, Fiscal, Northern Province, handed the mandate. There are nine cases in the Calendar, five of which are murder.

The first case taken up for trial before an English-speaking Jury with Mr. P. D. Jansz as foreman is one of grievous hurt, in which four men, V. Karthigesu, T. Ponnambalam, S. Sannugam a/kas Mylvaganam and S. Veeragathi of Pokkarnpattu, Chavakachcheri, stand charged with having on May 16, 1932 voluntarily caused grievous to a public servant, to wit Varitamb Velayuthar, Police Vidhan of Mullian, in the discharge of his duties.

The accused pleaded not guilty and are being defended by Mr. S. D. Tampoe with Mr. G. Nadarajah instructed by Mr. V. S. Karthigesu. Mr. R. R. Crossette Tampiah is prosecuting. The case is proceeding.

How Germany Punishes Sexual Crime

Potsdam, Jan. 31.

A Potsdam school teacher, found guilty of sexual offence, has been sentenced to be castrated and to be imprisoned for three years. This is the fifth time this operation has been ordered on men charged with sexual offences since the act came into operation on January 1st.

The 'Maha Ikkia Saba' Araly North

NEW MARKET FOR ARALY

The Maha Iykia Saba, Araly North, is holding a committee meeting shortly to consider the advisability of establishing a market at "Chettiamadam" to serve the adjoining eight villages and to send a deputation to the Government Agent regarding the dangerous state of the water-course from "Peria Kulam" to "Valukai Aru". (Cor.)

A 'Fasting Sympathiser'

PATNA, Feb. 13.

In a letter addressed to Babu Rajendra Prasad "a friend", writing from Madras says:

"I have resolved to fast every Sunday and contribute the cost of the day's food to the Earthquake Relief Fund. I will be sending one rupee every Monday anonymously as a 'fasting sympathiser' to the Editor of 'The Hindu'. He concludes:—'If out of the three hundred and fifty millions of our noble countrymen, only one million people take up this idea in right earnest and forego meals once a week, a million precious rupees would be saved for suffering humanity in Bihar'." (A. P. I.)

POLISHED AND UNPOLISHED RICE

(Continued from page 1)

the substitution of undermilled rice was made. Beriberi at once declined as a cause of admission and at the end of a year, when the substitution had been made universally effective, beriberi was completely eradicated. Since that time undermilled rice only has been furnished, and during all these years beriberi has completely ceased to appear among these troops, although they were living in the midst of a population where beriberi is very common. Similar results have been obtained in a number of civil institutions in the Philippines as well as in other countries.

Preventive of Beriberi

The reason the unpolished rice is a preventative of beriberi is because it contains the antineuritic vitamin B, which prevents beriberi. During the polishing process, to produce white polished rice, most of the vitamins go with the rice bran which is removed from the grain as a by-product.

Vodder and Feliciano also determined the effect of washing unpolished rice and found that for ten samples the average loss in phosphorus pentoxide was 0.25 per cent. Presumably the vitamin content of these rices was similarly reduced. They further state—

Previous writers, including Schuffner and Kuenen and McCarrison and Norris, have shown that prolonged washing or soaking of the rice prior to cooking, extracts and removes a considerable portion of its vitamin, and that an originally beriberi-preventing rice may be thus converted into a beriberi-producing rice. This is what would be expected, in view of the fact that the antiberiberi vitamin is very easily soluble in water. It is to obviate such difficulties as much as possible that we have recommended such a high standard for a beriberi-preventing rice. A lower standard would undoubtedly suffice if it were not for such factors as excessive washing, pressure cooking, and other procedures that cannot be foreseen; but the standard recommended at least provides a considerable margin of safety.

WAYS OF HARIJAN UPLIFT

(Continued from page 1)

in our hands to enlighten them in the ways and means of keeping their bodies and souls together first, and then teaching them religion, arts, science and agriculture so far as practicable.

Give To The Weak

It must be remembered that our National culture has its own peculiar points of view and its peculiar methods. In this culture the supreme end of all efforts should be the furtherance of spirituality and by that standard the significance and value of all foreign cultures are to be estimated and absorbed. Our scriptures declare that to impart education to a man is the highest kind of Dhanam (gift) and its value increases considerably where it is badly needed. The patriot Saint Swami Vivekananda truly said: "If the Brahmin has more aptitude for learning on the ground of heredity than the Pariah, spend no more money on the Brahmin's education but spend all for the Pariah. Give to the weak, for them all the gifts are needed. If the Brahmin is born cleverer, he can educate himself without help. If the others are not born cleverer, let them have all the teachings and teachers they want. This is justice and reason as I understand."

Relief Works

Relief works, both permanent and occasional, are to be undertaken as

and when necessary to raise the Harijans from their helpless position that holds them down. We have already said that almost all the Harijans are helplessly poor to a more or less extent. Poverty is sapping their life, not only their physical existence but it is sapping the religious, moral and political life of the whole of India. We cannot expect, and indeed we are not expected to uplift the Harijans and give them proper education and remove untouchability—until we have enough to feed them, for it is only the natural consequences of their phenomenal poverty which have brought down humiliation, cringing condition, forced silence and inactivity upon them to damn them into slavery. It is not possible for a locomotive engine to run on without fuel nor it is possible for the human body to move without food in its stomach. Who cares for untouchability and education with the dreadful hunger burning in his empty stomach? Who cares for dignity, co-operation, religion and morality when hunger is gnawing his entrails? This being the situation, our first and foremost duty is to organize a vast network of relief activities both permanent and temporary according to the needs of each area in a purely non-sectarian spirit with a view to elevate the condition of the unhappy people. The following items of work are to be adopted among the poorer sections of the Harijans:—First, occasional relief during famine, fire, flood and other scourges of nature. Second, combating diseases by giving medical aid and looking after sanitation. Third, nursing and fourth

affording pecuniary relief and education both academic and vocational.

The Correct Attitude

In conclusion we hope that our educated countrymen and all kinds of associations—philanthropic, religious, social or otherwise, would take due interest in the sacred work of the upliftment of the Harijans in their respective areas and come forward to take in right earnest the above items of work; and we appeal to the generous public to unloosen their purse string to its aid.

The one all merciful Absolute Siva existing in all beings and things has come down to you in the garb of Harijan to give you the privilege of worshipping Him directly or face to face. He who helps the cause of the emancipation of the Harijans serves Him. Never be tempted to feel that in labouring for the liberation of the Harijans you are helping them more than yourself. Be grateful to them for giving you opportunity of serving them and thus helping you to become pure and perfect in heart. Is it not a rare privilege to be allowed to worship God directly by serving the down-trodden and the depressed? This is the highest spirit of service of the age. Hindus must cherish this sublime Seva—Dharma in the chamber of their hearts and follow it in their practical life for their spiritual and national salvation. The different communities wearied as they are, "by the noise of strife and groaning" should wake up and co-operate with one another in bringing forward a broader day and a juster brotherhood.

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