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AND  
INTHUSATHANAM.

## "He Who Serves All Beings Serves God"

### SWAMI VIVEKANANDA AND HIS MESSAGE

By Swami Sundarananda  
(Special to the "HINDU ORGAN")

**S**TUDYING the genesis of the cultural growth and decline of the different nations of the world, any critic of history will not fail to observe that every nation represents a speciality as its formative principle which regulates its evolution along distinct lines. The West has adopted politics and material prosperity as the basis of its national culture, but for good or evil, spirituality has been the "summum bonum" of the Hindus from time immemorial and it has found its fullest expression in their sculpture, painting, music, literature and other fine arts. It is this cult of religion and religion alone which saved the Hindus from many a disastrous catastrophe unparalleled in the history of any country of the world. Some of the most ancient races have become extinct, not being able to keep up their respective specialities against the onslaught of many powerful alien cultural invasions, but the Hindus still survive by maintaining the continuity of their current of spirituality like the perennial flow of the Ganges. It is a glaring record of history that Hinduism, due to its immense vital strength, successfully resisted all kinds of internal and external troubles which threatened its very existence times without number. Hinduism produced many towering spiritual personalities and the stream of culture which emanated from them continued to fertilise the spiritual soil of the land.

#### Impact with Materialism

In the beginning of last century, the Hindus, coming in contact with the material civilisation of the West, were, at the very onset, taken aback, convulsed, dazzled and almost frightened into stupidity. The inferiority of the East was proclaimed from house-tops and its glorious culture sanctified by the hoary tradition of the ages was discarded with contempt. The lives of most of the "elite" of India were seen to be regulated by the influence of the then cultural atmosphere, with the sad result that the whole country was about to be swept away by the glamour of materialism. Mere cravings of flesh and satisfaction of animal propensities dominated and absorbed the attention of the society. But as has been the case on many other occasions, so also in this most critical time of the Hindu history, reaction set in and a tremendous spiritual force in the form of Swami Vivekananda, who himself being an embodiment of all the best in the East and the West, trumpeted forth the ways of absorption and assimilation for spiritual, social and political salvation of India and her people.

#### The Reaction

The renaissance movement started by Raja Ram Mohan Roy of Brahmins in Bengal and Swami Dyananda Saraswati of Arya Samaj in the Punjab found their fulfilment in the revival movement inaugurated by

Vivekananda as a mass reactionary combined endeavour against the blind Westernisation. Under his influence the wild fermentation of the waves of the Western materialism subsided leaving the surface calm and the Hindus saw their true reflection in it. "Up India", he said, "and conquer the world with your spirituality. Spirituality must conquer the West. We must go out, we must conquer the world through our spirituality and philosophy. There is no other alternative, we must do it or die. The only condition of National life, of awakened and vigorous national life is the conquest of the world by India's thoughts." The success attained by him in the Parliament of Religions at Chicago added considerable weight to his bold assertion and played a very important part in stimulating the signs of life in the dying body of Hinduism. But it must be borne in mind that Swami's overflowing glorification of Indian spiritual heritage and his respect for the ancient sages and Rishis did not stand in the way of his condemning the innate defects of our past which have been the source of inconceivable mischief to the unity and progress of the Hindu race. In the same breath and the same tone he vociferously eulogized all that is good and vehemently condemned all that is bad, Eastern as well as Western. Equally emphatic was he in voicing forth that the regeneration of India can only take place by asserting her own ideal and not by slavish imitation of the West.

#### Life and Religion

Although the great Swamiji was sternly against the introduction of all aesthetic scheme of life for the people of India as a whole yet he was never in favour of separating the religious from the material life of the people of India as the modern communists fondly aspire. In his lecture on the "Practical Vedanta", the great patriot Saint declared: "The fictitious differentiation between religion and life of the world must vanish. The ideals of religion must cover the whole field of life, they must enter into all our thoughts and more and more into practice. Spirituality and materialism must run parallel to each other." This aspect of his message should be vindicated once more when futile attempts are in progress for mechanization of the people by way of divorcing religion from the range of National life in India.

This is the month when the different centres of the Ramakrishna Maths and Mission will be celebrating the Birthday anniversary of Swami Vivekananda with pomp and grandeur befitting the occasion all over India and abroad. So it is quite in keeping with our tradition to turn our mind to that grand and marvellous manifestation of Divinity, specially to that aspect of his message which should be emphasized again and again until the object is achieved.

#### Vivekananda's Message

The message of Swami Vivekananda for his countrymen was the message of Vedanta. His Vedanta is not a special book or doctrine but the revelation of the fundamental principle of the Universe. His Vedanta knows no

Continued on Page 4.)

## PROCTORS AS LAW LECTURERS

### Judicial Appointments

#### PROCTORS ASSOCIATION RESOLUTIONS.

"That in the interests of the profession it is essential that practising Proctors should be included among those appointed Lecturers and Examiners for the Law College by the Incorporated Council of Legal Education" was the text of a resolution adopted at a meeting of the Council of the Colombo Proctors Association, held on Friday.

#### Judicial Appointments

Another resolution adopted by the Council was as follows:

In view of the decision of this Council that Proctors should have a share in Judicial appointments, this Council is of opinion that an elected member of the Council should be nominated by it to serve on the Board of Judicial appointments and that Government be requested to make provision for such a member to sit on the Board.

## 300,000 GALLONS OF ARRACK

### What Government Wants Next Year

With the next arrack distilling contract which commenced in May, the number of distilleries, it is understood, will be increased from seven to eight.

The quantity of arrack required by Government for the next financial year is stated to be 300,000 gallons.

During the last few years there has been a drop in the consumption of arrack. About four years ago the consumption was 600,000 gallons.

#### Board of Education

Rev. H. R. Cornish has been appointed to act as a member of the Board of Education during the absence on leave of Rev. A. S. Beatty with effect from February 21.

#### Extra O. A., Ratnapura

#### MR. V. VISVALINGAM

Mr. V. Visvalingam, Chief Clerk Colombo Kachcheri, who has recently been acting as Extra O. A. to the Government Agent, W. P., has been appointed extra O. A., Ratnapura in succession to Mr. C. H. W. Kannanara, the new Deputy Fiscal of Colombo.

## CULTIVATION OF COMMUNALISM

### JOBS—THE MANURE IT THRIVES UPON

BY AN INDIAN PATRIOT

"And this from you?"

That was my abrupt exclamation as my Hindu friend, a noted Nationalist, was speaking of communalism. He turned and smiled.

"I am not ashamed to acknowledge that I am a Hindu first, just as my Muslim compatriots proudly assert that they are Muslim first, Muslims second and Muslims last."

The explanation was simple. It began, it seems, with the experiences of his sons in life. One was a Master of Arts who had secured high distinction in his academical career. A brilliant boy, but when he applied for jobs he found that while Muslims with less qualifications secured the job his son could not be employed. The same with his second son, who was even a better qualified youth. He also went to the wall. The father's vision was deflected. "This is not fair," he said to himself.

One nationalist less—one communalist more.

"That is exactly how I too became a communalist—"

It came from a Muslim friend, a tried patriot. An educated son was at the bottom. He was qualified, but Hindu candidates came by the hundreds and were better qualified. And so the Hindu got it—curiously enough that Hindu who happened to be a relative of the appointing officer!

This happened in several places. "Rashid is a B. A., no doubt, but Balaram is an M. A. and a wife's cousin of the Rai Bahadur", who made the appointment!

"Any one who can read and write English would do that job well," said my friend. "There was no need for any one to be a graduate or Master of Art. But still in the name of merit, they denied bread and career to my son."

Disgusting—but nationalism lost a client, and communalism gained one.

Another confession soon came from another quarter. He too was a Hindu nationalist till the Hindu-Muslim riot broke over the blowing of the conch in the Aminabad Park in Lucknow. The temple had been there and the conch had been blown from time immemorial. But suddenly some Muslims said that there should be no conch blowing for Hanumanji, as it

interfered with their evening prayers. The might of the British Raj, in asserting law and order, was allied with the Muslims. Riots and bloodshed and assassination at street corners—the wail from the people that they wanted only the British soldier to protect them—for the Hindu constable was suspected of aggression against the Muslim, and vice versa.

"And these people hope to have swaraj in India!" snapped the Anglo Indian in the Veerswamy restaurant in Piccadilly in distant London and the London Times reproduced the sob stuff next morning—and they all laughed.

In India, in the meanwhile, a town, noted for peace and harmony was given asunder—and staunch nationalists who swore by the Congress and by concessions to Muslims as a backward race immediately stiffened and their vision deflected. They had become, at one sudden impulse, ardent communalists.

Thus the Hindu, the Muslim and the British Raj are all authors of this treacherous Communalism which has already banned and barred the free air and sunlight of swaraj for India.

Cure for communalism? We must cease all contact with civilization that is being thrust on us from colleges and Government offices. The moment a Hindu and Muslim graduate issue out of the universities, and one easily gets a job and the other wallows in the gutter of unemployment, communalism gets its manure to thrive upon. You cannot smoke on a powder magazine, let the sparks fly about—and then be surprised if an explosion did occur.

They are all playing with it. It helps at the moment to tell the Muslims, as a Bengal official recently said, that Muslims are loyal and help the Government against the terrorists.

Do not the Hindus help? Such talks from officers are winged poison. It kills peace and harmony sows suspicion and distrust and jealousy where hitherto mutual confidence prevailed. Communalism helps the Muslims by a short cut to jobs and distinction. But in the long run?

Where the scramble for jobs and honorary places of distinction does not exist—that is the village—come and see today: Hindus and Muslims are brothers. They worship two Gods may be, but they are members of one village, with complete identity of interests.

You cannot play with this dangerous contagion in politics. This intellectual plague that is devastating the body politic must be exterminated. Sento and subjects must set to work out a scheme—and that immediately.











## 'He who Serves All Beings Serves God'

(Continued from page 1)

caste, creed or colour and its philosophy knows no system or sophistry. From the Vedantic standpoint he praised the Brahman of the Hindus, the Ahura Mazda of the Zoroastrians, the Jehovah of the Jews, the Buddha of the Buddhists, the Christ of the Christians and the Allah of the Muslims. He despised no religion and no prophet. He laid stress on Vedanta, because in ideal it proclaims the same truth which he incessantly voiced forth, i.e., the harmony of all religions. It was on this ground only he maintained that Vedanta has the best claims to be recognised as the Universal religion. Having obtained the truths of religion by personal realisation he declared, "One eternal religion existed through all eternity and will ever exist and this one religion is expressing itself in various forms in various countries. So instead of being antagonistic to any we must show infinite sympathy to all, knowing that so long as different natures are born in this world the same religion will require different adaptations". The vindication of this idea above all other ideas is the crying need of the hour, specially in India, where communalism is eating into the vitals of the nation.

### Idea of Privilege

Another important aspect of Swamiji's message which ought to be stressed more than it is usually done is the strong condemnation of privilege claiming based on birth, caste, intellect as well as of reservation and safeguarding of group interests and so on. He believed that the chief cause of India's present degenerate condition was her neglect of the masses due to the privilege mongering of her classes. He exhorted his countrymen to give up privileges enjoyed by one class over the other and he urged upon his countrymen to reconstruct society on the ethical principle of Vedantic equality. "None can be a Vedantist", said he, "and at the same time admit of privilege to anyone either mental, physical or spiritual, absolutely no privilege for any. All beings great and small are equally manifestations of God; the difference is only in manifestation. The work of Advaita; therefore, is to break down all these privileges. So we must give up the idea of privilege, then will religion come, before that there is no religion at all". This mischievous idea of privilege or the sense of class superiority has been the source of all divisions and subdivisions into hundreds of little groups each taking care not to touch the others, and thus the Hindu Society has lost mutual sympathy and co-operation among its members. "Mark me", said Swamiji, "then and then alone you are a Hindu when the very name sends through you a galvanic shock of strength. Then and then alone you are a Hindu when every man who hears that name, from any province, speaking our language or any other language, becomes at once the nearest and the dearest to you. Then and then alone you are a Hindu when the distress of any one bearing that name comes to your heart and makes you feel as if your own son were in distress". May this message of Swamiji inspire the heart of the Hindus in their National crisis.

### Patriotism

Swami Vivekananda was above all great patriots. Patriotism to him meant transfiguration of one's own personality into the soul of the people. In his admirable address on 'My plan of Campaign' he uttered these blessed words, "They talk of patriotism, I believe in patriotism, I have my own ideal of patriotism. Love opens the most impassable gate. Love is the secret of all success. Do you, therefore, my would be reformers, would be patriots, do you feel that millions and millions of descendants of God and sages have become next door neighbour to brutes? Do you feel that? If you can feel, that is patriotism. In this connection Swamiji's passionate exhortation to his countrymen comes persistently in my mind. "Forget not", he said "that the lower classes, the ignorant, the poor, the illiterate the colder, the sweeper is thy flesh and blood, thy brother, proudly proclaim, 'I am Indian, every one is my brother'".

## STATE COUNCIL

**NOTICE.**

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(M's)

Brahmin Indian, the Pariah Indian is my brother. Say brother, that Hindu Indian, Muslim Indian, Sikh Indian, the Buddhist, Indian, Christian Indian is my brother". In an inspired moment he said in another place, "May I be born again and again and suffer thousand miseries so that I may worship the only God that exists, the only God I believe in, the sum total of all souls, and above all, my God the wicked, My God the miserable, My God the poor of all the races and species. May these be the special object of my worship. God is present in every being. There is no other God besides that. He who serves all beings serves God indeed." May these words of Swamiji find a place in the heart of the people in celebrating his birthday.

### Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8491.

In the matter of the estate of the late Vairavy Sinnathamby of Kopay North

Deceased.

Sethupillai widow of Vairavy Sinnathamby of Kopay North

Vs. Petitioner.

1. Sippiah Thambipillai

2. wife Vallippillai
3. Velurpillai Sathasivam
4. wife Sinnappillai
5. Sinnathamby Sinnappah
6. Achchippillai widow of Kanthar Sinnathamby
7. Sinnathamby Kandiah
8. wife Theivanaippillai
9. Ponnammah daughter of V. Sinnathamby
10. Sinnathamby Thambiah all of Kopay North

Respondents.

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 C. Coomaraswamy Esquire, District Judge of Jaffna on the 29th day of January 1934 in the presence of Messrs. Sivapiragasam and Kathiresu Proctors 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 the widow of the said deceased, unless the abovenamed respondents appear before this Court on the 12th day of March 1934 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of February 1934.

Sgd. C. Coomaraswamy,  
District Judge.

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