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# THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

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## HINDUISM AND CASTE SYSTEM

### A NEW METHOD OF APPROACH TO THE PROBLEM

DR. BHAGAVAN DAS'S LETTER TO DR. AMBEDKAR

DR. Bhagavan Das, M. L. A., has addressed the following letter to Dr. Ambedkar:—

Dear Dr. Ambedkar,

I have not the honour of being personally known to you. But you are a public figure in India, in connection with the 'Harijan' question which is a 'burning topic' today; and I wish to write to you about it; therefore I need not make much excuse for doing so.

I am one of those who have welcomed the proceedings of the meeting you held at Yeola to inform the Indian public that *Harijans* should give up "Hinduism" and take up some other religion as better treatment is not accorded to them within the pale of Hinduism. We have welcomed the proceedings because, as we believe they have stimulated the Hindu community to think, and to accelerate their pace in the matter of reform.

I see, in the papers, that you have more recently expressed your personal inclination in favour of 'Buddhism,' and have also suggested to the Hindu Maha-Sabha to abolish the caste-system if the Sabha wishes to retain the *Harijans* within the fold of Hinduism. In the latest issue to hand of the weekly *Harijan* (dated 30-11-1935), Mahatma Gandhi reiterates and emphasises his views to the effect that "caste must go." Thus, extremes meet.

Some others too, among whom I count myself, sincerely believe that it is absolutely necessary for the regeneration of the 'Hindu' portion of the Indian People that the caste system, as at present understood and practised, should go. But the question arises: Should there be a mere negative abolition of 'caste', or should there be a substitution for it of a positive reformation of it into, 'caste understood and practised in some other ways?' Mahatma Gandhi, in the article above referred to, says: "But if caste goes.....and if *Varna* remains as I hope it will, *occupations* will be restricted as they were in the past, inter-marriage and inter-dining will not be restricted even as they were not in the past." So far as my very limited reading of the old books goes, it shows that *occupations* were neither more nor less restricted than inter-marriage and inter-dining. Heredity and family atmosphere and habits naturally decided occupation as well as inter-marriage and inter-dining, in the very large majority of cases, as they will always; 'spontaneous variation' and special choice were respected and permitted in all these matters, as they should not result in socio-religious ostracism with special legal consequences.

You say you incline towards Buddhism. So do I, heartily. (I prefer 'Buddha' to 'Buddhist.' Because the former means, etymologically,

'belonging to *buddhi*, reason', 'the rational, the reasonable'; and also 'belonging to the Buddha,' the 'Enlightened one,' 'the Rational, the Reasonable, the Wise Person'). Now, the *Baudha-Dharma* was nothing else than a *re-form* of what is called the 'Hindu religion' (quite wrongly and artificially, for the old books mention no such name). It shows us the best way out. That gigantic yet simple reform re-brightened the History of India for nearly twelve hundred years. A similar reform may do so again now, I indeed go further; I am 'enthusiastic' or 'fanatic' enough to believe that it can help the whole of mankind to loosen out all their present very complicated tangles; but that is a long story, and I am perpetually harping upon it, elsewhere; I must not do so here beyond pointing out that the very significant ancient names of what is now called the 'Hindu' religion were 'Manava Dharma,' 'the Duty of Man,' 'Vaidika Dharma,' 'Scientific Religion,' 'Sanatana Dharma,' 'the Religion of the Eternal Spirit,' etc.

Now the Buddha has said, in one of the famous verses of the *Dhammapadam*, that "the Brahmana is *not* such by birth but he becomes such by *karma*, that the Shudra (*Virshala* is the synonym of the Buddha used) is *not* such by birth but becomes such by *Karma*." And *karma*, as explained in other Dharma-scriptures, means *jivika-karma*, i. e. means of living, manner and way of earning livelihood, and also corresponding and appropriate temperament, character, vocational aptitude and conduct.

I most earnestly request you, therefore, Dear Sir, to advise your following, nay to insist upon them, to give up their customary caste and sub-caste names, and give to themselves, and call themselves and each other by their true occupational, i. e. *varna*-names. (By a most 'curious coincidence', a little article by A. V. T., following after Mahatma Gandhi's above referred to, says, many of them (women of the Nat caste in Assam) are leaving off this vice (of professional prostitution) and taking to normal married life, discarding even the name of their caste. This is just as it should be.)

I have never tried to find out, and do not know, what your customary or hereditary caste-name is. But I have learnt that, by bread-winning occupation, you are a barrister and Dean of the Faculty of Law and Professor of Law in the Bombay University. Because of that, on the principles of *varna-dharma*, you should be called a Brahmana, 'one who makes his living in and by one of the 'learned professions'; (*Brahma* means 'Veda' also, 'knowledge', 'science', 'learning'.) If you combine, with the occupation, ascetic living and self-sacrificing philan-

## TO WHAT END?

DR. TAGORE'S ADDRESS ON "MAN, NATURE AND GOAL OF LIFE"

"There is an abode of true joy in the innermost being of ourselves, but we fail to realise it if we succumb to the warring, distracting forces around us," said Dr. Rabindranath Tagore speaking on the subject of 'Man, Nature and the Goal of Life', at the divine service conducted by him on the occasion of the celebration of the 35th anniversary of Santiniketan.

Continuing the poet said: "The expression of divine beauty and supreme grandeur that greets us in nature, in the sunrise and the sunset and in the majesty of the sky is the same as the symphony of joy of our soul, undisturbed by the outer circumstances of life. Man is a pilgrim from time immemorial, but he is faced with the question, 'to what end?' at every moment. The reply is to be given not in words but in sticking to the path of truth, in continuing the *sadhana* of jana in selfless service and in renunciation of all that is unnecessary in this pilgrimage. Thus only can true joy be experienced, not otherwise."

The Poet also referred to the massacre of men that is going on now. "This is due to greed," he said: "the world needs the mantra of Ma Gridhah 'don't be greedy'—today more than at any other time."

thropy, *tapasya* with *Vidya*, then you would be true Brahmana, and I should be happy to touch your feet and feel myself purified and exalted thereby.

There are, most unhappily, as you know very well, over a thousand subcastes among Harijans, who treat each other as mutually un-touchable, and whom, as many of us think, you will not be able to induce to go over *enmasse* to any other religion. The *caste-virus* has become so powerful in India that it affects even Christian, even Muslim converts.

My earnest suggestion to you, therefore, is that you should first try this method. Tell those among your following—and they must be for the larger majority—who are agriculturists to cease to call themselves *Tiyas* and *Parihs* and *Chudas* and *Dheds* and *Chamars* and *Bhangis* and *Bhars* and *Binds* and *Khatiks* and *Panchamas* and *Meh-tars* and *Nama-shudras* and a thousand other names, and to give themselves the one single *varna* name of *Vaishya* (*Vishatibhumau* 'who settles on the land and cultivates it') and refuse to call themselves or allow others to call them by any other caste-name, and at the same time, to take to cleaner personal habits so far as the present miserable politico-economic conditions will permit. So, those of your following who are in the army, or the police, or the magistracy, or other 'executive profession' should all call themselves by the single name *kshatriya*; all those who are earning their bread by manual labour, domestic service, etc., by that of *Shudra*; and all those who are in the learned professions, by that of *Brahmana*.

I have suggested the retention of the old well known four 'caste'-names (Continued on page 4)

## The Indian National Congress

### A Thought Force

By R. Chamier

I BELIEVE in spiritualism; and I believe that the spirits of Hume and Wedderburn and Dhadabhai Naoroji must be watching the volume and velocity of the thought force that they brought into being fifty years ago. For the Indian National Congress embodies the thought force of the politically conscious among the three hundred and fifty millions of God's human creation in India. One might criticise it, one may abuse it, one may differ from it—but one cannot help it! The Indian National Congress will cease to be, only when the Government of the country embodies, in its own frame and working, this thought force. Not till then. Let those who cannot tolerate the Congress clearly understand that.

#### A Holy Day

Hence the birth of a new holy day in the annals of the Indian home, the Congress Golden Jubilee. It is celebrated in every home—except of course those who think the Congress is a perverted force; but the Congress penetrates their homes too: for they must be saying things against the Congress the while others are saying things for the Congress. But the Indian villager, the Indian merchant, the Indian man-in-the street will thank God that in spite of the ridicule and anger and open hostility of a powerful Government, the thought force that is the Congress could not be killed. And to that force they owe the better India of 1935 as compared to India of 1885.

#### A God Force

The fifty years of the Indian National Congress is a colossal aspect, a panoramic view that ought to fill with hope and pride and faith every Indian who aims at *swaraj*. We may have no illumination to celebrate the event because some of the warriors who helped to advance the thought force are in the jail. We have no illuminations because victory is not yet ours; there can be illuminations only when the Government means the Congress. But fifty years of the accumulating force have entered into the mind of the educated and the illiterate: the Congress stands for all that is just and upright and truth and fairplay in human conception. The Congress is not a mere thought force; it is God force. It is a new kind of *avatar* to attack foreign domination. Sri Ramchandrajai took birth to defeat Ravan; the Congress took birth to make Indians realise that *swaraj* is their birthright and that they must get it. And get it they will.

#### Day of Joy

No illumination? There is illumination, for if lamps are not lit outside our cottages, they are lit in the mind of India. A blaze of light will enthuse the hearts of the millions as they celebrate the birth and the growth of the force that, from

IT PAYS TO ADVERTISE IN THE HINDU ORGAN AND INTHUSATHANAM.

step to step, has brought them nearer and nearer to their goal, which fifty years ago, looked as distant as the sky. They say there never is a thing called sky. Well, they also said that there never is a contingency that is called self-government for India. But today?

#### Greetings from Outsiders

The Leader of the Opposition in the British Parliament sends us greetings—greetings to the heroism, and martyrdom; human resolve and effort and action that are understood when the name of the Congress is mentioned. Today we hear echoing from the British House of Commons a voice asking our Masters that the Golden Jubilee of the Congress should be celebrated even by the Government on the day by the release of political prisoners. It is but a thought; it may be even laughed at. But it is a thought, a vibration of God-head in man; it reveals how the achievements of the Congress during the fifty years have appealed to outside observers who too, like the Congress, have been struggling in their own sphere, to make towards a more spacious outlook in human endeavours.

#### Purity of Congress Motive

Today we shall have no eyes except for what is pure and white and nearest to God: we shall close our eyes to the existence of narrowness and meanness in man. The dogs have barked for the fifty years—but the Congress caravan has passed on and on.

And the caravan will pass on, until the goods are delivered at the journey's end. (Roy's Weekly)

## POLITICAL RIGHTS OF CEYLON MUSLIMS

### Ahmadiyya Congress Votes for Communal Representation

The following are among the resolutions adopted at the 20th annual Ahmadiyya Congress held on December 25, at Slave Island, and presided over by Mr. Syd Ahmad Sahib:—

"That this community confirms the anticipation that the Donoughmore Constitution has abolished the political rights of the Ceylon Muslims, and suggests that the Ceylon Muslims, numbering 350,000, be replaced on a communal basis as contained in the previous electoral Constitution of 1931.

That this community further suggests that representation in Council or employment under Government in Ceylon should be, as in India and Palestine, on a religious or population basis."

## NOTICE

WANTED A Jaffna Tamil Hindu young man who is a Matriculate (Lond.) or possesses equivalent qualification with Tamil as a subject for appointment as Fore-man and Chief Clerk to the Press Department of the Saiva Paripalana Sabha, Jaffna.

The selected candidate will be required before appointment to undergo a course of practical training at his own expense for six months in a prominent printing establishment in Madras and obtain a certificate of competence, before appointment.

Starting Salary: Rs. 50 per month on an incremental basis.

Applications must be sent to the undersigned on or before 31st January 1936.

C. A. Candappasegaram,  
Hony. Secretary.

Saiva Paripalana Sabha,  
Vannarponnai, 27-12-35.



## Hindu Organ.

MONDAY, DECEMBER 30, 1935.

## A PEASANT PARTY

CONCLUDING IN OUR COLUMNS last week, the series of interesting studies of the condition of the country's peasantry, Mr. R. C., PROCTOR, makes out a strong case for the organisation of a Peasant Party to set the peasantry on their feet. We have no doubt the suggestion will meet with general approval on the part of our readers. A bold and independent peasantry is the backbone of a nation. It is upon the homes and fields of her cultivators that the foundations of the country's prosperity rest. No country in the world which neglects the condition of its peasantry can hope to win economic independence or political freedom. Peasants and workers have been the main strength and inspiration of many movements towards larger freedom and higher status. The contentment and co-operation of the producer have always been the best bulwarks of defence against internal disorder and external attack even in highly industrialised countries of the West. Post-war England realised the importance of preserving the agricultural background of her industrial civilisation. Italy under Mussolini built up her economic prosperity by concentrating her efforts on the rehabilitation of the peasantry. Denmark owes her prosperity to the genius of her peasantry and Switzerland offers the best example of a democracy sustained and nourished by the initiative and co-operation of the peasantry. In India, Mahatma Gandhi, having realised the necessity to harness the forces that lie dormant in the villages for the regeneration of India, is bending his energies to the task of village up-lift. His Village Industries Association aims at restoring the sense of self-respect and self-reliance of the producer classes. Indeed, as BABU RAJENDRA PRASAD says, the peasants in India "are in a

position to influence and indeed determine the views and actions of Congressmen, and as days go on, their power will go on increasing."

In our country the condition of the peasantry has received but scant attention at the hands of politicians and Government. Even the recent dreadful out-break of malaria in South Ceylon which revealed the appalling poverty and misery of the peasantry of the Island does not seem to have moved the authorities to launch out a scheme of active up-lift work calculated to restore to the peasant his lost estate and status. We are aware that the scheme of Rural Uplift adumbrated by the Home Ministry is still hanging fire. Judging by our experience in the past, we may safely conclude that unless a Peasant Party devoted exclusively to initiating and supporting schemes for the uplift of the peasantry is formed in the State Council, on lines similar to the Peasant Group in the Indian Legislative Assembly, the grievances of the country's peasantry will go unredressed. If democracy or for that matter, any form of Government, is to be worked in this country to a success, it is necessary that the demands of the peasantry should find political expression in the highest Council of the country. And this seems to us to be the only approach to the economic problems before the country. Far from restricting their vision to the needs of the educated classes who after all represent but a small section of the people, our representatives should aim at the regeneration of the peasantry. We can no longer depend upon a peasantry perpetually steeped in ignorance and confined to traditional ways. If the country is to keep abreast of the world, the peasantry must be lifted from their ruts and be enlightened with facts and ideas concerning themselves and the world. Their social horizon should be enlarged and the desire for improvement awakened. Centuries of oppression might be expected to have turned the Ceylon peasant into a callous brute whose finer feelings have all been soured. This is not so. The Ceylon peasant is still a fine fellow, surprisingly clean considering his environment and poverty, deeply experienced in the cultivation of the crops he has specialised in for ages and with a really high standard of honour. The educated classes, however, having kept him at a distance, he on his part returned the compliment by keeping to himself his grievances. His present condition is best portrayed in the following words of the Indian Statutory Commission: "In spite of the progress that undoubtedly has been made and of the great increase in the gross wealth of the country, the ordinary cultivator on his tiny plot is still a man of few resources, with small means of meeting his limited needs—usually illiterate, though not on that account necessarily wanting in shrewdness with an outlook confined by tradition and environment and needing above all things that those who consider his future as a citizen should understand something of his life as a man." The formation of a Peasant Party in the State Council with an Association of Peasants in the country to study and formulate their needs should result in enriching and enlivening the country-side for the conservation and exploitation of our natural resources in the interests of the masses.

## THE "CONGRESS" AND REFORMS

By Politicus

"Who lets slip fortune: he shall ever find Occasion once past by is bald behind."  
—Cowley.

The political evolution of Ceylon is heading towards a crisis. Ill and well are in the balance. The first term of the State Council has revealed the misfits in the machinery and jolts generated by the misfits. The Council has responsibility without power. It has proved itself a cumbersome machinery; the net result of its working is less impressive and more expensive than that of the old Legislative Council. The framers of the constitution designed it with the sole object of dismaying and thereby deceiving the politicians and the people by the pompous parliamentary terms of Speaker, Minister etc. The whole thing has been a huge make-believe which was transparent then and there to some and to others it has taken four odd years to see the clumsy legerdemain of the framers. Four years' experiment has stripped the sham of its fragile fineries and hence the efforts of the "Ceylon National Congress" to remove the defects of the constitution.

The "Congress" has met again in annual sessions at Galle. Six of the resolutions relate to the constitution with which readers are, I believe, familiar, for they are in the main repetitions. The resolution urging the increase of membership in the Council from 50 to 65 looks an addition.

The Tamils have always felt that really responsible government would be possible if and when the three State Officers were removed by elected Ministers; Governor's powers were reduced to the barest minimum; complete control of fiscal and financial matters was secured to the Council; and cabinet responsibility was created.

That the present constitution lacked all these features essential to responsible government with power, should have been apparent to the meanest intellect in Ceylon at the very beginning. Yet the majority leaders consented to work it for, as events proved later, they seemed to have felt compensated for the inherent defects of the constitution by the total eclipse of the minorities by the cheap grant of universal suffrage which has no parallel in political history for its swiftness and suddenness. It was given for the asking of it regardless of popular education.

In no other part of the world have minorities been so niggardly treated, considering the part they, chiefly Tamils, have played in the development of the country, their higher standard of literacy and the ratio of representation they held prior to the present Council. The majority members have never concealed their glee over retrogression forced on the Tamils. There is no other possible explanation for the ready willingness of the Singalese to work such a defective scheme.

Having put the head into the noose and when it is tightened up, the Singalese leaders demand more freedom of action and larger rights of management on the basis that the majority alone counts in the gamble. Let them know that they can yet prepare the way for really reforming reforms. That can be only when they concede more rights and places to the minorities.

I have often appealed to them for free discussion of the question with the minorities. They might have provided for it at the last sessions of their "Congress". They have allowed one more occasion to go by when differences could have perhaps been settled which could have meant better fight for further reforms they ask for. Let the old cordiality of feelings between the two races be

restored. Let not rank communalists on both sides be allowed to spoil the chances of making up the differences. United, there shall be further progress; else theirs shall be a vain cry; minorities will strenuously oppose them.

There was another resolution to urge on the Government the appointment of a Commission to inquire and report on unemployment in the country. Indeed the Government should have unasked taken up this question. The unemployed in the country is large. It is one of the primary functions of a government to organise and open avenues of productive work for the unemployed. There are several hundreds, if not thousands, of young men out of our Schools, who have long waited for work. But nothing has been done, not even a census of them has been compiled.

In England a combined committee of various ministries is at work planning what could possibly be done to give everybody enough to eat. All other Western countries are trying to solve the problem. In doing so they are remoulding the system of education.

Unemployment in Ceylon is partly a creation of the unpractical scheme of education. While several hundreds of their products have nothing to do our schools continue producing the same type of material rendering the outlook worse every day. There is no variation in the training. There is no selective training. We have yet to see vocational training in our schools. Education of a boy should at its termination enable him to earn a living.

It is not enough to have a commission to inquire into unemployment. There should also be set up a commission to look into the system of Education and suggest a programme of re-organisation. Alter the system of education, varying the lines of approach to life, unemployment will solve itself.

While want of work is so keenly felt the Municipality of Colombo imported a Suction Empire for cleaning-sewage mains and claimed that this mechanical process of conservancy would result in a profit of Rs. 10,000 per year. For the present it has imported one machine and more may be imported in the future and thus throw out of work several hundreds of coolies who have been earning their bread by this kind of work.

The Municipality talks of gain of Rs. 10,000 by employing one machine but it does not think of the misery to many men which this machine will displace. What is gain, and what is loss, when men are thrown out of work and deprived of livelihood? When a civic body interested in the welfare of its citizens thinks of profit equated with miserable plight of a portion of people within city walls we should not set a store by it.

It appears that the Government and the people are at cross purposes. Money should go to European countries for machines which on arrival here join man to persecute man. That is the price we pay for modern civilisation.

The Government employed an expert to report on industrial possibilities. Among other things the expert said that cement could be manufactured in Ceylon and pointed to Jaffna as offering the best opportunity. The Singalese "minister boys" launched out on a stupid wrangling about the site.

Before they could do anything else a European Firm has perfected plans for a factory at Trincomalee. We in Ceylon are a small and silly people. We wage battles over sites and shams—sites for the university for hospitals and for causeways. While we wrangle, the prize is bagged away by non-Ceylonese. We defeat our own purposes.

Yet another resolution urged that the Government should accept the report of the Headmen Commission and act on it. It is accepted on all hands that Headmen in Ceylon are, except a few, a dangerous class of "criminals" who are responsible for

## DEAD BUT MUCH ALIVE

LIVING BUT BURIED AND CREMATED

## MUDALIYAR SOLVES MYSTERY

An interesting event, a grim comedy, has occurred in Vannarponnai, a dead man coming back to life after his supposed body was first given a burial and finally a cremation, and the whole bereaved family mourning his loss ever since, until an official from Vavuniya gives a comic turn to the event by testifying to the existence in flesh and blood of the "dead" man at Vavuniya on the day he left the station i.e. a week after the cremation.

One Vyttilingam, a boutique keeper at Nachchi Ammal Kovilady, Vannarponnai, was missing for a week from the 23rd inst. He quarrelled with his wife and son and went away. Information was brought to his son that a corpse was found floating in the Puttur tidal well. The son with some friends goes to Puttur and in the meantime the coroner had held an inquest on the body and finding no one to identify it, had caused it to be buried, as it was in a highly decomposed state. The party from Vannarponnai identified the cloth kept back by the coroner as that of Vaitilingam. The party returned home with the tragic news that it was Vaitilingam the boutique keeper who had committed suicide. It was decided to exhume the body and cremate it. Having made all preparations, and obtained the necessary permission, all which had cost them a good sum, the party left in two cars, exhumed the body and brought it in a coffin to his residence. At 3 a.m. on Sunday the body was cremated. The bereaved family—his wife, son and a large number of relatives—continued mourning the old man's loss.

The story now takes a comic turn. On Saturday Mr. T. E. Selvadurai, District Mudaliyar of Vavuniya South, driving past the boutique found the supposed widow in mourning and pulled up his car to inquire. The story of the man's suicide was narrated to him. The Mudaliyar who knew the man intimately and who had that very morning seen and talked to the man in his bungalow at Vavuniya, was highly amused. He inquired if the man was much dead beyond any hope. He then disclosed the fact that the man was staying with him for a week and had left that morning presumably to Jaffna. He had acquainted him of the circumstances which had induced him to leave his home. The mourning ceased and a search party immediately left for Vavuniya and has not brought back the old man.

more crimes than they help to prevent. The system is out of date. For the wages it offers no better class of men will be drawn to it. The system must go and better men on better wages will do better work.

The "Congress" was to press for the appointment of an Export to organise and advise local self Government. This provision was suggested by the Donoughmore Report. Urban Councils and Village Committees might be made better instruments. The report of Mr. Newham on the work of these bodies shows the need for better organisation of these bodies.

The Village Committees have become the battle-ground for party differences and personal grievances. The one urgent reform in the Village Committee is the removal of the judicial function. It is a negation of justice to vest in an elected body judicial functions.

Rural development was the subject of another resolution. I should like to deal with this question in a separate article and recount therein the various features of various schemes in various parts of the world.

My only regret is that this "Congress" is not a Congress of all the races of people living in this island. At any rate the Singalese and the Tamils ought to cooperate and compose this body. If that were not feasible it would all end in conflict of interests. Conflict of interests will not benefit the country as a whole.

# INDIAN NATIONAL CONGRESS

GOLDEN JUBILEE  
CELEBRATION ALL OVER INDIA  
MEMORIAL TABLET UNVEILED

Bombay, Dec 28.  
A shrill bugle call from the Congress House at five announced the commencement of the Jubilee Day and celebrations started all over the City, according to the programme drawn up by the Jubilee committee. Prabhat Pheries (a common feature of Civil Disobedience days) started from various parts of the City and woke up the citizens, reminding them of the day's programme and after moving long-winding streets and Mohallas, the processions converged on Gokuldas Tejpal Patasala Gowliatank Maidan, where a hundred feet high flag staff was erected specially for the occasion to hoist the National flag.  
Babu Rajendra Prasad, Mrs. Naidu, Sardar Vallabhbhai Patel, Mr. Nariman, Mr. K. M. Munshi, Mr. Nagindas Master and other local Congressmen assembled at the beautifully decorated flagpost area, and at the stroke of 8. Babu Rajendra Prasad hoisted the National Flag to the chorus of "Jantahucha Rahe Hamara," pouring forth from the mouths of a large army of Deshsevikas, who added the colour, of their orange sarees, to the gathering dressed in white khadi.  
Babu Rajendra Prasad paid a tribute to those who had made great sacrifices and even lost their lives in trying to protect the National Flag and affirmed that the Congress would protect the National Flag at all costs, no matter what the sacrifices were. He told the audience that on this day simultaneously thousands of people in the country were doing honour to the National Flag and taking a vow to protect it. Singing of "Vandemataram" brought the function to a close.

**MEMORIAL TABLET**  
Pandit Madan Mohan Malaviya unveiled a marble memorial tablet to commemorate the memory of the first session of the Indian National Congress, held 50 years ago, at the Gokuldas Tejpal Patasala in the presence of a large gathering of Hindus, Muslims, Parsees and members of other communities, representing various political schools of thought.  
Mrs. Naidu, presiding, asked Pandit Malaviya to unveil the memorial tablet in the course of a spirited speech.  
Pandit Malaviya made a long speech, in the course of which he reviewed the work done by Congress during the last 50 years.  
He declared that although the main object of Congress, namely, the achievement of Swaraj for the mother land had not been obtained so far, the Indian National Congress had done great work towards this end, and the Jubilee celebrations today should hearten the people, irrespective of caste, creed, colour or race, to carry on the struggle till freedom's battle was won.  
Maulana Shaukat Ali declared that he hoped it would not be long before he could come back to Congress with a large number of Muslims, but appealed to all to bring about communal unity in the country, with which he affirmed it would not be possible to win the country's freedom.  
**The Inscription**  
The inscription on the Tablet written by Mrs. Naidu reads thus:  
"Here, in this historic Hall, a band of gallant patriots laid the foundation of the Indian National Congress on Dec. 28, 1885, which, during all these fifty years, has been built up, stone by stone, tier by tier, by the courage, devotion, faith and sacrifice of countless men and women as the pledge and symbol of their invincible purpose to secure India, their Motherland, her legitimate birth-right or "Swaraj". This Tablet is placed to commemorate the Golden Jubilee"

## The Catholic Questionnaire

BUDDHIST CONGRESS PROTEST

### Denominational Grant Advocated

Resentment was expressed at the Catholic questionnaire to prospective members of the State Council, by the All Ceylon Congress of Buddhist Associations held on the 27th instant at Panadura.  
Mr. Samson Siriwardena moved that:  
This Congress, while expressing its resentment at the questionnaire to prospective members of the State Council, prepared by the Catholic Union of Ceylon, on the ground that it is designed to obstruct the religious education of Buddhist children and the establishment of Sansala schools and to retain the undue privileges so far enjoyed by Catholics, is emphatically of opinion—  
That all children attending Government schools should be given instruction in their respective religions;  
That in order to maintain the true character of denominational schools only those pupils therein who belong to the particular denomination should be made eligible for Government grant and calls upon electors to vote for those candidates to the State Council who pledge to support the above policy.  
Veda Mudaliyar W. Daniel Fernando seconded the resolution.

**Catholic Union's Action Criticised**  
Mr. J. N. Jinendradas, Principal of the Buddhist Educational Institute, said the questionnaire issued by the Catholic Union of Ceylon would appear to be designed to obstruct religious education of Buddhist children.  
Of late there was a class of schools called "maintained" schools, which were Buddhist schools, but owing to want of finances were handed over to the Government to be maintained. However, religious instruction was imparted in such schools. But if the suggestions contained in the questionnaire of the Catholic Union were adopted, it would mean no religious instruction at all. The Catholics suggested the retention of the traditional character of denominational schools, and the retention of special safeguards to ensure the protection of minority rights.  
It was very unfortunate that the Catholic Union of Ceylon should have issued a questionnaire raising communal and religious issues, said the speaker.  
The demand today was equality of rights for all religions, but religious neutrality of Government should mean impartiality, for Government should provide facilities for all citizens to pursue a religious life. It was clear that the question with regard to educational policy was directed against making Buddhists better Buddhists. If the present denominational system was not improved to help the educational progress of the Island, a state

## ALL-CEYLON HINDU MAHA SABHA

### Annual Conference

The third annual All-Ceylon Hindu Conference under the auspices of the All-Ceylon Hindu Maha Sabha has been tentatively fixed for the last week of January, 1936.  
Mr. K. Subramaniapillai M. A., M. L., of Madras is expected to preside.

**KAYTS SEAT**  
**Invitations to Mr W. Duraiswamy**  
Nainativu  
The members of the Village Committee at Nainativu have resolved to support Mr. W. Duraiswamy for the Kayts Seat. They have formally sent him an invitation to come forward.  
Vaddukoddai  
The members of the Village Committee of Vaddukoddai have resolved to invite Mr. W. Duraiswamy to stand for the Kayts Seat.  
(Mis 239. 30-12-35.)

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9-12-35.  
(Mis 222. 9 to 30-12-35.)

**Change of Name**  
I, Miss Chellamma Ramanathan of Vannarpoanai, Ceylon, do hereby give notice, to all whom it may concern, that I shall henceforth be called, known and sign as Senthyl Chelvam Ramanathan.  
Chellamma Ramanathan  
23rd December 1935  
(Mis. 231 23 to 30-12-35)  
system should be developed as in other countries.  
A great American writer recently remarked that the dark races were subdued by the whites by "Bible Bullets and Booze." The main purpose of the missionaries was to proselytise. Could they allow that in any national system of education, asked Mr. Jinendradas.  
Mr L. H. Mettananda spoke in support of the resolution, which was carried unanimously.

## GLOWING TRIBUTE TO TAMIL DOCTOR

### Reference to the Late Dr. Veerasingham

Speaking at the Rotary Tiffin at Malacca on Nov. 19, 1935, Dr. A. L. Hoops P. C. M. O. referred to the late Dr. K. V. Veerasingham of Urumpiray in the following terms:  
"I have a sad duty to perform in asking members of the Malacca Rotary Club to rise and pass a vote of sympathy with the widow and children of the late Dr. K. Veerasingham, an excellent medical man and leading Penang Rotarian.  
"Dr. Veerasingham was a graduate of the Singapore College of Medicine and one of the shining lights of our local Government Medical Service. He acted so acceptably as a Medical Officer in Province Wellesly for four years during the post war shortage of European Medical Officers that a number of planters declared that so long as he was left with them, they would not ask for another European.  
"He then acted as a Medical Officer in the State of Brunel for two years where he did good research work on the diseases of children and was very popular with the Sultan and the Malay community. Lastly after a post graduate leprosy course in India, he was for five years in charge of the important Leper Settlement of Pulau Jerejak, where he endeared himself to the one thousand inmates by his kindness and skill.  
"He was my guest at this club here a couple of years ago. His death will be mourned by many."

**NEWS IN BRIEF**  
**Congress of Orientalists:**—Mr. K. Vaidyanathan will represent the Ceylon Branch of the Royal Asiatic Society at the eighth All-India Congress of Orientalists at Mysore.  
**Ex-Premier to Contest:**—Mr. Ramsay MacDonald has agreed, says a Reuter's message, to contest as a National Government candidate the Scottish Universities seat in the House of Commons, left vacant owing to the death of the conservative M. P., Mr. Noel Skelton, following an invitation from the Association of Unionist Graduates of the four Universities concerned.  
**The "Truth Serum"**—A potent Drug:—The existence of a substance which was claimed to cause men to speak the truth whether they liked it or not was revealed by Mr. Henry T. F. Rhodes, editor of the Chemical Practitioner, speaking at the annual meeting in Liverpool of the British Association of Chemists. This particular alkaloid, he said, was scopalamine, sometimes wrongly called the "Truth serum."  
**A Tamil Drama:**—The Jaffna Dramatic club successfully staged "Varnepura Varnikan", a Tamil Drama, an adaptation of Shakespeare's Merchant of Venice on Wednesday the 18th December 1935 in St. John's College Hall at 7.30 p.m. Great interest was aroused owing to the fact that it was the first time a Tamil translation of an English play was put on the boards. The proceeds were in aid of the Cressette Scholarship Fund.

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K. Thambipillai Esq. Manager of Schools, Kankasanturai  
A. Manicam Esq., Science Master, Skandavarothaya College, Kanderodai.  
(H. 192. 6/11/35 to 5/5/36.) (M)

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(H. 200. 13-11-35 to 12-5-36.) (M)

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(Q. 172. 13-10 to 12-1-36.)

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### HINDUISM AND CASTE SYSTEM

(Continued from page 1.)

because I feel that in that way, the very desirable reform will be facilitated, and will be accepted with less difficulty by all concerned; and, as you will readily see, the words would by and by reach out to and begin to include persons of the corresponding professions who belong to other religions and nations and races, without requiring any change in their race or nationality or religion. But if you think that the old words are too decayed, too deceased to be cured of wrong associations, then you may choose others, viz., *shikshaka, rakshaka, poshaka* and *sahayyaka* or *alim, amil, tajir* and *mazdur* or *Jnani* (*gyani, sahasi, vyapari* and *sevi* etc.

I have had occasion to make the same suggestion, before, to the Jat-Pat Todak Mandal of Punjab, and place it before you now for your serious consideration. If you think fit to accede to and to act upon it, you will yourself begin the work you have asked the Hindu Maha Sabha to do. If you succeed—as I most fervently pray, to the Mystery at the Heart of the Universe and in the heart of every living being, by whatever name it may be called, Fate or Chance or Providence or God or Jehovan or Alla or Ahura-Mazda or Osiris or Spirit or Root-Matter or Energy that you may succeed—you will have supplemented with the remaining very much needed half, viz., laying the foundations of a right social organisation, the half that Mahatma Gandhi has done by his marvellous *tapasya*, viz., awakening the Mass-Mind of India from its nightmare filled sleep of centuries. He has created the steam power, which is in danger of running to ruin in internecine little explosions and collisions within and without the Congress; may it be yours to supply the road, rails, and rolling stock, which will utilise that steam-power properly and carry the passengers onward safely to the desired Goal.

May God give you the needed will and wisdom!

### Order Nisi

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 205.

In the matter of the estate of the late Sivaklundoo wife of Canagaratnam Arumugam who died at the Government Hospital Seremban, F. M. S.  
Deceased.  
Sinnathambu Sinnathamby of Kantharodai Vs. Petitioner.  
Canagaratnam Arumugam of Land Office Port Dickson F. M. S.

Respondent.  
This matter of the petition of the above-named petitioner praying for Letters of Administration to the estate of the abovenamed deceased to be granted to him, coming on for disposal before C. Coomaraswamy, Esquire, District Judge, on the 18th day of November 1935 in the presence of Mr. R. Sivagurunathan, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 18th day of November 1935 having been read; It is declared that the petitioner is the father of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate, issued to him unless the Respondent or any other person shall on or before the 16th day of January 1936 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 16th day of December 1935,  
C. COOMARASWAMY,  
District Judge.

(Q. 105. 26 & 30-2-35)

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