

# THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

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## ALL-INDIA HINDU MAHA SABA

### A RUNNING SURVEY OF ITS WORK

#### PANDIT MALAVIYA'S PRESIDENTIAL ADDRESS

THE Hindu Maha Sabha was born in the year 1916. I did not join it till 1920. In the years 1921-22 Babu Rajendra Prasad telegraphed to me mentioning the unfortunate atrocities committed in places like Malabar and asked me to take the lead in the Hindu Maha Sabha work. The Late Lala Lajpat Rai also took interest in the Hindu Maha Sabha. He did the work with a Nationalistic outlook. Dr. Moonje then for some years very ably guided the work of the Hindu Sabha. His policy was also guided by the view that the Sabha should oppose everything that is anti-National. Bhai Parmanand has also worked and greatly helped the cause of the Hindu Sabhas.

#### Critical Times

The Hindu community is passing through critical times. The sky is darkened by clouds of dangers and difficulties. Threatening sounds of thunder are frightening the Hindus. In such a situation we must proceed with patience and caution. We are striving for Swaraj for the last fifty years. When the Indian National Congress was started in 1885 its promoters were mostly Hindus. The Hindus have worked for Swaraj more than any body else. As Mr. Jannadas Mehta has said in his message the Hindus did this political work in a National and not in a communal spirit. When the Montford Reforms were inaugurated, the King's message referred to it as 'the beginning of Swaraj'. Tilak's mantra 'Swaraj is my birth-right' is well-known. Foreign rule is an injustice. Swaraj is a right born with our birth.

#### The 'Anti-Indian' Act

The Government of India Act of 1935 has done a great harm. It is a retrograde measure and is rightly described by Mr. Chintamani as "Anti-Indian". The new constitution is worse than the old. We demanded Swaraj and we were given the curse of the Communal Award. We Hindus who form 75 per cent of the population are reduced to the position of a minority. The Muslims were openly favoured in the services. I am not against the legitimate aspirations of the Muslims. But what has been to them is far more than that. This has created a national danger. When a young man seeks service and does not get it only because he is a Hindu, although he is otherwise fully qualified, he naturally resents it.

#### Attempts for Unity

There were several attempts for Hindu Muslim Unity. In 1919 there was the famous Lucknow Pact. A big attempt was again made in the year 1932. We offered 32 per cent to the Muslims. But the Secretary of State offered 33 per cent and assured the separation of Sind. Why should Shoukat Ali then care for the unity? But I do not understand how Hindus can be blamed for this situation. The separate electorates have become per-

manent. They are a great hindrance. As soon as the reforms were extended to the Frontier Province, we had a taste of the effect of this communalism in the circular banning Hindi and Gurumuki and enforcing the acceptance of Urdu on Hindus and Sikhs. Everybody should receive education in the language in which he is born and brought up. It is injustice and aggression to force the Urdu upon us.

As Maharashtra is the land of Shivaji and Ramdas so the Punjab is the land of Guru Govind Singh. Today his Jayanti is celebrated by the Sikhs. All Hindus should remember him with reverence. Hindus and Sikhs are both nationalistic in their outlook. Why should their language and script be attacked by a ban on them in schools? The Nagari alphabet and characters are the best and most scientific and easy to learn. But Sir Abdul Kayum thinks that all children should learn Urdu. Hindus should take a lesson from this and must realise the danger of the kind of 'Raj' that is being inaugurated.

#### Situation in Punjab

At the present juncture we are passing through darkest times not only politically but in economic and industrial fields. Hence I said that the sky is darkened with heavy clouds. The things happening in Punjab have a nation-wide effect. Many Muslim leaders do not condemn these assaults on Hindus and Sikhs. We Hindus must find a remedy to the situation. It is terrible to think of it, that innocent men should be murdered in cold blood, in streets and bazaars. This has created a painful atmosphere. What are we to do? Shall we sit with folded hands and see things as they are going from bad to worse? The Hindus governed this country for thousands of years. Later the Moghuls ruled this land. Babar the founder of the Mogal Empire had enjoined that both Hindus and Muslims should have a due share in the administration of the Mogal State. Humayun, Akabar and Shah Jahan continued to follow the same good tradition. But it was Aurangzeb who roused Hindus to opposition. Maharathas and Sikhs organised resistance. The Britishers conquered India from both Hindus and Muslims. 75 per cent of this land belongs to Hindus. Our strength however great is lying dormant. Our present lethargy is not due to our strength but is the product of a defeatist mentality. We are overpowered by a sense of hopelessness in the face of our present calamities and dangers.

#### Develop Strength

We are faced with dangers both internally and externally. But we must not lose hope. No other country in the world is now in such state of dependence as our country. We tried in various ways to improve our political situation for the

### CLERICAL SERVICE EXAMINATION

#### To Be Held At Out-stations Also

For the convenience of candidates who do not live in the City the next examination for recruitment to the General Clerical Service is to be held at three outstation towns in addition to Colombo. They will be Colombo, Galle, Kandy and Jaffna.

last 50 years. We prayed, petitioned and protested, Gandhiji organised non-violent resistance. He has however, suspended his political activities and has retired. The greatest obstacle in our way is that we are not united. The Swaraj that we want will not be either a Hindu or a Muslim Raj. It will be a National Swaraj for all. We must achieve it ourselves: if others do not help us. We must develop our strength. We must preserve our Dharma. In the national field we must avoid doing injustice to anybody. Prof. Nagachau who recently visited the Benares University said that, he was a Japanese to the core and took pride in it. As people of every country cherish a love for their country, the Hindus too must love their country. We must love our country and our community. People in other countries are doing the same. We must achieve our birth right. This is a Maha-bharat war. If one way of attack proves futile we must devise other ways. We have no escape from that duty. That thirty-five crores should be governed by foreigners is intolerable. If other communities do not join our efforts for Swaraj, we Hindus have to do it ourselves. We must develop our strength in every way.

#### Devise Concerted Efforts

The physical culture movement is progressing well in Maharashtra. Young men should join and be benefited by it. I feel great joy when I see a well built, strong and stout young man. Both our men and women need physical development. You cannot reduce the appalling death-rate of children unless your women are healthy and strong. Physical weakness invites aggression. A goonda thinks a hundred times before molesting the wife of a Sikh or a Pathan. Physical training and development are urgently necessary. Dr. Moonje has done a great deal to spread military education. Shri Ram Pratapshe of Dhulia deserves our thanks for his magnificent donation to Dr. Moonje's School. A sort of military training is also received in colleges. In every district from the school age boys must receive military training. The highest duty of everybody is to defend his country, his home and his life against aggression. Within five years we can spread military education everywhere. It is wrong to suppose that non-vegetarian food alone gives strength. Vegetarian food if properly devised is equally strength-giving. We must promote the cow protection movement. Every Hindu should keep a cow. Hindus should develop and start industries and prepare many things in India which now come from foreign countries. Hindus have got the means and the knowledge which are necessary for industrial development. The average span of life in India is twenty three while in other countries it is more than fifty. We can improve this condition by concerted efforts.

#### Untouchability

I do not approve the new word Harijan. Dr. Ambedkar's recent declaration. (Continued on page 3)

### A Short Story

## LOVERS BY THE LAKE

BY PT. DAYA KISHAN KACHRU  
B. A. (HONS)

THE full moon shone in its surpassing grandeur of beauty. Kashmir's Dal lake shimmered in the silvery silence. The chinars on far away banks looked pigmy sentinels. The 'Sona tank', Golden Island might have been a sapphire inlaid in the silver of the Dal. The silent mountains stood firm and grand as ever, their caps on high purer because of the silver gleam. The gentle wind played cooing, loving, about the waters. A night for lovers!

Were the two kissing? The gentle wind made music as it raised a ripple here or a wavelet there. Nature's elements were busy lovemaking. Their moonlight kisses raised a sweet song of subdued notes, that floated sighing in happiness on airy wings over the watery expanse. Only the drooping lotus listened to this love's secret of the elements.

A thousand small moons shone from some sub-marine world of uneasy waves. Each quivered in its wavelet trembling for the fate of the parting lovers.

But those two lay in oblivion. Their boat was moored to the island. The Hanji, their boatman, was asleep under the chinara.

#### II

Kamla and Prithvi! The twain were high up in thought's Empyrean. They were thinking of life's night-have-beens. The sublime scene was naught to them. The elements did not make love for these lovers. To them the moon did not shine; nay nor did the mountains lend wonder and grandeur to it all. Only the small little moons in the water quivered for them. They quivered and trembled even as their two young hearts did.

A sigh floated over the lake. Kamla seized the hand of Prithvi. It had the desperation, the grip of a last clasp. The wind made sweet confusion in those dear black hair. The small intelligent face, the little aquiline nose, the full ruby lips, and those—Oh! those wonderfully deep eyes, looked a pathetic love-lorn stare into Prithvi's mastana eyes. That gaze—love and despair, beauty and distress.

"Prithvi, my dearest, oh! my own, must this be all? It is the last meet of lovers? Am I to give you up for another for ever and ever? No, that can never, never be. Oh! Gods—" and sobs choked the sweet accents, tears half closed those beautiful eyes. The full heart became dumb. Like pearls of dew gathered on the lotus of the lake, rolled the tears from out of her eyes.

#### III

Prithvi took the hand of beloved Kamla in his. He rested the loving head on his shoulder. Unconsciously he wiped lingeringly those tears, the flow of love. Could Kamla give him more? When the girl has given her heart, she had nothing more to give.

"My own sweet darling, don't give way to tears. We have loved and we do love. That has given us a taste of the wonderland. It was Fate. We must part. Prithvi's word is law. I am a Hindu, more, a Brahmin. My has given his word elsewhere. I am to be coupled with a girl I have not even seen as yet. I must obey. It is the will of Prithvi, and the work of the match maker."

There was silence. It bled Prithvi's heart to say all

this. Each word was a double dagger. It wounded him in utterance, and bled poor Kamla on hearing. Prithvi's youthful heart beat wild within.

Life with this angel was life. Life without her—well—a bivouac in Arabia's heat-parched deserts.

Fancy's fairy structures had been raised to the ground. One word from his father had been a Quetta for the young B. A.'s heart.

Loud and hysterical came love's lamentation. Kamla's heart was torn. The cruelty of the marriage system out to their roots the chords of her heart. The tyranny, irony of it all, seemed to dry the very fountains of her life!

Love—that was the universe. Love was life. Even God was love. Naught else mattered in a world of wrongs. She could not live without love. Life would be a fountain run dry. Society was cruel, murderous.

The bleeding heart sent a protesting shower over the rose bud cheeks. Prithvi clasped his treasure. The lover's heart beat one on the other. Each throbbed louder in its pulsating tale of woe, knocking mightily against the encasement of flesh and bone.

Kamla's wonderful love beat Prithvi. The heat of it made the lover melt. With all the intensity of a pent up emotion released, the handsome Pandit youth felt the injustice of the social wrong. He clung to the distressed beauty. Would they take this treasure away from him? Tears rained down the manly cheeks. The social tyranny, the injustice of it all, set loose the springs of his eyes.

"My darling, you are mine, to have and to hold for ever and ever,—"  
at least his heart had spoken.

"Prithvi dearest, I can never, never, part—part from you."

Oh—oh—and the salty stream gushed on in hysterics. Speech got choked.

"Kamla, my own, yes, we shall never, never part." The voice seemed changed. "Prithvi's commands shall not be broken. Yes...Kamla do you love me?"

"Prithvi"—the tear brimmed eyes looked up—in reproach for that question. Did that look leave any doubt? Their lips met on the joy of it! What power lay in that sublime unity of the lips! They felt love's strength coursing through their vein.

"My life, my darling Kamla, it is better to have loved and less than never to have loved at all. Kamla and Prithvi shall ever be one. The lake! None can part us there—where the wicked cease from troubling and the weary are at rest. No out of date social custom shall cut us away one from the other. Prithvi's commands shall not be disobeyed. Kamla dear?"

#### "My Prithvi"

The two waists were one. His turban had done that. The stone was heavy. Both stood at the edge of the Island's bank. Here Dal was deepest. In that wonderful moonlit scene—the eyes of the lovers met. Their lips burned on each other—a last bonfire of love in flesh, so they thought.

"Kamla!"  
"Prithvi!"  
They stood ready. One leap and the lake would hold them in its unquestioning bosom. Prithvi's word would not be broken.

There was a fearful cry. It rang deep and sudden over all. "Hatta keh gom." A small branch of the chinara had broken to frighten the dreaming Hanji out of his sleep. The terrified boatman ran to the island bank. Kamla and Prithvi saw him.

The small little moons in the water quivered as ever. There had been no rattle on the surface of the Dal!

(Roy's Weekly)



## Manager's Notice.

The Offices of the "Hindu Organ" will be closed on Tuesday and Wednesday for Pongal Holiday and there will be no issue of the paper on Thursday, the 16th instant.

MANAGER,  
"Hindu Organ"

## DENTAL NOTICE

S. Imai, (Japanese Dentist)  
COLOMBO,

will be at Jaffna at Tiruchelvam Buildings, Main Street, Jaffna, from 7th to 17th January, 1936. (Mis. 247. 9 & 13 136)

## Parameshvara College Jaffna

The College reopens on the 16th inst: at 9 A. M. Arrangements have been made to start Preparatory Inter Classes in Arts and Science on the same day.

Students preparing for the University College Entrance Examination of 1937 will receive particular attention. There will also be a Special Class for beginners in Latin.

Students seeking admission to any one of the abovenamed classes should apply to the Principal on or before the 16th instant.

Parameshvara College, Jaffna.

8th January, 1936.

(Mis. 251. 13 1-36)



## Hindu Organ.

MONDAY, JANUARY 13, 1936.

### VILLAGE SANITATION

THE REPORT OF THE URUMPARAY Sanitation Committee which appears in another column is an interesting record of quiet, unobtrusive public work of vital importance to the country. Without the blare of trumpets, the committee have set about the task of improving the sanitary conditions of the village and their success is creditable in every respect. Village sanitation is the greatest problem before the up-lift worker. It has been discussed a great deal and the villager has been blamed for all the dirt, filth and misery that are to be found in every village in Jaffna. We do not say this is wrong. But, there is one aspect of the problem over which the villager has no control and which is mainly responsible for the conditions in the village. It is poverty and the absence of the community feeling which seem to be at the root of the dirt, filth and ugliness in village life. Poverty is the greatest sin of the modern age. Improve the economic condition of the villager and his inborn instinct for cleanliness will assert itself. The Tamil villager is clean in his habits and will do all in his power to improve the sanitary conditions in his home and surroundings if he can afford the expense of doing so. The villager wants to keep his person and place neat though his desire in this respect may have been weakened by his grinding poverty. He cannot afford to keep his house and things clean, his children neat and tidy and

his cattle properly. His poverty has made him lazy and dirty. Poverty seems to have a sort of affinity for dirt and laziness. The villager's helplessness brings about a feeling of resignation from which he must be pulled out and made to feel his own responsibility in improving the miserable conditions of his life. The people in the villages have lost the civic sense. No woman minds throwing all the refuse of the house just close by the door in the street. In the villages there exists no arrangement for cleaning the streets and the open places where the people sit and the children play. There is need to educate the villager on the necessity to have the dung-heap far away from his dwelling house. Improvement in these matters could be effected without involving the villager in much expense.

The provision of latrines in congested areas in the villages is a task which cannot be undertaken without the co-operation of the people themselves. The expense of constructing latrines and the contribution for the conservancy service might prove an obstacle in the way of popularising sanitary habits among the poorer classes. The success of the Urumparay Committee should be an object lesson to workers in other villages in Jaffna. The committee might follow the example of a Health Association in South India which is distributing free of cost cheap latrines constructed with cement. The people must be instructed to use the latrine and the danger to health arising out of surface pollution should be pointed out. We are glad the sanitary authorities are co-operating with the committee in securing better sanitary conditions for the villager. We congratulate the committee on the success they have so far achieved and trust they will continue to receive the support of the people for the good work they are doing. We appeal to educated young-men and women to co-operate with the Committee. The best service to the country today is service to the villages. The real nation lives in the villages. It is therefore up to the youths of the country to join hands with the committee and improve the sanitary conditions in that village.

## THE ELECTIONS

### Jaffna Seat

The latest information available with regard to the Jaffna Town Seat shows that Mr. Nevins Selvadurai, J. P. M.B.E. who has withdrawn from the Kayts Seat has decided to contest Mr. A. Mahadeva for the Jaffna Seat.

### Kankasanturai

Mr. A. Ponniah, retired Superintendent, Government Training School, Copay, has decided to contest the Kankasanturai Seat against Mr. S. Natesan. Mr. Tamby Ramanathan is another contestant.

### Point Pedro

The Pt. Pedro Seat is contested by Mr. K. Balasingham and G. G. Ponnambalam.

### Kays

Mr. Duraiswamy and Mr. J. C. Anarasingham are contesting the Kayts Seat.

## All-Ceylon Tamil Convention

An All-Ceylon Tamil Convention under the auspices of the Jaffna Association will be held in Jaffna on the 24th and 25th January, 1936, to discuss and take counsel about matters relating to the corporate well-being of the Tamils of Ceylon.

## Obiter Dicta—LVII.

# PALANI KANGANIES AND MERIT

### My Own Trumpet

AS NOBODY will blow a trumpet for me, I suppose I must blow my own. So here goes. An octogenarian calling on me last week said, "The first thing I read in *The Hindu Organ* is Obiter Dicta. I hope you are quite well." The dear old boy, long life to him! There are some people who don't care to read the Dicta but have the same read to them!

### Old-World Courtesy

BUDDHA and the Prophet Jeremiah both commend ancient paths. There is something commendable about the forms of old-world courtesy. I would not smoke in an elder's presence. The other day at a function I witnessed a man past forty smoking in the face of an aged priest. He was smoking a Jaffna cigar in a spirit of defiant discourtesy. The act (I have been watching the man closely) was as petty as petty could be. He was twisting and twisting his cigar in his mouth and trying to stare the priest out of countenance. The older man was observantly non-chalant, and, I think, scored a victory over the boor.

### Merit?

PROF. SUNTHARALINGAM seems to be a very guileless person. The tradition that kissing goes by favour seems to be unknown to him. He appears to be a believer in merit. I am not. Once I asked a Governor on what principle a certain moneyed mediocrity had been knighted, and the answer was "I confess I don't know." No one will say I am a cynic—well, I am not quite sure of this—but, at any rate, I think that in the majority of honors, appointments, promotions and preferments success is with the man who is astute in intrigue. The long list that can be prepared of fortunate nonentities foisted into office and of men of remarkable demerit preferred to more deserving men for honors or appointments, with an appendix of each such person's sources of influence and extent of intrigue, is sufficient to dispel the illusion that merit has its reward. Merit?—nonsense!

### "Palani Kangany"

THE success in life of Palani Kangany whose career was lately outlined in a special article in *The Times of Ceylon* was due not to merit but to the mentality which is indexed by a saying of his, "The European planter is my God, and my father". Palany got on well, and no wonder. He could say what he has said; and he lived his words. The man is one of a tribe of Palanies found in many places. Other men who, unlike the idolatrous Palanies, are free-thinkers and iconoclasts, are weary waiters for recognition of real merit.

### Educative Election

*THE Morning Star* good-heartedly supposes that the State Council elections will be of great educational value. This is the impression left on perusal of the *Star's* scintillations on the subject. I wonder if I am not very much nearer actualities in enunciating the contrary. Wherever there is a contest, in any electoral area, one cannot but come into contact with the relaxed forces of brazen greed and avarice and an insatiable thirst quenchable only with vast quantities of arrack and toddy. Vote-selling and ballot-buying are hardly educative. The debauch of drink that is witnessed towards the concluding stages of an election is not over-edifying. The libels and lampoons that are published at election time do not make very educative reading. The demoralising accessories of a very dis-

agreeable, and even dirty business, considerably minimise whatever little teaching value the optimistic generosity of the *Star* may see in it.

### Universality

THE attempts at attaining this on the part of promoters of institutions are amusing sometimes, and fatuous always. I saw last week in Grand Bazaar neighbourhood "The International Restaurant." The people I saw inside, from outside, were all Tamils. The world's nations were not represented there. Perhaps there are French, Mexican, Italian, British, Ethiopian, Japanese, Chinese directors running this restaurant, perhaps not. The only other thing of its kind is "the International Research Bureau" run in Colombo by a Canadian and his daughter. While "international" is on a small mundane scale, the sweeping comprehensiveness of "Universal" is infinite. Somewhere in Maradana are "The Universal Providers". What has been said in *Ben Hur* of another place may apply to the Maradana Universal Providers' premises. You can obtain anything there: "a pin, a pistol, a cucumber or a camel, a house or a horse, a loan or a lentil, a date or a dragon, a melon or a man, a dove or a donkey." It is universal, you see. Why then do people go to Cargills? I wonder why. The Cheema St. in Jaffna has "the Military Club." Colonels with ferocious moustachios and generals with oaths on their lips are there lounging in ease, swearing over their paper and sipping endless whiskies and soda, while obsequious waiters go about on noiseless feet—that is the mental picture of the place. The reality is that it is a tea-shop, and the international is a common eating-house, while the "Universal" thing in Maradana exposes for sale decadent bits of furniture and cheap likenesses of obsolete European royal personages. On all fours with these institutions is "The North-Ceylon National League," of Jaffna, a marvellous affair without a beginning!

### Concerning Coverage

Some weeks ago a "Matron" quoted in this paper an instance of organized American reaction to ladies' diaphanous costumes. From Australia comes news of legislation enjoining coverage and forbidding cleavage. Both in the West, and, by aping, in the East the revolt against coverage is growing in extent and influence. Conservative Jaffna has joined the fair rebels.

### Gopaul Chetty's Books and Hinduism

I am not being controversial. But I feel free to wonder if *Sithambara Irgasiyam Revealed* advertised in this paper does actually make any revelation of secrets. I always think (I may be wrong) that an unrevealed residuum is the best part of man's eternal quest. Gopaul Chetty takes the thrill and romance out of Sidham. baram when he claims to reveal its secrets. I don't believe he can sustain his claim. Likewise when he speaks of *Saivism among the Ancient Britons* he forgets he has to reckon with mistletoe-worshippers and their faith. Surely it was not Saivism? It most decidedly was not the Saiva Siddhanta.

Of soldier and more arresting importance is the series of articles contributed towards the close of last year to *The Illustrated Weekly of India* by Dr. Pranth, a North Indian Scholar. He reads in the RigVeda references to the royal dynasties of Babylon and argues for a Babylonian origin of Hinduism. Being a scholar he sustains his

## JAFFNA URBAN COUNCIL

### Monthly Meeting

The monthly meeting of the Jaffna Urban District Council was held at the U. D. C. office on Saturday at 9 a. m. Mr. R. R. Nalliah presided. Others present were Messrs K. Somasundaram, R. Sivagurunathan, K. V. Sinnadurai, S. Patanjali, S. M. Aboobucker, Sam A. Sabapathy, C. Ponnambalam V. A. Duraiyappah, Dr. A. E. Schokman and Mr. Schokman, Provincial Engineer.

The minutes of the previous meeting were confirmed.

The Council decided to levy in 1936 the same fees as last year for dog registration.

The election of vice-Chairman was taken up. Mr. Sivagurunathan proposed and Mr. Ponnambalam seconded Mr. K. V. Sinnadurai's name.

Mr. Aboobucker proposed and Mr. V. A. Duraiyappah seconded that Mr. Patanjali be re-elected Vice-Chairman.

Messrs. Sivagurunathan, Ponnambalam, Sam A. Sabapathy, the Provincial Engineer and Mr. Sinnadurai voted for Mr. Sinnadurai.

Messrs. Aboobucker, Duraiyappah, Dr. Schokman R. R. Nalliah and Patanjali voted for Mr. Patanjali.

Mr. Somasundaram abstained from voting.

There was a tie and the Chairman gave his casting vote to Mr. Patanjali and declared him elected.

Mr. K. V. Sinnadurai congratulated Mr. Patanjali on his re-election as Vice-Chairman.

Mr. Patanjali thanked.

A special meeting was fixed for January 24 at 5 p. m. for the appointment of Secretary.

## Ramanathan College

The President of the Ramanathan College informs us that a news paragraph which appeared in the "Hindu Organ" some time back re the principalship of the College is incorrect and that Miss Carleton continues to be Principal.

thesis by a formidable phalanx of evidence.

### Are the Tamils Really Brainy?

Far be it from me to propound this problem. An eminent doctor from the South is, I believe, prepared to maintain a very devastating negative. Of course everybody in Jaffa is for the affirmative, but the redoubtable doctor is ready with facts and figures to show unprejudiced persons (as we all are not) that here a man, there a man, has done here a little, there a little, gathered glamour round his name, and had the pale of a reputation for intellectuality well fixed on his brow. The descendants or other kinsfolk of such men, reasons the doctor ruthlessly, have brains enough to borrow from the past what glory may be reflected from the aforesaid glamour and halo. The whole business, the doctor proceeds to posit, is a huge fraud framed in a setting of artificial facts which an imbecile society has unthinkingly accepted. The subject makes me think furiously.

### The Hindu Organ Calendar 1936.

I AM grateful to the Manager of this Paper for a copy of a fine wall calendar. The photo-prints stand for Piety and Pride (right), practical Piety (centre) and Pure Politics (left). Reading the daily notes of hourly auspiciousness and inauspiciousness one may well fear if life is worth living. The catholicity of the calendar is evidenced by its indicating "the Feast of the Assumption of the Mother of God" and of the Birth of Christ. The Calendar is well got up, and occupies a prominent place in my Study.



Work of Urumparay  
Health Committee

The following is report of the conservancy work done during last year by the Sanitation Committee, Urumparay:

1. Twelve new dry earth latrines were taken for service during the period under review, making a total of 63 latrines, but the services of three latrines were discontinued—two for non-payment of fees and the other was not used. The number of latrines on the roll is therefore 60. Two latrines are in the course of construction.

2. The rate of subscription continued to be Rs. 1. per bucket per month. It does not appear to be possible for further reduction of the rate.

3. The labour force remained the same as stated in the last report i.e. two coolies. One was paid at Rs. 25 and the other Rs. 21 per month. The services of a third cooly may become necessary in the near future.

4. The need of another hand cart for the removal of the nightsoil was felt very badly, and on representations made to the Chairman, Village Committee, a cart of six buckets had been supplied by the Village Committee in October 1935. There are now two carts one with four buckets and the other six.

5. The shed for the cart had been pulled down and another erected to accommodate both the carts. The cost of the new shed amounted to Rs. 50, but this has not been settled yet for want of funds. Part of this shed is used by the coolies as well.

6. The balance in hand on 1st December 1934 was Rs. 8 23, and the subscription received for the period under review amounted to Rs. 643-70, and the expenditure was Rs. 630-14, leaving a balance of Rs. 21-69 in hand, a sum of Rs. 13 being subscriptions collected by the cooly Vellian who had absconded, was written off.

7. There was an AT HOME in honour of Mr. S. Rajaratnam, Sanitary Inspector, who was transferred to Matara. Mr. C. P. H. A. DeSilva has succeeded Mr. Rajaratnam.

8. The trenching of the night soil was done at the "Vemban" cremation ground. The permission sought to use the "Elangadu" during rainy season was not granted. A trenching ground with easy access is necessary. The access to the present ground forms, as already reported, as a flood channel, and the carts could not be used during rainy days.

9. In view of sentimental objections raised by some of the villagers, the new hand cart has been provided, as an experiment, with the necessary fittings etc. for smoking with tar while the cart is taken with night-soil along the road from the northern part of the village to the trenching ground. If this will prove a success the other cart also will be provided likewise.

10. Committee meetings were as usual held monthly to pass accounts etc.

11. Messrs. N. Elangkyer, S. Ponniah, H. T. Tharmaratnam and T. Sinnathamby ceased to be members of the Committee as from 21st August, 1935. Messrs. A. Thampoo and M. K. Ponniah were appointed as Committee members, and the other two vacancies were not filled in. The present Committee members are:—

F. M. S. Pensioner  
Mr. V. Nalliah  
" R. Seenivasagam  
" P. Ponniah  
" S. Chelliah  
" A. Thampoo  
" M. K. Ponniah  
" K. Manicam (Hon. Secy.)

12. The Committee records its appreciation of the assistance given by the Sanitary Inspectors, Messrs. S. Rajaratnam and G. P. H. A. De Silva.

13. The Committee records with great regret the death of Mr. H. T. Tharmaratnam who was one of the active members of the Committee.

14. The public of Urumparay should be thankful to the owner who has given the land free for the accommodation of the coolies.

ALL-INDIA HINDU  
MAHA SABHA

(Continued from Page 1.)

tion of resolve to abandon Hinduism for the sake of improving the lot of the Untouchables is a sad mistake. It was however effective as it set us all thinking and a good deal of discussion took place. Dr. Ambedkar is wrong when he infers that Hinduism itself is a diseased organism. He does not know what the Shastras really say. The Shastras are more forgiving and liberal than a thousand parents put together. They have prescribed *Prayaschittas* for even unconscious sins in the performance of the five *Yagnas*. Vyas has defined *Dharma* in a very simple way: "Avoid doing to others what is bad to yourself." If a pin pricks you and causes pain, it will do the same to others. It is injustice and not *Dharma* that the untouchable woman should have been required to fetch water from a distance of two miles when the caste Hindus in the village have the village well nearby. If we keep the untouchable woman thirsty, how will our ancestors in heaven accept the water offered by us at the *Shradha*. When you refuse giving water to the living how will the dead accept water from your hands. The Shastras do lay down a sort of 'untouchability,' but you must understand what it is. If an Indian, even a Prince, goes to England, he is segregated for ten days for fear of infection. There is no untouchability at a holy place like *Prayag*. The Brahman and the Pariah can bathe at the same place. Untouchability is only temporary and restricted to the time for which we are doing any duty in which we have to work in dirty surroundings and things. It cannot be general and permanent. The man who repeats the holy Rama-nama who respects the cow and follows the religious observances on the Ekadashi day can never be untouchable. The Shankaracharyas should decide upon one common simple ritual of repeating a Mantra which would initiate the untouchables in the caste Hindu fold.

You know how the initiation by the Mantra gives equality to all in sects like the Shivas and Vaishnavas. When stories in the Puranas tell us that a Brahman learnt philosophy from a Vyadha how can we justify invidious inequality? How can I bow my head before a Brahman if he happens to conduct a liquor-shop? How can I refrain from bowing my head in reverence before a *Chandala* if he is leading a pure and noble life. A Chamar by name Babusing was my contemporary who passed the M. A. examination while I remained a B. A. You are judged by what you do and what you achieve and not by birth. The 191st chapter of *Shanti Parva* and the stories of the Padma Purana will show that merit and action alone

determine the status of men in society and not his birth.

This custom of untouchability has however become deep rooted by long observance and it will require great and strenuous effort on our part to eradicate it. If Mahomedanism which is only 1400 years old, can admit anybody in its fold by the simple repeating of the *Kabba*, if the name of Jesus is sufficiently powerful to expiate for all sins, why should not a simple Mantra from our most ancient religion remove all taint of impurity and sin?

A Plan of Work

All Hindus should concentrate their efforts on this task. A fund of a crore of rupees should be collected for this purpose. We will be able to eradicate this evil within one year. Every untouchable should be admitted to the caste-Hindu fold by a *mantra*. I do not at present mix up inter-dining and intermarriage in this propaganda. That will complicate matters and create trouble in our way. If a Dhoobi is asked to give his daughter in a marriage to Chamar, he will at once raise his *lathi* against the person making the suggestion. Our objective is to remove untouchability and the degradation involved in it. I should have nothing but respect for the Sweepers who come early in the morning before I am out of bed, to cleanse the latrine. I shall place on my head the dust of the feet of a Bhangi who leads a virtuous life. How can you regard them as untouchables when they have preserved their faith in the religion in spite of our ill-treatment to them? We should transform the homes of four crores of untouchables into temples. Other religions are aggressively pouncing upon us, as thieves would steal things from a house on fire. Very few from the Brahmins become converts to the Muslim or Christian faith. It is these depressed classes that form the main field of attack for these religions. We must help the untouchables. We must explain to them the real purport of the Shastras. Every village should settle its own disputes. Facilities for water should be provided for untouchables where there are none. We should form *Samitis* in every village for this purpose. There should be a nationwide organisation for removal of illiteracy and spread of primary education. From the Governor down to the man in street, everybody should help this programme and every student and teacher should devote a month in the year for this purpose. We can collect a crore of rupees for these purposes in one year. I am confident that this can be done. We should get one rupee each from a crore of people. Let our love for our country and our religion be demonstrated actively in such a way. I hope to achieve this in the year of my presidency. The Untouchables will be more firm in their faith and Swarajya will be nearer. I pray to God to give us strength to do these things and achieve Swarajya."

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(H. 192, 6/11/35 to 5/5/36.) (M)

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NEWS IN BRIEF

**Sanitary Board, Jaffna:**—Mr. N. Ponniah has been nominated a member of the Sanitary Board, Jaffna District, in place of the late Adigar Ramalingam.

**Secretary to Minister of Agriculture:**—Mr. A. G. Ranasinha, C.C.S., has resumed duties as Secretary to the Minister of Agriculture and Lands with effect from January 3, 1936.

**Board of Education:**—Mr. J. V. Chelliah, J. P., has been re-appointed a member of the Board of Education for a period of three years with effect from January 1, 1936.

**Provincial Road Committee:**—The following have been appointed members of the Provincial Road Committee, Northern Province for the year 1936:—Messrs S. Natesan, J. V. Chelliah, J. P., K. Somasundaram, S. M. Aboobucker and Mudaliyar G. Subramaniam J. P.

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

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### Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 67.

In the matter of the intestate estate of the late Sivakelundu wife of Kandiah Vadivelu of Karanavai North.

Deceased.

1. Veluppillai Arunasalam and wife
2. Theivanaipillai both of Karanavai North

Petitioners.

Vs.

Kandiah Vadivelu of Karanavai North

Respondent.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge on the 10th day of March 1935 in the presence of Mr. K. Muttukumaru Proctor on the part of the Petitioners and the Petition and affidavit of the Petitioners having been read:

It is ordered that the Petitioners as heirs and parents of the deceased be declared entitled to take out letters of Administration and that letters of administration be issued to them accordingly unless the Respondent or any other person shall appear before this Court on or before the 21st day of April 1935 and shew cause to the satisfaction of this Court to the contrary.

Sgd, C. Coomaraswamy,

District Judge.

March 1935.

Extended till 16th January 1936.

(O. 106. 6 & 13 1-36.)

### Order Nisi

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No. 516

In the matter of the intestate estate of the late Sebamalai wife of Anthony Santhiogu of Murunkan

Deceased.

Anthony Santhiogu of Murunkan presently of Pichaikulam

Petitioner

and

1. Mariapillai wife of
2. Anthony Swanthu of Uyilankulam in Mantai South

Respondents

This matter of the Petition of Anthony Santhiogu praying for Letters of Administration to the estate of the abovenamed deceased Sebamalai wife of Anthony Santhiogu of Murunkan coming on for disposal before R. H. Wickremasinghe Esquire, District Judge, Mannar, on the 4th day of November 1935 in the presence of Mr. V. Albert Alegacone, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 31st day of October 1935 having been read, it is declared that the Petitioner is the husband of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall on or before the 17th day of January 1936 show sufficient cause to the satisfaction of this Court to the contrary.

This 13th day of December 1935.

R. H. WICKREMASINGHE,

District Judge.

(O. 107. 9 & 13-1-36)

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