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Path To Self-Realisation

UNION OF THE HUMAN
WITH THE DIVINE

Call To Self-Consecration

ALL yoga is in its nature a new birth, a birth out of the ordinary and material life of man into a higher state of being. It must begin, therefore, with an awakening to the necessity of that larger existence. The soul that is called to this great inward change may arrive at it in different ways, by its own natural development which has been leading it unconsciously towards the awakening, by the influence of a religion or the attraction of a philosophy, by slow illumination or by a sudden touch or shock, by the pressure of outward circumstances or by an inward necessity, by a single word that breaks the seals of the mind or by long reflection, by the distant example of one who has trod the path or by contact and daily influence. According to the nature and the circumstance the call will come.

Consecration

But in whatever it comes there must be a decision of the mind and the will and a self-consecration. The acceptance of a new idea in being seized on by the will and the aspiration of the heart is the momentous act which contains as in a seed all the results that the Yoga has to give—The mere idea, however well grasped, of something higher beyond is ineffective unless it is thus seized on by the heart and will as the one thing desirable and the one thing to be done. For so great a change as is contemplated by the Yoga is not to be effected by a divided will or a small portion of the energy or hesitating mind. He who seeks the Divine must consecrate himself to that and to that only.

Teacher Already At Work

If the change comes by a powerful influence suddenly and decisively there is no farther essential difficulty. The choice follows upon the thought or is simultaneous with it and the self-consecration follows upon the choice. The feet are already set upon the path, although they may seem at first to wander uncertainly and although the path itself may be only obscurely seen and the knowledge of the goal only imperfect; the Teacher is already at work though he may not yet manifest himself or may not appear in the person of his human representative. Whatever difficulties and hesitations may ensure they cannot eventually prevail against the power of the experience that has turned the current of the life. The call, once decisive, stands; the thing that has been born, cannot eventually be stifled. Even if the force of circum-

stances prevent a regular pursuit or a full practical consecration from the first, the mind has taken its bent and persists and returns with an ever increasing effect upon its leading pre-occupation.

A Fall from the Path

But this is not always the manner of the commencement. The Sadakha is often led gradually and there is a long space between the first turning of the mind and the full assent of the nature to the thing towards which it turns. There may at first be only a strong intellectual interest, an attraction towards the idea and some imperfect form of practice or an effort not favoured by the whole nature but imposed upon one's self under an intellectual influence or owing to personal affection and admiration for someone who is himself consecrated and devoted to the highest. In such cases, a long period of preparation may be necessary before there is the irrevocable consecration and in some instances this may not come. There may be some advance, there may be a strong effort, even much purification and many experiences other than those that are central and supreme, but the life may be either spent in preparation or, a certain stage having been reached, the mind having an insufficient driving force behind it may rest there content at the limit of the effort possible to it or there may even be a recoil to the lower life,—what is called in the ordinary parlance of Yoga—a fall from the path.

Upward Effort not in Vain

This lapse happens because there is a defect at the very centre. The intellect has been interested, the heart attracted, the will has strung itself to the effort, but the soul has not been taken captive by the Divine. It has only acquiesced in the interest, the attraction or the endeavour. There has been an experiment, perhaps even an eager experiment, but not a self-giving to an imperative need of the soul, or to an unforfeitable ideal. Even such imperfect Yoga has not been wasted; for no upward effort is made in vain. Even if it fails in the present or arrives only at some preparatory stage or preliminary realisation, it has yet determined the soul's future.

Secret of Success

But if we desire to make the most of the opportunity that this life gives us and responding adequately to the call we have received to attain to the goal and not merely advance a little towards it, it is essential that there should be an entire self-giving. The secret of success in Yoga is to regard it not as one of the aims to be pursued in life but the one aim, not as an important part of life but as the whole of life.

(From Aravindo Ghose's writings.)

ADDITIONAL JUSTIFICATION FOR BOYCOTT.

SAFEGUARDS SLOGAN—A
CONTEMPTIBLE
DEVICE.

Short-Sighted Policy Of Communalists.

"Every day that passes affords additional justification for the boycott of the State Council and the Reforms by Jaffna", says the Madras 'Hindu' of the 4th instant in its editorial, commenting on the proceedings of the ninth annual sessions of the Jaffna Youth Congress, under the caption "Ceylon Speaks Out".

The paper further adds:

"Attempts have recently been made to drive a wedge into the solidarity of the northern part of Ceylon by certain interested people. But these efforts at creating disunion have so far fortunately failed. Addressing the Jaffna Youth Congress, the Chairman of the Reception Committee, Mr. Sam A. Sabapathi, emphasised the fact that from the political point of view their action had been justified beyond the possibility of cavil. Who that has followed the proceedings of the State Council, the repeated acts of high-handedness on the part of the Governor and the interference of the Officers of State can deny that the constitution has broken down and has utterly failed in what the Commissioners pompously declared was the object of conferring upon the people of Ceylon the right to determine their own internal affairs.

A Contemptible Device

"The slogan of safeguards is now being preached by a certain section of opinion, a contemptible device to break the back of the boycott. The speaker defined the demand for safeguards as the demand for a definite rigid proportion in every single administrative machinery and he warned the audience that insistence on safeguards would perpetuate disunion and cleavage between the Sinhalese and the Tamils. Mr. Bala-singham said that the day of communal safeguards could never be brought back. "We do not want safeguards," he said "a from the British Government nor do we want socialism. We shall not go on bended knees for safeguards. When self-government is given to us, it will be the Parliament of Ceylon that will settle the safeguards. Let us not for heaven's sake quarrel among ourselves but get self-government anyhow; then it will be time to settle our differences." Even in the State Council there has not been, as many speakers pointed out, a single racial or communal issue which had led to clash between the Tamils and the Sinhalese. The warning thus sounded is applicable to the conditions in India and there can be no better illustration of the lengths to which people have gone in pursuing a shortsighted policy in this country than the innumerable demands for safeguards made by various communities and interests in British and Indian India."

FATHER OF A UNITED AND FREE ITALY

How Garibaldi Dreamt And Fought
For Italy's Freedom

BY CHARLES PILLEY

[The following is a brief sketch of the life and work of Giuseppe Garibaldi, the world-renowned Italian patriot, whose efforts to rid Italy of the foreign yoke and to unite its several provinces into a great power, are an inspiring chapter in modern history]

THE popularity of Garibaldi with his own countrymen has perhaps never been excelled by any national hero. Once when he had been slightly wounded in a battle with the Austrians, who then held sway over a large part of what is now Italian territory, an excited crowd of his admirers, including numbers of women who frantically idolised him, forced an entrance into the house where he was staying, swarmed up the staircase, and demanded admittance to his bedchamber.

Their friendly aim was to obtain first-hand evidence of the patient's condition. They begged for permission to see him, to kneel in prayer at his bedside, to touch his hand.

Surprisingly, the doctors assented. Solemnly the daring sympathisers were escorted into a darkened room, bidden to make no sound, to take their look, and leave. Upon the bed was a recumbent figure in a red shirt, his features dimly seen, his arms outstretched upon the counterpane.

Several of the women ecstatically kissed him. Feebly he murmured his blessing, and gently dismissed them. Then the young physician who had cleverly acted the part of the wounded Garibaldi, rose from the bed, wishing there had been light enough in the room for him to judge of the charms of the females by whom he had been so rapturously caressed.

Somewhat less romantic was the plight of the young soldier who was shaven almost bald in a day to satisfy the feminine demand for looks of Garibaldi's hair, whose colour chanced to match his own!

Family Of Seafarers.

What were the qualities of the man who could thus rivet the affections of a nation, exerting over men and women of every sort and degree an almost hypnotic sway?

At any rate he had no princely pedigree, no aristocratic connections. He was born in Nice on July 4, 1807, and came of a family of humble seafarers, fishermen and small coastal traders, plying their business along the Riviera coasts. He had numerous brothers and sisters, and the little cabin on the shore of the Gulf of Genoa, which was the home of his childhood, was often visited by poverty, so that the boys obtained little regular schooling, being sent to sea at an early age in order that their small earnings might eke out the slender family income.

Young Giuseppe was an unusual sort of lad, a dreamer and a visionary, fond of musing and reading than of work or games, an idle young scamp some of the neighbours said; although his father, a zealous Italian patriot with a burning sense of his

country's wrongs, detected in him at an early age a flicker of the fire which was one day to kindle "Young Italy" into a noble frenzy of enthusiasm for the cause of national unity and independence.

Inspiration from History

A friendly priest had taught the boy his letters, and soon he was master of the printed page. In leisure hours he would take a book and steal away to some solitary cranny in the cliff-side, poring to his heart's content over the pages of history, especially the story of Rome, her ancient power and splendour, her matchless contributions to civilisation, her golden age of Imperial glory, her tragic fall and decay.

As he read his imagination caught fire. His dreams took shape and colour. A flaming sense of patriotism sprang to life within him. Daring prophesies escaped his lips. The hated foreigner should be expelled from his beloved Italy.

The mutilated nation should achieve unity, with Rome as its historic capital, and over the Eternal City should float the flag of a sovereign Power, the proud banner of a free people, liberated by their own strength from chaos and captivity.

For the present, however, all this was a distant dream. The foot of the conqueror trod heavily upon the necks of the Italian people.

Their history for centuries had been a nightmare of oppression and misrule. In turn, Austria, Spain, and France had trampled upon their liberties.

The country presented the pathetic spectacle of a warm hearted and patriotic race, of one blood and tongue, yet divided by alien conquest into separate kingdoms, under foreign rulers owning no other affinity with their unhappy subjects than the desire to rob them by merciless taxation for the upkeep of their dissolute courts.

A Prophet

Till now, Italy had been the diceboard of European diplomacy. But a new and dazzling chapter of her history was about to open. The boy Garibaldi was a truer prophet than men knew.

Even his father, who in devout Catholic fashion prayed nightly for his country's deliverance, was inclined to smile at his son's youthful optimism.

But his anxiety was sharply aroused when he discovered that the lad had secretly allied himself with the Young Italy Society, directed by an earnest patriot named Mazzini, a revolutionary body severely proscribed by the authorities.

But what Garibaldi learned from his associates in the rebel ranks merely strengthened his patriotic zeal. He was now nearly twenty years old. His ripening manhood yearned for resolute action. Not by mere talking, he was convinced, could Italian wrongs be righted.

(Continued on page 3)

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Notice To Subscribers.

Pandit V. T. SAMBANDHAN, Editor of the "Inthusathanam" will visit Colombo, Negombo, Chilaw, Batticaloa, Udappu, Kurunegala, Avissawella, Ratnapura and other stations between April 23 and May 11 to recover arrears of subscriptions and to enroll New Subscribers for our Papers. We have no doubt that our supporters will extend their co-operation to ensure success to MR. SAMBANDHAN'S mission.

Manager.

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Dental Notice.

Dr. J. S. R. Gooseyardene
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will be at the Jaffna Rest House
On May 12th, 13th, 14th & 15th.

Mis 13. 8.

Parameshwara College,
Jaffna.

Reopens on May 22nd. Students will be prepared for the Inter Arts and Inter Science Examinations of 1934. Two Arts scholarships and two Science scholarships will be awarded on the results of a competitive Examination. For particulars apply to the Principal.

Mis. 15. 8th



Hindu Organ.

MONDAY, MAY 8 1933.

THE FAST BEGINS.

EVEN AS RAMA OF OLD WAS adamant in the pursuit of duty and refused to turn away from his resolve to exile himself, notwithstanding the wails of his mother, the exhortations of his people and the almost certain probability of the death of his revered father, neither the entreaties of friends nor the tears of followers have availed to make GANDHI to desist from his resolve to begin today a twenty-one day fast—a resolve rendered tragic by the fact that his years and enfeebled health have given rise to genuine alarm among his friends regarding his physical capacity to withstand the strain involved. The fast, we are assured by Mahatmaji, has been undertaken after prolonged deliberation. GANDHI always acts after deep thought and only in obedience to the irresistible impulsion of God to whom he has surrendered himself and his all. In His keeping, let us pray, that his body may be safe. We, who have the privilege to witness a sacrifice so supreme owe it to ourselves and the success of the *sankatpam* in view not to allow ourselves to be fuddled by the surge of nervous feeling which too often obscures reason and impoverishes the capacity for right action.

Reason, cold reason, turns back baffled and abashed in its attempt to grasp the justification for the fast. Friends who live in India and near to Gandhiji do feel perplexed, while C. F. ANDREWS from seven thousand miles away is able to understand and appreciate the decision of the Mahatma. The reason for this is to be found in love which illumines where reason fails. Without love in the heart which supersedes and transcends the standards fashioned by egoistic reasoning it would be difficult to understand the purpose of the fast or its adequacy as a means. The immediate object is certainly to rid the movement for the removal of untouchability of some ugly features which hamper its progress. In the light of the declarations made by Gandhiji in the past and his activities in South Africa and India it is possible to give the term 'untouchability' a wider meaning so as to embrace in its significance the peoples of the world who are groaning under the shackles imposed by political, economic and social systems devised by selfish and physically superior groups of men. Indeed, the weapon fashioned by the Sage of SABARMATI attracts world-wide attention by its inherent universality of application. It is as much to correct a wayward child as to sober a nation intoxicated with the possession of abundant physical power. The weapon of love which giveth life but does not destroy it and enriches the giver and the recipient alike is Gandhiji's gift to forlorn humanity. Those, however, who see in Mahatmaji and his fast only the zeal of the reformer deny themselves the golden opportunity to purge themselves of their sins in the past and in a spirit of humility open the windows of the heart to receive the message of the Redeemer.

Untouchability—the idea of highness and lowness and the brood of social evils it hatches—is indeed a great social problem in Hindu India and great reformers like Ramanuja and the Buddha strove hard and exerted their tremendous influence to wipe it off the face of India. They enriched Indian culture with the lustre they shed on the age-old doctrines of Love and Ahimsa. All India listened to these mighty reformers, responded by opening her eyes wide and gradually lapsed into her sleep of ages. It was reserved to GANDHI to furnish India and the world alike a new weapon wherewith to resist evil in any form or shape and a power to sustain and nourish virtue once achieved. Untouchability and Swaraj for India are excuses—the materials with which he carries on what he is humble enough to call his experiments with Truth. In his scheme there is no place for violence of any sort in thought, word or deed. He cheerfully suffers himself instead of even indirectly causing suffering to his opponents. He imposes suffering on himself and thus appeals to the justice of his cause in the certain conviction that truth will prevail in the end to change the heart of the opponent. Towards the untouchable and indeed, all down-trodden humanity, Mahatmaji feels

"Love so amazing, so divine
Demands, my soul, my life,
my all.

This may be the reason for the fast. The reasons are too sacred, he says. Indeed, they are. Intellect dare not intrude into that exclusive personal relation between oneself and his Maker.

The politician would find it convenient to shift Gandhiji from politics to the field of social work and the Santanist might well wish to see him enter his Ashram and spend his days in prayer and contemplation. But a soul so dynamic as that of Gandhiji's refuses to accept the philosophy of inaction and seeks inaction in action. Being a Karmayogi of the highest order Mahatmaji cannot reconcile himself to the ideal of the Sannyasin and withdraw from the material existence and reject it either wholly and physically or in the spirit.

Spiritual life can also return upon the material and use it as a means for its greater fullness. It can make use of this outward existence for the benefit of the individual with a perfect indifference to any collective uplifting of the merely symbolic world which it uses. Since the Eternal is the same in all things and all things the same to the Eternal, since the exact mode of action and the result are of no importance compared to the working out of the realisation, this spiritual indifference accepts, no matter what environment, no matter what methods, dispassionately, prepared to retire as soon as its own supreme end is realised. Or, it may be that the universe is so full of love and bliss is pouring itself out on the world in good deeds,

in service, in compassion, without attempting the transformation of a world which must by its inalienable nature remain a battle-field of the dualities, of sin and virtue, of truth and error, joy and suffering.

In India for the last thousand years and more the spiritual life and the material have lived side by side to the exclusion of the progressive mind. Spiritual and material life had become divorced. Spiritual life made terms with the material and secured for itself the recognition to the right to free development once the garb of the sanyasi was assumed. The religious mould become fixed and the reminder needed to give society the quickening impulse to arrest the swing towards the grossly physical passed into the hands of the priestly class and degenerated into dull routine. Religious reformers succeeded only in founding new religions but failed to breathe vibrant life into the nation—to live the life of the spirit in the physical life. The rapprochement between the two aspects of life was not effected. The customary routine, the customary institutions, the inherited forms of thought hold today supreme sway. The shell is there, the kernel has been lost. The orthodox party in Hindu Society jealously defend the changes compelled by the progressive mind in the past but combat with equal zeal the changes that are being made by it in the present. The orthodox Hindu admits so much of spirituality as has been enforced on him by the great religious outbursts of the past and he accords a place in his scheme of things, venerable though not effective, to the priest. Orthodoxy is far too nervous to admit the intrusion of any new ideas even though such admittance is demonstrably for the benefit of society. Is Gandhiji invoking God to help break down the barriers of orthodoxy and restore to Hindu India her essentially spiritual outlook?

It may well be that the fast is the way the Lord has chosen to fulfil Himself. Our duty is to bow in silence to the Divine Will and attuning ourselves in heart to the high purpose, turn within ourselves and with the rest of the world await in silence the predestined result.

Wesak Holiday.

MAIL ARRANGEMENTS.

Tomorrow will be observed as a Post Office holiday on account of Wesak. No business will be transacted in any Post Office in the Island, except that delivery and despatch will be as on week days.

Telegraph business will be transacted as on Sundays and postage stamps will be sold during the hours an office is so open.

Ceylon's Trade Representative to Egypt.

MR. SRI PATHMANATHAN'S APPOINTMENT CONFIRMED.

The Secretary of State has confirmed the appointment of Mr. R. Sri Pathmanathan as Ceylon's Trade Representative in Egypt and Southern Europe. Mr. Sri Pathmanathan will leave for Italy as early as possible.

NOTES FROM
MALAYAWILSON REPORT ON
MALAYA

From our own Correspondent,
Kuala Lumpur, April 23

The Wilson Report on Sir Cecil Clementi's decentralisation proposals was released to the Press of Great Britain and Malaya simultaneously this morning. The most vital part, that containing the recommendations, speaks for itself. In it, Sir Samuel Wilson says: I am of opinion:

(a) That a definite policy of decentralisation should be adopted forthwith.

(b) That the changes involved by the adoption of such a policy should be carried out very gradually.

Financial Position.

(c) That the first stage of such a policy should cover a period of about four years, corresponding with the time required for rearranging the financial relationship of the Federal and State Governments on a more satisfactory basis than it is to-day and for strengthening generally the financial position of the Federated Malay States.

(d) That during the first stage the decentralisation measures should be strictly limited to the following:—

(i) The transfer to the State control of the following Departments, namely—Agricultural, Co-operative, Education, Electrical, Forestry, Mining, Medical, Public Works, Veterinary, Prison and Drainage and Irrigation; with a block grant to each year to meet the sum total of the cost of the Departments so transferred.

The Chief Secretary.

(ii) The setting up of a "Advisory Council" presided over by the High Commissioner and including the representatives of the State Governments, to deal from the point of view of a common policy with questions as regards detailed administration can for convenience and economy be left to the State Governments, but as regards policy will have to remain under a common control.

(iii) The transfer of the Statutory and administrative powers exercised by the present Chief Secretary to the Rulers in Council in respect of those matters which are transferred to State Control, and to the High Commissioner or appropriate Federal Officers including the officer who is to replace the present Chief Secretary in respect of those matters which are to remain Federal.

Further Stages.

(e) That during the first stage of decentralisation effect should also be given to the following proposals, which are not, however, directly connected with decentralisation:—

(i) The abolition of the volume of Estimates entitled "Unreserved Services."

(ii) The setting up of a Malayan Establishment Office.

(iii) A change in the system of Supplementary Estimates with a view to reducing the number and amounts of such Estimates.

(f) That it would be unwise to try to lay precisely what further changes can be made in the direction of decentralisation subsequent to the first stage referred to above (since this must depend on experience) but that they might include:—

Collection of Revenues

(i) During the second stage the collection and appropriation by the States of certain of the revenues which are not required for Federal purposes, with a view to making the State Governments increasingly independent.

(ii) During the final stages the transfer to the States of other sources of revenue, and the right to impose taxation so as to put them in a position to meet all their expenditure without subvention from central resources, leaving the central authority to collect and appropriate such revenues as will be sufficient for the services of the debt, meeting the recurrent expenses of the central authority, and building up an ample reserve fund.

Revision of Treaties.

(iii) Ultimately the abolition of what remains of the existing federal machinery and of its executive head. This, however, depends on the setting up of some new central machinery for dealing with matters of interest to (Continued on page 3 Col. 3)

MAHATMA GANDHI'S FAST COMMENCES TODAY

Friends and Followers Appeal in Vain

REPLY TO FRIENDS' MESSAGES

"THE CAUSE OF HARIJANS IS GOD'S CAUSE"

Mahatma Gandhi commences this noon his unconditional and irrevocable fast for twenty-one days.

It is reported that he will be released tomorrow, when, as was previously announced, he will take up residence in Harijan quarters during the fast.

All attempts of friends and followers in India and outside to dissuade him from the fast have failed.

GANDHIJI EXPLAINS.

Replying to the various messages received from his friends, Gandhiji writes in the "Harijan":

"General Smuts has made a pathetic appeal to me to desist from the impending fast. Dr. Ansari binds me with a tie of love capable of standing the severest strain. He, as old friend and a fellow-worker and as a medical man, makes a pathetic appeal to me to vary my vow. Mr. C. Rajagopalachari, keeper of my conscience, sends me a long telegram attacking the very basis of the fast. Added to these, is the fervent and personal appeal, strengthened by a copious flow of tears of Davadas, my youngest son and valued comrade.

"If these typical appeals have left me unmoved, the reader should have no difficulty in perceiving that there must be a force which has overpowered me and prevents me from responding to these and such other appeals. Underlying them, is undoubtedly distrust of my claim that this fast was prompted by God. I do not suggest that they do not believe in my word, but they believe me to be under a self-delusion, a prey to my own heated imagination, made hotter by the suffocation produced by the cramping walls of the prison, I cannot deny the possibility of such a thing. But it can make no appeal to me whilst I believe to the contrary.

No Self-Delusion.

"I am a habitual prisoner. Prison walls have never known to have warped my judgment nor induced in me the habit of brooding. All my imprisonments have been periods of intense activity, leaving no time for brooding. I have undoubtedly brooded over the wrongs done to the Harijans. But such brooding has always resulted in a definite exaction on my part.

"The action that I was contemplating on the day preceding that fateful night, was certainly not any fast. My claim to hear the voice of God is no new claim. Unfortunately, there is no way of proving my claim except through results. God will not be God if He allowed himself to be the object of proof by His creatures. But He does give His willing slave power to pass through the fiercest of ordeals. I have been a willing slave to this most exacting Master for more than half a century. His voice has been increasingly audible as years have rolled by. He has never forsaken me even in my darkest hour. He has saved me often against myself, and left me not a vestige of independence. The greater the surrender to Him, the greater has been my joy. I, therefore, feel confident, in the end, that these kindest of friends will recognize the correctness of the action I am about to take, and this, whether I live or die. God's ways are inscrutable. And who knows, He may not want my death during the fast to be more fruitful of beneficent results than my life?

More Potent in Spirit.

"Surely, it is depressing to think that man's ability to serve dies with the dissolution of the body, which for the moment he is inhabiting. Who

IRANAMADU SCHEME.

RULES FOR SIRUPOKAM CULTIVATION.

The following rules made by the prescribed majority of the proprietors within the Iranamadu irrigation district have been approved by the Governor:—

A meeting of proprietors shall each year determine what proportion of each holding may be cultivated for sirupokam, having regard to the quantity of water likely to be available.

Any person who cultivates a larger extent than the proportion so determined, shall be guilty of an offence.

Provided that in the event of any proprietor deciding not to cultivate his own proportion or any part thereof for any season, and by notice in writing to the Government Agent as signing the right to cultivate an equivalent area to any nominee or nominees, any such nominee may, in addition to the proportion of his holding that he would otherwise have been permitted to cultivate under these rules, cultivate such further proportion of his holding as is equivalent to the area specified or assigned to him in such notice.

Vivekananda Society, Colombo

FOUNDATION-LAYING CEREMONY.

"The foundation-stone laying ceremony of the building for the Vivekananda Vidhyalayam etc. took place at the society premises on Monday the 1st instant at 5.20. p.m. in the presence of a large gathering of members and well-wishers.

The President, Mr. A. Mahadeva speaking briefly on the history of the Vidhyalayam and the methods adopted for collecting the necessary funds invited the audience to be present at the religious ceremony connected with the stone-laying. Mr. Sivapiragasam, a veteran member, performed the religious ceremony connected with the laying of the foundation-stone which was laid by the president. After the distribution of prasada and a short address in Tamil by Mr. Sivapiragasam the ceremony came to an end with the singing of Thevarnam."—Cor.

Vytheswara Vidyalayam

The Ramakrishna Mission Vytheswara Vidyalayam, Vannarpennai, re-opened after the vacation on 1st May 1933.

Mr. N. Arunachalam B. A., the Headmaster having resigned, Mr. K. Muthukumaraswamyppillai B. A., has been appointed to act as Headmaster. Mr. K. Kumaraswamyppillai is the son of the late Tamil scholar, A. Kumaraswamyppillai of Chunnakam.

NOTES FROM MALAYA.

(Continued from page 2 Col 5) Malaya as a whole and the absorption into it of what then remains of the existing federal machinery.

(2) That the question of the revision of the treaties and agreements with the Malay States is not urgent and should be regarded as a matter for the future.

Indiscreet Speeches.

Indiscreet speeches of the type delivered by Mr. Krishnar in Jaffna, and which was taken over and published in the Malayan papers recently regarding two lakhs of rupees flowing into Jaffna every month from the F. M. S. have created a feeling of resentment. Such speeches are unfortunate and avoided for especially at a time like this and future speech-makers from Malaya will, we hope, bear this in mind.

The cabled news from Jaffna of the death of Mr. S. Kanapathipillai, late of the P. W. D. here, was received by his countryman with great regret. Mr. Kanapathipillai was very popular both in his official and private capacity. Our condolences with the bereaved especially with his son Mr. K. S. Dhanu, who recently came to Jaffna in a retirement from Government services.

NOT THE TIME FOR BUILDING

PROTEST AGAINST ERECTION OF U. D. C. OFFICES

Opposition to Proposed Site

A meeting of ratepayers was held on Thursday last at the Jaffna Catholic Club to protest against the action of the Urban District Council in sanctioning the erection of offices at a cost of Rs. 55,000 on the Jaffna Esplanade. Mr. T. R. Nalliah, Advocate was voted to the Chair. Mr. C. W. D. Alwines was elected Secretary. The Chairman said by way of introduction that the Urban Council had decided for the purpose of administrative facility that Offices should be erected on the Jaffna Esplanade. The cost of the building was to be Rs. 55,000. There was considerable feeling among the ratepayers that such a large sum of money should be spent on offices alone without the addition of a Town Hall. The site was another question which agitated the minds of the Ratepayers. The erection of the offices on the proposed site meant the congestion of the lungs of the city. A protest had already been sent against the site. He was given to understand that two alternative sites were suggested. One was by the side of the Rideway Hall and the other was between the Power Station and the Clock Tower. He would ask the house to consider the various aspects of the question: were they in favour of erection of offices on any other but the proposed site or were they in favour of the erection of a Town Hall and offices, or were they in favour of deferring the question for a time. Mr. Nalliah then invited Mr. A. M. Brodie one of the members of the U. D. C. who was present to address the meeting.

Three Plans

Mr. A. M. Bodie said that question of building an office was a legacy handed over by previous Councils. At present they had no suitable place for the holding of the U. D. C. meetings. The U. D. C. was allowed to hold its meetings at the Kacheri on sufferance. It once happened that the Government Agent had another meeting fixed for the same date and the U. D. C. meeting had to be held at the Sales Bungalow of the Kacheri. All this was not conducive to the self-respect of the Council. The former Provincial Engineer Mr. Nathaniels had suggested that the Government Architect should be invited to go into the question of suitable offices, and a Town Hall. As regards remodelling the Ridgeway Hall, it was found that the Ridgeway Hall when it was vested in the U. D. C. certain conditions were imposed and under those conditions, the Ridgeway Hall could not be structurally altered. The Government Architect had suggested three plans. One was the erection of offices on a suitable site, and the other was the remodelling of the Ridgeway Hall at a cost of Rs. 13,000/-. When the P.W.D. was asked to prepare specifications and also the reply was that a sum of Re. 6000/- was required as the cost. The original plan of the architect was found to be unsuitable from the point of view of climatic conditions prevailing in the North.

Other Needs

Mr. J. H. Vanniasingam who was the next speaker said that there were a large number of people outside the Council who did take a great interest in the work of the Council and were competent to give advice. The question of the site, the question of the cost, the kind of architecture to be employed all these were matters that required serious thought. The proposals of the Council at present to erect offices at a cost of Re. 55,000 had roused intense feeling. Were there not other needs to be attended to in the Urban area? The Electrical Undertakings of the Council which brought in revenue could not be extended for want of funds. A certain member of the Council had told him that Government was prepared to give a loan of Rs. 50,000 for purposes of an extension. Why get another loan on the top of an already

big loan of more than two lakhs, when there was fifty five thousand rupees available? The spending of Rs. 55,000 at that juncture was a luxury which the Council could ill-afford. He (speaker) was not against the erection of a Town Hall. He wanted one erected which would be a pride at the Tamils. It should be a building which would be modelled on Dravidian Architecture. Mr. Julius F. Phillips, Advocate, spoke on the inexpediency of launching out on a building at the present juncture.

Mr. V. Joseph, Advocate, was the next speaker.

The Resolution

The following resolution was then moved by Mr. J. H. Vanniasingam and seconded by Mr. A. J. Rajakarai and was carried unanimously.

"The ratepayers in meeting assembled resolve that the erection of an office for the Urban District Council at the present time was inexpedient owing to universal financial stringency and urge that the scheme be deferred.

Secondly that this meeting further resolves that a suitable building be leased for the U. D. C. office as a temporary measure.

Thirdly that when the office of the U. D. C. comes to be erected, it should not be on the proposed site."

A sub-committee consisting of Messrs T. R. Nalliah, Julius Philips, V. Joseph, J. H. Vanniasingam and the Secretary was appointed to confer with the Chairman of the Urban District Council on the resolutions passed!

Father of a United and Free Italy

(Continued from page 1)

He was told of men who for a single speech against foreign despotism had been flung into prison, and then, without form of trial, strangled in cold blood by merciless jailers.

He heard of other agitators lashed in public squares till they fell dying to the ground. His blood boiled at these recitals. He vowed vengeance against the authors of such devilish deeds.

Though death should be his reward, he would do and dare.

His first participation in the insurrectionary movement had a startling sequel.

A rebel plot was on foot to seize the town of Genoa by force of arms and hold it as the nucleus of an Italian Republic. The plan miscarried and through some treachery or other the Austrian governor of the fortress had a list of the ringleaders of the enterprise, among whom was Garibaldi.

The list was posted in the marketplace with the intimation of a reward for the apprehension of the rebels, whose punishment was to be sudden death.

Garibaldi fled. Not from cowardice but because he had not yet struck one blow for Italian Liberty, and grew daily more convinced that there was great work for him to do.

A hunted rebel, with a price on his head, he returned to his vocation of the sea. The chances of maritime traffic took him to South America, where he remained for several years, and met the woman he was to marry, Anita, a beautiful Creole, with whom he dwelt in perfect sympathy and comradeship as long as she lived.

Back to the Front

Hungrily, impatiently weary of his enforced exile, Garibaldi waited for the moment when he might strike some stout blow for Italian freedom.

In Sicily revolt was brewing against the Bourbon monarchy. All the people needed to nerve them to decisive action was effective leadership. Garibaldi sailed for home.

There was something which appealed to the imagination of a romantic people in the spectacle of a man, with the death penalty still hanging over his head, marching with high courage and firm deliberation to glory or the grave.

The sudden appearance of Garibaldi galvanised the smouldering elements of rebellion into dynamic action. Aided and inspired by his wife, Anita, the mother of three children, who, cradled in South America then as now the home of revolutionary war, was as fit a mate as a man could have been whose life hence-forward was to be one of unexampled hardship and daring, of perpetual danger, of sleepless hostility to his country's foes.

(Continued on page 4.)

Father of a United and Free Italy

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(Continued from page 3)

Allied with the courage and strategy which belong to the born soldier, Garibaldi had a natural gift of oratory, and the capacity to rouse vast audiences to heights of patriotic enthusiasm.

In a word he was the Heaven-sent leader for whom the Italian patriots had been waiting. The foreign princelings, trembling for the safety of their thrones, dared not exact the blood-vengeance they had vowed to wreak upon his head for his share in the Genoa plot.

Celebrated "Red-Shirts."

From Sicily he crossed to Naples, from there to Florence and Piedmont, to Sardinia, and finally to Rome, where, in a rhapsody of classic remembrance, he consecrated himself anew to the cause of Italian freedom.

He recruited and organised an army. The first enlistments numbered a thousand; in less than a year they were multiplied twenty-fold—the famous "Red Shirts," whose dauntless exploits were soon to electrify the world.

Among the monarchs who reigned in Italy at the time there was one only. Victor Emanuel, the King of Sardinia, who, by wise and tolerant government had won the respect and loyalty of his subjects.

It was the policy of Garibaldi to ally himself with this liberal-minded sovereign, and with the aid of the redoubtable "Red Shirts" to lift him to the throne of United Italy, from whose soil the foreign tyrants were to be driven for ever.

The Garibaldian revolution is among the noblest chapters in the epic of gallant peoples struggling to be free.

The soldiers of Garibaldi idolised him. There was an autocratic one might almost say a Fascist, touch about his control of his followers, but to a man they put their trust in him, and not once did he fail them even in the blackest hour.

His triumphal progress was interrupted by a sad domestic bereavement. Owing to exposure in the course of the campaign in which she was her husband's constant nurse and companion, the brave Anita sickened and died.

Later he married the nurse of her children a humble Italian woman, with whom he enjoyed a second lease of happy wedlock.

Yet his beloved Italy remained his strongest passion. The ardent yearnings of his boyhood persisted in the prime of manhood. For his turbulent spirit there could be no rest, till he had delivered his beloved country from her oppressors, established her as a united nation, struck the shackles from her fettered limbs.

The watchful statesmanship of Cavour, Victor Emanuel's chief Minister, employed the fervour and heroism of the Red Shirts to the best advantage. One by one the foreign despots yielded to the all-conquering armies of freedom. At last, Victor Emanuel was crowned King of Italy vowing to govern constitutionally, and with loyal respect to the rights of free citizens. The dream of Garibaldi was complete: In 1860, his great work completed, Garibaldi came to England, where he had countless admirers. Few foreign visitors to our shores have met with a more tumultuous reception. Women were among the most enthusiastic of the spectators who lined the route of his procession from Nine Elms Station, London, to the Stafford House, where he was the guest of the Duke of Sutherland.

In his honour many of them wore red blouses. The "Garibaldi" was to be a popular article of feminine attire for many years to come.

Purchased An Island.

Tired, after years of incessant warfare, crowned with complete success, Garibaldi purchased the island of Caprera, off the Genoan coast, and there dwelt in peace and comfort with his second wife, Francesca, receiving few guests, almost a hermit in his later years, until his death in 1882.

The hero of modern Italy is Benito Mussolini.

But, if Garibaldi had not dreamed, and fought, and conquered, there might to-day have been no country called Italy on the map of Europe.

The *Genoa* fisher-lad made immortal history.

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 8209.
In the matter of the estate of the late Richard Nannithamby Samuel of Jaffna town
Deceased.
Jane Nallammah Samuel widow of Richard Nannithamby Samuel of Jaffna town
Vs. Petitioner.
1. Dr. E. T. Samuel of Jaffna Hospital
2. Jayasingham Samuel of Jaffna
Minor. 3. Mangalamany Samuel of do
4. Inpananay Samuel of do
5. Prins Samuel of do
6. Edmund Samuel of do

This matter of the petition of the abovenamed Petitioner praying that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner coming on for disposal before D. H. Balfour Esquire, District Judge of Jaffna on the 14th day of November 1932 in the presence of Mr. A. Ratnasabapathy Proctor on the part of the Petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner as the lawful widow of the deceased, unless the abovenamed respondents appear before this Court on the 16th day of December 1932 and show sufficient cause to the satisfaction of this court to the contrary.

Sgd. S. Rodrigo,
November 11, 1932. District Judge.
Extended for 13th February 1933.
Extended for 24th May 1932.
O. 3, 4 & 5.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8268
In the matter of the estate of the late Elaiyathamby Kandiah of Colombogam.
Deceased.
Thevathasan Packianathan Aruliah of Colombogam, presently of Mt. Lavinia, Colombo.
Vs. Petitioner
Muttammah wife of Thevathasan Packianathan Aruliah of Colombogam. Respondent.

This matter of the petition of the abovenamed petitioner praying that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner coming on for disposal before D. H. Balfour Esquire, District Judge of Jaffna on the 18th day of January 1933 in the presence of Mr. A. Ratnasabapathy, Proctor for 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 petitioner is the husband of the abovenamed respondent who is the sole heir of the abovenamed deceased, unless the abovenamed respondent appear before this Court on the 10th day of February 1933 and show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. S. Rodrigo,
February 1933. District Judge.

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