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# THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus.  
PUBLISHED EVERY MONDAY AND THURSDAY

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## 'Most Wonderful And Lovable Man'

### MR. HORNIMAN VINDICATES MAHATMAJI'S FAST

THE decision taken by Mahatma Gandhi to enter upon another fast must profoundly stir the whole country.

There are plenty of people ready to ridicule this resort to fasting for the achievement of a political, social or religious object.

There are others, the majority in this country, in whom it inspires only respect and sympathy, though many of them, perhaps, do not understand the spiritual basis of it and its true significance.

But whether many or only a few understand it or sympathise with it in a true sense, the mass of people in India will be moved by this decision of the Mahatma to risk his life by a fast, as they have been moved before and as nothing else can or will move them.

#### A Practising Christian

In the present instance the fast is all the three things I have mentioned. At least that is how I see it.

The object is threefold. It is religious, social and political. For Gandhiji, of course, it is purely religious, a process of self-purification, because he believes that the evil he seeks to eradicate in the body politic can only be eradicated by self-purification, which in its turn can only come by fasting and praying.

The doctrine of self-purification is, after all, the basis of all true religion. "Easting and prayer" was the dominating injunction of the early Christian fathers, but it has long been forgotten by the majority of Christians to-day.

I think, and I say it with all respect and sincerity, that Gandhiji is the only living model of Christ that the world has seen for several centuries. It could be put even more strongly than that.

He is the only true Christian in practice in the world to-day. I do not know of any other, though there are many striving after the ideal and some well aware of their human limitations, who get as near it as possible by a process of accommodating Christian principles and doctrine to the exigencies of modern civilisation and knowledge and surrounding circumstances.

#### Cry of an Agonised Soul

But this is straying from the subject, perhaps, and leading one into dangerous waters, for I am, myself, quite an unreligious person, and it would be hypocrisy on my

part to pretend that I am spiritually fit to sermonise on the subject.

No sincere man, however, could read Gandhiji's statement in which he announces his decision to fast and explains in detail all the implications of the decision, without being intensely moved.

It is the agonised appeal from the soul of a man who can find no other way to that self-purification of the heart which is essential to the service which he and other workers in the cause of removal of untouchability must render if that great object is to be achieved.

I want to say, therefore, in the first place that the decision is one which all Gandhiji's friends and, followers, and, indeed all who are concerned for the suffering Harijans, should respect.

And the decision should be accepted with calmness and without the hysteria that was exhibited in some quarters on the last occasion.

#### Should Have Confidence.

They should have confidence that the God to whom Gandhiji appeals will not desert him; that he will emerge from this self imposed ordeal stronger and greater than has ever been.

I yield to none in my admiration, my respect and my love for Mahatma Gandhi much as I have to differ from him sometimes in political matters.

Despite his Himalayan blunders in politics, I think he is the most wonderful and the most lovable man in the world, and I regard myself as his humble 'chela' in all his political and social ideals, even if I cannot follow him spiritually.

#### No Misgiving

Therefore, though I do not want him to die, I feel no misgiving about his fast. Indeed when I remember all that was said and written about the last and the attitude of resistance and non-comprehension so quickly assumed by some of his most intimate associates in this occasion. I wonder whether I am alone in really understanding what this fast means and what has moved Mahatmaji to undertake it.

After reading his statement I am filled with a feeling of elation. It may be spiritual or it may be purely human and earthly. I do not know because I am not religious.

But I am elated to think that this great man is prepared once more to lay down his life rather than see the great object he has in his heart—the rescue of millions of his fellow-men from an atrocious bondage—suffer for the lack of sincerity—the "impurity" as he rightly calls it,—that is apparent now in the movement, which was taken up with such enthusiasm and such demonstrations of repentance for past errors a few months ago.

## NEXT WORLD CRISIS

### And India will be Free

#### AMERICAN SAVANT ON WORLD SITUATION

"The next world crisis will free India from British yoke; but then India's political and economic troubles will begin", writes Prof. Earnest P. Horowitz of the Hunter College, New York City, a reputed orientalist of America, in his letter to a friend of his in Colombo. The Professor came to India a few years ago as a Government of Bombay Research scholar on Indo-Iranian antiquities, and published his researches in a book-form.

#### A Gigantic Upheaval.

Touching on the present world situation the Professor says:

"I feel as though the world stands before a gigantic upheaval. Nationalism and individualism grew ever aggressive in Europe; a naval war between America and Japan looms in the distant (!) future. Soviet Russia makes giant strides and will be the world's most powerful leader in 1950, but will have to get away from the world's materialism and commercialism. *Spiritual Bolshevism (Vedantic Communism if you like)* is bound to come and sweep the earth. Vivekananda would be an enthused Sovietist if he lived now and be bitterly opposed to capitalism and imperialism in any shape and form.

There is no doubt that the movement has waned because much of that enthusiasm was not sincere—it was frothy and superficial and many who were the loudest in their protestations had merely attuned their mood to the passing current of popular excitement.

#### Cannot be Questioned

I feel that we cannot question the merits of this decision which Gandhiji has taken to fast.

It is a call to all who have the cause of the emancipation of the Harijans sincerely at heart to clear their own conscience of the compromising considerations and lack of earnestness which has produced the inertia and backsliding that have undoubtedly been evident since the first wave of popular enthusiasm passed over the country six months ago.

Gandhiji is prepared to lay down his life. Others are not asked to give up their lives. They are asked to give their energies and whole-hearted devotion to this great cause.

If the millions of Harijans remain in bondage, India herself will never be free. As long as India herself places the brand of untouchability on millions of her own children, so long will the brand of slavery remain on all Indians.

Only those who give freedom can expect to achieve it.

The duty of those who look to Mahatma Gandhi as the leader of the Nation is to respond to his appeal and to pray, whatever the result of the fast for him that the golden lid that hides truth may be removed.

## RURAL RECONSTRUCTION

### RE-MAKING THE PEASANT

#### Method Of Approach To Problem

Everywhere there was conflict between the old and the new, between custom and science, between the ungrudging and unquestioning obedience to the priest and the tendency to think for oneself and scoff at the established order of things, remarked Prof. K. S. Srikantan, M. A., F. R. Econ S., of the Madura College, in the course of his interesting address on Rural Reconstruction last week at the Y. M. C. A. Summer School of Rural Reconstruction, Doddaballapur, Bangalore District.

#### No Easy Task

Prof. Srikantan pointed out how rural reconstruction meant for India practically her national reconstruction. It consisted in adjusting the villager and his occupation to the changes wrought by the Machine Age. But the task of the person engaged in rural reconstruction was not an easy one. India was passing through a transition. Under the impact of scientific progress, the isolation and self-sufficiency of village life were fast disappearing, custom and tradition which acting as a cement held the village community together for centuries were losing their force, the simple faith of the rustic in his temple, priest and God was being rudely shaken by the positive achievements of Science, Nature ceased to appear as a powerful, dreadful deity which must be propitiated, worshipped and cajoled into a mood to bestow rain on the land and health on the people.

#### The Problem

Everywhere there was conflict between the old and the new, between custom and Science, between the ungrudging and unquestioning obedience to the priest and the tendency to think for oneself and to scoff at the established order of things. Here indeed was a problem. The question was whether the Indian peasant should hold on to the system which had nurtured him and sustained him for ages, or should he follow the new light, the new age, the new methods with all the dangers of individualism, materialism and irreligion or whether there was an intermediate course which could be shaped so as to harmonise the past with the present, the past with its dead wood shaken off, the present with its raw sap chafed and strengthened.

#### Concerted Action

The path to rural reconstruction, Prof. Srikantan observed, was not through facile remedies and text-book maxims. The different agencies, each concentrating its force on one phase of the problem, worked within watertight compartments often in rivalry with one another. What was really required was concerted and co-ordinated action on the part of all these agencies. They should realise that they were all dealing not with brick and mortar but with human beings at once the most conservative and the most sensitive.

In conclusion, he urged that the re-making of the Indian peasant would take us nearer to the goal than the remaking of the Indian village.

## THE RELIGION OF THE AGE

### Spiritual Communism

#### SALVATION OF THE WEST & THE EAST

"The West has accepted politics as her religion, but politics cannot be the religion of the age; nor can bring peace to the world", said Swami Jagadiswarananda, in the course of a lecture on "Religion of the Age" at the Vivekananda Hall, Batticaloa. The lecture was under the auspices of the Vivekananda Library, Batticaloa, and Mr. Advocate Thalayasingham presided.

#### The World Chaos

The speaker first analysed culture of different nations and showed that the innumerable ends of Western countries are in one word material prosperity. For instance, the goal of America is a social synthesis, that of Germany is intellectual excellence and that of Britain is empire-building and so on. So the West has accepted politics as her religion but politics cannot be the religion of the age nor can it bring peace to the world. Taking man for granted as an automaton—a material body and not a spirit—west has multiplied material wants and to satisfy them multiplied machines. This has led to the world-depression, world-chaos—a world crisis which will never subside however they might try unless they learn from the unsullied past of the Ancient East the world-gospel, that man is composed of body, mind and soul, and minister to the needs of the three-fold nature of man. That is why Mahatma Gandhi with his loin-cloth and charka is about to change the course of world-thought today by his message of plain-living and high-thought. Mahatma Gandhi who is a lineal descendant of our seers and saints is spiritualising politics quite in accord with the ideals of Indian culture. In the acceptance of Gandhian Gospel lies the salvation of the machine civilization of mamma-ridden West and westernised East.

#### Spiritual Communism.

The speaker then showed giving apt quotations from eminent authors on the subject that no single religion will gain exclusive sway over humanity. All the organised religions are but partial expressions of one Eternal-cosmic Religion which is the religion of the age. God is one and His Gospel or religion is one. But as God's prophets are many their religions are different. But underlying the different religions there are universal principles which are the fundamentals of the religion of the age. What different religionists have to do is nothing but to reinterpret and expand their faiths without any fear of truth in the light of modern thought. No single prophet or scripture can have the monopoly over mankind in the new age. The Religion of the age, and which is spiritual communism, accepts all the prophets of God and all scriptures. Unity in variety is the basis of religious harmony and not eclecticism.—Batticaloa Cor.



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The Jaffna Hindu  
College

SCHOLARSHIP EXAMINATIONS

It has been decided to award number of scholarships to deserving pupils of all classes on the results of competitive examinations to be held on or about the 1st inst. The examinations which will be confined to English, Mathematics and Tamil will be open to all pupils seeking admission to the college. The scholarships will be tenable for one year, in the first instance, and the amount will vary according to the standard of the test which the candidate takes. For further particulars, apply to the Principal, Jaffna Hindu College.

V. R. VENKATARAMAN M.A.,  
PRINCIPAL.Jaffna Hindu College,  
22nd May 1933.  
Mis. 21 (22&25)

FOR SALE!

FOR SALE!

A seven-seater Delage and a five-seater Morris Cowley. Both second hand cars, thoroughly overhauled and in perfect running order. The Delage works 30 miles and the Morris Cowley 35 miles per gallon of Petrol.

Further particulars can be had from:-

THE GANESH MOTOR  
WORKS,  
VANNARPONNAI,  
JAFFNA.

Hindu Organ.

MONDAY, MAY 22, 1933.

RURAL AFFAIRS.

IT IS DEPLORABLE THAT VILLAGE affairs do not make the same appeal to the educated citizens as the more sensational doings in the State Council. More often than not, English education breeds an urban mind with an urban outlook. Not unnaturally, therefore, the English educated man is prepared to identify himself more energetically with urban interests and neglect those even in his home village. He is more at home with urban affairs and gradually loses touch with his village. Men and even women, who as a result of their English education have achieved some success in life, do sometimes envisage the possibility of a seat in the State Council as the crowning glory of their life. Even less fortunate ones are known to nurse such longings in secret. Their ambition is laudable, as in many instances they are inspired by a genuine desire to serve their country. We desire to point out, however, that the opportunities for real service to one's country are more restricted in the State Council than in the quiet and seemingly dull atmosphere of the village. What with the conflict of interests and the clash of powers and ultimate triumph of the policy of the paramount power in the State Council! Moreover, the State Council concerns itself more with the affairs of the aristocracy of wealth and learning which congregates in towns and has neither the time nor the heart to interest itself in the concerns of the village.

The masses, the millions, illiterate and dumb, contribute their share in money for the upkeep of the Councillor and provide the ready theme for impassioned flights of rhetoric in the Council. Beyond this, the villager ceases to exist in the imagination of the councillor. When, of course, the time for election comes round his interest in the villager revives compellingly.

Heavy expenditure is sanctioned for a project and is justified on the ground of ultimate good to the people—meaning, of course, by the term the 96% of the population who are forced to make a living by tilling the soil. Yes, forsooth they stand to benefit in the end. The end is often too cruelly long a-coming. Generations of cultivators have gone to their end without coming in for a share of the benefits promised them. The ultimate good would certainly be such if it did not result in disturbing the even tenor of the village life. In the name of progress, villagers have been dispossessed of their holdings and whole villages have been wiped out of existence.

Improvements imposed from above and enforced with the assistance of the law but without the conscious co-operation of the villager are regarded by him in the light of an imposition to be avoided. It is even doubtful if the amenities provided for him by the central Government are really the blessings they are claimed to be in the absence of the factors which help him to a true appraisal of their worth.

The mere fact that the villager is persuaded to, and joyously undertakes, the task of putting his voting paper into the ballot-box painted with a certain colour does not make him an interested student of the affairs of the whole Island. His outlook does not extend far beyond the tiny patch of land he cultivates and his cares are circumscribed by the immediate needs of his family. He must be reckoned a patriot if he can rise above the interests of his own family and manifest a little enthusiasm in affairs of common interest such as the local temple, the village school, village paths and channels etc. His needs are few and follow his instincts. His likes and dislikes express themselves in emotional explosions, crude and often violent. Illiterate and uncouth as he is, his heart rings true. There is no limit to the depth of his feeling which seems to trail behind it the glories of a beginningless past. It is such men, content to live in huts, nearer to God and with compassion to all creatures, that constitute the nation. Our villages are the homes of such men. The work of the nation's servant is in the villages.

We reconstruct more than a single village when we restore life to the Tamil village. We pour new life into the nation itself. For, it is true that the village still continues to be our spiritual home. As the nation draws ultimately its wealth from the produce and culture of the land, the Tamils have received their inspiration for ages from their forbears who "with an eye made quiet by the power of harmony and the deep power of joy saw into the life of things" and handed down the ideals of simplicity, godliness and fellow-feeling from their village homes. The villages notwithstanding the "ribbon development" of villas, bungalows, garages and petrol-stations still preserve in some measure the atmosphere which nourished the Muse in Sinnathamby Pulavar and dowered his imagination with the pictures of rural life which he has bequeathed to his cultural descendants of Tamilakam.

"The deep power of joy"—in that lies the secret. The more we increase joy, the more we increase the power. The Village Committees which have been constituted and are functioning under the supervision of Government Agents offer ample scope for educated and intelligent men to serve their country in an effective though unostentatious manner. We wish it were possible that Village Committees attracted men imbued with a genuine desire to serve their fellow men.

Hydro-Electric Scheme.

EXECUTIVE COMMITTEE'S  
FINAL DECISION AWAITED.

A final decision as regards the Hydro-Electric Scheme will be made before the end of this month by the Executive Committee of Communications and works. The Board of Directors of the Government of India has approved the Committee's recommendation that it should arrive at a definite decision in this matter.

# Will India Benefit By Ireland's Example?

## What Indian delegates Should Do in London

BY MRS. GWYNETH FODEN, LONDON

For three years I have watched, with the deepest interest, India's great national struggle just as I watched the three-year conflict of Ireland against England. I have witnessed scenes in both countries—Dublin and Cork, Bombay and Calcutta—that can never be obliterated from my memory. I knew many of the leaders in both countries. I found their aspirations their aims and ideals the same yet how fundamentally different they set about the task of securing them.

When the Irishmen were invited by Mr. Lloyd George's government to come over to England to discuss and negotiate for a settlement, the Irish firmly stipulated that not until all political prisoners arrested for acts of non-violence were released, would they begin negotiations. They upheld the opinion that no satisfactory settlement could be made whilst their compatriots languished behind prison bars. After a great deal of delay and wordy warfare, Mr. Lloyd George reluctantly gave in. He could not have done otherwise, so adamant were the Irishmen in their insistence upon the fairness of their demand—no release of political prisoners, no Parley!

### What A Difference!

What happened with India? When the Indian delegates were invited over here by Mr. Ramsay MacDonald's Labour Government, to negotiate for a satisfactory settlement, the Indians made no demands upon the Government for the release of political prisoners, with the result that while negotiations were pending, Mahatma Gandhi and thousands of others languished in Indian jails. What a difference between the Irish and the Indian in this respect!

Another difference was startling. When the Irishmen were invited here, they decided before even they left Ireland that they would not accept the hospitality of any Englishman, nor attend any public or social function of any sort. There was nothing personal in this decision—which they firmly adhered to—but they felt their cause was too critical, too vital, too serious, to permit of social fraternising with their opponents.

### A Dignified Reserve.

They came to London with heavy hearts, but in the spirit of soldiers sent to perform an unpleasant task. They knew quite well that, in spite of the friendly overtures of the English government and Members of the Cabinet, England was hostile towards them. Therefore, they absolutely refused to be drawn into the spider's web prepared for them by political opponents in the guise of banquets and "at homes". They considered that a dignified reserve would win for them what they had come to win. Social contact with their opponents might dazzle and befoo some of them and side-track them from their goal. They knew that in England there were politicians who cared nothing for the loftiness of their ideals.

The Irish delegates had determined not to shake hands with the English representatives. This decision was conveyed to Mr. Lloyd George who adroitly contrived to avoid any possible scene. The Irish delegates were ushered down one side of the long conference table, and the English on the other. They all bowed politely and sat down. In this tense atmos-

phere the Irish Round Table Conference began.

### A Michael Collins.

Young Michael Collins, the hero of the Irish Nation, told me himself the effect their conduct had on their opponents, and the pleasure it gave him to see Mr. Winston Churchill, one of the English representatives, so restless and uneasy, fidgeting in his chair like a guilty school-boy, all the bluff and bluster having left him because of the frigid, calm manner of the Irishmen.

The delegates on both sides surveyed each other curiously, but the Englishmen reserved their greatest interest for Michael Collins. This was the mysterious man of whom they had heard so much, and round whose personality so many romantic stories had been told. He was nothing like what they had expected him to be. Nevertheless, Michael Collins and his colleague, Mr. Griffiths made a powerful impression upon the Englishmen. Mr. Griffiths, calm and impassive, Michael Collins, frank and open-minded, won easily to their side those who had been their bitterest enemies.

### Wined and Dined

The outstanding figures at the Conference were Arthur Griffiths and Michael Collins. The English representatives found them hard, merciless, and determined. The Irishmen had learnt their lesson from the failure of their first Round Table Conference held at Mansion House in 1917. This time, they refused to be lulled into the belief that Britain would give them what they wanted without a struggle. They knew something about English diplomacy, the clever manoeuvrings of the Government to raise futile issues and thus obscure the real ones. This time they were ready for it.

Michael Collins told me that had they been inclined to accept hospitality from any Englishman they would have betrayed their compatriots. It was not the time to fraternise with those who ostensibly were at war with them. One wonders why the Indian delegates who wined and dined nightly with Englishmen while their countrymen at home were in jail, did not think like the Irish! The Irish delegates spent their days at the green tables of the Conference room and their evenings at home where, with their staffs and secretaries they prepared the work for the morrow. A-ry leisure was given to congenial talks and music. Their life was hard and self-disciplined; their devotion to duty and each other was most praiseworthy. If they bickered amongst themselves, no outsider heard of it. Throughout the Conference their conduct brought well deserved praise from their own countrymen and ours too.

### Dismal Reading

The Indian Select Joint Committee will be here soon. Is the same dreary farce to be re-enacted? Will their past experience, like the Irishmen's put them wise, this time? Or will they go blindly on and ultimately surrender the aims of the people of India forgetting that their fatal compromise will not be acceptable to India.....not worth the paper it is written on? The disillusionment in India would be bitter and sense of injustice blistering. If India agreed to fight out her own salvation on her own ground, the situation could not be more tragic. How can one help but be pessimistic when one considers that Sir Tej Bahadur Sapru, after telling us a few months ago that he could not negotiate again behind prison doors, should now go back on his word? It makes dismal reading. The Irishmen knew that the successful framing of a Constitution lay in the opening of prison doors. They refused to come over to England unless all the political prisoners not guilty of violence were at first released.

Why cannot India be as strong?  
—(A.B.P.)



## Gandhiji's Health

## Weak But Continues Satisfactory

## NO LIKELY DANGER TO LIFE

## HIS MENTAL ALERTNESS

DR. ANSARI LEAVES FOR DELHI:  
MR. DESAI MEETS HIS MASTER.

Poona Saturday

AN official bulletin issued this evening says that, excepting for the natural daily increase in weakness, Mahatma Gandhi's conditions continues to be satisfactory. He spent a peaceful day. (C. O.)

Poona, May 20.

The following bulletin was issued this morning from 'Parnakuti': "Mr. Gandhi spent yet another good night. There is no change in his condition, which continues to be quite satisfactory. A few of the more important letters were read to him this morning."

## Medical Board's Report

Poona, May 19.

The medical board, consisting of Doctors Ansari, Bidhan Roy Deshmukh, Gilder, Purushottam Patil and Erukar, examined Gandhiji this afternoon.

The examination lasted about fifteen minutes.

Blood pressure was found to be the same as before, the temperature normal and the pulse strong.

The board issued the following bulletin:

"Mahatmaji has now completed eleven days of his fast, without showing any great sign of exhaustion. His general condition has not, so far, given any cause for anxiety to the doctors. He has no complaints, except weakness."

The consensus of opinion among the doctors is that Mr. Gandhi has stood the first half of the fast remarkably well, without any undesirable complications, but that the most critical period is likely to be in the second half, in view of the reduced vitality. They, however, hold the view that judging from the way in which he has stood the first three eleven days, he is likely to get through the remaining portion of the fast without danger to his life.

## No Flagging of Mahatma's Mental Alertness

What is most important is that there is absolutely no flagging of mental alertness after so many days' physical starvation, and Mr. Gandhi's mind is as keen as ever. A remarkable example of his mental alertness was provided this morning. Mr. Gandhi was aware that Mr. Mahadev Desai was to be released this morning and he remembered it early this morning and wanted to know who would meet him at the jail gate. On being informed that Mr. Desai was to be released at 8 a.m., Mr. Gandhi warned them to go there at 7-30 a.m. and not at 8 a.m.

Though he generally does not write now nor dictate letters or telegrams to anyone, this morning Mr. Gandhi dictated a couple of telegrams to friends of his own accord.

Dr. Ansari left for Delhi this afternoon, and is expected back here on Wednesday next.

## Comic Note to Mrs Naidu.

Perhaps, Mr. Gandhi's declaration before he commenced his fast, that God alone could make him abandon his irrevocable decision, was at the back of a comic note received by Mrs. Naidu, this evening.

The note, which was addressed to Mr. Gandhi, had something of an oracle's pronouncement about it and read: "God has come to see you and talk with you."

Mrs. Naidu with her characteristic humour, wrote back: "Mahatmaji is not good enough to talk with God, and God may kindly return to Heaven." "God" evidently took this lying down and, without making further fuss, disappeared as mysteriously as he had appeared.

Enquiries made at the outer gate showed that the author of the note

## ROMAIN ROLLAND'S LETTER.

## "MAY YOU REMAIN LONG."

Poona, May 19,

M. Romain Rolland has sent Mr. Gandhi a letter by Air Mail in French. The following is a rendering in English of the same:—

Dear and revered friend: We are close to you and with you in these grave days, when your life is once again at stake. We send forth our fervent prayers that the hardness of heart of those of your people who obstruct the great work of national reparation to "Untouchables" should give way and that they should tremble to assume before history the execrable responsibility of having caused your death, carrying for ever the brand on their forehead.

But permit me to attach to your sacrifice a larger meaning yet than that for the cause of the Untouchables. In these tragic times, when the whole world is given over to most atrocious violence, on the eve of world wars which will overshadow in cruelty and in amplitude all those of the past; and when the whole of humanity is divided between oppressors and the oppressed, and when the latter, maddened by their sufferings and injustice, see no help except violence, your immolation before the goddess of Justice, who is all love and with out violence, acquires a universal and sacred value like the Cross.

"If the Cross has not, alas, saved the world, it has shown the world the way to save itself. It has illumined the night of millions of unfortunates.

"But, may this sacrifice be spared to-day! May you remain long yet, I will not say, amongst us (because I doubt if my life ill as I am, will be very prolonged now), but amongst our brothers and sisters of India, and of the world who need your presence on the boat to guide them in the tempest. Give us your blessings. Yours in affectionate embrace.

(Sd.) Romain Rolland.

was an old man bailing from Rajahmundry.

## "Welcome Surprise Says Mahadev."

Mahadev Desai was released this morning from Yerwada jail. He immediately arrived at 'Parnakuti' to attend on Mahatmaji.

Gandhiji's condition was a welcome surprise to me. I had not expected to find him keeping so well. I observed Mr. Mahadev Desai after speaking with Mr. Gandhi this morning.

## DEPARTMENT OF INDUSTRIES

## Scheme for Training Inspectors

## LABOUR MINISTRY'S PROPOSAL

With a view ultimately to establish a Department of Industries in Ceylon, the Ministry of Labour, Industry and Commerce, it is understood, is drawing up a scheme for the formation of the nucleus of a staff of technically trained inspectors of industry. Certain selected science graduates of the University College, it is reported will be sent to the various Indian Department of Industry to obtain training and experience in technical matters connected with various Ceylon industries which find their counterpart in India.

## FIFTEENTH DAY OF FAST



"I pray to God that you be given long life for helping your brothers and sisters of India and of the world, who cannot do without you, in these difficult times."

—ROMAIN ROLLAND

## Jaffna Friend-in-Need Society

## STATEMENT OF ACCOUNT 1932.

The following Statement of Accounts of the Jaffna Friend-in-Need Society Limited, for the year ended December 31, 1932 was published in the latest Gazette.

	Rs.	c.
To Balance brought forward	16,779	65
Subscriptions from Members	473	25
Life Members	100	0
Pensioners	995	68
Interest on mortgages	945	0
Refund of unpaid paupers allowances	588	0
Annual Grant from Govt.	1,500	0
Donation received	551	18
	21,932	76
By allowance to paupers	3,353	50
Salary of clerk and collector	277	50
Donation paid	120	9
Printing and advertisement charges and cost of stationery and postage	87	25
Balance	18,094	42
	21,932	76
Description of Balance.		
In Mortgage	13,500	0
In Kachcheri	4,594	42
	18,094	42

## Sinnathamby Pulavar Memorial Fund

	Rs.	Cts.
Amount previously acknowledged	93	40
Mr. K. Namasivayam, Singel Street Hospital, Poona	2	00
	100	40

## WOMAN COMMITS SUICIDE.

## PROVOKED BY SALE OF JEWELS

## Coroner's Verdict.

The sale of her jewels by her husband was the provocation for the woman committing suicide, was the verdict returned by the coroner who held an inquest on the body of one Ramasipillai (31) wife of Muttusamy Kandiah, which was discovered on Friday night in a well at Sirampadi. The inquest was held on Saturday by Mr. S. Aiyampillai, coroner. It transpired at the inquest that the deceased dined a row with her husband over the sale by the latter of her jewels. On Friday night she was found missing and a search was made. She was discovered dead in the well. The coroner returned a verdict of suicide due to the unpleasantness between the deceased and her husband over the sale of her jewels.

## Minimum Rates for Electric Current.

## MR. RAJARATNAM'S MOTIONS IN U. D. C.

The following motions in the Jaffna Urban District Council, which stood in Mr. S. Rajaratnam's name, were referred at the last meeting of the Council to the Electrical Superintendent for report in the first instance;

(i) "That the monthly minimum rates for electric current whether for lights or industrial purposes be limited to meter charges only."

(ii) "That shops and boutiques be encouraged to go in for electric lights by charging a fixed rate per light per month".

## Empire Day Celebration.

## PRESENTATION OF IMPERIAL SERVICE MEDAL

The Empire Day will be celebrated in Jaffna on the 24th instant at the Jaffna Esplanade. There will be a Scout Rally and Police Parade at 5 p. m. At 5-15 p. m. the Government Agent, N.P. will present the Imperial Service Medal to Messrs. S. R. Arumugam and A. P. Jesudason.

## Live Snake Comes Out Of Dead Body

The Jannagar correspondent of 'The Pioneer' sends a curious story how a live snake emerged from the mouth of a dead body which was soon enveloped in the flames when the corpse of a dead Kubbil was burning on the funeral pyre in the village of Salary in Cutch State. The members of the Kubbil's family were amazed at this and stated that the deceased had long been suffering from chronic ascites and oedema.

It appears that the deceased had swallowed the spawn of a snake as sometimes happens, when a man given to chewing betel-leaves unwarily swallows a tiny jelly-like infant snake

## Personal

—O:—

Mr. T. Sivasamboo of the Post and Telegraph Department, Tapah, is shortly coming to Jaffna on long leave by S. S. 'Katon Maru' and will be staying at Sandirupay.

Prof. and Mrs. Ariam Williams arrived in Jaffna last week and are staying at Vaddukoddai. They will be returning to India after a month.

Mr. S. Casinathan, Chief Clerk, Office of the Registrar of Motor cars, has been appointed to act as Assistant Registrar of Motor Cars from May 15 to 31, 1933 during the absence of Mr. K. C. Selvadurai.

## TEACHERS' PENSION

## A draft Ordinance

## EXTENSIVE PROVISIONS

The draft of an amending ordinance to School Teachers Pension Ordinance published in the latest Gazette makes provision for pension to a type of teachers who do not come under the category of either Teachers in Government Schools or "assisted schools."

The object and reasons of the draft ordinance are stated as follows.

1. Teachers in Government Schools are paid pensions under the Government Pension Minutes and teachers in "assisted schools" receive pensions by virtue of rules framed under the School Teachers' Pension Ordinance, No. 6 of 1927. There is no provision however which provides for the payment of pensions to teachers in a third type of school which cannot properly be classed either as a Government School or as an assisted school, i. e., schools which are not Government Schools in the fullest sense because the teachers are not appointed by Government and which are not strictly "assisted schools" because they are maintained wholly from public funds.

2. The immediate purpose of this Bill is to extend the provisions of the amended Ordinance to this last class of schools and to make it thereby possible to pay pensions to teachers therein. The amendment however goes beyond the immediate purpose and gives the necessary authority in a manner that would permit of the payment of pensions and gratuities under the Ordinance even to teachers in Government Schools, provided the teacher is not entitled in respect of the same period of service to any other pension out of public funds. By reason of the addition to section 5 of the Ordinance, any possible right to more than one pension or gratuity for the same service out of public funds is avoided.

## For Lease or Sale.

40 acres Cocoanut Estate in Pallai Apply to

REV. JAMES S. MATHER,  
No. 160 Galle Road  
Bambalapitya.

Mis. 17. 18 &amp; 22.

## Order Nisi.

## IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8002. In the matter of the intestate estate of the late Kanagam wife of Sithamparappillai Arulampalam of Kondavil Deceased. Sithamparappillai Arulampalam of Kondavil

- Vs. Petitioner.
1. Nagamma daughter of Arulampalam
  2. Arulampalam Kandiah
  3. Arulampalam Navarettnam all minors
  4. Kantar Chellar of Kondavil

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner coming on for disposal before D. H. Balfour Esquire, District Judge of Jaffna on the 16th day of November 1932 in the presence of Mr. V. K. Gnanasundaram, 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 her lawful husband, unless the abovenamed Respondents appear before this Court on the 18th day of January 1933 and show sufficient cause to the satisfaction of this Court to the contrary.

D. H. Balfour,  
December 21, 1932. District Judge.  
Order Nisi extended for 24th May 1933.  
Initd. D. H. Balfour,  
Q. 7. 18 & 22, District Judge.



### TODDY RENT SALES 1933-34, MULLAITTIVU DISTRICT.

Notice is hereby given that the Assistant Government Agent, Mullaittivu, will, up to 10 a. m. on Monday, 5th June, 1933, at the Mullaittivu Kachcheri, receive sealed tenders for the purchase, subject to the Toddy Rent Sale Conditions published in Government Gazette No. 7981 of May 12, 1933, and General Conditions applicable to all Excise Licences published in Government Gazette No. 7704 of April 12, 1929, of the exclusive privilege of selling fermented toddy by retail in the undermentioned taverns. Valayanmadam tavern will be sold for a period of 10 months, July 1, 1933 to September 30, 1933, and from March 1, 1934 to September 30, 1934; and the rest for 12 months, July 1, 1933 to June 30, 1934.

2. Every tender should be accompanied by a receipt for Rs. 50/- deposited at the Mullaittivu or other Kachcheri or the Treasury Office, Vavuniya.

3. Every tender should be placed in a sealed envelope clearly marked in the top left hand corner with the name of the tavern in respect of which the tender is made.

4. No person is permitted to send in more than one tender for any one tavern.

5. All tenderers must be present at the Mullaittivu Kachcheri at 10 a. m. on June 5, 1933.

6. The Assistant Government Agent, Mullaittivu, shall have power at his discretion to put up the taverns to auction if the tenders are unsatisfactory and at such auction to reject any bid.

7. Subject to this proviso the highest tenderer or, in the event of an auction being held, the highest bidder, shall be declared to be the purchaser of this privilege and shall conform to and perform all the conditions under which this privilege is sold.

8. The successful tenderer or bidder on being declared the purchaser shall immediately pay to the Assistant Government Agent, Mullaittivu, a sum equivalent to two months' rent as a security deposit, and sign the conditions of sale, and shall sign the contract, furnishing necessary stamps therefor.

9. The conditions of sale and other required information may be obtained at the Mullaittivu Kachcheri.

#### Taverns above referred to

No.	Name of Tavern.	Division.	Hour of opening.	Hour of closing.
1.	Vadduvakal	Maritime Pattus.	A.M. 8.00	P.M. 8.00
2.	Valayanmadam	do	8.00	8.00
3.	Puthumattalan	do	8.00	8.00
4.	Puthukudiyiroppu	do	8.00	6.30
5.	Vattapalai	do	8.00	6.30
6.	Chillavattai	do	8.00	8.00

The Kachcheri, Assistant Government Agent,  
Mullaittivu.  
May 15th 1933. (G. 5. 22 5-33)

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**SHARES:** 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

**CURRENT ACCOUNTS** opened and interest allowed at 3% per annum on the average monthly balance when it does not fall below Rs. 500/-.

**FIXED DEPOSITS** received for periods of 3, 6, 9 and 12 months and interest allowed at 3, 4, 6 and 8 % respectively.

**DRAFTS** issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

**INDIAN MONEY** bought and sold

**LOANS** on the security of Jewels a speciality. Interest charged at 10% per annum when paid monthly; otherwise 12% (Part payments accepted.)

**LOANS** are also granted against approved securities, such as Landed Properties etc. (Part payments accepted.)

For further particulars apply to

S. SELLAPPAH,  
Manager.

Q. 16. 22-5-33—21-8-33.

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Y 3. 26-4-34

(b)

### Order Nisi.

IN THE DISTRICT COURT OF  
JAFFNA.

Testamentary Jurisdiction No. 8240.  
In the matter of the intestate estate of the late Mankayatkari wife of Velupillai Thuraiarajah of Thirunelvely.

Deceased.

Nagalingam Thampoe of Tirunelvely.

Petitioner.

Vs.

1. Thampoe Kanagasuntharam P. S. M. B. A. Office, Colombo
2. Thambiah Muthulingam and wife Thangammah of Tirunelvely
4. Velupillai Thuraiarajah of Colombo

Respondents.

This matter of the petition of the abovenamed petitioner praying that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner coming on for disposal before S. Rodrigo Esquire, District Judge of Jaffna on the 17th day of November 1932 in the presence of Mr. V. K. Gnanasundaram 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 next of kin and heir of the said deceased, unless the abovenamed respondents appear before this Court on the 16th day of December 1932 and shew sufficient cause to the satisfaction of this court to the contrary.

Sgd. D. H. Balfour  
District Judge  
December 2, 1932.

Order nisi extended for 26/5/33  
Initd. D. H. Balfour  
District Judge  
31/3/33

O. 6. 18 & 23

### Order Nisi.

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction No. 8234.

In the matter of the intestate estate of the late Mylvaganam Chellappah of Neervely

Deceased.

Ponnu widow of Mylvaganam Chellappah of do

Vs. Petitioner.

1. Sivakkolunthu daughter of Mylvaganam Chellappah of do
2. Velupillai Sinnathamby and wife Sornam of do
4. Mylvaganam Thambiah of do

The 1st Respondent is a minor appearing by her guardian ad litem the 4th Respondent.

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner coming on for disposal before D. H. Balfour Esquire, District Judge of Jaffna on the 15th day of March 1933 in the presence of Mr. V. K. Gnanasundaram Proctor on the part of the Petitioner and on reading the affidavit and Petition of the Petitioner.

It is ordered that the Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as the widow of the deceased, unless the abovenamed Respondents appear before this Court on the 12th day of May 1933 and show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,  
District Judge.  
March 29, 1933.

Extended for 2-6-33.

Sgd. D. H. Balfour,  
District Judge.  
22/5/33.

O. 5. 18 & 22

## EMPIRE OF INDIA

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Year ending 28th February.	Yearly Income	Life and Reserve Funds.
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1923.	Rs. 39,97,000	Rs. 1,98,92,000
1933	Rs. 70,17,000	Rs. 3,96,69,000

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H. 17. 11—30-6-33

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Y. 33. 22-9-32—20-9-33.

S. P. Joseph,

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The teacher unrolled a large atlas and placed it over the blackboard "Now, Bobby," she said, "come out in front of the class and point out America."

Bobby strolled boldly up to the atlas and indicated the huge continent. "Who discovered America, children?" asked teacher, turning to the class.

"Bobby did, teacher!" declared the children in unison.