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# THE Hindu Organ.

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## Sparks From The Sacrificial Fire

### A DUEL BETWEEN GANDHIJI & MR. RAJAGOPALACHARI

#### Interesting Incidents In Yerawada Jail

In conversation with a 'Harijan' interviewer Mr. Mahadev Desai, the Secretary and Boswell to Mahatma Gandhi, gave some interesting details of incidents that took place in Yerawada jail when the fast was decided upon.

Referring to a dialogue between Mahatmaji and Mr. Rajagopalachari about the fast Mr. Desai says:

#### Too Sacred A Dialogue

"To tell you the truth, the dialogue was too sacred to be repeated here, and even if I would, I could not do so. It is agonising to see the disciple torn between allegiance to his own reason and allegiance to the master. Among those nearest to Gandhiji, he is one of the few whom no one would put in the category of 'men of little faith.' His intellect has dazzled many and his humility is infectious. It was, therefore, a torment to many of us that when on the threshold of a momentous decision Rajaji should be the one who found it impossible to reconcile himself to the step. In the ultimate analysis, I think it was overflowing love that prompted the opposition and more overflowing devotion that triumphed in bringing about a reconciliation. I cannot confidently say that his doubts are resolved or that he is fully infected with the master's faith. At the back of his mind is, perhaps, still lurking the fear that the grim decision is the outcome of divine despair.

#### Found It Flounder.

Gandhiji has not the slightest doubt that at the back of Rajaji's reluctance to share his joy is divine despair. And I am afraid I share the feeling. I have been witness to many triumphs of Rajaji's intellect, but for once, in this great crisis, I found it flounder. For instance, he went the length of arguing that this mortification of the flesh was objectionable type of violence and that the faith that, He who inspired the fast will certainly see it through, smacked of a claim to infallibility. 'At the end of the fast' said Gandhiji to C. R. sweetly, 'I will see you heartily supporting me. You ought not to endeavour to undermine my faith'.

#### A Thought to Ponder over.

I had not the courage to speak a word whilst the dialogue was going on, but in all humility I may make my revered friend the gift of a thought to ponder over. There are moments, says the seer A. E., when "we feel a Titanic energy lurk within us ready to our summons. If we have not power, we are nothing and must remain outcasts of Heavens. We must be perfect as the Father is perfect.... The Kingdom is taken by violence. Power ebbs away for all but those who never relax the will but sustain it hour by hour. And he who has

made his will a willing slave to His will may well go forth on his pilgrimage saying,

"Fear, I will rend you. Love, I make you strong  
Wed with my might the beautiful and wise  
We shall go forth at last a Titan throng  
To storm His Paradise".

#### A Sacred Incident

It will not be out of place here to mention an incident which shows how ardent the best among human beings are. When Rajagopalachari and Shankaral Banker were discussing the advisability of Gandhiji's being examined by doctors prior to the commencement of the fast, Gandhiji said 'I cannot agree to any medical examination, as that would be tantamount to a lack of faith on my part'. 'Then,' said C. R., 'You are conceding nothing and claiming infallibility.' This irritated Gandhiji, who flared up, saying 'you shall not thus undermine my conviction and my faith. I am confident that I am going to survive the ordeal. That should be enough for me and you, and as friends you ought not try to weaken my faith. I cannot agree to any examination of me by doctors before the commencement of the fast.' The friends then left, both of them sorry that they should have irritated him so.

#### Realised His Mistake

In the evening, while taking our usual walk, Gandhiji as in a flash realised his mistake and said he had done a great wrong to the two dear friends. 'What a frail, erring creature is man!' said he, 'even on the eve of a purificatory fast, I gave way to anger against my dear friends, I will tender an apology to them.' Next morning accordingly, he sent the following letter to the C. R.—

My dear C. R.,

You are dearer to me than life itself. I wounded you and Shankaral deeply yesterday. It is no use my saying 'Forgive me.' Your forgiveness I have before the asking. But I will do the very thing that I resisted like an ass. I will submit to the examination now and any time you like by any doctor, provided, of course, the Government permit it. I feel that the result of such examination should not be published for fear of political use being made of it. I must say, too, that the medical examination, if it comes, is not likely to affect the commencement of the fast.

More when we meet. This is just to relieve my soul of the impurity that crept in yesterday.

Love to you and Shankaral.

5-5-33,

Bapu.

#### Brought Closer

The next day, however, C. R. came laughing and said 'there was no objection to the apology, the irritation was gone'. (Continued on page 2.)

## HOME RULE FOR INDIA & CEYLON

### CONCLUSIVE ARGUMENT AGAINST FOREIGN RULE

#### Sir Sankaran Nair's Advice to Ceylonese

Considering the differences between England on the one hand and India and Ceylon on the other—separated by religion, language, culture, civilization and by oceans—it was difficult to believe that India and Ceylon could remain permanently under England. These conditions lead inevitably to the conclusion that India and Ceylon must have Home Rule in the interests of good Government or according to others, Independence, said Sir Sankaran Nair in the course of a lecture on "The Political Evolution of India" at the Liberal League Headquarters in Colombo on Saturday last. Mr. H. A. P. Sandasegara, K. C., presided.

"It would be impertinent on my part," continued the lecturer 'to give you any advice as to the steps you have to take. My acquaintance with the conditions of Ceylon is very superficial. But it is possible the great constitutional struggle that is going on in India may be of some interest to you in suggesting lines of progress.

#### Reasons For Home Rule

Proceeding to indicate the reasons for Home Rule and the lines of advance followed in India, the lecturer said:—

"We put forward our claims for a share and an increasing share in the Government of the country as a natural right. We want all the appointments to be thrown open not only in name but in reality to us, and the Executive Government to be under the control of the Legislative Councils. The answer of our opponents is that so far as the governing classes are concerned they cannot be entrusted with the welfare of the masses of the country whose interests are not identical with theirs.

"Our second reason for Home Rule is that the social and national reconstruction requires power to be vested in the people themselves. In the opinion of some it is impossible for a foreign Government to carry out this reconstruction. If it is not impossible, at any rate it cannot be done properly.

"Our third reason is the misgovernment due to a foreign government."

#### Inferiority Complex

The speaker then dealt with the disabilities of women and the caste system, and argued that reforms in these directions could only be brought about if power was given to Indians.

Continuing he said that as long as a foreign government existed, there must be that inferiority complex, there must be a slave mentality, which, in itself, was a conclusive argument against foreign domination and in favour of, at least Home Rule which might get rid of it.

Referring to separate electorates as an obstacle to achieving responsible Government, the lecturer said that at the time of the Montagu-Chelmsford

## State Council Boycott

### OFFICIAL VIEW OF SITUATION IN JAFFNA

#### New Adherents to Anti-Boycott Party

"Throughout 1932 Jaffna remained unrepresented in the State Council, but the enthusiasm of the boycotters over their success was no longer apparent and public opinion generally was consolidated in favour of entering the Council," is the official view on the boycott of the State Council by Jaffna, expressed by the Government Agent, Northern Province, Mr. E. T. Dyson, in his Administration Report for 1932.

"In March," the G. A. further states, "a petition signed by a large number of influential people was presented to His Excellency the Governor asking that a nomination day be fixed, but the Secretary of State held that the circumstances did not justify the necessary amendment of the Order-in-Council. Nevertheless new adherents joined the anti-boycotters, and by the end of the year opinion in favour of entering the Council was stronger than ever."

Reforms the difficulty of obtaining any reform was so great that the Hindus and the Muhammedans agreed as a temporary measure for separate electorates."

#### Bane of Communal Electorates

"Time has shown that those separate electorates which led to separate representation in the Cabinet have been deplorable in their consequences and cannot lead to responsible government. As days pass the gulf is widened between the classes which have separate electorates. It has now become increasingly difficult for the Hindus and Muhammedans to combine in action, a state of affairs advantageous to our opponents, who are interested in denying Responsible Government.

"For the basis of Responsible Government is homogeneity. The Leader of the Council must be the Chief Minister and all the others must be his nominees. Otherwise it is impossible that there can be a strong government. Everything else must give way to it. And if the Councils are not prepared to entrust supreme power to a Chief Minister who will be assisted by other Ministers, those Councils are not fit for Responsible Government.

#### To Ceylonese

"I am glad to see that in Ceylon itself you have not brought in separate electorates, and if you ask my opinion you must stick to this decision. Allow no separate electorates nor should you allow communal representation in the Cabinet itself. In peaceful times everything may go on all right, but in times of trouble if you want a strong Government then you must have a Chief Minister uncontrolled by his own colleagues. He must be able to dismiss anyone of them and ask the King's Representative to appoint another whom he might nominate as his own colleague."

## THE MALLAKAM COURTS

### PROTEST AGAINST ABOLITION

#### PUBLIC MEETING AT MALLAKAM

A public meeting of the residents of Valigamam North was held at the Mallakam English School on Saturday, the 27th May at 6 p.m. to protest against the abolition of the Mallakam Courts. There was a large and representative gathering present. Mr. T. S. Thuraiappah, Notary Public, Tellipalai, was voted to the chair. Messrs A. Vijayarajam and S. Natarnja were elected secretaries.

The Chairman said that the jurisdiction of the Mallakam Courts covered a large area consisting of Valigamam North, Valigamam West and Valigamam East. Most of the inhabitants of these places were farmers. If the Mallakam Courts were abolished, the people would have to go all the way to Jaffna, sometimes having to cover a distance of over ten miles. That would greatly interfere with their work as farmers.

#### Resolution

Mr. T. N. Sinnatamby, formerly Head Master, 'Kanderodai English School, proposed the following resolution:—

"That this public meeting of inhabitants of Valigamam North is emphatically of the opinion that the proposed abolition of the Courts at Mallakam would not only cause great hardship and inconvenience to the people but also would be a cause of the increased spread of crime in the area owing to the difficulties that would ensue in obtaining speedy justice. This public meeting therefore earnestly requests the Government not to take the proposed steps."

Mr. Sinnatamby in proposing the resolution said that the present was not the first attempt to abolish the Mallakam Courts. There were previous attempts made some years ago and the Courts were abolished for six months. Public agitation followed and the Courts were re-opened. The resolution was seconded by Mr. S. Subramaniam, Notary Public, Maviddapuram.

#### A Practitioner's Opinion

Mr. T. C. Rajaratnam, Proctor, spoke in support of the resolution. He said that he was speaking from his own experience as a practitioner at the Mallakam Courts. The work was so heavy that the Magistrates were not able to cope with it. They had to postpone cases several times. Several experienced Magistrates had written in favour of the retention of the Mallakam Courts. Retrenchment was welcome but it should not bring hardship and inconvenience to the people.

Pandit S. M. Theagaraja also spoke in support of the resolution, which was carried unanimously.

Mr. E. J. Rajadurai proposed a vote of thanks to the Chairman. —Cor.



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## Hindu Organ.

THURSDAY, JUNE 1, 1933.

OUR HELPLESSNESS.

No MORE CONVINCING PROOF OF degeneracy in national character is needed than the readiness with which people would fain seek the assistance of Government to settle differences arising amongst them. It is possible to conceive of many cases of a civil or criminal nature in which the intervention of the authorities may be indispensable. But, there is a numerous class of relations of a purely domestic, social or religious nature in which it should be possible for the parties concerned to secure redress or satisfaction by means other than a direct appeal to the power of the authorities. Government is pledged to a policy of

social. These, however, often carry in them a civil element which provides the excuse necessary to invoke the authority of a court of law or an executive officer.

Not many years ago, some of the educated people of a certain village could not agree as to the particular individual who was to receive the special blessings for the merit of performing the "Dwajarahnam" of the high festival of a certain temple. The large body of devotees who had assembled to offer prayers were powerless to compose the differences that had arisen between two sets of people. The priests looked on helplessly. The headmen were communicated with, but their influence could not prevail. The Superintendent of Police and the Maniagar of the Division arrived at the Temple and the festival of the day was performed, though the hour fixed for the ceremony had long passed. One would have thought that with a little persuasion and some self-control on the part of one side or the other, the expense, delay and inconvenience to the parties might have been avoided. And what is more, the disgrace involved in seeking outside help to conduct religious services in a public temple might have been spared to the community. The incident only proves that people have lost the power of self-help and their faith in the dignity of self-reliance. We are glad that the parties are now co-operating with each other in administering the affairs of the temple. They are now heartily sorry for the incident and are not likely to allow the recurrence of a similar incident in the village. The villagers too have realised the folly of the incident and have been greatly edified thereby. Settlement of a dispute by a party other than those who are directly interested in the matter of the dispute almost always leaves behind a bad odour. When compliance is enforced by official authority such compliance is only external as it is often done in fear of consequences to one's liberty or property. The settlement to be true and permanent should proceed from the hearts of the parties concerned who, conscious of the justice or equity of the course proposed, give their willing support to it. The elimination of the factors of discord between families and sections of the community by the process of enlightened arbitration undertaken by men of character and probity is certain to increase the feeling of solidarity among village folk and make for greater harmony and, therefore, efficiency, in the village. The simple villager is still responsive to the claims of justice. Still unsophisticated by the impact with the urban mind, the villager reacts marvellously to the touch of love in which he does not scan a trace of selfishness. He will forgo his precious rights, if only to win the kindly smile or good word of the man of loving kindness. The humble villager is richly endowed with the knack of tearing up masks and discovering the truth about a man. He might be ill-equipped to judge of the learning or wealth of an individual, but he never errs in sizing up the worth of a man. (This is the reason why we have been urging so often in these columns the necessity to elect to Village Committees good men, not clever men. Of course, clever men will do their utmost to get themselves elected, for they see 'opportunities' in the committee. The members of the depressed

pathy more readily than even those of the high caste. They have been treated for generations without any consideration on the part of the high-borns that it should be possible to influence them with a mere show of consideration for their feelings. If the callous indifference on the part of caste Hindus will give place to humane and kindly feeling towards Hindus of the depressed classes, a transformation could be achieved in Hindu Society without coming into open conflict with the orthodox party. Large members of the depressed classes could be saved to Hindu Society if the attitude of the caste Hindus becomes a little more enlightened. The present attitude of regarding them as outside the pale of Hindu Society is responsible for not a few of the drawbacks. If, for instance, the Kombayan Manal Crematorium Committee had looked upon Hindu tappers as members of Hindu Society, they or some leading members might have summoned them to a feast in the yard of the temple and advised them to give up their rights, if they had any, to the Kombayanmanal crematorium. They would, in such a case, have renounced all claims and accepted any crematorium that may be offered them. The members of the Cre. Com. are well known and respectable people at Vannarponnai. It is strange that they have lost their influence over the Hindu tappers. They might have sought the co-operation of other caste Hindus whose influence with the tappers had not waned and brought about harmony between the two sections in society. The interview with the Government Agent, at which caste Hindus took up a position of hostility, provoked a like attitude on the part of the tappers.

We are glad that the members of the Cre. Com. do now realise the futility of the position they took up with regard to the right of Hindu tappers to bury their dead in the Crematorium and have resolved to remove the ban which has caused not a little bitterness among Hindu tappers. Our readers, we have no doubt, will rejoice at the decision of the committee to do away with intolerable social distinctions which have crippled Hindu Society. We trust the bold lead given by the Committee will commend itself to our Hindu brethren outside the town.

## JAFFNA AND THE DEPRESSION

### NO SUITABLE POSTS FOR EDUCATED YOUNG MEN

The Govt. Agent, N. P. in his annual report observes:

Jaffna has fortunately escaped the full effect of the general economic depression. There is no serious unemployment and the wages of the working classes have not fallen though the cost of staple necessities has. The classes affected are those who have hitherto found employment and invested capital outside the peninsula. The most serious aspect of the depression so far as Jaffna is concerned is the great difficulty of finding suitable posts for the numerous well educated young men from the big Jaffna Colleges. There are indications that some of them realise the necessity for going on the land and a few young men of this type have already been seen in the area, taking up land under Iramadu and working on it.

## SWEET MERCY.

(By RABINDRANATH TAGORE.)

Raidas, the sweeper, was tanner by caste whose touch was shunned by the wayfarers and the crowded streets were lonely for him. Master Ramananda was walking to the temple after his morning bath, when Raidas bowed himself down before him from a distance. "Who are you, my friend?" asked the great Brahmin and the answer came, "I am mere dust dry and barren, trodden down by the despising days and nights. Thou, my Master, art a cloud on the far away sky. If sweet mercy be showered from thee upon the lowly earth, the dumb dust will cry out in ecstasy of flowers." Master took him to his breast pouring on him his lavish love which made a storm of songs to burst across the heart of Raidas, the sweeper. (Harijans)

## Lest Batticaloa Be Left Behind.

### A LEAGUE FOR PUBLIC WORK.

A notice signed by many leading residents of Batticaloa has reached us, convening a meeting on 2nd June to organise a League for promoting the social, political and economic welfare of the District.

The conveners hold that "the salvation of the country is mainly in the hands of the young women and young men of the present day. They are the individuals who are mostly interested in the future. This does not mean that the elders take less interest in the affairs of the country; but it is the younger generation who have the energy for work and who can easily make sacrifices for the welfare of the land."

We wish the meeting every success.

## Separation Suit

### ROGERS VS. ROGERS: HUSBAND TO PAY ALIMONY

The inquiry was taken up last week before Mr. D. H. Balfour D. J. in the case in which Mr. Esther Arulamma Rogers of Chundiculi, Jaffna is claiming separation from her husband, Mr. Victor Samuel Rogers. Bar at law of Colombo and for alimony and moneys lent to or spent for the benefit of the defendant. Mr. Advocate Duraiswamy with Messrs A. S. Wannigasoorya and C. Ponnampalam instructed by Mr. J. A. G. Tisseverasinghe appeared for the plaintiff. Mr. V. Joseph instructed by Mr. E. Murugesampillai appeared for the defendant.

After inquiry the judge ordered alimony at the rate Rs. 85 a month and costs at Rs. 250. An undertaking was recorded that defendant should not dispose of some of his properties before the conclusion of the case.

## Farewell Function at Chavakachcheri.

The public of Chavakachcheri entertained Mr. T. E. Selvadurai at a farewell function on Saturday last at the Chavakachcheri Court house on the eve of his departure as District Mudaliyar, Vavuniya South. Mudaliyar Pullenayakam presided. A group photo was taken with Mr. Selvadurai as central figure. After light refreshments were served speeches were made by Mudaliyar G. Subramaniam, Mr. M. Sararatnasinghe, Mr. M. M. Kanagasingham on the sterling qualities of the guest and hoped that he would one day come to Jaffna as Maniagar one of the divisions.

Mr. Selvadurai replied suitably.

## Cultivation of Tobacco.

### CULTIVATORS HAVING ANXIOUS TIME.

### Introduction of White Burley.

In his Administration Report for 1932, the Government Agent, Northern Province, says:—

Tobacco cultivators are having an anxious time. Mr. A. Appathurai, a large dealer of Mallakam and for a time a member of the old Legislative Council, has attempted to introduce Jaffna methods of curing into India for the treatment of the cheaper Coimbatore tobacco. The Minister for Labour, Industry and Commerce sent a Trade Commissioner to Travancore to report on the situation. He takes a serious view and thinks that the Jaffna cultivators should be prepared to seek other markets. It would seem, however, that Coimbatore tobacco has long been on the Travancore market and it is not likely to oust Jaffna tobacco from the better class of trade.

### Not Successful

Mr. Appathurai's attempt to introduce Jaffna methods of curing does not seem to have met with much success, it is stated that it depends on the treatment of the tobacco with lagoon water at a particular degree of salinity. In spite of any rate of these alarms and of delay in disposing of last year's crops tobacco cultivation appears to be flourishing. A considerable number of cultivators have been persuaded by the Agricultural and Co-operative Credit Society officers to cultivate White Burley as well as tobacco for the Travancore market. Hitherto farmers seem to have confined themselves to one variety or the other. Early in the year when dealers were offering very low prices the mere proposal to form a Co-operative society for trading direct with India which went far enough to induce purchasers to hold back their stocks resulted in a definite improvement in prices.

## Bitten By Mad Dog

On Tuesday night at about 12, a mild sensation was caused at the Jaffna Railway Station Road when Mr. H. A. C. Ratnasar Manager, and Agent of the Associated Newspapers of Ceylon Ltd., Jaffna Branch, was bitten on the forehead by a stray dog which is suspected of rabies. The same dog attacked a cow and a goat in that locality. The dog is now at large. Mr. Ratnasar has left for the Pasteur Institute, Colombo.

## Canja-dealer jailed.

### FIFTY-ONE PACKETS SEIZED.

Excise Inspectors A. Murugesu and K. C. Prasody searched the house of one Sithambarapillai Nagalingam of Vannarponnai and found fifty-one packets of Ganja in his possession. The accused was charged on Tuesday before Mr. V. Joseph, Acting Police Magistrate, Jaffna, with illicit possession of Ganja. He pleaded guilty and admitted three previous convictions. The Magistrate sentenced the accused to three months' rigorous imprisonment.

## Obituary.

### MASTER PONNAMPALAM.

A sad and untimely death occurred at Tellippallai on the 25th ultimo of Master Ponnampalam eldest son of Dr. P. Ponnampalam of the F. M. S. medical Service, at the age of 6. He is a grandson of Mr. V. Pothappillai of Karukampanai and of Late Dr. E. Kathirkamatamby of Tellippallai. Funeral was very largely attended.

—Con



# The Fast-Breaking Ceremony & After

MOST SOLEMN SCENE  
AT "PARNAKUTI"

## MAHATMAJI'S MESSAGE

PRAYER AND THANKSGIVING:  
CELEBRATIONS IN JAFFNA

Poona, May 29

Gandhiji broke his fast at 12-20 p.m. to-day, taking two ounces of orange juice.

### Most Solemn Scene.

The Scene was most solemn. Lady Thackersay was burning incense and two of Gandhiji's attendants were fanning him. Mrs. Gandhi was sitting near the bed with two ounces of orange juice crushed out of fruits brought by a Harijan boy. Gandhiji, with folded hands, thanked them for their being present on the occasion.

### Offering Of Prayers.

Punctually at twelve noon, prayers began. A Pandit in a melodious voice sang "Ragupathi Ragava Rajaram". Dr. Ansari read a stanza from the Quran on the ethics of fasting. Two members of the Christa Seva Sangha recited a hymn. A Jew sang a hymn. Mr. Desai recited stanzas from the Gita and then a song composed by Dr. Tagore. Lastly, he sang Gandhiji's favourite "True Vaishnava" hymn.

### GANDHIJI DICTATES A MESSAGE.

When prayers were over, Gandhiji dictated a message to Mr. Desai. Mrs. Gandhi was standing near the cot ready with a glass containing two ounces of orange juice.

Gandhiji was lifted on the bed and Mrs. Gandhi raised the glass to his lips. Gandhiji sipped the orange juice.

Fruits and sweets were then distributed to those present.

### The Message.

The following is a translation of Mahatma's message:—

Within a minute or two, I break my fast in His name and with faith in Him. In His name it was taken. In His name it terminates. My faith in him is not less today, but more. You will not expect me to make a speech on this occasion. It is an occasion for praising the name and singing the glory of God.

"But I may not forget the doctors and other friends who had poured their affection on me during these days of privilege and grace. These kind services are part of God's mercy. I have nothing but this to give them. God alone can give them a fitting reward. I am glad Harijans are here to-day. I don't know exactly what work God expects of me now. Whatever it may be, I know that He will give for it."

### Dr. Ansari's Message.

Dr. M. A. Ansari, who has been in constant attendance on Mr. Gandhi both as a doctor and as a friend, gave the following exclusive message on the completion of the fast:—

"The completion of the full twenty-one days' period of the fast by Mahatma Gandhi, despite the apparent lack of the requisite reserve, is proof, that here at least, we had to deal with factors not solely physical. At this unique spectacle of the triumph of mind over matter, the whole country would heave a sigh of relief, and offer its thanksgiving and prayers. May he be spared long to lead it in its endeavours towards political and economic freedom!"

### After the Fast.

After breaking his fast at 12-20, Gandhiji rested. At 2-30 p.m. he took another two ounces of orange juice. He was given honey and water at about 3-45 p.m. and orange juice at 5-15.

At dusk, Mahatma again took honey and water. After saying his evening prayers, exhausted as he was, he fell into a slumber, listening to bhajan and music.

Mr. Gandhi's first day's meal after the breaking of the fast consisted of six ounces of orange juice, two ounces of grape-juice and two tea-spoonfuls of sweet honey out of the gift sent by Harijan boys from Trichur.

(Hindu Correspondent.)

## Kompayan Manal Crematorium

SABHAI OPEN TO  
ALL HINDUS

BAN WITHDRAWN.

### First Annual Meeting Of the Sabhai

The restriction placed upon membership to the Kompayan Manal Mayana Paripalana Sabhai—a body which from last year has taken upon itself the management of the Kompayan Manal Crematorium—as open only to "men of Saiva Faith or Hindu Faith, who are entitled for the funeral rites by an ordained priest according to the ancient Hindu custom" has now been removed by an amendment to the rule re membership and is made wide enough throwing it open to all "men of Hindu faith residing at Vannarponnai and Kokuvil West who are not less than 21 years of age" to become eligible as members.

This amendment to the original rule was made at the first annual general meeting of the Mayana Paripalana Sabhai, which was held on Saturday, 27th May at 3-30 p.m. in the Jaffna Hindu College Vernacular School. Mr. S. Sivapirakasapillai, Notary Public, presided.

The Secretaries presented a report of the work done during the past year. The report referred to the various improvements effected in the Crematorium, and also stated that for want of funds a maddam, which was so urgently required at the Crematorium for the convenience of people, could not have been built. The report further states that the land where the Crematorium is situated, "originally belonged to Udayanatha Chettiar Chinniah Chettiar and that his descendants, who are his heirs, have by deed, transferred it to the Sabhai. That land is now, therefore, the property of the Sabhai."

The statement of accounts, and rules of the Sabhai were then adopted. The election of office bearers and committee resulted as follows.

President: Mr. S. Sivapirakasapillai  
Vice-Presidents: Messrs. A. Chellappapillai, A. Thillaiambalam, A. Ambalavanar, R. Sivagurunathar, A. Vyramuttu, and K. Ayadurai.

Joint Secretaries: Messrs. S. P. Rasiah and C. Nadarajah.

Joint Treasurers: Messrs. P. Thambu and M. Chinnatambu.

The following committee with power to add to its number was also elected: Messrs. S. Nagendram, V. S. Venasithamby, S. Adchalingam, T. Saravananmuttu, V. Selvadurai, N. Kanagasabai, E. Kadiraveilu, K. Ramalingam, T. Annamalai, S. Sabaratnam, R. Rajagopal, N. Mylvaganam, P. Semaundaram, S. Muttucumaru, P. Selvadurai, E. Ponnambalam, M. Kandappa and C. A. Muttucumaru.

Auditor: Mr. C. A. Kandappa-segaram.

The meeting terminated with a vote of thanks to the chair, and the singing of Thevaram.

addressing next, said that all their celebrations would be meaningless if they made no attempt to abolish the curse of untouchability from their society.

If Lady Ramanathan and Mr. Natesapillai who were at the head of two leading colleges took the lead in the movement, the movement was bound to succeed. The speaker appealed to the audience to make a start by opening schools and public wells to Harijans.

Mr. S. Natesapillai, Principal Parameshwara College, spoke at length on the significance of the fast and observed that Hindu religion taught them love and did not advocate social distinctions as they existed now.

A resolution was then adopted praying to Ishwara for having spared Mahatmaji and for prolonged life and spiritual strength to continue his noble work.

With a vote of thanks to the speakers and the Chair, the meeting terminated late in the night.

## WINDFALL FROM TODDY

Rent Sales Fetch  
Three Lakhs

INCREASE ON LAST  
YEAR'S FIGURE.

The sale of toddy rents in Jaffna for the year 1933—34 fetched nearly three lakhs of rupees, a windfall in these days of depression. The exact figure is 293,926.80 as against Rs. 233,875.15 last year.

Mr. E. T. Dyson, Government Agent assisted by Mr. R. J. Wilkinson, Office Asst. received tenders on Monday for the sale of rents of toddy taverns in Jaffna. There was a large gathering. Mr. H. E. Bandaranaike, Assistant Commissioner of Excise, Mr. J. S. Nicholas, Superintendent of Excise with Mr. A. Murugesu, officer in charge of Excise Station, Jaffna, watched the interests of the Excise Department.

The rent sales resulted as follows:

	Rs.	Cts.
Karampan	10,300	
Suruil	5,670	
Allappiddi	4,560	
Chivayateru West	18,105	
Pasaiyur	15,400	
Koiyattodam	7,891	13
Thallalai	15,724	
Karaiyur	18,764	
Tharakulam	18,377	77
Ariyakulam	29,211	60
Achchuveli	15,350	
Puttur	20,011	
Alvai West	20,365	
Puloly West and	Pt. Pedro	39,000
Kudathanai	1,750	
Nagarkoil	1,376	
Chavakachcheri	18,500	
Allarai	8,000	
Mirusuvil	6,100	
Eluthumadduval N.	3,600	
Do S.	4,900	
Puloppalai	1,811	
Masar	2,160	
Vannankerni	5,000	
Kilali	2,000	
Total amount realised	Rs. 293,926	80.

## Sparks From The Sacrificial Fire.

(Continued from page 1)

more on our side than yours, and we have now decided to have no examination."

This incident has been given in detail, as it serves to show how necessary it is for even the best amongst us to be always on guard lest they might fail at critical moments; as also to show how quickly such wounds are healed if there is always an intense desire to refrain from persisting in a wrong.

Thus this incident has brought these friends closer together than ever, if it were possible. Let it be noted also that, when an apology is tendered, it is not worth much if tendered in a niggardly spirit.

### Blessed a Couple

After having narrated a touching conversation between Mahatmaji and a Harijan boy Mr. Desai says:

Sandwiched between this and another sweet little incident I am about to narrate, was a painful talk. We shall forget the painful talk but treasure the other incident. A newly married couple were introduced by Sarojini Devi for receiving Gandhiji's blessings. Gandhiji had known the girl years ago in the days of the Tilak Swaraj Fund. She had given up a lot of ornaments and collected money too. "You remember those days. I am glad you are married. But no free blessings here. You must bless the Harijans first."

"How? Ask what you like," she said.

"But how, can I? You have to take your orders from your husband. I don't want to sow the seeds of discord between you."

"No room for discord between us," said the girl with resolution and immediately placed her gold bangles at Gandhiji's feet, in the midst of the laughter of the whole company.

## Severe Gale In Jaffna

ITS TOLL OF LIVES  
AND PROPERTY

Boatman Missing:  
Tailor Dead

Jaffna is experiencing a heavy gale for the last three days, resulting in much damage to houses, gardens and loss of life. On Monday a vernacular school at Meesalai North was blown down when the school was in session. The roof which rested on concrete pillars came down, injuring ten children. One boy is in a serious condition and has been admitted to Hospital. The other children escaped unhurt, by crouching under the fallen roof.

### Muslim Boy Killed

At Moor Street, on Monday night a palmyr h tree which was uprooted struck against a coconut tree, and both crashed on a hut. A young Muslim, Seeni Mohamed, (16) a tailor, the only hope of the household, was pinned under the debris, and his head was smashed. He died instantaneously.

### Missing Boatman

Another casualty of the gale is a boatman, named Murugar Selyadurai, aged 24 who was working on a boat that plies between Pooneryn and Colombuturai. On Tuesday the boat left Colombuturai for Pooneryn at 11 a.m. and when it reached the high sea, it was caught in a gale. Apprehending danger, the boatmen lowered their sails, and in doing so, the unfortunate man slipped into the sea. The body has not been discovered yet.

## Matrimonial.

SUPPIAH—THURAIAPPAN.

The marriage took place at 5 a.m. yesterday. Miss Iswary Ammal daughter of Mr. S. Thuraiappan, Deputy Fiscal, Jaffna, with Mr. Suppiah of the Government Stores, Colombo. There will be reception on the following three days at the bride's residence at Aiyankovilady.

DURAIAPPAN—VIJAYARATNAM

The marriage took place on Friday the 19th ultimo at "Kavery Vasam," Vannarponnai, of Mr. K. C. Duraiappan of the Medical Department, B.N. Boreo, with Miss Kavery Ammal, daughter of Mr. K. S. Vijayaratham, Postmaster, Vannarponnai. A largely attended reception was held at "Kavery Vasam," the bride's residence on the following two days.

The marriage of Mr. K. Sanmugam Bar-at-Law, son of Mr. T. Karalappillai the popular Broker of Colombo, with Srimathi Puvaneswari the elder daughter of Mr. Proctor and Mrs. E. Murugesampillai of Manipay was registered in the bride's residence on 19th ultimo by Mr. R. J. Wilkinson O.A. the Government Agent. The contracting parties being well known and widely popular in Jaffna the celebration of the marriage which will take place shortly is looked forward to with great interest by their numerous friends and relatives.

The marriage of Mr. A. Nadarajah of the C. T. O., Colombo, the son of Mr. Appakkuddy of Anakkoddai, formerly teacher, Jaffna Hindu College, with Miss Ratnamah Thuraiappan Pillai, daughter of Mr. T. A. Thuraiappan Pillai, Founder of the Tellippalai Mahajana English School, was registered by Mr. S. Perinpanayagam, Registrar, Tellippalai, at the bride's residence at Tellippalai on Friday, the 19th ultimo, at 9 p.m. in the presence of a number of relatives and friends.

## On The Sick List.

Mr. P. O. S. E. Silva Po'ee Magistrate, Jaffna is lying ill at his residence.

Mr. D. H. Balfour is confined to his room with flu.



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### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8121.

In the Matter of the Estate of the late Sivakolunthu wife of Sinnathamby Arianayagam of Urumpiray

Deceased.

- Sianathamby Arianayagam Vs. Petitioner.
1. Achchikkuddy widow of Vallipuram of Urumpiray
  2. Vallipuram Chela'burai Guard F. M. S. Rly, Ipoh
  3. Sinnathamby Mailvaganam and wife
  4. Ponnammah of Colombo Commercial Coy Ltd. Colombo

Respondents.

This matter of the petition of Sinnathamby Arianayagam of Urumpiray praying for Letters of Administration to the estate of the abovenamed deceased Sivakolunthu of Urumpiray coming on for disposal before D. H. Balfour Esquire, District Judge, on the 22nd day of June 1932 in the presence of Mr. C. A. Niles, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 26th day of May 1932 having been read, it is declared that the Petitioner is the husband of the deceased of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall, on or before the 26th day of July 1932 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,  
June 28, 1932. District Judge.

Order Nisi extended to 2-6-1933.

O. 11. 29 & 1. Sgd. S. Rodrigo. A. D. J.

Father: "If I asked as many stupid questions at your age as you do what do you think would have happened to me?"

Son: "Well, you might have learned how to answer mine."

Poet: "Why my dear man, already my pocket is being read by twice as many people as before!"  
Friend: "Oh I didn't know you were married."

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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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