

SUBSCRIPTION RATES			
PAYABLE IN ADVANCE.			
Town Delivery.	Inland India etc.	Foreign F.M.S.	
R. C.	R. C.	R. C.	
Yearly 5-00	8-00	9-00	
6 Months 3-00	4-50	5-00	
3 Months 2-00	2-50	3-00	

Hindu Organ.

IT PAYS TO ADVERTISE IN THE HINDU ORGAN AND INTHUSATHANAM.

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

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Religious Liberty

FOREIGN MISSIONS IN THE EAST

By The Bishop Of Madras

THE subject of religious liberty is rooted in fundamental rights. These rights may roughly be classified according to the three classes of persons whom they concern.

The citizen of a State has, subject to the limitations mentioned below, a right to profess any religion which commends itself to him, to commend his own beliefs to others and to persuade them, if he can, to adopt it and generally to practise the worship and duties imposed upon him by his religion. The right has not always been conceded in every country. In India it has always been acknowledged, and India is in this matter in line with the most enlightened modern opinion.

Limited Liberty

But this individual liberty is limited by the right of the State to repress any immoral or anti-social propaganda or practice, and in particular cases to prohibit any teaching which conflicts with the declared policy or organisation of the country. This right has been exercised in all countries. Instances in modern times are the prohibition of polygamy in America (in spite of the teaching of the early Mormons) and of suttee in India. Special prohibitions against propaganda which is considered dangerous to the State have been issued in all countries in special emergencies: they are most common in countries whose whole organisation is based on the profession of a particular form of religion; e.g. some Moslem and some Roman Catholic countries.

The third and most doubtful claim is the right of another country to send its teachers and to support its institutions with its own money in a foreign country. While, on the one hand, it must be freely acknowledged that there are religions which impose their duty on their followers and that those persons are bound in conscience to obey the dictates of their religion, it is by no means obvious that the country to which they send their missionaries is bound to receive them or to obey the dictates of other people's consciences.

Unwarranted Entry

It seems only reasonable that the foreign missionaries should go as the guests of the country and be bound to conform to any reasonable conditions which may be imposed by the country to which they go, or that, if they go without invitation or permission, they should claim no rights of redress if they are expelled, or if they are made amenable to the laws of the country and to penalties for their infractions of them.

The strongest position for the foreign missions is that they should come at the invitation of the Church of the country in which they wish to serve. They can thus acquire all the rights of the indigenous Church; but they have no right to claim more. The weakest position is that having entered a country without the permission, acquiescence or goodwill of the country they should seek the aid of their own country to redress any wrongs they may suffer because of their unwarranted entry into the

country. Instances could be given of such claims having been made in the past, e.g. in China, but there can be no worse support for the Christian Mission than the appeal for protection to their own country.

What has been said above refers to self governing independent nations. The British Empire is gradually changing into a commonwealth of nations which claim the right of managing their own affairs and only acknowledge such rights of entry and settlement by citizens of the other countries of the commonwealth as may be given by special agreements. Practically all of the countries in the Empire claim the right to regulate the immigration not only of foreigners but of citizens of other countries in the Empire. Missions cannot therefore base any claim to enter a country of the Empire on the fact that they also belong to the Empire. Their rights in another such country are exactly what the country concedes to the ordinary citizen, neither more or less. When India takes her place as a self governing country of the Empire, she will be at liberty to make arrangements about the entry and residence of other citizens of the Empire as (e.g.) Australia and South Africa do.

Safeguards

In the establishment of self government in India certain safe-guards will be included, continuing rights which have already been conceded and exercised for a long period. One such right is the right already conceded to Christians to practise their religion, manage their own institutions, establish schools and colleges and other institutions in the country.

Thus in all understandings with regard to the rights of minorities certain provisions, such as those enumerated below, have received almost general acceptance.

(1) No person shall by reason of his origin, religion, caste or creed be prejudiced in any way in regard to public employment, office of power or honour or with regard to enjoyment of his civic rights and the exercise of any trade or calling.

(2) Statutory safeguards shall be incorporated in the Constitution with a view to protect against enactments of the Legislature of discriminatory laws affecting any community.

(3) Full religious liberty, that is full liberty of belief, worship, observances, propaganda, associations and education shall be guaranteed to all communities, subject to the maintenance of public order and morality.

No person shall merely by change of faith lose any civic right or privilege, or be subject to any penalty.

(4) The right to establish, manage and control, at their own expense, charitable, religious and social institutions, schools and other educational establishments with the right to exercise their religion therein.

(5) The constitution shall embody adequate safeguards for the protection of religion, culture and personal law, and the promotion of education, language, charitable institutions of minority communities and for their due share in grants-in-aid given by the State and by self-governing bodies.

Make It Indigenous

But there are several matters still remaining to be considered.

It is not clear that any absolute right is given to foreign missionaries to enter a country. It may be done

ABUSE OF GOVT. WORKSHOPS

Govt. Materials For Private Work

TWENTY WATCHES IN MECHANIC'S DRAWER

Case For Exemplary Punishment

At an audit inspection of the Telegraph Workshop a workman was detected repairing a watch which he stated was his own. He denied there were any other watches with him but when his drawer was opened there were about 20 other watches besides a number of parts of watches. The matter was reported to the Postmaster-General who replied that the investigations disclosed that the workman was repairing his own watch and that he had been stopped 1½ hours pay and warned.

"Audit inspections of workshops are necessarily rare. It is an extraordinarily difficult thing to detect a case of private work being done in Government workshops, but when we do get a specific case of actually finding twenty watches in a mechanic's drawer, it is up to the administration to take very serious notice of it," observed Mr. O. E. Goonetilleke, Auditor-General, at the inquiry of the Public Accounts Committee.

Mr. Burden, Postmaster, G. P. O. When you deal with a case like that you have to decide it as any other case where a man's livelihood is concerned. There was no proof that he had done any of his private work in the workshop. Of course, the appearances were very suspicious, and I felt that something ought to be done. We find the man and warned him, and if we find any watch in his drawer again no doubt he will be dismissed. There was absolutely no proof that he was doing it in the workshop.

A Difficult Rule

Mr. Goonetilleke: But the watches were in his workshop drawer.

Mr. Burden: If you start laying down rules as to what private property a man can keep in his official drawer, it is rather difficult.

Mr. Shillitoe: It might have been for getting spares for watches.....

Mr. Burden: We are not more likely to be humbugged by a man of that nature than anyone else. In this particular instance, it was not proved that he had done anything as regards those watches for which he could be held officially liable to a serious punishment. Strictly speaking, even the Rs. 2 which we did fine him may have been too severe.

Mr. Shillitoe: I think it was wrong to fine him.

Mr. Goonetilleke: When the man was actually working on those watches.....

Mr. Burden: The man was not there.

Mr. Goonetilleke: Would you not consider it a case for dismissal.

Mr. Shillitoe: We cannot afford to sack him. It will be very difficult to replace him if we did.

The Chairman: He is an expert mechanic with special aptitude for repairing watches. In no case should he have brought these watches to the workshop. He may have done

Mount Everest Expedition

CLIMBERS LEAVE BASE CAMP

Why Lady Houston Financed It

The last batch of Everest climbers have left the Base Camp and they are expected to reach Darjeeling in about three weeks's time.

In a letter to the "Morning Post" on June 2nd last, Lady Houston tells the reason for her financing the recent Mount Everest Expedition. Her letter reads:—

When I promised Lord Clyde that I would finance the great adventure, and he went forth like Jack The Giant Killer, to conquer Everest, many people said: "Why does she do it?" My reason was this: A relation of mine had just come from India, and, three days after she left, her nearest neighbour was murdered. This sort of thing, I was told, is, alas, not unusual now in India. I asked why, and the answer I got was that since agitators had been permitted to preach treason it has made the people of India think that we Britons have lost our courage, and that they had better, therefore, stand in with these others.

It made me feel that some great deed of heroism might arouse India and make them remember that, though they are of a different race, they are British subjects, under the King of England, who is Emperor of India, and, what more can they want?

All Indians love brave deeds and must rejoice with us and feel proud of the act of heroism which our gallant airmen have accomplished in mounting seven miles into the air over India's—and the world's—highest mountain.

British Pluck and Courage.

For this is surely a proof to them that pluck and courage are not dead in our race, and perhaps—who can tell—it may make them remember all the advantages and privileges they have enjoyed under British rule, and all the loving kindness that was shown them by our forefathers, who fed them when there was famine, who nursed them when there was plague, and who administered absolute justice to them in every dispute.

As long as our race exists, indomitable courage and unalterable love of justice will always be our outstanding characteristic. That great thinker Maeterlinck, tells us that the character of a nation never alters.

this for 29 days and got caught on the 30th.

Mr. Burden: If he brings those watches again, he will make himself liable to severe punishment.

The Chairman: Our difficulty is the Auditor General with considerable difficulty detects a case.

Mr. Goonetilleke: It is very difficult to prevent the abuse of Government workshops—to prevent Government time and Government materials being utilised for private work.

Mr. Burden: I quite agree.

Mr. Goonetilleke: On principle I should have thought that this was a case for exemplary punishment.

Mr. Burden: We cannot possibly accept that point of view. It may be frightfully unjust for a particular individual officer.

Mr. Goonetilleke: Would it be unjust in this particular case when he was actually found with 20 watches.

Mr. Burden: He was not there when the Audit Examiner went there. He was absent.

"OXF.-GRADUATE" SWEEPER

Truth About The Story

CONFESSION OF GUILT

"I Was No Better", Says Gandhiji

A news story about an "Oxford graduate," being employed as a sweeper by the Karachi Municipality was extracted in these columns on the 29th ultimo. It now transpires that Amal Goswami, has hoaxed the public by telling them that he was an "Oxford graduate."

Mr. A. V. Thakkar, Secretary of the All-India Anti-Utouchability League, who "was responsible for advertising him in glowing terms", found on inquiry that he was deceived and that Goswami had made some untrue statements to him. He therefore wrote to Goswami who made a clean confession of his guilt in the following letter which, with Mr. Thakkar's observations, was published in the *Harjan*:

Goswami's Letter

"I have left Delhi so abruptly that I could not inform you. I now confess that I am the same man about whom you have received a letter from Bengal. I have hoaxed the public by telling them that I am an Oxford graduate, but henceforth I shall build my public life on truth, if you will give me a chance. If I fail to receive any chance for making my life better in future, I shall have to commit suicide."

This incident was brought to Mahatma's notice whose observations are given by Mr. Desai in the *Harjan*.

Unfortunate

Mr. Desai writes:

I read out Thakkarbappa's note on Sjt. Amal Goswami to Gandhiji as he was lying in bed and Shrimati Kasturba was standing near him. "It is so unfortunate," said Gandhiji, "but we cannot help publishing his letter and his father's letter. I am clear that the note must appear over Sjt. Thakkar's name because he advertised him and he was deceived. There is nothing unusual in being deceived, but in a case like this we are bound to publish the correction as soon as we discover it."

"I Was No Better"

This done, lest any one of us who were near him should judge Sjt. Amal Goswami harshly, Gandhiji gently said with a smile, turning to Kasturba: "Well, I was no better. I pretended to be a married when I went to England for study, didn't I?" Shrimati Kasturba was surprised. She did not know what Gandhiji was referring to. "She is so good that she has not only forgiven me but forgotten the incident," said Gandhiji. Good Kasturba was still unable to see the reference. I said to her that the incident was now nearly fifty years old and that it was the subject of a chapter in the Autobiography. Shrimati Kasturba faintly recalled having read it and smiled. "Well, then, I was right," said Gandhiji, "when I said that you had not only forgiven me but forgotten the incident." The burst into laughter. He went on to narrate the incident playfully and said: "I may, however, tell you that I was not alone like that. All young men used to do

(Continued on Page 3.)

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The Jaffna Hindu College.

Provision is made at the Jaffna Hindu College to prepare pupils for the Ceylon Senior School Certificate Examination of April 1934.

Pupils who have passed the J. S. C. (E. S. L. C.) or Cambridge Junior are eligible.

Principal.

7-7-33.

NOTICE.

The Divisional Forest Officer, Jaffna, will sell the undermentioned timber at the Jaffna Depot by auction on Monday, July 17 1933, at 9.30 a.m.

Lot 1. 40 Ralu logs.

Lot 2. 25 Saku logs.

Further particulars may be obtained from the Divisional Forest Officer at Jaffna.

J. D. BARGENT.

Conservator of Forests

Office of the Conservator of Forests,
Post Office Box 500, Colombo. (G. S. 10-7-33)
July 4, 1933.

Dental Notice

DR. J. S. R. GOONEWARDENE
(Dental Surgeon, Park Street,
Colombo.)

will be at the Jaffna Rest House
on July
14th, 15th, 16th and 17th.

Mis 53. 10th.

NOTICE

Thereby give notice that I have on 23-6-33 applied to the Government Agent, Northern Province for the license shown on the schedule hereto annexed for the licensing period ending September 30th, 1934.

Schedule Referred to

Name and Address of applicant: T. Sabaratnam,
Chemma Street, Jaffna.

Description of license: All license applied for
foreign liquor retail.

State whether application is
for renewal of existing license, or for a new license? Renewal.

Situation of premises to be licensed: Chemma
Street, Jaffna.

T. SABARATNAM.

Mis 55. 10th



Hindu Organ.

MONDAY, JULY 10, 1933.

NEED FOR DISCIPLINE.

LOCAL GOVERNMENT IS AN INSTITUTION of comparatively recent growth in the Island and needs all the care and attention the public can spare, to foster its development along right lines. The necessity for vigilance on the part of the public is the greater in view of the facile tendency exhibited by many Town Councils to copy indiscriminately "official" methods evolved by the bureaucracy. While it is true that office routine and organisation may usefully be taken over, it is doubtful if every practice found to suit the limited purposes of the bureaucrat could be followed by those who have charge of the administration of the affairs of a village or Town. It is said that Local Government institutions offer the best field for the exercise of those qualities which equip the people for the task of Self-Government. Truly it is. But, the temptation to lapse into conduct which ignores the written law, flouts the demands of convention and defies the very spirit of the institution is much too common. We can only hope that this is but a passing phase in the evolution of popular responsibility. These institutions should aim at holding aloft the ideal of purity and service. If, instead, they are to degenerate into semi-official bodies created to look after certain affairs of the village or the town, the rate-payers might well be spared the expense of providing the experience and training necessary for the members and chairmen of these institutions. Responsibility for the welfare of the village or town is vested in the village or Town Council and the power to take steps to accomplish their task is also given them, subject to financial and other limitations which are manifestly in their interest.

It is a pity that in some Local Government institutions the members do not display the high sense of duty which the responsibility of their office should call forth. One could wish that members approached their duties in a spirit of service to the country and avoided the touch of patronage which grows out of the consciousness of the possession of power. Power and prestige are words which people have grown sick of, their strong bureaucratic flavour being utterly repellent to their sense of dignity and self-respect. People will gather in their thousands to do honour to him who keeps to the side of his duties and leaves his rights to take care of themselves. Such a person is esteemed more highly than the one who insists on his rights and surrounds himself with an air of importance. The public will judge kindly the faults of one who strives to do his duty. The man of power is hated, not loved by the people. For a short time he might dance frenzied with power. But public opinion and the example of his colleagues soon restore him to sobriety. Once deprived of his brief authority, the man sliks away and is lost in the crowd. Not so the

man who occupies himself with his duties and duties only. He looks upon the rights and privileges accorded to him in the light of increased advantages to enable him to perform his duties more efficiently. Whatever the vicissitudes of office, such a worker always finds a soft corner in the hearts of a grateful people.

The presence of such a man in any Local Government institution is bound to raise the moral level of the members and prevent the incursion of disruptive factors into the administration of the area concerned. One such person is enough to wean the whole Council of the spirit of faction and revolt which have marred the otherwise meritorious efforts of many an Urban Council and Village Committee. We cannot blame the individuals concerned. They are apparently the victims of a spirit which holds sway even in high quarters. The spirit is the expression of the mentality which foreign political domination engenders in a subject people. It is possible, however, to combat this spirit and restore equilibrium by a change in the angle of our outlook.

The first essential towards the practical realisation of the ideal is discipline. The Chairman of a Town Council might lawfully nurse the ambition to see substantial improvements made to his Town during his term of office. But he is bound to carry his colleagues in the Council and the rate-payers with him. He should not do things in defiance of the wishes of the members, however honest he himself may be. If the members do not see eye to eye with him in any proposal, it is for him to persuade and win them over to his side. Once his honesty of purpose is proved it should not be difficult to get the support of his colleagues. The Chairman who indulges in what may be called "official manoeuvres" forfeits the confidence of the members and very often finds himself faced with opposition, with the result that the affairs of the Town are neglected, while the exciting tussle between Chairman and members continues in pitched battles.

The evidence in the action for damages, against the Negombo U. D. C., for wrongful dismissal by one of its employees reveals the consequences of the lack of discipline on the part of the Chairman and members. It was the clear duty of the Chairman to have carried out loyally the resolution of the members with regard to the appointment of the Superintendent of Electric Works. Apparently, the Chairman had his own views with regard to another candidate whom the members did not approve. We are willing to admit that the Chairman had no indirect motive in supporting the candidate of his choice. But, we must say that it is a breach of discipline on the part of the Chairman to act in any manner disloyally to the members. When the Chairman becomes a partisan it is easy enough for members to yield to the temptation to show favour to their erstwhile or would-be supporters. Cliques are formed and log-rolling is the result. Our failure in the State Council, in national efforts, in the Town Council and Village Committee can be attributed only to lack of discipline and teamwork. It is too late in the day to preach the benefits of discipline and organisation. We have only to open our own eyes. In one province the difficulty may be cheap transport to carry the produce to a market-

dis-organisation. There is dis-sension and disunion everywhere. Petty cliques and parties are rampant and chaos holds the day. To those "base uses" have we come—we, who boast of a civilization that influenced ancient Babylon and far-off Java. The state of that country is, indeed, hopeless where each individual rides his own horse and sounds his own trumpet. The only way of awaking and keeping awake when once awakened is discipline. Discipline entails some sacrifice. License must go and individual caprices and freaks must go. Each one must subordinate his own rights in the performance of duties to the people.

We must say that Jaffna has been exceptionally fortunate in the selection of members and Chairman to the U. D. C., and though our Town Council has functioned satisfactorily from its inauguration, yet we believe there is room for improvement in the direction indicated.

The Inability of the Marketing Facilities Committee appointed to offer concrete proposals to safe-guard the local industry. Protection For Locally Grown Rice.

The inability of the Marketing Facilities Committee appointed to offer concrete proposals to safe-guard the local industry is one more proof of the difficulties with which the problem of protective tariffs bristles. There can be no doubt that a protective duty on imported rice must result in an advantage to the local grower. He might then be in a position to secure competitive prices for his produce. But, the time is most inopportune. The cost of living has appreciably gone down, but there is the spectre of unemployment stalking the land. It will be nothing short of cruelty to raise the price of rice at the present moment. Moreover, a protective duty to be effective must be stiff enough to give an advantage to the locally grown rice as against its imported competitor. The burden on the consumer will be treble that of the enhanced import, as the import business passes through several middlemen's hands who will add their own share of profit and thus swell the price to the consumer. A protective tariff should work to the advantage of the producer and consumer alike. At present we are not in a position to grow food enough to keep us going for more than four months in the year. It is not fair that our eight months' supply should be taxed for the sake of encouraging the local cultivator? The case of sugar in India is different: India is able to produce all the sugar necessary for her and outside competition is strangling the local industry. Even if the protection of sugar in India results in increased cost to the consumer, it will be no hardship as the class of people who consume sugar can afford to stand the additional burden or eschew sugar from their bill of fare. There are millions in India to whom sugar is a delicacy. Could any man or woman in Ceylon forgo the share of rice that should go to make up a square meal for the day and expect to keep body and soul together for long? We would suggest to the authorities to levy a cess on higher grades of rice consumed by the well-to-do classes and distribute the proceeds to the rice-producing provinces to tackle the problems peculiar to each of them. In one province the difficulty may be cheap transport to carry the produce to a market-

ing centre; in another it may be the provision of a central store or hulling-machine; in yet another the advancing of pure line paddy. Before, however, Government is prevailed upon to render positive encouragement to the local cultivator, they should be called upon to withdraw the concessions and preferences accorded to Indian rice on the railway and do justice by the local cultivator.

The Jaffna Hindu College, O. B. A.

ANNUAL CELEBRATIONS

The Jaffna Hindu College Old Boys have resolved to hold the annual general meeting on Saturday, the 15th day of July, 1933.

The Inter House Sports will be held on Friday (14th) evening and Saturday morning at the College grounds, Jaffna Esplanade.

The Business Meeting at which the Office-Bearers and the Executive Committee will be elected will be held at the College Hall between 3 p. m. and 4 p. m.

The Old Boys will be "At Home" at 5 p. m.

The Public Meeting and the Prize Distribution will be between 6 p. m. and 8 p. m.

All Old Boys are kindly requested to be present at the Business Meeting in particular.

T. Muttusamipillai,
Honorary Secretary.

Jaffna,
8-VII-33.

Alleged Murder At Suthumalai

News is to hand of an alleged murder at Madattadi in Suthumalai of a tapper, Ramalingam, yesterday. It is alleged that the murder followed an altercation which took place between two tapper families over some transaction. The deceased is alleged to have been cut on the throat with a knife, and death was instantaneous. The alleged murderer has been arrested and is now on remand.

Dangers Of Kite-Flying

U. D. C. CHAIRMAN'S
WARNING

The Chairman, Jaffna U. D. C., requests us to draw the attention of the public to the danger that may be caused to children and others flying kites near about the electric mains. Direct contact with such mains is liable to cause even fatal results.

The Friend-in-Need Society, Jaffna.

VOICE OF APPRECIATION TO
THE PRESIDENT.

The monthly Meeting of the Managing Committee of the Jaffna Friend-in-Need Society Limited was held at the Ridgeway Memorial Hall on Saturday, the 1st July at 3.30 p. m. There were twenty Members of the Committee present.

Mr. E. T. Dyson, the President occupied the chair.

After the business of the day and the consideration of applications for relief, Mr. V. Joseph, Advocate, proposed a vote of appreciation to Mr. E. T. Dyson who was leaving Jaffna on furlough, Mr. R. Subramaniam seconded it.

Mr. Dyson in reply said that he was extremely thankful to the Members of the Managing Committee for their appreciation of his services to the Friend-in-Need Society and remarked that the present satisfactory position of this Society was due to the efficient work of the Honorary Secretary. He hoped that the Members of the Society would continue to evince the same interest they had shown in the past and make the Society a powerful factor for good in the North.

How To Save Jaffna's Tobacco Industry

Re-organisation On Basis Of Co-operative Marketing

NEED FOR GOVERNMENT HELP

"If the industry of growing tobacco for Travancore is to be encouraged and made a paying proposition for the cultivator my opinion is that it needs to be reorganised on a basis of co-operative marketing", says Mr. M. J. Cary, a member of the Executive Committee of Labour, Industry and Commerce, who took the opportunity of a visit to India in December 1932 of investigating the conditions of Jaffna tobacco trade in Travancore, and the results of his investigations are given in a memorandum, extracts from which are published below:

The quantity of Jaffna tobacco consumed during the past 4 years, viz., 16,143 candelies of 600 lb., amount to 9,685,800 lb., as compared with imports during that period as above, viz., 8,603,170 lb., showing that imports have not equalled consumption.

It is significant that not for many years have the traders of Jaffna exercised their privilege of shipping their full quota under the preferential duty, viz., 3,417,000 lb. and during the past 4 years the quantity shipped has been insufficient to meet consumption.

The figures of consumption are the deliveries from Government bank shalls. At the time of my visit to Quilon there was not a bale of Jaffna tobacco in the Government bankshall and the stocks in dealers' hands must be small.

Imitation Jaffna Tobacco

The Trade Representative referred to the enterprise of Mr. V. Appadurai in attempting to introduce into Travancore tobacco grown in Coimbatore but cured in the Jaffna method. The baling was different to the Coimbatore tobacco and was got up to look more like bales of Jaffna tobacco. I examined a bale of this tobacco with the Dewan in a Government bankshall. Very little has gone into consumption and I gathered that the experiment is not proving successful, and that there is little or no demand for the imitation Jaffna tobacco. I have brought a sample leaf of this imitation Jaffna tobacco and the difference in quality between this and the true Jaffna tobacco is easily discernible without the necessity of tasting it.

Effect of Depression

The Jaffna tobacco, I was informed, is chiefly bought by those who are in a position to satisfy a taste for a more expensive quality of chewing tobacco. There is little doubt that the falling off in demand during the past is due to some extent to the reduced ability of this class of persons to indulge their tastes in this direction. I was informed that the recent change in the law of inheritance had effected Jaffna tobacco.

The explanation given me by a Government official of standing is that the alteration of the Marumakkathayam law has affected sales. Under the old law the Karana of Charavad or the head of the family had control of the undivided family properties and made a division of the income of the estate by purchase and sharing communally goods rather than money. Members of the family shared in purchases of Jaffna tobacco, whereas now that they have to pay for own purchases out of the income they receive from their divided share of the ancestral property, they are buying a cheaper quality of tobacco.

Premium of Eight Annas

The figures of consumption of Coimbatore and Timmervally tobacco, however, do not indicate any large expansion at the expense of Jaffna, but point to a steady fall in consumption in all grades in the past 4 years amounting to 8 per cent.

I was unable to get accurate figures of the actual cash price received by the cultivator for his tobacco, but I understand that of recent years it has been rather under 6 cents, say one anna. The Travancore duty adds another 2½ annas or if we allow for loss in weight say 3 annas, making a net cost of 7 annas. If we deduct this from the selling price of Rs. 1¼ annas

there remains a balance of 13 annas, which is the charge for collecting, curing, shipping, marketing, etc., or more than the selling price of the rival Coimbatore tobacco. If Coimbatore can continue to market her tobacco at a profit at 13 annas surely Jaffna should be in a strong position to retain her market with a premium of 8 annas in her favour.

Need For Govt. Help

If the industry of growing tobacco for Travancore is to be encouraged and made a paying proposition for the cultivator my opinion is that it needs to be reorganised on the basis of co-operative marketing. The days elapsed when the profits on the growth and manufacture of an article can stand the very heavy rates of interest which are demanded by small capitalists who advance money on crop and require large profits to recompense themselves for uneconomic trading and lack of business like procedure. A little concession from the Travancore Government in way of duty may help matters, but it seems to me that unless Government are prepared to investigate and help those engaged in the industry to make a start in co-operative production and marketing, it is but a question of time before this once important industry is lost to Jaffna.

Co-operative Marketing

The problem of the formation of a co-operative sales or marketing society to replace the middlemen and collect the tobacco from cultivators, store and prepare it for shipment does not seem to present any insuperable difficulties, more especially as I understand that it can control more than half the crop. Any such co-operative society can, I suggest, go further and ship the tobacco to Travancore on behalf of its members, paying freight and arranging for the tobacco to be stored in a bankshall on arrival, thus entirely obviating the necessity for the employment of the middle men merchants in Jaffna. I was told that there was nothing to prevent a Ceylonese getting a licence and renting bankshalls. The present importers in Quilon and Alleppey should be approached to find out whether they are prepared to sell tobacco for the co-operative societies on commission and, if so, what their charge would be. They are presumably merchants of some standing in Travancore to be able to rent bankshalls and to finance their imports. As agents for a co-operative society they would still have to pay duty in Travancore on removing tobacco from the bankshall whether or not they were required to pay the whole sale price of the tobacco to the co-operative society prior to removing it from the bankshall. If they did not purchase it outright, but were allowed a certain time to sell the tobacco before remitting the proceeds, they would be required to guarantee the retailers to whom they sold. In the first case they would be in effect wholesale merchants entitled to make their own profit on the transaction and in the second case they would act rather as commission agents earning a commission on their sales which would include 'del credere' risks.

Of Advantage To Cultivators

In either case it seems to me that the import merchants in Travancore should be prepared to do business on more favourable terms with the co-operative society than on the present terms with Jaffna shippers and a saving should be possible in the present

KARAYUR SLUM AREA

Great Distress Apprehended

U. D. C. WANTS LAND VESTED.

Chairman's Courtesy To Member

The monthly meeting of the Jaffna Urban District Council was held on Saturday at the Jaffna Kachcheri at 9 a.m. Mr. R. R. Nalliah, the chairman, presided. Others present were Messrs. S. Rajaratnam, P. Moses, R. Sivagurunathar, A. M. M. Abdul Cader, K. Aiyadurai, R. Rajadurai, A. M. Brodie, R. Subramaniam, the Provincial Engineer and the M. O. H.

The minutes of the previous meeting were confirmed.

Pursuant to notice Mr. K. Aiyadurai asked:

"Will the Chairman be pleased to tell the Council under what provisions of the Ordinance No. 11 of 1920 or of any other rule or law that he over-ruled my motion at the last meeting of the Council re U. D. C. Coomaraswamy?"

The Chairman replied: "I have already laid my rule on this question at the last meeting. I don't think the member can start a debate on my ruling or question my ruling. But as a matter of courtesy I might refer him to sections 16 (a) and 47 (a).

Karayur Scheme

Mr. A. M. Brodie moved: "This Council resolves to press on the Government the urgency for vesting the plot of land now ready for model tenements in the Karayur Reclaimed area in this Council as the approved scheme for the Reclamation of Karayur cannot be proceeded with without this. This Council apprehends great distress in the slum area during the next rainy season.

The motion was duly seconded and carried.

Personal

Mr. K. Ponnappah of Inuvil East, (brother of Mr. K. Chelvadurai, Interpreter, Additional District Court, Jaffna) has been appointed Commissioner of Sales, D. C., Jaffna. Mr. Ponnappah is also a public auctioneer.

Matrimonial.

SADASIVAM—SIVAPRAKASAM.

The marriage took place on Saturday at 2 p.m. of Mr. V. Sadasivam, of Nallur, and of the Survey Department, with Miss Visaladeby Sivapragasam, the only daughter of the late Mr. K. Sivapragasam, Proctor, and Mrs. Sivapragasam of Vannarponne.

Obituary.

The remains of Balasingham youngest son of Mr. K. S. Vijayaratham, Postmaster, Vannarponnai, were interred at Villundy Burial ground on 8-7-33.

charge of Rs. 12 to Rs. 15 per candy. In addition the cultivator will be saved interest at 12 per cent, which is charged by the Jaffna merchant. The cultivator would thus be able to get an advance on his crop and he will be sure of getting the balance net proceeds, if any, which apparently he has not done in the past.

The co-operative selling society would not run large financial risks as it would have the control of the tobacco in Government warehouses in Travancore until it was taken delivery of by the buyer, and in case of an agent selling on commission he would only be allowed to take a few bales at a time and would have to remit the proceeds by cheques before he was allowed to remove any more tobacco from the bankshall.

DRY FARMING SCHEME

APPLICATION FOR FARM LANDS

Blocks Of 12 Acres And More

"Ordinarily farms of 12 acres in extent will be offered. It is computed that a farm of this extent will provide employment and livelihood for one farmer and his family with one or two pairs of ploughing bullocks. Larger farms will be considered for persons who can afford to keep more cattle and employ hired labourers". Thus reads the notification in the "Gazette" of July 7, by the Land Commissioner calling for applications for farms on lands in the N. C. P. and lying to the South of the Manrar—Madawachchya road; West of Jaffna road in Madawachchya and in Kudaveva, Kumbichchikulam, Wannankulam and adjoining villages.

Applications should be addressed to the G. A., N. C. P.

"IN THE DAYS OF SAMBASIVA"

By Dr. T. I. Tambyah

A REVIEW

Just as Sambasiva towers above all the other great deities of the Hindu Pantheon so does "In the Days of Sambasiva" tower above all the other novels written by Ceylonese writers "with a Ceylon background" for their plot. Another Doctor has also written novels with South Ceylon and Central Ceylon as background but the Doctor of Literature or Divinity is the first to make the East of Ceylon the scene of his almost dramatic historical romance. The Doctor (of Medicine) paints a vivid word-picture of almost contemporary life, while the Doctor-to-be has delved into the rich and storied past. Doctor, then Mr. Tambyah's first attempt at writing a historical novel has been a remarkable success. In the author's own words he writes "a story of what unscrupulous men"—especially professional Christians—"may dare and do in the name of religion"—especially Roman Catholicism. It is also the story of what the last of the great high priests of Tirukoneswaram, Sambasiva, had to undergo and do for the sake of his religion and his daughters, of what the heroic Saguna dared to undergo for her "sister", Kamini, and of the zeal and devotion of the worshippers of Siva. The author has been Christian enough to write without giving offence to the Saivites a narrative of the fortunes of Sambasiva "framed in a sympathetically Saiva setting." We wish the author had mercilessly and ruthlessly exposed the unscrupulous, reprehensible, nay, diabolical machinations and manoeuvres of Father Jacolynne—Pakyamunie—the emissary and spy of the fanatical vandals, the Parangis. The learned author has portrayed and brought out as only a Master can the noble character of Sambasiva and set it in high relief, as it were, against that of the diabolical Catholic pret in disguise—Pakyamunie Jacolynne. He has drawn the characters of Kamini and Saguna with the skill of a master craftsman. Kamalamma and Vialachi are vivid and almost absolutely true to life. The characters of Ponnur Pandaram and Irulappan, Lakshmanan, Rengayya, Bharatan, Prince Poovalan, Paththini and Poopathie are all exquisitely and aptly depicted with an economy of words, that reveal the capacity of the talented author.

His pen-pictures of the flower-garden, of the Sivan Temple, of the puja are superbly executed. His lambent irony is discernible in almost every page of the novel. The dedication of the book to a Catholic Priest is itself an instance of playful irony.

As for the inimitable style in which it is written and the choice diction,

CONGRESS POLICY

Forthcoming Conference

CONSULTATIONS AMONG LEADERS

Preparations At Poona

Poona, July 7.

Considerable interest is being evinced in Poona regarding the forthcoming conference of Congress leaders, a conference on this scale not having been held here since 1910. A reception committee, consisting of local Congressmen, has been formed. Invitations have been issued to about three hundred persons.

A small volunteer corps will be formed. The delegates will be paying their own boarding and lodging expenses.

The conference is expected to last not more than two days. Commencing at 2 p.m. on the 12th instant, the first day's session may last till night-fall, when it will adjourn till 1 p.m. the next day.

Admission will be strictly restricted to the invited delegates only. No resolutions will be placed before the conference.

On the first day, representative opinions will be invited on the present situation with particular reference to the question whether there should be a change in Congress policy, and if so what programme should replace the present one.

Mr. Gandhi is expected to address the conference on the second day.

An official statement will be issued at the end of the conference to the Press.

Meanwhile, the daily consultation between Mr. Gandhi, Mr. Aney and Mr. Rajagopalachari is proceeding.

The strictest secrecy is being maintained regarding the trend of the discussions, but it is reliably learnt that Mr. Gandhi will make an earnest effort to arrive at a settlement with the Government, and that he is willing to make any sacrifice which, in his opinion, will not injure the national cause. (Associated Press)

"Oxford Graduate" Sweeper

(Continued from page 1)

it in those days. It was a shame for us to confess that in India youths of 17 or 18 were married and I felt even more ashamed to confess that I had left not only a wife but also a child in India. But the motive of the lie was not to save the honour of India. It was really to be able to have exciting friendships with young girls which a married man could not do. And with this he became serious with the rest of us who had by then ceased to think of Sjt. Amalendu Goswami.....

But even if we assume that Sjt. Goswami kept up the pretence in Karachi, let no one judge him unkindly. The fact remains that an educated Brahman youth is doing conservancy work, with a view to restoring the dignity of this particular kind of labour. Let us also remember that there was absolutely no motive of any kind of material gain. As for his attempt to paint the lily, if I may say so, i.e. to give conservancy work an extra dignity, it is perhaps safe to assume that it is part of his craze referred to in his father's letter, and once we know a man's crazes and idiosyncracies it is impossible to quarrel or to find fault with him. I should not have worried the reader with the details of Sjt. Jamsbed Mehta's letter, but for my agreement with Sjt. Thakkar that the publication of the facts should protect him against himself.

no circle of literary criticism can do justice to it. It is simple and subtle, elegant and arresting. It is withal epigrammatically terse.

"Sweetest fruit hath sourest rind"—that is the impression one gets of the get up. I wish the author would get this book reprinted and rebound." (S. B.)

RELIGIOUS LIBERTY

(Continued from page 1)

societies to enter India and establish institutions. At present alien missionaries on first entering have to secure permission through the representative body. When India attains self-government there seems to be no reason why this sovereign right should not be exercised, even in the case of citizens of other countries in the Empire.

It is obvious that this constitutes one more reason why missions should hasten their policy of making their work really indigenous, handing over control of institutions to Church bodies and sending missionaries at the invitation of the Church in India.

The question of maintaining schools which are definitely Christian in their teaching, but cater for a majority of non-Christian pupils, is not and cannot be settled by any statement of rights. If the principle of protection of minorities is carried out logically, it must apply to schools and institutions in the country as well as to larger communities. No Christian school claims the right to force pupils to learn the Christian religion against the will of the parents. Such evangelistic schools will continue, as in the past, to rely upon the goodwill or the indifference of the parent; but they will have to make it quite clear that the education they offer (whether they insist on the Bible lesson or not) is based on Christianity and is Christian through and through. Parents knowing this and yet sending their children to such schools will have no ground of complaint if their children become Christian.

Competing Cultures

The difficulty of having in one country competing cultures and social systems based definitely on different religions cannot be removed by any constitutional safeguards. The competition between the Hindu, the Muslim and Christian cultures is the cause of friction to day; nor will self-government remove the friction. The existence of these three competing types side by side will call for the greatest forbearance and for active goodwill on all sides.

But there is one thing which can be done. Western culture and modes of life have far too often been equated with Christianity. There is no formula for Indianising Christianity and it cannot be by foreigners. The naturalisation of Christianity will only come when the Christians of the country are free to express their religion in terms of their own thought and customs. Too often the foreign societies have given a Western turn to the institutions and the life of the people. Many efforts are being made to correct this mistake but the naturalisation of Christianity in India must definitely and consciously become the aim of the Missions, if they would conserve their work.

Divisions Among Christians

Nothing could be more destructive of the hopes for the prosperity and survival of the Christian Church than divisions among Christians themselves. So far as these divisions are artificial and foreign, they should be removed as soon as possible. So far as they are indigenous (e.g. caste divisions) they should be definitely resolved as soon as possible. There is real danger in a country still divided by social cleavages that Christians may pay their first allegiance to their social community and sit loose to the claims of Christianity and the Christian community. This will certainly happen if on the one hand the Christian Church remains divided into a number of separated and sometimes competing denominations, or, on the other, if it does not give full opportunities for life and development to its converts from every caste and every religion. One effective means to secure this end is that evangelistic movements should be founded on, and emanate from, the Church itself and not solely, as has sometimes happened in the past, from the Foreign Mission and its organisation.

The Fruit without Root.

A definite claim has been put forward by Gandhi, and others who think with him, that Missions should give the fruit of Christianity without the root; that is, that they should continue their philanthropic and humanitarian work, but should definitely dissociate it from evangelistic work, or, as he calls it, proselytism. No Christian would admit that proselytism is a correct description of his work. All the humanitarian work which he does

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