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THE Hindu Organ.

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TOBACCO TRADE WITH TRAVANCORE

Masterly Survey Of Present Position

IN A BAD PLIGHT

REMEDY LIES IN CO-OPERATIVE MARKETING

A masterly survey of the present position of the Jaffna tobacco trade with India and valuable suggestions for its improvement are made by Mr. M. J. Cary, a member of the Executive Committee of Labour, Industry and Commerce, in a memorandum he has submitted to the Director of Commercial Intelligence.

Mr. Cary took the opportunity of a visit to India in December 1932, of investigating the conditions of the trade of Jaffna tobacco in Travancore and the results of his inquiries are published in the memorandum given below.

The growing of tobacco in the Jaffna Peninsula is an industry of long standing. Two types of tobacco have been largely cultivated, the more important of which the chewing type, is grown almost entirely for export to Travancore; the other type is used in the manufacture of cigars and beedies for local consumption. Of recent years experiments have been carried out in the cultivation of the white burley variety with the object of producing a high quality of tobacco suitable for export for Western markets. No reliable statistics are available to show the acreage under tobacco cultivation, but it has been estimated roughly at 7,000 acres.

Jaffna's Important Industry

This memorandum deals only with the chewing tobacco exported to Travancore which has been undoubtedly an important industry for Jaffna in the past. Although of recent years the quantity shipped has fallen off it is still the more important section of the tobacco growing industry. With the fall in price for the white burley leaf the cultivation of this variety is not likely to expand as it does not offer the expected profits, but there would appear to be possibilities of expansion in the growing of tobacco for local consumption as the supply of leaf from Jaffna, it is stated, is insufficient to meet the demand of the cigar factories there and large quantities are imported from other parts of the Island.

With no reliable statistics of acreage there are no figures of production but a fair average yield per acre of cured tobacco as a dry and irrigated crop may be taken to be 7 cwt. per acre. On this basis the imports allowed by the Travancore Government from Jaffna of

5,745 candies of 600 lbs. alone would require some 4,500 acres to produce it, but the full quota has not been shipped for some years.

Marketing

At the request of the Minister of Labour, Industry and Commerce I looked into the marketing of Jaffna tobacco during a visit I made to Travancore and the following information is the result of my inquiries:—After being landed, either at the port of Quilon or Alleppey, the tobacco is weighed by the Customs and it is again weighed when placed in the bankshall. Whichever of the weights of the two weighments is higher is the registered weight which is marked upon the bale and upon which duty is charged. The bales are not weighed by the Customs upon delivery.

Cultivator Unfairly Treated

The commission agent then has to find a purchaser. The custom of the trade is for the purchaser to get a month or more days' credit free of interest. When he removes the tobacco the Customs duty of Rs. 135 per candy of 600 lb. is paid. When the commission agent receives payment for the tobacco he deducts interest at 12 per cent. on his advances to the Jaffna export merchant together with a commission of Rs. 12 to Rs. 15 per candy. It takes generally a year or more for the grower to get any surplus there may be as the result of the sale of his tobacco in Travancore and he has no means of checking any of the intermediate transactions and gets probably unfairly treated in the process.

Loss Of Weight

The Travancore Customs mark each bale of tobacco with its net weight as recorded in the Customs weighment book.

(Continued on Page 4.)

RETRENCHMENT IN F. M. S.

Non-Malays Sacrificed for Malays

"NO PRINCIPLE"

Government's Policy Condemned

"At the last meeting of this Council whilst speaking on the subject of retrenchment I said that the public feeling was that the policy of retrenchment was being unfairly and unduly directed against the non-Malay section of the clerical classes and I invited Government to state unequivocally whether that was so or not," said the Hon. Mr. S. Veerasamy, speaking in the Federal Council, of the F. M. S., on the subject of retrenchment. "The reply then given by the Honourable the Acting Chief Secretary to Government has not given any satisfaction to any one and in fact, in some quarters, it was considered to be no reply at all. Perhaps I was to blame in not making my meaning clear.

No Principle

"Things I am told are getting from bad to worse. Retrenchment proceeds upon no principle whatsoever. Men who ought not to be retrenched are retrenched and men who ought to be retrenched are not. Permanent clerks are retrenched when the temporary and open vote clerk is kept back; older men with pensions to retire on are retained whilst younger men on the threshold of their lives are turned out without a pension or a gratuity; the non-Malay is sacrificed in order to make room for the Malay; the competent man goes and the incompetent remains. Keen observers tell me that if there is any principle at all that governs the policy of retrenchment it is the principle of racial discrimination as between the Malay and the non-Malay.

Mr. Veerasamy agreed with the policy of "Malayisation" of the services, "but," he said, "do not apply that rule in the matter of termination of services. Preference before entry into public service is one thing, preference after entry is an entirely different matter. Preference before entry is fair, preference after entry is unfair. Those that are already in the service, be they Malay or non-Malay, have all acquired the status of public servants. They are all maintained out of public revenues to which the non-Malay contributes no less than the Malays. Racial discrimination in such a case is unfair, unjust and illogical. By the very law of God and man they are all entitled to equal treatment.

Sir, the Malay is a gentleman and if only he could realise that his claim for preferential treatment in the matter of termination of services is fraught with so much injustice to his non-Malay brother, I feel sure he will not make any such claim."

Sir, you cannot build your administration on a foundation of injustice."

The Hon. the Acting Chief Secretary in his reply said that there was no truth in the allegations made by the Hon. Mr. Veerasamy. They were following the policy endorsed by the Secretary of State that preference shall be given to Malays. Bearing in mind that policy the method of retrenchment adopted had been one of fairness and equity towards the non-Malays.

The Minneriya Scheme

HOW IT COULD BE MADE A SUCCESS

MR. M. M. KUMARAKULASINGHAM B. SC. (LON.)
B. SC. (AGRIC), DIP. AGRIC (WYE).

THE tumult and the shouting dies, the Minister and the officials depart and the colonists are left in the midst of the jungle while presumably the taxpayer is left meditating on the next Budget. The Minneriya Scheme requires a sober examination in a more judicial atmosphere than that of the State Council. The country is definitely committed to continue the work and it is well to examine the scheme and its implications fully.

The Minneriya Scheme has for its immediate object the clearing and cultivation of 2,000 odd acres, which are at present covered with high forest and thick undergrowth and entirely pathless. It is a prelude to a vaster scheme of colonization depending upon the success of the present scheme. The colonists have been selected from Kuruwagalle, Kandy and Colombo. Of the original applicants, forty have cried off at the outset. The colonists are being financed by the Crown, a payment of Rs. 30 being made for each acre cleared. Each colonist is allotted five acres. If the colonists succeed in clearing their allotments before September, each man would receive Rs. 150/- which sum is estimated to be sufficient for his cost of maintenance with a little over for equipment.

The first crop after the burn will be hill paddy. Thereafter irrigation channels will be provided by Government with a view to paddy cultivation. An agricultural road is also under construction.

Health Facilities

Provision has been made for medical and health facilities. An apothecary is to reside on the spot and a doctor will be in residence at Polonnaruwa, which is only seven miles away. The hospital is equipped with sixteen beds. Sanitation has been attended to. A Sanitary Inspector is in charge and pit latrines are in use. The colonists are housed in batches in large well built labour camps roofed with straw. Water is good and plentiful. The source of supply is a well fed by springs. The well is a legacy of the Kings who had constructed sides of granite slabs, each slab over twenty feet in length.

The scheme has much to commend it. There has been a happy collaboration of all departments and a certain amount of forward planning has been done. Further any scheme which prevents or at least minimizes the extent of poor law relief in the future commends itself. The money spent on clearing is worth while as the district being opened up can carry a large population. The scheme will if successful lead to a redistribution of population and incidentally directly benefit the railway. It is a significant fact that the Hathumane wayside station has more than trebled its takings since the inception of Mr. Lanerolle's colony. The larger scheme will increase the railway revenue correspondingly.

Problem of Malaria

But there are grounds it may be submitted on which the scheme may be criticized. At the outset there is

an uneasy feeling that the vote asked for is inadequate particularly in regard to irrigation channels and agricultural roads. Mr. Freeman's grim warning not to watch the colonist, but to watch the budget cannot be ignored.

Malaria can be disregarded if it is realised that it is impossible to stamp it out. The price must be paid, but everything must be done to lower its incidence and mitigate its effects. The danger lies in the psychological effect of an outbreak of the disease on a large scale. Panic and flight will ruin the scheme. There are a large number of colonists from malarial districts, but it is well to remember that this in itself is no prevention as is clearly shown in cases among the colonists working under the Dry Zone Colonization Scheme. A great deal will depend on the personality of the medical officer.

No Jaffna Peasant

The agricultural problem presents as grave difficulties as the problem of malaria. It cannot be said that an efficient system of agriculture has yet been evolved by the peasantry. The agriculture of the North of Ceylon is of a higher standard than anywhere else in the Island, and it was a noticeable fact that in the batch of peasant colonists who arrived on the opening day at Hathumane, no Jaffna peasant seemed to be present. Some effort ought to have been made to induce peasants from Jaffna to join the scheme. The effect of different types of agriculture practised in any one area is to raise the standard of agriculture as a whole. As far back as 1909, Dr. Willis had pointed out this effect of the mixing of agricultural populations. Further it may be suggested that the Agricultural Department be asked to place one of its trained instructors to work under the same conditions and on the same unit so that the peasant colonist will have the evidence of his senses in making him realise the error of his ways and the efficiency of scientific agriculture. As it is, a considerable scepticism exists among them as to the usefulness of the suggestions made by the Department of Agriculture.

Govt. Obligation

The system of agriculture requires the most careful attention. It is proposed to make rice cultivation on the whole of the five acres compulsory. There are reasons against such compulsion. In the first place, as Sir Marcus Fernando has so ably pointed out time and again, every allotment must have high land in it for the building of huts. He has stated that rice fields are not compatible with freedom from malaria but even waiving that argument, it may be suggested that an acre of high land under a mixed plantation of coconut, arecanut, limes, and other fruit trees is more conducive to permanency of settlement than a single block of paddy field. A paddy crop can never, under present conditions, be a money crop, and a forced system of paddy cultivation implies a moral obligation on the part of government to subsidise the produce, and subsidised agriculture is the worst disaster that can befall an agricultural country.

Not on Theory But on Working

If the scheme is to be a success, it would be well to remember that agricultural

(Continued on Page 3.)

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Order Nisi.

IN THE DISTRICT COURT OF
JAFFNA.

Testamentary Jurisdiction No. 8107.
In the matter of the intestate
estate of the late Chenathirajah
Nadarajah of Kondavil

Deceased.

Chellamma widow of Naganather
Chenathirajah of Kondavil

Vs. Petitioner.

1. Murugesu Muttiah and
wife Sivapakiam.
2. Minor 3. Sivaganesamma daughter of
Chenathirajah
4. Saraswathy daughter of
Chenathirajah all of
Kondavil
5. Chenathirajah Sandrase-
garampillai of Kokkuvil

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 dispo-
sal before D. H. Balfour Esquire,
District Judge of Jaffna on the 18th
day of January 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 Letters of Ad-
ministration to the estate of the
abovenamed deceased be granted to
the Petitioner as the mother of the
said deceased, unless the abovenamed
Respondents appear before this Court
on the 1st day of March 1933 and
show sufficient cause to the satisfac-
tion of this Court to the contrary.

D. H. Balfour,
February 5, 1933, District Judge.
Extended for 31st May 1933.

Sgd. D. H. Balfour,
District Judge.
Extended for 19th July 1933.

Sgd. D. H. Balfour,
O. 14. 13 & 17. District Judge.

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.

7-7-33.

Principal.

Sale of Arrack Rents, 1933-34. JAFFNA DISTRICT.

Tenders are hereby invited for the
purchase of the privilege of selling
arrack by retail in the six arrack
taverns in the Jaffna District for the
period October 1, 1933 to September
30, 1934.

2. Tenders close at 11 a.m. on
July 21, 1933.

3. Further particulars can be
obtained on application at the Jaffna
Kachecheri.

R. J. Wilkinson,
for Govt. Agent, N.P.

The Kachecheri,
Jaffna, July 8, 1933.
G. 10. 13-7-1933.



Hindu Organ.

THURSDAY, JULY 13, 1933.

'SHASHTI PURTI'

—:O:—

THEIR MANY FRIENDS WERE agreeably surprised when a Tamil gentleman of Tinnevely in South India and his wife who were settled in Vannarponnai for some years past, issued invitations to celebrate their 'Shashti Purti'. Many did not grasp the significance of the ceremony though they had heard the saying, "A Thali (wedding ornament) at sixty" and were willing to concede the appropriateness of it. Some were able to recall instances of Shashti Purti celebrations at which they had assisted as interested spectators, while not a few confessed to ignorance of it. In our bewilderment, we appealed to Mr. N. NARAYANA SASTRI B. A. of the Jaffna Hindu College for light, with the result that we are in a position to publish in another column today his views on the subject. We invite our readers to study the views of the Sastriar and bore him till a vein of serious discussion is reached.

There is no denying the fact that many good and wholesome customs peculiar to our race had been left behind by the early Tamil colonists to Ceylon. Some observances have fallen into disrepute or been encrusted with accretions which the social, economic and political vicissitudes inevitably brought in their wake. The impact of alien cultures has left no great direct impress on our social or religious observances, in as much as alien invasions were short-lived and the people zealously protected their racial personality by the atmosphere of religion with which they surrounded their social customs. Moreover, the danger of admixture is great, as also the opportunity to enrich by assimilation, where the dominant culture represents a sub-type of the dominated. There have been sociological interactions among the Sinhalese and Tamils but they have never been so forceful as entirely to obliterate the essential individuality of the two races. The Tamils have preserved their own ideals, more or less unswayed by the intrusion of Western materialism, though it must be confessed that modern education and environ-

from Tamil epics which keep alive the soul's contact with its past. Where Purana-reading is not available, the villager is still loyal to the ideal though he cannot understand the reason for it.

The Hindu religious genius at a very early date indeed began to regard marriage and married life and the propagation of children as altogether sacred and sacramental. The idea of enjoyment is nowhere stressed. Marriage should be fruitful of progeny. The prayers, fastings and pilgrimages the unsophisticated Tamil wife is prepared to undertake for the purpose shows the high ideal of marriage which sways the Tamil mind.

Celebracy as an institution is foreign to the Tamil mind. The law-givers of the race, perhaps, knew to what social evils such an institution would lead. Even the ideal of marriage was hedged round with such exacting injunctions and prohibitions on the spouses that the institution was designed to achieve abstinence and not indulgence. Marriage was not regarded as a licence to the partners concerned; it imposed heavy responsibilities on them.

The Aryan law-givers divided worldly life into four periods, consisting of Brahmachariya, Grahasta, Vanaprastha and Sannyasa. The Dravidian mind, while accepting the four-fold division extolled the Grahasta Ashram as offering the best opportunity for the evolution of the individual and the race. The Dravidian law-giver aimed at the perfection of the individual for his own salvation and at the same time to fashion him as an instrument fit to carry out the Divine purpose. His own realisation was not to be in silent contemplation away from the "maddening crowd's ignoble strife"—but in devotion and service to mankind. There was no necessity for the man intent on his own advancement to cut himself away from society to serve God. The duties imposed on the man or woman in each of the ashrams equip them for the higher station till in the house-holders' life man and wife who look upon each other as help-mates in the performance of duties, control their impulses, conserve their energy and in the fullness of experience surrender themselves to the call of the spirit by handing over at the sixtieth year of life their worldly goods and interests to their children and retiring for contemplation and service.

There is no going away from the house after the Shashti Purti. They—the husband and his mate—spend their time in prayer and service and devotion. They gradually withdraw themselves from the concerns of life. They live amidst their kith and kin in a more detached and helpful way. They no longer meddle in the affairs of the family but bless those around them with their wisdom and piety. They turn their eyes god-ward and are a source of strength and light to their world-ridden neighbours. No longer nursing any self-interest they are reckoned as elders of the family and leaders of the village.

Though our esteemed correspondent does not see the economic importance of the "Shashti Purti" we have no doubt he will agree with us that at a time when Governments find it economical and useful to retire their servants at sixty, not so much on the ground of impaired efficiency

as to find room for younger men, it is necessary at a fixed age a man or woman should retire, if only to give a chance to the younger ones around them.

One can see that the real trend of Hindu faith insists that only after the realisation of God through form could a man or woman worship fully and truly the Formless. With "Shashti Purti" the house-holder detaches himself from the concrete love of home with its closest intimacies in order to become first of all partially free and gradually weaned from attachment in the "vanaprastha" stage and finally to become wholly unattached in the stage of the ascetic or "Sannyasi." "The central light of that great conception of the four stages has been like a pole-star round which the religious experience of Hindus has revolved". If this were the true significance of the observance we would ask our readers whether by resuscitating the custom we shall not lend an emphasis to the ideal which the community so sorely needs.

MR. M. J. CARY'S report on the investigations made by him with regard to the

Our Tobacco condition of Trade With Jaffna's trade Malayalam.

Jaffna's trade in tobacco with Travancore reveals the sad story of neglect in the past to take measures to eliminate the middlemen and consolidate the market. It is strange that the trade which has attracted some of the best business "noses" in the province should have failed to realise the advantages of corporate action in matters affecting the interests of the trade as a whole. Mr. CARY deplors the lack of figures with regard to the area under cultivation, the output and price averages. But his conclusions based as they are on estimates framed on official returns available to him, are unexceptionable. The report bespeaks the care and trouble Mr. CARY had bestowed to make his investigations as thorough and useful as possible. It is certain that the report will have the effect of dissipating the gloom which had overcast the trade and revive the hopes of good days ahead. MR. CARY makes it clear that the misgivings entertained by the trade are groundless and is sanguine of a revival in the trade if business men will join hands and do away with the middlemen who absorb not a little of the profit, leaving only a narrow margin for the cultivator. The problems connected with the production, manufacture and sale of Malayalam tobacco are many, but MR. CARY who was specially concerned with the sale operations of the trade is definitely of the view that a Co-operative Marketing Society to control the purchase and export of Malayalam tobacco will save the trade from the ruin facing it. Concerted action is necessary to retrieve the perilous position in which it finds itself today. Government, we have no doubt, will not fail to give the encouragement needed to bring into existence a Co-operative Society and train the export merchants in methods of modern business co-operation. We understand that the Assistant Registrar of Co-operative Societies is busy canvassing support for an organisation of the type mentioned in the report. There is need for educating the local export trader. He must realise that individual effort cannot help to pull the

trade out of the morass into which it had slipped. Corporate action by the entire body of exporters will keep the trade from going under and preserve the market for the Jaffna tobacco. MR. CARY finds that the demand for Jaffna chewing tobacco is unaffected by competition from Coimbatore or Tinnevely and no change has come over the tastes of the patrons of the Jaffna variety. A concession from the Travancore Government in the way of duty will help matters to some extent, but MR. CARY is firm in the view 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." We trust the subject will receive the earnest attention of Government and the traders.

Jaffna Hindu College O. B. A.

ANNUAL CELEBRATIONS.

The annual celebrations of the Jaffna Hindu College Old Boys' Association will take place on Saturday, the 15th instant, commencing with the business meeting at 3 p.m.

A public meeting will be held at 6 p.m.

Messrs. W. R. Watson, Divisional Inspector of Schools, S. Natesapillai, Principal, Parameshwara College, and Rev. J. Bicknell will speak.

Parameshwara College, Jaffna.

Mr. S. Sivaprakasam, B. Sc. Special (London) has been appointed a part-time Lecturer in Mathematics. The following teachers constitute the Staff of the Collegiate Department (Inter classes).

Principal S. Natesan, B. A., B. L. (Madras), English and British Constitution.

Mr. S. Sivapadasundaram, B. A. (Madras): Logic.

Mr. V. Thuraiyamy Pillai, B. A. Hons (London): Latin.

Mr. S. Sundara Rajan, B. A. (Madras) and Mr. N. K. Barathy: Tamil.

Mr. V. M. Asaipillai, B. Sc (London): Physics.

Mr. K. I. Kuriyan, Ph. D. (London): Chemistry.

Mr. S. Sivaprakasam, B. Sc. Special (London): Mathematics.

Matrimonial.

THILLAINATHAN—SOCKALINGAM.

The marriage took place last morning at the bride's residence at Araly North of Miss Rajalakshmi Sockalingam, daughter of Mr. M. Sockalingam, retired Deputy Shroff, Imperial Bank, Colombo, and niece of Mr. V. Carthigasu, Head Shroff, Mercantile Bank, Colombo and of Mr. V. Sundaram, Broker, Messrs Darley Butler and Sons, with Mr. K. Thillainathan of the Income Tax Department, Colombo.

"Personalia"

Mr. V. Carthigasu, Head Shroff, Mercantile Bank, Colombo, and Mr. V. Sundaram, Broker, Darley Butler & Sons of Cinnamon Gardens, Colombo, are now at Araly North, in connection with their niece's wedding.

Mudaliyar C. Rasannayakam, Retired C. C. S. is on a visit to his relatives in Jaffna.

Mr. K. Somasundaram, Proctor, Nallur, is leaving this evening for Lahore on professional business.

Mr. R. K. Subramaniam of the H. M. Customs, Colombo, is shortly proceeding to Talaimannar as Sub-Collector.

Mr. S. Sambasivam of the Post Office, Avissawella, is in Jaffna on short leave.

SELF-GOVT. FOR CEYLON

In Whose Hands Is It?

'THE EUROPEANS'

Mr. Hoare On European Responsibility

The Europeans in Ceylon were practically in a key position, since there could be little doubt that if they were unanimously to support a demand for home-rule or self-Government, such a demand would be wellnigh irresistible. If on the other hand, it was their declared opinion that the time was not yet ripe, that opinion would be certain to receive the serious consideration of the authorities concerned, declared Mr. J. D. Hoare, President of the European Association of Ceylon, addressing a general meeting of Group IV of the Association on the 8th instant.

If Not for British Capital

What was the position of the European community, Mr. Hoare asked, in this demand for a fuller share of Government? The existing conditions in the Island had been brought about by British enterprise and by the investment of British capital. These had so developed the resources of the Island that until quite recently Ceylon enjoyed a period of almost uninterrupted and remarkable prosperity. It had naturally led to a continuous increase in the spending powers of Government—an increase of public health, education and other social services. To look at it the other way, had no British capital been invested in Ceylon, would the people of Ceylon have brought about the development of the Island to the state in which it was today? He thought not. If, therefore, there had been a development of the resources of this country so that its people considered that they were so placed that they could manage their own affairs unaided, it must be admitted by them that it was the European who had helped them to do so. Without the help of this community it was doubtful whether Ceylon would have emerged from the Crown Colony state.

The position, therefore, was that, although a minority community, they had interests out of all proportion to their numbers.

Their Prime Object

The prime object of their body, continued the speaker, was the welfare of Ceylon. He did not understand this to mean that it could be achieved by Europeans setting their own interests first but that it could only be accomplished by the Europeans placing the interests of the country before all else. He would commend this aspect to their earnest consideration and would ask that they should study the ways and means by which this aspiration could be achieved. This lay largely in the hands of the various groups which had their own spheres in which they could best serve the objects of the whole association. He repeated that to assist the people of this country towards their logical evolution must be the prime object of the association.

Inherited Responsibility

Mr. Hoare concluded: "Ladies and gentlemen, I have given a message that I have felt impelled to give. I maintain that the position of the European in Ceylon is that of a man with an inherited responsibility. It is not our duty to oppose applications made for self-government but on the other hand, it is our duty to assist the people of this country along the road that ultimately leads to their complete emancipation. It will not be our duty however to support demands for self-government until such time as we are fully convinced that the time is ripe. In my opinion—it is only my opinion—it does not appear to me that the time is yet ripe. It is a question of time and a question of assistance and guidance as to when that time will ultimately be."

TEACHERS' BENEVOLENT ASSOCIATION

Provident Fund Scheme For the North

A meeting of the English and Tamil Teachers of the Northern Province was held at Jaffna Central College on the 25th of March, 1933 to consider a scheme for the formation of a Provident Association for the teachers in the Northern Province with Mr. A. M. K. Kumaraswami, Principal, Jaffna St. John's College, in the chair. After the Chairman had explained the objects of the Association the scheme containing the rules and regulations governing the Association were read clause by clause and passed with some amendments. At this stage the Chairman adjourned the meeting owing to lack of time, appointing a sub-committee for enrolment of new members and for organizing further work.

Adjourned Meeting

The adjourned meeting for the formation of the above Association was again held at Jaffna Central College on the 8th instant with Mr. S. Swaminathan, Principal of the Jaffna Saiva Training Institute, in the Chair. After the minutes of the previous meeting were read and confirmed the following Office bearers and a Managing Committee were elected:—

President: Mr. J. W. Arudpragasam, B.A., Central College.

Vice-President: Mr. S. Swaminathan, B.A., Saiva Training Institute.

Secretary: Mr. J. C. Charles, Central College.

Asst. Secretary: Mr. M. Vaithilingam, Saiva Training Institute.

Treasurer: Mr. S. Sivappiragasam, B.Sc., Jaffna Hindu College.

Several Subcommittees were also appointed to enrol new members in the different parts of the Northern Province.

It is important that teachers who intend becoming members of this Association should be aware of the following rule:—

Rule No. 4: "When the Association is started all teachers under 30 years of age can become members provided they enrol themselves within 4 months (i.e. within 1-11-33). Thereafter only those below 30 years of age shall be eligible for membership. Those who on admission are between 30 and 50 years of age shall contribute to the Association for not less than 15 years. Members who cease to belong to the teaching profession may yet continue to be members of the Association."

A Reading Room in Memory of Sinnathamby Pulavar.

A Free Reading Room and Library—Saravanapaya Nilyam—in memory of the late Sinnathamby Pulavar, was opened at "Paralay" Chulipuram, on Friday 7th July by Mr. S. Nadasapillai, B.A.B.L., Principal Parameshwara College.

After declaring the Nilyam open Mr. Nadasapillai congratulated the residents of Chulipuram and the adjoining villages on the public spirit they had shown in putting up a Nilyam in memory of Sinnathamby Pulavar, the Great Tamil Poet of Yalpanam. He spoke on the cultural value of reading rooms and libraries and exhorted the audience to build more reading rooms and libraries in the outlying villages of the Peninsula. An address of welcome was then presented to him by Sri Sanmuga Ratna Sarma, the Secretary. Mr. Cathirgamo, Head Master of Saiva Aykya Sanga Vidyasalai, Chulipuram then read out a few verses he had composed for the occasion. Brama Sri Navaneetha Krishna Bharathy delivered an inspiring lecture on "Tamil Language". He dwelt at length on the glories of ancient Tamil culture and requested the hearers to read Sangam Literature for themselves. He was followed by Mr. Mudliar P. Jegarajasingam of Sandilipparam who spoke on "The Education of our girls". Mr. Velupilly then spoke on "Paralai Pallu and Sinnathamby Navalal". Mr. Sarma, the Secretary proposed a hearty vote of thanks to Mr. Nadasapillai and the other lecturers of the evening. The meeting came to a close at about 10-30 p.m. with the singing of Thevaram.

'SHASHTI-PURTI'

Its Character And Significance

Mr. N. NARAYANAN B. A., B. L., Prof. Jaffna Hindu College, writes:

I gladly comply with the request to write a short article on "Shashti-Purti", though I am aware that the request really means an invitation to enter into another vehement controversy in the public press and I cannot make short work of a long theme.

I have with me very few of the sacred books relevant to the subject, nor can I find any one in Jaffna who is in a position to lend me such books. I may not, therefore, be able to quote chapter and verse in support of my arguments in the course of this paper; but I promise to be as accurate as possible.

No Economic Significance

The "Shashti Purti" ceremony has no economic significance, though it has plenty of religious and social significance. I shall, therefore, confine my attention only to the religious and social aspects of the ceremony.

So far as I am aware, the Vellalas of Tinnevely—the only Vellalas with whom I am acquainted in South India—do not now appear to celebrate the ceremony so commonly as they used to about 25 or 30 years ago. Mr. and Mrs. Tangam Pillai belong to a generation which having come over to Jaffna about the beginning of this century (if not earlier), is still preserving the unsophisticated instincts, tendencies, manners and customs of the happy times when there was no Aryan-Dravidian or Brahmin-non-Brahmin split in South India. Mr. Tangam Pillai's celebration of his Shashti Purti is, accordingly, something unique for a Vellala of these days, and you cannot conclude from it that all high caste Tamils in South India are observing the custom.

Reviving The Custom

You say that the custom should be revived among the Tamils of Jaffna. I quite agree. From my experience of over 5 years in Jaffna, I am glad to be able to say that, in spite of the Palk's Strait influences, the Vellala of Jaffna is not ashamed of being called an Arya and a believer in the ancient Sanskrit scriptures of the Hindus. If any caste, therefore, has a right to celebrate functions such as the "Shashti Purti"—which are primarily elaborated in Sanskrit books (the much-maligned Aryans scriptures)—it is the Vellala caste of Jaffna.

As you have yourself dragged in the question of high caste and low caste, I cannot help making a reference to it here. The performance of "Shashti Purti" in accordance with the Sastras and to the accompaniment of Mantras, is really confined to the "twice-born", i.e., the Brahmin, the Kshatriya and the Vaisya. The ceremonies of the Sudra cannot be celebrated to the accompaniment of Mantras. That is what the Smritis say, though some books which purport to follow the Agamas seem to be of a different opinion. Are the Vellalas among "the twice-born" or not?

Jaffna Vellalas

It is a pity that some Tamil scholars of Jaffna wish to classify the Vellalas as "Sudras," though they seek to dignify them with the epithet of "Sat" (Skt. for good). The evidence of Tamil literature seems clearly to point to the propriety of classifying them—at least the better sort among them—as Kshatriyas, for they contracted alliances with kings and were employed as Ministers endowed with the title of "Kavidi". So far as the Vellalas of Tinnevely are concerned, there is among them a custom which unquestionably gives them the rank of Kshatriyas. The period of "asauca" (pollution) for each caste is thus laid down in Smritis:—Brahmano darsanena. Pancadasa ratrena Rajanyah. Vimati ratrena Vaisyah. Sudro Masena Sudhyati. (Vasishtha Dharma-sastra, IV. 27-30). The Brahmin is freed from pollution after 10 days; the Kshatriya after 15 days; the Vaisya after 20 days; and the Sudra after a month. The Vellalas of Tinnevely observe pollution only for 15 days; according to this test, therefore they

A BEHAR MINISTER'S EXAMPLE

Princely Endowment: Savings from His Salary

The creation of a princely endowment of no less than rupees two lakhs by the Hon'ble Sir Ganesh Dutt Singh, Minister of Local Self-Government, for educational purposes, must be most gratifying to the people of Behar and Orissa. Sir Ganesh has made over this sum to the Vice-Chancellor of the Patna University whom he has appointed to be the trustee of the fund. Sir Ganesh Dutt proposes to use the interest on the two lakhs 11,000) for helping deserving students by way of loans and scholarships as well as for helping some schools and Pathshalas and for financing some medical schemes. It will be remembered that only last year Sir Ganesh Dutt gave the University a lakh of rupees to be used for granting loan scholarships to students. This present endowment, coupled with his previous endowments for the orphanage and other charitable purposes, brings the amount of his total charities to nearly five lakhs of rupees, and all these from the accumulated saving of his salary as Minister of Local Self Government.

Revival Desirable

After all, I fancy, it is only a difference of nomenclature. Whether the Jaffna Vellala wishes to call himself a Sudra, or a Kshatriya or a Vaisya (because his profession is agriculture; *Krishi go-rakshya vanijyan Vaisya Karma Svabhavajam*, i.e., agriculture, cattle-rearing and trade are the natural duties of a Vaisya), he performs most of the ceremonies, and he claims, has earned, and long enjoyed, the status of a member of the "twice-born" castes (a). We may, therefore, safely proceed on the basis that he is a "twice-born." In such a case, he cannot be deprived of any of the rites which appertain to a "twice-born", and it is highly desirable that the celebration of the Shashti-Purti ceremony should be revived in Jaffna as you suggest.

The Ceremony

Now, this Shashti-Purti ceremony is nothing more than the celebration of the 60th birth-day. Shashti-Purti—completion of the Sixtieth year. The sashas recommend that every annual birthday of a man should, if possible, be celebrated as a religious rite, for it adds to his health, wealth and wisdom. The public celebration of the 60th birth-day is recommended as particularly important for two reasons. In the first place, when a man has reached his 61st year, the purpose of his worldly existence has been fulfilled: he has served himself, his family, and society worthily, and the ceremony is intended to mark the culmination of a happy and useful career. The celebration partakes of the character of a marriage. (Bachelors and widowers do not generally celebrate it). The sacred fire is tended before the aged couple; "rudrabhishekam" is performed, i.e., Lord Siva is worshipped a number of times, ranging from 11 to 100, to the chanting of the sacred mantra called Sri Rudram; consecrated water is poured on the aged couple and their family; gifts are made to and by them; all friends and relations—even from distant places—are invited and honoured as guests, and wherever possible, the poor and the lowly also are fed and clothed. Thus the whole day becomes a grand gala.

'Satabishekam'

Another reason why the completion of the 60th year is given so much prominence is that a person who has lived 60 years has completed one cycle of the Hindu era consisting of Prabhava, Vibhava, and so on—which means he has achieved something meritorious. Therefore, in honour of this achievement also, the "Shashti-

(a) Whenever I saw the late Sir P. Ramanathan, I invariably imagined a yajnopavita (sacred thread) peeping out of his spotless silken gaberone!

MURDER IN THE DARK

Free Fight At Wedding

LIGHTS PUT OUT

Kokkuvil West Tragedy

A man was killed and several were injured in a general fight that took place on Tuesday night at a wedding in Kokkuvil West.

It is reported that the deceased Swaminathapillai and his brother Kandiah, both tobacco merchants, went at 9 p.m. on Tuesday to a wedding at Kokkuvil West armed with clubs in search of one Selvadurai who, it transpires, had previously assaulted Kandiah's son. Dancing by nautch girls was going on at that time. The deceased and his brother are reported to have assaulted Selvadurai and his friends. Some influential persons who were present in the pandal, it is said, tried to persuade the assailants not to disturb the celebrations. There seemed to have been a panic among the large number of people who were present in the pandal, and the dancing was stopped. The lights in the pandal it is said were put out all of a sudden, and a general fight is said to have ensued in the dark. A great commotion prevailed and the people in the pandal were in a terrible plight. Some people, escaped from the scene of this incident by creeping under and climbing over fences. In this free fight in the dark many people were injured, one of whom was the deceased who sustained a stab wound on the abdomen. Another who was seriously injured was the deceased's brother Kandiah. The former died instantaneously, and was found lying in the lane leading to the scene of the fight. The other injured man Kandiah is now in the Jaffna Hospital.

The Minneriya Scheme

(Continued from page 1)

culture is not a political pastime but a means of livelihood. No official directly concerned with the facts of administration in an agricultural district is ever more than a lukewarm advocate of this policy.

The success of the scheme would be a great triumph. It would materially forward the prosperity of the country and relieve the pressure of population in the towns, but everything depends not on the theory of the scheme but on its working. To ensure its success, a freer hand must be allowed to the officials on the spot and a greater flexibility shown in the application of theoretical principles.

—Young Ceylon.

Obituary.

MRS. THANGAMMAH RAJAH

We regret to record the sad and untimely death due to heart disease of Mrs. Thangammah Rajah, wife of Mr. A. T. Rajah, Retired Chief Clerk, Agricultural Department, Kuala Lumpur and of "Raja Walawu" Neervely, which took place at her residence on the 9th instant. A four-year-old daughter of the deceased, predeceased her on the 1st instant.

Purti" ceremony is performed.

A similar—but even more coveted—ceremony is performed when a man completes his 80th year, which is by courtesy called "Satabishekam", i.e., ablations of the 100th year. I have not seen this actually performed anywhere, but I am bold that, on the day of this ceremony, the old couple are even carried in a palanquin in a procession though the town as though they were a blooming young pair just joined in happy wedlock.

But it is quite possible that some people may look upon a revival of such things as a revival of "Brahminism". Beware, therefore, dear Editor, beware!

TOBACCO TRADE WITH TRAVANCORE.

(Continued from page 1)

upon which duty has to be paid, but a complaint has been made that when the bales of tobacco are removed from the bankshall a considerable loss of weight takes place, with the result that duty has to be paid on tobacco not actually received.

The bankshall I inspected at Quilon was used only for Travancore and Jaffna tobacco, which was stored on the upper floor, which was specially ventilated to prevent damage taking place. Coimbatore and Travancore tobacco was stored on the ground floor, where there was no ventilation of any kind.

It was unfortunate that at the time of my visit to Travancore there was no Jaffna tobacco in the bankshall, but a bale which had been delivered a day or two previously was brought back intact and weighed at the bankshall in the presence of the Dewan of Travancore and the Deputy Commissioner of Excise, the owner and myself.

The actual weights of the bale of Jaffna tobacco were:—

	lbs.
Registered weight (landed some 8 months previously)	88
Registered weight (November 30th 1932)	77½
Loss in weight	10½

Approximately 12 per cent.

Much Larger Shortage

To demonstrate my contention that the loss of weight was very much higher on Jaffna tobacco than on Coimbatore and Tinnevely tobacco, the authorities courteously consented to have several bales of Coimbatore tobacco also weighed, with the following results:—

Period in Bankshall	Landed Weight, lb.	Weight, November 30, lb.	Loss, lb.	Percentage Loss, Per Cent.
1 bale 3½ months in stock.	100	96	4	4
1 bale 2½ months in stock.	105	98	7	7
	108	101	7	7

I urged that the experience of Ceylon exporters pointed to a much larger shortage than shown in the one bale we had been able to weigh and this statement was not disputed.

I represented to the Dewan and to the Commissioner of excise whom I saw in Trivandrum the hardship that Jaffna exporters had to contend with in that duty should be charged on tobacco that was not delivered. The effect was to raise the rate of duty by 15 to 20 per cent and thus handicap Jaffna tobacco in competing with Coimbatore and Tinnevely tobacco.

Valuable Concession.

I think that the Travancore Government will favourably consider any request which the Government of Ceylon may make in regard to a concession in this matter. I suggested that duty should be payable on the actual weight of the tobacco at time of delivery but I foresee objections to such a procedure, as for instance the possibility of a loophole for loss of weight other than dryage. I recommend that the Travancore Government be pressed to levy duty only on the ascertained weight at time of delivery,

with a proviso that the limit of dryage allowable as compared with landed weight shall not exceed 15 per cent. I think a claim for an allowance of 15 per cent. dryage can be substantiated from previous shipments and although it may not cover the whole dryage it should be a valuable concession to the Jaffna shippers.

Losing Weight

It has been stated by the Jaffna traders that tobacco absorbs moisture during the voyage from the port of Jaffna to Travancore, but I doubt whether this is the case. The schooners, I am informed, are provided with hatches and these are covered with tarpaulins and the experience of importers is invariably that goods lose in weight during a voyage due to the heat generated in the hold.

The method of curing with salt water, it seems to me, must lead to loss of weight as the moisture gradually evaporates during storage. It is probable that the greatest loss of weight takes place during the first 6 months after manufacture and that subsequent loss on weight is comparatively small and this was borne out by the Assistant Excise Commissioner at Quilon. It might be argued that the Jaffna trader should store his tobacco in Jaffna before shipment, so that the loss in weight should take place before shipment, and he would then not have to pay unnecessary duty. Financial reasons, however, probably render it necessary for the tobacco to be shipped as soon as possible after it is cured, so that the shipper can reimburse himself for his outlay by the percentage value of the tobacco which I understand the Travancore broker has to remit upon receipt and weightment of the tobacco.

Grievances of Jaffna Traders

The Jaffna traders have put forward as a grievance that they are charged duty on a different scale of candy to Coimbatore tobacco, but that is not a fact. The duty is calculated on the net weight at the rate per candy of 600 lbs. in both Jaffna and Coimbatore tobacco. As a matter of fact Jaffna tobacco has a small advantage in that only ½ anna per month per bale for storage as compared with 1½ annas charges for Coimbatore tobacco, admittedly a heavier bale.

A further grievance is that the duty is higher than it is on competing tobacco grown in Coimbatore and Tinnevely. The duty on the three varieties, viz., Jaffna, Coimbatore, and Tinnevely, was at a uniform rate of Rs. 90 per candy until 1910, when on the revision of the British Indian Import Tariff the duty on foreign tobacco was enhanced and fixed at Rs. 1/8 annas per lb. or Rs. 900 per candy. Jaffna tobacco as foreign tobacco would have had to pay duty at Rs. 900 per candy, but as a result of representations to the Government of Ceylon, the Government of India allowed the import of Jaffna Tobacco into Travancore at the old rate of Rs. 90 per candy. This concession was subject to two conditions; firstly it was stipulated that the Durbar should prohibit the export of tobacco from the State of Travancore and secondly that the annual import of Jaffna tobacco at the

concession rate of duty should be limited to 5,745 candies.

Duties.

In 1921, the duty on all three varieties of chewing tobacco brought into Travancore was enhanced from Rs. 90 per candy as follows:—

	Rs.
Jaffna	110
Coimbatore	100
Tinnevely	100

It will be noticed that for the first time a preferential duty of Rs. 10 per candy was given to Indian tobacco. For purposes of the levy of duty the standard weight was altered from the Dutch to the avoirdupois pound as per Government notification (C. No. 525 of 26/Devpt) dated February 25th, 1926. (The Dutch pound weighs 42 tolas while the avoirdupois pound weighs 38 8/9 tolas, 100 lbs. Dutch will be equal to 108 lbs. avoirdupois.)

The above rates were in force until 1932 when the rates of duty were further enhanced with effect from 1st Dhanu. 1107, i.e., August 16th, 1931, as follows:—

	per candy
	Rs.
Jaffna	135
Coimbatore	120
Tinnevely	120

The above rates are now in force, and work out approximately at 3 annas, 7 pies per lb. for Jaffna tobacco, as compared with 3 annas, 2 pies for Coimbatore and Tinnevely tobacco.

The reason given for the higher duty on Jaffna tobacco was the much higher prices at which it was retailed. If duty were charged ad valorem the difference in duty would be much greater. The price of Jaffna tobacco in the market varies in accordance with the different varieties, but I was told that a fair average price of Jaffna tobacco might be taken as Re. 1.4 annas, as compared with 12 annas for Coimbatore tobacco.

Figures For Four Years

The consumption of tobacco in Travancore for the past 4 years taken from their Excise Department Administration reports which I was given is as follows in candies:—

	Jaffna.
1928-1929 (1104)	3,866
1929-1930 (1105)	4,495
1930-1931 (1106)	4,542
1931-1932 (1107)	3,240
	16,143
	Coimbatore.
1928-1929 (1104)	14,693
1929-1930 (1105)	13,711
1930-1931 (1106)	13,000
1931-1932 (1107)	14,064
	55,768
	Tinnevely.
1928-1929 (1104)	2,163
1929-1930 (1105)	2,067
1930-1931 (1106)	1,924
1931-1932 (1107)	1,861
	8,015
	Total.
1928-1929 (1104)	20,722
1929-1930 (1105)	20,722
1930-1931 (1106)	19,766
1931-1932 (1107)	19,145
	79,906

15th, 1931, to August 14th 1932.

Full Quota Not Shipped

The export of tobacco from Jaffna during the past four years is as follows:—

	Lbs.
1928	1,003,680
1929	3,163,006
1930	1,270,710
1931	2,565,774

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

It is significant that not for many years the traders of Jaffna exercised their privilege of shipping their full quota under the preferential duty, viz., 3,447,000 lbs. and during the past 4 years the quantity shipped has been insufficient to meet consumption.

The figures of consumption are deliveries from Government bankshalls. At the time of my visit to Quilon there was not a bale of Jaffna tobacco in the Government bankshall and the stock 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 bought 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.

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 affected Jaffna tobacco.

An Explanation

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 Karavay 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 continually goods rather than money. Members of the family shared in purchases of Jaffna tobacco, whereas now that they have to pay for their purchases out of the income they receive from their divided share of the ancestral property, they are buying a cheaper quality of tobacco.

The figures of consumption of Coimbatore and Tinnevely 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 5 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 Re. 1/4 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 12 annas surely Jaffna should be in a strong position to retain her market with a premium of 8 annas in her favour.

Needs Reorganisation

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 reorganized on a basis of co-operative marketing. The days are passed 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 recoup 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 Sales.

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 middlemen 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 wholesale 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.

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 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 long run large financial risks as it would have the control of tobacco in Government warehouses in Travancore until it was taken delivery of by the buyer, and in the 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 for those bales before he was allowed to remove any more tobacco from the bankshall.

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