

OUR CONSTITUTION AND ITS REFORM—III

A PLEA FOR PROVINCIAL AUTONOMY

By R. C. P.

THE Manning Constitution gave us a balanced Legislative Council to which members were elected by communal and territorial constituencies, and the Governor also nominated a few unofficials. The Council represented a variety of interests, social, economic, ethnic, linguistic, territorial and political. If an ideal constitution was one which allowed every class, every interest to have its due share of authority and effective means of asserting itself, and opportunities for friendly co-ordination and collaboration, each with other interests and classes, then, it may be said, without fear of contradiction, that Manning Constitution was designed to attain that goal. There is no explanation as to why the Donoughmore Commissioners abandoned the line of progress and preferred to institute a regime of 'counting of heads' and 'tyranny of numbers.'

Governor Stanley's Advice

Sir Herbert Stanley, our former Governor, who piloted the Donoughmore Scheme till he found for it safe anchorage, felt two conditions were necessary for its functioning with any promise of success viz. (1) the establishment of a local university and (2) the rehabilitation of the peasantry. In a farewell address marked by earnestness and sincerity, he appealed to the audience at a meeting of the local branch of the Royal Asiatic Society at Colombo to push on with the work of the proposed University. If self-government was to be a blessing, it must be through wisdom gained by fruits of research on right lines and education.

Improving the Peasantry

He saw that the condition of the peasantry was far from satisfactory. They constituted a two-thirds of the population. Parasitic vocations which had been ushered in by English Education had sapped the vitality of this only producing community and the aggressiveness of foreign commercial interests had killed out rural industries. This numerous community clung to older traditions. Their conditions of life and labour represented neglect of 3 centuries often aggravated by incursions and raids by more powerful neighbours. Governor Sir Herbert saw that it was not possible for urban folks to shape the destiny of the peasantry. By no means could the peasantry be classed as 'labour'. They were landed proprietors combining both labour and capital in themselves. They were a staid people aristocratic in outlook and conservative in character, self-respecting and independent by nature of their vocation. Should labour by any chance take them under its wings, then there was danger to the public peace and also to the economic stability of the country. On these considerations Sir Herbert Stanley, taking the sense of the representative men from all parts of the Island who assembled at a General meeting of the Agricultural Board held at Peradeniya (the opinion

in favour of appointing a Commission being overwhelming), appointed a Commission composed of representative men thoroughly acquainted with rural life 'to enquire into and make recommendations as to the measures necessary to assist the paddy industry and to improve the conditions under which it is carried on, and in particular to report on the possibility and expediency of action in the following directions:—

- (1) Improvement of Irrigation facilities
- (2) The provision of efficient drainage and flood protection
- (3) Credit facilities, the supply of seed, and manure and markets
- (4) Land tenure and transport facilities

and the abolition of tenancy

Mr. Senanayake's Antics

Mr. Senanayake assumed the position of Hon'ble Minister of Agriculture and Lands in the State Council, just formed, and he 'advised' Sir Graeme Thomson, who succeeded Sir Herbert Stanley as Governor, to dissolve the Commission and it was accordingly dissolved. Free to act as he pleased, Mr. Senanayake launched his wild-cat schemes, not heeding even the advice of the Financial Secretary to the contrary, with the inevitable result of heavy losses of the taxpayers' monies. The condition of the rural population under the Ministry has worsened, proving the truth of the general belief that the city man of Ceylon cannot be trusted with the responsibilities of the rural population. Had the Commission been allowed to function and make its report, the financially disastrous antics of the Land Ministry could have been avoided and the peasant set on his feet and directed to proceed on rational and methodical lines.

If Ministers of the present Council have exhibited to a degree the 'infantile virtue of irresponsibility', it does not necessarily follow that succeeding Ministers would do the same. No. It only suggests the advantage of providing safeguards in the interests of the tax-payer.

What the Trial Has Proved

'The true guarantee of liberty is the preservation of equilibrium between the three powers of State: The Legislative, the Executive and the Judiciary'. In the trial of the Donoughmore Constitution during the last 4 years, it has become apparent that powers under the Constitution have accrued to the Legislature to enable it to dominate the functions of the Executive. The Executive has been so dominated with the result that it has become feeble. The danger needs to be remedied. Another task that we should address ourselves to would be the prevention of concentration of legislative power in the hands of interested groups or the family baronism. The tendency has been markedly in evidence in the present Council.

Thanks, the judiciary has been placed beyond the reach of partisan politics. May it long continue to be so. There is, however, room for improvement in the manner and method of recruitment to the bench. The question, it is hoped, will be

Price of Ceylon Products

MARKET INFORMATION

Commissioner Invites Volunteers

Mr. R. H. Bassett, Commissioner for Development of Agricultural Marketing, writes:—

The Marketing Department is organizing a Branch to deal with Market Information. Its duties will consist of the collection of data concerning seasonal variations in Quantity and Price of Products all over Ceylon, in order to be able to publish Market Bulletins and Crop Reports.

For this purpose Agents will be necessary in the places enumerated below, who will send in a Weekly Report showing the quantity of each commodity on sale on the main Market Day in the local Fruit and Vegetable Market, together with its price and locality of origin.

It is hoped to obtain the voluntary assistance of residents in these places who are interested in the important problem of the orderly marketing of Ceylon's produce.

Forvolunteers

The Commissioner for Development of Agricultural Marketing would therefore be very pleased to hear at his Office in the Secretariat, Colombo, from anyone who is prepared voluntarily to send the required weekly report. The necessary forms and envelopes will be supplied.

The value of this service to the Island is obvious and the Commissioner hopes that this proposal will bring offers from volunteers who will avail themselves of the opportunity to do an easy, although very valuable job for Ceylon.

Delf Centre, Jaffna Town, Point Pedro, Mullaitivu, Vavuniya, Mannar, Anuradhapura, Kekirawa, Trincomalee, Batticaloa, Pottuvil, Padiyattalam, Puttalam, Kurunegala, Maho, Chilaw, Dandegamuwa, Matale, Kandy, Nawalapitiya, N'Elia, Harasbedda, Colombo City, Kiriwathuduwa, Veyangoda, Negombo, Kalutara, Atura, Kegalle, Dehiwita, Ratnapura, Embilipitiya, Galle, Waduramba, Matara, Morawaka, Hambantota, Tanamalwila, Bandarawela, Alutnuwara, Nuppane.

looked into by the Judicial Commission, now sitting.

Local Government

Local Government is regarded by Constitutional writers as the chief cornerstone of political freedom. The Thamilian people from remote times have shown great aptitude for the development of free and autonomous institutions. Our forefathers learnt the lessons of self respect, self-reliance and self-help (which stand in good stead in their descendants even to the present day) in their village assemblies. The King was the head of a federation of groups of village 'republics.' Even the caste system will be found on examination to be a federation of self-governing vocational units. The federal idea is ingrained in the sense of the people and characterises their relations and conduct one with another. Epigraphical evidence there is in Ceylon proving that Local Government bodies exercised wide powers. The King's orders had to receive the approval of the village assembly before it could be put into force.

When the British Government took over Ceylon, it found the self-govern-

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Christianity in India

Reactions of a Liberal-Minded Indian Christian

By Dr. Bharatan Kumara

[Dr. Bharatan Kumara, comes from a well-known Indian Christian family. He received the Bachelor of Divinity degree graduating from the Hartford Theological Seminary, U. S. A. While turning away from Christianity of the orthodox type, Dr. Kumara remains a liberal-minded follower of Jesus, and in this article gives his reactions to the work and policy of Christian missions in India.—The Aryan Path.]

I CONCEIVE the aim of Christian missions in India to be the spreading of a knowledge of the teachings and life of Jesus, so that those who have not heard of him may be thus drawn to follow his example. The emphasis is certainly on conduct. What matters is not intellectual allegiance to a creed or formal membership in an organisation, but a change of heart, showing an uplift in conduct. Jesus himself said: 'Not he that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father.'

Jesus's Example

This being so, what kind of example did Jesus himself set for people to copy in practice? His whole ethic was summed up in 'Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might, and thy neighbour as thyself.' His gospel was a simple one. It had nothing to do with creed or dogma beyond the simple assertion that God was a Father, loving and holy, who expects love and holiness of His devotees. Jesus himself illustrated this by a life of loving communion with the Deity and a life of loving selfless service of humanity. This appears to form the core of Jesus's message. Christian missions have to be, and will be, judged accordingly.

What light does this throw on the elaborate organisation of Christian missions, is priestcraft, its organised modes of Church worship, its ritual? All these are not really essential for the one who would commune with the Deity. There is no gainsaying the fact that membership in a community of like-minded people has its use, but it is not essential and ought not to be required of those who would follow Jesus.

Conversion Unessential

Therefore conversion, in the sense of becoming baptised and gaining admission into a Church, is unessential; and yet, this is the main plank in the programme of Christian missions. Conversion, in the sense of giving up one's former religion and becoming a member of a Church is a consummation devoutly to be wished by all missionaries. This has led to intolerance towards other religions; if you desire to make converts from another religion your attitude to it cannot be friendly.

The test of whether a religion has fulfilled the task of bringing the soul into direct communion with the Deity, such for example as Jesus experienced, should in the last an-

lays alone suffi- or condemn a religion. Is a Christian Deity so petty as to refuse communion with a soul, unless it approaches Him in one and only one way, viz., through Christianity? Christians might learn a little more tolerance than they have hitherto shown, and only when this happens will the gospel of Jesus attract non-Christians to the life and teachings of the Master.

Jesus wandered from place to place carrying neither purse nor scrip, and not knowing where to lay his head, preached and ministered to the needs of the people. This example is in accord with Indian religious traditions, and invariably the Indian mind looks for such absolute renunciation of wealth and comfort in one who aims to be a spiritual leader. In contrast to this, what does the non-Christian find in the homes of missionaries but luxury and comfort?

A Contrast

The missionary's bungalow and the Collector's bungalow are the largest in most towns. The missionary and the Collector are usually in small towns the only two who possess cars. The missionary's drawing room with its carpets, sofas and cushions impress the visitor with pomp and grandeur, the liveried servants strike terror into him. The dining room with its exhibition of crockery, glassware and silver dazzle the eye; the bedroom with its softly mattressd cots, bedspreads, mosquito nets, wardrobe, mirror, dressing table and what not, does not bespeak one who does not know where to lay his head. The clothes of the missionary are as the Indian sees it the same as those of a British Collector; also he goes away to the hills for the summer, and once every few years to Europe or America.

That being so, it is not surprising that the life of the missionary as seen by the Indian does not seem to him to speak of the lowly Nazarene. The missionary's service might be greatly appreciated but his religious influence will be practically nil; and if he has come to India on a religious mission, this is not a matter which he can treat lightly. It may be a hard saying that he must give up his all if he would follow Jesus. It may be easier for a camel to pass through the eye of a needle. But Jesus said: 'He that taketh not his cross and followeth after me is not worthy of me.' To all this the answer will be that the missionary is used to a particular standard of life, and if he goes below a certain minimum his health and consequently his work will suffer. The argument is forceful so long as one is on a materialistic plane. But materialism in practice is not what one expects of a religious leader. Jesus said—'Take no thought for the morrow what ye shall drink, or wherewithal ye shall be clothed. Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.'

Why He Fails

If the missionary's religious influence on those around him is practically nil, may it not be because he has sought too much to save his life by guarding against discomfort and poor food? All this cold calculation about the minimum requirements for health and efficiency argue lack of a living faith in the programme of Jesus.

A missionary who preaches a gospel

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Hindu Organ.

MONDAY, JUNE 17, 1935.

THE JAFFNA LIBRARY ASSOCIATION

IT IS A MATTER FOR SATISFACTION that the Jaffna Library Association which ushered into existence the Central Free Tamil Library has refused to succumb to the exultation of achievement and go under the horizon. The secretary invites the attention of our readers to the success and announcements in which the Association is concentrating its efforts. The Nainativu Village Committee has accepted the offer of assistance to found a library in its area. We have no doubt that other Village Committees will follow suit under the inspiration of the Government Agent in whose home country, the county library scheme was inaugurated so far back as 1916. The demand of the English country-folk for books became so insistent that Parliament had to provide by an amending act in 1919 for a Rural Library Scheme and to appoint a Public Libraries Committee to "enquire into the adequacy of the library provision and to explore the means of extending and completing such provision, throughout England and Wales."

We are yet a long way off the time when our country-folk will demand their books and know how to get them. Till then, the Library Association must foster the demand for libraries by baiting their hook generously. It must proceed much on the same lines described by Sir WILLIAM ROBERTSON, Vice-President of the Carnegie United Kingdom Trust. He says "we said 'we will not only undertake to provide the capital outlay, but also undertake to provide maintenance for five years' so that the local authority—always in terror of rates—need have no fears on the ground of having to increase the rates. We had to lure them on; as we were convinced that by the time the five years had expired a real, abiding appetite for reading would have been—not created, because it was latent, it was there,—but discovered; so that if the local authorities at the expiry of that period were reactionary and wanted to go back on the scheme, they would not be allowed to do so by the people". The prosecution of such a campaign, in the absence of a Carnegie Corporation at our back or an angel to give the needed financial help will need men and money beyond the power of the Association to command at present. But with its limited resources and the enthusiasm it has already created, the Association could well hope to slay the demon of inertia which asserts itself in different shapes, now as the cynic who traces personal motives in public workers, now as the misanthrope who sees no good in any form of public activity.

The Library Association should endeavour to harness the enthusiasm of educated youngmen in every village and get them to make a beginning with the library scheme in their respective villages. An island-wide campaign to liquidate adult illiteracy cannot be initiated, much less, main-

tained without State assistance. But, the passivity of the authorities is so well-known that the Library Association would do well not to relax its efforts especially at the present time when there is definite evidence of a reorientation of Government policy with regard to its responsibilities to the rural population.

The greatest asset of the country will ever be its people. And any scheme calculated to change the psychology of the villager cannot but be addressed to the villager's intelligence. His outlook will not be influenced in the least by stray lectures or even tons of leaflets issued by the Department of Agriculture. These leaflets inevitably find their way to the scrap-heap. Indelible and lasting impression on the mass mind can be made only by stirring up the will to improve.

MR. H. R. FREEMAN recently made a handsome reference to the Tamil cultivator, his industry and his methods. If the Tamil cultivator has not adopted improved methods of cultivation, sanitation and social organisation, it is because he has been denied the impetus to make up his will to take advantage of the opportunities which science, wise laws and good administration have placed at his disposal. The rural problem has to be attacked as a whole and at all points. The refusal to grasp this significant fact is bound to result in failure of the most ambitious scheme Government may devise. A village library—a live village library—alone can pave the way for the reception of progressive ideas and sow the seeds of an all-round evolution in the efficiency, health and power of our rural population.

We commend the efforts of the Jaffna Library Association to popularise the ideal of "books for all" and pray that it may receive the support of every Tamil who loves his country and culture.

The motion of Mr. C. Arulambalam at the last meeting of the Central Board of Agriculture, urging the need for a State Tobacco Factory in Jaffna as a measure to rescue the tobacco industry in the Province from extinction, stands adjourned for the next meeting to be held, probably, in September. The industry is steadily deteriorating and steps must be taken to improve cultivation and regulate manufacture. Even the White Burley type introduced into the District by the efforts of the Department of Agriculture has not been taken to kindly by the local cultivator. It is beyond question that methods of cultivation and curing need to be improved in the light of experience gained by research and experiment in tobacco growing countries. The manufacture of cigars which provides a living to thousands of factory hands is in a bad way. The market for Jaffna cigars is shrinking day by day and speedy action is necessary to rehabilitate the industry, recover the market and save the cigar-rollers from being thrown out of employment. The depression in the trade may be gauged by the fact that even in factories of long standing, the men do not find continuous employment throughout the month. Owing to the accumulation of large stocks in hand, the factory managers are forced to restrict the number of working days in their factories. Action is necessary to investigate the causes of the slump in the

market and take steps to regulate manufacture. The industry cannot be left to its fate without courting enormous economic loss to the District. In the absence of concerted action on the part of manufacturers, it behoves the Government to intervene to save the industry from total collapse. We would suggest to the Jaffna Association to make representations to the Executive Committee of Industry and Labour to instruct the Industrial Adviser to investigate the problems of the industry and the need for a State Tobacco Factory in Jaffna.

MURDER AT MOOR STREET

Muslim Butcher Stabs His Cousin

The clean record for violent crime of Jaffna Muslims was smirched last Saturday, when a Muslim butcher of Vannarponne used his knife with fatal results on another member of his community.

There appears to have been some illfeeling between Mohammed Idroos, the butcher, and Mohammed Meer Mohideen the deceased, both cousins. On the day in question when the deceased was proceeding along the road, the accused accosted him and asked him why he had abused him the previous day. An altercation followed and the accused took out a knife and stabbed the deceased on the chest. The deceased died instantaneously.

The accused was arrested immediately and remanded.

LETTER TO THE EDITOR

THE COMMUNAL SNAG

Sir,—We share with concern Mr W. A. de Silva's apprehension that the communal snag may prick the make-believe of a movement for self-government. The Low-country Sinhalese, of whom Mr. Silva is a distinguished member, have sent, at State expense, Sir Baron Jayatilake to ask for certain mysterious favours at Downing Street. What disturbs Mr. Silva is the thought that the Tamils and the Up-country Sinhalese are not prepared to toe the line at the bidding of the Sinhalese. Mr. Silva, we know from the message sent to your New Year issue, is a believer in Sinhalese—Tamil unity—that was the theme of his message. Who then is responsible, we ask Mr. Silva, for the sorry state of political affairs in Ceylon? Is not the majority community—also the majority in the State Council—to take the major share of the blame? Who are communal—Low-country Sinhalese, Up-country Sinhalese or Tamils? If Mr. Silva would turn the search-light inwards, it would reveal to him the inconvenient, rather the unpalatable, answer that is now common knowledge everywhere else in Ceylon except in the Low-country. To be plain, if he would exorcise the communal devils, their name is legion, from his ranks, then the consummation he devoutly wishes for is within reach. The evil in Ceylon, as we see it, is just the reverse of what it is in India. Here the majority community, i.e. the Low-country Sinhalese, is self-centred, that is, communal. Whereas in India the majority community is prepared to concede to the Muslims even more than their due. Let Mr. Silva set his house in order and din into his men's ears the need for a largeness of heart, and the demand for self government—we doubt if the Low-Country Sinhalese genuinely desire it—will have its magic sway over all the peoples of the Island and rally them all under its banner. The destiny of the Island is in the hands of the majority community; but it is also, in a sense, in those of the minorities. Let the majority community ponder over this. An inconvenient position, rather. But there it is, and it must be solved.

P. M. S.

NEWNESS *

By Rev. Dr. T. Isaac Tambyah

NEWNESS is of the very essence of life. The photographs of a man at various ages show so much marked unlikeness that it is incredible that they refer to the same person. Yet, as a fact, they do. Just as a stream of running water is not the same at two consecutive moments of time, even so is the human body. Once in every seven years it is a new body. A vast amount of waste, and repair and renewal goes on in our bodies daily.

"We die every few years just as entirely as we ever shall. That is, in the course of a few years, every particle of our bodies becomes part of the soil and air as completely and in the same way as when we are buried. We are dying all the time, sometimes rapidly, sometimes slowly, but always surely. If we should, for a few minutes, cease to die we should cease to live. That is, if we should cease to throw off the waste matter from our organism, we could not receive new and energy-bearing matter from the plant and animal world."

—Dr. E. E. Slosson, *Sermons of a Chemist*, 12.

The blood changes its composition constantly. Even the particles of lime, carbon and phosphorus in the solidest bone is being taken out and replaced by new ones, as a railroad bridge is re-built, piece by piece, without tearing it down at any time. We get new finger nails every four months and toe-nails once a year, our eye-lashes last five months. We get a new skin once a month. Thus we die and are reborn from day to day.

Stagnation

There are stagnation and social process and repair and renewal. Stagnation is the salt of public life. To stagnate is to be standardised, to be stereotyped, is death. I had occasion, elsewhere, to refer to what has been said of an ancient people called the Moabites. They have been compared to wine allowed to rest on its sediment.

He hath settled on his lees

And hath not been emptied from vessel to vessel,

Therefore his taste remaineth in him, And his scent is not changed.

—JER. xlviii-II.

Moab had not known newness. A sameness of outlook, a staleness of standard, an insipid state—there has been neither waste nor repair nor any renewal. Thus, what happens to the individual body may befall the body politic. Ceasing to die to old things a community may cease to live to new things.

Need for Newness in The North

We Tamils of the North stand in great need of newness. It is true that much of our old insularity of position has been broken into by factors and forces of reform and revolution. A wave of nationalism spreading over the whole of Tamilagam has wrought great changes of abiding value. There has been a revival of interest in the language and the literature of the Tamils. Institutions, forms, customs and conventions of which there is any note in history has been re-discovered. It has been claimed that what now passes for national costume among males has the action of antiquity—it certainly has modern universal approval for gracefulness. There are rumours of reversion, in some places, to the wholesome dietary of our ancestors. All this is to the good. Nevertheless none of this is newness. A revival, rediscovery, restoration, is purely a rescuscitation of the past, and the peril of mere re-vivifying of what is ancient consists in a tendency so to brood over hy-gone

glories as to be oblivious to the clamant demands of a utilitarian present. If antiquity is to be of any practical value it must be adaptable to modern needs. Newness can be built upon ancientness. At the same time it is not always feasible to fit liberal ideas into the framework of conservative rigidities; new wine in old skin-bottles, the bottles burst and the wine is spilt!

Assimilation

One method of newness is assimilation. No Eastern people illustrates this so well as the Japanese. The Japanese are Asiatic to the backbone; conservative to the core, and yet they have appropriated and assimilated whatever is best and most beneficent, for peace or for war, in the other nations of the world. Europe in Asia is in Japan. The ponderous learning of the Germans, the elaborate politeness of the French, and the commercial instinct and world-conquest will of the Briton are seen in action in Japan and in the Japanese throughout the world. This newness of outlook and enterprise is in utter contrast to the unwieldy, conservative character of the Chinese as a whole, but withal the Japanese are not less oriental than the millions of China. The two nations, with many ethnic and other points of commonness, are so very unlike in initiative and achievement.

Discrimination

We have assimilated some things Western, but not always with discrimination. In the matter of costume, in foot wear, head-gear, loose upper garments, and the split netters we have adopted certain convenient modifications from the West of what have been, from of old, purely oriental. The European hat is more protective where a terrible tropical sun burns and blazes incessantly for nine months of the year than a turban which, no doubt, is the most ancient sartorial adjunct of the East. In a state of society in which males mix and move, more freely than their forefathers, in the company of co-vocational, young and other females, the modern tailor-made and buttoned parts are less conducive to embarrassments than the former whole cloth folded in pantaloon fashion. Thus and otherwise, one may find explanation, and even excuse, for convenient deviations from, and variations of, early sartorial conventions. There is an element of discreet newness in such inventiveness.

Imitation

I am not, however, sure that the modern Tamil woman in European or American environment, is to be credited with right judgment in her all too faithful imitateness of her Western sisters. Certain diaphanous arrangements of costume intended by Westerners for occasional display of bareness have been taken over by many Orientals for daily use. True, this is newness, but newness, which has not taken full account of the fundamentals of the famous four-fold canon of *drishti, bhava, vachana, and karmam*. It is woman and not man that has stretched sartorial newness to the attenuation of strained transparency. The only exception I have in mind is a practically extinct type, the country gentleman, a great deal of whom I used to see about thirty years ago in and about the Law Courts of Jaffna. He would walk in spotless white turban, shawl and vest, the last of such thin texture as made his unmentionable sole undie very conspicuous.

In Diet

In diet all classes of the Tamils have erred into newness. The oldest form of wheat is known in British India as *choila hazri*, was simple *உடு* *செந்தமிழ் தண்ணீர்* (water standing in overnight cooked rice), a very tasty and salutary drink fraught with no evil consequences. Its place is now taken, even in the houses of many farmers, artisans and other labourers, by coffee, tea, cocoa and ovaltine. Diabetes, once unnamed amongst the working-classes is a familiar, and even fashionable ailment. The English-speaking Tamils fare no better. Dietary luxuries combined with leisure, a desire for large dowries and a pro-disposition

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* An address delivered at the annual meeting of the Veli-North Youth League.

EX-EXCISE OFFICER IN OPIUM CASE

Arrested at Railway Station

The case came up for hearing before Mr. K. Alvapillai in which A. I. Weiman charged Mr. R. Kanagasabai of Chavakachcheri with having been in possession of 1 lb. of opium. Sub-Inspector Weiman led the evidence. Mr. S. Natesan instructed by Mr. Sam. A. Sabapathy defended the accused.

A. I. Weiman in his evidence stated that on receipt of information he went along with sub-Inspector Corea on 13th May to the Jaffna Railway Station and saw the accused being a third-class ticket and coming to the platform. He arrested him, took him to the third class waiting-room and searched him. Sub-Inspector Corea brought to his notice a parcel which dropped from the accused. He produced the accused before the Station Master who sealed the parcel in front of him.

Under cross examination the Inspector stated that Dr. Subramaniam, retired P. S., bailed the accused. He (witness) was 23 years old and 3 years in service and drawing a salary of Rs. 133 a month. Mr. Canagaratnam, Proctor, was not a friend of his but he had met him during the course of his duty. He had not gone to Chavakachcheri on pleasure trip. He knew Vattilingam, the rest-house keeper's son, who served him whenever he went to the rest-house. He was not prepared to disclose the informant. He received the information at 8 A. M. on the road at the Chavakachcheri market. He did not enter this in the Police information-book as he feared it would leak out. He did not take the accused before the Station Master for examination, as he thought it was not necessary. He did not make an entry at the Police Station before going to the Station as he thought it was not necessary. There was a petition that he and Inspector Corea went to (Sonnaka) Ponnamm's house, but nothing came out of it. He went to Colombo for the Silver Jubilee in a car No. U. 1463. It did not belong to Veluppillai whom he knew only after this case.

Sub-Inspector Corea next gave evidence. He said he went in civil cloth along with Weiman and detected the offence. Under cross-examination he said that he was drawing a salary of Rs. 133/- He has an income of Rs. 60/- by house-rent and paddy field. He has a car worth Rs. 3500. He employed a driver and two servants in the house. He mother was living with him. He was not keeping the dancing girl Parameesvari as his mistress. Some petitions were sent against him but nothing came out of them. He was having an excellent record in the Police. He was never warned. While Weiman was searching the accused, he did not see the packet drop from the accused, but he saw it on the ground.

After examining Mr. Nadarajah, Station Master, the prosecution closed its case.

Further hearing was fixed for the 25th.

EMISSARIES TO TRAVANCORE

To Torpedo Malayalam Sale Society

It is understood that a group of tobacco "brokers" have left for Travancore at the instance of a local Chetty firm to place obstacles in the way of the expansion of the Society's trading interests in Malayalam.

The Society's officials are watching developments to take suitable action.

NEWNESS

(Continued from page 2)
against perspiration point the path to early and untimely graves by way of boils and blains and carbuncles. Thus all newness is not acceptable.

Revolutionary

True newness is revolutionary. There is room for it in several ways in Jaffna, and it will be the task of the young men and the young women of our country to lead into avenues of newness a people too long and too heavily weighted with the obnoxiousness of use and wont. Take, for instance, weddings and funerals. There is a great deal that can be dropped; a greater deal that can be bridged, without detriment to family or tribal unity or without disintegration of social coherence, in the framework and contents of both functions. Publicity is good in every above board contract. As a rule, more due to the Anglo-Vernacular character and associations of a wedding than to other causes, publicity, often out of proportion to the social position of the parties to a marriage, makes many debtors and brings many to bankruptcy. Newness of practice could be introduced into the degree of feasting at weddings. Certain delegates and representatives have to eat so often and at odd hours that they strain their digestive powers to the point of dyspepsia. And the stuff the guests eat at the feasts! Half-boiled rice baled out of huge cauldrons, with little bits of stone and grit which refuse to be boiled, dissolved or digested; and vegetable curries that cry for more cooking;—all served by sweaty, sooty, bare bodied men whose ladies are their own hands, horny with toil and discoloured by dirt, hands signified by fingers and thumbs tapering to untrimmed nails capped with filthy dark filth!

The Dowry System

And the dowry system, what will it do with it? In all these years a member of educated young men leagued together to do away with it in Jaffna, more than a dozen criminal cases in court were cases brought on account of dowry. There is something pathetic in the fate of these poor voiceless women whom parents had thrust into infelicitous marriages. A striking gesture of newness may well be taken by the young men of Jaffna, educated bread-winners, let them resolve and pledge not to make dowry the consideration in marriage, not to clamour for and demand dowries beyond the means of brides but to be content with what honest parents settle on their daughters. There is something unmanly, unseemly, in a creature whose sole qualification is that he is a male, driving hard iniquitous bargains with the parents of brides for fancy-dowries.

What about a thorough abolition of the Thesewalame ideas of time in connection with the commencement, continuance and conclusion of a public function? Nobody begins anything punctually. Lateness by a few minutes may not matter, perhaps, but by half-hours and whole hours? The annoyance, discomfort and disorganisation occasioned by belated proceedings protracted by long-winded insinuations, couched in many-worled platitudes, could all be avoided by a strict appreciation of, and stricter adherence to, principles of punctuality.

In Public Life

In public life, especially in politics, it is the high privilege and paramount obligation of the youth of the country to crush and kill the fallacy of the indispensable man. Every man, it is true, has his place and price, but no man lives without whom the world cannot get on. I knew a man who for 40 long years had been secretary of an association. Death released that society of that incubus. This is very common. There are men in many Societies, groups, Associations and public bodies who must be termed habituals, men hardened in office, dull of outlook and insipid in inspiration. Newness, the spirit of renewal, the soul of life, cries out against the habitual who holds the same office in a public body for years and years, and is a perennial drag to any and every step towards newness. He is the custodian of fossilised traditions of former times and is a sworn enemy to liberal thinking. Awake, awake, ye, young men of Jaffna, renew, reform, revolutionise, and so let the people prosper and the land live.

This year will be an eventful year with us; there will be a new and un-

THE CENTRAL LIBRARY ASSOCIATION, JAFFNA

Village Libraries

Mr. K. M. Chellappah, Secretary of the above association, writes:

The Managing Committee of the Central Free Tamil Library Association, Jaffna, has, at its last meeting, passed the following resolutions:

(1) "That a grant of Rs. 125 be made to the Village Committee, Nainativu, towards the free library established with the approval of the Government Agent, N. P. and managed by them."

(2) "That a bonus of Rs. 75 may be paid to the Honorary Librarian."

(3) "That the balance funds of the Association may be transferred to the Government Agent, N. P. for distribution among the Village Committees in the Jaffna District if and when libraries are established and managed by them."

Though an appeal has been made by me to the Village Committees to establish their libraries and to secure some grant from our Association, only the Village Committee of Nainativu has attempted to do it. The Government Agent, N. P. (E. T. Dyson Esq.) has been good enough to permit the Village Committees to establish their libraries from the V. C. funds. It is hoped that other Village Committees will now attempt to open their free libraries and secure also a grant from the Government Agent, N. P. The inhabitants of each Village Committee should agitate for a free library for their area. It is hoped that the members and Chairmen of Village Committees will co-operate with our Association in opening free libraries in the villages and placing them on a permanent footing.

exploited interest of the country in the forthcoming elections to the State Council. The electorates have been sufficiently apprised of the illegality and the immorality of making the elections sources of temporary liquid exhilaration and of more lasting monetary enrichment. There are reasons for the impression that most of the electors will be unwilling to exercise the franchise for illegal and immoral considerations. I think that my remarks, yesterday, to a gathering of ladies on their capacity, as electors, to crush political corruption and to keep undesirable out of the Council have fallen on good ground and may sprout into practical action. If the young men and the young women of Jaffna, the men and women of the future, resolve upon utter newness of methods in electioneering activities—if they insist that the old debasing devices of vote catching will entail the public disgrace of candidate and canvasser—then there is every possibility of newness and cleanness in the political life of Jaffna. The share of the youth of the country in evolving its new destiny is immense. I wish the youth of our land Godspeed in this great adventure of newness.

Order Nisi for Letters

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8496.

In the matter of the estate and effects of the late Thangam wife of Kandiah Sabaratnam of Thirunelvely, Jaffna. Deceased.

Kandiah Sabaratnam of Thirunelvely, Jaffna. Petitioner.

1. Sabaratnam Samugaretam of Thirunelvely, Jaffna.
2. Sivakamasanthari daughter of Sabaratnam of Thirunelvely, Jaffna.
3. Chellam widow of Sangarappillai of Irappallai Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before C. Comaraswamy Esquire, District Judge, Jaffna on the 1st day of February, 1934 in the presence of Mr. K. Arudurai Proctor on the part of the petitioner and the affidavit and petition of the respondents having been read:

It is ordered and declared that Letters of Administration to the estate of the above-named deceased be granted to the petitioner and same issued to him accordingly unless the above-named respondents shall on or before the 10th day of October, 1934 at 10 o'clock in the forenoon appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna, 31st day of August, 1934.
Sgd. C. Comaraswamy,
District Judge.
Extended: 21-6-35.
(O. 21. 17 & 20.)

NEWS IN BRIEF

Excise Conference in Jaffna.—It is understood that a conference of Excise, Police and customs officials is to be held in Jaffna shortly to consider the re-organisation of the preventive machinery in the North and East against the dope trade.

The Judicial Commission.—The Judicial Commission which is expected shortly to finish its sittings in Colombo, will next visit the provincial centres to record evidence. The commission will sit in Jaffna probably on the 29th instant.

First Ceylonese Member of Chartered Surveyors' Institution.—Mr. S. Kumarasingham, Second Assistant Municipal Assessor, Colombo, has been successful in passing the final examination of the Chartered Surveyors' Institution (London) and is now qualified for corporate membership. This is the first occasion on which a Ceylonese has been successful in this examination.

Improvement in Island's Trade.—A steady rise in the value of exports from the Island is indicated in the Customs Returns for the month of May, with a corresponding rise in the value of imports during the completed months of the current year. The total value of exports for May was Rs. 23,544,953, being the highest figure for the year. The figure for April was Rs. 18,438,366. Imports, too, have shown an increase from Rs. 17,632,085 in April to Rs. 21,029,321 in May.

Christianity in India

(Continued from page 1)

not only practice it by sharing his love towards his fellowmen meet goods with those around him, but also love and seek to promote, in so far as it is good, what the people hold most dear. What has moved us most deeply within the last few years as a nation is undoubtedly political freedom. The average missionary's attitude to it has been one of apathy and in difference, if not one of open hostility.

Besides, the missionary in few cases makes himself one with the people amongst whom he works. He adheres to his own customs and modes of life, which estrange him from the people. For this reason neither he nor the people feel at home or natural in the presence of each other. He hardly ever lives in an Indian home as a member of the family.

Creates A Hybrid Community

His adherence to his own mode of life has not only estranged him from the community he serves, but has also prevented him from partaking of Indian culture and civilisation and understanding it aright. The consequence of this has been that he has no real knowledge of, or genuine sympathy with, the culture of the people, and thus his influence has been decidedly detrimental to indigenous cultural development. He has superimposed on those on whom he has influence *vis.*, Indian Christians, his own culture, and has made of them a kind of hybrid community with the customs and manners of the West and out of sympathy with the habits and traditions of their own people. In this way he has not only cut himself off from real contact with non-Christians but also prevented Indian Christians from having any contact with them. And to day when India is striving for unity Indian Christians stand aloof as a separate community and even allow themselves to be classified with Europeans and Anglo-Indians. Can the missionary absolve himself of the responsibility of having set up this stumbling-block in the way of national progress?

Revolt to Non-Christians

In illustration of how the missionary's adherence to his own habits and culture prevent him from exerting any religious influence on non-Christians, I may point to Church-worship as at present carried on. The music is exotic and sounds strange to a non-Christian ear, and even when there is an attempt to have one or two items of Indian music, it is of a low order and causes nothing but a smile on the face of the non-Christian visitor. The clothes of the congregation range from European to Indian with all kinds of weird intermediate combinations. The walking into the Church with shoes not only by the missionary but also by the Indian Christians is revolting to the religious sense of the non-Christian. The furniture in the Church suggests to him a cinema or a

OUR CONSTITUTION AND ITS REFORM—III

(Continued From Page 1).

ing institutions alive, but functioning feebly. Attempts were made to revive them. As resources had been cut off, these attempts, which were marked either by sincerity of purpose or persistence (knowledge also being lacking) were not successful. On the other hand, attention was concentrated on the development of townships. Countryside began to decline. Neglected by the more intelligent people on whom the lure of the towns exercised fascination, the villages lapsed into a state of apathy and hopelessness.

Decentralisation

A scheme of local self government was embodied in an ordinance and passed by the Legislature in 1920. Under it, the island was to be divided into many self-governing areas under 3 main heads viz., Urban District (2 General Districts), Rural District areas. During the years, no general district or rural district council has been formed. In other hand many Urban Councils have come into being. They are functioning quite satisfactorily. But if financial stability is to be secured and our country is to be saved for the indigenous people the conditions of life in the rural districts should be improved. How is this to be done?

The only feasible way of securing the end would be by securing some measure of Self government for the provinces. I say create conciliar machinery for the provinces and get the Central Government to part some of its powers in favour of the provinces. Though England is a Unitary State, the counties and boroughs, which are united to form the English State, exercise the liberty of Self Government in a large measure; the only difference between the States in the United States, America, and the counties and boroughs in England is one of degree, only the affairs which in England must be sent up to London or settled by persons coming from London are much greater and more numerous than those which in America require the intervention of Washington. Unless the Central Government in Colombo decentralises itself there will be no hope for the Provinces. What an amount of energy is dissipated and money wasted over so many Committees in the Provinces e.g. Road Committees, Agricultural Committees, Tank Committees, Health Boards &c. &c.! Why not have one Provincial Council and co-ordinate the various activities?

The Central Government may have certain affairs strictly defined by a constitution not to be settled by the Provincial Government and what taxes or share in the general revenue should appertain to Each province.

Matrimonial

SUNDARARAJAH—
VISUVALINGAM

The Marriage of Mr. V. Sundararajah, proprietor, "Sundara Farm," Kilinochchi, and son of Dr. and Mrs. M. Vettivelu of Vannarponne, with Miss Sayathevy, daughter of Mr. and Mrs. K. Visuvalingam of Karampan was celebrated last Thursday. A largely attended reception was held the next day by the bridegroom's parents.

theatre and not a place of worship. The result of the whole on the average non-Christian is that of a variety entertainment, and fails to stimulate in him the necessary religious response.

Similarly, in the moral realm, the missionary fails to realise how revolting meat-eating is to vegetarian Hindus. It appears to them as immoral and contrary to religion as cannibalism appears to the missionary. The height of irreligion is reached when the missionary eats not only meat but beef, the flesh of the Hindu sacred animal. The habit fills them with abhorrence.

If the Christian missionary would be successful he must have genuine sympathy with the people, their traditions and their culture. His mission cannot be other than the mission of Jesus, which was to fulfil, not to destroy; his one purpose, the purpose of Jesus, to reveal in his life in however small a measure what Jesus revealed so abundantly. This will suffice to draw all men to Jesus, the Great Example.

