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JAFNA, THURSDAY, JANUARY 19, 1928.

EVIDENCE BEFORE THE SPECIAL COMMISSION.

YESTERDAY THE SPECIAL COMMISSION on Reforms left for England. It had been in the Island for two months, visited important centres and heard and recorded views and opinions of public bodies and individual witnesses who appeared before it.

Among the witnesses there were liberals, progressives, reactionaries and representatives of vested interests. The liberals and the progressives have placed the interests of the country above personal and sectional considerations and declared before the Commission that the country is ripe for full responsibility and that nothing short of it will satisfy the demands of the people.

The grounds upon which this opposition has been based cannot bear a moment's scrutiny. Lack of administrative experience among Ceylon public men has been urged as a ground for refusal of the grant of responsibility. If that is so, Ceylon will never have responsible government until the doomsday.

The smallness of the electorate has been urged as another difficulty in the way of responsible government. This contention is belied by the facts of English History. The Reform Bill of 1832 enfranchised only a small percentage of the population and manhood suffrage was not granted until after the lapse of a century.

We are sure that the Commissioners cannot have failed to note that the reactionaries and the representatives of vested interests represent only a small fraction of the population. Their opposition is based on class or individual selfishness. They are those who have hitherto enjoyed the sweets of power and patronage from the bureaucracy.

EDITORIAL NOTE.

A STRIKE IN JAFFNA.—Cigar industry is one of the main industries in the Jaffna Peninsula. There are several factories engaged in the manufacture of cigars in which nearly twelve thousand persons find employment.

LOCAL & GENERAL.

CEYLON LEGISLATIVE COUNCIL.—It was expected that the Debate on the University Site, viz Dumbara valley recommenced by the Akbar Committee would be taken up at the meeting of the Legislative Council today (Thursday).

WEATHER.—The month of Tamil Thai has set in. The farmers have no longer to anticipate any rainfall. Even if there be any rainfall the year's harvest will not be as good as anticipated.

PERSONAL.—Pandit V. T. Sambandhan, Editor, Inthushatham, is laid up with an attack of fever for the past few days. Mr. P. K. Somasundaram, Proctor S. C., is acting for him.

SUICIDE FATALITY.—In the early hours of last Tuesday morning Mr. P. S. Aiyadurai, the leading and successful Cigar Merchant of Kalady, Vannerponnai East, is said to have been shocked to see his wife hanging in the drawing room in his house. It appears that Mr. Aiyadurai was to leave Jaffna by train the same morning accompanied by his daughter, to an outstation. He gave instructions to his wife, the deceased, to make the necessary arrangements for their departure and went to bed. She is said to have made the necessary arrangements and was last seen engaged in some needlework. At about 2.30 or 3 a.m. Mr. Aiyadurai is said to have got out of his room to ease himself and found to his horror when he stepped into the drawing room his wife dangling in the air having committed suicide by hanging herself with the aid of a cloth rope tied to another rope that was attached to a safer in the room. Immediately Mr. Aiyadurai is said to have gone to the Udaiyar of Vannerponnai East, Mr. A. Cheliah, and gave information about the fatal incident. The Udaiyar in turn informed the Jaffna Police and the Police Magistrate. A post-mortem and inquiry was held on Tuesday and a verdict of suicide was returned. The funeral took place in the afternoon and was well attended. The deceased lady was only in her twenties.

ANNIVERSARY OF THE NAVALY SAIVA BALIYAR SABAI.—The anniversary of this Sabai was celebrated on the 8th inst. at 5 p.m. in the Naval Government School. Mr. V. Veerasingham, Principal, Manipay Hindu College, presided. The Secretary of the Sabai read the report of the previous year. Mr. M. S. Bharathinatham spoke on the significance of "Sambana-Sambandha Vetharu". Mr. Pundit Somasundaram spoke on the decoration of Saiva temples by animal sacrifice. An interesting drama depicting the evils of animal sacrifice was staged by the students. Messrs. A. Thillainather, F. M. S. Ponnison and Mr. S. Ponniah, Manager, Pathirakal Amman Temple, Sankarathal and the Chairman offered remarks. The meeting terminated with the singing of Thevaram.

The Jaffna Saiva Paripalana Sabai's Say.

Memorandum Submitted To Special Commission.

The Hindus are the Aggrieved and not the Christians.

The following is full text of the memorandum submitted by the Jaffna Saiva Paripalana Sabai, to the Special Commission on Constitutional Reforms in Ceylon:—

OBJECT OF THE MEMORANDUM.

The Saiva Paripalana Sabai is an association of the leading members of the Hindu Community of Jaffna. It was founded in 1887 for the purpose of organising the Hindu Community for religious and educational work and of defending the interests of the Hindus of Ceylon against the methods adopted by the Christian Missionaries to destroy our Faith.

On questions of constitutional reform our Sabai is in general agreement with the views put forward by the Jaffna Association and is strongly opposed to communal representation on a religious basis, which a section of the Christian Community advocated before the Special Commission. The object of this memorandum is to correct some of the misrepresentations made by the League of Christian Citizenship and its allied organisations and to examine the claims put forward for separate representation by these bodies.

LONG OPPRESSED AND PERSECUTED BODY.

The Hindus have been for several centuries a down-trodden people. They were oppressed and persecuted by the Portuguese and the Dutch in turn. They were compelled by force to become Christians, their temples were pulled down and their schools were destroyed. All offices were exclusively given to Christians. Persistent efforts were systematically made to destroy all traces of Hindu customs and Hindu culture.

Long Oppressed and Persecuted Body. The Hindus have been for several centuries a down-trodden people. They were oppressed and persecuted by the Portuguese and the Dutch in turn. They were compelled by force to become Christians, their temples were pulled down and their schools were destroyed. All offices were exclusively given to Christians. Persistent efforts were systematically made to destroy all traces of Hindu customs and Hindu culture. With the advent of British rule, a new era of hope dawned for the Hindus. There was soon a religious revival. Temples were rebuilt and about 270 Hindu Schools came into existence in the Northern Province. The very unfair educational policy subsequently adopted by the Government to help only Christian schools with grants-in-aid led however to the closing of the Hindu schools, and the work of educating Hindu children passed entirely into the hands of the Christian Missionaries, who systematically adopted questionable methods of all kinds to convert to Christianity the children entrusted to their care by helpless parents. In these schools Hindu children were taught to despise the religion of their parents, were compelled to learn the Christian scriptures and to attend Sunday Schools and Church Services, and were forbidden to wear the holy ashes. Various inducements of an attractive nature such as employment as teachers in their numerous schools or getting service under Government through their influence were held out to the boys in order to induce them to become Christians. The result has been disastrous to the welfare of the Hindu Community. Conversions became frequent, and the undermining of our Faith by means of state-aided schools went on unchecked. The first attempt to stem the tide of Christian aggression was made by the late illustrious Arumuga Navalar, the great religious leader, who succeeded in founding four Hindu Vernacular schools in defiance of Missionary opposition. The work of establishing new schools was subsequently taken up by the Saiva Paripalana Sabai, which founded the Jaffna Hindu College, now a flourishing institution with 6 branch schools, providing instruction in English for about 1500 children. The Hon. Sir P. Ramenathan also came to our rescue by founding his two Colleges, one for boys and the other for girls, and by organising the Hindu Board of Education which is now establishing schools all over the peninsula of Jaffna for Hindu children.

SCHOOL GRANTS AND MISSIONARY OPPOSITION.

The opposition offered by the Christian Missionaries to the giving of grants-in-aid to Hindu schools was always a serious obstacle to the establishment of Hindu schools. Their influence was supreme in the Board of Education, which remained long Christian in composition; and they got the Education Code framed in such a way that they were able to smother most of the Hindu undertakings under the plea that they were opposition schools. Each school meant to the Community a sacrifice of several thousands of rupees. Even after the expenditure of large sums of money, many schools remained unaided for several years and finally collapsed. One English school in the Island of Karalagar was not able to receive aid from the Government for 25 years. Protests were made by the Missionaries against the giving of grants even to big secondary schools like the Victoria College and the Jaffna Hindu College. The facilities that we are now enjoying in the matter of the registration of new Hindu schools are largely due to the liberal educational policy adopted by the Government since Governor Maunton issued his Memorandum in 1919, a copy of which is herewith annexed. (Vide Annexure A) It is this changed attitude of the Government towards Hindu schools which is causing all the heart-burning among the Christians.

QUESTIONABLE METHODS OF ROMAN CATHOLICS.

Missionary leaders themselves have openly declared that the primary object of their educational work is the conversion of the natives of this country to Christianity. These schools have been successfully used by them for this purpose no one can deny. Many of the Christian leaders of today who are taking up cudgils on behalf of the Mission schools or their parents were converted to Christianity through the agency of these schools. Heart-rending cases of children being converted to Christianity without the consent of parents are very common in Mission schools—both Catholic and Protestant. St. Patrick's College, Jaffna, the Premier Catholic school of Jaffna, has been conspicuous in converting several Hindu boys to Christianity. Almost all Roman Catholic schools are very active in this direction. The Roman Catholic school started only a few years ago in Vadamaradchi division has adopted very questionable methods of conversion. As a striking instance in support of this statement the case of one boy Murguesu may be cited. He was removed from the Catholic school by his parents and placed in charge of the Principal of Victoria College, Chunnipiram. He was however clandestinely removed from Victoria College without the knowledge of the Principal by a Roman Catholic Brother, who took him to his place. The boy was subsequently produced before the Court by his order. He was again taken to Victoria College by his father and placed in charge of the Principal. Even after this, the Roman Catholic Brother engaged the services of a school boy to remove him secretly to St. Patrick's College, where he was told he would be received very kindly by the Rector and everything would be done for him. Extracts from the letters written by the Catholic Brother are annexed herewith. (Vide Annexure B)

PRACTICE AGAINST WEARING HOLY ASHES.

The Hindus have long suffered from the intolerance and aggression of the Christian Missionaries. Even under the benign British rule the Hindus have had to submit to many humiliations. The wearing of the holy ashes on the forehead is the last thing that a Hindu would give up. Still three of the biggest Mission schools—St. John's College, St. Patrick's College and Jaffna College prohibited in from time to time. Rule 29 in the Prospectus of St. Patrick's College sent herewith distinctly says that ashes should not be worn in the College premises. The establishment of the United Training School for men at Copay in 1916, the Christian Missionaries, taking advantage of the fact that there was no school for the training of Hindu teachers, refused admission to Hindu candidates for training in their schools unless they became Christians. The same thing has been going on in the Training schools for women conducted by the Christian Missions.

ATTITUDE OF A CHRISTIAN COUNSELLOR.

The intolerant attitude of the Christian Missionary is well shown by an incident which occurred in South Ceylon recently. He does not hesitate to use his influence and power to oppress the non-Christians when he has the chance to do it. Rev. W. Gureay of Matara went so far as to interfere with the freedom of opinion of the Hon. Mr. F. Obeyesekere and to demand from him an explanation for his conduct in giving a donation of Rs. 2000 to a Buddhist school in his constituency. Happily Mr. Obeyesekere was not prepared to yield to his threats, and in his reply condemning the methods adopted by the Missionaries in the conversion of school children said, "Whatever our private religious beliefs may be, we must know that to steal children from their parents' Faith by set design, trading on the difficulties that confront parents who wish to secure education for their children, is more criminal than the conduct of men who daily go to jail when misfortune or necessity drives them to theft." Copies of the correspondence are also annexed herewith. (Vide Annexure C)

MISSION SCHOOLS AS A PRESERVING MEDIUM.

The evil of allowing the state-aided schools to be used as a means of conversion and the injustice of helping Mission schools was realised by the Education Commission of 1905. Its report says, "There is something anomalous in a system under which funds raised by taxation are used to support a movement for changing the religion of those taxed." Governor Manning also took this view in his famous Memorandum on Education, and on 30th October, 1919, he said to a deputation of denominational school managers that he was aware of the schools of one Missionary Movement having 8437 children, of which 187 only were Christians, that the object of these schools appeared to be the conversion of the children and that the grants paid to these schools should not be employed for erecting buildings which ultimately benefited the proprietors. (To be Continued.)



Merchants' & Traders' Memorial

GOVERNMENT INTERVENTION SOCIETY.

TOBACCO TRADE & CIGAR INDUSTRY AT PETTAH.

A Deputation of the Cigar Merchants and Tobacco Traders of the North Western of the Hon. The Colonial Secretary at Colombo on the 13th inst. and presented a memorial signed by several persons interested in the Cigar and Tobacco trade consequent to the present strike of factory hands in Jaffna. The following is the full text of the memorial:—

We the undersigned Cigar Merchants, Tobacco Traders, and others with interests in the Cigar Trade of the Northern Province have the honour to lay before you the following facts which we trust will receive your kind and sympathetic consideration.

The cigar industry is the only industry worthy of the name in the Northern Province. It provides work for more than twelve thousand cigar rollers, hundreds of cigar merchants, cultivators, retail dealers, tobacco traders etc. The cigar industry is in fact the staple industry of the Northern Province. At one time it was the source of large profits for the Jaffna man, who owing to the hard and unproductive soil, has no other form of enterprise in the shape of estates for tea or rubber or any other form of produce except coconuts, which with the greatest care, does not provide a dividend worth even a fourth of that secured by the planters in the South. The cigar industry was the sole means of enabling several men to make a decent competence some decades ago. To-day the industry has fallen in evil days, through economic causes and through lack of systematic organisation and control. Many a merchant has gone to the wall while others run the business in the spirit of the gambler so that when the loss does occur the supplier and the banker are made to bear the loss altogether.

NO LEGAL REMEDY AGAINST WORKMEN.

A few days ago the cigar rollers went on strike. They demanded an all round increase of twenty five cents for every thousand cigars made. The time and the nature of the demand was both significant. A few weeks ago the tobacco merchants and the owners of factories received fresh stocks of tobacco in view of the large demand for cigars during the coming festive season. On a rough estimate there is at least two million reeves worth of tobacco in stock in the various tobacco stores in Jaffna. The cigar rollers knew very well the state of affairs and thought that it was the opportune moment to go on strike and thus force the hands of their employers. The last increase was given barely fourteen months back. Owing to the frequency of the strikes and the suddenness with which the cigar rollers go on strike it is very difficult for merchants to carry on their trade in security. The merchant has no guarantee when the day dawns that his workmen will come to work, no security against their going on strike. At times when heavy orders for cigars are on hand as at present, the loss sustained by a strike of such a nature will, and is bound to cripple the trade. No constitutional steps are adopted by the strikers. No adequate notice is served out to the merchants who are willing to be reasonable and fair to their workmen. No time is given to the merchants to meet, take stock, compare the demand for cigars in the boutiques in Colombo and elsewhere, recover large outstanding credits from whole sale dealers and thus outline a course of action. Yeager rumours of an impending strike are the only intimation given. The merchants are thus absolutely at the mercy of the cigar rollers. They are unable to take legal action against their recalcitrant workmen. The desponding effect of frequent strikes of this nature on the whole industry needs no stressing. When the last strike occurred in 1926 there were several cases instituted in the Courts connected with intimidation and violence to employers. There are several cases pending even at present. It should also be mentioned in passing that very severe measures are adopted against any employer who tries to secure Police protection or takes any other legal remedy to protect his interests.

TOUT and ROWDY ELEMENT AT THE BOTTOM.

The cigar rollers are themselves not very largely to blame. They are generally men with a very scanty education and of slender means. They can be easily brow beaten by the rowdy elements, of which there is a very big section of the older generation. These ring leaders have no hesitation in trading on the fear and the weakness of the younger men and in most cases have recourse to direct intimidation to secure their ends. These rowdies make a livelihood in fostering quarrels and disputes between the employers and the employed. After a strike is called off and an increase has been given, these men go from factory to factory levying a subscription from the cigar rollers who have perforce to accede to their demands under penalty of social boycott or violence. Thus these louts and rowdies take advantage of their position and do not stop at anything to gain a few rupees. The cigar merchants are helpless in the matter. They cannot and dare not interfere for fear of their factories being burnt down or being placed under a ban of boycott by these mischievous makers.

THE FEROUS STATES OF THE EMPLOYEES.

The economic aspect underlying the whole situation is worth some consideration. At present there are more than 400 factories in the Jaffna peninsula. These factories employ about 10,000 to 12,000 cigar rollers. These cigar rollers earn on the average about Rs. 1.25 to Rs. 1.75 a day. The conditions under which they work cannot be called very strenuous. They are generally provided with well ventilated and cool factories. They remain seated and ply their work with their hands, as cigar making depends on the deftness and dexterity of one's fingers. There is very little physical strain on the worker when compared with the worker of farmers or coolies, rickshaw wallahs etc. The number of hours which a man works a day is seldom fixed. He is paid for the number of cigars he makes. The rate depends on the size and the quality of the cigars. If a man no desires he may leave the factory whenever he likes. The cigar rollers themselves desire to be paid by the amount of work done rather than on a fixed daily wage. The memorialists are quite willing to accede to any reasonable demand, which while securing enhanced rates for the workmen will not militate against quick and efficient work and cause the industry going to the wall owing to excessive cost of production. As stated above it

will be seen that those with a stake in the stability of the industry are at times placed to a very peculiar disadvantage. Depending on the co-operation of the cigar rollers the merchant invests money in tobacco, with a capital raised partly on interest to the extent of several thousands of rupees, accepts orders from cigar boutiques promising to furnish cigars to meet their daily requirements and then finds that owing to the capriciousness of his workmen he has to face grave losses. Often the merchant in the hope of getting a quick sale for the cigars, borrows money from the Chetty at very high rates of interest hoping to pay back in a few months. The time allowed for repayment is generally very short. If the tobacco is not converted into cigars the merchant is to face with serious loss. If the present state of affairs continues and the merchants find that the cigar rollers are becoming more and more unreasonable in their demands and refuse to consult the interests of their employers, these latter will be gradually forced to find out other avenues for their money. The result would be nothing short of starvation for thousands of men, as these cigar rollers do not know any other form of work, and the outlets for work in Jaffna are very limited. Already there are thousands of lappers who are out of work owing to the closure of taverns. If the Cigar merchants also close down, the consequences would be really disastrous.

GOVERNMENT'S APATHY TOWARDS THE TRADE.

There is yet another aspect. At present tobacco sent to Jaffna is cultivated at Tamankaduwa, Mullaitivu, Iluppakadavai, Kodikamam, Manthuvil, Kurungale, Negombo, Trincomalee, Batticaloa, Kandy and districts including Taldeniya, Urgalla, Dumbara, Mistala to mention just a few at random. All the tobacco grown in these districts comes to Jaffna which is the only centre for organised cigar manufacture. The number of tobacco farmers who are dependent on the cigar trade is very large. At present one of the few remunerative agricultural pursuits in the dry zone is the cultivation of the tobacco plant. If the cigar factories in Jaffna close down there will be widespread distress. Thus the whole economic issue at stake is very grave and serious. Unlike other industries the tobacco industry has never been subsidised by Government and the signatories of this memorial beg to submit that they have in periods of stress and strain been forced to depend on their own slender resources without receiving a modicum of help from Government. Even facilities in the way of cheap railway freight, the buying of the firewood at reduced rates etc have been denied them. It is regrettable that no enquiry has ever been made by the Government to ascertain the conditions obtaining in the cigar trade, nor has it ever been given any form of expert advice respecting of new markets etc.

APPOINTMENT OF AN ARBITRATION COMMITTEE.

In order to secure better conditions and terms for the cigar rollers and the merchants the memorialists venture to submit the following proposal which they hope will receive kind and sympathetic consideration at the hands of the Central Government. The memorialists pray for the appointment of a public Committee to act as a mediator and arbitrator between the cigar rollers and the merchants. We suggest that the committee have a Civil Servant as ex officio chairman with three members representing the cigar merchants, one representative on behalf of the cigar rollers, and two members representing the tobacco trader and the general public. This committee could take evidence on the present state of the cigar industry, ascertain the hours of work, the rates of pay, the facilities given to workmen etc. The committee could, having collected all this data, make its recommendations to Government or to the workmen and secure equitable terms for both parties. In cases of dispute, no strike should be enforced without the committee enquiring into the grievances and recommending remedies. In case the demands made by the merchants or by the cigar rollers are unreasonable or tyrannical, the Government could be asked to take every constitutional measure to protect the merchant or the cigar roller. This committee would be an inestimable boon to all concerned. There would be stability of trade, the merchants would not have the dread of a strike constantly hanging over their heads. The committee might well extend its scope so that it might be an Advisory Body as well. The cigar trade owing to the extremely conservative nature of the merchants is one of the industries which has seen very small improvement in the way of increased output or improvement in quality or flavour with a view to placing cigars locally made on the foreign market. There is at present no registration of the various brands to prevent the fraudulent use of trade marks etc. There are various grades of cigars with the following names: Sinna Pannam, Peria Pannam, Corosation etc. etc. All the factories turn out these cigars. There is no device to protect the honest factory owner from the unscrupulous. The cigars bearing for instance the name "Corosation" might differ in as many aspects as there are factories. The only uniformity will be the size and the shape. The committee could also bring about a sort of registration of the various factories.

TO BETTER THE ECONOMIC CONDITION OF THE EMPLOYERS.

The committee could also suggest and introduce organisations to improve the social and economic status of the cigar rollers. At present there is no organisation to protect the interests of the cigar rollers. The North Ceylon Workmen's Union does not extend to the cigar rollers. It is largely confined to the lowest rung of the social ladder. The cigar rollers all of whom are Vellais, Karavas or Mukavas, owing to social consideration and social prestige, are not members of that organisation. The lack of even a rudimentary education, as stated above, prevents the cigar rollers banding themselves of their own accord to form unions conducive to their economic and social uplift. The memorialists have in this committee, the appointment of which would be an institution and fostering of the only industry in North Ceylon. At the present critical stage in the existence of the industry, it is of paramount importance that some such measure be adopted to save the industry from total extinction. The policy of Government is admittedly an agricultural one. The memorialists wish to submit that in helping the cigar industry the Government will be helping the tobacco farmer who finds the growing of tobacco another profitable field of investment to the growing of paddy and other grains. Tobacco can be successfully grown in the dry zones.

Continued up.

A Strike in Jaffna.

MEMORIAL TO COLONIAL SECRETARY

FACTORY OWNERS ON DEPUTATION.

Strikes are becoming a contagion in Ceylon. Jaffna, too, has caught the contagion and any strike worth the name in Jaffna is found only among a class of labourers known as cigar rollers. It was only about one year and two months since these labourers struck work to get their wages increased and succeeded in getting an increase of 10 cents on each 1000 cigars all round. Last month they went on a strike and have now arrived at a settlement and resumed work. The last strike had its inspiration from the Pettah cigar rollers who expressed their just or unjust grievances through handbills and sounded the call for a strike. A response was made to this call by their fellow workmen in other parts of the Peninsula. But the timely interference of factory owners in Jaffna stemmed the tide of the threatening strike.

The factory owners of Pettah issued a notice that they were prepared to increase the labourers' wages by 15 cents on each 1000 cigars all round. In the meantime Mr. V. S. S. Kumarasamy, the leading factory owner in Jaffna, in consultation with other factory owners and the ring leaders of the strike issued a hand bill to the effect that they have come to a settlement and were prepared to pay an increase of 10 cents. Eventually the strike came to an end in the other parts of Jaffna with the exception of Pettah. The Pettah factory owners who had promised an increase of 15 cents went back on their promise and said that they would pay only the increase given by the other factory owners. This infuriated the mob of cigar rollers in Pettah who not only refused to work but went out to carry war into the "peace area". The workers in the latter area sternly refused to join hands with the strikers but advised the latter to resume work. While a band of strikers were on their way to disturb the work in some factories the Superintendent of Police, Jaffna met them on the road and advised them to resume work on the terms of settlement but warned them against creating disturbances in the factories.

On the advice of many factory owners who had the confidence of the cigar rollers, the latter have resumed work and the strike has now almost come to an end.

The factory owners and cigar rollers have sustained much loss on account of the strike and they are beginning to feel much relieved at the termination of the strike.

Though the strike has come to an end there is still some resentment felt by cigar rollers and some factory owners over the memorial submitted to the Hon. the Colonial Secretary by some factory owners. It seems they are very much against the suggested appointment of a Board of Settlement by the Government as a result of the deputation of factory owners that waited on the Hon. the Colonial Secretary on the 13th inst. at Colombo. The full text of the memorial appears elsewhere.

OBITUARY.

MR. S. VISUVANATHAPILLAI.

We deeply regret to record the untimely and unexpected death of Mr. S. Visuvanathapillai, Manager, Arumuga Navalar's Tamil College, Chidambaram, which took place at Chidambaram on Monday last after a brief illness. Mr. Visuvanathapillai was a nephew of the late Mr. S. Ponrambalampillai, a former Manager of the above Institution. Mr. Visuvanathapillai succeeded his uncle as Manager of the above College in 1918 and managed the Institution satisfactorily to the best of his abilities. He was liked by all who knew him. He rendered every possible help to all who sought him on their way to and from Chidambaram. His loss there is irreparable. He was 35 years of age at the time of his death and leaves behind his widow, brother, two sisters and a host of other relations to whom his loss.

Wall-Calendars for 1928

Wall calendars, illustrated and handsomely designed, have been received at this office from the Imperial Press, Commercial and General Printers, Book-binders etc and News paper Agents, of Main Street, Hatton and from Mr. M. S. Mohamed Meeran Mohideen leading dealer in cycles and cycle accessories and Agent for Raleigh cycles, of No. 916, Grand Bazaar, Jaffna.

Continued.

With the improvement of the tanks and the irrigation schemes of Government the growing of tobacco will receive a great impetus. A large percentage of the tobacco grown, goes towards the manufacture of cigars, so that it will be seen that tobacco growing is interdependent on cigar making.

The memorialists trust that your honour will be good enough to get carefully into the various points raised in their memorial and will recommend to Government some immediate relief, and the introduction of a comprehensive scheme to stabilise the Tobacco Industry in all its phases, cultivation, manufacture and disposal.

Araly South Varni Vilasa Sabai.

THIRD ANNIVERSARY MEETING.

The third anniversary of the above Sabai took place on Saturday, the 13th inst. at 5.30 p.m. at the Saraswathi Vidyasalai, Araly South, Mr. M. S. Rastaratham, Advocate, presided on the occasion. The meeting began with singing of the national anthem and three students who are members of the "The Study of Tamil", the "Duties of Young men" and "Animal Sacrifice in temples" respectively. The Secretary read the report of the Sabai for the previous year and mentioned that the members of the Sabai go to worship every Friday at the Araly Pillar Temple and two Fridays are devoted to their prayers to Lord Shiva etc. He should bless the labours of the Sabai as well as other Saiva organisations which are promoting the cause of Saiva religion in the country.

Then the Chairman delivered an address on the interpretation of Petauramam and Bhavad Gita in the light of modern conditions. Mr. Muttiah, President of the Sabai, spoke on human ideals. This was followed by Mr. V. Nagalingam, B. S. S. Rastaratham, Messrs. S. Velupillai, A. Theodoraswamy, T. Saravanaswami, B. Kallayar, Comarasarathy, Kanapathipillai and the Headmaster of the Saraswathi Vidyasalai offered remarks commending the work of the students. The Secretary of the Araly West Saiva Ballyar Sabai and Theopuram Saiva Ballyar Sabai brought fraternal greetings to this Sabai and expressed their desire to co-operate with other sister associations for the good of the Saiva religion. The meeting terminated with the singing of Thevaram.

OPENING OF A NEW LIBRARY AND READING ROOM.

The building put up by the Saiva Ballyar Sabai, Vaddukkottai, for the establishment of a Reading Room and Library at Vaddukkottai was opened by the President, Mr. M. S. Rastaratham, Advocate, on Wednesday the 18th inst. at 5 p.m. There was a large gathering present. Messrs. A. S. Sampayanathapillai, Chairman, V. C. S. S. Rastaratham, F. M. S. Pensioner, K. Komaraswami, Tamil Pandit, Vaddukkottai Boys' English School, K. Malyaganam, Head Master of the same School, P. Supramaniam and P. Thallai ampalam offered remarks praising the good work that is being done at Vaddukkottai by the Saiva Ballyar Sabai. Refreshments were served. The meeting then dispersed after the serving of Panapari.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6570.

In the Matter of the Estate of the late Kathirgamar Sinnathamby of Eluthumadawal South

Deceased, Sinnathamby Veinipillai of do Petitioner,

vs. Chinnathamby Kathirgamar of do Respondent.

This matter of the Petition of the abovesaid Petitioner praying for Letters of Administration to the estate of the abovesaid deceased, coming on for disposal before G. W. Woodhouse, Esquire, District Judge, on September 29, 1927, in the presence of Mr. V. S. Rastaratham, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated September 29, 1927, having been read, it is declared that the Petitioner is the sole heir of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall, on or before December 23, 1927, show sufficient cause to the satisfaction of this Court to the contrary.

J. D. Brown, District Judge.

November 23, 1927. Order Nisi extended for 26 1 28. (Initd. J. D. Brown, O. 1392. D. J.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6376.

In the Matter of the Estate of the late Thangamma wife of Elayathamby Tharayappah of Ponnalakkaduwan

Deceased, Kasinathar Sinnathamby of Ponnalakkaduwan Petitioner,

vs. 1. Rasammah daughter of Tharayappah 2. Tharayappah Chelvadurai and 3. Elayathamby Tharayappah all of Ponnalakkaduwan

The 1st and 2nd Respondents minors appearing by their guardian ad litem the 3rd Respondent.

Respondents.

This matter of the Petition of Kasinathar Sinnathamby of Ponnalakkaduwan praying for Letters of Administration to the estate of the abovesaid deceased Thangamma wife of Elayathamby Tharayappah of Ponnalakkaduwan coming on for disposal before G. W. Woodhouse Esquire, District Judge, on August 22, 1927, in the presence of Messrs. Sivaprasanna and Kallaveer, Proctors, on the part of the Petitioner and the affidavit of the Petitioner dated February 7, 1927 having been read, it is declared that the Petitioner is the father of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall on or before November 3, 1927 show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse, District Judge. October 18, 1927. Order Nisi extended for 1st December 1927.

G. W. Woodhouse, D. J. Further extended for 20th December 1927.

D. J. Further extended for 28th January 1928.

J. D. Brown, D. J. O. 1393.



# Hon. Mr. Rajaratnam's Timely Defence.

## Allegation of Anti-Christian Propaganda Repudiated.

### BUDDHISTS, HINDUS AND MUSLIMS RISING TO THEIR SENSE OF DUTY.

The following is the full text of the memorandum submitted by the Hon. Mr. S. Rajaratnam to the Reform Commission in reply to the allegations of anti-Christian propaganda made against him and the other Members representing the Northern Province in the Legislative Council by certain witnesses who appeared before the said Commission:—

As some Christian witnesses have represented to the Special Commission that the Members of the Legislative Council of the Northern Province, including myself, have been carrying on an anti-Christian propaganda I wish to place the following facts on record.

**RURAL EDUCATION DISTRICT COMMITTEE, JAFFNA.**  
In the early part of 1926, I gave notice of the following motion: "As the newly appointed Education District Committee of Jaffna (non Urban area) consists of two Hindus (one official and the other an official) out of nine members, this Council is of opinion that the Government should order the said District Committee not to function."

The main function of the Education Committee is to provide schools for children of school going age. These children are compelled to attend some school or other by Ordinance No. 1 of 1920. Christian (Protestant and Roman Catholic) children are attending schools almost without any exception, at least during the compulsory period of attendance. Many Hindu children are not attending schools. It is to provide educational facilities for these children that the Education Committee has to concern itself most.

#### UNFAIR TO HINDUS.

The above Education District Committee had two serious defects—namely, five out of the nine members were Government officials and 7 out of nine were Christians. After I gave notice of the motion the Government was made to understand (a) that it was unfair to the Hindus, who formed 91 per cent of the people of Jaffna, that there should be only two Hindus in the Committee and (b) that it was against democracy to have a majority of Government officers when so many capable un-official men were available in Jaffna.

I suggested that there should be three Government officials who were Christians and six un-officials. Of the un-officials I wanted one to represent the Protestant Christians and one to represent the Roman Catholics and four to represent the Hindus. The three un-official Protestant Christians were allowed to remain till a suitable occasion arose for making a change. Two of the Government officers happened to be Managers working directly under the Government Agent, who also was a member of the Committee. These two (one of whom was a Roman Catholic) happened to resign, it may be at the suggestion of the Government, and in their place Sir P. Ramaswami and Mr. W. Doraiswami, who were members of the old Committee and who were left out without any sufficient reason, were appointed. The fact of the Roman Catholic Manager being made to resign is being characterized as an anti-Christian work by me.

#### CATHOLICS AND PROTESTANTS.

Christians who are 8.7 per cent of the people of Jaffna do not feel that there is anything wrong in having seven members to look after their interests while the Hindus who are 91 per cent of the people are to be content with two. Again when there are even now six Christians if the Catholics who are 85 per cent of the Christians feel that their Christ is different from that of the Protestants, their cry should be that the Protestants are over-represented and not that the Hindus are over-represented. In this connection I may mention that when one of the Protestant un-official members resigned on leaving for India, I wrote a letter on 27.8.27 to Government suggesting the desirability of appointing a Roman Catholic in his place. In spite of my letter the Government appointed another Protestant Missionary as a member of the Committee.

#### THE BOARD OF EDUCATION.

This is a Board constituted by Ordinance 1 of 1920. Before the Ordinance came into force, the Government had an Advisory Board all of whom were Christians. After a strong agitation Mr. D. B. Jayatilaka, who was then the Manager of Buddhist Schools numbering about 800 was appointed a member in the Board. After some time a few non-Christians were appointed. When the present Council was formed, the composition of the Board continued to be unrepresentative. In Council I characterized the Board as a Christian Board of Education and not a Government Board of Education as 15 out of the 23 members were Christians, though only 10 per cent of the people of Ceylon were Christians. I wanted at least 4 Hindus, 4 Buddhists and some Muslims, as this principle was supported by the famous Sadler Commission Report of Ceylon. There, out of a Board of 15, the Commission wanted 3 Hindus and 3 Muslims. The Government seeing perhaps the reasonableness of my suggestion has added 3 non-Christians, viz.—1 Hindu, 1 Buddhist and 1 Muslim thus raising the membership of non-Christians in the Board from 5 to 8 out of a total of 20. Unfortunately one of the Christians who was left out is Mr. Neiva Selvadurai, one of the members in the deputation of the Christian League of Citizens of Jaffna.

#### BUILDING GRANT.

Till about 1924 the position was as follows:—The Director of Education was given a certain amount of money to be allocated to the different schools at his discretion. Before 1914 the amount assigned to the Director was negligible. The analysis of the distribution of Building Grants from 1914 to 1924 is as follows:—

Buddhists, Hindus and Muslims who form 90 per cent of the people got Rs. 52,150 (Buddhists Rs. 29,800, Hindus Rs. 12,350, Muslims nil) and the 10 per cent of the Christians got Rs. 283,400. That makes a percentage of 15.5 for the 90 per cent of the people and 84.5 for the 10 per cent of the people. From 1925, the Council began to have direct control over the allocation of the large building grants.

#### GRANT TO MUSLIMS.

There were the Muslims, who had been neglecting the education of their children in the past. They started an English college and were making tremendous efforts to collect money for putting up a suitable building for the college. The Government and the Council said (a) that if they would incorporate their college, (b) and if they would collect Rs. 75,000 from the public, then the Government would make a grant of Rs. 25,000 towards their building fund. They complied with the two conditions and they got their grant.

Sir P. Ramaswami had spent nearly one million rupees of his own money for founding two colleges in Jaffna, one the Ramaswami College for girls and the other the Parameswara College for boys. The Government and the Council gave Rs. 50,000 to the Parameswara College for building a science block if he would incorporate the College and thus make it a permanent public property for the benefit of Ceylon. He incorporated the College and got this Rs. 50,000.

#### TRAINING HINDU GIRLS.

The Hindu girls in Jaffna were not allowed to join any Missionary Training School for teachers unless they became Christians. The result was that Hindu Tamil schools were unable to have trained women teachers. The Government felt that it was powerless to force the hands of the Christian management to accept Hindu girls for training. On account of the cost the Government was slow to start a Training School for women teachers. Then, Sir P. Ramaswami volunteered to start a Training School for women teachers at a great cost. The Government said that they would give him Rs. 32,000 when he had finished the building and started the schools. He has not got the Rs. 32,000 as yet.

#### "ALLOCATION COMMITTEE"

When the Finance Committee of the Legislative Council in 1925 was sitting as a Select Committee on the Budget it also considered an additional sum of Rs. 100,000 to be distributed as building grant besides the usual amount assigned to the Director for allocation to the different schools. The Finance Committee wanted to have direct control over the allocation of this sum of Rs. 100,000. The Director submitted a scheme for the approval of the Finance Committee. It was unable to accept the scheme as he was unable to supply certain information I had asked for the use of the Finance Committee that met in February, 1926. A Sub Committee was then appointed consisting of two Christians, one Hindu, one Buddhist and one Muslim to submit a scheme of allocation to the Finance Committee. This Sub Committee met several times and made a report giving a few principles for the allocation. It is this report that is being much criticized by the Christians as being Anti-Christian.

#### TWO PRINCIPLES.

Inter alia the principles laid down by the Sub-Committee are (a) That building grants should be given to schools only if the majority of the pupils for whom additional accommodation is required belong to the same religious denomination as that represented by the Manager. (b) That the allocation should be based on the "just claims" of the different educational bodies.

The Government has not accepted the first recommendation stated above. The reason why the Sub Committee wanted the above condition was, there were two or three Christian schools in non-Christian areas which after receiving grant had been closed. It is obvious that with the revival of Hindu, Buddhist and Muslim educational activities, non-Christian children will be attending their own schools. Christian schools which are engaged in teaching mainly non-Christian children will naturally cease to be educational institutions in course of time or may not require any more extension. It is not right that the taxpayers' money should be devoted for any useless purpose. There is the other question also involved in this, namely that "the taxpayers' money should not be made use of for the purpose of changing the religion of the tax-payers" as found by the Commission in 1905.

The second point mentioned above, namely, that the allocation should be based on the just claims of the different educational bodies is one which is self evident.

In this connection it was pointed out to the Special Commission by the Christian League and the Catholic Diocesan Union that (a) Victoria College a Hindu institution, got Rs. 10,000 as grant; (b) for Jaffna College, an American institution, a vote of Rs. 50,000 was turned down; (c) the claim of St. Patrick's College, a Catholic institution, was not pressed; (d) a vote for Rs. 50,000 for Manipay Hospital was not supported.

#### VICTORIA COLLEGE.

This college was founded as a result of the tyranny practised by the Missionaries on the Hindu children attending Mission Schools, by forcing them to rub off the holy ashes from their forehead, and by forcing the Hindu children to attend Sunday Schools and Church Services on Sundays on pain of corporal punishment. This school had existed for nearly 80 years and nearly 40 lakhs of rupees had been spent on the institution; a new wing had been recently added to the building and there was a debt of over Rs. 30,000 on account of the school building. The proprietors wanted more money to pay off the debt and to put up additional building. The Sub-Committee was able to give only Rs. 10,000 as it did not like to interfere very much with the suggestion made by the Director to the Finance Committee. If justice is to prevail this institution must have got more, so that a permanent boarding house might be put up. Government aid for building must be given to needy institutions.

(To be Continued.)

## Khadi Propaganda in India.

### PROPOSED INTRODUCTION IN CEYLON.

The following is an account of the interview given to a representative of the "Ceylon Morning Leader" by Mr. Haji-vanbhai Kotak, the well-known Khadi worker of Bombay, who has come down to Ceylon as a representative of the All-India Spinning Association to organise Khadi sales in the Island. Mr. Kotak is staying at the Vivekananda Society, Colombo:—

"All members of the All India Spinning Association are expected to put in at least half an hour's hand spinning a day," Mr. Kotak said by way of explanation, perhaps noticing the look of surprise on the pre-announcer's face.

It would appear that there are three classes of members of the All India Spinning Association. Members of the "A" class are expected to give 1,000 yards of hand-spun yarn per month as their contribution; those of the "B" class 2,000 yards a year and "C" class Rs. 25 in cash per year, but the last is not entitled to vote.

#### THE PRESENT MISSION.

Since the inauguration of the Khadi movement in 1921 Mr. Kotak has been working throughout India. Before that he was a Share Broker in Bombay. The last place where he did Khadi work was in the Kashmir, where he worked for four months. A full report of Mr. Kotak's work in Kashmir appears in the "Khadi Patrika" for December, 1927.

The present mission, of which Mr. Kotak is the leader, will devote itself only to the hawking of Khadi in various parts of the Island and report on the possibilities of the market to the central organisation. It is understood that towards April the district organisation in the Tamil Nadu, which comprises the area to the South of Madras, will open a sales depot in Colombo. Mr. Kotak has already had talks with several Khadi enthusiasts in Colombo and is of opinion that there is a fair field for propaganda work.

#### KHADI WORK IN INDIA.

Mr. Kotak was able to give some interesting facts and figures about Khadi work in India. The main purpose of spinning is to help the poor to earn a living by it alone. It can also be made a means of supplementing one's income. Further it is intended to destroy the state of helplessness and idleness and to restore the spirit of industry in rural areas. An agricultural family which has a spinning wheel in its home adds 12 to 28 per cent to its previous income. It adds substantially to the slender income of the poor peasant, though it may seem but a few pice per day to those who deal in high finance.

To realise the magnitude of the work which the All India Spinning Association has set before it, it is necessary to understand that over a century ago India was not only self sufficient in the matter of cloth but was exporting crores of rupees worth of cloth to England and Europe.

#### SOME FACTS.

The following are some facts and figures taken from a small pamphlet entitled "The case for Khadi":

"Even in 1840, less than five crores rupees worth of cotton goods was imported, and in 1879 less than 7 crores."

English machine-made cloth could not then compete with Indian hand spun cloth. Mr. Rivett Carnac writes about C. P. in 1870 "Machine-made piece-goods have not been able to drive out of the field the stout serviceable country cloth which stand the smearing of the native washerman and keep out the sun, the rain and the cold."

The British Government penalised the import of Indian cloth in their own country and then forced British cloth and Free Trade on India, laying heavy transit and customs duties on the internal trade of India."

#### WHAT A KHADI CENTER DOES.

"During the 2½ years that the Patopalayam Gandhi Ashram has been working it has produced 170,807 lbs. of yarn and Rs. 2,26,064 worth of cloth."

It has converted nearly Rs. 85,000 worth of raw cotton into good cloth and distributed.

Rs. 61,924 to spinners  
" 59,511 to weavers  
" 1,494 to Doublers  
" 14,093 to other poor employees."

#### OCCUPATIONS IN INDIA.

	Lakhs.
All the cotton mills give work to	3½
All the Jute mills give work to	8½
All the Railway workshops give work to	1½
Total Industrial workers of all kinds	15
Handloom workers	20
Number depending on agriculture	2,290
i. e. 160 times the total number employed in all kinds of organised industries.	

#### RURAL INDIA.

Number of towns 2,818.  
Number of villages 685,622.  
Population in towns 32,418,776—10.2 p. c.  
Population in villages 233,598,975—89.8 p. c.  
Total 318,942,480.

#### INCOME COMPARED.

per head.	per year.	per day.
	Rs.	Rs.
In U. S. A.	1080	3
Australia	810	2 1/4
Great B. India	750	2
Canada	690	1 8/4
India	86	0 7/7

India lives on one anna seven pice a day.

**Fresh Stock! Newly Arrived!!**  
**Best Tiles and Teak.**

We have great pleasure to announce to our numerous customers that a fresh consignment of our best standard tiles and Burma teak has just now arrived at our stores, GRAND BAZAAR, JAFFNA

S. VEERAGATHIPILLAI,

Thondamanar.

Mis. 1138.

## The Continental Provident Insurance Society Ltd.

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Wanted a Clerk on a monthly salary of Rs. 40/- and free Quarters for our KANDY BRANCH.

F. M. S. Government Pensioner

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300/- is essential. Apply stating

age and previous experience to the

Managing Director, Royapettah,

Madras.

Q. 92.

### NOTICE.

The undermentioned Government timber lying at the Jaffna Depot will be sold by public auction on the spot by the Divisional Forest Officer, Northern division, Jaffna on Saturday, February 4, 1928, at 9 a. m.

Lot.	I.	100 Palm logs.
"	II.	10 Satin logs.
"	III.	50 Ransi scantlings.
"	IV.	6 Tons satin pieces.
"	V.	1 Mahogany piece (lying at Divisional Office)

Further particulars can be seen in notice appearing in Govt. Gazette No. 7,924 of 13 January, 1928.

J. D. SARGENT,

Conservator of Forests.

Office of the Conservator of Forests, Kandy, January 10, 1928.

G. 857.

## Order Nisi.

### IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6589.

In the Matter of the Estate of the late Parikam wife of Paudarapillai Mylvaguum of Chankanal

Deceased.

Kathiramar Muregan of Chankanal

Petitioner.

1. Sinnathamby Kathiravelu of Chankanal

2. Paudarapillai Mylvaguum of do presently of Palo in Jalore.

Respondents.

This matter of the Petition of praying for Letters of Administration to the estate of the above-named deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, on October 18, 1927, in presence of Mr. S. Kandyas, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated October 11, 1927 having been read, it is declared that the Petitioner is the son in law of the heir of the said testate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before November 29, 1927 show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

District Judge.

November 5, 1927.

Time to show cause extended to 26th January 1928.

Initialed J. D. B.

D. J.

O 1890.

## Order Nisi.

### IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6628.

In the Matter of the estate of the late Valliammal widow of Veluppillai of Vaddukkoddai West.

Deceased.

Sabapathippillai Murgesu of Vadduk-

koddal West.

Petitioner.

1. Nannippillai widow of Sabapathippillai

2. Nagamuttu widow of Sabapathippillai

3. Murgesu of Ramalingam all of Vadduk-

koddal West

Respondent.

This matter of the Petition of the Petitioner praying that Letters of Administration to the estate of the said intestate be issued to the Petitioner coming on for disposal before J. D. Brown Esquire, District Judge, Jaffna on November 25, 1927, in the presence of Mr. A. Madhav Veluppillai, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated November 18, 1927, having been read, it is ordered that the Petitioner be declared entitled to have letters of administration to the estate of the said intestate as one of her heirs unless the Respondents or any other persons interested shall appear before this Court on or before January 24, 1928, and state objection or show cause to the contrary.

Jaffna,

December 7, 1927.

J. D. Brown,

District Judge.

O. 1891.

Printed and published by M. S. Ramaratnam,

for and on behalf of the Proprietors, the Jaffna

Salva Parivandana Sabha, at their Press, the Salva

Presses Press, Vannarppanai