

# The Hindu Organ.

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS  
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## NOTICE.

### The Hindu Organ.

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## Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.  
Testamentary Jurisdiction No. 2404.

In the Matter of the Estate of the late Parupatipillai wife of Sinnattamby Thuraiappah of Vannarponnai West Deceased.

Thuraiappah Annamalai of Vannarponnai West ... Petitioner.

... Respondent.

This matter of the Petition of Thuraiappah Annamalai of Vannarponnai west, praying for Letters of Administration to the estate of the abovesaid deceased Parupatipillai wife of Sinnattamby Thuraiappah, coming on for disposal before M. S. Pinto, Esq., District Judge, on March 9, 1911, in the presence of Mr. S. Kandayya Proctor, on the part of the Petitioner, and affidavit of the Petitioner dated March 9, 1911, having been read: It is

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declared that the Petitioner is the only son and 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 April 7, 1911, show sufficient cause to the satisfaction of this Court to the contrary.

M. S. Pinto,

March 9, 1911. District Judge.

## NOTICE.

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## The Jaffna Hindu College Magazine.

THE FIRST NUMBER OF THE JAFFNA HINDU COLLEGE MAGAZINE was published last week. It is issued free to all members of the Old Boys' Association. In the case of non-members the subscription is 75 cts. a year. The price of a single copy is 25 cts.

All Old Boys who are not members of the Association are requested to join the Association as early as possible, paying the annual subscription of Re. 1.

All members who have not yet paid in their subscriptions for the current year are requested to remit them as early as possible to the Treasurer, Mr. S. Kandiah Pillai, "Hindu Organ" Office, Vannarpannai.

C. ARULAMBALAM,

Secretary,

H. C. O. B. A.

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# The Hindu Organ.

JAFFNA, WEDNESDAY, MARCH 29, 1911.

## THE DISTRICT JUDGESHIP OF COLOMBO.

The reason why the District Judgeships of Colombo and Kandy were reserved for the members of the legal profession, which was many years ago, is that it was thought that members of the Civil Service who fill all other judicial offices in the Island would not be able to cope with the complicated questions of law and fact that arise for adjudication in those Courts. Even Barrister-Civilians were excluded from the Colombo and Kandy benches on the ground of their not having practised the profession of the law. Hitherto, only senior Advocates who had a leading practice at the Colombo Bar or who counted many years' service in the Attorney-General's Department were appointed to the Colombo Bench. The first appointment of a young member of the Attorney-General's Department was that of Mr. F. R. Dias. The appointment was, however, excused by the public on account of his great abilities, and in the ordinary course of promotion he ought to be appointed to the Colombo Bench in succession to Mr. Joseph Grenier. But it is said that His Excellency the Governor has recommended for the Colombo Bench Mr. H. A. Loos, who was only a few years ago appointed as Additional District Judge of Colombo. Mr. Maartensz, Senior Crown Counsel, we understand, is to be appointed Additional District Judge. Both Mr. Loos and Mr. Maartensz are gentlemen who enjoy the confidence and esteem of the public. But it cannot be said that their qualifications to discharge the duties of the high offices for which they have been recommended, are as great or as numerous as those of several leading members of the unofficial Bar at present.

There are in the Civil Service at least half-a-dozen gentlemen who will be able to do the work of the Colombo District Court much better than the members of the Attorney-General's Department, as it has been manned during the last ten years or so. Mr. Constantine who was Police Magistrate in Jaffna, and Mr. R. N. Thaine who was only a few months ago transferred from the Jaffna District Judgeship, will make better Judges in Colombo than young lawyers, who receive promotion to the Colombo bench on account of their being Crown Counsel. If the appointments to the Colombo Bench are to be made in the manner in which they are now made, the reason for removing it from the list of Civil Service appointments ceases to exist. The public want, not the shadow, but the substance. There is no magic in a lawyer being appointed to any office. The lawyer appointed must be a competent lawyer—a lawyer whom the Bar and the Civil Service, can look up to as their superior in legal learning. Mr. de Sampayo, Mr. VanLangenberg, and Mr. Bawa are such lawyers. After them, there are others who are regarded by the public as in every way superior to the members of the Attorney-General's Department.

If the members of the Attorney-General's Department are to receive promotion as District Judges, care must be taken to appoint to that Department capable men—men who, when called upon to do work as District Judges, will be regarded by the leading members of the Unofficial Bar as their equals, if not superiors.

We should not be understood to mean that Civilians are as good as lawyers for judicial offices. On the contrary, our opinion is that all the Judgeships in the Island must be thrown open to, if not set apart for, the Bar. But if the Bar does not send its best men to the Bench, or if the Government cannot make proper selections from the Bar, it is but reasonable that men of proved merit outside the Bar, men of the capacity of Mr. R. N. Thaine for instance, should be appointed to posts in the Legal Departments. The interests of the public are of paramount importance.

## THE VEDAS.

### 1. THE KARMA KANDA.

The following is the English Report of the third lecture delivered by Mr. E. K. Sivasubramanya Iyer B. A., Head Master, T. S. M. N. Vidyasalai, Karativu:—

At the close of my lecture last week, I was asked by a gentleman in the audience to speak on the Vedas this evening. Although I agreed to do so, I must begin my discourse with a few words of necessary preface. With that vast body of Sanskrit literature called the four Vedas, I have very little acquaintance. What little I know of them I owe to my Guru—A Sanskrit Scholar and a Religious Yogi of the highest attainments. What little I have learnt from him, I shall give out to this audience.

The question we are to consider now is: What are the Vedas?

Each of the world's religions is based on certain authoritative Scriptures. In matters of doctrines and beliefs each Scripture is, to the follower of that Scripture, the court of final reference and appeal. Each of the Scriptures is believed, by its respective followers, to contain the Revealed Word of God.

We must note one significant fact in connection with these Revelations. All the Revelations of the world have been made *not* by God Himself in His Real Form face to face with all men assembled in a certain place but by men to men. Of course, the follower of each religion will stoutly maintain that his Scripture has been given to the World by God. But, nevertheless, the truth of the whole matter is this: Each religion is based on the assertions or authoritative declarations of persons who are looked upon by others as Prophets, Saints, Buddhas, Rishis, or Divine Incarnations. The belief of most of us in God Himself is based on the declarations of these people. They speak with such directness, force and sincerity as to compel the belief that they must have been moved in their utterances by a power which must be superhuman.

Thus each religionist believes in a Scripture, and believes in the person or persons who has or have given that Scripture to the World.

No doubt the human mind, in its infant stages, will, with an infant's weakness, cling to a Book or a person for spiritual support, just as some children always cling to their mothers' skirts and never leave them. No one need cry against it; the clinging to a Book or a person is quite necessary for the infant mind. Deprived of the support of the Book, or of the Person, it would feel quite helpless, quite stranded.

But it is nevertheless true that we should not wish to be infants always. We must not always be clinging for support on another. We must grow out of infancy to manhood. Belief is simply the beginning of religion; *knowing* is the end and the goal. The very fact that the Saints or Rishis, on whom we pin our faith, came face to face with truths and facts which are at present beyond our ken, should be a sufficient incentive to us that we too can, like them, come face to face with the same facts, the same truths. The ultimate and the truest seat of authority for religion, so far as each one of us is concerned, is therefore *not* this Book or that, *not* this person or that, but his or her own intuition or direct perception.

In the light of the above remarks, let us try to understand the Vedas, the source and authority of Hinduism. The meaning of the word 'Veda' itself is significant. While the word 'Koran' means the Book, while the word 'Bible' means the Book, the word Veda means not a Book, but KNOWLEDGE. The Veda is unwritten, eternal, knowledge of the Divine. What does that mean? That means that, according to us, Hinduism is based not on this book or that, not on the speculations of the human imagination, as critics would gladly wish to make out, but on *actual knowledge of facts discovered in planes beyond the physical*. The Divine Mind is the Book from which Rishis have derived their Vedas, just as physical Nature is the book from which Scientists derive their physical Sciences. The seat of the Vedas is Brahma; the Rishis are the *Mantra Drashtas*, the seers of the thoughts of Brahma. Brahma Speaks; the Rishis listen. They hear the Vedas that the Divine Mind is uttering. Hence the Vedas are called the *Srutis* from the Sanskrit root *Sru*, to hear; the Vedas are the words of Brahma heard by the Rishis. What the Rishis heard, they recorded in their memory. But the Vedas themselves are co-eval with Brahma and are therefore eternal. To know the Vedas, one must go to Brahma, see His thoughts, and hear His words.

Can we commune with Brahma then? Can we hear the Divine Symphony as the Rishis are said to have heard? Why not? If the Rishi has seen, and if the Rishi has heard, why not we? Nay more, the one eternal theme of the Vedas itself is that we must see Brahma, that we must hear Brahma, or there is no salvation for us.

How did the Rishis discover the Vedas? By Yogi; that is by making their minds vibrate in harmony with the Divine; by leveling down the barriers that shut each individual human mind from the universal Mind.

When the human heart beats in unison with the heart Divine, the Book of the Vedas will be opened for our reading, and we will be saturated with Divine knowledge.

I know a boy now eleven years old; he is one of the most extraordinary children ever born; a born Yogi of the highest order. In my view he is a *Sampurna Gauri*. Another boy asked him, "How do you know the wonderful philosophy you are talking about?" He replied, "I read the Bhagavad Gita". The other boy sharply rejoined, "You read the Bhagavad Gita! Impossible! You know not one word of Sanskrit or any other language. How can you read the Bhagavad Gita then?" The Child Sage replied, "My mind is the Book in which I read the Bhagavad Gita, the Lord's Eternal Song, the grand Divine Symphony. Therein are found all the Vedas, all the Bhagavad Gitas."

How to learn the Vedas then? By communing with the Divine Mind, by making your mind one with the Divine. There is no other way.

The path to Gnaana is steep, and one extremely difficult to climb. Almost all of us, ninety-nine decimal nine per cent of the world's people, do not want Gnaana but want the world and all that the world can give. Almost all of us are for Bhoga, the pleasures which the senses bring, and very few are for Moksha which is Gnaana. We are burning with unquenchable desires, and they must be gratified before we can ever think of Gnaana. We must be taken kindly by the hand and led slowly but steadily into the Path which leads to Gnaana. Our restless minds must be disciplined, our selfish desires must be slowly changed into unselfish desires, our longing for enjoyment in the senses must be slowly turned into a longing for enjoyment in God.

For this purpose, the Vedic literature has been divided into two portions—The Karma-Kanda and the Gnaana-Kanda. The Gnaana-Kanda is the goal; the Karma-Kanda leads to it. By performing the actions prescribed in the Karma-Kanda, a man not only gets the fulfilment of his desires here, but under a rigorous course of continuous discipline of self-denial, he is changed from a selfish into an unselfish being. The mere enumeration of the duties enjoined will show what a powerful purifying effect the performance will produce. Every householder must do the *Pancha yagnas*, the five sacrifices; (1) Teaching the Veda (2) offering worship to the Pitris (3) offering worship to the Gods (4) offering food to all beings and (5) honouring guests. Doing these things will enlarge your heart, expand your love. Instead of thinking of yourself, you will think of others. Doing the duties prescribed in the Vedas is to strengthen the individual character towards unselfishness, compassion towards all beings. Doing the duties of the householder strictly is to put the ore in the melting pot, clear away the dross, and secure the gold. The more your selfishness goes away, the nearer you are to Gnaana. The Karma-kanda leads you nearer and nearer to the Gnaana-kanda. When you have strengthened your character, when your love has so expanded and placed on such secure foundations that there is no danger of a relapse into selfishness and ignorance, you are asked to do one more duty, to enact the final scene which closes the drama of Karma-kanda. You are told: "All the Vedic rites, oblation and sacrificial, pass away; but this imperishable syllable *om* is to be known." "The sacrifice of muttering this word is said to be better by ten-fold than the regular sacrifice; if inaudible, it is a hundred fold better; and a thousand fold better, if mental."

Once OM is known, once that secret is mastered, we are in Gnaana kanda. May we all master that Secret!

## LOCAL & GENERAL.

**THE WEATHER.**—The heat is excessive. Measles and chicken-pox prevail in several parts of the district.

**THE NEW EXCISE SCHEME.**—A public meeting of gentlemen interested in the new Excise Scheme will be held at 4.30 P. M., on the 31st instant, at the Jaffna Central College Hall. The following are among the subjects that will be discussed:—The re-distribution of the existing taverns, Whether the taverns should be sold in auction or disposed of otherwise, The effect of a uniform free-tax on the manufacture of jaggery, and How to provide for the manufacture of *Era* or medicated Toddy.

**MANKAYARAKAS VEDYASALAI, NALLUR.**—The Annual distribution of prizes in the above institution will take place on Saturday the 8th proximo commencing at 6.30 P. M. The Hon. Mr. A. Kanagasabai will preside. The Manager extends a cordial invitation to all friends and well-wishers.

**THE GOVERNMENT AUDIT CLERK.**—Mr. A. R. Bartholomew, Government Audit Clerk, was seen this morning in the Jaffna Post Office auditing the Post Office accounts. His future movements are not definitely known.

**A DISPENSARY FOR ANALATIVU.**—The Government Medical Officer at Kayts will periodically visit the Dispensary to be opened at Analativu at an early date.

**SIR W. C. TWYNAM, K. C. M. C.**—entered on his 85th year on the 22nd inst. We offer the "Rajah of the North" our hearty congratulations and best wishes.

**THE NEW UNDER-SECRETARY FOR THE COLONIES.**—Colonel Seely, Under-Secretary for the Colonies, has been appointed Under-Secretary of War. Lord Lucas succeeds him as Under-Secretary for the Colonies.

**BITTEN BY A SNAKE.**—Master Cumarasamy, son of Mr. V. Modliar Muttuvelupillai, who was bitten by a snake at Chapel Street has fully recovered, we are pleased to note, under the able treatment of Dr. Thamotharampillai, retired Govt. Medical Practitioner, and a specialist for snake bite.

**"TOBACCO CULTIVATION IN CEYLON."**—We acknowledge with thanks the receipt of a copy of "Tobacco cultivation in Ceylon", published by Freundenberg & Co., Colombo. The authors say in the Introduction that they are prepared to undertake the baling and shipping of Ceylon tobacco for the European markets, on the most favourable terms, and to assist the cultivator by advising the nature of the manure to be used, etc. We publish a lengthy extract from this valuable book in our fourth page.

**ENGLISH-ENGLISH-TAMIL DICTIONARY.**—Mr. A. Mootootamby Pillai, the well-known scholar and author, has published a second edition of his English-English-Tamil Dictionary. The first Edition sold so rapidly that Mr. Mootootamby Pillai was asked by his friends to issue a second edition as soon as possible. The edition now before us has been revised and improved with great care. As is the case with everything that comes from Mr. Mootootamby Pillai, the get-up of the book leaves nothing to be desired. The English meanings given to words have been taken from the most approved Dictionary-writers, and the Tamil meanings are most appropriate and such as have the sanction of eminent authors. We hope that the second edition will sell as rapidly as the first edition was sold and Mr. Mootootamby Pillai will be called upon to issue further editions of the Dictionary ere long. Mr. P. Arunachalam, Registrar-General, writing to Mr. Mootootamby Pillai, of the book, says:—..... "The first edition supplied a long-felt want and the book in its revised and enlarged form will be more useful than ever to Tamil students of English. You have rendered a valuable public service by your enterprise and scholarship as evidenced by this and other publications."

**LAWLESSNESS AT MATHAKAL.**—Two Pallas of Mathakal were badly wounded as the result of an affray which recently took place there. The timely intervention of the Police Vidhan of Mathakal put a stop to the affray which would have been otherwise attended with very serious consequences.

**MR. WOOD RENTON'S RETURN.**—It is now definitely known that Mr. Wood Renton who is now in England on leave will return to Ceylon in April next and resume duties as Puisne Justice.

**WINNER OF THE MATHEMATICAL PRIZE OF 1911.**—Master T. S. Jayaratnam of the Royal College, second son of Mr. T. S. Cooke, of the Jaffna Bar and grandson of Mr. T. M. Tampod, retired Police Magistrate of Jaffna, has, we are glad to hear, won the Mathematical Prize of this year. No one who knows anything of his brilliant career in the Jaffna Central College where he was a student prior to joining the Royal College, would be surprised at his success. The cost of the prize is one hundred rupees.

**A NEW HOSPITAL FOR VEYANGODA.**—The Hospital erected at the sole expense of Mrs. J. P. Obeyesekere in commemoration of her father, Madakara Dias Bandaranayake, was declared open by H. E. the Governor at 4 P. M., on Friday, the 24th inst. There is accommodation in the hospital for 40 beds.

**RS. 5 FOR A DRINK.**—Mr. E. T. Hughes, quondam Office Assistant to the Government Agent, Jaffna, and now Police Magistrate of Colombo, inflicted a fine of rupees five on a middle-aged Burgher who was found lying in a side drain at Kotahena, temporarily incapacitated by drink.

**THE COLOMBO WATER SUPPLY.**—The Colombo Municipality having sanctioned the recommendation of its financial Committee to disburse Rs. 206,088 to remedy the defects in the present water supply of Colombo and to lay new pipes to supply more water, operations would ere long be set on foot to carry out the recommendation.



**MATRIMONIAL.**—The engagement is announced and the marriage will take place on the 3rd proximo between Miss Annapooranammah Sivaprakasapillai, daughter of the late Dr. Sivaprakasapillai of Vannarpannai and sister of Mr. S. Thambiahpillai, Proctor, S. C., and Member, Local Board, and Mr. Chellappah Nagalingam son of Mr. Chellappah, Assessor, Vannarpannai East.

**PERSONAL.**—Mr. K. Kanagasagaram, Clerk, P. E.'s Office, Colombo, has been transferred to Kurunegalla as Head Clerk of the P. E.'s Office there.

—Mr. S. Ponnudurai of the General Manager's Office, Kuala Lumpur, who was on long leave at his native place Alavetty, Jaffna, left for his station on Monday last.

—Mr. K. Thambiah, Station Master, Ragama, who was on a visit to Araly, Jaffna, has returned to his Station.

—Mr. V. Appadurai of the General Post Office, Kuala Lumpur, who was on leave in Jaffna, left for his station last week.

—Mr. A. Vathanayagam of the Traffic Inspector's Office, Kuala Lumpur has obtained 7½ months' leave from 5th April next. He will spend his leave at Thondaimanar, Jaffna.

**THE SINGAPORE MEDICAL SCHOOL.**—Messrs. K. Velarutham, S. Vytillingam, V. Sabaratnam, E. Appucuttu and Sam A. Hunt, who have finished their course of studies in the above school, have taken appointments in the District Hospitals at Ipoh, Seremban, Taiping, Kuantan and Taiping, respectively. We wish them a successful career.

**THE LATE MR. MAINWARING'S SUCCESSOR.**—The vacancy caused by the death of Mr. P. W. Mainwaring, Assistant Superintendent of Police of Kalutara, who was shot dead by a Constable, at Alutagama when on a visit of inspection, is to be filled by the appointment of Mr. D. V. Altendorf of the Maradana Police force.

**A TAX PROVISIONALLY REMITTED.**—Floods having caused much damage to some people living near Cotta, the Municipality have consented to remit the tax due by these people.

**A BOY MURDERER.**—Some boys of Matara while returning from school got into a tank for a bath. While they were enjoying themselves one of the boys who was provoked by another, forcibly kept the provoker under water for some time with the result that the boy lost his life. The alleged murderer is in custody.

**A NEW PARK.**—A proposal is set on foot for the conversion of the grounds known as Elie house grounds into a park at a cost of Rs. 9,500 for the convenience of the folks living in the Northern side of the city of Colombo. Whether this proposal would meet with the sanction of the Colombo Municipality it remains to be seen.

**ATTEMPT TO COMMIT SUICIDE.**—A Sinhalese woman of Nugegoda having quarrelled with her husband attempted to put an end to her life by eating a poisonous fruit. The matter somehow reached the ears of the Police who had her removed to hospital where she recovered.

## "THE POWER OF THOUGHT".

On the above subject Mr. M. A. Masillamany delivered an interesting and instructive lecture on Monday, the 27th Instant, at 7 P. M., at the Hindu College Hall, at the request of the Hindu College Literary Association. Mr. A. Cathiravelu, presided. Remarks were offered by Mr. S. Kandayya, Proctor, and Mr. C. Arulambalam, Advocate. The remarks and the lecture were marked by much thought and research. The following are some of the points touched:—

Every human being thinks. Thought is, therefore, not the thing to be cultivated. It is the concentration of thought that ought to be cultivated. Those who have attained to eminence in any field of human activity are those who have cultivated concentration of thought. The forces of the mind must be employed on the object one has in view.

The object one has in view must be useful to one or to one's neighbours; there is no use in concentrating thought on things useless or vicious. Thirdly,

## SPECIAL NOTICE.

Messrs. Silk Pitambar Co's advertisement appears on the first page. This well-known firm of Benares supplies the best and the finest silks at moderate prices. Catalogues will be supplied on application.

the principle of plain living and high thinking must be cultivated. Luxurious living and multiplication of "wants" must be avoided. The Western man, to suit his climate or for other reasons, requires the use of so many articles which are not necessary for the Eastern man. The slavish imitation of the Westerner, without due thought, is sure to prove injurious to the Eastern man.

## MR. MYRON H. PHELPS.

Mr. S. S. Setlur, Advocate, writes to the Hindu (Madras) as follows:—In view of certain rumours that have been afloat in the city for some time, allow me to give public expression to the esteem and regard that Mr. Myron H. Phelps has won from all persons who have come in contact with him during his sojourn in our midst. Ever since I saw him at the Swami Vivekananda birthday meeting, I have had the pleasure of meeting him constantly, and the impression made on my mind is that he is a sincere friend of this country and its people. The first time I came to know of him was in connection with the Swami Vivekananda's mission in America. His contact with the Swami seems to have roused in him a deep desire to know more intimately this country and its people. I am perfectly satisfied that the sole object of his visit is to study first hand the religion, the customs, the manners and the social institutions, and the political and economical conditions of this country. For an American he is extremely modest and simple. What struck me most in him was the perfect detachment and openness of mind which he brings to bear on every question in which he is interested. Unlike the usual globetrotter, he has not come here with home-made opinions and prejudices to find evidence in support of them. He approaches every question in the spirit of a genuine student and is never disconcerted by the discovery of any fact inconsistent with any theory whatever. I have not the slightest doubt that, whatever opinions he might form at the end of his pilgrimage to this land of *Itishis*, they will be the result of an honest study of actual facts without any sort of prejudice or preformation whatever. With this perfectly judicial attitude of mind, is combined a most genuine sympathy and good feeling towards the people and a complete absence of race consciousness which we know is the most insidious disturbing factor in the make of the Westerner nature.

He intends leaving us shortly on his journey upcountry. Wherever he goes, I am sure, he will win the confidence and esteem of Indians of all shades of opinion. He carries with him the sincere regard and esteem of all who have known him personally in Madras and the warm affection of many.

## THE KANDY TAMILS' LITERARY ASSOCIATION.

The weekly meeting of the Association was held on Saturday 25th instant, at Kattukelle, under the presidency of Dr. E. T. Hoole. Mr. K. Velupillai delivered an instructive and edifying lecture on "Self respect". Remarks were offered by Messrs. Suppiah, Sabaratnam and the Chairman. At the next meeting Mr. Ratnasigam will read a paper on "Charity". —Cor.

## DARLEY STUDENTS' UNION.

A meeting of the above union was held at "Saraswathi Vasa" on the 18th instant with Mr. M. Subramaniam in the Chair. The programme for the day was a lecture on "Student Life at Calcutta" by Mr. V. Ponnusamy B. A. The lecturer touched upon the habits, customs, dress, patriotism and oratorical powers of the Bengalees. Remarks were offered by Messrs. C. Sundralingam, K. Rajanayagam, L. S. Dorai Rajah and the chairman. The meeting came to a close at 9 p.m. with a vote of thanks to the chairman. —Cor.

## DISTRICT NOTES.

### COPAY.

28 3 1911.

Days are very hot.

Drunken brawls are of daily occurrence and they may justly be attributed to illicit sale of arrack. In every nook and corner illicit sale of arrack is carried on and the headmen seem to take no notice of the matter. The illicit vendors are aware of the Government enactment which provides that each person may possess a limited quantity of arrack and they invariably take refuge behind this enactment when found fault with. Any one who is determined to bring to book these lawbreakers will know how to act.

A number of venomous snakes have found a home in the hollow of a Tulip tree standing by the side of the Jaffna Point Pedro road, near the 4½ mile post. Owing to the excessive heat now prevailing these snakes find it inconvenient to remain in all the day and they may be occasionally seen alighting themselves near about the tree. In the interests of the public not only this tree but all hollow trees should be cut down, as they serve as a hiding-place for venomous reptiles and do not as a rule, serve the purpose they are intended for, viz. giving shade. —Cor.

## CORRESPONDENCE.

### ILLEGAL SALE OF ARRACK AND TODDY

The Editor, "Hindu Organ".

Sir,  
One of the greatest evils that have befallen our country is the illicit sale of Arrack and Toddy. This practice has been going on without being checked by the Headmen for a long time and consequently private places for selling these are gradually increasing. People who cannot go to the taverns for fear of personal exposure and shame manage to buy these liquors in these private places. During the past few months especially these private places have increased beyond imagination. Immense trouble and disaster unfortunately threaten to overtake the long-standing peace of our sober community. Such places can be easily detected by Tavern keepers, who will not do so, but on the contrary will encourage them to buy gallons after gallons for private sale. Certain places have already been arranged by the Government for selling toddy, but now it can be seen, sold in many Nalavas' and Pullas' houses without any license from Government. If the Headmen had tried to enforce the law in every village they are in charge, this illicit sale of arrack and toddy would have disappeared long, long ago. One naturally infers that the non-interference of the Headmen in this matter is the result of some pre-arrangement between them and the sellers. The headmen should understand what their duty is and they have to see that they execute the law of the Government properly and to the entire satisfaction of both the public and the Government. Perhaps the minor headmen may labour under the idea that their services are not remunerated, but they will discharge their duties enthusiastically when they are given the privilege of enjoying the commission on the Poll Tax. I hope this will reach the eyes of the proper authorities and will bring about a timely remedy. The sooner the better. Vadukkoddai, March 1911. N. Nadarajah.

### EDUCATION OF THE DEPRESSED CLASSES.

The Editor, "Hindu Organ".

Dear Sir,

I shall be extremely thankful to you if you will be kind enough to allow the hospitality of your columns to the following remarks on a subject which appears to me to be fraught with serious consequences either for the weal or the woe of our country; and I presume that it will be conceded on all hands that the situation is daily growing serious. I mean the condition of our depressed classes.

The present is not only an age of struggle for existence, but also of struggle to attain all that is best and noblest in the present day civilization; and therefore that race which is compact and offers a united front to all external aggressions comes out successful in the long run. Therefore, in this age of social, religious and material rivalry, it behoves us, Tamils—the depressed classes inclusive—to stand to our helm and fight our battles. Success in this warfare can only be achieved by solid united action—a union cemented by mutual sympathy and liberal education.

Accident of birth should not be regarded as a bar to intellectual advancement, for intellect is not confined to the sacred precincts of any one family, nationality, creed or locality. At present we may as well find as many intellectual giants among the Pariahs as we do find scoundrels among the Vellalas. Therefore, the high caste people should not look upon education as their own exclusive privilege.

From time immemorial the depressed classes have been systematically chained down to ignorance; their ancestral lot, in life, assigned to them by man, has been moral and religious degradation. But times are changed now; and the day has dawned for the depressed classes to look upon education as their primitive right. At present all the various grades of the so-called depressed classes, who regarded themselves low, are actively bestirring themselves for the assertion of their rightful status in Society.

There is at present overwhelming evidence to show that the current of progress pervades and permeates the different grades of society in Jaffna; and this movement has resulted, as far as the lower types are concerned, in an ambition to attain human equality. I do not here propose to enter into a philosophic disquisition on human equality and fraternity—but suffice it to say that all the recognised religions of the day class the Pariah in the same category with the highest Vellala. Therefore when every community thus grids up itself with this rightful resolution to attain equality, and when this movement becomes general, the momentum would be so great that it would then be impossible to arrest its onslaught on the present social fabric. Therefore need I say that it behoves every true patriot to arrest this aspiration, direct it in the proper channel and sympathetically control it, so that society may not be thrown into absolute chaos. The wisest and the safest way of controlling and guiding that aspiration would be to educate the depressed classes on the right lines.

Therefore the first question that is now before us is "Should we at present educate our depressed classes?" Evidence is not wanting to indicate that there is a great desire among

the lower classes for education and that it is impossible at present to choke this aspiration to death as it had been in days of old. Education is a national asset. National greatness and social advancement do not begin or end with the education of the parly few of the upper classes, for in the words of a well-known moral philosopher and thinker "If every man looks to his own reformation it is easy to reform a nation". But we, a handful of bigoted patriots, clamour for all reforms and aspire to place our race on a high pedestal while tons and tons of excrecences, in the shape of the uneducated masses, drag us vehemently down to the level whence we started. How are we to attain this *summum bonum* of our aspirations? Is it not by educating the masses? If the Tamils of Jaffna are to be abreast of the times, every unit of this race should be advanced, and advancement in this direction is only possible by education. I have already said that there is a general aspiration among the depressed classes for education; and if this aspiration is not sympathetically handled and guided by our present educational leaders it might hereafter land us in social convulsions!

I presume that, from all what I have said above, my reader will have made up his mind on the necessity of educating the depressed classes, who, by-the-by form the masses in Jaffna. Therefore the questions that rise up before us now are, (a) What are the facilities afforded at present in Jaffna for the education of the masses, (b) How are we to educate the masses in view of the caste prejudices that run deep in the vein of every man in Jaffna? and (c) What kind of education should be imparted to the low-castes?

The questions are so important that they require a separate treatment. However I will deal with them in as limited a space as possible. As regards the present facilities for educating the masses, need I say that they are very scanty? The solution of educational problems is vested in the hands of Christian missionaries and the Hindus. The masses are for the most part Hindus. The Non-Hindu always welcomes any class of student into his school or college, for his ultimate object is not education, but conversion. At present even the Non-Hindu himself sometimes fights shy of admitting a Pariah boy into his school when the Hindu students threaten to leave *en bloc*. I have not even heard of an isolated instance of a low caste student admitted into any of the Hindu schools. I may remark *en passant* that the Hindu educationalists should not allow their co-religionists to be educated at Non-Hindu schools. I can not see any reason why the Hindu educationalists of Jaffna and others, who regard and adore *Nanda* and *Valluvar* as their saints and who glory in the doctrine,

"Just as all beings love equally the various parts of their bodies, so I also love equally all living beings which form the various parts of my body".

should hesitate to admit the depressed class students into their schools and colleges? If it is irreligious and cruel to slaughter a goat or a sheep at the altar of *Bhairava*; on the principle of atoning for sin by spilling blood, how much more cruel, irreligious, selfish and unpatriotic would it be to sacrifice the mental happiness and the ultimate bliss of thousands of these depressed classes at the high caste man's altar of selfishness?

If the present clamour of the depressed classes for education is not responded to, I believe that in a short time we will either see the depressed classes starting schools of their own and going on a general "strike" against the upper classes or the whole number of depressed classes going over to Non-Hindu faiths. If the Hindu educationalists of the day view with equanimity such conversions from their fold as "Dharma", then let them retire to their blissful rest in that illusory mirage—hugging this delusion!

Europe at any rate attempts to give the depressed classes education—in fact they do not raise any impediment against the masses receiving education. I fail to see why the Hindus, who have whole-sale imitated the habits and customs of the West, from tall whisky bottles down to the gowns of the ladies, should not imitate their methods in educating the depressed.

The second question is how are we to educate the depressed classes consistently with the present caste prejudices; the readiest and easiest way would be to admit the low caste student into the existing schools and colleges and make them to receive their education sitting down on the floor. This would not be repulsive to their feelings of caste. Nor would it wound the *amor proprio* of the high caste students. The other alternative open is to open schools in various centres exclusively for the education of the depressed classes. I might instance a Nallava vernacular school recently opened at Copay North with the assistance of the local Christians.

The third question is rather serious. I leave it for the educationalists to decide; but the education imparted should not be of such a nature as to make these people to forsake their legitimate callings and make them hangers after Government billets, denationalise them and make them miniature gentlemen. Continuing to all the Arachis and peons in all the Government offices.

Copay South,  
27th March, 1911.

I am, etc.,  
Argus.



(Extract from "Tobacco cultivation in Ceylon," published by Freudenberg & Co., Colombo).

THE LOCAL INDUSTRY.

The total area under tobacco in Ceylon may be put down at 15,000 acres, of which over 7,000 are in the Northern, 8,000 in the North-Western, 8,000 in the Eastern, and 1,500 in the Central Province.

The centre of the industry is, however, the Jaffna peninsula, and the trade is chiefly in the hands of the Tamils of the North.

Recently European capitalists have started growing tobacco in Trincomalee with a view to catch the foreign market, but there are no reliable results available yet, though the prospects are reported to be good.

Mr. Price, late Government Agent of the Northern Province, wrote a very interesting memorandum in 1908 on the condition of the tobacco of the North, in which he said:—"The future of the cultivation depends to a great extent on the finding of new markets for export, that is to say, for tobacco for smoking. It does not seem probable that new markets for chewing can be found."

After referring to the precarious position of the trade in chewing tobacco with Southern India (and his surmises have since been realised), Mr. Price goes on to say: "It may be that in the further future a remedy may be found by diverting from chewing tobacco the capital, labour and land at present used in its cultivation, and by applying them to the cultivation of smoking tobacco. But this will depend upon the finding of new markets for smoking tobacco."

The following figures which the Government Agent gives in his memorandum are interesting, as being official and reliable information:—"Much of what is produced is consumed locally; but it is safe to put down the production of smoking tobacco at not less than that of chewing tobacco, say at 44 million pounds. It may also safely be assumed that the value of the smoking tobacco produced in the Northern Province during 1906 amounted to Rs. 450,000. The value of the chewing tobacco exported beyond the sea in the same year was in round numbers Rs. 915,000, which brings the total of the estimated local production up to Rs. 1,365,000. At any rate the annual local production represents well over a million rupees."

The factors that injure the Jaffna cigar industry, according to Mr. Price, are the increasing cost of production and competition from two sources, viz.: (1) cheap imported cigarettes, and (2) tobacco grown elsewhere in Ceylon, that is to say, in Dumbura, &c.

"Tobacco," says Mr. Price, "is the backbone of the Northern Province, and the improvement of its cultivation is of more importance than any administrative or legislative measures. This was the view of Mr. Jeyers in 1889 repeated in 1900." "Experimental cultivation under proper guidance is what is wanted, for if the people see that tobacco cured according to modern methods fetches a higher price, it may induce them to follow these methods and find a more expensive market."

#### THE TOBACCO PLANT.

Tobacco is botanically known as *Nicotiana glauca*, and belongs to the order Solanaceae. The same order comprises a number of food plants, such as the potato, tomato, the egg plant, or brinjal, the Cape gooseberry, and the capsicum or chili; such useful medicinal plants as Henbane, Belladonna, and Stramonium; and many familiar ornamental plants such as the Petunia, Broomelia, Brunfelsia and the beautiful climbing Solanum. The plant has a characteristic habit of growth. In form it is erect and symmetrical, the stem reaching a height of from 3 to 9 feet, and carrying large lanceolate leaves borne alternately. All parts are covered with sticky glandular hairs. The tap root grows vertically down to a considerable depth and bears horizontal side roots which do not extend much beyond the circumference of the stem. The leaves, which are thick and fleshy, are found in clusters, so helping to make the plant very ornamental. The fruit is a capsule which is protected by the calyx, and when ripe opens by two valves.

Tobacco contains an alkaloid called nicotine, the occurrence of which in prepared tobacco gives it its character, and one of the most important considerations in the curing of the leaf is the extent to which nicotine is present.

The knowledge of tobacco and its uses came to the rest of the world from America. The plant was first brought to Europe in 1558 by Francisco Fernandez, a physician who went to Mexico by order of Philip II. of Spain to investigate the products of that country. The generic name *Nicotiana* is commemorative of Jean Nicot, French Ambassador to Portugal, who spread a knowledge of the plant. While the plant came to Europe through Spain, the habit of smoking it was initiated and spread by Ralph Lane (first Governor of Virginia), Sir Francis Drake, and Sir Walter Raleigh.

#### CLIMATE AND SOIL.

The tobacco plant has a very wide distribution, flourishing from the Equator to 52° North Latitude, and from China to the Cape, and is able to adapt itself to a variety of soils and climates. And yet, curiously enough, it is perhaps more than any other plant affected by the natural conditions under which it grows. Though it may not therefore be possible to exactly imitate in one locality the characteristics which distinguish it in another, it is quite possible by intelligent methods and under favourable conditions to produce a high class marketable commodity. In some cases, however, it has baffled the skill of experts to distinguish between the produce of widely separated areas, as in the instance referred to by Mathieu, where the Deli planter could not identify the bundles of Florida tobacco mixed with the produce of Sumatra. There are many who believe that, given good seed, the handling of the growing crop, its proper fertilization, and the method of curing have almost as much to do in the production of good leaf as the peculiarities of soil and climate. This is certainly a view which gives grounds for entertaining great hopes of the tobacco industry in Ceylon.

As regards soil, it is well known that texture exerts an appreciable influence upon the quality of the leaf, light soils producing a leaf light in colour and texture, and a heavy soil yielding a darker and heavier leaf. In the Jaffna peninsula the former soil is generally reserved for cigar tobacco and the latter for chewing leaf.

In the Samatra tobacco districts, where some of the best leaf is produced, the rainfall during the planting season (six months) is about 42 inches, spread over about 70 days, while in Deli the average

composition of the soil for the most important elements of plant food is as follows:—  
Total nitrogen, '30; phosphoric acid, '20; potash, '8; lime, '33.

#### SEED.

Tobacco seed is so small that the number in a single pod may be as many as 5,000, while an ounce weight contains from 300,000 to 400,000. The tobacco plant has a marked tendency to depart from fixed types, and this is all the more rapid if it is allowed to cross with other varieties. To maintain the quality of the crop it is essential that seed should be selected. To do this the field must be carefully gone over and the plants showing the largest number of good points selected and permitted to flower and fruit. Only the central spike of these should be left for seed, and all suckers should be removed. The largest pods should only be taken as containing the heaviest seed. The fruit capsule should be left on the plant till it is quite mature. Finally, a selection of the best seed from each pod should be made by winnowing out the lighter seed. The tobacco growers of Connecticut find it necessary, in order to secure seed true to type, to tie light paper bags round the flower head.

Exchange of seed of the same variety of tobacco to improve stamina is to be recommended.

After making all allowances for failure, through various causes and also providing a very wide margin for selection of the best seedlings at the time of planting, it will be found that one ounce of seed will suffice for planting out an acre.

Tobacco seed keeps a long time if mixed with powdered charcoal and put away in bottles in a warm place with an occasional sunning to keep off damp; but the older the seed the greater allowance must be made for failure to germinate, and it is always best to make sure of its vitality by testing for germination. To do this sprinkle the seed to be tested (say 100) over a piece of cotton cloth laid over a small piece of board, so that the edges of the cloth dip into water. Keep the board protected in a warm place, and at the end of five days all the good seed will have sprouted.

#### SEED BED.

A good site should be selected for the seed-bed, with a favourable aspect, if possible, to catch the morning sun. It should, moreover, be high and dry during wet weather. In preparing the bed it is usual to turn over the site by piling and setting fire to small wood, so as to destroy the seeds of weeds, the eggs or larvae of insects and the spores of fungi, thus purifying the soil and improving its texture. Burning should not be overdone, as it will result in serious loss of organic matter.

The soil should be worked up into a fine tilth and laid out in beds, 3 feet wide and of any convenient length. Three beds 3 feet by 50 feet will suffice for one ounce of seed, one third ounce going to each bed. If the soil is inclined to be thin, a pound of some good general fertilizer, such as Peruvian guano, should be mixed with each 3 square yards of soil. Before sowing the seed should be mixed with some mechanical medium, such as wood ashes, to give it bulk, and enable one to judge the results of sowing.

Sometimes the following precaution is taken to ensure germination:—The seed is first got into a damp condition, then gently rubbed between sand-paper, and finally soaked for 48 hours before mixing with ashes and sowing.

Sow when there is no wind, and distribute evenly, taking care to keep the hand as near the surface as possible. It is advisable, particularly where large areas are cultivated, to make sowings at intervals of a few days (say 10 or 15), so as to provide for an ample supply of plants which can be transplanted at a uniform age. Before sowing the surface of the beds should be scratched with a light rake, and after sowing sprinkled over with a fine rose watering can. Finally they should be pressed down by means of a board attached to a handle. After attention consists of watering and shading from the hot sun. Watering should be done before the sun is fully up, and again in the evening. Seedlings should be constantly watched for caterpillars, as once the inner bud is attacked, the leaves will always come out broken.

#### PREPARATION OF LAND.

After the land has been cleared and the bulk of the stumps and roots got out, it should be worked up either by plough and harrow or by hand implements, and the surface brought to a level. If the land is poor, manure should be applied before levelling. The land has now to be marked off for planting, and this may be done by running shallow furrows at regular distances apart both ways, at an average of 3 feet by 3 feet, and the plants set out where the furrows cross. Otherwise the only marks the position of the holes by means of string and strips of white cloth. He cuts his string to the width of the field, and attaches each end to a stick 3 feet long, which will give him the exact distance between the rows, while the strips of cloth inserted at regular distances along the string indicate the position of the plants in the rows.

A simple tool for making holes is a strip of board about 3 inches wide brought to a point at one end. The hole made by this tool enables the roots of the young plant to be spread out and pressed into position much better than if a round hole had been cut out by a sharp implement.

#### TRANSPLANTING.

When ready for planting out, in about two months' time, the seedlings should be about 4 inches high. In transplanting care should be taken that the roots are not bent, twisted or broken. Before lifting, the seed bed should be thoroughly watered, so that the soil will be loose and exert the minimum resistance when the seedlings are drawn out. A wet condition of the soil also helps the roots to carry as much earth as possible. If practicable, choose showery weather for transplanting. If the weather is very dry, it is a good plan to water each hole before setting out the plant. Shade should be provided for at least three days—*nona grass* (*Cynodogon Nardus*), kekila (*Glomera linearis*) or small plants being employed for the purpose. As soon as the seedlings recover from the shock of transplanting and stand up firm, the earth from each side should be drawn up against the plants. If the weather is very dry care should be taken not to pile the earth too close to the stem.

In transplanting, old and stringy seedlings should not be taken. Short sturdy plants are to be preferred to tall thin ones.

#### AFTER-CULTIVATION.

After the plants are well established the land should be kept clear of weeds, and the surface constantly stirred to minimise the loss of soil-water by evaporation, for owing to the great leaf exposure which the crop presents, there is a large demand for moisture as the result of transpiration.

tion. Moulding by surface-cultivation should therefore be regularly carried on. For the production of the finest leaf there should be continuous growth, without sudden checks due to lack of moisture. It has been found that nitrate of soda and sulphate of potash are useful in conserving soil moisture.

Mr. Cowan is very strong on the importance of banking or moulding up as after treatment. The first banking should be done as soon as the transplanted seedlings have been established. After a week's interval he advises a second banking up, always heaping the earth right up to the position of the lowest leaves, which might be removed. The higher the earth is piled, the more roots will come out and help to produce stronger and taller plants. Later on a third banking up may be done.

#### MANURING.

The manuring of the tobacco plant is one of the most important details of successful cultivation. It is necessary in selecting manures to consider not merely their effect in increasing the yield, but also their influence on the cured leaf. Some substances, for instance, affect the burning qualities of the leaf, and in smoking tobacco such a result would be fatal to its successful marketing. Common salt, chloride of potash and kainit, all of which contain chlorine, are objectionable, as they reduce the burning capacity of the leaf; while sulphate of potash when used in excess has a similar effect owing to the presence of sulphuric acid. Too much phosphoric acid is said to spoil the colour of the leaf, while a large proportion of nitrogen, such as is found in fresh animal manures, makes a coarse thick leaf, characteristic of the tobacco raised in the Jaffna peninsula, where manuring is done by penning cattle and sheep on the fields.

"Native grown tobacco," says Mr. Cowan, can never be expected to improve in quality unless the use of cattle manure is given up. Cattle manure leaves its impression not only on the plant, but also on the cured leaves and even the manufactured cigar."

As a rapid grower and heavy feeder, tobacco requires liberal manuring where the soil is not naturally rich. The results of investigations made by Dr. Goemann of the Massachusetts experiment station, and Dr. Stockbridge of the Florida experiment station, have proved of the greatest value in determining the proportion in which the chief constituents of plant-food should be supplied to the tobacco plant. The general rule to follow may be stated thus:—

Ammonia	...	4 to 5%
Potash	...	8 to 9%
Available Phosphoric Acid	...	2 to 4%

It will thus be seen that as far as tobacco is concerned potash is the most important element of plant-food.

The ammonia may be supplied as cotton-seed meal and nitrate of soda; the potash as high grade sulphate; and the phosphoric acid as high grade acid phosphate.

According to Johnson ("How Crops Grow") the ash of tobacco contains on an average 21% potash.

Professor Stockbridge found the average plant to contain nitrogen 2.58, phosphoric acid .99, and potash 4.31 per cent.

Dr. Jenkins calculated that a fair crop of tobacco carried away from the soil 100 lbs. of nitrogen, 16 lbs. phosphoric acid, and 150 lbs. potash.

These facts speak for themselves, and prove that a liberal use of potash manure in suitable form is essential for the successful growth of the crop. If tobacco burns badly and with a dark ash, it may be taken as a sure indication that there is a lack of carbonate of potash, which is traceable to a deficiency in the soil as regards that constituent.

In the case of very rich virgin land it is generally found that the first crop is not so good in quality as the second, since the first is somewhat rank, and requires very careful handling to turn out good leaf.

#### TOPPING AND SUCKERING.

Topping is the removal of the flower stem with a view to increasing leaf production, as the development of the flower would seriously interfere with the good qualities of the leaf. Topping results in increased leaf development, and is therefore indispensable for the best results. From 10 to 25 leaves are left to mature according to the character of the plant and the quality of tobacco aimed at. The exact number must be left to the judgment of the tobacco grower, but it may be stated as a general rule that strong and thrifty plants should be less severely topped than weakly ones. A weak spindly plant should be heavily cut back, so that all its strength may be concentrated in the production and development of a few good leaves; while if this treatment is given to strong growing plants their few leaves will grow to enormous size and become coarse, rank and engorged with essential oils and resins. The robust plant only needs to be pinched back and allowed to perfect nearly all its leaves.

A natural result of topping is the production of suckers. These must be removed, or they will grow at the expense of the first leaves, and by drawing upon the main stem for their nutriment, will deprive the leaves of the nourishment necessary for their full development and proper maturing. Sometimes one or two suckers, which come out at the time of the ripening of the main crop, are allowed to develop and the after-math harvested and treated in the same way. Exceptionally some suckers are left on the main crop if the leaves have a tendency to become very coarse.

#### HARVESTING.

The time for harvesting is a matter for judgment and experience. The man who

knows his business will by looking at the field be able to note a change in the colour of the leaves, which tells him that they are ready to be picked. A common test is to fold a leaf between the fingers, and if it breaks across or retains a crease, it is considered ripe. It is important that the leaves should not be plucked immature or allowed to remain till over ripe.

There are several methods of harvesting. In some cases the whole plant is taken, in others the plant is cut in sections each having two leaves, in others again harvesting is done by priming, that is, picking the leaves as they become mature. As the leaves ripen from the bottom upwards the last method of harvesting is manifestly the most rational one.

Picking should not be done when rain is on the plant, nor when the sun is at its hottest. The picked leaves must be carefully placed in a basket where they should be laid flat one upon the other, as every crease means a black discolouration in the leaf, which cannot be got rid of in the curing. After each picking the leaves should be at once taken to the drying shed, and there strung together on twine or fine rope in pairs back to back or face to face, about 40 to each string. The twine with the leaves is then attached to laths or sticks of convenient length, which are suspended (not too close) in the curing shed.

#### CURING AND FERMENTING.

The curing (withering and drying) of the leaves should be gradual and uniform. Rapid curing causes unevenness of colour and renders the fibre woody. On the other hand, if the curing is carried on too slowly the leaf will become soggy and tender. In the initial stage, the staple should not be allowed more than 2 degrees a day rise; if more, it should be "turned" and inside bundles put outside and outer ones inside. Curing takes about three weeks, and the condition of the midrib indicates when the leaves are sufficiently dry. When complete, the strung tobacco should be taken from the laths, the leaves pushed to the middle of the string, the ends of which should be cut, and the string used for tying. These bundles or hands are carried to the fermenting room, where they are put in bulk. The larger the bulk the more heat will be generated and the better the fermentation.

Fermentation is a very complex process requiring careful watching. The chief object of curing and fermentation is to get rid of the excess of water as well as the albuminoid substances, sugar, and fat present in the leaf, as these not only interfere with combustion, but also affect the aroma.

It is important that the rise of temperature should be gradual and well under control, as otherwise the ferments may be destroyed by excess of heat. To regulate the heat, a thermometer should be used, and the bulks or staples broken up whenever the heat inclines to go too high, i.e., much beyond 50° C.

These general directions should suffice, for (as Mr. Cowan himself says in his "Hints to Tobacco Growers" published by the Ceylon Agricultural Society) "the process of fermentation is too complicated to be described". One needs to be practically trained in the art, and cannot learn to cure by means of written directions.

It is to be hoped that the facilities offered for following the details of fermenting offered by the experiment at Maha Illuppalama will be taken advantage of, and a better system take the place of the present rough and ready methods in vogue.

As soon as the services of officers who can assist the natives with advice are available, they should be placed at the disposal of the latter with a view particularly to their fermenting their tobacco in a better way than they now do. A perfect fermentation should develop colour, gloss, mellowness, odour, flavour and aroma, in fact all the needed characteristics of good tobacco. "The native system," says Mr. Gibson, speaking of Ceylon, "tends rather to destroy the leaf, which it renders as black as possible and liable to rot; hence the anxiety of cigar-makers to sell their cigars as early as possible."

Dr. Nesom, Director of Agriculture in the Philippines, gives it as his opinion that "so very much depends upon the manipulation of the leaf that it is possible from a rank, coarse tobacco to eliminate many of the worst qualities, and to produce, if not a good grade, at least an article which will command a fairly remunerative price." The same authority strongly deprecates the curing of tobacco in dwelling-houses (as is frequently done by native growers in Ceylon), as the leaf absorbs bad odours which destroys its fragrance. He advises that small cultivators, who cannot afford to build a drying shed, should co-operate in building one sufficiently large to hold all their tobacco. As it is seldom that the grower prepares his own leaf in Ceylon, this idea could be developed by providing a central factory in tobacco growing areas, where the leaf could be cured and fermented in suitable sheds on improved lines. This will ensure uniformity of quality, and it is well-known that buyers are always ready to pay an enhanced price for uniformity, be it high or low grade leaf.

In Florida it has been found more economical and more successful for the farmers to combine and have one large factory, or to sell their produce to a Company that maintains one, than to attempt to do the curing, fermenting, grading, &c., themselves.