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NO. 7.

EDUCATION OF THE POOR IN ENGLAND

Growth of Elementary School System

By J. M. Kumarappa, M. A., S. T. B., Ph.D.

(Professor of Social Economy in the Tata Graduate School
School Work, Bombay)

"THE poor man," declared Rousseau, "has no need of education." Shocking though this statement is to our present-day sentiment, it clearly expresses the spirit of the times in which this eminent educationist lived. In a highly stratified society, where the station of each individual was regarded as fixed by Divine or other dispensation at birth, where great numbers of hewers of wood and drawers of water were essential for the support and comfort of an aristocratic class, it was but natural to consider education as essentially aristocratic. Whatever interest was then shown in the education of the masses was due to a religious or humanitarian motive. Thus the Parochial Charity School, the Circulating School and the Sunday School movements developed in the eighteenth century England as the three great ventures in popular education. But the educational ideal at its best of each of these charity schools was the training of the poor to an honest, grateful, industrious poverty.

Elementary education of the century therefore remained mainly a matter of individual enterprise or charity. An endless variety of charity schools flourished, and the refuse of every other profession, the lazy, the economic misfit, the decrepit and the unemployed were found as teachers in these private schools. The religious idea was dominant in education as the cause of pauperism was then thought to be inherent in the individual. It was therefore believed that religion and the three R's would rectify these personal defects. However, the humanitarian motive did offer one means of attacking the problem of pauperism that was eating like a canker into the life of the nation. Such was the situation till the

rise of a new school of social thinkers.

A great influence was exerted on the moulding of public opinion in England by French revolutionary thought. To put it briefly, it represented an attack on coercion, vested interests, superstition, tyranny and the ecclesiastical control of education. "I dare claim", said La Chalotais, "for the nation an education which depends only on the State, because it belongs essentially to the State; because every State has an inalienable and indefeasible right to instruct its members; because, finally, the children of the State ought to be educated by the members of the State". As a result of the French influence, there gradually grew up in England a body of opinion in favour of State action in popular education, of separating secular from religious teaching and of making school attendance compulsory.

Among the social reformers of that age, Adam Smith and Malthus approached the question of popular education from the economic point of view while Thomas Paine tackled it from a political standpoint. All the three exerted a profound influence at a time when there was much social and political unrest. The whole tempo of industry had been changed in the nineteenth century by new inventions and new methods of production. While some amassed wealth rapidly, others were being driven to unspeakable poverty. The effects of the machine industry and the evils of economic maladjustment were keenly felt and the conditions of living of the poor were going from bad to worse. Outstanding reformers like Bentham, James Mill,

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TEXTILE INDUSTRY IN ANCIENT INDIA

III. Spinning and Weaving of Cotton

By S. R. Muttukumar

(Continued from our issue
of 24-4-39.)

INDIA has two distinct species of cotton, *Gossypium herbaceum* or shrub-cotton, and *Gossypium arboreum* or tree-cotton. The former only is made into cloth, while the latter yields a soft and silky texture, which is used for padding cushions, pillows, and so on. (1)

Pliny quotes from Theophrastus about the cotton tree contrasting it with silk thus:—"Trees that bear wool, but of a different nature from those of the Seres, as in these trees the leaves produce nothing at all, and indeed might very readily be taken for those of the vine, were it not that they are of smaller size. They bear a kind of gourd, about the size of a quince, which when ripe bursts asunder, and discloses a ball of down, from which a costly kind of linen cloth is made." (2)

Marco Polo also states that "their cotton trees are of very great size, growing six paces high, and attaining to the age of 20 years. It is to be observed, however, that, when the trees are so old as that, the cotton is not good to spin, but only to quilt or stuff beds withal. Up to the age of 12 years, indeed, the trees give good spinning cotton, but from that age to 20 years the produce is inferior." (3)

The Greeks and the Romans used the *G. arboreum* which they grew in Egypt, but the material obtained from the seed-fibres of *G. herbaceum* native in India completely eclipsed the other; for, from the *G. arboreum* of both India and Africa was produced only the soft and silky cotton used for padding, while the Indian species produced not only mat-

erial for padding, but also material for weaving cloths. (4)

Cotton Fabrics

The cotton fabrics woven by the ancient Hindus were known as *piece goods* comprehending under that commercial term the immense variety of fabrics which Indian ingenuity had formed of cotton, ranging from coarse canvas and calicos to muslins of the finest texture. They seem to have been admired not only for the elegance with which some of them were embroidered, and the beautiful colour of the flowers with which others were adorned.

The calico cloth derives its name from Kalinganadu, The modern Calicut, which was then divided into Singapuram founded by one Vasu and Kapilai founded by one Kumaran and which was in ancient times the chief centre of cloth manufacture in South India. (5)

The cotton fabrics manufactured in Calicut were for several centuries exported in bales of 100 pieces each to the western countries by the Persian, the Arab and the Moorish merchants by the land route, and later by the Portuguese, the Dutch and the British merchantmen by the sea route.

Muslin

The most delicate of all the cotton fabrics of India was its superlatively fine Muslins. The finest of them were of two kinds, the Argaritic and the Gangetic.

The Argaritic muslin manufactured at Trichnopoly (Argaru or Uraiyur) and Tanjore had been famous from early times. Some of the finest fabrics that reached the Roman world came from this part of the Chola kingdom, which in the middle ages supplied also

(Continued on Page 2)

(4) Warmington's *Commerce Between India and Rome*, p. 210.

(5) கரிகல் பூம்பொழிற் கலிங்ககந்-
தாபமன்னவர் வசவுக் குமரனுஞ்
சிக்க புரமுஞ் செழுநீர்க் கயிலையும்
Manimekalai XXVI 15-17

(1) Mc Grindles *Ancient India*, p. 26.

(2) *Natural History*, xii. 21.

(3) *Travels*, III 26.

TEXTILE INDUSTRY IN ANCIENT INDIA

(Continued from page 1)

the gold-threaded embroideries for the Saracen markets (6).

The Gangetic muslin was a product of the Dacca district. Though fine muslins were produced at several places in north eastern India, none of them could equal those of Bengal. These muslins were shipped westward at the mouth of the Indus and at the Gulf of Company (7).

The Indian muslins were so fine that they were known under such names as "Evening Dew", "Running Water", "Sloughs of Serpents", "Textile Breeze", "Vapour of Milk", "Woven Wind", and so on. (8) The Romans knew of them under the names of *Ventus Textilis* and *Nebula*. They were of such fine structure that the eye could not make out their warps and woofs, and an ancient test of which was for the piece to be drawn through a finger ring. (9) This is well supported by the ancient Tamil classical works. (10)

Tavernier tells of a Persian ambassador who took his sovereign on returning home, "a coconut of the size of an ostrich's egg, enriched with precious stones, and when it was opened a turban was drawn from it 60 cubits in length, and of a muslin so fine that you could scarcely know that you had it in hand." (11)

W. H. Schoff writes:—"Spinning and weaving, of course, were

(6) Schoff's *Periplus*, p. 242.

(7) *Ibid*, p. 258.

(8) a. Schoff's *Periplus*, p. 257.
b. Rasanayaka Mudaliyar's *Ancient Jaffna*, pp. 133, 134.

(9) Schoff's *Periplus*, p. 256.

(10) a. "காம்பு சொலித் தன்ன வறுவை யுடஇ"

Chirupanattuppada, 236.

"Dressed in cloth resembling the fine sheath torn off the bamboo shoot."

See also *Purananuru* 383: 9-11.
b. "பாலாவிப் பைத் துகில்"

Jivaka Chintamani, 1094.

"Cloth made of fine thread like unto the vapour of milk."

See also *Tirumurukattuppada*, 138, *Perumpanattuppada*, 469 and *Perumkathai*, I. 40: 228.

c. "புகை விரித்தனை பொங்கு துகி லுடஇ"

Purananuru, 398: 20.
"Clad in cloth resembling expanded smoke."

See also *Tirumurukattuppada*, 138.

d. "கண்ணு கழை கல்லா நுண்ணாற் கைவனை வண்ண வறுவையர்"

Manimekalai, xxviii, 53, 54.
"Maidens clad in cloth of excellent quality woven by hand and too fine to be distinguished by the eye"

e. "கோக்கு நுழைகல்லா நுண்மைய பூக்கனித் தாவுரியன்ன வறுவை"

Porunarattuppada, 82, 83.
"Flowered cloth like unto the slough of the serpent, and of such fine texture that the eye cannot make its wrap and wool"

See also *Jivaka Chintamani*, 344, & *Perumkathai*, I. 42, 244.

(11) *Travels in India*, ii, 6. Brookes

both by hand, and although this industry was renewed by the cottons from Manchester and the starting of mills about Bombay, this superlatively fine yarn is still produced in some quantities. In 1888 the spinners who supplied the finest quality were said to be reduced to two elderly women in the village of Dhamrai, about 20 miles north of Dacca, but it was thought that the industry might be revived with any revival of the demand for this fine fabric."

"An incredible amount of patience and skill were required in this industry. One way of testing the business of the fabric, often described by medieval and earlier travellers, was to pass a whole piece of 20 yards long and 1 yard wide through an ordinary finger-ring. The best test however, was by the weight in proportion to size and number of threads. It is said that 200 years ago a piece of muslin 15 yards long by 1 yard wide could be made so fine as to weigh only 900 grains, or a little over 110 of a pound. In 1840 a piece of this muslin 10 yards long by 1 yard wide could not be woven in less than five months, and the work could only be carried on in the rainy season when the moisture on the air would prevent the thread from breaking (12)

The fair maids of Persia and the royal maidens in the courts of India and Ceylon had a strange predilection for these transparent fabrics and gauzy stuffs, which is well supported by the paintings found at Ajanta in India and at Sigiriya in Ceylon, in which the royal maidens are so depicted as to appear semi-nude in spite of their garments, while their handmaidens are more modestly clothed in cheaper stuff.

These fine muslins were also in great demand and commanded high prices, both in the Roman Empire and in medieval Europe. They were eagerly sought after by the fashionable Roman ladies. Pliny, therefore gave vent to the following homily:—"So has toil to be multiplied, so have the ends of the earth to be traversed, and all that a Roman dame may exhibit her charms in transparent gauze". (13)

It will thus be seen that the cotton fabrics manufactured by the ancient Indians commanded a world-wide reputation of their own.

(12) *Periplus*, pp. 257-258.

(13) *Natural History*, vi. 20.

(Continued)

ing, than to have to resort to the raising of the income-tax which they themselves admit has reached the stage at which it cannot go higher, without causing an economic collapse.

It is understood that this motor-ing tax would mean no hardship to the man of very moderate means because public transport vehicles, could be taxed at a reduced rate which would mean that bus users would not be hit by any increase in fares.

There is also, I learn, a possibility that petrol may again come in for attention. If so a further 10 cents a gallon tax will probably be imposed.

The idea I understood is not to impose further burdens on the small wage earner but to make those who can afford luxuries pay more for them.

15 MILLION DEFICIT NEXT YEAR

EFFORT TO FIND
NEW TAXES

TAX ON MOTORS ?

THE Board of Ministers, faced with the task of finding 15 million rupees, the anticipated deficit between revenue and expenditure for the next financial year, is now exploring every possible avenue so that Sir Baron Jayatilaka may have concrete proposals to put before the State Council when he introduces his eighth Budget in July,

writes the Political correspondent of the "Times".

It is practically certain that there will be an all-round cut in official salaries, including the salaries of both Ministers of State and the allowances of the other members of the State Council. It will be recalled that a similar cut was made during the depression but was restored three years ago.

But I understand that these measures as well as the recommendations for economics made by the Retrenchment Commission will certainly not enable Sir Baron to balance the nation's account.

What will the Board decide to do? Here are the possibilities.

They may decide on a further rise in the income tax rate, and at the same time lower the minimum taxable income from the present Rs. 200 to Rs. 175 monthly.

This, I understand, will only be done if the situation is desperate, but it can be taken for granted that far more stringent methods will be adopted to rope in those who at present under one pretext or another, escape the tax altogether.

Then there is the question of the motorist. At present Ceylon motorists pay only on weight and not on the horse-power of their cars as is the case in Great Britain.

In the new British Budget which Sir John Simon introduced a few days ago, he announced that the horse-power tax was to be raised from 15s. per unit to 25s. per unit.

It is estimated that there are 20,040 private motor-car owners in Ceylon, and the Board of Ministers, so I gather, are more than toying with the idea of amending the Ordinance governing the taxation of motor cars to bring it into line with the British method.

At the present time a motorist in Ceylon, owning a 15.9 h-p car of British make (they are lighter than the American models), which is an equivalent of the British rate of motor taxation of 16 h-p, pays Rs. 40 annually in taxation—about £ 3.

Clear Saving

That means a clear saving at the old British rate of £1 per horse-power, of £13 annually.

Certain Ministers feel, I understand, that it would be infinitely better to increase the tax on motor-

(Continued on Previous Column)

LANDS FOR SALE

Land called 'Piddimandan Malladiyakadu' described as Lot No. 4 in Preliminary Plan No. 5090 appearing in Title Plan No. 335773 situated in the village called Thampalai in Atchuvely Parish, Valigamam East Division of the Jaffna District containing in extent 24 acres, 1 rood, 27 perches, bounded on the East by land bearing Lot No. 5 in Preliminary Plan No. 5090, North by Point Pedro-Kankesanturai Road, West by lane and South by lowland belonging to the Crown. The whole of this.

This land was purchased from the Crown and is quite suitable for planting coconut, plantains, fodder grass, fruit trees etc. Good water at a depth of 6 or 7 feet is available. The land lies about half-a-mile to the South West of Tondaman-Aar Bridge.

2. A coconut estate being the divided southern share of a land composed of "Thalayadi-Thalaimadai" and "Thalayadi-thetku" situated in the village of Valalai in Atchuvely parish aforesaid containing in extent 167 lachchams and 11 1/4 kulies, bounded on the East by low lands subject to floods and the village-limit of Thampalai, North by coconut estate belonging to Veeragathiar Chelliah, Government pensioner, West by sea shore and South by estates belonging to Arumugam Thampar and others. The whole of this.

Title covered by certificate of quiet possession from Government. The land is cooler than the adjoining ones and lies close to the first land mentioned above.

Intending purchasers are kindly solicited to send their offers to me before the 15th of June next.

K. S. Chandrasegarampillai

Fiscal's Office,
Batticaloa,
20-4-39

(Mis. 13. 24-4-39—8-5-39.) (M)

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction No. 629.
In the Matter of the Estate of the late Ramalingam Perampalam of Manippai Deceased.
Ramalingam Mailvaganam of Manippai Payee
Vs.
Petitioner.

- (1) Letchumypillai widow of Perampalam
- (2) Nirmalambigai daughter of Perampalam
- (3) Abiramipillai widow of Ramalingam
- (4) Sothinathar Nagalingam and wife
- (5) Chellamma, all of Manippai, the 2nd respondent a minor appearing by her Guardian-ad-Litem Nagaratnam widow of Karalapillai — Respondents.

This matter of the petition of the above named petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before C. Coomarasamy Esquire, District Judge, on the 17th day of March 1939 in the presence of Mr M. Vythialingam Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read, it is declared that the Petitioner is the brother 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 the 5th day of May 1939 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 17th day of March 1939.

(Sgd.) C. Coomarasamy,
District Judge.

(O. 2. 27-4 & 1-5-39)

HOW CEYLON'S NATIONAL TREASURES ARE NEGLECTED

Worse State of Affairs in Jaffna

MR. S. SHANMUGANATHAN'S TALK ON MODERN MAN AND ARCHAEOLOGY

Colombo, April 28.

PRESERVATION of national monuments, with particular reference to Ceylon, was one of the points emphasised by Mr. S. Shanmuganathan, architect, in a talk delivered at the Colombo Rotary Club yesterday. His subject was "Modern Man and Archaeology."

"Archaeology is an important department of the study of mankind," he said and referred to a series of radio talks arranged by the British Broadcasting Corporation entitled "Your Home and Mine," in which Mr. Bounphreys drew children's attentions to things of interest in the different district of England.

Those talks brought gratifying returns. A little girl of ten from Norfolk, when her brother was digging and turned up some rather badly broken bits of pottery, recalled the talks and collected and cleaned the pottery and took it to her teacher.

"The Norwich Museum was consulted and the find was identified as Greek pottery of about 300 B. C. Almost over night through the help of a little girl another archaeological site was discovered.

"Archaeology is the study of man principally in the periods before history was written down," Mr. Shanmuganathan said. "As a study it is very wide. Periods are convenient divisions. There is none who can say where one period ends and the other begins. Isolated discoveries dazzle us.

"Carter's Tut-Ankh-Amen's tomb, Woolley's Sumerian researches and, nearer home, the discovery of Mohenjo-Daro—when seen in proper perspective, the novelty of their isolation disappears and with time they link up together in the tapestry of our historical background from which we cannot tear ourselves apart.

Man's Daily Life

"In the widest sense the study involves man's daily life, his religious customs, his art, his industries, his trades, his colonies and his relation to his environment. It is the task of the archaeologist to reconstruct from all available evidences as complete a picture of the remote past as possible.

"In this he acts the part of a detective. Now let us take up the question why we dig up the past. "I have said our background is the past and we cannot tear ourselves away from it. Like children humanity has remembered only a single summer before that which it enjoys. Civilisation after civilisation has arisen and died out whilst each in its turn had contributed towards the sum of human progress.

"Besides to discover the very course of human progress is an end worth while. From the ceaseless turmoil and striving of the successive layers of human experience of

its successes and failures through the thousands of years, surely there must be lessons for the future."

"The more we explore our past the better we understand ourselves; our views, our traditions, our customs. Through such understanding and experience we shape our future. Without such study, progress stops.

"A hundred years ago we knew very little of the ages gone by, still less of Adam's ancestors. Then treasure-hunting was the order of the day.

Nature of Associations

The importance of archaeological material lies not so much in the value or nature of the object but in the nature of its associations, which, only an excavation on scientific lines can detect, and archaeology as a science is young.

"It is hardly a century old. Prior to this all knowledge of the past stopped with the Greeks. Little was known of the people who lived and died before the Greeks. The Greeks appeared to us as a nation fully grown on its own, with no indebtedness to any others that have gone before them.

"Similarly, prior to the coming of the Aryan-speaking people to India, Indian culture was not thought much of. The discovery of Mohenjo-Daro and systematic excavation since 1923 has brought to light a civilization almost unparalleled elsewhere for its sanitation. Besides armed with this new knowledge Hinduism can be declared the oldest continuous religion in the world.

Precise Inferences

"You may ask how does an archaeologist collect his material. He does this from the relics that man has left behind—the remains of abandoned dwellings, his temples, the tools he lost or hid—all combine to tell the story of his life.

"From the objects the archaeologist discovers precise knowledge can be gained. He supplies material for a social history of a sort that could never have been undertaken before.

"In this the field archaeologist, the one who actually digs is the exponent of the scientific method to the excavation of ancient objects.

"In his findings the students in the museums and libraries have to depend for their deductions. Thus archaeology has come into the open air.

"Today without the continued presence of the archaeologist at a site an excavation is unthinkable. A piece of dated pottery is more important for evidence than all the undated gold a site produces.

"We have seen an instance of it in Africa. The ruins of Zimbabwe in Africa was a puzzle for long and a subject of so many theories. A useless piece of Chinese porcelain found in the foundation of the building proved this ancient edifice was

only mediaeval and of African origin. "Such evidence without the continued presence of the archaeologist will be irreparably lost from the viewpoint of scientific archaeology. However in some countries the archaeologist is at his office when excavations are conducted miles away.

Young Science

"It would surprise you to know an archaeologist often has to 'dig' with camel hair brush. After the heavy digging is over the spade is not of much use.

"Today aeroplanes, note-books, camera theodolite and level, mason's trowel, the smith's bellows, maps and card index are part of the complex tools used by the archaeologist for the delicate work.

"Archaeology as a science is young. It is the duty of scientific excavators to leave systematic records of their work to enable the better equipped archaeologist of the future to continue the work.

"In this the subject of reconstruction and preservation come into the forefront. It is far better to have one single original brick in position than to be faced with a modern structure built of bricks that bear no relation to the original.

"If no definite clues are available the possible reconstructions may be left on paper rather than in the site itself.

"There is another side that modern man who need not be an archaeologist can help. That is the preservation of national monuments.

"The technique of consolidating or conserving as we call it ancient monuments is a task entrusted to a trained staff. In the absence of any Acts in Ceylon the gradual destruction is incalculable and vandalism is rampant.

"The monuments around Kandy are on the verge of falling to pieces. The Embekke Vihare, the only one of its kind in Ceylon, is in the grip of white ants.

"Even if a private individual comes forward to meet the expenses of the repairs there is no guarantee that it will not be subject to acts of vandalism later.

"We are being promised an Act in the lines of the one in force in Palestine. That would serve well for Ceylon but the delay in introducing leaves room for more havoc.

"Is there any one among you who can be proud of Kandy? This Holy of Holies of world Buddhism is turned out to be a nightmare.

Maligawa "Atrocity"

"It is unbelievable that in twentieth century Ceylon an edifice of the type now being erected beside the Maligawa can be tolerated. The heritage of Ceylon is not ours alone. It belongs to those who come after us.

"Are you to grant that there are no Ceylonese who can see this wholesale destruction and take steps to stop the havoc before the new building, like an ugly octopus, envelops our ancient heritage? ••

"There is no sense nor reason to demand such a structure. If the Maligawa needed extension there was enough room in Kandy. Nothing short of pulling down the building from its foundation will save Kandy for posterity.

"It is a sorrowful note that Britishers who earn their living in this Island and others who have made this Island their home have sat tight till all this havoc was done.

"Surely any project of the like when in paper alone would have flooded the London "Times" with

(Continued on Page 5)

POSTAL PEON'S APPLICATION REFUSED

Marriage that would Shake Foundation Society

"**M**UCH as I sympathise with the petitioner and the girl, I am compelled to refuse this application, as otherwise the foundations of society as constituted in Jaffna would be shaken," observed Mr. C. Coomaraswamy, District Judge, Jaffna, at the conclusion of the inquiry into the application of a young telegraph messenger attached to Chavakachcheri Post Office for permission to register his marriage to a young woman of a well-to-do family of Nunavil.

The petitioner, S. T. Vallipuram, alleged that his fiancée, 19 year-old Nagaratnam, was being cruelly treated by her father, Mr. Sinnathamby Saravanamuttu, and that her brother Coomaraswamy and others forcibly confined her to her room and that a man named Rajadurai was also locked up in the same room after notice of her marriage to Rajadurai had been given.

The petitioner prayed that the girl's father and brother (first and second respondents) be ordered by Court to produce the girl (third respondent) at the inquiry.

Mr. S. R. Kanaganayagam, instructed by Mr. W. Selvadurai, appeared in support of the application, while Mr. W. D. Niles, instructed by Mr. C. R. Thambiah, appeared for the first and second respondents.

Mr. Sinnathamby Saravanamuttu, the first respondent, in the course of his evidence said that his objection to the marriage of his daughter to the petitioner was that the petitioner was socially inferior to them. Besides the petitioner was not in a position to maintain a home. The witness's daughter had passed the Junior School Certificate Examination.

The Judge refused the application and made the observations quoted above. He will give his reasons later.

Posed as Court Clerk?

That by introducing himself as a clerk in the District Court of Jaffna doing special work in Administration cases, Arunachalam Chelliah, a lawyer's clerk, of Kottady, had induced him to hand over the Administration of the estate of his brother and obtained Rs. 1,650 from him was alleged by Sree la Sree Seenivasa Aiyer Selliah Kurukhal in a plaint filed before Mr. C. Coomaraswamy, District Judge of Jaffna.

A sum of Rs. 600 was also claimed as damages.

The plaint was drawn up by Mr. M. Somasundaram and settled by Mr. C. Ponnambalam.

Mr. Alfred Vanniasinkam, appearing for Chelliah filed a proxy and obtained time to file answer.

Manager's Notice

The Office of the "Hindu Organ" and the Saivaprakasa Press will be closed on Wednesday the 3rd inst. for the "Chitra Pooranai" and there will be no issue of the paper on Thursday.

MANAGER.

JAFFNA HINDU COLLEGE

- | | |
|----------------------|-------------|
| 1 Post Matriculation | } July 1940 |
| 2 Inter Arts | |
| 3 Inter Science | |

Classes Commence on
June 1st 1939

STUDENTS WHO WISH TO JOIN
should

Apply to the Principal
on or before the 25th of May.

(Mis. 23, 1-5-15-5-39.)

WANTED

A graduate or London Inter-Arts capable of teaching English and History up to the J. S. C. class. Teacher with experience preferred. Apply before the 10th inst. to the Head Master, Hindu Mixed English School, Tondamanar.

(Mis. 24, 1 & 8-5-39)



Hindu Organ

MONDAY, MAY 1, 1939

ORIENTAL INSTITUTE FOR TIRUPATI

THE TIRUMALAI — TIRUPATI Devasthanam Committee has approved a scheme for the diversion of the surplus funds of this shrine of All-India importance to the promotion of Hindu culture and religion. The scheme which was drawn up by a very competent body of scholars with great care and forethought has won the commendation of many distinguished savants, educationists and administrators and is calculated to give a powerful impetus to the revival of Hindu cultural studies in South India. With the formal approval of the Hindu Religious Endowment Board and the Government of Madras the scheme will come into operation without delay. The main objects of the scheme are the establishment of a research institute in Oriental culture on modern lines and a library, and the improvement of the existing Sanskrit College and allied institutions. It proposes to co-ordinate Eastern and Western methods of study and research, to train Hindu clergy adequately in the meaning and significance of temple and domestic ritual,

to provide genuine religious education and to revive the academic discipline and spirit of the ancient Gurukula.

We need hardly mention that the scheme bids fair to usher in a much-needed reform in the Hindu clergy and is a welcome departure from the policy of inert acquiescence in stagnation which is too much in evidence in our temples and shrines. The proposals contain nothing that militates against the spirit or even the traditions of Hindu temples and shrines. From very ancient times Hindu temples have been the centres of culture and education and have played no small part in the promotion and encouragement of learning and literature. Many a distinguished Oriental scholar enjoyed the patronage of the Temples and Muths of South India in times past. Even now the tradition has not altogether become extinct. Too often at present temple and Muth funds are frittered away in pampering indolent and often worthless Brahmins and mendicants who do little or no service to society and in needless pomp. Our temple clergy has unfortunately become a byword of reproach, without learning and culture for the most part, and often lacking character and respectability. It would be a very signal service to Hinduism if an institution exists which can give our priesthood a hall-mark of religious culture and training which will be accepted by the Hindu public as genuine and unquestionable. The framers of the scheme have done well to avoid reduplication of the work usually done by the existing universities and schools of South India by adding an institution on similar lines. They have with great forethought struck a new line in their scheme and envisage a research institute which will apply to the study and research of Oriental culture a combination of Eastern and Western methods. Such an institution is now sadly wanting in South India, and we believe that it will prove a great impetus to the revival and advancement of Hindu religion and culture.

The temples of Jaffna also can take a leaf from the great Temple of Tirupati and play their part in the promotion of Hindu culture. Not seldom are temple funds in Jaffna squandered in litigation and other questionable ways. The surplus funds of Nallore and Vannarponnai Sivan Temples may well be utilised for the establishment of a similar institution in Jaffna for the promotion of Hindu education and culture. Our leaders should wake up and try to bring home to the temple authorities the benefits that will accrue if a part of the surplus funds are diverted to the Hindu educational institutions which are languishing for lack of funds.

Our Indian Letter

BEATEN AS NEVER BEFORE!

Aryan Names in Danger

(By Lanka)

Madras 30th April 1939

NONPLUSSED as never before, perhaps, in his life, Mahatma Gandhi had to admit defeat at the hands of superior schemers in Rajkot in regard to the Reforms Committee. The Jinnah-Ambedkar-Virawalla-Thakore crowd might have rejoiced at the discomfiture of Gandhiji and Patel, but soon they are sure to find that it is not all plain sailing. The reactionary group that found a common platform in the pursuit of tactics to deprive Gandhiji of the credit of extorting reforms in an Indian State, cannot long pull together with their individual claims and expectations. People who had not had in their dreams the question of reforms in that puny State suddenly awoke to find one morning that they represented interests that required safeguardment in popular government. Muslims and Bhayats and Girasyas were made to feel that here was something happening that went against their rights, and the Depressed classes were taught that all would not be well with the reforms unless they had a hand in the pie too. And strangest of all, the Thakore Sahib himself, steeped in the security of autocratic misrule, suddenly developed symptoms of a strange concern for depressed classes and Muslims and minorities. With such startling developments no wonder that Gandhiji found the atmosphere in Rajkot stifling and stinking.

To those who read between the lines of Mahatma's confession of defeat there is a feeling that the last of this affair has not been seen. His self-condemnation right through and statement that it was the insufficiency of his own Ahimsa and Satyagraha that stood in the way of a solution, must tell them that the disease in Rajkot is very severe. Foreign journalists gloat over the admission of defeat by Gandhiji and have started reading lessons to National India on the waste of effort in Congress methods. Even Indians in some of the other States fear that they have been badly let down by this "bungler" of a Mahatma. Let us wait and see how things pan out in the coming days.

Women Take a Hand!

SOCIAL and political movements often bring in their trail a number of upheavals that put a strange complexion on the outlook of certain classes of people. A lady, Mrs. Meenambal Sivaraj, of Madras, who has taken a leading part in the anti-Hindi and anti-Congress agitation, announced the other day at a Tuticorin Tamilian Women's conference that "she would no more like to be address-

ed as Meenambal Sivaraj, as that term has an Aryan derivation, but would like to be called thereafter as Angiarkanni Siva Arasu." But this avowal did not prevent her from opening just afterwards a "Meenambal Youth League"

Many years ago when the non-brahmin upheaval was contrived in South India that recluse scholar Swami Vedachalam found it was more satisfactory to his soul to be known thenceforward as Maraimalai-Adikal, and his daughter took the cue and started compiling pure Tamil terms for Aryanised terms then in use. The result was, not unoften, funny. Some of the rugged language that non-brahmin politicians now and then delight in is the result of this wave of anti-brahminism.

Also many years ago, the wife of a Tamil Naidu journalist of South India who was in the forefront of National politics, felt a millstone of slavery dragging her personality down from round her neck. With suitable advertisement in her husband's newspaper she promptly tore away the *Thali* from her neck as it was a badge of slavery of women, and implored all womenkind in Ind to do likewise. The fire and fireworks were kept up for some time. These and such exhibitions are not rare in this land of conservatism.

Proof-readers Beware

WE are advancing in many respects, as witness the statement of the president of a recent Printers' Conference at Poona, that "at present it is the universal complaint that there are too many printing mistakes in the daily newspapers published in India as compared to journals printed in Europe and America." It was no less a person than Sjt. Tusharkanti Gosh, editor of the Amrita Bazar Patrika, that said this. I know the time Indian-owned daily newspapers thought nothing of appearing in shabby printing and printing mistakes were too common to be noticed. In one English-owned daily newspaper office in Calcutta more than two decades ago it was the practice of the editor to offer one anna for every mistake his sub-editors showed in the day's edition of his paper. Very few made anything out of the offer, for when the mistakes were found and traced to the proper party responsible there was a stormy ten minutes in the chief's sanctum. Today, however, Indian newspapers have changed quite a lot, but in one foremost daily in recent days I have observed slips in almost every page. Carelessness in proof-reading is often exasperating to careful readers, and the staff of the *Hindu Organ*, as also that of other Ceylon papers, may well take a lesson from Mr. Goah's complaint.

Figures and figure heads

MUSLIMS in India more and more insistently claim "adequate" representation in every sphere of life in this country, political, social and official. They even ask for more places than they are entitled to according to population proportion. In public services where efficiency counts they refuse to listen to argument. It was therefore interesting to figure up in the results of a recent test the position of Muslims as regards efficiency. The Postal Department held an ex-

(Continued on page 5)

MR. SUBHAS CHANDRA BOSE RESIGNS

Failure Of Talks With Gandhiji

MR. NEHRU APPEALS TO MR. BOSE TO WITHDRAW RESIGNATION

Calcutta, April 29.
Mr. Subhas Chandra Bose, President of the Indian National Congress has resigned.

Earlier messages stated:—
"No settlement so far," said the Congress President to waiting journalist when all the leaders come out of Mr. Gandhi's room after having about two hours of discussion with Mr. Gandhi.

Mr. Bose added that the results of the talks would be announced at the A. I. C. C. meeting this afternoon.

The conversations ended at 1-30 p. m.

It is understood that Mr. Gandhi has written a letter to the Congress President, setting forth his view points and his position vis-a-vis the present impasse.

It is stated that the Congress President will read out this letter at the meeting of the A.I.C.C.

There is a whisper in informed circles that in view of this position the Congress President may decide to resign.

This view, however, does not find confirmation in circles in close touch with the Congress President.

A little before 4 p.m. when the A.I.C.C. meeting was announced to be held the acting General Secretary of the A. I. C. C. informed the Assembly that as the President was returning from a meeting with leaders in Gandhi's camp he would not be able to come to the meeting at the scheduled time.

He further informed the Assembly that the meeting would commence at 5 p.m.

Meanwhile Mr. Bose is discussing the latest position with the Socialist leaders.

Mr. Nehru's Appeal

Calcutta, April 29.

The statement by Mr. Bose at the All-India Congress Committee was followed by a powerful appeal by Mr. Jawaharlal Nehru to Mr. Bose to withdraw his resignation and to accept last year's Working Committee with the exception of Seth Jamnalal Bajaj, who is in jail and Mr. Jairameas Doulatram, who is ill. Mr. Nehru said that India must stand united and calm in the face of the international situation which was growing worse every day.

The points of difference between Mr. Bose and the Rightist leaders, he said, were so few that he was surprised that there should have been any division at all. As a matter of fact, he was thinking yesterday that they would be able to report to the A. I. C. C. to-day an agreed personnel of Working Committee. He thought that if the Presidential election or the election of the Working Committee were left to the A. I. C. C.,

it would only create bitterness and discord in Congress ranks. It was, therefore, up to the A. I. C. C. to avoid it.

In adjourning the All-India Congress Committee, at 6-35 p.m. for half an hour for tea, Mr. Subhas Chandra Bose said that on resumption, he would request Mrs. Sarojini Naidu to take the chair as it was embarrassing for him to occupy the Chair while the House would be discussing matters relating to him.

PURGE VIOLENCE IN CONGRESS RANKS

Mr. Gandhi's Advice to Provincial Committees

Bombay, April 29.

The need for provincial Congress Committees as well as the Working Committee, when formed, to take strong measures to purge Congress ranks of violence in thought, word and deed is stressed by Mr. Gandhi in the course of an article in today's "Harijan" entitled "Popular violence in Ramdurg."

Mr. Gandhi suggests an impartial inquiry into recent happenings at Ramdurg and deplored the departure from truth and non-violence.

Hitler to Speak Again on Monday

Berlin, April 29.

May day celebrations are to be held on an unprecedented scale in Germany. The Festivities begin today and will have their climax on Monday when Herr Hitler will address thousands in the evening in the big square in front of the former imperial castle.

Personal

Mr. T. Sivappirakasam, Co-operative Officer, Kuala Lumpur, who came to Jaffna to perform the anthieshdy ceremonies of his mother Srimati Katherasipillai, relict of the late Mr. Tambimuttu of Vaddukoddai, who died in Kuala Lumpur, left for the F.M.S. by the S S. Conte Rosso which sailed on Thursday last. Mr. Sivappirakasam is the brother-in-law of Mr. K. Aiyadurai, Vice-Chairman U. D. C. Jaffna.

Insult Charge

Payment To Clinic Ordered

Sithamparapillai Nadarajah, of Kopay who was charged with having insulted and intimidated, Mr. K. V. Sinnathurai, proctor, pleaded guilty before Mr. E. V. Samarawickrema, the Jaffna Magistrate, and undertook not to repeat such conduct.

Mr. Sinnathurai did not press the charge, and the Magistrate, on warning and discharging Nadarajah, ordered him to pay Rs. 15 to the Karayur Maternity Clinic.

Mr. R. R. Nalliah, with Mr. W. M. S. Thampoe, prosecuted, while Thambiturai, instructed by Mr. W. Selyadurai, defended.

OUR INDIAN LETTER

(Continued from page 4)

amination for admitting Engineering Supervisors and Wireless Operators on an all-India basis. Forty-six men for the former and fifty for the latter were selected and announced in the order of merit. The last eleven in the former and the last nine in the latter were all Muslims, and there were no Muslims above. That is a revealing commentary on the claims of this minority group. I wonder what such groupings would show in Ceylon for various public services where efficiency counts. I seem to remember the puzzle in the Public Works Engineering section in Ceylon where men with determined ability in subjects pertaining to Engineering are required. I wonder!

A Gift for Culture

LOVERS of India and her culture will feel extremely proud to learn of the proposal of the Tirumalai-Tirupati Devasthanams to found an Oriental Institute with a handsome gift and grant from the Temple funds. The Institute would in due course become a fine University of Oriental Learning and Culture. More gratifying still is in the proposal to develop Tamil along with Telugu in addition to Sanskrit. This temple of the Seven Hills near Madras is of all-India fame as a shrine, and in due time it will become a Temple of Learning and Culture of world-wide fame.

The Jaffna Co-operative Central Bank Ltd.

Registered under Co-operative Ordinance No. 34 of 1921

The rate of interest for fresh fixed deposits and renewals of present deposits will be 3 p.c. for one year or more, the rate for 6 months being 1½ p.c.

By order of the Board of Directors.

Sgd. J. Subramaniam Lewis,
Hony. Secretary & Manager.
(Mis. 19. 27-4 & 1-5-39.)

HITLER'S REPLY TO ROOSEVELT

CLAIM FOR COLONIES

TWO TREATIES REPUDIATED

London, April 28.

"THE only claim I have ever made and shall continue to make of England is the return of our colonies," declared Herr Hitler in the course of his speech at the Reichstag today.

"But I have always made this very clear," he continued, "that this will never become a cause of military conflict."

"Should the British wish to enter once more into negotiations on Colonies, no one would be happier than I"

Hitler's speech was made in reply to President Roosevelt's recent appeal.

Hitler said he was ready to give an assurance to each State named by President Roosevelt, provided that the State concerned requested such an assurance from Germany "together with appropriate proposals."

He had received, emphasised Hitler, negative replies from all States he addressed as to whether they were threatened.

Two Treaties Repudiated
Hitler repudiated two treaties—the Naval Agreement of 1935 with Britain, and the German-Polish non-aggression treaty of 1934.

He was sending a communication to the British Government, he said, in regard to the Naval Agreement with Britain, stating that the basis for the Naval Treaty had been removed because England held the view that Germany should be opposed under all circumstances.

"War against Germany," he declared, "is taken for granted by England."

Beggar Auction

Mt. Lavinia, Saturday.

Beggars assembled from all quarters of the district for an auction of crippled men and women (complete with handcarts) at a wayside resting-place in Ratmalana South.

They are reported to meet here once every season and bid for the services of the crippled. The cripples are taken round in handcarts and their "owners" consider them a sound investment as they excite more sympathy and the takings correspondingly increase.

The auction money is taken by the chief of the beggars and kept aside for emergencies.

Northern Province Teachers' Association

A Special General Meeting of the association will be held on Saturday the 6th May, at 4-30 p.m., in the Jaffna Central College Hall, to protest against the proposed amendments to the Code for Assisted Schools.

The Political Situation In Jaffna

By Sam. T. Solomons.

Apparently there is a great deal of speculation among some circles in Colombo with regard to the actual political situation in Jaffna. Political Associations come and go. Some are existing and others are not. Nevertheless reports of meetings expressing one or the other view seem to be reaching Colombo. At one extreme there is the Jaffna Association admittedly the oldest political association of Ceylon, whose destinies have been guided by persons no less than the revered J. M. Hensmen, the late Sir. Ambalavanar Kanagasabai, The Hon. Mr. A. Kanagaratnam, The Hon. Mr. A. Sabapathy, The Hon. Mr. W. Duraisamy and presently Rev. Dr. Issac Thambiah during whose absence in Bandarawella Mr. S. Kanagasabai, the Crown Advocate, and the leader of the Jaffna Bar officiates in his place. It is representative only of the educated and professional classes mostly from the Jaffna Town.

But it must be admitted that in putting forward and endorsing the demand of balanced representation it is voicing the only wish and sentiment that makes an irresistible appeal to the masses in the rural districts of the Peninsula. Its executive consists of a number of those who are likely to figure as candidates in the forthcoming elections. All of whom clearly realize that the only means of making a successful appeal to the electorate at the polls is on the plank of Balanced Representation. Whatever mental reservations a few may have with regard to the desirability of co-operating with the Sinhalese, the fact that the only Political creed which appeals to the masses is a demand for balanced representation sometimes known as 50/50 ratio was clearly demonstrated at the two general elections of 1934 and 1936, in which every successful candidate was pledged to fight for Balanced Representation, the retention of the Committee system, and the preservation of the Governor's powers. In these circumstances the Tamil Representatives in Council definitely spoke with the voice of Jaffna. It was well known any back sliding negotiation or recession from these demands would be hotly resented by the Electorate. But intrigue is not unknown in Jaffna. It was recently known that a village School master had proceeded to Colombo with the letter of introduction from the President of the Youth Congress and was holding conversations with the accredited Sinhalese leaders in Colombo. It caused no end of amusement in Jaffna that any Sinhalese should have taken him seriously where Mr. Mahadeva's unpopular mood to negotiate with the Sinhalese had ended in dismal failure. It was well known the Tamil opinion in Jaffna was severely wounded by his refusal to participate in the all Ceylon Tamil meeting from which act of omission he has only partly recovered even after his Council speech.

It is also well known that this emissary of the Youth Congress sent frantic messages to his friends in Jaffna to send some body to negotiate with the Sinhalese. In response to this appeal every one knows that three gentlemen proceeded from Jaffna to Colombo. Two

of them though in the executive of the Jaffna Association have never concealed their sympathy with their friends of the Youth Congress a body to which they themselves belonged and from which they withdrew only when they found that it had ceased to command any respect or influence in any part of Jaffna. It is well known that this trip to Colombo made these gentlemen very unpopular. In order to save their faces a hastily convened committee meeting of the Jaffna Association was held recently where owing to the very inclement weather there was a bare quorum in which it was decided that half a dozen gentlemen might proceed to Colombo where it must be emphasised they were to establish contacts not merely with the leaders of the major community but especially with the leaders of the minority communities. The people outside are not disposed to treat this move seriously and are inclined to consider it a holiday jaunt. Public opinion, it is confessed on all hands, is with Mr. Ponnambalam that no useful negotiations can be carried out except on the basis of an open and frank declaration by the leaders of the Sinhalese Community. In the midst of all this the rump of what used to be the Youth Congress held a two days sessions at the Town Hall. The full strength it could muster was that of 19 full throated young nationalists who represent nobody but themselves.

The Youth Congress is now no more than a platform for these individuals to obtain cheap popularity and to afford an opportunity for its president to enjoy his presidentship in perpetuity. This body of vociferous nationalists solemnly protest that they are for extra seats and increased representation of the Tamils.

Auction Sale

D. C. No. 6246.

Dead 1. Subramaniyam Kayilayam and wife

Dead 2. Achimuttu of Nallur Thambo Kanapathipillai of Thinnaveli administrator of the estate of the late 2nd plaintiff in Testy Case 55 D. C. J. and as executor of the estate of the 1st plaintiff in Testy Case No. 232 D. C. J.

Substituted Plaintiffs.

1. Joseph Daniel Veerasingam and wife

2. Livinia Beatrice Rajasundaram Veerasingam both of Jaffna Town Defendants.

PROPERTY REFERRED

All that allotment of land called Aryathurayan Kerny alias Aryathurayan Tharai in extent 5 Lms. V. C. and 8 $\frac{1}{2}$ Kls. with house well and other appurtenances belonging thereto situated at Karayoor and Vannarponnai in the praishes of Chundicully and Vannarponnai of the Division and district of Jaffna of the Northern Province registered in D. 10 $\frac{3}{4}$ (the parcels being registered in D. 7 $\frac{1}{4}$ and D. 7 $\frac{3}{8}$) and bounded on the East by the properties of Sangary Seeny and others, North by the property of A. R. Subramaniyam and Pooranam wife of Mutthiah, West by Road and on the South by the properties of Chelachy widow of Pavilupillai and Vinasithamby Arumugam.

In terms of the Commission issued to me by the District Court of Jaffna I shall sell the above property by Public Auction on Thursday 18th May 1939 at about 4 p.m. at the spot.

N. Kandiah,
Commissioner.

Vannarponnai West.

[Mis. 21. 1-5-39.]

How Ceylon's National Treasures Are Neglected

(Continued from page 3)

letters. Can anyone of you here present endure a structure around Westminster Abbey, however ambitious the scheme may be and whatever may be the pious intentions of the donors?

"You have known the history of Abingdon Street, its Gorgian Houses beside the Abbey and the proposed George V. Monument. You have known the case of Carlton Terrace, how it was saved for the nation. You have known traffic regulation around St. Paul's and the control of the height of buildings nearby.

"National Neglect"

"With such examples to cite this scheme of Kandy is nothing short of national neglect. There is only one Kandy and only one Dalada Maligawa in the world.

"Through comparison we build, and so compare I must the national monuments of French and Dutch colonies with those of British.

"Time does not permit to gauge their values. I assure you Britain will be put to shame. I can understand it if Britishers are without care in their own country too. Instead we see in England that the Department of the First Commissioner of Works is veritably a hive of energy.

"It employs over a dozen archaeologists and architects with a larger staff of draughtsmen and experienced foremen and workmen. Whilst in Ceylon, a country full of ancient monuments (and add to that there are more recent monuments in the form of Dutch churches and houses) are all at the mercy of vandals.

"Ancient Monuments Acts alone will serve no purpose. Simultaneously the State should create the machinery through which the monuments can be conserved and kept in a state of repair.

"Where ancient sites exist it must be specially protected under a Town and Country Planning Act. It is by such means that Ceylon can show her appreciation of her cultural heritage.

"Value of Museums"

"Then, there is another aspect which is bound up with the National Monuments and Archaeology—Museums and their use.

"The museum of Anuradhapura is an excuse for one. It shows neither pride nor knowledge of one's heritage. Less still is there a chance to show the objects advantageously. "Great museums in the world have arisen through small beginnings but the one at Anuradhapura has long passed that stage.

"Worse than all is the state of affairs in the Jaffna Peninsula. Archaeologically it is an untouched field. There is an apology for a museum.

"In the meantime irreparable damage is being done, objects that would normally help a scientific expedition are fast disappearing. A Rosetta stone can afford to be without any association. But any other removed from its place without a careful record is of very little use.

"Archaeology we have seen is woven with everyday things in life. For it to be of the fullest benefit to the nation it must go hand in hand with the conservation of national monuments and museums. The neglect of the one is the neglect of the other."

Broadcasting

AKASH-VANI, MYSORE

This Week's Programme

Wavelength: 70.2 Meters. Frequency: 4265 Kc/S.

CALL SIGN: V. U. 7. M. C.

Monday, the 1st May, 1939

6 p.m. Karnatic Light Music
6-15 p.m. News and Announcements
7 to 7.20 p.m. Sanskrit Poets (Kannada Talk): "Kalidasa" by A. S. Viswanatha Sastry, Esq.
7.45 to 8.30 p.m. Readings from Maha Bhagavatham by Gama Vidwan Sloga Sangitha K. G. Sampathkumarachhar, B. A., B. T.

Tuesday, the 2nd May 1939

NARASINHA JAYANTHI
6 p.m. Devotional Music
6-15 p.m. News and Announcements
6.30 to 8.30 p.m. Karikatha: "Narasimhavatharam" by Brahmari Gamaki Ramakrishna Sastry

Wednesday, the 3rd May 1939

6 p.m. Hindusthani Light Music
6-15 p.m. News and Announcements
7 to 8 p.m. Vocal Music Performance by Mrs. A. K. Venkatesan and Party

Thursday, the 4th May 1939

6 p.m. Comic Selections arranged by Mr. M. V. Madappa
6-15 p.m. News and Announcements
6.30 to 8.30 p.m. Radio Play: "Namma Samaja" by Sri Saraswathi Prasadika Nataka Sabha, conducted by Mr. M. V. Sivappa

Friday, the 5th May 1939

6 p.m. Karnatic Instrumental Music
6-15 p.m. News and Announcements
7 p.m. Hindusthani Music
7.15 p.m. A Short Story in Urdu: "Bei Chambali" by Mr. Abdu Rahman Sheriff
7.45 p.m. "Qirat"

Saturday, the 6th May 1939

6 p.m. Nadaswaram
6-15 p.m. News and Announcements
6-30 to 8-30 p.m. Vocal Music Performance by Vidwan Y. N. Srinivasa Murthi, accompanied by Vidwan Subramanyam (Violin) and Vidwan Ramiah (Mridangam)

Sunday, the 7th May 1939

No Broadcast.

Obituary

MR. S. MANICCAM

The death occurred on Thursday night at his residence at Anai-cottai of Mr. S. Maniccam, retired Overseer. The funeral took place the next day and was largely attended. He leaves behind a widow, two sons and a daughter, and a host of relatives and friends with whom much sympathy will be felt.

EDUCATION OF THE POOR IN ENGLAND

(Continued from Page 1)

Francis Place and Robert Owen fought against the social misery, the pauperism and the unrest which were rampant in the country, and attacked the ecclesiastical monopoly in the field of popular education.

Bentham and Owen

Few men were more zealous in the cause of popular education, both in and outside the Parliament, than the Benthamites. Robert Owen carried on his agitation to impress upon the people the importance of infant schools. His teaching and experiment brought into being the London Infant School Society in 1824 whose object was to provide "asylums for the children of the poor" between two and six years of age. About the same time Andrew Bell and Joseph Lancaster rediscovered the Monitorial method and worked it up into a system to provide popular education. The essence of their method was to use children to teach children. This experiment not only gave publicity to what was being done to educate the poor but stimulated much interest in popular education. In spite of all these efforts, there was still great ignorance and apathy towards popular education. Therefore the task of social writers like Carlyle, Dickens J. S. Mill was that of promoting the larger view that education for the poor was a matter of right, not of charity.

Though a new era of State action began in 1833 with the first Parliamentary grant for elementary education, yet up to the middle of the century the prospect of establishing a State system of education for all classes become increasingly unfavourable owing to the stout opposition from the religious and other private bodies. All the same, the question of State interference was not dropped altogether. Since the cultivation of public opinion on the existing state of affairs was necessary to make headway in reform, local and Parliamentary investigations were set up; their reports proved beyond a shadow of doubt that the provision for the education of the poor classes was very limited in extent and defective in quality.

State and Church

As the time was now ripe for the Government to take up the matter, it appointed a Special Committee of the Privy Council in 1839 "for the consideration of all matters affecting the education of the people." A storm of opposition from the Church greeted the publication of this Committee's Minute. Objections were raised against any form of State interference on the ground that education was essentially spiritual

and any system of education that was not based on orthodox Church teaching was unthinkable. Even so eminent a statesman as Mr. Gladstone saw in State interference the ultimate destruction of national religion and character. For the second time, as a result of this organised opposition, the hope of establishing a universal system of national education disappeared with the dropping of Sir James Graham's Bill in 1843.

The outcome of this controversy on State action was thus the rise of a body of men whose object was to resist on all occasions the interference of the State in matters of education. In his powerful speech before Parliament, in support of the State principle, "I appeal," declared Macaulay, "with still more confidence to a future age which, while enjoying all the blessings of State education, will look back with astonishment to the opposition which the introduction of that system encountered, and which will be still more astonished that such resistance was offered in the name of civil and religious freedom." In the face of such organized opposition, it was found necessary to proceed cautiously and tentatively. The Government abandoned for the time being the idea of the State annexing popular education and contended itself merely with supervision, handing over the work of popular education to voluntary agencies.

Newcastle Commission

As education was becoming excessively costly, the resources of voluntarism was found to be inadequate to meet the increasing demands of quality and quantity. Instruction given at the best schools was of an imperfect character; the average school life was too short and attendance was very irregular. And the rural districts failed to get the benefits of education. Since there was a growing dissatisfaction with the existing state of education, the Newcastle Commission was appointed in 1858 "to inquire into the state of popular education and to consider and report what measures, if any, are required for the extension of sound and cheap elementary instruction to all classes of the people."

After a careful study of the problem, the commission pointed out what steps need be taken to raise the general level of school work, how to deal with the irregularity of attendance, how to simplify the system and establish efficient schools throughout the country. But, strange as it may seem, the Report of the Commission was severely criticised; naturally people became weary of the incessant struggle that centred round the question of popular education. However, as years rolled on, prejudice against popular education began to wane. And the Elementary Education Act of 1870 partitioned, as a matter of compromise in a period of transition, the work of popular education between the State and the voluntary organisations. From then on, education began to pass gradually into the control of popularly elected bodies, and opi-

nion favoured making education a municipal service.

Equality in Education

At this period popular education received not only support, but also a new interpretation of its meaning and function from men like Ruskin, Herbert Spencer and T. H. Green. The right of each individual to equality of educational opportunity came to be generally accepted. In addition, education was now thought of as a training in citizenship and as a foundation on which national prosperity rested. As a corollary the doctrine of compulsory schooling followed. These ideas provided the necessary justification for free education, school meals, medical inspection, school baths, and the adoption of measures to stimulate corporate life and qualities of leadership and service.

About the time there also grew up a new demand for science and technical knowledge which meant a reform of school curriculum. Thus a new movement came into being with "Technical Training" as its watchword. To meet its demands, the Royal Commission on Technical Education was appointed in 1881. After the year 1890, we witness the rapid spread of technical education. Even in primary schools this movement stimulated a feeling of intense dissatisfaction with the bookishness of the existing system and a demand for the addition of new subjects, particularly drawing, science and manual work. It may incidentally be pointed out that the main incentive to introduce technical education was the fear that indifference in this matter would seriously affect the commercial prestige of the nation. Nevertheless, it did play an important role in enlarging the conception and purpose of elementary education.

"Free Schooling"

With such expansion of facilities for popular education, school attendance naturally became obligatory with the Act of 1870, though indirect compulsion had

existed previous to that through the operation of the educational clauses of the Factory and Mines Acts since 1833. And now with compulsory attendance came also the movement for free schooling, and in 1891 the "Free Schooling" Elementary Education Act was passed. The education of afflicted children was made a national and local charge in 1893 by the passing of the Elementary Education (Blind and Deaf Children) Act, and a similar measure for defective and epileptic children was passed in the year 1899. Thus there was a steady widening of public responsibility in matters of education by the end of the nineteenth century.

As the rising costs and the growing demand of education forced voluntary schools out of business, the Education Act of 1902 was passed to bring about an administrative revolution in order to co-ordinate the various branches of education and to foster development of technical and higher education. School Boards were therefore abolished and education was put on a municipal basis. The beginning of the twentieth century was also marked by an increased interest in all matters connected with Public Health. Since health and physique are national assets, much thought was now given to considering how they can be improved. It was generally agreed that any scheme to improve national health and national physique must begin with the children. Hence school canteens, school medical service, physical training, play centres and vocational guidance became important adjuncts of the school.

The War and After

The war marked the close of a decade of great and fruitful educational activity. In a variety of ways the schools built up a magnificent record of national service which resulted in a widespread appreciation of the value of education. And now a system of education, comprehensive and efficient, came to be regarded as essential to the healthy development of national life and the interests of the Empire. To develop such a system of National education, Mr. H. A. L. Fisher was appointed Minister of Educa-

(Continued on Page 8)

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Education of the Poor in England

(Continued from page 7)

tion in 1917. He endeavoured to improve the personnel of the teaching profession as well as to encourage local initiative in education by a more liberal system of grants. Further, he widened considerably the duties and powers of local education authorities. In the organization of the national system of education, the Education Act of 1913 was of profound significance. The duty to provide for the progressive development and co-ordination of all forms of education, and for more advanced instruction to those who would not go in for higher education, the raising of the minimum school leaving age to 14 and the obligation to face the problem of adolescent education opened up the way for the development of a new conception of elementary education.

In the last twenty-five years education has come to occupy an important place in the manifestoes of all parties. "Opportunity for the Child" was the watchword of the Conservative Party. "Education for All" was the motto of

Liberals, and "From Nursery School to University" was the slogan of the Labour Party. Through the persistent efforts of them all, the school has now become the centre of varied social, intellectual, aesthetic, practical and physical activities. While America made education the cornerstone of her democracy from the very beginning, it was only a couple of decades ago that England expressed her faith in national education as the main standby. In spite of its educational backwardness, England never once attempted to implant a foreign system on the country as a whole. Educational reform has been the outcome of a long and sometimes blind struggle towards better things. And now what was once a question of charity is a matter of right, and equality of educational opportunity is taking the place of a system of education graded according to the social position of the individual. National elementary education, as it now exists, is thus the result of a slow process of evolution, and the momentous developments in its reorganization have led to a complete recasting of the whole system and to the disappearance of elementary education as a separate and self-sufficient entity.

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