

The Hindu Organ.

"Arise! Awake! and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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Education in Ceylon since British Occupation.

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(Continued from our issue of 17 3 22)

VI.

Typical Schools and their Curricula.

Until the year 1921 the Ceylon schools fell mainly under two classes, the vernacular and the English schools. This division does not preclude the provision for teaching English as a subject in the vernacular schools, or vernacular as a subject in the English schools. Those vernacular schools where English is taught change their appellation into Anglo-vernacular schools, while the English schools where vernacular is taught remain as English schools. So the fundamental difference between these two classes of schools lies in the medium of instruction. The vernacular schools impart instruction in the vernacular, and the English schools in English.

The doors of these schools are open to all. If a child happens to go to an English school the one only condition required of him is that he must have passed the third standard in the vernacular. All classes of schools but the vernacular receive school fees and this reduces the qualification to admission to any English school to mere ability to pay.

Let us consider the vernacular schools first. On account of the uneconomic value of vernacular education, these schools are not very popular in the country, as one might wish, but nevertheless they are expected, at least, according to the syllabus of studies prescribed for them by the Department of Education, to be of the same standard as their counterpart, the Elementary English Schools, in the island. They are organized on the old English model which came into existence as a consequence of the code of 1862 in England, the "Standard" system, and were till 1923 when the new scheme of studies and syllabus was issued, generally divided into three departments, the Primary, Middle, and Higher. All the vernacular schools do not have these three departments; most of them are primary vernacular, while others contain all the three. The primary department, in nearly all Government schools, and in a few aided schools, has a room or two set apart for kindergarten classes. The Primary division consists of the first five standards which give a course of instruction in reading, writing, summing and geography. The Middle Division and the Higher provide a course for another three years with History added to the curricula of studies. There is also the Final class, previously called the 8th standard which until 1914 was examined individually by the Inspector of Schools. This individual examination was replaced by the Vernacular School Certificate examination common to all schools modelled on the Elementary English School Certificate examination held by the department of Education for those who leave the Elementary English School.

The revised scheme of studies and syllabus of 1928 makes a change both as regards the organization and the curriculum of studies. The three departments, the Primary, Middle, and Higher, into which the vernacular school was divided, disappear, and the whole school falls into two divisions, the primary and post-primary. All classes after the 5th standard fall into the latter. The New syllabus makes a significant change not only in the name

given to these divisions, but also in the widening of the scheme of studies which if effectually carried out, will leave the pupil at the end of his career, fairly well informed of the things of the world and the things around him. The new syllabus recognises the educational value of hand-work and the importance of cleanliness and other hygienic habits, and consequently introduces in addition to the subjects that were taught in the 5th standard before the New Scheme, hand work, housecraft, drawing and singing. Mathematics becomes compulsory in the post primary classes while history, geography, Elementary Science, Rural Science are among the optional subjects. One would have liked History, Geography and one of these Sciences made compulsory, but conditions in the island are such that it may not be practicable to make them so. Nevertheless, the scheme has its own value in so far as it is a good guide for those who are responsible for the vernacular education of the country. If it is carried out in the new spirit that prevails in the scheme, a pupil at the end of the primary course will, besides the 3's, have a general acquaintance with the History of Ceylon from the early times to the present day, and a fair knowledge of world Geography with Ceylon as the starting point. Lessons in housecraft will have taught him the value of cleanliness and other hygienic habits, and handwork will have made him experience the joy of making things for himself and by himself, a paper box or some floor or sleeping mat. When the pupil leaves the school having passed the School Leaving Certificate examination, he will have learnt to express his thoughts and ideas in the English language, obtained a fairly good mastery of his own language, and known some "truths" of mathematics. Of the choice allowed to him among the optional subjects, History, Geography, Elementary Science, Rural Science and Housecraft,—the pupil will have chosen any two of these, and if happily he is able to choose one of the Sciences, he will have learnt something of the "mystery" of nature.

But it is not possible at present to carry out this new scheme to its full extent until more and qualified teachers for the Vernacular Schools are available. Vernacular teachers capable of teaching Elementary Science or Rural Science are very few in number, and consequently schools which do not have such either do not teach these science or do them improperly, and restrict themselves to the two convenient subjects of History and Geography. Thus for all practical purposes the new syllabus leaves the condition of the vernacular school unchanged. It is the teacher that makes the school, and so long as he is not there, a syllabus of studies, however good it may be, cannot be of great service.

The revised syllabus of studies prescribes identically the same course for these vernacular schools, as for the English Elementary Schools, the course being the same, the only difference lies in the medium of instruction. But this should not lead us to conclude that the standard attained in both these classes of schools is the same, for the vernacular schools suffer from many defects which fortunately the Elementary English Schools do not. The able and better placed pupils leave the vernacular schools in favour of the English School, and the latter have better organisation and equipment. The vernacular

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DRAVIDIAN CIVILIZATION FIVE THOUSAND YEARS AGO

BY REV. S. GNANA PRAKASAR O.M.I.

It is extremely pleasant to me to have come in touch with an old school mate of mine after nearly forty years. I certainly did not mean to treat Mr. S. R. Muttukumar's interesting study on the "Dispersion of the Tamils" with anything like "supercilious contempt." The reference to an Indian savant's ridiculous conclusion from similarities of words was meant to emphasize the fact that we should not be led by the language-test alone in settling racial questions. I hasten to apologise to my friend for the offence that reference seems to have unwittingly occasioned. The Dravidian question is a complicated one. The existence of Dravidians in India as a highly civilized people more than five thousand years ago seems to be more or less proved by the excavations in Mohenjo daro and Harappa, ancient ruined cities in the valley of the Indus. I quote a few passages from the great official publication of Sir John Marshall on "Mohenjo daro and the Indian Civilization" just received, to show what a large field of study we have before us.

Speaking of the language of the inscriptions found on seals, sealings etc. he says: "Of the language of these texts little more can be said at present than that there is no reason for connecting it in any way with Sanskrit. The Indus civilization was pre-Aryan also. Possibly, one or other of them (if, as seems likely, there was more than one) was Dravidic. This for three reasons, seems a most likely conjecture—first, because Dravidic-speaking people were the precursors of the Aryans over most of Northern India and were the only people likely to have been in possession of a culture as advanced as the Indus culture; secondly, because, on the other side of the Kirthar range and at no great distance from the Indus valley, the Brahuis of Baluchistan have preserved among themselves an island of Dravidic speech which may well be a relic from pre-Aryan times, when Dravidic was perhaps the common language of these parts; thirdly because the Dravidic languages being agglutinative, it is not unreasonable to look for a possible connection between them and the agglutinative language of Sumer in the Indus valley, which, as we know, had many other close ties with Sumer." And further, after referring to the skeletal remains in the excavations which point to elements from four different races, he says: "If racial characteristics can be taken into account in this problem of language, it is clearly the long-headed Mediterranean who have the strongest claim to connection by blood with the Dravidians and are most likely to have used a Dravidic speech. May it be that these Mediterranean—who are traceable across the whole South of the African belt—spoke agglutinative languages and they, perhaps, more than any others, were the race at the back of this far-flung civilization of the Chalcolithic Age?" (p. 42)

To my mind, the religious beliefs and practices of the Indus valley peoples, as evidenced by the many finds made, prove beyond doubt that they were a Dravidian race. The study of the question of their religion is most fascinating. After mentioning a few facts which indicate some religious contact between the Indus Valley and Western Asia, Sir John says: "Apart from these elements..... all the materials of a religious nature recovered at Mohenjo-daro and Harappa appear to be characteristically Indian. Although relatively meagre in proportion to the extent and importance of the sites, this material is sufficient at any rate to

make it clear that iconic and aniconic cults existed side by side, and were just as compatible five thousand years ago as they are in Hinduism today. It exhibits to our eyes, on the one hand, the worship of the Mother Goddess, who still occupies a foremost place among the teaching village population of India; and side by side with her a god, whom we have good reason to recognize as the ancestor of the historic Shiva, the principal male deity of the Hindu pantheon. On the other hand, it shows us the worship of animals and trees and inanimate objects in much the same form as it meets us in historic times. Animals appear deified or venerated sometimes in their natural, at other times in semi-human, at others in syncretic and fabulous shapes. Trees too, are worshipped in their natural state, but their indwelling spirits are already completely anthropomorphized. The *linga* and the *yoni* both have their places in the religious scheme, as they have in Saivism, and along with these emblems are other stones, apparently of a basaltic nature. Chremathism is exemplified in the worship of the sacred 'incense burners', amulets and charms are common, attesting the existence of that demonophobia with which Hinduism has always been incurably afflicted. And there is evidence that yoga was already playing its part as a religious practice." (pp 76, 77)

That Saivism has a history going back to the Chalcolithic Age is certainly a revelation to us all. A strong presumption is that the people who practised it were Dravidic in race. And I will not wonder if, when the writings on the seals etc. are finally deciphered, we are presented with an ancient form of Tamil in its radical stage. One Dr. Waddell claimed to have deciphered them in his "Indo-Sumerian Seals Deciphered". But Sir John Marshall and his collaborators place no credence in him and characterise his efforts as "non-sensical writing" (p. ix) We should therefore wait for more authoritative results.

Meanwhile, the great work now published should be carefully studied. I shall close this short note with an extract from the admirable preface of the work. "Never for a moment" says the editor, "was it imagined that five thousand years ago, before ever the Aryans were heard of, the Punjab and Sind, if not other parts of India as well, were enjoying an advanced and singularly uniform civilization of their own, closely akin but in some respects even superior to that of contemporary Mesopotamia and Egypt. Yet this is what the discoveries at Harappa and Mohenjo-daro have now placed beyond question. They exhibit the Indus people of the fourth and third millennia B.C., in possession of a highly developed culture in which no vestige of Indo-Aryan influence is to be found. Like the rest of Western Asia, the Indus country is still in the Chalcolithic Age—that age in which arms and utensils of stone continue to be used side by side with those of copper or bronze. Their society is organized in cities; their wealth derived mainly from agriculture and trade, which appears to have extended far and wide in all directions..... We are justified in seeing in the Great Bath of Mohenjo-daro and in its roomy and serviceable houses, with their abutments wells and bathrooms and elaborate system of drainage, evidence that the ordinary townspeople enjoyed here a degree of comfort and luxury unexampled in other parts of the then civilized world..... Nothing that we know of in other countries at this period bears any resemblance, in point of style, to the miniature faience models of rams, dogs, and other animals or to the

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JAFFNA, THURSDAY, MARCH 31, 1932.

STRANGER THAN FICTION.

SUSPICIONS DIE HARD. THEY ARE poisonous, because, like vipers they live on air. Once started up they pollute the atmosphere and ruin healthy mutual understanding. They thrive in the bosom of the weak and the timorous and lurk unnoticed in places where they should not be. The wild myth that the boycott of Council in this Province was an unfriendly gesture towards the Sinhalese community had been laid to rest long since. But, it is disquieting, to say the least, that even thoughtful people have allowed themselves to indulge their belief in its existence, though he it said to their credit, that they do not make a mountain of it. The mischief is done not so much by pointed reference as by insinuations, seemingly harmless and unobtrusive. It was thought that the statement of MR. W. DURAISWAMY made last month with regard to the objects of the North Ceylon National Association had deprived scare-mongers of the opportunity for target practice. If any vestige of suspicion as to the purpose which motivated the extraordinary step of boycott lingered in any quarter, the unequivocal address of MR. K. BALASINGHAM last week should have wiped it clean out of existence. The myth may now be taken to be as dead as mutton, and whoever attempts to revive it and bring about disunion and disruption is, in the words of C. RASANAYAKA MUDALIYAR, "an enemy to the national cause".

It is amazing that some people who have an intimate and inside knowledge of the events which culminated in the boycott and sustained it for close upon a year should over-look important facts. The Governor's government knows it better than any one else that the movement was not calculated to spite the Sinhalese. The Secretary for the Colonies stated in Parliament that the Tamils boycotted the Council for the reason that they were dissatisfied with the reforms. Had Government reason to believe that the move was inspired by communal bitterness, His Excellency the Governor would have given another opportunity to the Tamils to enter Council and support the Government and its measures. On the other hand, we find that the Governor has not given us another chance and what is more, His Excellency has denied us the honour of greeting the King's representative in our Town. Contrast with this the almost uninvited advent of Governor Manning to our Town to congratulate the good people of Jaffna on their achievement over the Western Province Tamil Seat. The policy then in the air was the cats-and-dogs-monkey-divide celebrated by Aesop. Much water has flowed under the bridge since then.

At the anti-boycott meeting at Manipay held in May last when MR. NEVINS SELVADURAI, J. P., M. B. E., stated that the extraordinary powers of the Governor were necessary to safeguard the interests of the Tamil community against the possible invasion of them by the Sinhalese, a member jumped up and shouted out "are you come to divide and cut up a united people?" The incident may be regarded as a trivial out-burst of enthusiasm but when it is remembered that the gathering thereafter broke up into two parties and a pro-boycott meeting was held in a site close by, the significance of the change towards a broader vision of the political future of the country will become apparent.

When MR. W. DURAISWAMY was in Colombo on invitation by the Ceylon Liberal League and when he found that certain Sinhalese leaders were slow to grasp the change that had come over Jaffna, he obtained by telegraph a plain statement supported by respectable and influential citizens in the Province that they welcomed the abolition of the caper of communalism.

The almost dramatic suddenness with which the decision to stand out of Council was taken may have been responsible for the unpreparedness on the part of the leaders in South Ceylon to follow the example of this Province or give credit for its bona fides. This could hardly have been otherwise; but it is positively nauseating to find people, who should know better, harp over and over again on the strain upon the friendly relations between the two communities. Did the Tamils cut off their noses merely to spite the Sinhalese? Rather was not the boycott of Council a friendly act of sacrifice on the part of the Tamils for the political good of the whole country. We ask our friends down South to say?

THE HINDU BOARD WEEK.

THE HINDU BOARD WEEK WHICH stood postponed from December last opens on 3rd April and officially ends on the 10th. The organisers of the "Week" could not have fixed upon a more convenient time to reach the heart of our people. The holiday atmosphere brings people together in a spirit of mutual understanding and helpfulness. The dull routine of the work-a-day life saps the sentiment of charity and throws an individual out of gear. There are many well-meaning people who in the vexation of the daily pressure bang the doors of sympathy and support to great causes. During the present Hindu Board Week there will be no necessity to 'work up' the feelings of any supporter. Indeed, the spirit of service never showed itself more fruitfully than today. A sense of duty to do one's bit by his country is moving the heart of every one of us. Great events are looming on the horizon and the stir in the community is visible in many directions. The hypercritical deserter who malingers to save himself the sacrifice has no friends to cheer him.

The late Sir P. Ramanathan whose services to his countrymen in the cause of education will ever continue to command the homage of his grateful countrymen, said in his presidential address at the conference of Teachers and Managers:

"My purpose, at any rate, in meeting you at this conference is to exhort you one and all, to co-operate enthusiastically and by every means in your power, with our Board in the glorious work of spreading education and culture amongst the Tamils of the Jaffna District..... May I then confidently expect each one of you present here to-day to readily come forward and strain every nerve to assist the Board in the educational work to which it has set its hand as the very first step in the renaissance of our race, our language, our literature and our religion."

The lips that spoke these words have closed in the silence of death, no longer to cheer, exhort and upbraid us, but the clarion call of that great leader still rings in the ears of his countrymen. It is our duty to respond to his call and place at his feet our humble tribute to the great cause inaugurated by Arumuga Navalar and so splendidly planned and executed by Sir Ramanathan and blessed by Gandhiji.

It is in the power of every one to give. Let us bear in mind that in any scheme for the regeneration of this country, vernacular education must fill a large place and call for efforts of achievement.

The "Week" is an opportunity for School boys to pick up the lesson—much denied at school—to learn to suffer a little discomfort and sacrifice, time and energy for the good of the country. The students of Egypt helped their country at a momentous period of her travail to realise her independence; the students in the British universities threw up their books and rushed to the fighting line during the recent war; their comrades in India are filling the jails cheerfully today. Our students will not fail to give a good account of themselves during the work. They have never failed their country and in this hour of financial difficulty for the Hindu Board they are certain to do their utmost.

The Board manages 58 vernacular schools, besides a Training School and Orphanage. The system of having to find the fuel for the whole machinery throughout the year till the Government grant is paid has involved the management in obligation from which early release is necessary to keep pace with the growing demands of the new spirit now abroad.

We have no doubt that the muffled voice of the vile sneak will croon in harmony with the spirit of the times and the organisers of the "week" will be rewarded with a bumper collection.

Protection to Paddy Industry—II.

WANTED A Well-Planned Scheme of State-Aid.

NO MORE MONKEYING

With

VITAL INTERESTS.

By "Agricola."

On mere principles of political economy, protective duties are "defensible on the condition that they be strictly limited in point of time and provision be made that during the latter part of their existence they be on a gradually decreasing scale". In the Western countries, they are often imposed in the hope of naturalising a foreign industry perfectly suitable to the circumstances of the country and on good ground of assurance that the industry thus protected will after a time be able to dispense with them. On this condition alone can the consumer be expected to make the sacrifice of paying higher prices than the actual market value on goods he consumes. It becomes therefore the duty of Government to see to it that all reasonable facilities be opened to the industry so that the operatives may soon acquire the necessary skill and experience as well as the moral stamina to stand on their own strength and ask no more for eleemosynary gifts from consumers.

The production of the staple food is the basic industry upon which the success of other industries primarily depends. South India and Burma from where we have been importing rice, on an average 17,500,000 bushels of clean rice per annum during the last 10 years, cannot be expected to starve themselves in order to feed us. Their capacity to supply us must naturally diminish unless the indigenous production be increased so as to cope with the demands of our increasing population, the price of imported supply should rise higher and higher with results disastrous both to the Government and people.

"An Unredeemed Promise".

The raw materials of the paddy industry are (a) land and (b) water. The interests of Government point to the great advantages there lies in affording bounties to the industry under the above two heads. It was the complaint of the late Mr. Elliot, a former Government Agent, that there was a promise on the part of Government to find a portion of the proceeds of the "protective" duty on the imports of paddy and rice for the purpose of assisting the local industry but that it never ceased to redeem it. It only a 25% of the realised duty had been spent for the betterment of the condition of the operatives, what a prosperous country Ceylon would be today! There is an Irrigation Department organised on the principle of inverted protection in that no local talent can find entrance to the higher branch of the service whose expenditure is huge on salaries and allowances and whose work is but slight. A former Government Agent wrote in his administration report that in his experience he could say that where the British Engineers attempted to improve our ancient tanks, the result had been damage to their utility? Under a harsh administration of rules under the Irrigation Ordinance, peasant cultivation

In the second of his series of remarkable articles on the Paddy Industry in Ceylon our esteemed correspondent "Agricola" briefly analyses the causes of the present neglected condition of paddy cultivation in Ceylon and suggests a Scheme of State aid.

"Agricola" is well known all over the Island as a keen student of public affairs.

under village tanks has suffered and the people reduced to abject poverty. It cannot be said, therefore, that the money spent on the Irrigation Department has been all to the gain of the paddy industry. When Irrigation was in charge of Provincial Engineers of the Public Works Department, who worked under the directions of Provincial Irrigation Boards, things were certainly better.

Reorganisation of the Irrigation Department on National lines should not only produce a large saving, but also abolish the destructive activities that are at present rampant.

State-Aid.

The interests of Ceylon require that Government should whole heartedly work for the promotion of paddy cultivation. The bounty of Government to the industry should take the form of free gifts of land and water. The organising and directive intelligence of the industry should be provided by Government for a time. The land suitable for paddy cultivation is ordinarily swamp or low land and therefore unsuitable for other products eg, coconuts, rubber, tea, fruits &c. No less can secure to Government if marshy and low-lands are given away for reclamation and paddy culture. Water in big tanks should be annually or oftener emptied to some level if retentive bunds are to be maintained in good condition. Why, then, not adopt the means for the water to go out to the good purpose of producing plenty and happiness in the land rather than allow it to run to waste or remain stagnant to undermine and break the bund?

Paddy cultivation by itself cannot be a whole-time job for a family. The complementary industries are china or garden cultivation, cottage industries, cattle and goat-rearing &c. In times gone by, village commons were a common feature of rural economy and the question of fodder for cattle did not arise because of the provision of village reserves and china lands. The residential quarters of the paddy cultivators should be on high land which should be carefully selected and apportioned to individual families not in haphazard manner but on an approved plan designed with an eye for the promotion of social happiness of the cultivators and their dependents.

"Imperial" Pentant.

The policy of Government with regard to indigenous agriculture has been dominated in the past by Imperial interests. Capitalistic planters were encouraged and facilities were opened for cultivation of products for export. Exports brought in revenue to Government as well as work and money for Britishers engaged in business and shipping. The villager became ground down between the upper mill-stone of taxation and oppressive administration of new land laws and the nether stone of encroachments by Capitalism and withdrawal of labour from

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Answer to Correspondents

THE BOYCOTT CONTROVERSY

A Prayer by the Staff of the "Hindu Organ"

The triumph of mutual understanding and good-will which have resulted in uniting all parties in this province has released a flood of correspondence which threatens to damage our reputation for courtesy to our correspondents...

"Aw, Lord, us prayed for rain; but, Lord, this is ridiculous." Will our correspondents forgive us our little lapses as we do their theirs? Ed. 'H O.'"

Jaffna Oriental Studies Society. ANNUAL MEETING.

The tenth annual general meeting and celebrations of the Jaffna Oriental Studies Society will come off on Saturday, 9th April commencing at 10 a.m. at the Vaideshwara Vidyalayam, Vannarponn.

Protection to Paddy Industry—II.

(Continued.)

the villages. The tribute that the paddy industry has paid to foreign Capitalism is incalculable. The profits on the Capitalistic investments have gone probably not to return again but the peasant population remain to pull up the ear of government from the morass into which it had been rashly driven.

A Scheme for Reorganisation.

The need for the reorganization of the paddy industry is urgent and my suggestions to that end are that:

- (1) A representative Agricultural authority should be set up in each Province entrusted with large powers and charged with the duties now performed by the Land Commissioner, Government Agents, Forest Officer, Irrigation and Sanitation Officers. This authority should work in direct communication with the Ministry and the Agricultural Department as its coadjutor. This arrangement should continue not longer than 15 years, at the expiration of which period effective local Self Government should be granted to paddy districts. (2) Under big tanks, lands and water should be given free. The remuneration to officers serving the industry may be recouped by an imposition of local tax not exceeding 10% on the output of paddy. (3) Village tanks should be repaired on Government advances under supervision of Village headmen. The advances will be recovered in kind or cash and in easy instalments. (4) High lands for garden cultivation to bona fide paddy cultivators should be given on easy terms and the price should be moderate. (5) For the benefit of cultivators now engaged on the industry a scheme may be designed by Government, as a temporary expedient, to assure to the cultivators a price for rice, representing the cost of production plus a reasonable margin of profit on rice in excess of the quantity necessary for their consumption. This quantity will be placed on the market and when the market price falls below the level of the price on the above basis, Government should make good the difference between "the market price received" and the "cost of production plus profit". The money for the payment of the subsidy should come from the collections of Customs duty on rice.

THE KEY TO SWARAJ.

"BUY CEYLON" CAMPAIGN.

MASS MEETING AFFIRMS BOYCOTT

At Saturday's mass meeting held at the Perumal Kovil courtyard, under the auspices of the North Ceylon National Association, Mr. K. Balasingham Advocate the Chairman, moved the following resolution:

"With the object of stopping the preventable drain of the wealth of Ceylon by other countries and of encouraging new industries for our people, and drawing the attention of the British public to our demand for self-government it is resolved that the use of imported articles should be avoided as far as possible."

(Mr. Balasingham's speech has already appeared in the last issue)

Mr. V. S. Karthigeyan, Proctor, said he was glad to know that all Jaffna had united to advance the cause of their country. Referring to the State Council he said that the Councilors, if they had any self-respect should not have resorted to petitioning the Secretary of State but got out of the Council to work from outside for the immediate revision of the constitution.

Speaking on the resolution he said that they should now do penance for all their past sins which had rendered their country bankrupt. They should now use every bit of their local goods to the exclusion of foreign things. It was the educated, who were responsible for creating a market for foreign goods, that should now give the lead to the masses. They should now resolve to use swadeshi goods, necessities or luxuries, and thus make themselves a self-contained people. Their mischievous policy in the past had annoyed mother Lanka, who, the speaker said, had become annoyed with her sons, and ordered nature to teach them severe lessons in the form of droughts, floods and to on. He appealed to them to follow strictly the terms of the resolution, to ensure the prosperity and happiness of their country.

Paying for their Folly.

Mr. S. Sivapadasuvarnam in supporting the resolution, said that the resolution before them, if honestly carried out, was the one that would save their country. It was their duty to work unitedly and give effect to that resolution. He was reminded of a Tamil proverb, "It matters little if R. & A. rates or Ravana rules." If the people minded their business and looked after their own affairs, no Government could stand in their way, and it then mattered very little who ruled them. If they imported food products from outside, the Government might tax them; but if on the other hand they ate their own country rice, Government could do nothing. The speaker then enumerated a number of articles and substitutes for such articles that were now imported from outside which could be had in Ceylon. He said that a hundredfold of what they were paying as tax to the Government, they were now paying for their folly of using imported articles. Continuing, he said that they were wasting large sums of money on festivals, weddings, funerals and on many other avoidable items, not to speak of the large sums of money spent on liquor which demoralised the people. While they were thus wasting their hard earned wealth on such items, it was folly on their part to cry bores over the fact that the Britisher was draining all their wealth. In conclusion, he appealed to the audience to practise economy in every item of their expenditure and revert to the simple ways of life of their great forefathers, thus ensuring happiness and prosperity to the rich and the poor alike.

The resolution was unanimously carried. Boycott Affirmed.

Mr. M. S. Ellawamy, Advocate moved the following resolution:

"That this public meeting of inhabitants of Jaffna declares that the boycott of the State Council has the loyal support of the masses of the population, and affirms the determination of the people to continue the boycott until the object aimed, that is, of winning full responsible government for Ceylon has been attained."

He said that when Mr. Advocate Nagalingam, the founder of the Jaffna Hindu College, died it was doubted if there was another to manage the affairs of the college; when Bro. La. Free Aramuga Navalar died, greater doubts were entertained by the people if the cause of Tamil and Saiva activities would be served at all; and when Sri Ramathan died many people feared that there was no leader to take his place. After about fifteen years of public service to his countrymen as a member of the Legislative and Executive Councils, full of

knowledge and experience, Mr. Balasingham had come forward and given them his solution of the all important problem engaging their attention now. He had come to help them at this critical period of their history. The people of the North were noted for their right action and political sagacity. The youth of the North were awaiting a leader to give them the right lead. Mr. Balasingham had that day given them the key to Swaraj. Could they have Swaraj for Jaffna alone? Even if it came they would not touch it (applause). They wanted Swaraj for Ceylon. (applause). If Ceylon could win Swaraj by Jaffna continuing its boycott of Council for ten years, it was a sacrifice worth paying for. When their leaders told them so, was it not their duty to follow their advice? If they wanted Swaraj, they would undoubtedly succeed in winning it, by using the key their Chairman had given them.

Except air and water, the speaker said, every thing else they used had to be supplied to them by foreigners. Even the very salt, which nature was good enough to provide them in their own country, had to pass through the Britisher's hands, and a quantity of it, which would cost only fifty cents was sold to them at Rs. 8/.

Jaggery from the South.

He appealed to the audience to see first and foremost all the produce they could have in their country. Sugar for which they had a good and healthier substitute in jaggery could be easily given up. The jaggery industry in Jaffna was dying out for want of a market. If they all resolved that night itself to use jaggery, that would be saving a good deal of money that went out to foreign countries. If the supply would not be equal to the demand in Jaffna, there was jaggery in the South, which their Sinhalese brethren who consumed their cigars, would be willing to supply them. There were so many articles they could get in Ceylon to the exclusion of their foreign substitutes. If they followed that Swadeshi programme, all the communities in the island would begin to love one another and they would begin to feel for their country. When Mahatma Gandhi some years ago told his countrymen to spin if they wanted Swaraj for their country, many people laughed at the idea, but now they had begun to realise the truth in his advice. Even so, the Swadeshi movement which they inaugurated would prove to be the power that would win them Swaraj. While reaffirming their resolve to boycott the State Council, concluded the speaker, let them also boycott foreign goods and use Ceylon goods, thus ensuring the prosperity and freedom of their dear mother land.

Mr. T. N. Subbiah seconded and resolution was unanimously carried.

On the motion of Mr. T. O. Rajaratnam seconded by Mr. M. Kadiravelu, a committee with Mr. Balasingham as Chairman and Mr. K. Navaratnam as Secretary was appointed to carry on the 'Buy Ceylon' campaign.

Mr. T. O. Rajaratnam proposed a vote of thanks to the Chair and said that if their Chairman had entered the State Council, he would have held an honoured position in that despised State Council, but he had earned a greater honour in winning the esteem of his countrymen. He would get a crown of glory from the people whom he had come forward to serve.

Dravidian Civilization Five Thousand Years Ago.

Continued from page 1

intaglio engravings on the seals, the best of which—namely the humped and short horn bulls—are distinguished by a breadth of treatment and a feeling for line and plastic form that has rarely been surpassed in glyptic art; nor would it be possible, until the classic age of Greece, to match the exquisitely supple modelling of the two human statues figured in Plates X and XI. In the religion of the Indus peoples there is much of course, that may be paralleled in other countries. This is true of every prehistoric and most historic religions as well. But taken as a whole, their religion is so characteristically Indian as hardly to be distinguishable from still living Hinduism or at least from that aspect of it which is bound up with animism and the cults of Shiva and the Mother-Goddess—still the two most potent forces in popular worship. In many ways, the problem propounded by these discoveries are closely akin to those raised two generations ago by Schliemann's excavations in Greece and Asia Minor. The parallel that Greece presents in this matter is the more significant because in Greece as in India, it was the happy fusion of the southern and northern races and the intermingling of their widely divergent talents that led to the splendid outburst of classic thought and art; and the memory, moreover, of what she owed to her older population was effaced almost as effectually in Greece as it was in India. To the ancient Greeks the Iliad and the Odyssey were as much the beginning of things as the Vedas still are to Indians, many of whom may regard it as little short of impious to look beyond these venerable writings for a possible source of inspiration and knowledge." (pp. v-vii)

Education in Ceylon since British Occupation.

Continued from page 1

teacher is poorly qualified for his profession, mainly owing to want of general education and adequate provision for training. The salary being relatively low, it is those who are unsuccessful in any other walk of life that take to this profession, and the consequent harmful effect on the quality of the education given may be better imagined than described.

The want of proper equipment and organisation is seen throughout the vernacular schools. Children of kindergarten age who are not fortunate enough to go to a school where provision is made for kindergarten classes are put in the first standard merely to prevent additional expense for suitable teachers and teaching apparatus. Where provision is made, it is unsatisfactory. The apparatus does not go beyond a few pictures and seeds, and the opportunity for engaging the children happily and educationally being scanty, their occupations are uninteresting.

It is not only the kindergarten classes that suffer from this want of adequate equipment. The vernacular school proper betrays the same characteristics, and it is the government schools that are more scantily equipped than the aided ones. This is due to the fact that the government schools are particularly over crowded owing to the enforcement of the Education Ordinances, and the considerable delay caused in securing the additional furniture and apparatus required to meet the demands caused by the sudden influxes of larger numbers of pupils. The aided schools being free from this congestion, for they are able to refuse admission, are relatively better equipped but instances among them are not wanting where pupils can still be found sitting on the floor for want of seating accommodation. Nevertheless, whenever and wherever new furniture is supplied, the old type of form is replaced by suitable modern desks; in the other cases, the old stock of ill shaped and unsuitable furniture still persist to the detriment of the children's health and comfort.

But perhaps these defects might be overcome if the teachers were properly qualified for the profession. As Galton remarked, "It cannot be too often repeated that it is the master that makes the school". Books on the modern developments in Educational practice, are wanting in the vernacular and the teacher in the vernacular school performs his task in the old time-honoured fashion of drilling combined with 'talk and chalk'. This is specially detrimental to children in the early years and there is a great lack of teachers not only with a knowledge of modern kindergarten methods, but also with a knowledge of the psychology of the child's mind. The only Training College that provides a special course for kindergarten work is the Government Training College which is intended to provide teachers for English Kindergarten Schools, and even supposing that a few of them can be engaged to work in the Vernacular Schools, the paucity of the number stands in the way of progress in the education of the child at this most important period. In the year 1927 there were at the Training College 3 Kindergarten students in the first year, and 12 in the second year. These few will have been absorbed by the kindergarten departments of English Schools, and it is evident that only an enormous increase in the supply of teachers trained to this kind of work will effectively diminish the poor quality of the work done. The District Inspector of Schools for Colombo North in his report for the year 1924 deplors the quality of the work done in these departments: "The occupations taught are not only mechanical and monotonous, but dull and uninteresting. The number board is handled by many simply for the sake of handling it and not with any bent or aim." At present it is the rule rather than the exception to employ the least qualified teachers at the earlier stages of the school and considering the

Continued on page 4.

College of Indigenous Medicine

Applications for the following posts will be received till 25th April 1932 by the Chairman, Board of Indigenous Medicine, Cotta Road, Colombo.

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Dispenser.....(Qualified).....Salary Rs. 50/-
Matron.....Salary Rs. 60/-
Lecturer... (Sinhalese Ayurveda) Salary Rs 100/-
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Applications will also be received from Specialists who are willing to serve as honorary Physicians at the Hospital or Dispensary of Indigenous Medicine. Travelling allowances will be paid. Out Station Specialists will in addition be provided with Board and Lodging.

Students seeking admission to the College must apply for information to the Registrar.

Applications from students for admission with the prescribed fee must reach the Registrar, College of Indigenous Medicine, Cotta Road, before 25th April 1932.

K. BALASINGHAM, Chairman, Board of Indigenous Medicine, Cotta Road, Colombo.

Education in Ceylon Since British Occupation.

Continued from page 8

small number of teachers trained annually and the consequent employment of unqualified teachers especially in aided schools, it will take many years before any improvement can be effected in these schools. Consequently though the revised syllabus of studies issued by the Department of Education in Ceylon prescribes the same course for both the Vernacular and Elementary English school, yet the *effectual carrying out of it cannot become practicable unless ample provision is made for the training of vernacular teachers.*

Besides these ordinary vernacular schools just described, a certain number of selected Government vernacular schools were graded in 1922 as "Inspector's Schools", later called "High Schools" intended to serve as models of vernacular education for the surrounding area. These schools are intended for those who have passed the Vernacular School Leaving Certificate examination, and are provided with a course of studies for a further period of 2 years, in Sinhalese or Tamil Classics, and Pali or Sanskrit. These are all Government Schools. Section 11 of the Code for 1925 provides for this extension of the course for 2 years after the Vernacular School Leaving Certificate Examination. The unorganised character of the vernacular education discovers itself when we find that subjects like Pali and Sanskrit are introduced at the top when no provision is made for them in the normal course of the pupil at school.

It is evident from what we have observed that the vernacular education is encroached for, and the consequent utter neglect of the vernacular and the Oriental classics led to the establishment of a number of Oriental Classical Schools called Privenas, all of private enterprise, which at present do not form a part of the general system, but stand as an entity by themselves, their organic connection being that some of them are inspected by the Department of Education and are in receipt of a small contribution from it.

The Vidya Privena in Colombo was established in 1874. It is the chief seat of Oriental learning in the country. The curriculum is limited to the Oriental languages, Sinhalese, Pali, and Sanskrit. The Department holds an annual examination and gives the institution a grant of Rs. 2000/- a year. In 1926 it had on roll 720 students. Besides this there are number of smaller Privenas distributed all over the country each following its own course of studies unrecognised and unnotified by the Department. The diffused character of the work in these Privenas due to the want of coordination led to the establishment of the Oriental Studies Society, Colombo, in 1920, which consisted of 150 priests and 100 laymen for the promotion of Oriental learning. The lay number was raised to 150 in 1924. Since the establishment of the society great impetus has been given to Oriental learning and the examinations held under the auspices of the Society have helped to guide the course of studies and to coordinate the work in the various Privenas. The executive work of the Society is carried on by a Council of 21 members. The annual examination is held in three languages, Eln, Pali, and Sanskrit. The successful candidates in the Final Examination receive the Diploma of the Society and the title of the Pandit. Its intermediate examinations are popularised by exempting those who pass them from the Sinhalese language paper of the Notarial Examination and the Vernacular Teachers Certificate Examination.

The candidates for the examination of the Oriental Studies Society are generally from these Privenas. A systematic inspection by the Government of the Privenas began in 1918 which revealed the want of a satisfactory and uniform curriculum of studies in them, in spite of the guidance the Society's examinations offered. To remedy this a meeting of the Principals of the Privenas was summoned during the latter part of the year 1920 at which the Director of Education presided. A committee was appointed to prepare a syllabus which now guides the work of the Privenas whose course extends to a period of 12 years. It consists of Eln, Pali, Sanskrit, Arithmetic, history and old writing, Ayurveda, the science of indigenous medicine was later added. There are now about 89 Privenas in the Island of which 85 are registered for grant. Needless to say these Privenas are performing a function without which not only a big gap will be left open in the education of the country but also the social culture, tradition, and the language of the country will soon die away. They help to keep alive the fabric of the civilisation of the country against the imitation of the things of the West. The general public scheme of education in the island puts a preference on English education, and the Privenas merely remain a flickering flame kept burning by those who are able to resist the temptation of material advancement which an English education offers. Unfortunately the old unscientific method of study is still to be found in them, for their staff consists of persons who themselves have had no training either in method or research. But it is refreshing to note from the report for the year 1927 of the Director of Education that "modern methods of teaching are being gradually introduced."

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8055.

In the matter of the estate of the late Kandassamy son of Sthamparappillai Mallivanam of Mallekam

Deceased.
Sthamparappillai Mallivanam of Mallekam
Vs.
Petitioner.
Achehicendy widow of Naganather Veloppillai of Udaville
Respondent.

This matter of the Petition of abovenamed Petitioner praying for Letters of Administration to the Estate of the abovenamed deceased Kandassamy son of S. Mallivanam coming on for disposal before D. H. Balfour Esq., District Judge, on the 7th day of March 1932 in the presence of Mr. S. Kanagasabapathy, Proctor, on the part of the Petitioner and the affidavits of the Petitioner dated the 8th day of March 1932 having been read, it is declared that the Petitioner is the father of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall, on or before the 15th day of April 1932 show sufficient cause to the satisfaction of this Court to the contrary.

D. H. Balfour,
District Judge,
March 15, 1932.
O. 246. 31 & 4.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7968.

In the matter of the estate of the late Appapillai Sinnathamboo of Tellipalai East late of Keertimalai

Deceased.
Nagamuttupillai widow of Appapillai Sinnathamboo of Tellipalai East
Petitioner.

Vs.
1. Sinnathamboo Sivathasan and
2. Appapillai Elaiathamby both of Tellipalai East
Respondents.

This matter coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on the 22nd day of September 1931, in the presence of Mr. H. R. Ariyaratne, Proctor on the part of the Petitioner, and the affidavits of the Petitioner having been read; It is ordered that the abovenamed 2nd Respondent be appointed guardian-ad-litem over the minor the 1st Respondent and the Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as his lawful widow unless the Respondents shall appear before this Court on the 28th day of December 1931 and state objection or shew cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,
District Judge,
November 11, 1931
Extended to 6th April 1932.
Intd. D. H. B.
District Judge.
O. 347. 31 & 4.

similar Society for the Promotion of Tamil and Sanskrit learning. This was supplied by the formation of a Society, the Oriental Studies Society, Jaffna, in 1921, at a public meeting held under the Chairmanship of Mr. E. Evans, the Director of Education. The Society's examinations are in Tamil and Sanskrit, and they fall under three grades, Pravesa, Sala Pandit, and Pandit-corresponding to the Matriculation or Entrance, Intermediate, and Degree, examinations of English Universities. In the North where demand for English education is greater there is only one Classical school which prepares students for the examinations of the Society. Its first examinations were held in 1923 when 27 appeared and 17 passed. The number is steadily increasing and in 1927 out of 128 entrants 44 were successful. In 1927 there were 2498 pupils in the Privenas and the contribution from the Government was Rs. 13700/-, which works out as Rs. 5/48, i.e. about 8/- shillings for each pupil. (To be Continued.)

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