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Education in Ceylon since British Occupation.

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VIII.

TYPICAL SCHOOLS AND THEIR CURRICULA.

III.

WE now come to the Schools in which English is the medium of instruction. Up to 1908 these were officially all of one class and were merely called English Schools, without any distinction of Elementary or Secondary. A few of these English Schools were established by the Government, but the majority of them by the various religious bodies or private individuals. The aided schools are proportionately much greater in number than the Government Schools that we may say that English education in the country is mainly in the hands of voluntary agencies.

Until the reorganisation of the English Schools in accordance with the recommendations of the Committee appointed in 1911 to consider the question of higher education, the English Schools were mainly guided as regards their syllabus by the "Cambridge Local Examinations."

As in its counterpart, the vernacular schools, the English School has kindergarten departments in English, but pupils in an English school may be either from the vernacular school after having passed the 3rd standard or from the English kindergartens.

The want of a number of well equipped vernacular kindergartens is chiefly the cause of the popularity of the English kindergartens which are relatively better staffed and provided with more interesting apparatus for children. Of these there are 74, distributed throughout the Island. The city of Colombo has 31. The English kindergartens are all assisted ones, there being none exclusively provided by the Government. Children here, whether their home language be English or not, begin their work in English. The teachers are better qualified for their work, and having the advantage of knowing English, are fairly acquainted with modern methods of teaching young children. The Inspector's report for the year 1924 speaks in particular of 16 such schools with suitably furnished and well equipped nursery classes. "The children have a good supply of untearable and suitable picture books, bricks, beads, and toys of all sorts, facilities for singing, games and play, and opportunity as soon as they show the inclination and ability for beginning very simple lessons".

The bifurcation of English school into elementary and secondary makes its appearance for the first time in the departmental code for the year 1908. The basis of this classification was not founded on the purpose for which each should stand. It was the poor quality of the school in building and equipment that relegated it to the class of elementary, while the more fortunate ones came to be called secondary.

It was left to the Department to decide whether English schools should be registered as Elementary or Secondary and to transfer schools from one class to the other. In deciding this question, the points taken into consideration were the nature of the premises, accommodation, equipment, the scale of fees charged, the qualification of the Principal or Head-teacher, and the number of trained and certificated teachers employed on the staff. The Elementary school which till now had followed the syllabus that led to Cambridge Local examination, lost the complete liberty of teaching anything and everything which they hitherto enjoyed. In other words, definite curricula were prescribed for the elementary school but not for the secondary. Working under this classification

tion there were secondary schools in the elementary standards which presented pupils from these standards for grant from the Department. The examination towards which the schools worked became the differentiating factor of these schools. Those schools that sent pupils for the Cambridge "Local Examinations" became the secondary schools while those that did not become the elementary schools.

Children came to English schools at different ages from the vernacular schools or from the English Kindergartens with the result that the age range of pupils in the same class was extraordinary. Mr. J. R. Bridge, one of His Majesty's Inspectors, was sent over in 1911 to make a report on the Secondary schools in the country. He found 4 classes in which there was a difference of at least nine years between the oldest and the youngest pupil. The youngest was "under 10", the oldest "over 18". In 13 classes there was a difference of 8 years, in 44 a difference of 7, and in no less than 78 a difference of 6. In one school alone out of 26 forms there were 8 in which there was a difference of at least 7 years and 6 more in which there was a difference of 6.

The Committee of 1911 though its terms of reference were the question of Higher Education, found it necessary to consider elementary school-education. It criticised the overlapping character of the work done in elementary and secondary schools, the ease with which pupils could transfer themselves from one class of school to another, and the want of a uniform standard in elementary schools created by the individual examinations to which they were subjected. The Committee recommended the classification of schools on a purely elementary or secondary basis. Nowhere do you find an explanation as to what is conceived as elementary or secondary education, and the recommendations of the Committee seem to suggest that examinations were again accepted as the criterion. By secondary schools were meant those which prepared pupils for the Cambridge examinations and which provided for the teaching of science. The schools which up to then were sending pupils in for the public examinations received sympathetic consideration. "We strongly deprecate," says the Report, "any step which might have the effect of swelling the number of those who are being robbed of a sound elementary education in this way, and we are forced to the conclusion that any new regulations that are introduced should provide, not only for the fully organised secondary school, but also for the type of school which gives a purely elementary education to the main body of its pupils but is allowed to have a secondary department for those whose abilities or circumstances render it desirable that they should have the opportunity of combining their work in this way." Hence the English schools were classified into 4 kinds,

- (a) The purely Elementary School,
- (b) The Elementary School with a Secondary department working up to the Junior Cambridge Examination standard,
- (c) The Elementary School with a Secondary department working up to the Senior Cambridge Examination standard
- (d) The fully organised Secondary School.

The individual examinations of 8th standard in the elementary schools were to be replaced by a common examination the English School Leaving Certificate Examination. The Cambridge Local Examinations held in Ceylon were to be discontinued and

replaced by one conducted by the Department of Education "similar to those of the Scottish Department". The latter recommendation was not fully adopted. The Cambridge Local examinations were replaced by another one by the same University, the Cambridge Certificate Examination with special adaptations to suit the conditions in the Island.

In 1927 there were 15 Government and 141 aided purely elementary English Schools with 17,642 boys and 3894 girls. These were and are mainly guided by the Elementary School Leaving Certificate Examination conducted by the Department, towards which they aim.

- (1) Dictation,
- (2) Arithmetic
- (3) (a) English Composition and Language,
(b) English Literature.

The above is compulsory. In the following two sections, 4 and 5 the candidate must take one subject from section 4, and another from either 4 or 5.

- | | |
|------------------------------|----------------------|
| 4. | 5. |
| (a) Geography, | (a) Book-keeping, |
| (b) History, | (b) Short-hand, |
| (c) Sinhalese, | (c) Drawing, |
| (d) Tamil, | (d) Natural History. |
| (e) Algebra and Geometry, | |
| (f) Needle work (for girls). | |

It will be noted that in this course there is no provision for science. The want of this provision was felt especially by those schools (Elementary) which attempted to provide a further course preparing their pupils for the Cambridge Certificate examinations, and this defect was remedied by the inclusion of elementary science and physiology, and hygiene in section (5).

The two classes of the elementary schools with Secondary departments were brought under one designation by the Ceylon Board of Education. They were called "The Higher Grade Schools" which prepared students for the Senior Certificate Examinations after they had passed the English School Leaving Certificate. In 1927 the number of such schools was 35 with 5076 boys and 2797 girls. These were all aided schools, none being provided exclusively by the Government.

Of the fully organised Secondary schools, there were 47 in 1927, of which the Royal College, Colombo, is a Government institution while all the rest are aided ones. The Royal College had on its roll about 558 boys and the aided schools had between them 14,875 boys and 4601 girls.

Reviewing the quality of the work attempted in these schools, Mr. J. R. Bridge wrote in 1911, that "a Ceylon school of the better and more developed type may be likened to one of the larger Grammar Schools or to one of the more efficient of the Municipal Secondary Schools, the other which are in fact more or less extended Elementary schools, correspond to some extent to the smaller Grammar schools and weaker Municipal schools; but in a good many cases the schools have a marked resemblance to the higher grade schools to which the Cockerton judgement put an end some ten years ago." This was written in 1911 and the re-classification of the schools by the Committee of 1911 leaves the higher grade schools in much the same condition unaltered from what it was before.

Midway between the vernacular schools and the English schools, have stood the Anglo-vernacular schools. These formed a class by themselves being vernacular schools where English was taught as a subject. The standard of English that was taught in them divided the Anglo-vernacular schools into those of grade I and grade II. Schools of the first grade were in charge of qualified teachers in English and though they taught English as a second language, they worked up to a sufficiently high standard as to enable pupils who so desired, to take up the English School Leaving Certificate Examination as well as the vernacular Certificate. Schools of the second grade were those where an assistant teacher qualified to teach English as well as the vernacular was

BOYCOTT OF THE STATE COUNCIL.

FIRST ANNIVERSARY

CELEBRATION IN JAFFNA
ON MAY 4th.

The first anniversary of the Boycott of the State Council will be celebrated in Jaffna on the 4th instant. A public meeting will be held that day at the Jaffna Esplanade at 5 p. m. in which many of the leaders will participate.

It may be recalled that it was on the 4th May last year that Jaffna unanimously refused to send in representatives to the State Council and thus won the esteem and admiration of all peoples for this unique achievement.

PERSONAL.

Swami Vipulananda, Professor of Tamil, Annamalai University, is now in Jaffna and is staying at the "Kafa Nilayam". He would stay here for nearly two months.

employed to teach English to such children as wished to learn it and were prepared to pay the requisite fee.

Great changes have been brought about as regards the organisation and the curricula in the above schools by the new scheme of studies and syllabus issued by the Department of Education in August 1928. The organisation of the Department putting all schools, vernacular and English, under a Chief Inspector, unlike as before, under two Chief Inspectors. One for vernacular and the other for English, Schools, necessitated the new scheme. Perhaps in imitation of the Hadow Report, classes are divided into primary and post primary, and provision is made to teach English from IVth standard upwards, in Sinhalese and Tamil schools into which names the vernacular schools have been changed. In view of the great craze for a knowledge of English, we shall not be far wrong in presuming that this provision will soon be utilised in these schools. If it so happens, the purely Sinhalese and Tamil schools will disappear as vernacular schools, and henceforth resemble the old Anglo-vernacular schools of grade II. The Anglo-vernacular schools of grade I change their nomenclature into Bilingual schools with a heavy syllabus. For her "the English course for standards IV and V is taken in addition to the ordinary syllabus for standards IV and V."

If we attempt to represent the different typical schools in the form of a diagram, we shall represent them by five parallel lines each standing for the Sinhalese and Tamil schools, for the Privenas, the Higher grade schools and the Secondary schools. More or less each class stands as an independent entity by itself forming no part of an organic whole. The last two, the Higher grade schools and the Secondary, converge towards the same goal, the Cambridge Certificate Examinations, and from this point of view their work cannot but be overlapping.

Besides these ordinary schools which cater to the normal pupil there are "Special Schools" intended for particular classes of children under peculiar conditions which we shall proceed to consider next.



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JAFFNA, MONDAY, MAY 2, 1932.

CRIME AND EDUCATION.

MR. W. R. WESTLAND HAS DONE WELL to invite public attention in the daily press to the evergrowing social consequences of the present system of education. His observations are as free from the affectation of the expert as they are arresting. There is a general feeling in the country that the system of education in vogue at present is ill-adapted to meet the requirements of modern conditions and that drastic changes are necessary to purge the defects. Government has reacted to this general demand by fitful attempts at adjustment which left the main problems untouched. The officers of the Education Department are not competent enough to undertake the task of over-hauling the whole machinery of education. They possess, we take it, a knowledge of local needs, peculiarities, and aptitudes which an expert, but a stranger to this country, could never hope to have. The officers of the Department are incapable of the effort and that degree of efficiency needed to conduct public school tests of a standard equal to that of the Junior and Senior Local examinations of the University of Cambridge. They look on in mute helplessness as lacs and lacs of money are being annually sent out of this Island for fees to procure the very doubtful cachet of the intellectual attainments of our boys and girls. The Government cannot at the present moment afford the luxury of importing an expert through the Crown Agents. The people of this country have lost faith in experts; they have begun to regard them in much the same way as the Town Clock, expensive and misleading. The only course open to Government is to depute one of its dependable officers to study the innovations made in other countries as Russia and recently in Scotland to make the educational system to respond to conditions.

The situation is grave and demands serious inquiry. Let us bear in mind the fact that while the tide of unemployment is rising the different schools are contributing streamfuls of unemployables to swell the flood. The present system is out of gear and needs to be looked into carefully. Whatever justification there was in the past for a system of education which aimed at turning out recruits to Government, mercantile and factory offices there can be none to perpetuate a system which ignores the varying needs of town and village and the regional resources, capacities and needs.

There is much to be said in favour of the proposal to transfer responsibility for education to popular bodies but such devolution of authority will not give the popular bodies concerned the right to mend the system they will be called upon to work. If it does, have they the skill and aptitude necessary to make adjustments needed to turn out boys whom the demands of the village or the district will absorb? We doubt very much. Government should be ready through its officers to help with advice and guidance the popular body struggling to adapt means to ends. Mr. Westland laments the fact of the disappearance of the old system of training and apprenticeship under which the son learned by experience the father's vocation and was proud of his job. The half-educated young man of today, he says, is too big in his boots to follow his fathers' calling and after many unsuccessful attempts to secure a clean collar job loafs into crime. Drink and

unemployment are the most prolific sources of crime in this country. There are other causes as well but these yield readily to the ministrations of social workers. Drink is entirely in the hands of the Government which consistently refuses to see that the revenue derived from drink is barely sufficient to repair—not patch up and white-wash—the moral ruin of the community. Unemployment contributes to crime in as much as it forces idleness on young and energetic minds. Few people are driven to crime because they have nothing useful to do. Crime holds a fatal fascination for the lads who have never found any work to do. They leave school at the most formative and dangerous periods of their lives and just when they need the discipline of useful work they spend their time in loafing. The best material would be corrupted by continued idleness, and is it any wonder that the adventure involved in crime invites the young man to step into the alleys which almost certainly lead to the prison gates. The need today is greater than ever before to scotch the idea which indulgent and careless parents nurse in young minds that money-for-nothing is easily had. It is necessary to remind one and all of the words in the glorious charter of man's liberty: "In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it was thou taken".

BY THE WAY.

The members of the U. D. C. and, indeed of any representative assembly, would do well to realise the advantage of team work. Each member should give of his best to the common good and not strive to score over his neighbour. It is good to have cricket in one's soul. One is not disposed to believe any ill of him. One should go under the horizon a little and bring his resources into the common till. It is not fair to ape the man on the stage who has his eyes set on the gallery. A lot of valuable public time is wasted in the local and metropolitan councils in firing questions at the Chairman. He is surely a lazy man who will not get all his information over the phone from the right source but must wrap them in precise questions and open a veritable fusillade while his colleagues are inwardly complaining of the weather. A question must have a point and an objective.

Yalpanam (Jaffna), reader, please note the change in the name, is peculiarly fortunate in that in our U.D.C. we do not have the ugly wrangles which mar the proceedings of similar councils elsewhere. The innate good sense of the members, their courtesy and dedication to the common weal have saved us from mean and petty bickerings.

Since its inception, the affairs of the U.D.C. have been in the hands of chairmen who enjoyed a reputation for downright honesty and straight dealing. This was the bulwark against the onslaught of assassins in the dark. Whoever wishes, and who does not, to help carry on the tradition in the past should carry a cool tongue in his head.

Mr. R. Sivagurunathar allowed his geniality to get the better of him when he led the deputation which met the Hon. the Minister of Health and pleaded for the displacement of the present trained nursing staff with Nursing Sisters. As nurses the Sisters are as good as mere nurses, but the Sisters are out to propagate their religion and the sick-bed is hardly the place from which any resistance could be expected. It is not fair that the Hospital run at public expense should afford advantage to propagandists of any faith to carry on work in peculiarly favourable conditions.

People resort to the Hospital to have the ills of the body healed not the afflictions of the souls. More anon.

M. S. E.

Murderers Are Never Gentlemen.

(By Professor A. M. LOW.)

THE murderer in a detective novel is almost invariably well-spoken and suave: the product of a public school and University. But a study of the history of real crimes reveals the amazing fact that the murderer—and for that matter the real criminal—is never a gentleman. I do not propose to enter into an argument upon the old question, "What is a gentleman?" It is a word we use with absurd freedom, but its true, old-fashioned meaning is very well known.

The murderer in real life, if you examine the matter carefully, is the exact opposite of his counterpart in fiction. He is not usually clever, perhaps fortunately for us, for should a really skilful man take to murder we should spend unhappy nights. The number of murders in Mayfair, where gentlemen are supposed to live, is very small. Almost all have their origin in theft and are committed by habitual criminals.

Travelling farther afield, in America we find that gangsters are for the most part poor immigrants, and that few gunmen are recruited from the great Universities of the United States. I think that the statistics of other civilised nations would prove this remarkable fact that your murderer is never a gentleman.

I think we may deduce that men and women who are trained to control their emotions do not commit crimes. The habitual criminal is unbalanced. His mind does not rule his feelings. He realises, perhaps, that he himself would be happier living an honest life, but he continues to be dishonest, simply because he has not the mental power necessary to turn over a new leaf. It is not sufficient that we should feel we want to do better. We must have such control over our instincts that we can make ourselves improve. No one ever became a great musician by feeling the urge of rhythm alone. Concentration and practice are the secrets.

If you are cynical you will say that this class of person whom I have called "gentlemen" have to control themselves because whenever they do anything unusual the "publicity" is so great. Whatever may be the reason, and, personally, I think it is a mixture of heredity and habit begun in the

cradle and continued all through life, the fact remains that educated men and women who are decently born, in the correct meaning of the phrase, simply do not break the law.

Whenever I pass a prison I cannot help feeling that the massive walls and barred gates represent a terrific waste of money and energy. Imprisonment does not seem to result in diminishing the number of criminals. It would be unreasonable to suppose that prison must make a criminal into a better citizen. I am willing to accept the argument that prison is a deterrent. But do we need a deterrent or an entirely new outlook?

If we admit that one class of the community does not commit murder, is it not reasonable to say, "We will endeavour to make all men like this"? We breed animals with specific purposes in mind. But we do not worry about men. Whether a criminal tendency is hereditary or not remains to be proved, but there is no doubt a great deal of crime could be eliminated in one generation if we imposed definite restrictions and refused to allow certain types to have children.

We have no Liberty.

"But," I can hear readers saying, "you must not interfere with the liberty of the individual. If you think that by restrictions you could produce a race of gentlemen, you are wrong, because the people will never stand interference with personal affairs."

I could never appreciate this ridiculous talk about the "liberty" of the individual. Every policeman you meet in the streets is a walking monument to the fact that individual liberty disappeared when civilisation began. When the interests of a community are at stake the "liberty" of the individual goes by the board. It is a violation of the liberty of an individual to "gael" him simply because he knocks down an annoying neighbour.

Elimination of the mentally unfit, and balanced education—these are the ways to a crimeless community. Prisons, cats and scaffolds have not made the world fit for heroes, or even ordinary men, to live in. Since gentlemen do not commit murder, our ideal should be a world composed of this type, which all can recognise but few have the courage to define.

"Daily Sketch" (London.)

"Saivism, the Religion of the Ancient Britons."

A Review.

The above is the interesting and suggestive title of a booklet by Mr. D. Gopaul Chetty, late Editor of the "New Reformer", Madras, and author of many philosophical works noted for originality of conception and forcefulness of expression. The present booklet which is quite readable from cover to cover is a fitting companion to its worthy predecessors. It is priced at the moderate sum of annas eight per copy.

Mr. Chetty is of opinion that the Saivism of the Tamils so closely resembles the Druidism of the ancient Britons, that the one cannot but be the offspring of the other, or at least that both have been derived from one common source. The following are some of the arguments adduced by Mr. Chetty in support of his theory.

Mr. Chetty says that there is evidence to show that Great Britain was occupied over tens of thousands of years ago. The Cymry, identified with the descendants of Gomer, a grandson of Noah, claim to be the first settlers. These are said to have come in the first place from North Africa. The Cymry say that one Hu (Gardar) brought them from the land of Summer called "Deffrobani" (animative high-places) to the Isle of Prydain (Britain). Deffrobani forcibly reminds us of Taprobani, the ancient name of Lanka, otherwise known as Lemuria. Before being inhabited, the British Isle was called Clas Merddin, afterwards Y Fel Yneys; and, when Prydain, the son of "Aedd", the Great, organised its government, it was named the Isle of Prydain.

Mr. Chetty also states that the Cymry can be identified with that branch of the Tamils race who, after the submersion of the Continent of Lemuria, fled for life in crafts, and reached the shores of Africa, and from there went as far as the remote Erin (Ireland).

To Moses, Jehovah said that he was the "I am". The Saivites call Him Sat, Eternal Existence, the Druids of the ancient Britons "Yr Hen Ddihenydd", the externally ancient one, the Egyptians *nuk pu nuk*, which also means the "I am that I am". All these words like the word "Jehovah" mean the Self-Existing Eternal One.

The worship of this God by the Druids was conducted in circular temples, and altars in the open air, under trees in groves, or in mountains or hills. The Thamilian God of ancient days was symbolised by a tall pillar of wood or stone planted under some spreading tree. Later on, temples on a uniform method sprang up by the side of umbrageous trees, whose contiguous shade had once served as the house of God. This worship under trees is one proof that Saiva Siddhantam and Druidism belonged to one common stock.

The "broad arrow" (→), resembling the top portion of an arrow, is one of the mystic signs of the Druids. There seems to be no record as to the origin of the use of this sign. It seems to have been used as a government mark so late as the 16th century. The Brahmins of India even today, whenever one of their number is consecrated to the office of high priest, brand him on the forehead with this symbol. Mr. Chetty says that this "broad arrow" of the Druids has the same meaning as the Thamil "Pillaiyar Chuli", which is formed like →, and which represents the *Pranava*.

The Sun was the first created thing in the world. Of all inanimate things it bears the closest correspondence with God. What it is in the natural world, the Supreme Being is in the spiritual world. Rev. Edward Madely

Continued on page 3.

"Self-Government Will be Yours."

Propagate Thoughts OF NATIONAL THRIFT.

CHINA'S EXAMPLE.

"Few people realise the miracle which right thought can work. Propagate the tiny thought of national thrift for saving capital for national industries and you will find the whole population eager to put through with enthusiasm your programme. Preach at every temple festival, at every play ground, at every wedding this service to your Motherland. If you save capital by national thrift for 2 years you will have over a 100 million rupees with which we can organise to manufacture most of what we now import. You will then be respected by your rulers. Self-Government will then be yours" thus did Mr. K. Balasingham advise the members of the Valigamam North Youth League in the course of his address at the annual meeting held on Friday last at Mallakam. Mr. T. C. Rajaratnam Proctor, presided.

How to Attain Self-government.

Mr. Balasingham said:

All are agreed on the objective, namely, the immediate attainment of complete Self Government. There are some who want to go slow but they may be ignored, as tomorrow they will be with you when they discover that the country wants self government not at some distant future, but in the immediate present.

The practical question is, what is to be done to attain this end. All are agreed that merely passing resolutions by representative bodies or by the State Council, though a necessary formality, will not under existing conditions bring Self government any nearer, and that unconstitutional methods should be avoided.

There are many ways of carrying on a political campaign. As in warfare you must choose the methods suited to your strength or weakness. The silent strangulation of commerce by blockade may sometimes starve the enemy to submission, when a land attack may fail. An air attack may succeed when a cavalry charge may bring disaster. All arms of offence are useful and may some times have to be used simultaneously to attain success. So it may be in a political campaign.

One Obstacle to Self-Government.

It would hamper our progress to quarrel with those who are fighting on the same side, as to the relative value of the different methods of campaigning. If they do not destroy your efforts, offer no obstruction even by way of criticism to those who say that they are on the shortest road, or that they are taking direct action, though you may fear that the shortest road may sometimes take the longest time to traverse, and direct action may soon result in no action at all.

It is necessary to remember that all grades of society are not capable of making the same heroic effort or sacrifice and that to succeed in attaining Self-Government the campaign for it must not only be island-wide, but must include the whole population, the rich and the poor, the man and the child.

A campaign confined to the intellectual or the valiant will not do. Self-Government will be a greater success when every person takes an interest in good government. It is necessary to train the entire nation to concerted action even in some small measure. The nation must realize that unless it becomes profitless for England to rule over Ceylon there will remain one great obstacle to the attainment of Self Government. Mr. Joseph Chamberlain explained the policy of England with brutal frankness: "The Empire is commerce. It was created by commerce, it is founded on commerce and it could not exist a day without commerce. For this reason among others, I would never lose the hold which we now have over our great Indian Dependency, by far the greatest and most valuable of all the customers we have or ever shall have in this country."

In other words, because India is a good market for British goods Mr. Chamberlain said that England should not relax her hold



on India. This principle still actuates England and that is what stands in the way of giving effect to the noble sentiments so often expressed by some British statesmen about training the Empire for Self-Government.

Rudely Shaken.

There was a time in the 19th century when England was so supreme in Commerce and Industries that she probably believed that every part of the Empire might be given the right to manage her affairs without any loss to England. She then thought that all Colonies would adopt Free Trade as their fiscal policy, and the British pre-eminence could never be shaken. But British industrial pre-eminence has been rudely shaken and no part of the Empire has adopted free trade voluntarily.

The policy of keeping trade within the Empire is not new. It was the traditional policy though different methods were adopted at different periods. It was devised in the interests of England rather than in those of her colonies. Referring to the colonial industrial policy which Britain adopted about 160 or 150 years ago, Professor T. G. Williams says:—"No industry might be established which was likely to compete with home manufactures and the colonists were not permitted to manufacture even for their own use goods which England could supply. Furthermore in order to create cheapness and plenty in England and to provide cargoes for British shipping certain colonial products might not be sent to any but British ports whatever their final destination."

How Britain Kills Competition.

American colonists for instance had to consign goods to Cuba via London, an operation which involved a double crossing of the Atlantic. Similarly they were not permitted to buy Mediterranean products direct from the place of origin, but from England. This policy still exists in a modified form, though it is not enforced by law as before, but by imperial preferences forced on many unwilling or ignorant peoples and by the agency of British banks and shipping which make it difficult to start in the colonies business which might come into competition with British enterprises.

It is interesting to note the measures taken by China to prevent foreign exploitation.

The Minister of the Interior in China has ordered that all government and municipal officers should use only Chinese made furniture, stationery, office appliances and other articles of daily use. Wearing of foreign clothing by officials at public functions has been made a penal offence, and circulars have been issued to all the public organizations and commercial bodies not to use foreign materials for clothing.

It has been proposed that a heavy tax should be imposed on those who wear foreign-style clothes.

China's Fight Against Foreign Exploitation.

Meanwhile in many parts of China only clothing of native manufacture may be worn by employes during office hours and all guests except foreign guests must be entertained with only Chinese food, wines, cigars, and cigarettes. The school authorities have been instructed to call upon their students to use stationery, pens, books etc. manufactured in China so that they may be imbued with national spirit.

The question may be asked why an independent country like China should adopt these measures when a high tariff would serve the purpose more effectually. The Great powers have imposed on China by the Treaty of Teinstin an unrighteous condition that China should not impose a tariff higher

Continued up

The Rice We Eat

NOT PRODUCED LOCALLY BUT IMPORTED

The following table shows the quantity of rice imported into Ceylon during the last ten years:

1922	7,209,157
1923	7,423,833
1924	7,519,186
1925	8,321,381
1926	8,794,947
1927	9,087,264
1928	9,244,691
1929	9,380,556
1930	9,259,873
1931	8,732,548

Continued.

than 5 per cent and that is why China has walk round this Treaty in this manner.

If great powers do this to an independent nation like China, what chance have you got for attaining Self-government if you continue to provide a profitable market for foreign goods at the expense of your industrial development.

You cannot do what China does. Our officers both in Mercantile and Government services are often marked men if they wear dress according to local style even if be of foreign materials. These officers are afraid they may incur the displeasure of even Ceylonese Head-clerks.

Don't Make Martyrs of Government Servants.

There is little to be gained at present by exposing government and mercantile officers who sympathise with your cause to the frowns of superiors. Do not insist on their becoming martyrs. I would advise them to use their discretion. But in the matter of food, luxuries and drinks you have complete control. We can reduce considerably the consumption of these imported articles. When public opinion is strong, even the State Council may act as the Chinese Government does. But till then you must carry on an intensive propaganda.

Few people realize the miracle which right thought can work. Propagate the tiny thought of national thrift for saving capital for national industries, and you will find the whole population eager to put through with enthusiasm your programme. Preach at every temple festival, at every play ground, at every wedding this service to your Motherland. It is not too much to ask of any man. There is hardly any sacrifice in thrift especially in these days of depression. Within 4 years Russia which was the most backward country in Europe has become the most industrial country in the world. She is able to offer manufactured goods cheaper than the highly developed industrial countries. Already the foremost industrial nations of Europe are taking measures to counteract the Russian menace of dumping. If you save capital by national thrift for 2 years you will have over a 100 Million Rupees with which we can organize to manufacture most of what we now import. You will then be respected by your rulers. Self Government will then be yours.

Anti-Boycotter's Memorial for a Title.

Mr. T. C. Rajaratnam in the course of his remarks exhorted the people to forget differences and work unitedly. He answered the critics of boycott who asserted that leaders had been misled by youths, by stating that it was impossible to deceive men of Mr. Balasingham's type. He asserted that the anti-boycotters worked to please the Government; that they were 'place-seekers and title-hunters. He personally knew that the arch leader among anti-boycotters had forwarded a memorial praying for a title—Justice of the Peace. That gentleman was writing to the daily press to catch the Governor's eye. With leaders like Messrs. Balasingham, Duraiswamy, Sandrasegaram and others the people of Jaffna resolved to continue the boycott until full responsible Self Government was attained. There was no going back on it.

To Our Subscribers.

To canvass support among our outstation subscribers to maintain and strengthen the position of this paper Pandit V. T. Sambandhan, our representative, has set out to South Ceylon. Our subscribers are kindly requested to give all assistance to him.

MANAGER.

"Saivism, the Religion of the Ancient Britons."

Continued from page 2

says: "The Druids worshipped the Sun as the most glorious representative image of God and the remnant of these observances is still extant in Ireland in the Beltein bonfires and fairs of the first of May. In the idolatrous observances of Molech, another name for the Sun, the priests and people leaped from the flames."

Even unto the present day, this "leaping from the flames" has a parallel in the "Fire-walking ceremony" performed at Katragam and in several parts of the Batticaloa district.

The Hindus believe that *Isuara Sakti* was in the centre of the Sun, and they also think that it is only by going to the Sun first after death that they can afterwards go to heaven. Moreover *Gajatri* is the mantra the Brahmmins of India address to the Sun, when they worship him.

Last, but not least, both the ancient Thamil and the ancient Britons had the same form of Linga worship. The Druidical circles of stones, the remains of which are still to be seen at Stonehenge, were all so many Lingams. The Cromlechs are merely indications of Linga worship. The term "cromlech" has been derived from the Amorite word, *crum*—crooked or bowing—and *lehestone*—in supposed allusion to the reverence which persons paid to them by bowing. There are many of these Lingams placed all over England. These Lingams of England show that Druids were worshippers of Siva Linga.

We find a parallel to this even in the Christian patriarchal history. We read that Jacob carried all night at a place called Luz. He took the stone he had used as a pillow, and set it up for a pillar, and consecrated it by pouring oil upon the top of it and called it Bethel, which means the *House of God*. When consecrated, these stones were supposed to be instinct with the power and energy of some divinity. In accommodation to the prejudices of the people, who worshipped stone pillars or obelisks, the earlier Christians substituted crosses of various kinds.

Mr. Chetty concludes his thesis by saying that the facts enumerated above lead to the conclusion that the religion of the Druid and the Hindu sprang from a common source.

It will thus be seen that Mr. Chetty has done ample justice to the theory he advances. His arguments and marshalling of facts are so convincing, that even a sceptic is compelled to respect his views, if not to accept them. The subject is so well handled by the author, that it hardly admits of any criticism, destructive or constructive.

S. R. M.

NOTICE.

SALE OF TODDY RENTS, MANNAR DISTRICT, 1932-33.

Notice is hereby given that on Monday the 23rd May, 1932, at 11 a.m. the Assistant Government Agent of the Mannar District will put up to public auction, at the Mannar Kachcheri, the Toddy Rents of Mannar District, as per schedule annexed, for a period of 12 months from July 1, 1932 to June 30, 1933.

1. The highest bidder on being declared the purchaser shall pay immediately to the Assistant Government Agent a sum equivalent to two months' rent as a security deposit and sign conditions and contract furnishing necessary stamps.
2. The Assistant Government Agent reserves to himself the right of rejecting any bid.
3. The conditions of sale and any other particulars can be obtained on application at the Mannar Kachcheri.

M. K. T. SANDYS,
Asst. Govt. Agent.

Mannar Kachcheri,
25th April, 1932.

SCHEDULE REFERRED TO— No. Division, 1, Mannar Island

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1.	do		Parankioddam
2.	do		Malivadi
3.	do		Konarponnai
4.	do		Within the Town of Pasaalai
5.	do		Within the village of Kaddukkarankudyiruppu
6.	do		Talaissannar
7.	Mantal		Uyilakkulam
8.	do		Siruvakkulam
9.	do		Obethukulam
10.	do		Kaddivakkulam
11.	Murali		Arippu
12.	do		Vankalai
13.	do		Ollumadu
G. 144	2nd		

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IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8069.

In the matter of the estate of the late
Retneswary daughter of Mootastamby
Ehamparam of Tirunelvely,

Deceased.

Kandiah Thamotharampillai of Tirunelvely
Vs.
Petitioner

1. Subramaniam Kandiah and wife
2. Kathirampillai of Tirunelvely South

Respondents.

This matter of the Petition of the abovesaid Petitioner praying for Letters of Administration to the estate of the abovesaid deceased coming on for disposal before D. H. Balfour Esq., District Judge, on the 21st day of March 1932 in the presence of Mr. V. Ramalingam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated the 19th day of March 1932 having been read, it is declared that the Petitioner is the uncle 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 9th day of May 1932 show sufficient cause to the satisfaction of this Court to the contrary.

April 15/19, 1932,
O. 351, 28 & 2.Sd. D. H. Balfour,
District Judge.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8068.

In the matter of the estate of the late
Ponnammah wife of Mootastamby Ehamparam of Tirunelvely,

Deceased.

Kandiah Thamotharampillai of Tirunelvely
Vs.
Petitioner.

1. Subramaniam Kandiah and wife
2. Kathirampillai of Tirunelvely South
3. Mootastamby Ehamparam presently of Medakade Estate, Balangoda.

Respondents.

This matter of the Petition of the abovesaid Petitioner praying for Letters of Administration to the estate of the abovesaid deceased coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on the 21st day of March 1932 in the presence of Mr. V. Ramalingam, Proctor on the part of the Petitioner, and the affidavit of the Petitioner dated the 18th day of March 1932 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 9th day of May 1932 show sufficient cause to the satisfaction of this Court to the contrary.

April 19, 1932
O. 350, 28 & 2.Sd. D. H. Balfour,
District Judge.

Order Nisi.

:O:

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8066.

In the matter of the estate of the late
Theivana! wife of Nanniar Vallipuram of
Varuthalsivilan in Tellipalai

Deceased.

1. Nanniar Nallathambay of Neervely, and,
 2. Nanniar Sinnatambay of do
- And
Petitioners.
1. Nanniar Kastipillai of Neervely, and,
 2. Nanniar Vallipuram of Varuthalsivilan in Tellipalai.

Respondents.

This matter of the Petition of the abovesaid Petitioner praying for Letters of Administration to the estate of the abovesaid deceased coming on for disposal before D. H. Balfour, Esquire, District Judge, Jaffna on the 18th day of March 1932 in the presence of Mr. S. Cunnasuriy Proctor, on the part of the Petitioners and the affidavit of the 2nd Petitioner dated the 16th day of March 1932 having been read, it is declared that the Petitioners are the brothers of the said intestate and are entitled to have Letters of Administration to the estate of the said intestate issued to them unless the Respondents or any other person shall, on or before the 9th day of May 1932 show sufficient cause to the satisfaction of this Court to the contrary.

April 15, 1932,
O 348 2 & 5.Sd. D. H. Balfour,
District Judge.

ORDER NISI.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7890.

In the Matter of the estate of the late
Nagamah wife of Kandar Sellappah of
Madduvil North

Deceased

- Kathiravelu Saravananathan of Obarganal
Vs.
Petitioner.
1. Parupathipillai wife of Kathiravelu Saravananathan of Obarganal
 2. Kandar Sellappah of Madduvil North

Respondents.

This matter of the Petition of the abovesaid Petitioner praying that Letters of Administration to the estate of the abovesaid deceased be granted to the petitioner coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on the 1st day of May 1931 in the presence of Mr. T. N. Subbiah, Proctor on the part of the Petitioner and on reading the affidavit and Petition of the Petitioner.

It is ordered that Letters of Administration to the estate of the abovesaid deceased be granted to the Petitioner as the father of the said deceased, unless the abovesaid Respondents appear before this Court on the 1st day of July 1931 and show sufficient cause to the satisfaction of this Court to the contrary.

June 10, 1931,
23-3-32Order Nisi extended
for 4th May 1932.Intld. S. Rodrigo,
A D J.

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Manager.

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