

Continued on page 3



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ply, by letter only, to  
The Manager, ARDRA,  
Vannarponnai, Jaffna.  
(Mis. 217. 25-3 to 1-4-35.)

### Notice

A meeting of Austin Owners will be held at the Regal Theatre Hall, Jaffna, on the 5th April at 4-30 p.m. with a view to organise an association to safeguard the interest of the owners. All interested are kindly requested to attend.

C. RAGUNATHAN.

(Mis. 221. 25-3 to 1-4-35.)



## Hindu Organ.

MONDAY, APRIL 1, 1935.

### BUDHA GAYA AND THE HINDUS

THAT THE STATE COUNCIL HAS been captured by the Buddhist members for their religious ends should be patent to every one. The Buddhists may have a right to Buddha Gaya but what has the State Council to do with it? It is purely a religious question on which the Buddhists of Ceylon may address the Viceroy of India or any other dignitary. To use the State machinery which is supposed to be neutral in matters of religion, to promote and conserve the interests of one particular religion is highly improper.

Nevertheless, we should be glad if the Government of India would and could restore the shrine of Budha Gaya to the Buddhists but we do not agree to the position that Budha Gaya is purely Buddhist in significance. The Hindus have as much right to it if not more. The Sraddha ceremonies that are and ought to be performed there and for which the place seems to have been designed, are Hindu in conception. The great Buddha himself was a Hindu. He did certain reform work but did not appear in the world as a founder of any new religion. It was far from his thoughts. Any way we shall not be sorry if the shrine was handed over to the Buddhists. But we only wish that the Buddhists in Ceylon reciprocated the feeling by handing over the shrine at Katragama to the Hindus.

The line of argument Sir D. B. JAYATILAKE took in the debate in State Council reveals the narrow outlook of the Sinhalese Buddhists. Does Sir Baron speak the whole truth when he says that the Buddhists will hand over any shrine built and endowed by Hindu Kings in Ceylon to the Hindus? If the Shrine at Katragama was built by a Buddhist King, he built it for the Hindus and it was part of his kingly duties in those far off days when the King was guardian of the religion of his subjects. Further is Sir Baron fully satisfied, and can he produce evidence of it that the Kandyan Kings were Buddhists pure and simple and the particular King who built Katragama was Buddhist, and did that service for the Hindus and yet wished that the

shrine should be managed by Buddhists?

This sort of pettiness issues out of misplaced power and the Hindus of Ceylon should address the Viceroy on the subject and protest that Budha Gaya should not be handed over until and unless the Buddhists surrender the Hindu shrines in their grip. Not only politics but even religious questions in Ceylon are tending to develop the communal cleavages that are springing up because of the on-rush of a feeling among the leaders of the people in the South that they are the sovereign rulers of the country.

Whither are things tending?

### DIRECT PAYMENT TO TEACHERS

Supplementary Votes For Rs. 2,500,000

The two Supplementary estimates—Rs. 400,000 for payment of arrears of salaries to teachers in assisted schools, and Rs. 2,100,000 for direct payment of salaries to teachers in assisted schools—were passed in the State Council on Thursday.

### Motor Accident At Inuvil

A motor accident in which an Indian beggar-woman and her one month-old child were knocked down in front of the McLeod hospital, occurred on Friday at 11 a.m. The Car Q. 912 it appears was proceeding towards Kankasanturai and nearing MacLeod hospital knocked against a cyclist, injuring him on the face. The car then it appears swerved to the left and dashed into a Moorman's boutique damaging some glass and chinaware.

### F. R. C. S. EXAMINATION IN CALCUTTA

#### Opportunity For Ceylon Candidates

An examination for the Primary Fellowship of the Royal College of Surgeons of England will be held in Calcutta at the end of this year.

All those interested should apply to the Registrar, Ceylon Medical College, who will supply application forms and all particulars.

Applications must be in the hands of the Examination Director in London not later than September 1st.

### Alleged Murder At Paththaimeni

News is to hand of an alleged murder from Paththaimeni of a man named Kathiresu Sangaran on Saturday morning by one Raman Murugan of the same place. It is said that a dispute arose over a marriage proposal to a brother of the deceased and the accused whose interference in the proposal was resented by the deceased, dealt three blows with a club on the deceased who died shortly after. The accused has been remanded.

### Notice to Correspondent

MR. C. K. SWAMINATHAN:—We have carefully considered your letter and fail to see what useful purpose can be served by its publication.—Ed.

## Buddha Gaya For Buddhists

### CEYLON'S SUPPORT FOR MOTION

#### Katragama—A Parallel Problem In Ceylon

A motion in support of the resolution in the Indian Legislative Assembly to secure for Buddhists some control of Buddha Gaya was unanimously passed by the State Council on Thursday.

Mr. G. K. W. Perera moved that:

This Council is of opinion that the Maha Bodhi Temple at Buddha Gaya should be restored to the Buddhists, and requests His Excellency the Governor to take such steps as may be necessary to ensure the support of the Indian Government for the Buddha Gaya Temple Bill which is shortly to be introduced in the Indian Legislative Assembly with the object of vesting in a representative Buddhist Committee the control and administration of this most sacred Buddhist shrine.

He did not think it was necessary at all to add his own feeble words to describe either its beauty, its archaeological or religious interest.

Buddhists, he continued, were enjoined to reverence sacred places and see that such places were maintained in order. Consequently pilgrimages were made to that supreme place of pilgrimage Buddha Gaya as it was at that place the Lord Buddha attained enlightenment. Such places must be preserved in purity and no sacrificial offerings such as the killing of goats must be permitted.

Mr. A. E. Goonesinha, seconded.

Mr. Natesan supporting the motion said:

I am a Hindu, but that does not prevent me from giving my whole-hearted support to this motion. In fact, all enlightened Hindus and even those Hindus who may not have a correct appreciation of all the principles of Hinduism have a great regard amounting to reverence, for Lord Buddha. Buddha Gaya stands at the confluence of two sacred rivers of India, the Ganges and the Jumna; and I may say that temple represents the confluence, as it were, of two great religious faiths allied to each other—Hinduism and Buddhism. And the place is sanctified in the eyes of the Hindus because the great Buddha attained his spiritual illumination at that very spot, an illumination which is known as Samadhi in terms of Hindu Philosophy from which state there is no return to the corruptions of the world.

I have no doubt that public opinion in India generally and the opinion of the large majority of the Hindus will be in support of the Bill that will come up in the Indian Legislative Assembly in the near future. The Indian Legislative Assembly consists not only of Hindus but also of other religionists; and I am sure that those whose adhere to the Hindu religion will not treat in a light-hearted manner a request that has proceeded from a mandate given at a Pan-Asianic conference of Buddhists. That point need not, therefore be laboured. I rose, Sir, with the intention of saying that Hindu opinion in Ceylon also will support the request of the Buddhists for the control of this shrine.

#### Misunderstanding

In the course of the speeches that were made in sponsoring the resolution, there was reference made to the attitude of the mahant who is in charge of the temple at Buddhagaya, and he was said to be a Shaivite mahant. Sir, from what I could gather from the tract that was read out by the hon. member for Matara, I make out that the mahant is the follower of a great philosopher whom India produced, a philosopher who came in the wake of the great Buddha himself. I refer to Sankara. The mahant evidently belongs to the sect of Hinduism which is associated with that great Hindu philosopher.

Mention has been made of certain

desecrations perpetrated near the holy spot. I have no personal knowledge of what is happening at Buddha Gaya, because I have not visited the place myself. But when a statement of so great an authority as Sir Edwin Arnold has been quoted here, I must make it clear that there is a certain amount of misunderstanding which runs through the description of the place given by Sir Edwin Arnold.

One would seem to imagine, from the description given by Sir Edwin Arnold, that the desecrations perpetrated near Buddha Gaya have the sanction of the Shaiva religion. I speak as one who is an ardent Shaivite, and I would challenge the statement, if it is ever made, that Shaivism tolerates animal sacrifices, especially at a place which is invested with spiritual sanctity.

#### An Ill-founded Charge

I would not believe, Sir, that a Shaivite who understands the true principles of that religion will ever tolerate such desecrations, because it must be remembered, as I am sure several members of this House know, that there are thousands upon thousands of Shiva devotees who do not only believe in the doctrine of Ahimsa, but go to the extent of practising it to the utmost degree that is possible, in the sense that they would not only not kill an animal but would not even touch the flesh of a slaughtered animal. That is a principle, Sir, for which enlightened Shaiva people stand. If there are desecrations, Sir, I would not father them, as some of my hon. friends who spoke of would seem to do, upon the name of the Shaiva religion. There are some unenlightened ignorant people, whom we find in all religions, who are the blemish of things, people whose belief from animosity to different religious communities is indulging in such practices. I would not, for one, make a statement that is so perfectly untrue. I want that pointed out.

It was with a view to that possible misapprehension that I rose to speak. Otherwise, as I have already said, I endorse every word of the appeal made by the hon. the member and the seconder of this resolution that India which gave birth to the great teacher, Lord Buddha, should not forget that fact of history of which she is proud. And I am sure the Indian Legislative Assembly, which speaks for all India, will certainly ratify a wish of this kind which will recall one day, perhaps when the whole idea has become a reality, the great glory of India, the fact that the great Buddha was born there, preached there, and from there shone forth that effulgence the rays of which have travelled far indeed into so many places not only of the East but also of the West.

If an appeal of Hindu members in this Council can have any effect upon the members of the Legislative Assembly of India and if my feeble voice could at all be heard by them, I would say that as a Hindu member of this Council as one who was born in India, and as one who has cast his lot in Ceylon, I entirely support this motion.

#### Parallel Problem In Ceylon

Mr. A. Mahadeva (Jaffna), while giving his whole-hearted support to the motion on behalf of the Hindus of Ceylon, said that he would request the Buddhist population of this Island to bear in mind that there was a parallel problem in Ceylon. He would be failing in his duty if he omitted to mention the parallel. There was a shrine, the oldest in Ceylon and long antecedent, he said, to the birth of Buddha and long antecedent to the introduction of Buddhism. He referred to the shrine at Katragama. He hoped that when the Hindus extended their cordial support to the present resolution the Buddhists likewise would use their influence and see that similar treatment was accorded to the Hindus to get as speedily as possible their shrine under a control acceptable to them (the Hindus).

Sir Baron Jayatilaka, in supporting the motion said that he was thankful to the Member for Jaffna for extending his sympathy and support to the motion but he regretted very much that the member thought it a fitting occasion for obtaining a "quid pro quo". It would have been more generous on his part if the member did not refer to a parallel pro-

## JUBILEE CELEBRATIONS

### At Vadamaradchy

At a largely attended and representative meeting of the Public of Vadamaradchy held at the Point Pedro Court House on the 28th March, 1935 with Mr. Spencer Rajaratnam in the chair it was resolved to celebrate the King's Silver Jubilee at Vadamaradchy.

It was also resolved to erect a Paying ward in the Puloly Hospital as a Permanent Memorial and to plant two mahogany trees in the Court premises.

A celebration committee with Mr. Spencer Rajaratnam, Police Magistrate, as President; Messrs P. Sri Skanda Rajah, Advocate and T. Dalakrishnan Proctor as joint Secretaries; Mr. K. Chinnatamb, Maniagar as Treasurer was appointed. Seven other Committees were also appointed to be in charge of various items.

## CAMBRIDGE SCHOLARSHIP

### Manipay Hindu College Success

Scholarships awarded by the Cambridge University have been won by students of the Manipay Hindu College. The first in the list of winners is a student who comes first in the examination in Mathematics, Chemistry, and Physics. This is the fourth time in the last six years, that Manipay Hindu College has gained this unique distinction.

## Law Examination Results

The following have been declared to have passed the Advocates and Proctors 2nd and 3rd Examinations held in January, 1935:—

### Advocates Second Examination

1. Kingsley Heat; 2. G. E. Amerasinghe.

The Scholarship of Rs. 450 tenable for one year is awarded to Kingsley Heat.

### Advocates Third Examination

1. S. Ariyaratnam; 2. S. Soorasangara; 3. R. M. E. de Silva.

### Proctors Second Examination

1. D. Q. M. Sirimane; 2. K. Aiyathurai; 3. Alex de Fonseka; 4. P. Kanapathipillai; 5. N. Thambiah; 6. S. T. Rajaratnam; 7. C. Kulvirasingham; 8. G. R. Gunawardene; 9. A. L. H. H. Thassin; 10. V. Navaratnam; 11. L. M. L. Perera; 12. E. J. Peiris; 13. E. H. L. Abeynaike; 14. Samararatna; 15. D. Jayasinghe; 16. S. Nadasarajah; 17. R. D. Sivaguru; 18. M. M. Sultan.

The First Scholarship of Rs. 360 tenable for one year is awarded to D. Q. M. Sirimane.

The Second Scholarship of Rs. 240 tenable for one year is awarded to K. Aiyathurai.

### Proctors Third Examination

1. S. Kandah; 2. J. E. Mangar-tileke; 3. H. R. U. Premachandra; 4. E. N. Jayaratne; 5. H. D. S. D. Perera; 6. W. Wijaratnam; 7. W. D. Perera; 8. F. C. S. Karunaratne; 9. C. Chupperamaniam; 10. I. P. M. Pullenayagam; 11. E. W. de Zoysa; 12. V. S. Nathan; 13. H. E. M. Karunaratne; 14. A. H. I. de Zoysa; 15. D. M. Pieris.

blem in Ceylon. He would like to submit that a parallel problem does not exist in Ceylon. If there was any Hindu place of worship which had been founded, established and endowed by Hindu sovereigns which now had passed into other hands the Buddhists would be the first to support the Hindus to regain them. There were many temples in Ceylon where Hindus and Buddhists worshiped together. They had done so for centuries he was perfectly sure and would do so for many centuries to come with perfect amity and concord.



## PUNGUDUTIVU CAUSEWAY

### Memorandum To Minister And Committee

The following are excerpts from a memorial forwarded to the Minister and members of the Executive Committee of Communications and Works and signed by 1505 inhabitants of Pungudutivu praying for the construction of a causeway between Pungudutivu and Velanai, Telegraph or Telephone service; and additional roads connecting the different parts of the Island with the jetties etc—

The Island of Pungudutivu about 25 square miles in extent has a population of about 10,000 people. It is separated from Velanai part of Leyden by a shallow lagoon about 2 1/2 miles in length. The Island of Nainativu has a population of over 3000. It is further away from Pungudutivu separated from it by another narrow strait over which boats can pass during any season of the year. The lagoon separating Pungudutivu from Velanai is so shallow that during certain months of the year not even the smallest boat can float for 1 1/2 miles.

The unfortunate people of two Islands who cross this strait on their trips to and from the mainland are obliged to wade through the water carrying their baggage and undergoing much inconvenience and hardships. For nearly two decades a causeway has been contemplated but no work has been done. In the year 1926 the agitation took shape in connection with the H. E. the Governor Sir Hugh G. The Colombo and Jaffna Press reported our prayer and it will be interesting to recall here some of their comments.

In the course of an editorial on "Jaffna causeways," the "Ceylon Independent" of 9-10-26 wrote as follows:—We understand that the more urgent need than the construction of the Army causeway or the Pannai causeway which is advocated by a correspondent in another column is a causeway to connect Pungudutivu with Velanai. This causeway will benefit the more distant Islands also. We are assured that at one time the Hon. Mr. Duraisamy himself was actively interested in trying to get the Government to construct this causeway which will cost much less than any of the other causeways and which will link up the Islands with the mainland by way of the existing causeway."

Commenting on the same subject the Jaffna "Hindu Organ" wrote editorially on 30-9-26 as follows:—"The people of Pungudutivu have just reason to complain. They have now to cross two seas and those of Nainativu three seas. Pungudutivu is separated from Velanai by so shallow a sea that a greater portion of it has to be crossed on foot as the lightest canoe even cannot float right up to the shore. They have submitted petition after petition but to no purpose. We understand that the greatest depth sounded is only five feet so that the construction of this causeway is the least expensive of all the schemes proposed. As there is the worthy cause we appeal to the Northern Province Members in the Council and the Government Agent Northern Province, to listen to their complaint and find out some way of supplying their long felt want. We do not think that if proper representations are made to Government the matter will rest as it is."

Following all these agitations the Government viewed the question sympathetically and decided to do something definitely to ameliorate the sufferings of the people concerned. A certain sum was voted and work started at the Pungudutivu end and unfortunately for us the depression set in and the temporary suspension of work thus necessitated actually resulted in the complete abandonment of the scheme. It was a pity for the Government of the day failed in its obligations to the people and allowed financial stringency to interfere. The work was one of such urgency and importance and should have been proceeded with funds raised even by loans, as has been done by Governments in other civilized countries for their development and progress.

## Newsman Round The World

(Continued from page 1)

Pact—and Hitler's insistence on the Soviet transfer of their Effectives from the western frontiers to the Eastern and Siberian posts and general no rata reduction. The German attitude has not in the least been modified by this spectacular display of talks for the German position is well crystallised by the German Press report of which is served by Reuters agency there. According to German Press report, Germany stands for no disarmament in disarmament. Germany arms or disarms according as others do. German entry into the League depends on that Ornamental Body conceding equality to her in the comity of nations. As the talks were going on in Berlin Germany was arranging for a Naval and Aerial Week of display in the Kiel Canal, the German naval base; Mussolini was holding the sixteenth anniversary of Fascist Army Corps and was also doing an aggressive speech that a million bayonets were ready at command to take the field and so on and so forth; France was providing for the building of additional battle ships and America was pursuing the Four-fundled Millions Dollar Defence scheme forty percent of which provision is to be spent on the army.

In the face of these brute facts, they all the world that peace prospects are bleak. The truth is the other way round. The tragic cycle of peace and preparations for war, which has been the lot of Europe since 1814 to 1914, is perhaps more subtly and surely repeating itself. The Peace and Congresses of the nineteenth century were sincere and dishonest, but they were sincere and dishonest.

That Love's... Of many... Till the... Of... These... The East... Fancies and... Facis

Japan ceased to be a member of the League of Nations on March 27 when expired her two years' notice of withdrawal. The Major Powers on the League expressed through the Secretary of the League their regret at Japan's action but were happy in the thought that Japan's assurances had been for disarmament and peace. Readers will know that Japan's resignation of her place in the League was due to the disparity in the provisions of the Washington Naval Pact which assigned an inferior role to Japan, which she tried to have revised and remedied on the failure of which effort she has now gone out.

Japan has now formulated a foreign policy according to which she seeks a solution of problems with China and the Soviet. Negotiations are going on between Japan and the other two powers. Japan is now prepared to recognise the supreme authority of the Government of China and is thereby inducing China to a Sino-Japanese treaty of commerce on the basis of parity; and to the Soviet, Japan has proposed a peace area in the Manchurian frontiers where neither power is to maintain any militia. The possibility of peace and lull in the Far East of the Soviet and the consequent possibility of massing of forces of defence on the Soviet's European frontiers, was at the back of Hitler's insistence on the transfer of a portion of the Soviet troops to the Far East in the Peace talks of the week in Berlin.

The new front of China's godly... evidently been encouraging the recent activities of Dr. Sun Fo, the son of Dr. Sun Yat Sen whose revolutionary propaganda a quarter of a century ago had Japan's inspiration and aid. Dr. Sun Fo is the President of Legislative Yuan, who has addressed an appeal to Japan for close co-operation for a Great Asian Policy. Dr. Sun Yat Sen's revolution was a part of the programme that the Japanese war lords drew up of a Pan-Asian Movement. The reaction of China to Dr. Sun's campaign, was not helpful to Japan's designs.

When the movement failed Japan dropped the mask and started on an open career of animosity towards China, when that too has been frustrated she proposes peaceful methods again and possibly the activities of Dr. Sun's son are inspired by Japan. While Japs are trying to draw China into

## KOKUVIL HINDU ENG. SCHOOL

### Prize-Giving

The annual prize-giving at the Kokkuvil Hindu English School will be held on Thursday, the 4th instant at 6-30 p. m. Swami Vipulanda will preside.

## ENHANCED DUTY ON PADDY

(Continued from page 1)

attempt to foist upon Jaffna Indian paddy or that no other paddy was available for some reason or other.

Mrs. Naysum Saravanamuttu Colombo North; Batticaloa paddy might not be of the same standard. Mrs. Saravanamuttu said that what she wanted to say was that there might be another reason why the people of Jaffna did not patronise Batticaloa paddy and that might be that the quality was not so good. That was however not her reason for voting against that motion. They were already over-taxed, especially in the matter of foodstuffs, and she did not like any further taxes on foodstuffs.

Mr. Peri Sundaram said in the course of his speech that the proposed measure was not going to affect any other parts of the Island except Jaffna and Batticaloa. The Jaffna man did not do things on sentiment, but was a shrewd business man who calculated every cent and he would not buy an article at an enhanced price unless there was some substantial benefit gained by him. He (Mr. Sundaram) contended that it was more economical for the Jaffna man to buy the imported paddy because there was a saving of labour and he asked Mr. Subramaniam to prove that by the imposition of the duty he was going to get more Batticaloa paddy consumed. Was Mr. Subramaniam going to penalise the Jaffna man because he had been used to buying a raw article and because he patronised Batticaloa?

Mr. M. M. Subramaniam replying to the debate, reminded the House that he had given notice of that motion in March 1933, he moved it in Council in March, 1934, and the motion had reached its final stage in March, 1935. He mentioned those facts to show that their system of transacting business was not at all a reasonable one and was not conducive to the expeditious disposal of public business. He hoped that ere long steps would be taken to bring matters of that nature to an issue.

Continuing he referred to the attitude taken by the present members from Jaffna and contrasted it with the support given by members from Jaffna in the previous Councils to the measure proposed in his motion. He wondered whether the changed attitude of the present members from Jaffna was due to their considering that it would be imprudent for them to support that motion in view of the forthcoming General Elections.

At the conclusion of Mr. Subramaniam's speech, the motion was put to the House and carried by 24 votes to 14, the division being as follows:—

AYES:—Sir D. B. Jayatilaka, Messrs. Batuvandurawe, Kannangara, Sannanayake, Villiers, Amarasinghe, Black, Corea, De Fonseka, Sir Henry, De Mel, Col. Jayawardana, Messrs. Jayasundera, Karalladda, D. H. Kotagalwala, J. L. Kotagalwala, Mrs. Molamure, Messrs. Molamure, Parfitt, A. E. Rajapakse, Ramaraja, Ratnayake, Subramaniam, Wijeyeratne, and Wikramanayake—24.

NOES:—Messrs. Peri Sundaram, Anantham, Freeman, Gonesinha, Jayasuriya, Mahadeva, Natesan, E. W. Perera, G. K. W. Perera, Ponnambalam, Mrs. Saravanamuttu, Sir Stewart Schneider Messrs. Selvadurai and Stewart Smith—14.

In fact, the Chinese leaders are toying with the idea of Dictatorship and trying to establish an Air force to which the Chinese of Java have contributed a vessel.

If the West is on too-tips of diplomacy to out-wit and to down one another, the Japs in the East are selling their traps. The world situation today is positively alarming that the prediction of a war of great magnitude before the close of 1938, is gradually taking shape.

## THE JEW: HIS EDUCATION

(Continued from page 1.)

Bible. To my mind there is no finer method for developing the power of the memory than the study of languages, and no mental exercise paces all mathematicians! is so stimulating as the pursuit of the Semitic languages, like Hebrew, Syriac, and Arabic with its derivative the melodious Persian. This is a degeneration.

### Female Education

3. From what has been said of the teaching abilities of the mother of a Jewish child it is, without doubt, a reasonable inference that, at least in the home, for several years in Jewish history, there must have been some amount of female education. The girl-child must have been taught before she could become a teaching mother. The Rabbis believed in the education of the Law, "Ye shall teach every man, his mother and his father" (Lev. 19.7), and gallantly lavished much praise on women: "The woman owes his wife great respect, for it is only by the wife that prosperity comes to a man," said one. Another enjoined, "Beware of vexing thy wife for the tears are always ready to flow." It was also said, "The death of a good wife is for the man who loses her as great a calamity as the destruction of Jerusalem." But, as to learning, the Rabbis held out no encouragement to women. They said, "As to teaching the law to a woman, one might as well teach her irreligion." The great Hillel used this hard saying, "Women foster prejudices." And so it was the Jewish boy and not the Jewish girl that was the object of education. Girls and women were consequently exempted from attendance at most public religious observances. The excuse was a polite prohibition. Female education was not neglected but it was limited to home influences. The ideal that every Jewish daughter was taught to aspire to is that of the "virtuous woman who looketh well to the ways of her household, and eateth not the bread of idleness." Her children arise up and call her blessed; her husband also, and he praiseth her, saying, many daughters have done virtuously, but thou excellest them all." (Pior 31.27-29)

4. Josephus the Jewish historian in his *Antiquities* and his *Contra Apion* makes large claims for the importance of the child in education. "Moses commanded to instruct children in the elements of reading and writing, to teach them to walk according to the laws and to know the deeds of their forefathers. The latter that they might imitate them; the former, that growing up with the laws they might not transgress them." "Nor have the excuse for ignorance." (Apion i 12). And later (Apion ii 18) he says "If any one should question one of us concerning the laws, he would more easily repeat all than his own name. Since we learn them from our first consciousness, we have them as it were, engraven on our souls." In the same treatise Josephus writes (Apion ii 17.18):

There are two ways of coming at any sort of learning and a moral conduct of life; the one is by instruction in words the other by practical exercises. Now other lawgivers have separated these two ways in their opinion.....Thus did the Lacedaemonians and Cretans teach by practical exercises, but not by words; while the Athenians made laws.....but had no regard to the exercising of them in practice. As for our legislator, he joined these two methods of instruction together.

Hence the eulogy of the Alexandrian scholar who wrote a prologue to the *Wisdom of Ben Sira* that Israel must needs be commended for its zeal in the cause of moral and intellectual culture (padda, sophia) since the canonical books of *Deuteronomy* and *Proverbs* and the extra canonical *Wisdom of Ben Sira* and *Pirke Aboth* provide a catena of pedagogic principles without a parallel in ancient literature (Dr. A. K. S. Kennedy, *H. D. B. i. 615*). And all this centres round the child.

5. We saw that part of the process of the child's education at home, till its fifth or sixth year, consisted in its presence at festivals and seeing the mezuzah and other articles of veneration. He would also see things and ask questions. This was the objectless method in vogue in Israel from the very earliest times of its history, at any rate from the period of the conquest of Palestine under Moses.

## SRI RAMAKRISHNA PARAMAHAMSA

### 100th Birthday Celebrations

The 100th Birthday of Sri Ramakrishna Paramahansa was celebrated yesterday at the Vaideshvara Vidyalyam. The celebration began in the morning with pooja and concluded in the evening with a public meeting. Swami Vipulananda presided at the meeting and Messrs K. S. Arulnandhy, Divisional Inspector of Schools, N. D., and V. Naganingam, Proctor, spoke on the life and teachings of Sri Ramakrishna.

## UNIVERSITY FOR CEYLON

### To be Established Shortly

Referring in the State Council last week to the allocation of a sum of two million rupees to be transferred from the Special Reserve to the University Fund, Sir Baron Jayatilaka stated that the Executive Committee of Education intended to start the building of the University in the near future.

Opinions differed as to the necessity of establishing a University in Ceylon, he said, and added: "But that is a question which was settled some time ago. (Applause). It has been decided that a University should be established and I say that to delay it will not be in the best interest of the country."

"We are making," Sir Baron said, "a great effort to Ceylonise the services. And especially as regards the higher posts of the Government Service, it is necessary that our young men should be equipped with the best possible education so that they may be able to fulfil the duties of those higher officers in the public service."

"We always cry that there is no research work done. It is impossible to expect special research work to be done except in an University."

### [Not A Degree-Making Factory

"As regards the University we intend to have, it is to be not merely a degree-making factory, but an institute devoting itself to the higher studies. Such a University is absolutely necessary to this country. (Renewed applause)."

"Think of the millions that go out of this country yearly to maintain our young men in Europe. If we have a well-established University, there is no earthly reason, except vanity, to send our young men to obtain degrees elsewhere. It may be necessary to send our young men for post-graduate studies to Europe, but up to graduation this country should be able to educate them adequately." (Applause)

The debate on this motion was adjourned until 2.30 p. m. and the Council adjourned for lunch.

and Joshua. We may form some idea of the high value set upon children by the Jews if we recall a few of the great Rabbinic sayings. "The world is upheld by the breath of the children in the schools. Their instruction must not be interrupted even for the rebuilding of the Temple." (Sabb. 119.) "Dearest to Me, saith God, is the breath of the school children than the savour of sacrifices." (Koh. Rab.). "So long as there are children in the schools, Israel's enemies cannot prevail against them" (Ber. Yab. 55). Of a great Rabbi it was said that he would not break his fast till he had taken his child to school.

6. In every place where there was a synagogue, every village had one, there was a school. It was either in the synagogue or in a building near it. The officer in the charge of the synagogue—he was the *chazan*—was the village school-master. The children attending this school were of five or six years of age and remained there till the fifteenth year. This was an elementary school, called, *Beth-Sopher*, 'House of the Book'. The

(Continued on page 4)



## EDUCATION

(Continued from Page 3)

main if not sole, subject of study was the Bible in Hebrew. Teacher and student sat on the ground, the teacher in the centre encircled by his pupils. As by a crown of glory, (to quote the words of Maimonides), and the children memorised instruction, letters or words or sentences, by repeating aloud, after the teacher, and swaying rhythmically from side to side, keeping time. There were fixed hours of study, some even of the Sabbath being utilised. It is very striking how these elementary schools were managed and maintained without a department of public education and all the expensive concomitants of director, assistant director, extra-assistant director, chief divisional inspector, district inspector, divisional inspector, and the whole system of any inspectorate—managed and maintained throughout the whole of Palestine. The reason for the success of the system—a system that has evolved some of the most distinguished men in the realm of learning—lay in the fact that Jewish education was from first to last a purely national undertaking. We, from the loftiness of our modern outlook upon the problem of life, may be inclined to scoff at the labours of scribe and schoolmaster and rabbi, and smile the smile of superior scorn, but to do so would be to betray a colossal ignorance of the wonderful treasures of wisdom that lie in the canonical and extra-canonical literature of a great people that, from their earliest historical beginnings, made education a national concern.

7. At the age of twelve, or thirteen, or more correctly on attaining the first signs of manhood, a boy became a "son of the Law", *Bar Mitzvah*. He was a full Israelite thenceforth, and fit to be in the company of the Doctors asking, and answering, questions (*Luke ii. 42*). He became eligible to join the *Beth Hamidrash* the House of teachers plural *Bathay Midrashoth*. The proceedings in these academies were largely disputational. The teacher proposed matters for discussion, and the pupils propounded questions. In this Socratic catechetical method of instruction there was inevitably a fatiguing amount of repetition. Hence "to repeat" was "to teach", and the word for teaching was *mishna* the name given to a well known body of Rabbinic literature. All knowledge of the Law being strictly traditional, the pupil had only two important duties—one was to keep everything faithfully in the memory, and the other was never to teach anything otherwise than it had been delivered to him, even in expression. In the *Pirke Aboth* it is written.

5<sup>13</sup>. There are four types of disciples: Quick to hear, and quick to lose, his gain is cancelled by his loss. Slow to learn and slow to lose, his loss is cancelled by his gain. Quick to hear and slow to lose, he is wise.—Slow to hear and quick to lose, this is an evil lot.

5<sup>14</sup>. There are four types of them that sit before the wise: A sponge, a funnel, a strainer, and a sieve. A sponge, because he sucks up everything; a funnel because it receives at one end and lets out at the other; a strainer because it lets out the wine and keeps back the dregs; a sieve, because it lets out the coarse meal, and keeps the fine flour.

8. The word *Torah* by itself is not "the Law". The written word and the unwritten interpretation of it was each *Torah*, and together made up the whole *Torah*. The Law of Moses had right conduct in view and the rule of right conduct was based on the written word, and then was superimposed on it a series of definitions of what it should be by an application of recognized methods of interpretation. This body of interpretation was the tradition of the elders, and the Rule of right conduct embodied in the tradition is called *Halachah*. The book *Pirke Aboth*, from which I have quoted already, means "Chapters of the Father, and in one of the 63 treatises of the *Mishnah*, which is the *magnam corpus juris* in which the tradition of the Elders was reduced to order in the second century after Christ. In the *Beth-Ha-Midrash* all this had to be studied. There was also the *Haggada*, elaboration of the historical and didactic portion of Holy scripture. It amplifies and remodels

what was originally given, even takes liberties with the text. A noted example of the historical midrash is *Chronicles* where facts are read, often misread, from the chronicler's religious point of view.

9. All the great men in the world of learning in Palestine were to be found in Jerusalem. That is to say, the learned men in Jerusalem, rabbis who were doctors of divinity and doctors of the Law were considered the most learned in all Jewry. It was a metropolitan reputation which, then as now, overshadowed merit in the provinces. Galilee, for example, was a kind of Jaffna to Jerusalem. Galilee had very learned men, great scholars, but they were nothing, Galilee not being Jerusalem. Galilee had produced Elisha, Hosea, Jonah, Nahum among the prophets—and yet they said in Jerusalem, "Out of Galilee ariseth no prophet." So too there were famous Judges, and renowned doctors of the law. But Jerusalem being Jerusalem, a Jew of means would go to that city to finish his education at the feet of a great master, a famous rabbi. Those who actually had the opportunity to pass out of the *Beth-Ha-Midrash* into the College of Rabbis at Jerusalem were not many. The few went, and Saul the rich Pharisee was one of the few. But Jesus the Great Galilean was considered not learned because He had not completed His education at Jerusalem—yet He was a paradox to the people, "Whence hath this man this learning, not being learned?"

10. At twenty years of age, says the *Pirke Aboth* already quoted in full, a man must follow a trade or business. This was the father's duty to have his son learn a business, side by side with his learning of the Law and the tradition. It was a Rabbinical principle, "He who does not teach his son a trade is as if he brought him up to be a robber." In the *Aboth* Rabbi Gamaliel is quoted (ii. 2) thus, "Fair is the study of the law, if accompanied by worldly occupation; to engage in them both is to keep away sin, while study which is not combined with work must in the end be interrupted, and only brings sin with it." The master of the great Hillel himself has this cynical saying (*Aboth i. 10*) "Love work, hate rabbinship, and do not press on the notice of these in power." "There is no trade which God does not adorn with beauty." The Mosais law stressed the grandeur of manual labour and that beautiful book of Jewish pedagogy, *Book of Proverbs*, is as full of the praises of domestic industry as it is of the praises of wisdom. But somewhere about the second century before Christ a snobbish note is sounded in so estimable a book as *The Wisdom of Ben-Sira*, in the course of a long reference to smiths, carpenters, potters, engravers and other artisans, "They shall not be sought for in public counsel, nor sit high in the congregation; they shall not sit in the judge's seat, nor understand the sentence of judgment; they shall not declare justice, nor be found where parables are spoken" (*No 38<sup>32</sup>*).

11. It is in connection with the learning of a trade business art or craft

that there was among the Jews the study of history, geography, astronomy, medicine, surgery, science and mathematics. About the second century after Christ, among the subjects taught in the *Beth Sepher* were the three R's and in the higher school mathematics, languages (specially Greek) astronomy, gymnastics and swimming. A Jewish author of a *Life of Christ* (Dr. Joseph Klausner, pp 194-195) stresses the opinion that about a little before, and not long after Christ the study of the Torah did not shut out studies called secular. In Jewish art of the period he finds proof of the cult of architectural science of a high order of beauty and grandeur, and in the extra-canonical literature of the period indications of a knowledge, wide-spread, of physiology, geometry, surveying, ethics and philosophy. I have said nothing so far about Music. It was not a secular study. It was not the Torah. It was the hard maid of worship. The Old Testament has many indications of the learning of music and of musician, and in the services of the Temple we find music dedicated to sacred liturgical use and sanctified by it. The Jews had 4 kinds of stringed instruments, 5 kinds of wind instruments and 4 kinds of percussion instruments. Who can read the Psalms without being moved. Into a miration for the full scaled music to the accompaniment of which "young men, and males old men and children" were called to praise the Lord—"Let everything that hath breath praise the Lord?"

Lastly, in two great Jewish sayings we may find an epitome of Jewish education. The fear of the Lord is the beginning of knowledge (*Prov. i. 7*), and "Not learning, but doing is the chief thing" (*Aboth ii. 17*)

## Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 49.  
In the Matter of the Estate of the late Paramanayagam wife of Suppiramaniam Katiresu of Kopay South.

Deceased.  
Channugam Subramaniam of Kopay South Vs. Petitioner.  
1. Suppiramaniam Katiresu of 367 Dam Street, Colombo.  
2. Yoganpikar wife of Channugam Subramaniam of Kopay South.  
3. Channugam Thiraisingham of Kopay South, presently of Wellawatta and wife.  
4. Valampikar of Kopay South Respondents.

This matter of the Petition of Channugam Subramaniam of Kopay South, praying for Letters of Administration to the estate of the above-named deceased Paramanayagam, wife of S. Katiresu, coming on for disposal before C. Coomaraswamy Esquire, District Judge, on the 20th day of February 1935, in the presence of Mr. A. K. Navaratnam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the day of February 1935, having been read, it is declared that the Petitioner is the husband of an heir the 2nd Respondent 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 8th day of April 1935 show sufficient cause to the satisfaction of this Court to the contrary.

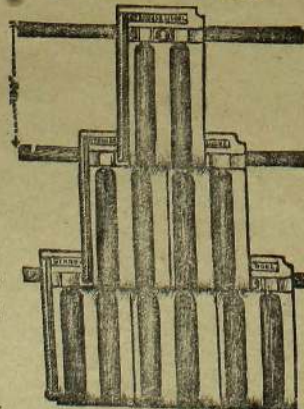
Sd/- C. Coomaraswamy,  
District Judge.  
Signed this 18th day of March 1935.  
O. 1. 1 & 4-1-35.

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