

# The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

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HAS THE WIDEST CIRCULATION

(REGISTERED AS A NEWSPAPER.)

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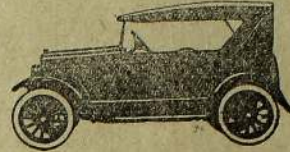
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Y. 24.

## THE AGRI-HORTICULTURAL MARKET SHOW.

It was a happy thought that inspired the Jaffna Food production Committee to inaugurate a series of village shows to stimulate agriculture in the province. Agricultural and other shows are primarily intended to educate the people and awaken their instinct of emulation. But in practice we find that they fail of their purpose for the reason that the interests of the cultivators do not receive the attention they deserve while the convenience, comfort and tastes of a section of visitors whose good opinion the organisers value highly are considered and catered for. The Chunnakam Show furnished a practical example of the best way to reach the cultivator. Coming down to the level of the people and treating them with a kindness of spirit which did not degenerate into condescension or patronage. Mudaliyars Sandrasekara and Kumarakulasinghe—Maniagars both—joined hands to lead the movement and organised the Chunnakam Show. People generally believe that these Shows are intended to please a departing Government Officer or afford an opportunity to subordinate officers to dance within the smile-zone of a compassionate chief. There was none of that officiousness which invariably cools the ardour of the curious cultivator: every thing was so simple, so attractive and designed to touch the imagination of the humble cultivator that he instead of timorously glancing at the exhibits from a "respectable" distance went up with confidence to the very edge of the tables on which were displayed the exhibits. He felt that the Show was his and fell to devouring with his eyes the exhibits in the various stalls. A constant stream of visitors poured in from all quarters and the Police were taxed hard to keep order within the grounds. The high and the low, the rich and the poor all alike paid their homage to the source of wealth and prosperity. The exhibits were so varied and embraced the products of labour at home and in the garden that everyone present had something or other to attract him or her. The busy hussif had her own lessons in mat and basket, weaving, the leisured spinster found many patterns in embroidery and needle-work. The poultry fancier must have turned pale at the sight of the full-grown country cock-fowl which stood captive within a cage improvised for the occasion. Every craft and industry was well represented. Carpentry showed its best walking sticks and model of a well. Chopping knives and other household implements were seen in plenty. The art of our potters evoked the appreciation of the visitors. Beautiful little flower-pots fashioned from the clay at Sangacai set the visitors athinking why they should look up to Pondichery and Coconada for their earthenware. The side shows which were many and interesting had their share of patrons while the toiler in the garden, oblivious of his own high place in the economic scheme of the country, stood gazing admiringly at the varieties of tobacco and vegetables exhibited by the Tinnevely Experimental Farm. The invitation to grow Cholan Irung for fodder was much discussed by the visitors. Cotton enthusiasts lingered long near the six varieties of Cotton shown by the Tinnevely Farm. Fruits of various kinds and garden produce were well represented. The produce of the palmyrah palm and the assortment of purified local oils—Margosa, Inupai, Gingily and Co-conut created no little interest. The new-born enthusiasm in our midst for hand-loom weaving received a distinct filip by the exhibition of the noble art by a very live weaver. Every body said it was so simple. Yes. Simple it is, but the difficulty is to make up one's mind to fit up a loom in his own home. The show must be pronounced to be altogether a success and we congratulate the organisers on the large measure of success which attended their efforts. The show proved to be a study of our economic condition. We learnt our needs and found our capacity. It is possible now to say in which direction improvement is possible or desirable. We trust that similar shows will be organised in other villages in the same spirit of service and sympathy which characterised the organisers of the Market Show at Chunnakam.

## NOTES & COMMENTS.

In view of the large number of car accidents due to the non-observance of the speed-limit imposed by law, AN OFFER, a gentleman of culture and position has offered his services to the Police to co-operate with them to bring to book offending drivers. The gentleman is prepared to undergo any training that may be necessary to equip him for the efficient discharge of his duties. We commend highly the spirit of this gentleman which moved him to make this offer.

## LOCAL & GENERAL.

**OURSELVES.**—At the last meeting of the Executive Committee of the Satva Paripinaya Sabha held last week under the Presidency of the Hon'ble Sir A. Kanakasabai, Mr. M. S. Eliatamby, Advocate has been appointed to act as Hon'ry. Chief Editor of the "Hindu Organ." Mr. Eliatamby has assumed charge of his duties.

**WHAT IS IT?**—In the small hours of morning this day people were agreeably surprised to find the wind squeaking in the corners of their bed rooms and rattling and upsetting everything within its reach. The distant rumble of thunder and lightning made one feel that the clouds were labouring for a good shower. In the end these were more blowing than rain. Is it the announcement of the coming monsoon or is it the tail-end of a Cyclone in the Bay of Bengal? Weather prophets will enlighten us on the question in due course. The blowing was so sharp and severe that the tiles of some of the roofs of the go-downs in the Grand-bazaar have been dislodged and lifted off.

**PERSONAL.**—Mr. R. H. Bassett the P. M. is well and has resumed duties.

—Messrs. Advocate C. V. Candappa and Proctor V. Ramaswamy are in Jaffna having come here in connection with a case.

—Mr. G. W. Woodhouse the D. J. has returned from leaves and resumed duties.

**A FATAL ACCIDENT.**—A motor-car rushing into Town from Karaiye knocked down last Monday and killed on the spot an old woman near the Oddumadam junction. The driver of the car was humane enough to take the corpse in his car to the Police Station where the usual proceedings are being taken. It is learnt that the woman is an inhabitant of the village of Sankanal and was picking her way to some Temple in the Town.

**OBITUARY.**—We regret to have to record the untimely death of Mr. R. B. Gunaratnam, B.A. which took place at his residence in Tellipalai. He was an Asst. Master of Hartley College and took ill at Pt. Pedro last Thursday and went over to Tellipalai where he expired on Monday the 19th inst. The funeral took place on Tuesday in the presence of a large number of friends and relatives. He leaves behind besides his widow and two daughters a host of relatives, friends and students to bemoan his loss. Although he had joined the Law College, his attraction for the teaching profession was too strong for him to resist. He was an ardent and enthusiastic teacher and won his students' affection by his transparent honesty and simplicity. He has written annotation to several English text-books and was a keen student of English poetry. He was a regular contributor "Sonthamil" a high class classical monthly of Madura and the journal of the Tamil Sangam. We tender our condolences to the bereaved family.

—We deeply regret to record the death of Mr. M. V. Kandian of Point Pedro, the late Chief Clerk, Audit Office, Kelantan, Malaya. The deceased was constantly ailing from malaria and liver complaints and he passed away in the morning on Monday the 5th inst. at the port of Tampat, where he went to recuperate his health. He leaves behind a widow and three children and a wide circle of relatives and friends to mourn his loss.

## TO OUR CORRESPONDENTS.

A. V.—Kindly authenticate your letter more legibly. The information is being referred to the gentleman concerned for confirmation. Is it a leg-pull?

## BY THE WAY.

**THE NATIONAL SERVICE LEAGUE.**—will supplement the work of the Y. M. H. A. If we are to achieve a real national awakening work has to be done in every sphere of activity. It is of no use to take up only one branch of our work and concentrate only on that. The problem has to be received as a whole and so ordination in the various activities should be established. We could never tackle the problem piecemeal. The workers will naturally join the activities congenial to their taste, temperament and capacity, and no conflict shall arise in their midst, if they realise the common goal towards which all are striving. It is of paramount importance, therefore, that our workers should be acquainted with the common aim which both the institutions seek to achieve. Whatever the immediate purpose of any particular activity, the final goal to be reached is National

Self-Discovery. We ought to place this ideal strongly and vividly before our eyes so that it may inspire us and urge us on to overcome obstacles of any sort or kind. Battered in the Maya of an alien culture, we have lost our own self for the re-discovery of which we have to strive every form of our activity—politics, education, religion, social reform. It will thus be seen that the work before us is great, but the tailors are few. If we could only remind our countrymen of the great treasure that lies in the hunker-room, if we could make our young men feel their responsibility in the matter as their brethren in India, Egypt and China are doing, if we could get our women-folk to bless our movement, we shall have workers innumerable. The cause is noble, holy and great, and who will deny a helping hand if he is only asked to help? Let us, therefore, approach our countrymen in all humility, and the response will be true and generous. There is no need to despair. Every one, whatever his station in life, could make his contribution to the movement. A kindly thought, a timely suggestion, a small subscription will help us and help immensely. A word to a neighbour, a talk to a circle of friends, a line of encouragement will help us and help greatly.

**SWAMI RUDRAKONY OF MADRAS.**—is in our midst now. He has already delivered several addresses on "Kural" in various centres. He holds a regular morning class for women interested in the study of Tamil classics. "Sillapathikaram" is being discussed at present. He is doing very good work. Being a Brahmacharin I think he could stand more work. I wish he is invited to every village in Jaffna and asked to address on literary and social questions. He is a fluent and fine speaker, and know the art of capturing any audience. We ought not to allow him to return to Madras till the Ramakrishna Mission at Madras return to us our Pandit Maitreyan, who has recently been ordained.

**THE Y. M. H. A., Pt. PEDRO.**—has received. We can now expect to hear of the revival of the Karayady and Valvettilurai branches. Udupiddy is sure to follow suit. Achaively may be busy with politics now, but as the dust kicked up by the election contest settles down, it will assert its existence. Many friends feel that the constitution of the Central Association should be re-cast so as to bring the branch Associations together on a federal basis. This may be done before the camp this year. In the mean time, we should try to revive all our Associations and put in some earnest work. Let us bear in mind that Work and not advertisement that pays. The public will support us if we convince them that we are in dead earnest about our work. A mere pretence cannot be kept up long. True earnestness will not fail to be recognised or supported.

**3 CENTS A POUND.**—is really cheap, and within the capacity of every one of us. Let us, then bring each a pound of the Delft Cotton Seeds and sow them in our dwelling compounds. This is merely to remind us every day of the great drain on our wealth which Manchester, miles and miles away from us exacts on us. When the plants grow up and yield us cotton, we shall see what we could do with it. Cotton plants do grow fast and do not require much tending, watering or cultivating. Each day as they grow and put forth their leaves they will remind you more vividly of the economic slavery of our countrymen. We shall attempt to solve this problem when the plants call upon us to decide what to do with their yield. Profit earning schemes ought to give room now to self-helping schemes. I am glad to note that several friends are growing cotton in their dwelling compounds and I feel that before long many more would be drawn by curiosity into the circle of home-cotton-growers.

13th May, 24. M. S. ELIATAMBY.

## THE NATIONAL SERVICE LEAGUE.

### Mass Meeting.

A public meeting was held in the outer yard of Perumal Koll on Sunday the 18th instant under the auspices of the above League. There was a large gathering present. Mr. M. S. Eliatamby who was elected Chairman thanked the audience for electing him to preside and called upon Mr. T. P. Maniam to address the audience on the subject of "The Way to win Swarajam". The lecturer in a lengthy address in Tamil pointed out the methods by which self-government could be attained. He emphasised the necessity for the Island to become self-supporting with regard to food and clothing and quoted figures to show the drain on our wealth caused by our dependence on other countries for our necessities of life. He insisted on the necessity of the people's representatives getting the control of the public purse and the advantages of a system of National education. The lecture was listened to with great attention and interest by those present.

Mr. A. Oshiravelu Proctor, J. P., U. P. M., who next followed agreed with most of the sentiments expressed by the lecturer. He attributed our poverty among other causes to the heavy stamp duties payable at present under the law and urged a revision of the stamp laws. He touched on the advantages of having village panchayats for the settlement

of disputes among the people and exhorted the people above all to be just and helpful to each other. He was not opposed to female education but the present system needed much modification.

Mr. S. Kanagasabai of the Parameshwara College spoke feelingly on the subject of untouchability and appealed to the audience to relax the rigours of social rules so as to admit the so-called low castes to a fair share of life's opportunities.

The Chairman wound up the proceedings with his own remarks and quoted two instances which came within his personal experience where the obstinacy of the Vellalas in withholding the social rights and privileges of other castes ended in the Government stepping in to assure them their rights. The meeting came to a close with a vote of thanks to the Chairman proposed by Mr. R. Subramaniam, Proctor. It is a matter for congratulation that several Tamil ladies were present at the meeting.

## THE ARYA CHAKRAVARTHIES OF NALLORE, JAFFNA, AND THE TELUGU CHOLAS OF NELLORE, SOUTH INDIA.

(By V. COOMARASWAMY, B. A. PROCTOR, S. O. JAFFNA.)

(Continued from 13 12 '23.)

Before I proceed further with my thesis a few words appear to be necessary by way of explanation to the readers. Some of my friendly critics who had been following my contributions to this esteemed journal complain that I am wandering far away from know the subject and that they are at a loss to whether I am drifting to. I must however confess that there were some digressions from the main theme, but at the same time the reader may rest assured that there were digressions intended either to elucidate the subject more clearly or throw side-lights which strengthen the conclusions I have arrived at. A short paper read before the Jaffna Historical Society on the origin of the Aryachakravarties of Jaffna was the skeleton or framework on which the present thesis was subsequently enlarged. After the discussion that followed the reading of that paper in the said society it was resolved that the paper should be published in some local newspaper stating my views more fully and supporting my conclusions by reference to authorities where such are available and the result has been the series of my contributions in this bi-weekly of wide circulation under the above heading. My first endeavour therein was to fix the date of the establishment of the Tamil Empire of Ceylon in Jaffna, which I have pointed out to be 1248 A.D. or rather the middle of the 13th century roughly speaking. Naturally enough I next proceeded to ascertain and acquaint the reader with the circumstances under which a new kingdom came to be established in Jaffna in the middle of the 13th century. It is conceded on all-sides that Jaffna was colonised by settlers from South India. But this migration of the Dravidians from India to Ceylon does not appear to have been confined to any particular era in point of time, nor to any particular area in respect of either the starting place of migration from the neighbouring continent or of the portion of this island in which these various races, tribes and castes finally settled down. The stream of migration flowed on time after time and it can be proved beyond any manner of doubt that the original home of the ancestors of the people of Jaffna is to be looked for not merely in the Malabar and Coromandel coasts but in the Western and Eastern Littorals of India beyond the ancient limits of the Tamilkalam and further a field in Thondaimandaram, in distant Kongu and the Telugu country of Deccan. But the local traditions and the meagre and distorted historical accounts that have come down to us refer to only two of these colonizations viz. the earlier led by the blind ladies (அம்பலவாணிகள்) and the later in the beginning of the rule of Aryachakravarties.

Following the accounts given in the Mahavamsa and other Sinhalese chronicles it has become almost a creed with the historians to treat of the Tamils in Ceylon as intruders and their influx into this island from time to time as many invasions. Thus "The History of Ceylon" by Mr. L. E. Blaux used as a text book in our schools speaks of the "First Tamil Invasion" Chapter VI, the second Tamil Invasion etc throughout (139). Mr. Lewis in his Manual of the Wann District refers to three different periods of wars and internecine commotions which wrought ruin and devastation of the wanni and brought about the extinction of the Vannias as a separate race, the first of which he says is "The Tamil Invasion 700 years ago,"—the other two according to him being the reduction and occupation of the Wannias by the Dutch 1783-86 and the first ten years of British rule 180 D. Paul Pieris sounds the same discordant note and huris provocative and offensive epithets in making reference to the Tamils of ancient Ceylon in his historical dissertations. These one-sided accounts of the so-called Tamil aggression as historical truths prolonged and gain currency as historical truths and are productive of much mischief. The sad and productive of much mischief. The school children who are taught from Blaux's History become imbued in their young days



NOTICE.

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An examination for the selection of youths between the ages of 16 and 19 for training as Telegraph and Telephone Inspectors will be held in Colombo on July 1 and 2 next. Candidates must have passed the Elementary School Leaving Certificate Examination, or Cambridge Examination.

Further particulars may be obtained before June 15 from the Chief Engineer, Telegraphs, Colombo, Central Telegraph Office, Colombo, May 15, 1924. G. 395.

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Telegrams: "Ruby Valvettiturai." H. 28.

Thomas told the House of Commons that plans were being laid for a great expansion of educational facilities for the natives, but one does not see any signs of it in Kenya, and indeed the estimates for 1924 do not provide for anything more than the normal growth of expenditure. If any one expects much of the Phelps-Stokes Commission which is now conducting its inquiries there, he seems to be in for a severe disappointment, as a forecast of this purely non-official Commission's report, which has been published in the Kenya papers, shows that the Commission has given way almost wholly to the white settlers. For it says that "too much stress has been placed (both in Kenya and Uganda) on literary education." No one of course objects to giving a practical bias to education and introducing mechanical training and agricultural training so that education would be adapted to life. But what is needed above all is that a proportion of promising lads should be given at State expense the best literary education and that a higher standard in such education be reached for the average, but the Government discourages all such plans for placing higher education within the reach of the native. Indeed, in Uganda instances have happened of Government practically forbidding sons of chiefs, etc., to go out to England for completing education at their own expense. And the Phelps-Stokes Commission does not seem inclined to administer a rebuke to the Government for such an attitude, but rather to lend its countenance to it. So far as the average settler is concerned, the only native education he can understand is the one that comes from labour, either voluntary or forced, on white man's farms. Every other kind of education, in his opinion, only serves to turn the head of the native. For a Mission boy he has never contempt. And, strange as it may seem, the Phelps-Stokes Commission also seems to have imbibed this general prejudice. A farmer speaking the other day, said: "As far as what he had heard from them (the Commission) they appeared to have an accurate conception of the conception of the need to educate the African through their hands (what an expressive phrase!) and an appreciation of the value of the European farmers of this Colony as the medium for this class of training and education." A not too cheery prospect for the natives!

MISSIONARY MENACE.

In administrative matters the Kenya Government follows the policy of letting well alone; it gives almost perfect freedom to the private bodies whom it assists by grants-in-aid to introduce what curriculum they may like. In Indian schools conducted by the Government the Punjab and Bombay codes are followed, and the owners of private schools may vary those codes in any particular and may give any kind of denominational religious instruction. The Missionary Societies teach Christianity compulsorily to all their pupils, without any objection on the part of Government, and the violence that the latter does to the principles of religious neutrality is not confined to giving grants-in-aid to bodies who refuse the advantage of secular instruction to any who object to attending the Bible class, but extends much further. There is evidence to show that the Government regards itself as a Christian State and fosters Christian teaching by direct means. This in fact creates a most perilous situation for non-Christian citizens of Kenya, that the Government should identify itself with ministers of one particular religion and should entrust into their hands the fashioning of the natives' destiny. It is not clear that the Kenya Indians are sufficiently alive to this danger, but those who realize it are bound to lodge a most emphatic protest against a flagrant violation of a principle to which the British Government is committed. —The "Hindu"

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Ramachakr

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Y. 30.

NOTICE.

(6) A Priest who was ordered home on account of Malaria after having tried all other treatments and Doctors was cured by two bottles of Dr. Mc Coy's Fever and Ague Killer. Rs. 1/50 a bottle CARGILES LIMITED. Y. 28.

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argument to its logical extent, I was told that no administration could afford the cost. I differed from the view at the time of argument. Further observation has confirmed me in my contention that under a well devised system just administration can be made self supporting. I hope to devote a chapter to an examination of all economies. For the present I must satisfy myself with saying that no question of cost can possibly be admitted as relevant in a consideration of moral uses. —The "Hindu".

EDUCATION IN KENYA.

THE RACIAL BASIS.

NEGLECT OF NATIVES.

Mr. S. G. Vaze writes:—

The Education of the different sections of the population, like everything else in Kenya, is conducted on a strictly communal basis, there being separate schools for white, brown and black children. To a certain extent such a racial division doubt becomes unavoidable in that country, the medium of instruction of each of these is different and requires a separate school. What is ordinarily a matter of convenience made a matter of principle in Kenya and the usual system of education is followed there, rigidity which no longer becomes justifiable. An Indian lad who knew English well enough to follow the instruction imparted in a European school desired to go through the latter's course (as several Goan children did), he would still obtain no admission into a European school and would have to go to an Indian school, solely because of the colour of his skin. An impression prevails among the officials of Kenya that there is in our own country a racial segregation in the matter of education similar to what obtains in Kenya; they do not know that the so-called European schools in India are not meant exclusively for Europeans but are open to a percentage of Indian students, and the ground of differentiation in this case is not the nationality of the scholar, but the curriculum which he wishes to follow.

EDUCATIONAL FACILITIES INVERSE RATIO TO REVENUE.

The education facilities which the different classes enjoy in Kenya are very nearly in an inverse proportion to what they contribute to the public revenues. The native of the country of course the largest taxpayer, and his education is almost wholly neglected. The Indian, whose contribution comes second, is better treated than the native, but receives much less generous treatment than the European, whose quota is the of all. The European population is to the Indian population as 3 is to 5. But the expenditure on European schools was in 1922 to that on Indian schools almost as 7 is to 3; i. e., to European schools was devoted 421,244 shillings and to Indian schools only 193,261 shillings. European schools are in every way preferentially treated. School buildings are far superior; the teaching staff is much better paid and more competent; all the appliances are more generously supplied; efficient medical inspection is provided; the course of instruction is more advanced. In all these respects Indian schools receive scanty treatment. They are housed in unsuitable buildings; accommodation is insufficient; the staff is untrained medical inspection is low. The European schools of Nairobi and Nakuru prepare candidates for the Cambridge Junior Local and London Matriculation examinations, but Indian schools rarely go beyond what corresponds to the English third standard in India. There are only two Government Schools for Indian boys. The Nairobi school had on its books 321 scholars in 1922 the Mombasa school 200. The education of girls is provided wholly by private institutions. Even the education of Europeans is comparatively backward, for it was found in 1917 that of 1062 children of school-age only 358 were on the rolls of Government and private schools; since then the number of scholars on school registers has increased to 477, which means that more than half of the European children go without education. But the education of the Indian children is far more backward. For a population of 22,000 there are only 1278 children in attendance at schools.

NATIVE EDUCATION NEGLECTED.

If Indian and European education is backward, native education is almost altogether neglected. The native population is some 2,500,000, while the number of natives who receive education, whether in Government or assisted mission schools, is only about 1800. The standard of education in these schools too is very elementary. Some 250 passed the vernacular examination based on standard IV of the Protestant Alliance Code in 1922 and 75 the English leaving certificate examination based on standard VII of the same Code. Both the white settlers and the Government are very averse to giving literary education of a higher order to natives. They generally all such of them as do not leave off their technical education altogether after the elementary stage of education, though the vital need of the natives at the present moment is advanced literary education which will provide them with the necessary tools for the education of the Government leaders. The education policy of the Government, however, has had the result that there is not a single native who may be said to have received a broad and liberal education and just received a middle school education. It is difficult to ascertain the number of native children attending unaided mission schools; but a rough idea of the extent of primary education among the natives may be gained from the fact that the total number of children on rolls in all primary schools appears to have been in 1916 under 13,000; and it from this the number of European and Indian schools is deducted perhaps some 10,000 scholars may be held to be receiving education of however rudimentary character in Kenya and this is in all conscience a very low standard of education. The Government spends on native education only about 438,000 shillings which is about the same as it spends on European education. That is to say, the Kenya Government devotes to the education of a tiny community of 9,000 whites the same amount that it devotes to two and a half million natives; that is, it spends on one white what it spends on 270 natives!

THE PHELPS-STOKES COMMISSION.

There is no immediate prospect of an improvement taking place in native education. Mr.