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THE MORNING STAR

Registered as a Newspaper (Established 1841) Published Every Friday

Vol. 128 JAFFNA, FRIDAY, JANUARY 5TH, 1968 No. 1

RIGHTEOUSNESS EXALTETH A NATION BUT SIN IS A REPROACH TO ANY PEOPLE

Rates
Subscriptions:
Inland Rs. 15-00 per year
Foreign Rs. 20-00 " "
Single copy 40 cts. (including postage)
Advertisement:
On application
In Memoriam:
Rs. 12-50 per insertion (within 4 inches)
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Rs. 15-00 for two insertions (within 6 inches)

FROM THE MANAGER'S DESK

Our advertisement rates have been revised as follows, and will take effect from January 1st, 1968. All advertisements within 2 ins. Rs. 10-00. In Memoriam Rs. 12-50. Other rates on application.

Calendar of Events

Tomorrow: Christmas Festival of Lights at Vaddukodai at 6 p.m.
January 18 - 25: Week of Prayer for Unity.
January 21: Unity Sunday.
C. S. I. SYNOD
The Eleventh sessions of the Synod of the Church of South India will be held at the St. James High School, Colombo, from the 12th to the 20th. The following will be attending it from the Jaffna Diocese: Bishop Kulandran, the Rev. K. S. Jayasingham and R. J. M. M. W. L. Jayasingham, Messrs. I. P. Thuralathan, S. V. Balasingham and E. J. Jayarajah.

FESTIVAL OF CAROLS - TRINCOMALEE

The inter-denominational friendliness, which made a united Carol Service possible in Trincomalee in 1966, fell short of the mark in 1967, and no service could be arranged. The situation was rectified in some measure by the Town Y.M.C.A. and Youth Hostel who held a bilingual Festival of Carols in the Town Hall on December 29th.
The Town Hall is unfortunately little more than a sitting-room and is quite inadequate for a vast concourse of people such as turned up for the occasion. The many who were not able to remain inside to smoke and chat on the verandahs flanking the hall and to peer in through the window-bars to get what glimpses they could. The performers strove doggedly against the crying of babies, microphones howl, the incessant chirping of sparrows sitting long after their roosting-time by the glare of the tube lights, and an invasion of chattering monkeys who wriggled into meeting and possessed the back of the room and the aisles. The babel did not slacken either for the singing of the carols or for the reading of the lessons.

The Marian Glee Club - girls small and not so small, smart with powder-blue tunics and white blouses - began and ended the festival. Mrs. Simlico Lara and her little daughter, who sang a credible duet and who rendered the first of the Pastor's from Handel's Messiah (what is there that the Japanese cannot do?) and then sang some Japanese songs. A tabarin was presented by St. Joseph's College; crib, kings, shepherds and white-winged angels bearing twinkling candles. A group of eleven young men sang the Christmas story to film tunes with a rousing accompaniment of drums, pan-accordion etc. There was choir from the Dockyard. A choir from the Anglican, Catholic, Methodist and Seventh Day Adventist Churches sang a novel selection of Japanese and Korean carols from the E. A. C. C. Hymnal. A choir from the United Church, immaculately dressed in white with red accents, sang with gusto, but dragged a little sentimentally when it came to "Silent Night". The Bible readings from Ezekiel, Luke 2 and Philippians 2 dealt with the need for the Incarnation, and the fact of the Incarnation, and the method of the Incarnation.

In retrospect one's impression is of a rather unimpressive programme, earnest and valiant performers, and a noisy, indisciplined audience. Most of the audience did not participate, but were present as spectators. Not even the Christmas trees that stood well to the fore availed to conjure up the sacredness of Christmas. But the fact remains that the Festival meant tremendous self-sacrifice for some who prepared and produced it; and if the Trincomalee choruses fall to pull together at Christmas, 1968, it is to be hoped that the Y.M.C.A. and Youth Hostel, profiting from experience, will lead the way again.

Our Matchless Christ

To many, Jesus Christ is only a grand subject for a painting, a heroic theme for a pen, a beautiful form for a statue and a tho't for a song; but to those who have heard His voice, who have felt His pardon, who have received His benediction, He is music, warmth, light, joy, hope and salvation, a Friend who never forsakes, who lifts us when others try to push us down. We cannot wear him out; we pile on Him all our griefs and troubles. He is always ready to lift us; He is always ready to help us; He addresses us with the same love; He beams upon us with the same smile; He pities us with the same compassion. There is no name like His. It is more inspiring than Caesar's, more musical than Beethoven's, more conquering than Napoleon's, more eloquent than Demosthenes', more patient than Lincoln's. The Name of Jesus throbs with all life, weeps with all pangs, groans with all pains, stoops with all love. Its breath is laden with perfume. Who like Jesus can pity a homeless orphan? Who like Jesus can welcome a prodigal back home? Who like Jesus can make a drunkard sober? Who like Jesus can illuminate a cemetery plowed with graves?

—Billy Sunday.

MISS EDITH KELK IN WEDDING CEYLON

As many of our readers know, Miss Edith Kelk of 7, Cooks' Salween, Harlow, England, is residing in Ceylon, where she lived and worked for almost a quarter of a century. Her first post was in the School for the Blind and Deaf, at Seeduwa, but after a year and a half she moved to Chundukul Girls' College, near her sister and brother-in-law, the Rev. St. John's. When she left Jaffna April of 1959, she was Vice-Principal of Chundukul.

Back in England she settled into a happy living with her widowed sister, Mrs. Peto, only to be shocked and saddened at Christmas time by Mrs. Peto's sudden death from a heart attack. She then moved to Balow, an English "new town," created in the wide fields and woods of rural England to draw off from overcrowded London industries and their accompanying workers. Here she and her sister Margaret shared a little house with a long-time friend of Margaret's, Margaret was Office Secretary to the Colombo and had a long and happy kept home with her two young children, reared, but able to learn in special classes in the municipal school. Over a year ago the friend died.

In a Czecho-Slovakian chartered plane Miss Kelk arrived in Colombo at 2 p.m. on December 17. She stayed at the home of Mrs. B. Rajawari (Mrs. Rajawari), who had a dinner for Miss Kelk in Bishop's House. After the dinner, inevitably there was singing. The Rev. James Rajawari, former St. John's Chaplain, helped to organize the function.

On December 20th over two hundred members of the Chundukul Old Girls' Association thronged the Girls' Friendly Society Hall, in Colombo. Miss Marthol, a former pupil, had so arranged her visit from India, that she could be present, also, Mrs. Babepille, Vice-President of the Association, was in charge of this tea.

The "Old Girls" of Jaffna had their welcome in the College Hall, Chundukul, at an afternoon tea on December 22nd, over which Mrs. Kribat Seel, President, presided. Some three hundred guests were present.
From its inception, Miss Kelk was involved in the Carol Festival programme, both playing viola and directing. When she returned to England, she constantly sent music. So it was fitting that at a "lock on" December 27 players met and present, about 100, at the Lockwood's home to play at the Dubois Medical College, a former pupil, at present, is too being in Ceylon for a brief vacation.

For the New Year

Stretching before us lies the coming year
As pure as snow,
Where no foot has set, fresh fall'n from heaven
To earth below:
We tremble ere we tread on aught so fair,
And so unknown,
And dare we, seeing not where'to it leads,
Set out alone?
Go Thou before, Great Guide and Spirit,
Counsellor Divine;
So shall we make no foot prints of our own,
But tread in thine.
Author unknown.

FAREWELL CHRISTMAS FESTIVAL OF LIGHTS

Mr. N. Amirtharajah, Post Master of Vaddukodai Post Office for the last four years, and Mrs. Amirtharajah, were accorded a FAREWELL PARTY last Saturday evening, the 30th December, 1967, by the public of Vaddukodai. The function was held at the Otley Hall, Jaffna College, and took the form of a Social followed by a public meeting. The meeting was presided over by Mr. T. Sivaramanathan, Chairman of the Vaddukodai Village Committee. Besides the Chairman, the following paid tributes to the excellent service the departing officer had rendered the parish: Dr. W. L. Jayasingham and Messrs. M. Sathyanarayana, K. Kadidath, Iyengar S. Kulathungam, L. Vignayaramoorthy, and S. Sunanthan. The tributes stressed that Mr. Amirtharajah was a model public officer, efficient, very courteous and helpful to the public, particularly to the poor, always anxious to serve all irrespective of the fact that at times his help was wanted at most inconvenient hours, and ever with an infectious and winning smile. He also showed deep love and concern for the welfare of those who worked with him in the office. Mr. K. A. Sellah presented a presentation to Mr. Amirtharajah on behalf of the public. Mr. Amirtharajah replied. Mr. S. Amirtharajah, Secretary of the Reception Committee, proposed the Vote of Thanks.

Mr. Amirtharajah has gone on transfer to Ruwanweli.

MEMORIAL SERVICE

Mr. J. S. Appudurai
A Service of Thanksgiving in memory of the late Mr. J. S. Appudurai was held last Friday, the 29th of December, 1967, at the C. S. I. Church, Arady. It was led by the Rev. L. N. Elthecock. The Bible Lesson was read by Mr. P. V. Thambiar and Miss Jeeya Navaratnam sang a thevaram. The Rev. N. Kathiravelu led the Litany and the sermon was preached by the Rev. Roy. Dr. S. Kulandran. Bishop of the Jaffna Diocese, C. S. I., Mr. A. T. Veeraparanam and the Rev. D. R. Anbalavanam paid tributes to the life and work of Mr. Appudurai. Mr. Veeraparanam referred to the fact that, though born in an orthodox Hindu family, the moment he embraced Christianity, Mr. Appudurai became a genuine follower of Christ and in every department of life and in every stage of his career he performed his duties in a manner most acceptable to his Lord and Master, as a student, as an officer, as a husband, as a father and as a private citizen he won the affection and esteem of everyone. His integrity, honesty, his love of peace, his nobility and above all, his forgiveness marked him out as a true Christian. The service came to an end with Benediction pronounced by the Bishop.

At the close of the service the ashes of the deceased were buried at the Arady Church cemetery, the committal rites being performed by the Rev. L. N. Elthecock, assisted by the Rev. N. Kathiravelu.

A Prayer

O Lord, our only Saviour, we cannot bear alone our load of responsibility; up - bear us under it. We look without seeing unless Thou purge our sight; grant us sight. We read without comprehension, unless Thou open our understanding; give us intelligence. Nothing can we do unless Thou prosper the work of our hands upon us; "O prosper our handiwork." We are weak; out of weakness make us strong. We are in peril of death; come and heal us. We believe; help Thou our unbelief. We hope; let us not be disappointed of our hope. We love; grant us to love much; to love ever more and more, to love all and most of all to love Thee. Grant this, we humbly beseech Thee, for the sake of Christ Jesus our Lord. Amen.
Christina G. Rossetti.

TO ALL OUR SUBSCRIBERS

We regretfully announce to all our subscribers that our subscription rates have been increased to Rs. 15-00 per year for subscribers in Ceylon, and to Rs. 20-00 per year for those outside Ceylon. The new rates take effect on the 1st January, 1968.

We are forced to take this step for reasons well known to you. For more than ten years the subscription has remained static, while the cost of paper, printing and even postage has doubled or even trebled. We have borne this very heavy burden for too long and an increase in subscription is *only one way out* to meet the heavy expenditure involved.

Manager.

INTERNATIONAL TAMIL CONFERENCE

The second International Conference - Seminar of Tamil Studies - opened in Madras on the 3rd inst. and will go on till the 10th inst. Over 200 Tamil scholars, observers and visitors from 88 countries are attending it. Dr. Zakir Hussain, the President of India and himself a Tamil scholar, declared it open last Wednesday. This second Conference is jointly sponsored by the International Association of Tamil Research and the Government of Madras. The first Conference - Seminar, our readers would remember, was held in Kuala Lumpur in April 1966, attended by over 150 delegates from about 25 countries.

A strong delegation from Ceylon, which includes the Minister of Local Government, the Hon. Senator M. Tiruchelvan, and the Hon. Justice Dr. H. W. Thambiah, who is one of the Vice - Presidents of the International Association of Tamil Research, is attending it and 35 papers will be presented by scholars, educationists, and administrators from our country. The Rev. Fr. Xavier S. Paninayagam, of Ceylon, who is now Professor of Indian Studies in the University of Malaya, Kuala Lumpur, is one of the Joint Secretaries - General of the Association.

This Conference is expected to formulate a scheme for the establishment of an International Institute of Tamil Studies at Madras, whose objects will be:

- (i) To act as a clearing house for all research wherever and by whomsoever undertaken and making it available to all interested scholars.
 - (ii) To amplify the research done at individual levels with greater resources available locally.
 - (iii) To carry out research in fields hitherto neglected.
 - (iv) To train and teach at the post graduate level in such fields as linguistics to which local universities have not given adequate importance, utilising the services of graduates later for an intensive study of the Tamil language applying the principles and methodology of modern linguistics.
- It is planned that eventually the Institute will reach the standard of a University.
The Conference is also expected to discuss the preparation of a glossary of scientific and technical terms for the purpose of uniformity in their usage, so that books could be interchanged among countries using Tamil as the medium of instruction.

The Morning Star

5TH JANUARY, 1968.

OURSELVES

With this issue we enter the 127th year of our publication. As we do so, we are filled with thanksgiving to God for the wonderful manner in which He has helped us to enjoy an uninterrupted record of 126 years of service.

Just now, as the Manager indicated in our last issue, we are facing really difficult times. The cost of publishing has gone up considerably.

Our appeal today, though primarily intended to our subscribers, is also to all our readers. We would like as many as can to help us with their contributions, articles and items of news.

GREETINGS

We extend our heartfelt greetings to the Ceylon Daily News on its reaching the fiftieth anniversary of its publication.

From very nervous beginnings in 1918, when the newspapers in circulation were not doing too well, the Daily News has today grown into becoming the premier journal in the country.

Dr. S. T. AIYATHURAI (An Appreciation by a Colleague)

The late Dr. Aiyathurai had certain outstanding qualities which made a deep impression on his friends and acquaintances.

He was an excellent physician and was also able to tackle difficult surgical cases. There was an unwritten rule in Malaya in those days—that major surgical operations should be undertaken by European Surgeons only.

The good he was doing in the Hospitals and his high sense of honour and integrity attracted the attention of the Sultan of Johore who during the Second World War appointed him as his personal physician and honoured him with the title: 'Sria Mahkota Johori', which means 'Companion of the Crown of Johore'.

In 1947 he retired from Government Service and went into private practice at Klang and was extremely successful.

In private life Dr. Aiyathurai was deeply attached to his wife and children and did everything possible to make them happy and comfortable.

He was an ardent cricket player and continued to play this game till late in life. This brought him into contact with many Europeans among whom he counted many friends.

In conclusion, it may be said that Dr. Aiyathurai had a most useful and successful career in every way and that he will be remembered most kindly by his friends and the public among whom he worked.

To the man who made the best use of his talents our Lord said: 'Well done, you are a good servant, you have shown yourself trustworthy in a very small manner, and you shall have charge of ten cities.'

work among us, a new era is dawning for our country. She needs the devoted service of all her children and will, I am confident, find none more zealous in her cause than the new Daily.

W. G. C. OFFICERS RESPOND TO POPE'S CALL FOR DAY OF PEACE

Peace with justice and freedom requires an indispensable ingredient: the release of spiritual resources, impelled by this conviction we respond to the message issued by Pope Paul VI on the observance of a "Day of Peace".

While drawing to the attention of member churches of the World Council of Churches the Pope's proposal that 1st January, 1968, be observed as a Day of Peace, we earnestly remind them that prayer and action are demanded every day of the year if peace is to be built and if it is to endure.

The promotion of true peace demands an awareness of the dangers and pitfalls in peace-making and support for constructive measures of international understanding and co-operation.

The narrow self-interests of nations, and their claims to be judge in their own cause, are at the root of world disorder. To move towards a more genuine world community and order, the churches and all men of good will need to champion policies and structures which serve the common interests and mutual needs.

Disturbances in many countries and regions arise when human dignity is not recognised and human rights are not observed. Those of us who do not suffer under any tyranny must be slow to judge even the violent responses of men who so suffer. The Universal Declaration of Human Rights warns that, if man is not to be compelled to rebellion against tyranny and oppression, human rights should be protected by the rule of law.

In open conflicts of force the inherent dangers of the use of increasingly terrible weapons of destruction require all men to turn from war as a useful means for settling disputes. The threat of nuclear war requires from mankind the use of morally appropriate ways to end the tragedy and menace of existing conflicts, to press forward to trustworthy and general disarmament and to develop reliable alternatives to force in the settlement of disputes and the pursuit of justice.

The need to settle international controversies by ways of reason and justice is clear. To achieve this end, it is necessary to develop more adequate international machinery and structures for peaceful settlement and peaceful change, working diligently to strengthen and undergird the United Nations, and to develop appropriate organisations at the regional level.

The twin values of peace and justice can only be established and maintained when the courage and imagination of all are mobilised, even when all do not agree on the ways to express their conviction. Love for peace and commitment to justice mean for some that they must be ready to establish or defend them with force of arms, even though war is recognised as evil; for others war and the methods of warfare may burden their consciences so heavily that the same love for peace and the same commitment to justice force them to refuse military service.

In the pursuit of genuine peace, which cannot be established in injustice or aggression, nations as well as churches must recognise that men of conscience differ as to the rightness of methods to be followed and the obligations they should accept. Freedom of conscience is a fundamental human right and its protection is essential to better international relations.

Prayer to God for His enlightenment of our own consciences should be a central theme of our Christian praying for Peace.

FRANKLIN CLARK FAY, W. G. C. Committee, Singapore; CAROL BLAIR, W. G. C. Committee, Malaya.

An Appreciation JAYAM RATNATHIGAM

"But O for the touch of a vanished hand, And the sound of a voice that is still!"

The premature death of Jayam Ratnathigam has left everybody sorely distressed. "Jayam" to all his friends and relations, he was indeed a lovable person. Blessed with a towering and handsome personality he brought sunshine into many a home.

He had a bright career at St. John's College, Jaffna, and in a spirit of service and sacrifice he entered the Railway Clerical Service when not out of his teens. He mastered his rather technical job and was soon reckoned an efficient member of the service.

Coming of a good Christian home, he was a good churchman and a tower of strength to the Church wherever he was. Marrying into another Christian home of repute he established an ideal Christian home.

A fine conversationalist with a deep sense of humour, he kept any company going for hours on end. His sweet smile never deserted him, even during hard times or periods of stress.

May his soul rest in peace!

P. R. A.

FROM FAR AND NEAR JANUARY TEST SET FOR LUNAR LAUNCHING CRAFT

The United States has scheduled a January 31 launching for the first test set of the type which later will lead two U.S. astronauts to the moon. The four-legged, 15.5-ton craft, called the Lunar Module, will be sent to earth orbit by a small Saturn rocket to test the vehicle space-worthiness and propulsion systems in preparation for manned operations in space.

The flight is the first of six Apollo test flights in 1968 and five more in 1969, culminating in the actual moon landing before 1970. The flight, second of the New Year from Cape Kennedy, will follow that of the Surveyor spacecraft, the last of the Apollo lunar probes that have found a number of suitable landing sites on the moon.

The Lunar Module will be orbited by the Saturn 1B rocket in the second week of January. After that, the rocket was moved to a nearby pad and assigned to launch the Lunar Module. The Lunar Module is one of the three segments of the Apollo 14 orbiting craft. The other two are the command module and the lunar ascent stage.

During the launch test, ground controllers will test Lunar Module's descent and ascent engines over a period of six and one-half hours. The small descent engine will be fired again for 20 seconds and then again for 15 minutes. The largest ascent engine will also be fired twice for 60 seconds and a 10-minute test. The test is designed to permit the astronauts to hover and look for a safe landing site, much like a man-down-glider. The more powerful ascent engine will be employed to boost the Lunar Module into orbit and intercept the orbiting command ship.

DISCRIMINATORY POLICIES IN EDUCATION

(Text of Memorandum submitted to the Minister of Education by the Parents' Association of Jaffna.)

Education is something which touches our lives intimately. In the words of a U. N. Report, "Education lays the foundation of every single form of the struggle against discrimination in general". For discriminatory practices to invade the field of education is, therefore, to cut the very ground under one's feet.

The present move to transfer several teachers of 'A.L.' Science out of the Jaffna District must be examined in the light of the total picture of the discriminatory policies that have been followed without abatement since 1956. A clue is supplied in an analysis prepared by the Secondary Education Division (March 1967) which speaks of "the oversupply of Science Graduates in one Region" and "the medium difficulty" that prevents the transfer of these "surplus Science Graduates" to other Regions.

Perhaps the most significant data in the analysis quoted relates to the provision of 'A.L.' and 'O.L.' Science courses. Of 400 'A.L.' Science classes, 111 classes, i.e. 28%, are in the Tamil medium, all but 15 of these confined to the Jaffna and Batticaloa Regions in 10 out of the 15 Educational Regions of Ceylon, there is no provision whatever for Tamil Science courses at the 'A' level, in 3 out of the 5 Regions — where such provision exists — Colombo South, Kandy and Ratnapura — it is modest. Of 1994 'O.L.' classes, 567 classes, i.e. 28%, are in the Tamil medium, but outside Jaffna, Batticaloa, Kandy and Colombo South, the classes are very thinly spread over the rest of the country.

The grave situation facing Tamil-speaking children in Ceylon because of the uneven nature of the educational provision and the questionable actions of successive governments points to the urgent need for a high level committee to make a district-wise survey of facilities for primary, secondary and higher education for Tamil speaking pupils and the training of Tamil medium teachers and to recommend measures to ensure a better deal.

The Only Oasis

We may well be pardoned for questioning the bona fides of the present move to lay hands on the only oasis in the desert that is Tamil education in Ceylon today when we view it against earlier actions of commission and omission.

During the S. L. F. P. regime, not a single Tamil-medium Govt. secondary school (outside the N. P. & E. P.) and other than a Madrasah school) was upgraded, or given a science department, or a graduate teacher. The policy was hardened after the schools' take-over of 1960, a circular from the Permanent Secretary directing that preference in admissions to Govt. and Director-managed schools should be given to nationals. As the policy became bolder, scores of Tamil streams were closed down, and the process did not easily slow down under the new regime. Even the markedly bilingual City of Colombo in the Tamil education frontier, witnesses the drastic reduction in proportion of Tamil medium pupils at Royal Primary and Royal College and the absence of even a single Govt. Tamil girls' secondary school in the metropolis. Section 3 of the Tamil Education Act of Ceylon leaves outside the Jaffna District, leave alone the UNESCO principle of 'equal access to

equal education' for all, there are lakhs of Tamil children who are denied even a 'separate and inferior education'. It is true that, taking the country as a whole, we are continuing to pay the price of an education that does not adequately answer to the needs and opportunities of a developing nation in the Development Decade. But nothing can excuse deliberate discrimination on account of racial origin. The tell-tale figures of school enrolment bear this out: taking the entire population into account, including those of Indian origin, 69% are Sinhala speaking, 29% Tamil speaking. The enrolment of Sinhalese children is 78%, that of Tamil-speaking children 23%. At the University of Ceylon the respective percentages are 78% and 21%. Vidyodaya and Vidyalakshmi have almost 100% Sinhalese enrolment. It is true that in the Science faculties of the University of Ceylon the Tamil enrolment is approximately 40%, drawn mainly from Jaffna schools and to some extent from private schools, but this would be poor comfort to Tamil speakers in the E. P., Vavuniya, Mannar and the remainder of the country. When this policy of racial discrimination is applied to the training of teachers, it will have far-reaching consequences for the educational system. The present proportion of 70:30 among post-graduate trained teachers reflects the respective strengths of the two linguistic groups. There has, however, been a drastic reduction in the number of Tamil trainees. Of the 5,247 trainees enrolled in the 24 training colleges in 1965, only 963 were in the Tamil medium colleges. Of over 800 teachers on full pay at the three universities, only a handful in the University of Ceylon were Tamils.

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Changes Necessary

It may also be necessary to make such changes in the set-up of the Ministry and the Department as will prevent their discriminating against any section of the people. In any event, the planning of education for any District should be after consultation with a committee based on the area. District School Committees had been set up following the Ordinance of 1907, but they have now lapsed. It is time that, in the modern context, development plans to ensure sufficient educational provision in every District of Ceylon were prepared by a representative committee in the District and submitted for the consideration of the Minister. There is no other way of evolving a national plan of education.