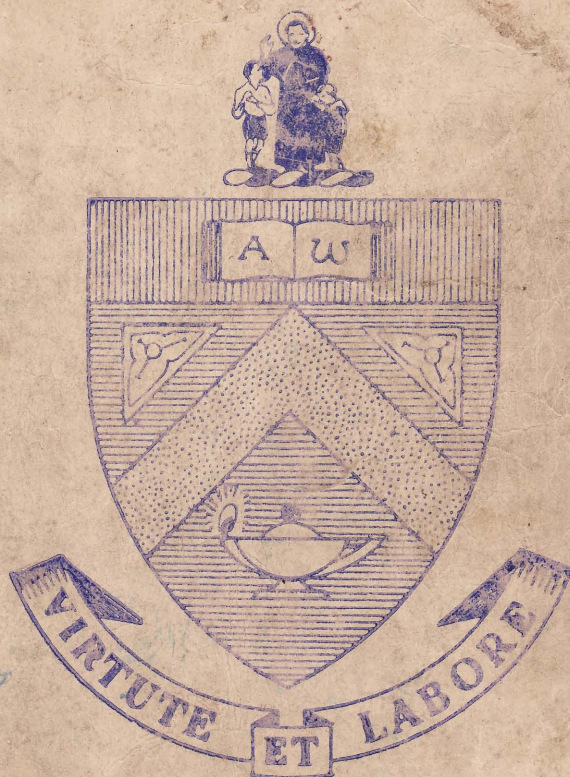


# The Bosconian



St. John Bosco's College  
Haltom

1955

PERMISSU SUPERIORUM

Vol. 2



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The

# Bosconian

## Lead Kindly Light



Lead, kindly Light, amid the encircling gloom  
Lead Thou me on ;  
The night is dark, and I am far from home,  
Lead Thou me on.  
Keep Thou my feet ; I do not ask to see  
The distant scene ; one step enough for me.

I was not ever thus, nor prayed that Thou  
Shouldst lead me on ;  
I loved to choose and see my path ; but now  
Lead Thou me on.  
I loved the garish day, and, spite of fears,  
Pride ruled my will : remember not past years.

So long Thy power hath blest me, sure it still  
Will lead me on,  
O'er moor and fen, o'er crag and torrent, till  
The night is gone ;

And with the morn those Angel faces smile,  
Which I have loved long since, and lost awhile.



St. John Bosco's College — Cardinal Newman.

Hatton

1955



Massachusetts



Editor in Chief  
First Issue  
Associate Editors  
Editorial Board  
Editorial Board  
Editorial Board  
Editorial Board

St. John's College

1955

Printed by the College Press



## The Best School of All



It's good to see the school we knew,  
The land of youth and dream,  
To greet again the rule we knew  
Before we took the stream :  
Though long we've missed the sight of her,  
Our hearts may not forget ;  
We've lost the old delight of her,  
We keep her honour yet.

*We'll honour yet the school we knew,  
The best school of all ;  
We'll honour yet the rule we knew,  
Till the last bell call.  
For, working days or holidays,  
And glad or melancholy days,  
They were great days and jolly days  
At the best school of all.*

The stars and sounding vanities  
That half the crowd bewitch,  
What are they but inanities  
To him that treads the pitch ?  
And where's the wealth, I'm wondering,  
Could by the cheers that roll  
When the last charge goes thundering  
Beneath the twilight goal ?



The men that tanned the hide of us,  
Our daily foes and friends,  
They shall not lose their pride of us  
Howe'er the journey ends,  
Their voice to us who sing of it  
No more its message bears,  
But the round world shall ring of it  
And all we are be theirs.

To speak of Fame a venture is,  
There's little here can bide,  
But we may face the centuries,  
And dare the deepening tide:  
For though the dust that's part of us  
To dust again be gone,  
Yet here shall beat the heart of us:  
The school we handed on!

*We'll honour yet the school we knew,  
The best school of all:  
We'll honour yet the rule we knew,  
Till the last bell call.  
For, working days or holidays,  
And glad or melancholy days.  
They were great days and jolly days  
At the best school of all.*

—Sir Henry Newbolt





OUR CHIEF GUEST  
AT THE ANNUAL CONFERENCE OF BISHOPS  
OUR LOVING PASTOR



The Rt. Rev. Dr. D. B. REGNO, O.S.B.,  
Bishop of Kandy.



OUR CHIEF GUEST  
AT THE ANNUAL DISTRIBUTION OF PRIZES



Hon. Sir ALBERT PERIES, K.B.E., M.P., J.P., U.M.,  
Speaker, House of Representatives, Ceylon.



# Foreword

---

I HAVE great pleasure in responding to the request so kindly made to send a message to be published in the "The Bosconian."

Your motto *Virtute Et Labore* truly interprets the real spirit and significance of the word "*Education*."

I should like every body at St. John Bosco's College to realize that *Education* is not the progress of knowledge only; it has everything to do with the Development of character. It is concerned with the soul as well.

When your boys leave you they should be imbued with high and noble principles inspired by the love of God and of their neighbour.

Every effort should be made to develop in the boys a spirit of

loyalty, a deep sense of duty and a spirit of service.

If we are to gain the full fruits of Independence we must train our boys to be men of the highest integrity, honesty, good-will, tact, patience, humility and who desire to render the highest service to the country.

During the short period of about twenty years St. John Bosco's College has set up a fine record of service and I wish the College all success and may it go from strength to strength.

*Albert Peries,*  
*Speaker,*  
*House of Representatives,*  
*Ceylon.*



# Message from Our General Manager

St. Anthony's Cathedral,  
Kandy.

17th November, 1955.

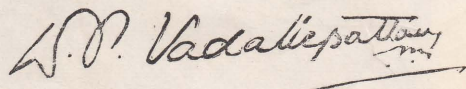
Dear Rev. Brother Director,

The message I send you is a message of hearty congratulations. St. John Bosco's is certainly one of the best out station Colleges of the Diocese of Kandy. Both in studies and in sports your College has attained a very high degree of success. Success is not a commodity that can be bought with money. It is the spirit of sacrifice evinced by the Brothers and their Collaborators that has made St. John Bosco's what it is today. Persevere on the path of loving sacrifice and unremitting toil and you will reach the goal of greater success in the not distant future.

To the boys I wish to give a word of advice. The primary purpose of education is not the passing of an examination nor the securing of a job. It has a higher and a nobler purpose. It aims at making you gentlemen in the true sense of the word; it seeks to mould your character during the impressionable years you spend in School so that you may become worthy citizens of Sri Lanka.

Far from being useful citizens, you will be a positive danger to society unless you acquire the noble virtues of brotherly love, honesty, purity and self sacrifice during your school days. Equipped with these virtues go out into the world and you will be able to cry a halt to the march of crime in our land and add lustre to your illustrious "Alma Mater".

Yours devotedly in Christ,



General Manager of R. C. Schools —  
Kandy.





The Rev. Fr. D. P. VADEKEPATANY, O.S.B.  
General-Manager of R.C. Schools,  
Kandy.





The Very Rev. Br. S. M. BENJAMIN, S.S.J.,  
Director-General  
of the Brothers of St. Joseph



# Message

FROM

K. S. ARULNANDHY ESQ., M.Sc. (Lond.)  
*Senior Lecturer. University of Ceylon.*

61, Station Avenue,  
Wellawatte.

11-11-55.

It was my privilege very recently to visit St. John Bosco's College, Hatton, to preside over the annual celebrations of its Tamil Society, and thus to become acquainted with its tone, spirit and activities.

The Instructional function of an educational institution no doubt looms large in the mind of the common man and also of the teacher and the pupil in general. But, the realization that education is a far more complex and richer process than mere instruction, that it is the all round development of the personality of the child, is also becoming increasingly manifest in many of our schools. I had the pleasure of seeing unmistakable evidence of this praiseworthy trend in education in St. John Bosco's College. I saw, mirrored in the cheerful, courteous, disciplined and purposive behaviour of the pupils, the characteristics of the institution which fostered it.

Rev. Brother E. I. Chrysostom, S.S.J. who, with characteristic geniality sincerity and ability, hitherto presided over the institution and symbolised as it were its aspirations and achievements, will soon reach the age limit of retirement. His successor has a safe and secure foundation to build upon, and the prospect that he will be able to raise on it a magnificent edifice, worthy of the Sacred Order to which the College belongs is certainly there.

*K. S. Arulnandhy*



# Message

1914

THE UNIVERSITY OF CHICAGO  
CHICAGO, ILLINOIS

Wellsville,  
New York Avenue

14-1-25

It was my privilege very recently to have the honor of addressing the Board of Trustees of the University of Chicago, and thus to become acquainted with the long spirit and history of the institution.

The institutional function of an educational institution no doubt looms large in the mind of the common man and of the teacher and the pupil in general. But the realization that education is a more complex and richer process than mere instruction that it is a process of development and the personality of the child is also becoming increasingly evident in many of our schools. I had the pleasure of seeing remarkable evidence of this process in the work of the John B. Biscoe College. The work of the college is characterized by a high level of intellectual and artistic achievement, the pupils, the character of the work, and the spirit of the institution.

Rev. Brother, I am sure that you will find in the work of the college a sincerity and a high level of achievement, and a spirit of the institution and symbolized as it were its aspirations and achievements, will soon reach the age of retirement. His successor has a safe and secure foundation to build upon and the prospect that he will be able to make on it a magnificent edifice worthy of the Sacred Order to which the College belongs is certainly there.

Yours truly,  
J. S. F. F. F.



## OUR RETIRING PRINCIPAL



The Rev. Br. E. I. CHRYSOSTOM, S.S.J.,  
(11-9-50 to 24-11-55)





*Seated: (L. to R.)*

Mr. D. F. Marcel, Mr. S. Gnanapragasam, Rev. Br. S. A. Gnanapragasam, Rev. Br. P. Pakianather, Rev. Br. A. M. Thomas, Rev. Br. Principal, Mr. V. Vamathevan, Rev. Br. S. A. Francis, Rev. Br. G. Benedict, Mr. S. Velupillai.

*Standing: 1st Row -*

Mr. J. E. A. Culas, Mr. C. Kanapathipillai, Mr. L. M. J. Mathew, Mr. A. Alfred Fernando, M. S. V. Pathmanathan, Mr. N. B. Kandasamy, Mr. C. Santhipillai, Mr. S. Mahadeva, Mr. R. L. Narayan, Mr. S. V. Mathai, Mr. K. D. Justin Leo.

„

*2nd Row -*

Mr. D. S. K. Wanasinghe, Mr. A. M. Joseph, Mr. Wilfred Joseph, Mr. W. James M. Fernando, Mr. M. Saverimuttu, Mr. Angelo A. Peiris, Mr. S. Muthuthamby, Mr. B. Gunapala, Mr. A. Saveripillai, Mr. S. Mariadhas.



The



# Bosconian

## THE EDITORIAL

THIS issue is humbly dedicated to our beloved retiring Principal Rev. Brother Chrysostom, Thirty-five years of zealous and unselfish service to the sons of Lanka in instructing and moulding their character is undoubtedly an achievement of which any man can be justly proud.

It is very hard for us to imagine, as the Education authorities seem to do, that our revered Brother is superannuated. Those who see him going about his daily duties, even constitutional walk in the evenings feel that here at least is one whom age cannot wither. He retires owing to the inflexibility of the Departmental regulations. His heart is young but this argument does not appeal to the Education Department. Students of Bosco's who have been fortunate to receive education and instruction from him will ever remember him with reverence and gratitude.

This is the second issue of our College Magazine. It comes out after an interval of five years. These five years have been years of plenty for the College. In every

department of educational activity both academic and extra-mural it has made vast strides.

The change-over to Swabasha has swelled the number on roll to six hundred and fifty. To accommodate this increase a new set of six class-rooms have been erected. The growing importance of the sciences has led in spite of economic stringency to the fitting up of laboratories for Chemistry, Botany and Biology while a touch of ultra-modernism has been given to the atmosphere by the installation of Audio-visual aids.

Above all it is the staff that has received the greatest attention. New blood has been poured into it by the addition of five more graduates to the already existing three, and the appointment of an English Trained Teacher, an Art Teacher and five Swabasha Trained Teachers, all men of talent.

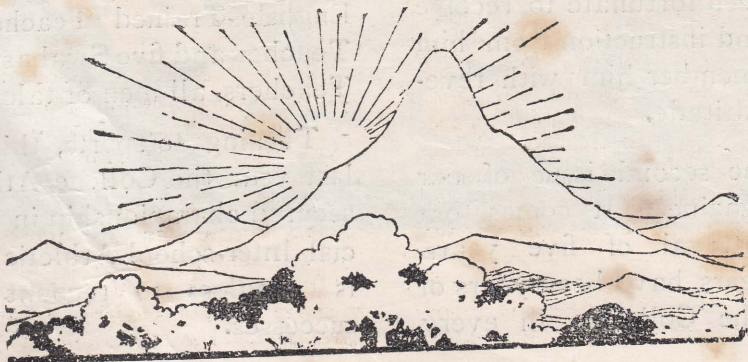
Turning to sports, this year and last year the College Athletic team secured championship in the Provincial Inter-school Athletic meets. It is needless to recount its local successes.



Our sincere welcome to the New Principal Rev. Brother Thomas. It is in the fitness of things that he should succeed. He is no stranger to us. Seven years he has been on the staff working might and main for the welfare of the School. There was no activity but he was there working unostentatiously behind the scene. So it would seem that in the Divine Plan these seven years have been as it were a period of apprenticeship to him for gaining better experience & an intimate knowledge of the Institution and the locality. This knowledge and the maturity

granted by the years, we are sure, are happy auguries for the future of Bosco's.

The giants of old are receding one by one into the back-ground, and with the retirement of Rev. Br. Chrysostom we are almost a young lot. One alone remains to lend venerability and the poise of age to the Institution and that is Mr. V. Vamathevan. Twenty years he has faithfully served in spite of the lure of better prospects elsewhere. To him the 'Bosconian' pays its humble tribute.





## ANNUAL REPORT 1954-55

*My Lord Bishop, Sir Albert and Lady Peries,  
Your Reverends, Ladies and Gentlemen,*

ON behalf of the students and the Staff of Hatton St. John Bosco's College, I cordially welcome you at this our Annual Prize-giving nique in my own career as teacher and Principal. It is not every year, nor in every school that such a distinguished gathering, presided over by such a distinguished personage meets at an Annual Prize-giving. It was very generous of you, Sir, and of Lady Peries, to accept our invitation at such a troubled period of Ceylon's history as now. You are no stranger to the Public of Ceylon nor to me a school master, and therefore we all with all our hearts welcome you and Lady Peries tonight in our midst.

We are also very glad to have in our midst His Lordship the Bishop of Kandy who in spite of his age and heavy work has found time to be present here tonight. His interest in matters of education and specially those of the poor children are very well-known. Having been the Parish Priest of Hatton before he was elevated to the Episcopate he continues to retain a special interest in everything connected with Hatton and Bosco's in particular which had its beginnings when His Lordship was in charge of the Parish of Hatton.

It is a well-known fact that St. John Bosco is the most widely known Saint today and the most revered educationist and we are proud to be well-known throughout the Central Province under this name. We are also very proud of our achievements during the last two decades of our existence under the patronage of this Saint. Like this great Saint the Ceylonese Brothers of St. Joseph started every Institution from mere scraps but today we are proud possessors of more than 10,000 sq. ft of floor area of buildings for class-rooms, thanks to the unflagging efforts of the Rev. Brothers Clement, Benjamin and Thomas and the whole-hearted co-operation of teachers like Mr. Vamadevan, and to the generosity of the general public. Since the last distribution of Prizes in March last year, we have added six class rooms, a Staff room and a fully equipped and approved Laboratory for Chemistry and Biology. We have also added a decent room for our Library which can boast of a good

and representative collection of books, owing to the enthusiastic service of our students and the co-operation of the Public. This has been supplemented through the efforts of our boys with class libraries for the weekly issue of books. But the long-felt want of a playing-field of our own still stands unsatisfied as also the crying need for land for gardening. We look up to our Masters the Proprietors of Estates but in vain and it looks as if we should have to wait a long time till these Estates be bought by Ceylonese.

Five years ago there were classes of even 60 pupils but we have limited the classes since to about 30 pupils and the total number to 650. Hence we had to refuse admission to more than 100 children this year. The class rooms are now furnished much better with Moratuwa made single desks and chairs and cupboards. We have today better equipment also by way of teaching aids, namely charts, maps, a radiogram, public address system, a tape-recorder, photographic equipment and First-aid paraphernalia, thanks to the Facilities Fees the parents are unstintingly paying us. All these augur well for the future of our children,

The teachers in Hatton are for the most part birds of passage. The climate seems to suit them only for a certain number of years and not suitable for a permanent settlement. The cost of living and Housing problems are other difficulties that tell on the permanency of the Staff of a school. The salaries of teachers are poor, too poor to encourage the state of Matrimony. You will not be surprised to know that of the 23 members of our Lay Staff only four are married people. The others are looking for something to turn up. The something they expect to turn up may be a peonship or the ship of porter constable or beggar. I would recommend that the teachers come under another Ministry than Education, Home or Social Services if you like. To you parents I have a word. If you care for the future of your country, if you care for the democratic form of government to continue in this country, if you care that your children should be free citizens of an Independent country, I would refer you to the address of Dwight Eisenhower to the parents at the Colombia University: a



shortage of qualified teachers is a potential threat, he said, to the democratic progress of the country. You cannot have a good type of teacher as long as the teacher leads a miserable and disgruntled life. Let parents co-operate with the teacher. But as it is, parents are satisfied if they feed and cloth their children and send them to a school reputed to be good. They do nothing further. They don't invite the teacher to their homes discuss the problems of their own children or the problems of the teacher with him. In a democratic country this duty belongs to the parents. How many of you present here tonight have done this duty? I can venture to say, very few. When you show so much of apathy towards your children and their teacher, do you expect your children to grow worthy of yourselves or of the traditions of the school? In the course of the 18 months since our last Annual distribution of Prizes, seven permanent teachers left us, namely Messrs. Cheriyan our popular Botany Graduate, P. D. C. Almeida, D. M. Jayawardena, K. Nalliah, and F. J. Fernandopulle, but their places have been happily more than adequately filled by five graduates and three Trained teachers, namely Rev. Brother Francis and Messrs. C. Santhiapillai S. Mahadeva, C. Kanapathipillai, S. Mathai, Alfred Fernando, James Mary Fernando, S. Gnanapragasam and Mathew. I believe our present Staff is quite complete with the various talents and attainments necessary for academic subjects and Extra-curricular activities. As this is my valedictory address, I may say with feelings of gratitude that in my teachers I found during the last five years of my service here all that I hoped for and expected. I found in the Rev. Brother Thomas my Director and Successor all that my Director-General promised in him. Rev. Br. Thomas, a graduate himself, is a Science man, with equal aptitude for Arts and several other accomplishments I was sadly wanting in. I can assure you that Bosco's of Hatton will be in very safe and efficient hands and I take this opportunity to thank him for his unstinted co-operation and assistance in the management of the College. Next to Brother Director, I must refer to Mr. Vamadevan who has given 20 years of ungrudging and self-abnegating service for this school and for this locality. I congratulate my successor on his possessing Mr. Vamadevan to assist him in his new responsibilities.

I may now turn to the kind of education we are imparting in this school. Sufficient attention is being paid to the Religious and moral formation of our pupils. Much do we regret the dropping of moral science from the Curriculum, but in this sacred responsibility of guiding our children in the correct path of civic and religious duties, we have the consolation that this want is more than offset by the unobtrusive and well-timed precept and shining example of our dear teachers and Rev. Brothers. By word and example we are teaching tolerance. That monster of fanaticism which shuts its eyes to every good in others has been altogether absent. All elements have been harmoniously working towards the uplift and progress of the College and of the groups. The Catholic children have classes of Doctrine every day and Non-Catholic children in their civic duties. The Family Rosary and Visits to the Blessed Sacrament, Sodality activities, short common invocations at the commencement of each lesson, weekly reception of the Sacraments of Penance and Communion and the silent influence of a religious atmosphere all go to quicken, energise and sustain a life preparatory to the challenge of battles later on. We are thankful for the unstinted spiritual ministrations of the Parish Priest and his Assistants.

In former times parents never complained of having to pay Tuition fees for the education of their children. In fact they were always prompt and ready to pay for the future welfare of their own children, until the State made regulations to make education free. We were never wanting in funds sufficiently till education became free by legislation and the State determined to starve itself and the schools. We have taken to Swabasha very faithfully and the children have had enough of Swabasha for their Selective Test. In view of the compulsory introduction of Swabasha in the Senior classes next year we shall be compelled to increase the number of Senior classes as most children of the 104 who sat for the Selective Test will be qualifying for secondary education as qualifying in the Swabasha medium is comparatively easy. One instance of the value of the said Test: last year our worst boy who sat for the Test in Swabasha passed and one of the best failed because of the English medium. Next year we have to teach all the subjects except the Sciences in Swabasha, even commercial



subjects for which we have neither the text books nor men competent to teach them in Swabasha. Even granting the feasibility of teaching Commerce in Swabasha, it is questionable whether knowledge in Swabasha of such a subject with international implication could be of any practical value. As far as we are concerned we are compelled to drop such a useful and necessary subject from our curriculum next year. Moreover when the standard of English has deteriorated I wonder how we are going to teach even Science subjects in English.

At the last Prize-giving I was unable to give the results of the December 1953 G. C. E. Examination. Then we obtained the best results, as far as we know, of the Province, with 14 passes out of 20 candidates presented. Our candidates of December 1954 met the fate of those of other schools as only two passed and two were referred.

Sports and games as Inter-House activities continue to occupy very prominent places. St. John Bosco's Annual Sports Meet is the most popular event in Hatton town. Our congratulations to the House Masters and Members of the Clement House for having become Champions in the Athletic Meet. Champions in Cricket, Football and Volley-ball will be announced presently. House activities work very efficiently and smoothly here. We became the Provincial Athletic Champions held in Kandy in 1954 and 1955. We may reasonably be proud of our achievements in all the games and Sports in the area. We are also having a few stars in Table Tennis.

We are not behind in practical and Social activities. We won Prizes and certificates in the Hatton district Garden competitions and we ascribe the credit to the unflagging efforts of Rev. Brother Benedict. Our boys are very good in Social service and 8 of them are getting medals tonight for their achievements. Thanks to their efforts we are possessing a very good Library of books.

Our Old Boys are doing very well in every sphere of life. The College is too young to be proud of possessing many in the highest administrative posts but they are rising by their honest efforts and brave endeavours.

On the literary side we have organised meetings so that once a week each boy has

the chance of practising Public Speaking in English and Sinhalese or Tamil. They assemble as Seniors, Intermediates or Juniors. In addition each class has its own English Literary Association. All the Office-bearers are elected by secret ballot. The inter-House competition organised by the Senior Inter and Junior Associations in English Sinhalese and Tamil has been successful and the winners are getting their Prizes and Medals. In these competitions we were fortunate enough to securing the best Judges. These Judges competent to express an opinion and unchallengeable in their verdict were unanimous in their praises for the high standard of oratory attained by our speakers. The days of oratory are not gone, at least at Bosco's. In a democratic country the art of speaking is of the utmost necessity and we were trying to give it its due place.

My report will be incomplete if I failed to make mention of our Boarding department. We have more than 100 Boarders and they are the live-wire for all the activities of the College. It is always full to overflowing and the securing of a place in the Boarding House is a veritable competition at the beginning of each year. Three Rev. Brothers are now in charge of it. As the Rev. Brother David has too much of other work especially the one connected with the Holy Rosary Campaign, Rev. Brother Francis and Rev. Brother Pakianather, a retired Principal, are managing the Boarding department under Brother Director and with the co-operation of the Bursar, Rev. Brother Gnanapragasam, to all of whom my thanks are due. The Boarders have their own associations under their own elected Officials and they conduct Socials, an Annual Public Dinner and their own Annual Sports Meet. They are given every facility for a healthy cheerful and contented life. I shall not be surprised if from my retirement I hear that some of them prove to be able Administrators and Politicians of their time. But one thing is sadly wanting in the present generation of school-going children: they are wanting in initiative and resourcefulness. They are wanting in ambition. We are surrounded on all sides with insurmountable difficulties. We are passing through a crisis as is bound to come to every young nation. Parents and public men must understand that unless they co-operate with the teacher the present generation of young men will meet with shipwreck. Parents can do much



in this respect by timely advice and loving solicitude for their children's future. I know of parents who instilled a taste for Mathematics or Science in a child unwilling to study even Arithmetic. They can as well create desire to speak English. All these and more can be easily done by a loving mother and a solicitous father. Why don't you parents wake up?

Finally I thank all members of my Staff for their loyal co-operation during the last five years of my work in this College; without this co-operation I could have done very little of what I may now look back on with happiness. I thank all members of the Public who helped us in our Annual Athletic

Meets, Functions, Prize distributions and Elocution Contests. I thank all donors of Prizes for having made this and similar functions possible. I thank all those who worked with me shoulder to shoulder in collecting funds for the Science Laboratory and Building Projects. The list of Prize donors will be read out now. I thank the parents for their willing co-operation and particularly for their presence tonight. Above all I thank you, Sir, our Beloved Speaker and you Lady Peries for having consented to preside at this function and You My Lord for the great honour you have conferred on me and on the Hatton Public tonight by your presence.

## SIR ALBERT PERIES' REPLY

*My Lord Bishop, Revd. Brother,  
Members of the Staff, Ladies and Gentlemen  
and the pupils of St. John Bosco's College.*

I THANK you Revd. Brother very sincerely on behalf of my wife and myself for the very great honour you have bestowed on us by inviting me to preside at this function and my wife to distribute the prizes. I further thank you for the very kind sentiments expressed about me. It gives both of us great pleasure to be present on this occasion. A visit to any institution conducted by Christian Brothers is a matter for gratification and I was particularly happy when I received the invitation from the head of this institution.

The great contribution made by the Christian Brothers towards the cause of education and religion is one of the most inspiring incidents in world history. The life and the career of the saintly founder of the order are matters of common knowledge and are looked upon with gratitude by the large number of people who were benefited from time to time by the institutions that have been established under his patronage.

Educational institutions have to play a very important part in the development of the country. It is doubly greater today as we have gained independence.

I am glad to note from the Report that this institution has given pride of place to Swabasha. I sincerely believe that this step

is a prudent one and that it will bring benefits to St. John Bosco's as well as to the educational welfare of this country.

I was so very gratified to have heard the observations in the report during the period under review the religious and spiritual life of the pupils of St. John Bosco's received the supreme attention due to it. Of course, nothing different could be expected from any Catholic institution. However, in these days when the country is going through a period of unrest, the continued and unremitting emphasis which the Church has laid on religion is one of the saving features for mankind. In my opinion, a religious education should take first place in any system of education. Every Catholic should read the life of Christ, not once, but several times and sincerely follow His precepts. The greatest happiness any one could derive in this life is from one's religion. Belief and full confidence in God will carry you through in everything.

The next step in education is to give the children a vocational training as it is being done in some continental countries. Now we have taken the first step in that direction. Children who are not suited for a higher education should be given a vocational training. This is a most important factor that would go a long way for the progressive development of this country.

(Contd. on Page 29)



## ANNUAL DISTRIBUTION OF PRIZES, 1954 - 1955

**Religious Knowledge :**

*S. S. C.* W. M. Aloysius Silva  
S. Saverinathan (H.M.)

*Senior Prep.*  
*J. S. C.* John Motha  
P. Cyril Fernando  
S. A. Anselm (H.M.)

*Form III* F. Sanathanam  
S. Saveriar (H.M.)

*Form II* Anthony Clement  
Christopher Perera  
S. Mariasoosay (H.M.)

*Form I* M. Reginald  
Felix Anthony  
Austin Wheeler (H.M.)

*Std. V* S. A. Augustine  
Robert Mendis  
R. P. Lazarus (H.M.)

*Std. IV* A. Henry  
S. Ratnadasa; (H.M.)  
D. Phillip "

**Civics :**

*S. S. C.* V. Shanmugam  
P. Marimuthu (H.M.)

*Senior Prep.* C. S. Muthiah  
J. Dhanasinghe (H.M.)

**Civics & Hygiene :**

*J. S. C.* V. R. Radhakrishnan  
E. A. D. Premaratne  
M. Razik (H.M.)  
M. D. Premaratne "

*Form III* N. K. Shanmugam  
V. Aruchunan (H.M.)

*Form II* Thomas Philip  
H. A. Nandasena  
S. Sunderalingam (H.M.)  
Danaraja Piyadasa "

*Form I* V. Adaikalam  
Lionel Sirisena  
D. Asirvatham (H.M.)  
B. K. Kularatne "

*Std. V* M. R. Singaram  
A. Jothipala (H.M.)  
R. Ramasamy "

*Std. IV* C. Rajanathan  
U. S. Mendis  
P. Nadarajah (H.M.)

**English :**

*S. S. C.* S. Masilamony  
P. Marimuthu (H.M.)

*Senior Prep.* Paul Devaraj  
S. R. Ratnaraj (H.M.)

*J. S. C.* A. Balasubramaniam  
S. J. Paul Mendis  
S. M. Razak (H.M.)  
Cyril Fernando "

*Form III* C. J. Premanathan  
S. Arumugam (H.M.)

*Form II* P. Kurusamy  
H. N. Nandasena  
Anthony Clement (H.M.)  
W. R. Radalage "

*Form I* D. V. Aseervatham  
Brian Outschoorn  
D. Ratnam (H.M.)  
Lionel Sirisena "

*Std. V* P. Kanagasabapathy  
D. S. J. Podimahathmaya  
A. Kumareswaran (H.M.)  
J. S. Robert Mendis "

*Std. IV* P. Jeyaraman  
F. D. Katnadasa  
M. Srikantha (H.M.)  
G. L. Tillekeratne "

**Arithmetic :**

*S. S. C.* D. J. William  
B. Danaraj (H.M.)

*Senior Prep.* R. K. Ponnadurai  
S. Selvanayagam (H.M.)

*J. S. C.* John Motha  
Marshall Fernando  
Cyril Fernando (H.M.)  
P. Weeraih "

*Form III* P. Irullappan  
M. Sithambaram (H.M.)



<i>Form II</i>	G. Jeyaraman H. A. Nandasena K. S. Ariyanayagam (H.M.) K. Sithambaram „
<i>Form I</i>	M. Reginald B. K. Kularatne P. Nadarajah (H.M.) S. Samarasekera „
<i>Std. V</i>	Vincent Jayasinghe P. Kanagasabapathy A. Mariapragasam (H.M.) D.S.J.Podimahathmaya „
<i>Std. IV</i>	V. Subramaniam F. D. Ratnadasa N. Suppiah (H.M.)
<b>Tamil :</b>	
<i>S. S. C.</i>	M. Ramiah D. J. William (H.M.)
<i>Senior Prep.</i>	P. Krishnasamy P. Balakrishnan (H.M.)
<i>J. S. C.</i>	V. Mathew P. Periyannan (H.M.)
<i>Form III</i>	N. K. Shanmugam S. Arumugam (H.M.)
<i>Form II</i>	M. Anthony Daniel Raju (H.M.)
<i>Form I</i>	Rajamohan M. Reginald (H.M.)
<i>Std. V</i>	J. D. Navaratnam P. Kanagasabapathy (H.M.)
<i>Std. IV</i>	L. Anthonysamy A. Ramiah (H.M.)
<b>Sinhalese :</b>	
<i>S. S. C.</i>	L. Bartholomeusz
<i>Senior Prep.</i>	L. Withanage
<i>J. S. C.</i>	Cyril Fernando Marshall Fernando (H.M.)
<i>Form II</i>	H. A. Nandasena W. R. Radalage (H.M.)
<i>Form I</i>	L. Sirisena S. Samarasekera (H.M.)
<i>Std. V</i>	D. S. Podimahathmaya V. Gabriel Jayasinghe (H.M.)
<i>Std. IV</i>	Wijeratne Perera Ananda Mendis (H.M.)

<b>Botany :</b>	
<i>S. S. C.</i>	S. Saverinathan P. Marimuthu (H.M.)
<i>Senior Prep.</i>	P. Karuppiah S. Selvanayagam (H.M.)
<i>J. S. C.</i>	S. Guruparan S. V. Balachandran (H.M.)

**Mathematics & General Science :**

<i>Form III</i>	M. Sithambaram K. Balasubramaniam (H.M.)
<i>Form II</i>	K. S. Ariyanayagam K. Sithambaram (H.M.)
<i>Form I</i>	M. Reginald D. V. Aseervatham (H.M.)

**Mathematics :**

<i>S. S. C.</i>	P. Marimuthu S. Saverinathan (H.M.)
<i>Senior Prep.</i>	S. Suppiah P. Karuppiah (H.M.)
<i>J. S. C.</i>	P. Periyannan A. Balasubramaniam (H.M.)

**Hygiene & Physiology :**

<i>S. S. C.</i>	P. Marimuthu B. Danaraj (H.M.)
<i>Senior Prep.</i>	M. R. Cassim P. Karuppiah (H.M.)
<b>Book Keeping :</b>	
<i>Senior Prep.</i>	M. R. Cassim P. Krishnasamy (H.M.)
<i>J. S. C.</i>	M. Karmegam J. Sunderasingh (H.M.)
<i>Form III</i>	T. Sithambaram Paul Raj (H.M.)

**Elements of Commerce ;**

<i>S S C.</i>	S. Satchithanandam P. Marimuthu (H.M.)
<i>Senior Prep.</i>	Paul Deveraj P. Karuppiah (H.M.)

**Chemistry :**

<i>J.S.C.</i>	Cyril Lopez V. Balachandran (H.M.)
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**History and Geography :**

<i>I S.C.</i>	M. Karmegam T. B. Pahathkumbura Cyril Fernando (H.M.) L. Veeraputhiran „
<i>Form III</i>	S. Arumugam N. K. Shanmugam (H.M.)



<i>Form</i>	<i>II</i>	S. Kulandavelu H. A. Nandasena K. Sithambaram (H.M.) W. R. Radalage "	<i>Best Attendance</i> 1 S. Suppiah <i>S.S.C.</i> (B) 2 P. Durairaj <i>J.S.C.</i> (A) 3 P. Irulappan <i>F III</i> (A) 4 M. Panchawarnam <i>F II</i> (B) 5 S. Appasamy <i>F II</i> (B) 6 V. Kalimuthu <i>F II</i> (B)
<i>Form</i>	<i>I</i>	R. Namasivayam Lionel Sirisena D. B. K. Withanage (H.M.) S. Balasubramaniam "	<i>Service Medals</i> 1 S. R. Ratnarajah <i>S.S.C.</i> (B) 2 Antony Francis <i>J.S.C.</i> (B) 3 M. Nadarajah <i>S.S.C.</i> (B) 4 U. Pahathkumbra <i>F II</i> (C) 6 J. J. William <i>J.S.C.</i> (B) 7 V. Shanmugam <i>S.S.C.</i> (A) 8 Sam Gunaratnam <i>F I</i> (B) 9 S. Satchithanandan <i>S.S.C.</i> (A)
<i>Std.</i>	<i>V</i>	N. R. Singaram D. S. J. Romiel (H.M.) Mohomed Iba "	
<i>Std.</i>	<i>IV</i>	S. Sithambaram G. L. Tillekeratne Mahalingam (H.M.)	
<b>General Proficiency :</b>			
<i>S.S.C.</i>		S. Saverinathan P. Marimuthu (H.M.)	<b>Elucution (English)</b>
<i>Senior Prep.</i>		P. Karuppiah M. R. Cassim	<i>Seniors</i> N. J. Jeyeraaj R. Kanagaratnam (H.M.)
<i>J.S.C.</i>		A. Balasubramaniam M. Karmegam Henry Cyril Fernando	<i>Inter</i> V. Balachandran Paul Mendis (H.M.)
<i>Form</i>	<i>III</i>	N. K. Shanmugam R. P. Paul Raj	<i>Juniors</i> D. J. Navaratnam S. Aseervatham (H.M.)
<i>Ferm</i>	<i>II</i>	Thomas Philip K. Sithambaram H. A. Nandasena M. Anthony	<b>(Tamil)</b> <i>Seniors</i> S. Palaniandy V. R. Radhakrishnan (H.M.)
<i>Form</i>	<i>I</i>	P. Joseph Xavier M. ReginaId Lionel Sirisena	<i>Inter</i> V. Krishnasamy A. M. Deveraj (H.M.)
<i>Std.</i>	<i>V</i>	M. R. Singaram P. Kanagasabapathy D. S. J. Romiel	<i>Juniors</i> R. Patchamuthu M. Ramasamy (H.M.)
<i>Std.</i>	<i>IV</i>	M. Sriskanda P. Jeyaraman W. S. Samara-weera	<b>(Sinhalese)</b> <i>Seniors</i> P. Cyril Fernando L. Bartholomeusz (H.M.)
			<i>Inter</i> F. Sarath Siri P. H. Albert (H.M.)
			<i>Juniors</i> Ananda Mendis B. Cooray (H.M.)

**Individual Prizes***Best Student of the Year*

1	P. Marimuthu	<i>S.S.C.</i> (A)
2	H. A. Nandasena	<i>II F</i> (C)
3	M. R. Cassim	<i>S.S.C.</i> (C)

*Perseverance in Studies*

1	S. Selvanayagam	<i>S.S.C.</i> (B)
2	M. Karmegam	<i>J.S.C.</i> (B)

**Essay Competition :**

<i>Seniors</i>	P. Krishnasamy ( <i>Tamil</i> ) L. Bartholomeuz ( <i>Sinhalese</i> )
<i>Inter</i>	M. Ellappan ( <i>Tamil</i> ) H. A. Nandasena ( <i>Sinhalese</i> )
<i>Junior</i>	A. P. Lazarus ( <i>Tamil</i> ) Wijeratne Perera ( <i>Sinhalese</i> )



**Best Dancers of the Year**

K. Yoganathan  
Lionel Sirisena

**Best Actors of the Year**

V. Sivalingham  
Paul Mendis

**Best Footballer of the Year**

N. Subramaniam

**Best Cricketer of the Year**

O. D. P. Daniel  
Stanley Senanayake (H.M.)

**Best Volley Ball Player**

V. Stanislaus

**Athletics Champions**

*Seniors* M. S. Hassan

*Inter* S. M. Razak

*Juniors* S. Sivaratnam

**Best All Rounder**

Edward Pathirana

**Social Service Medal**

among the Boarders

C. S. Muthiah

**Best Service Medal**

Wilfred Perera

Director General Challenge Cup  
for Senior Football

awarded to ALOYSIUS HOUSE

Rev. Brother Chrysostom Challenge Cup  
for Senior Volley Ball

awarded to CLEMENT HOUSE

Sidan's Challenge Cup for Cricket

awarded to ALOYSIUS HOUSE

A. J. M. de Silva Challenge Cup  
for Inter Volley Ball

awarded to ALOYSIUS HOUSE

O. Don Abdon Challenge Cup  
for Inter Football

awarded to BENJAMIN HOUSE

N. H. Martin Challenge Cup  
for Junior Football

awarded to CLEMENT HOUSE

M. P. C. Jayawardena Challenge Cup  
for Inter-House Cross Country Race

awarded to CLEMENT HOUSE

Rev. Brother Pakianather Challenge Cup  
for Inter-House Decoration

awarded to CLEMENT HOUSE

H. C. Patterson Challenge Shield for  
for Tug-of-War

awarded to CLEMENT HOUSE

K. Rajalingam Challenge Cup  
for Senior Relay

awarded to ALOYSIUS HOUSE

O. Don Wilfred Challenge Cup  
for Senior Mile Relay

awarded to CLEMENT HOUSE

Chand's Challenge Cup  
for Inter-Relay

awarded to BENJAMIN HOUSE

Diana's Challenge Cup  
for Junior Relay

awarded to CLEMENT HOUSE

Capt. Jayamaha Challenge Cup  
for Mile Race

awarded to K. RAJU  
of Clement House

1940 Staff Challenge Shield  
for Games

awarded to ALOYSIUS HOUSE

R.C. Scott Challenge Cup  
for Athletics

awarded to CLEMENT HOUSE

Old Boys' Challenge Cup  
for the Senior Champion

awarded to M. S. HASSAN  
of Aloysius House

Brother Director Challenge Cup  
for the Inter-Champion

awarded to ABDUL RAZAK  
of Benjamin House

Vamathevan Challenge Cup  
for Junior Champion

awarded to S. SIVARATNAM  
of Clement House

Social Service Challenge Cup

awarded to BENJAMIN HOUSE



# PUBLIC EXAMINATIONS

## SENIOR SCHOOL CERTIFICATE

We give below the names of the successful candidates and the year of their passing. Subjects against names indicate distinction.

### December 1950

#### Pass

P. Namasivayam (Arithmetic)  
P. Ramasamy  
S. Subramaniam (Arithmetic)

#### Referred

J. Kamalanathan

### December 1951

#### Pass

G. Rajagopal  
R. Sivasithambaram  
T. Clement Theodore

#### Referred

M. R. Mahendra

### December 1952

#### Pass

P. John Besco  
A. Arul Daniel (Arithmetic)  
B. Edwin  
B. Gunapala  
K. Kandasamy  
K. Nadarajah  
M. Nadarajah  
V. Pathmanathan  
R. Robin  
S M. Tharmlingam (Tamil Literature)

#### Referred

B. Patrick Antony  
Wilfred Joseph  
M. K. Paramasivam  
G. Parathasarathy

### December 1953

#### Pass

M. S. C. Arulraj  
C. Damodaran  
S. Jayapandian (Arith.)  
T. A. Joseph  
K. Kandasamy  
M. Kandasamy  
R. Paramasivam

#### Pass

T. Edmund Percy  
P. Raju (Typewriting)  
P. Ratnam (Arithmetic)  
R. Subramaniam  
T. Vairavanathan  
S. R. Vethaviasar  
C. S. Vivekanandan

#### Re-Referred

G. Parathasarathy

### December 1955

#### Pass

Ignatius Pereira  
S. M. Ramiah

#### 1954

#### Referred

G. Jeyaraman  
S. R. Selliah



## OUR RETIRING PRINCIPAL

ON a cold evening in the rainy month of July 1930 a fine young man in Religious habit was cautiously and with utmost trepidation climbing down a rather slippery hillside just a few yards away from the present Primary Block. It was the first time that he found himself in a hill country. The climb-down was painfully slow and at every effort, his breathing became hard and his feet most unsteady. Half way down the hill he missed his footing and fell head-long down the hill. His progress down the hill was arrested by a thick tea-bush that happily stood on his way down. The young man much worse for his adventure, wounded, his habit soiled, retraced his path to the mission house and there was carefully tended by Parish-priest. This priest was to become the future Bishop of Kandy and this rather impetuous Religious, no other than Rev. Br. Chrysostom, was one day to be the Principal of the College that was to be built close to the scene of his fall. This trivial incident was to have far-reaching results in the history of St. John Bosco's College and the Congregation of St. Joseph to which this Religions belonged. It introduced for the first time the Brothers of St. Joseph to the future Bishop of Kandy who was to invite these Brothers to man the school that was to be opened in 1934.

Born of Hindu parents in a traditionally farming family, Br. Chrysostom had his early education at the Colombogam practising school conducted by the Brothers of St. Joseph. Though of a vivacious and boisterous nature yet he was guileless and straight forward. Having struck a friendship with one of the pious Brothers he wished to become a Catholic and was soon received into the Faith. After finishing his career at the practising school, he joined the Teachers' Training College and soon obtained his Trained Teachers' Certificate. At the end of his studies in the Training College he decided to join the Religious Order and entered the novitiate. After one year he made his Profession. Then he was sent to St. Patrick's, Jaffna for English education. By dint of labour and persistent efforts in a few years' time he was reading for the London Matriculation. In the class he carried away almost all the prizes and had the rare distinction of being the first to pass the London Matriculation in the first

Division at St. Patrick's. Soon after he obtained his Arts Degree from the same University as an external student, the first man in the Congregation to do so.

After a few years of teaching experience at St. Henry's College his ability was early recognised and was sent to Rangoon as Principal of the newly opened school. Here his ability to plan out and organise found full scope. Within a few years he was able to put up a majestic four-storeyed block and a first class Science laboratory and the number on roll had gone up to 600.

From there he returned to St. Henry's College as Principal. After serving St. Henry's for about two years he was sent to take charge of the Teachers' Training College at Batticaloa.

At the sudden and untimely death of Rev. Br. Devasahayam, the Director-General of the Congregation, he was elected as General of the society, a post he held for 12 long years.

Twelve long years of incessant labour and unremitting toil sapped all his energy. The Congregation of which he was head was passing through the most crucial period of its history, Unrelentingly and incessantly he worked for his Congregation. The affairs of the Congregation took him even to Rome. In addition to these tremendous responsibilities he had the additional duties of the Principal of Training College. He must have heaved a sigh of relief when his period of twelve years of Generalship was coming to a close; but his joy was short lived. He was again called upon to succeed Brother S. M. Benjamin as Principal of St. John Bosco's College which he has served for the last five years and more.

Able and industrious, a man of hard common sense, out-spoken, bold of speech, sometimes painfully frank but always firm and full of ardent feelings he addresses himself with great vehemence to any task be it building an institution or conducting an examination. With great firmness of purpose and strength of resolution he flings himself to any work with the passion of a crusader. His enthusiasm is so infectious and overwhelming that all extend to him their ungrudging and whole-hearted support. Making



little of difficulties undeterred by failures, undismayed by rebuffs he forges ahead "still nursing the unconquerable hope" till he has achieved the task he has set himself to.

His all absorbing devotion to duty, his love of justice and fair-play has sometimes led to many misunderstandings; but those of us who have known him most intimately, those of us who have witnessed the generosity of his feelings, his fatherly solicitude for the well being of others, his sympathy for the needy and the weak, know well and truly that the sternness and the rough exterior is but the cloak to protect himself against his own weak sentimentality, lest it should get the better of him. To do good, to fight hard to render service 'to his own kind in their common need' has been the working philosophy of his life,

Bosco's to which he gave the golden years of his mature experience will ever treasure his memory. On the eve of his relinquishing his duties, he must be happy in the knowledge that he leaves Bosco's enriched with a science lab approved to teach Botany, Zoology, Chemistry and General Science, a large and beautiful library and a fund for the College building—all by his sole personal effort.

Thirty five years! Thirty five years of faithful service in the vineyard of the Lord and for his own fellow men is a record of which any man can be happy. So Brother Chrysostom when on the 24th November 1955 bids good-bye to Boscos' he may with pride declare, "I have fought the good fight, I have run my course, I have kept the faith."



## KINDNESS

*If any little word of ours  
Can make one life the brighter,  
If any little song of ours  
Can make one heart the lighter;  
God help us speak that little word,  
And take our bit of singing  
And drop it in some lonely vale  
To set the echoes ringing.*

*If any little love of ours  
Can make one life the sweeter,  
If any little care of ours  
Can make one step the fleeter,  
If any little help may ease  
The burden of another;  
God give us love and care and strength  
To help along each other.*

*If any watchful thought of ours  
Can make some work the stronger,  
If any cheery smile of ours  
Can make its brightness longer;  
Then let us speak that thought today  
With tender eyes aglowing,  
So God may grant some weary one  
Shall reap from our glad sowing.*



## SERVICE MINDEDNESS

**C**HRISt the founder of Christianity exhorted every one to love his neighbour as himself. The same can be said of the teachings of all the really great men of this world.

Confucius, the great Chinese religious teacher, once said "The greatest word in human speech is service".

The International Rotary Club has as its motto "Service above Self". The world-wide scout movement started in 1919 by Sir Lord Baden Powell expects every Scout to "be prepared" to help others at all times,

If we turn over the pages of history, we will find ample evidence to establish the fact that great men lived for service to others than for themselves. Wasn't it Christ who said "**I have come that you may have life and have it more abundantly ?**" The lives of great men all remind us that we can make our lives sublime by rendering Service to others who need them. Sir Philip Sidney is oft quoted as a striking example of one who gave top priority to the needs of others. It was he who said "Thy need is greater than mine" If we give a little thought to the mango tree or to any other fruit tree that grows in our garden, we will soon realise that it grows and bears fruits not for itself but for our sake. Isn't it true that very often stones are thrown at the tree simply because it is bearing ripe luscious fruits ? Still the tree continues to be as useful as ever and bear fruits year after year. The same can be said of our domestic birds like the hens and the ducks. The same is true of the domestic animals like the cow and the goat, the poor man's cow.

It is among human beings who are supposed to be **rational** animals that often **selfishness** supersedes **service**. The spirit of competition seems to blind us to the need for co-operation. Hence it is essential that the

spirit of service should receive more attention and greater emphasis than at present particularly among school children. This can be achieved in two ways. One is by the study of subjects like History, Geography and Civics compositely known as Social Studies. The other is by living a life of service indeed. This may be in the home or in the school. The parents, the elders and teachers by their noble and edifying example of service to others, can greatly inspire children to acts of service and fraternal Charity. In the School, the children can by becoming members of Clubs and Societies learn to render service to others at all times, Such clubs as the First Aid Club, the Social Service Club and Societies such as the Scout Movement, the Girl Guides, Friend in Need Society etc. all can in reality foster and develop the spirit of service in school children.

We, who live in a democracy, cannot afford to be selfish, for selfishness is the bane of any democracy. We must learn to love our neighbours as ourselves. We must learn to live not only for ourselves but for others too. When we have learnt to render service to others of our own country, we will then gradually begin to render service to people of other lands. This will end up in an international brotherhood ; for Service knows no bounds of caste, creed, community, colour or country.

May the motto of every young man and young woman of this Country be "**Service above Self.**"

P. SAVERIMUTTU.

F.C.P, (Lond.),

Dip. Ed. (Lond.), M.A. (Education)

*Principal, Govt. Training College,*

*Batticaloa.*

Milkman : " I am in need of a boy about your age. I would pay you ten rupees a week."

Boy : " Shall I have a chance to rise ? "

Milkman : " Oh, yes; I want you to be here at four every morning."





A HEROIC PRINCIPAL

THE END OF THE WORLD



## A HEROIC PRINCIPAL



The Late Rev. Br. J. P. ALOYSIUS, S. S. J.



## OUR LATE REVEREND BROTHER ALOYSIUS

**S**T. John Bosco's owes a deep debt of gratitude to Rev. Brother Aloysius. He was its first Principal and one of the pioneer members who along with Rev. Brother Clement, laid the foundation of the College amidst great hardships and difficulties. A brilliant scholar with a gift for eloquence both in English and Tamil, he was able to win the admiration and secure the interest of all in whatever he undertook. The college can rightly be proud of having had him as its first Principal.

Born in Chandirupay, Jaffna on the 15th of April 1889 of Hindu parents of the farmer class, he had to travel a long way along life's path before Providence could shape him for the high destiny that was his. After learning the rudiments in his native village, by a happy accident he joined the educational institute at Colombogam and came under the influence of the Brothers of St. Joseph. The edifying life of the Brothers attracted him to the Holy Faith. As a student he showed very great promise and before he was out of his teens he was a trained teacher in Swabasha. An almost fatal illness turned him further God-ward and he vowed to enter the Religious life should he survive. His renunciation was accepted by God and after a period of novitiate he made his Profession of Vows on the 1st of November, 1909 as a Brother of St. Joseph.

His superiors, impressed by his intellectual acumen sent him to St. Patrick's College, Jaffna, for English Education; and in the short course of five years he had mastered the English language. The impressed superiors, in order to give full scope to his brilliance, sent him to the Government Training College in Colombo. There he earned for himself the name of "Silver Tongued Orator." His intellectual training completed, he returned an accomplished scholar in English and Tamil to impart all the wealth of knowledge he had garnered to the rising generation. It is needless to say that his career as a teacher was a great success. Short tempered indeed he was, but his unassuming ways, devotion to his work and his instinctive championing of the down-trodden won for him the love and confidence of his students and friends. On behalf of a friend or an institution of his he was pre-

pared to run any risk. A problem or difficult situation roused him to action.

When he came to Bosco's he was a mature man with a wide experience having behind him a long record of successful service in almost all the institutions of the Society.

In 1948, though he looked much younger than his sixty years, he had to retire. In his retirement he eschewed everything secular and devoted all his time to prayer and spiritual studies. The spiritual notes he made fill two big trunks. No one suspected that death would overtake him so early and so unexpectedly. One day he complained of a pain in the stomach and was taken to hospital. He had to stand an operation. He saw to it that he received the Last Sacraments before he entered the operating theatre. The day after the operation he succumbed, to the consternation of all.

**An appreciation from the pen of Mr. V. Vamathevan his close collaborator in the pioneering days.**

The passing of Brother J. P. Aloysius year before last marks the end of the life of three pioneer Brothers who were entrusted with the task of starting an educational institution at Hatton. When Brother Aloysius was appointed the first Principal of St. John Bosco's he had a very hard task ahead of him. With no permanent buildings and being new to the place, it was no easy task for him to manage the school. He was, however ably assisted by the late Rev. Br. V. Clement, who was then the Director. He had to do a lot of spade work to manage the school. He left no stone unturned to carry on the uphill task of competing with the other institutions which were well established. He was the man who was able to get the services of Messrs. V. Vamathevan, S. D. Amirthiah and K. S. Gunaratne to the School. There is no estate in this district which he has not visited to popularise the school. It was pleasant to watch him walking with his staff every evening and every week-end to visit friends.

There was nothing difficult for him to solve. Difficulties he had in plenty, and he solved them tactfully and to the satisfaction of all. He had a large circle of friends in and about Hatton, and they rallied round



him when Bosco's was in need. He was so popular in the town that he was appointed secretary of the committee to celebrate the coronation of King George the Sixth, and success of the celebrations was entirely due to his efforts. In 1938 he left Bosco's, but

he had laid a sound foundation for the steady and rapid growth of Bosco's. He had the pleasure of working another period at Bosco's as an assistant and watching the meteoric rise of the College.

*May his soul rest in peace.*

## OUR ISLAND HOME

CEYLON is our Island home. It lies in the Indian Ocean to the South of India. It is about 270 miles north to south, and about 140 miles from east to west. Its total area is about 25,332 square miles and the population today is about 8½ million.

The central part of Ceylon is hilly and is called the Hill country; the coastal parts are plains and are called the Low country. Many rivers have their source in the central hills and flow to the sea through the coastal plains. The largest river in Ceylon is the Mahaweli Ganga and the highest mountain is Pidurutalagala.

The Hill Country has a delightful climate and Nuwara Eliya is health resort. Many flock there at certain seasons to recoup their health. The low country in the south and west is warm and wet, but the northern and eastern plains are warm and dry. Tea and rubber grow on the hills, and coconut and paddy on the plains. We export tea, rubber and coconut products to foreign countries, and import from them rice, cloth, machinery and the like.

The island is divided into nine provinces. Each province has its own capital where a

Government Agent resides. Colombo is the chief port of Ceylon. The Governor General resides there. Roads and railway connect all important towns and villages. We can now go even by planes to a few places from Ratmalana Airport.

In ancient times, Ceylon was ruled by our own kings. They ruled for the most part, at Anuradhapura. They built wonderful tanks, dagobas and vihares. Many a beautiful painting can be seen in these ancient vihares even today. The first Sinhalese king was Vijaya. He came from India. The last king was Sri Wickremarajasinghe who ruled at Kandy. For nearly one hundred and thirty three years we were ruled by the king of England. In 1948, we became a free nation once again. Today we govern ourselves. We belong to different communities, such as Sinhalese, Tamil Burghers, Muslims and Europeans. We follow different religions, but we all live like members of one large family in peace and unity, for we dearly love our mother country.

PAUL MENDIS,  
J. S. C. 'C'.

Burglar: "That detective has got sharp ears."

Assistant: "Yes! I noticed the doors were all scratched round the key-holes"







# THE POPE OF THE EUCHARIST



ST. PIUS X



## PRACTICAL CHARITY

LATE one winter night the doorbell rang at the Archbishop's Residence in Mantua. All had retired except one and he too was in night dress busily clearing up arrears of work and thinking out new plans. Again and again the doorbell rang. So, he rose from his work, threw a night-cloak over his shoulders, lightly opened the door and treading softly down the corridor entered the visitors' parlour. Shaking in the biting cold, clad in tatters, there stood a gaunt-looking figure. Hunger had driven him of all places thither at that odd hour because he was confident that he would always find sympathy there. Without waiting to be asked why he had come, the wretched man poured out his tale of woe. He had been jobless for a long time and so his family was starving. The cold winter was making the pangs of hunger more acute. Before the man had ended his lament, the man in the night gown was gone. Soon he returned his arms filled with all the victuals he could lay hands upon in the pantry and the larder of the Archbishop. "Go," he said, "and satisfy the hunger of your family first. Let me have your address; the warm clothes will follow."

A short time after the man had left there struggled out of the corridor of the Archbishop's Residence the same figure in night gown breathing hard under the weight of a huge mattress and blankets. As he went along the streets swaying under the load, a policeman held him up. "Thank God! Here at last is one" he sighed with relief.

Incidentally the policeman had been on a vain look-out for a long time to make an arrest so that he might obtain promotion.

"But I am the Archbishop" protested the other stammeringly, "and carrying this to the home of a needy one."

"First come to the station. There you may give your explanations" snapped the incredulous constable. So saying, he hustled the Man with the load to the station. In the bright light of the inquiry room, the policeman gasped in wonderment. His haul was no other than His Excellency Guiseppe Sarto, the Archbishop of the city. The discomfited constable was all apologies for his profanity towards His Excellency. A touching scene followed. An embarrassed policeman sank on his knees before a still more embarrassed Archbishop, embarrassed to find Himself in night gown at a Police Station.

"Well man, that's all one. Now make amends. This package is rather heavy; hold that end and I'll this." The stunned policeman blindly obeyed. And the early birds perched on the wayside trees, saw, down a lane that led to the house of the man who had rung the doorbell of the Episcopal Residence in the early hours of the night, two men lumbering along, a load between them, one a member of the Italian Constabulary and the other, the Archbishop of Mantua, a future Pope and now our unfailing intercessor in Heaven, **Saint Pius X.**

## THE ROLE OF BOTANY IN TACKLING THE FOOD PROBLEM

By S. MAHADEVA B.Sc. (Agric.) Hons.

SINCE the close of the second World War, one of the major problems that have confronted mankind is to provide sufficient food and clothing for millions, especially in S. E. Asia. It is but common knowledge that poverty and starvation always provided a fertile soil for promoting the growth of discontent, in the wake of which Communism has made deep inroads. By

providing enough food for all, starvation can be banished, poverty and discontent overcome, resulting in a natural death for Communism.

The crux of the problem therefore, lies in solving the food problem by increased food production. This means that Agriculture must be boosted up. It is a lamentable fact



that agriculture in the underdeveloped areas of S. E. Asia, where the bulk of humanity live, is still "primitive" by modern standards. Agriculture is said to be scientific only when it takes the assistance of the related sciences and since agriculture is chiefly confined to the growing of plants in relation to different sciences, a knowledge of Botany is invaluable in the cultivation of crops. Man is still dependent on plants for subsistence as the plants are the creators of food and clothing. Considering the many uses of plants and plant products, it can be asserted that Botany holds the foremost place among the sciences. The bulk of the population of S.E. Asia live in the border of subsistence. With the amazing rate at which the population is increasing, more and better food has to be produced, and this can be best done with the aid of Botanical Science than by any other science.

Before actually growing a crop, a farmer has to decide what type of crop is suited to his locality or region, and when to grow it. A decision and selection cannot be arrived at unless there is a proper knowledge of the effect of environmental factors upon the crop. This therefore is the first phase of scientific agriculture controlled by a branch of Botany, technically termed as "Ecology." A knowledge of ecology greatly facilitates the introduction and propagation of select foreign species and varieties capable of giving excellent performances in the newly introduced areas. This is how many new types of plants have been profitably introduced into new regions from different parts of the world.

The age old belief is that increased production is possible only by either "intensive" agriculture viz. use of more and newer types of manures and fertilizers, better cultivable methods etc., or "extensive" agriculture viz. bringing in more and new lands under cultivation. In both these cases, "The Law of Diminishing Returns" acts sooner or later resulting in a check to such intensive or extensive methods on an indefinite scale. This has been overcome by Botanists by improving the plant from "within". The best variety should be used since the variety itself plays a great part in the ultimate yield. This necessarily links agriculture with "Plant Breeding". Though many scientific methods can increase returns from the land, the cheapest and most stable

method is by plant breeding. Plant breeding in its simplest form is the simple selection and sorting out from a mixture of varieties. Another method of plant breeding is by "crossing" through which desirable qualities like high yield, disease resistance, good quality are incorporated in a single new variety that is to be grown. New and improved varieties would result in increased agricultural production. Plant breeding is possible only when there is an intimate knowledge of Cytology and Genetics which are but sister sciences of botany. Self sufficiency in food can be achieved only, by resorting to plant breeding work. Today plant breeding is receiving top priority and the modern plant breeder is a highly qualified technician.

Further, for a long time, peasants had to face the problem of growing crops in regions where natural surroundings and environmental conditions are unfavourable. The rigours of weather and climate like the cold of the Arctic regions prevented an expansion of the cultivatable land. The famous Russian Botanist, Lysenko discovered the process of "vernalisation" whereby plants are made to flower and fruit early thus avoiding or escaping the rigours of weather. Plant breeding has speeded vernalisation. Thus, there is no doubt that botanical knowledge has helped the farmer through vernalisation to grow crops in areas hitherto considered impossible to cultivate.

The method of "soiless cultivation" or "Hydroponics" was known to botanists for a long time. It is the art of growing plants, not in the soil, but in water with chemical nutrients. The results are amazing -- the yields being far superior to yields from richest farm soils. This method has great scope and promises to aid man in increasing the food production.

Today, the discovery of plant hormones has stimulated its use in Horticultural practice to prevent "Fruit drop" in apples and citrus fruits and production of seedless fruits like guava, brinjals, tomatoes etc. These hormones, in large doses, like Dichloro phenoxy acetic acid, are harmful and kill plants by upsetting their physiology. This knowledge of botany is favourably used by agronomists in controlling weeds.

A knowledge of Taxonomy, which is a branch of botany, entails an understanding and knowledge of the plants belonging to



different families with their characteristics. In artificial methods of propagation like grafting etc., the knowledge of this branch of botany is essential to bring about successful grafting results in the spread of choice varieties of fruits.

In every country, industrial progress requires different variety of plant products conforming to certain standards of quality. This is achieved through knowledge of botany because its aim and purpose is to acquaint us with the life of plants. The problems of the forester, fruit grower, horticulturist, farmer and all others who cultivate plants, differ in

details, yet they have all the fundamental similarity in requiring the principles of botany. The science of botany has advanced the work of the agriculturist. Its knowledge is of utmost importance in solving agro-technical problems. Botanical research which is so vital in tackling important problems like those of food and clothing has a very important part to play in the future development of the country. Hence both the existence and extension of agriculture depends on the inventions and improvements of botany by which more food can be produced to feed the rapidly increasing population.

## HAUNTED HOUSE

I WAS then in India, studying in the 8th standard. We were on a hike with an aged conservative teacher of ours. As we were on a rather lonely road, we were naturally discussing about Ghosts and Goblins. Of course I don't believe in all these things. It was then well known that a house just a mile out of our small town, was supposed to be haunted. Nobody would go that way by night. I wanted our teacher to come with us to the house to have a look at it. He scolded me for entertaining such foolish ideas and commanded me that in no way should I break off from the company of others.

It was already six o'clock in the evening. We were to climb a mountain and spend the night at a nearby village, three miles from the haunted house.

Myself and my friend Balu slowly sneaked out and approached stealthily the haunted house. Everything was still. We could hear the rustle of leaves under our heels. After going a full round of the house we found with the light of our torch that the doors showed no signs of use. But, by now, we could plainly hear some woman sobbing, and the story about the house was that a young girl had committed suicide in that house and that spirit was haunting the house. We had half a mind to run away and our fear grew worse as darkness thickened.

But we were forced to act along a different line, as we heard the approach of steps on the dry leaves. We decided that our best chance was to keep quiet. We couldn't have moved a step without making noise, on the bed of dry leaves,

Then it was, we saw from our crouching position behind the rear wall a form fully hooded in black climb the tree standing by the house. In a little while we heard the creaking of the door. We looked up to see the figure drop a bundle inside the house.

Immediately after that we found that the sobbing had stopped. The hooded form came down and we waited standstill till it was well away from the house.

Then we rushed from the spot to our night camp with all speed. And till I had related the story to the sub-inspector of the next town, I couldn't stop my excitement.

That night we accompanied the Sub-Inspector to the haunted house. By about the same time as the previous night we saw the black figure approaching and repeating the same stealthy action. But as he was getting down the sub-inspector rushed upon the hooded figure with a drawn revolver. It was a man in flesh and blood!

The Inspector and the man again went into the house the same way to find there a young couple whom the man had imprisoned there.

Later we learnt that they were trapped in that lonely house by the man in black who was none other than their own uncle, so that he could inherit the family property from the old man. He had already made the old man believe they were dead.

Thus ended the mystery of the haunted house. I was determined to unravel more mysteries of the same nature. But now I am in Ceylon with no stories even of haunted houses.

K. ARUMUGASAMY,  
J.S.C. (A).



## FIFTH FORM CORNER

OUR class is composed of several types of boys and its strength about thirty-three in all. Every one of them, excepting a few, is capable of some mischief or other. In short, it resembles a little zoo for our class-room attracts the attention of the passers by.

I think I must draw your attention to our class musician. He is not second to King Robert of Sicily who thought that no one could oust him from the throne. His manner of speaking tickles the fancy of every one listening. Next is the boy who comes from Matale to whom we have not given a nick name as yet. He takes the lead in every thing we do, and when he finds himself in hot water he slowly slinks into a corner leaving the others in trouble. 'Kamber' is really a notable character. His closest companion is a 15th century Dictionary edited by one Kupputhamby and his Johnsonian style of writing has won the admiration of all who have a soft corner for Malapropism.

Our class has produced a Prince of Mathematics. His Mathematical genius does not permit him to take part in sports. He never exposes himself to the sun-light even on a cold morning, the reason being that his brain may get overheated if he stands too long. His brow is always wrinkled with thought and he spends all his time puzzling out theorems; but we doubt the nature of his brain in the arrangements of facts that our teachers try to force in.

We have been forced to call one of our class mates "Shylock" after having read 'Merchant of Venice.' In one of our dramas he played the part of a bai. He now and then gives a good account of himself. We call another boy "Nick Bottom" after the funny character in the play, Mid-summer Nights Dream. This boy is even more talkative than Nick Bottom himself—Gosh! that is my weak point again. I am talking too much about myself.

In our class we study seven different subjects a day under seven different teachers. The morning session starts with arithmetic which is hated by many. Even the Ceylon famous A.P.C. will not relieve us of the headache that this subject causes. Next is the English period the most interesting

subject for the morning. Our English teacher is an interesting character. He is a bit short and plump and walks a little limping. Our Botany teacher is a well-informed man who often asks general questions. If we fail in our answer he would say, "I am sorry you are still in the stone-age." We are very backward in Civics for want of a permanent teacher. Our present teacher is the fourth for the year. He asks us to read and point out the most important paragraph. But in his case all the paragraphs are equally important.

The afternoon session starts with the Swabasha periods Sinhalese and Tamil. It is bad because we don't like grammar. It is worse because we don't like the time. It is worst because we hate both. Next, the Commerce period commences and the boys are found with drowsy eyes after the swabasha period when the teacher steps in; and at the end of the period we find dr, cr, loss, gains, assets, liabilities and the like are ringing in our ears. Our hygiene teacher, I should say, is the most interesting person on the staff. His movements alone would make one laugh and the boys are very keen to hear every word he speaks because they are very funny. Once he said, "the Englishman's backside is better than our frontside." He really meant that the back-yard of an English home was better than the front of a Ceylonese home. He illustrates almost every important fact in the lesson with a cock-and-bull story. As a hygiene teacher he observes all hygienic principles. He wears his hat in a peculiar way. It simply floats on his head. This does not hinder blood circulation he says. His wrist-watch is worn so loose that sometimes it becomes not a Wrist watch but a Forearm watch. He is an exponent of oriental dancing and prefers to dance while playing table tennis.

Our boys are really proud of their teachers. Our class has produced the best orators, the best athletes, the best actors, and what is better still, the best set of friends in School.

S. R. RATNARAJAH,  
S.S.C. (Prep.)



## IF I WERE THE PRIME MINISTER OF CEYLON

I CANNOT imagine how happy and proud I would be, if I were the Prime Minister of Ceylon. I realize the grave responsibilities and difficulties that will have to be faced by the Premier of a country. Skill and perseverance play an important part in shouldering such a noble task. But I am still a student and people will think that I am too young for aiming at this high office. However, a brilliant student who starts climbing the ladder of life with an ambition of reaching the pinnacle, no doubt will attain his desire. When we look back on the history of many great people, we get to know that from a small beginning they have become so great and shone very brilliantly. Likewise I will pave my path to such a goal.

If I were fortunate to have the reins of this beautiful Isle of ours, I will peep into the olden days when this land was in plenty. Yes! during the regime of the Sinhalese Kings, people never starved or were underfed as they cultivated and harvested enough of food for them and even exported the surplus to other countries. Lanka was known at the time the "Granary of the East". When the Foreigners invaded this land and made this a crown colony cultivation of paddy and food grains was sadly neglected. Instead they encouraged economical crops such as tea, rubber, cocoa and coconut. This made Ceylon depend on other countries for food grains. Realising our sad plight, my first and foremost duty will be to bring Lanka to a land of plenty again. Every assistance will be given to the farmers and peasants. Tanks and canals will be built in dry zones. Modern methods of farming will be introduced and the farmers will be taught how to handle the mechanized instruments which will make agriculture easy and systematic. Arrangements will be made to give assistance to farmers for procuring tools, materials and manure free or at minimum cost. Every one will be induced to get into farming more than going after white collar jobs.

Industries will next receive my attention. Necessary factories will be built throughout the island, particularly where they have been neglected now. Every effort will be taken to improve the present industrial establishments. Every shortcoming will be put to right. More and more new industries will be

brought into existence, thereby solving the problem of unemployment to a great extent. I must see that Ceylon becomes one of the most industrious countries in the world.

Next important matter that will form part of my duty will be to improve the educational policy of this country. I will see that every citizen of the future generation receives at least a primary education. Today most of the people do not know how to read or write even their mother tongue. It is of course, a very sad thing to be ignorant of one's own language in these days of civilization. I have come across many people who cannot write their name. When their signature is needed, these people give their thumb impression. What a pity! I will therefore make it compulsory by legislation that every child should be sent to school. I will see that every citizen of this country takes the advantage of free education. Farming and industrial tuition will be introduced in the schools making them compulsory subjects in the syllabus. The students who are capable and who can well afford will be allowed to go for University education. The rest will be induced to take up to farming or other works in industrial establishments.

The next that will catch my attention is to abolish the caste system, so that the social welfare of the country may be improved. It is by abolishing caste system that unity and co-operation can be strengthened in any country. The progress of the East depends much on the removal of caste system, for caste system hinders the growth of civilization.

Though the Indo-Ceylon problem is pending for some considerable time, I will make it a point to give implementation to the Indo-Ceylon Pact as early as possible. My endeavour will be to settle this affair in a friendly and beneficial manner so that our connection with India may not be cut off.

Finally I will dedicate myself to the services of our mother country and contribute my best for its welfare during the tenure of my Premiership. Under my regime Ceylon will be a "Guiding Star" to the rest of the world.

VICTOR SAMUEL,  
S.S.C. (C)



## THIS CRY OF SWABASHA

THERE is a great deal of confusion of thought on the language question and the necessary education in Ceylon. English, Sinhalese and Tamil are the main languages spoken in Ceylon.

In the days of British rule English was the only official language. The British Government paid no heed to the development of our ancient culture, and they totally neglected our languages.

There are about 250 millions of people in the world who speak the English language; about 30 millions speak Tamil; and 7 millions speak Sinhalese and that also only in Ceylon.

No one will deny that English is an international language. Therefore the English language cannot be brushed aside. Swabasha is bound to be the official languages of Ceylon; but forcing only one language on the masses is certainly against democracy. To-day it should be laid down by law that English, Tamil and Sinhalese should be the official languages in Ceylon. A letter to a government department written either in English, Tamil or Sinhalese should be replied in the same language. Parity of languages will thus not arise. Nowadays we read quite a lot in the newspapers about the language problem. Professor F. H. V. Gulasekaram gives us a short article on this issue. He cites as an example, that when the Queen visited Ceylon last year, an address was presented both in English and Sinhalese. The Queen understood English and the

address could have been translated into Sinhalese and Tamil for publication in the news papers for the information of the Public.

One of the Professors of Ceylon University says, that clause number 29 of the constitution does not debar the Cabinet from making Sinhalese the only official language in Ceylon. In the Constitution the clause states that "English, Sinhalese and Tamil shall be the official languages."

University Education cannot be given through the Swabasha medium. Even elementary subjects cannot be taught through this medium. The English language is the only medium of instruction at this stage. English therefore cannot be neglected.

An article written to the news papers by Professor G. P. Malalasekera on language problem says that "one language helps to develop a Political, Cultural Entity." He says that Clause number 29 does not preclude one state language. The English language is spoken in every country in the world.

Though our national languages are Sinhalese, and Tamil, it does not necessarily follow that they should be made the official languages. The Choice of English for the official language would be the wisest that the Government of Ceylon could make.

A. THANGARAJAH,  
S.S.C. (Prep.)



## HONOUR

Honour and shame from no condition rise;  
Act well your part, there all the honour lies.

—Pope



## BLOOM, MY BLOSSOM

- 1 *Shall I delight in the Rhythm of poetry, my dear,  
For your long silence has created a dreadful fear;  
Letters in prose are never so palatable,  
At least now, accept kindly, my words infallible.*
- 2 *How I wish, I could leave my heart sincere, wide-open  
To awaken dormant spirit and judgement sharpen!  
Never more to look down with suspicion and disdain,  
But rejoice even at great distances for mutual gain.*
- 3 *What cause have I given thee to mutilate,  
Truth and sentiment sound that voice to rehabilitate;  
Is it the lot of poor suffering souls like me,  
To merit disappointment, displeasure, and dismay?*
- 4 *Greatly I pity you dear, surmising the mystery Disease,  
Still tormenting you, leaving you not at peace;  
I shed bitter tears myself contemplating upon the relapse,  
Would never return you strongly swore perhaps.*
- 5 *Is my kind advice spurn in fun?  
To call my Dear, art thou not my own?  
Whose kindness in the past will many a drop of ink,  
Record the excellent deeds and make a million think.*
- 6 *Sweetest Dear, Heaven's light yet can dawn dispelling gloom,  
Joy and happiness like the Blossoms bloom;  
Ushering chivalrous spirit in driving fear,  
Turning cloudy morn into bright sunshine sure.*
- 7 *Let God speed the day and nigh the happiness,  
Casting away, miles away, sorrow and sickness;  
Cementing our love and friendship to chains of steel,  
Trampling down suspicion and Satan's machinations under the heel.*

C. S. P.



Father: "Have you seen my shaving-brush, Willie?"

Willie: "No, Father; but Jimmy's wooden horse has got a new tail this morning."

\* \* \* \*

Caller: "Is your father in, Sam?"

Sam: "No, Father is out."

Caller: "When will he return?"

Sam: (loudly) "Father, what shall I say now?"



## A PROBLEM FOR THE THIRTY TWO

THE figure thirty-two came into my mind when I thought of writing for the college magazine. It does not refer to anything other than thirty-two moving little temples! Thirty-two twinkling little stars! Bright as the stars are in the unclouded sky, the thirty-two bright little fellows in my class are ever happy and enjoy life at school.

To be among such a band of happy boys is a pleasure indeed. For we are not one bit worried about the changes that are taking place today. Be it Swabasha, English or Greek, rice and curry or bread and butter, we are prepared to share whatever is provided. Languages may change or may not but we go for ever without any change whatsoever. We, the little gems of our class are ever ready to take up anything justly thrust upon us. But we feel much for those on whom we depend.

Daily we hear of some sudden change that appears like a flying saucer and vanishes after some time. We are all the more sorry for the events that are taking place now.

We feel that the political stunts of today are doing harm even to little kids like ourselves. Let not our politicians blunder and ruin the greatest gift of speech to humanity. Are we to become tongueless in this era of freedom?

The sweet little birds that sing and flit about from tree to tree sing their morning songs learnt from their mother birds. The cuckoo, the skylark, the parrot and the mynah have all their beautiful voices heard unhampered by men or beasts. Such melody from the little creatures have won the hearts of great poets like Shelley, Keats, Wordsworth and many others. These worthy men had a tongue of their own to tell of all that they heard from these loving creatures. They indeed lived in an age of freedom, as free as the beautiful birds.

What is man without this great gift?  
And what is he worth without a love for his language?

A. S. VELOO,  
J.S.C.

## MY MOTHER

1 *Bosco's my immaculate mother  
One of thy beloved sons am I,  
Thou gavest me light,  
Thou gavest me might,  
And made me a man to face life,  
What else can I expect of thee?*

2 *Proud am I to be a Bosconian,  
For thou art my mother,  
And thou fed me with thy breast,  
So my dearest mother,  
May I proudly say  
I am indebted to thee for ever.*

3 *One more wish my dear mother,  
And that shall be the last;  
When my task is done  
Life's toil is over,  
May I lie at thy feet,  
As the last breath of mine doth depart me.*

B. G.

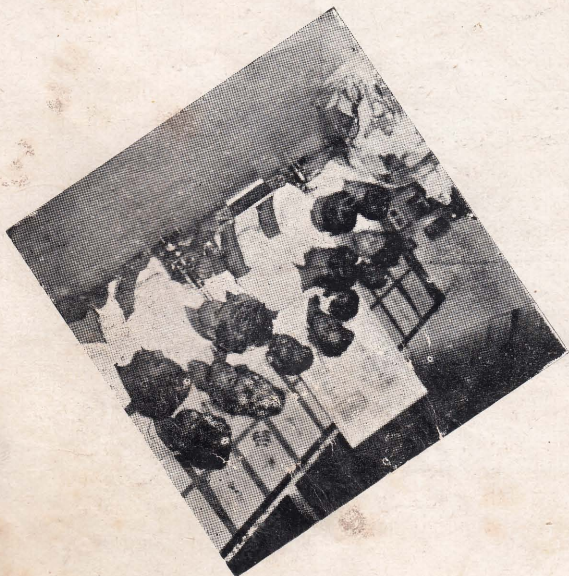
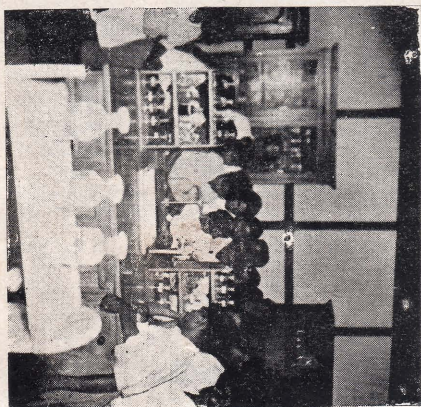
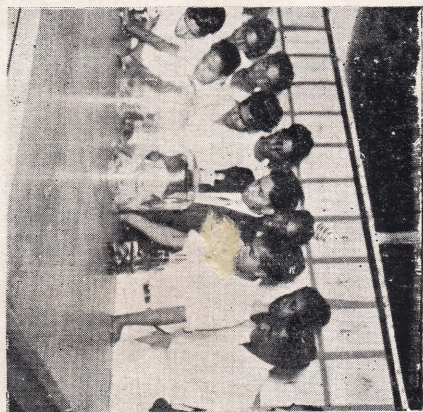


## INTRODUCING OUR NEW PRINCIPAL



The Rev. Br. A. M. THOMAS, S.S.J.





A PEEP INTO THE LAB.





## MY CLASS

THE form III A class in which I study is the first of the three classes. There are two other classes, B and C of the same Form. In the alphabetical order our class happens to be the first. I do think that it deserves to be the first as it is in no way inferior to the other two classes. It is with sufficient reason that I boldly make this statement. And before I set out writing I wish to state that this is in no way a challenge to the other two classes, which after all, consist of students like ourselves.

There are about thirty two in our class. Many of my classmates come from the estates surrounding the little town of Hatton, and we all behave like brothers of a family though some are rich and some are poor. Our class teacher is very fair to every one of us. He does not show any discrimination whatsoever. Thus, within and without the four walls of this big institution we are bound by a chain of love one to another and each one of us forms a fresh blossom in the

garland of love. We all feel that this great link should be everlasting. Yet I fear this may not be so, as we all may have to bid good-bye some day to this great seat of learning in Hatton.

Some of my classmates come from distant estates. A few of them walk all the way from home to school with shining faces, and the smile in their faces makes me happy. All my young friends are a happy lot. They are all very hard-working. Besides their class work, some of them have to attend to their work at home. There are a good number of them who have good dairies, gardens and small farms to be looked after. They seem to be quite interested in their out-door activities. Some day I wish these young men would reap the harvest of their juvenile efforts. I wish them all success.

C. J. PREMANATHAN,  
(Form III A)

## SCIENCE AND THE COMMON MAN

SCIENCE is the effort of man towards the universal knowledge of nature. Man's physical comfort depends upon his control over the forces of nature. In the words of Sir Francis Bacon "To master nature, we must obey her." Primitive man endured many hardships and inconveniences. He did not know how to harness and study nature for his own uses. The resources of nature are wonderful and opportunities that nature provides are abundant. These could be profitably utilised. His food was uncertain; his clothing scanty and rough; he could not make fire without great effort and difficulty.

In the modern civilized world, food supply is guaranteed due to the efficient scientific agriculture and transport system. Light and heat are easily obtained from electricity and gas. Electricity has conferred lasting and invaluable benefits on man-kind. All kinds of cotton yarn and woollen materials are manufactured in abundance with the help of modern machinery.

Scientists have helped to widen our knowledge by new discoveries and inventions. Prior to these epoch making inventions, there was very little communication between the various countries. The inhabitants of one country were quite ignorant of what was happening in their neighbouring countries. As a result of this they were aware of only what they themselves were doing and did not enjoy the privilege of improving themselves or studying from others.

But this is the age of luxury liners and supersonic jets. We can travel all over the world with amazing speed in the modern, comfortable means of travel. Today a man does not consider himself to be living comfortably if he has merely satisfied the basic requirements of life. He looks for comforts and science has come to the aid of the common man by giving him luxuries cheaply. He likes to have a comfortable house with necessary equipments to keep him amusing. Here again science has given a helping hand to mankind specially by providing the maximum



possible comforts to the maximum number of people by the cheapest possible way. The common man has the services of trains, electric trams, motor cars, aeroplanes and bicycles; the cinema coupled with unlimited numbers of books, has turned the common man into one with wide knowledge. Not only this but there are various other things which have made his life easy and pleasant. Man has controlled the forces of nature on land as well as on water. On water we have the steam-ship which enables transportation of passengers and goods. The aeroplanes were first made by Wright Brothers. We must be very grateful to them, for, they have enabled us to travel long distances within a few hours, which took us days and months to travel in ancient times. The telephone the mysterious conveyor of message through wires, was invented by Graham Bell. The Radio is one of the marvels of modern inventions. It was invented by the Italian scientist, Marconi in 1896. Today the radio is considered a household necessity. It gives us great benefits. It helps to educate the poorer classes. Its importance in providing us with the news of the day is very great. The gramophone was invented even before the radio. Today the gramophone has become so common that the people have ceased to wonder at it. Yet it is truly a wonderful invention of great use. The other modern inventions of great importance are the cinema and television. Television helps the people of one country to see what happens in another.

In addition to supplying us with necessities and luxuries, science has provided us with remedies against the dangerous diseases of life. Human beings are always in danger of diseases and are prone to accidents. Discoveries made by men in the field of medical science are a great boon to humanity.

The astonishing advance of medical science has made it possible to cure many diseases, to stop pain and carry out successfully the most dangerous surgical operations. X-ray marks a tremendous advance in the treatment of diseases. The modern discovery of the system of Antiseptic Surgery

introduced by Dr. Lyster, has made very dangerous operations safe. The anaesthetics due to Pasteur are indispensable in surgery today. Chloroform which was prepared in 1832 is still in modern use. Radium, a metal yielded by pitchblende and famed for its radio-active power, was discovered by Madame Curie, a pioneer among scientists. Its value in modern surgery out-steps that of the Kohinoor Diamond. Vaccination due to Jenner is indispensable during out-breaks of small pox. There are many other worthy discoveries and inventions which add to the betterment of the common man. Penicillin discovered by Alexander Fleming in the 20th century has become a wonder drug. Bacillus Calmette Guerin vaccine due to Calmette and Guerin in the first decade of the 20th century is used in preventive treatment for tuberculosis.

In these ways it is clear that the comfort of human race has been vastly increased by the efforts of scientists. Desire for knowledge apart from the practical utility of that knowledge, is the motive behind most scientific research. The fact that the prime requirements of life are more easily available is due to the increase in man's knowledge of, and power over nature—in other words—to the development of science. Science, then, has contributed to the common man's comfort by providing him amply with those things upon which his existence largely depends.

While science has benefitted the common man to a very great degree yet he has his own fears about it. Has not science that gives him these conveniences and comforts also given him the weapons used for his destruction? The common man therefore has some suspicion on science. In reality, it is not 'Science' but those who misuse scientific knowledge, they are to be blamed for the production of modern weapons of mass destruction. It cannot be disputed that science has given great comforts and conveniences to the common man.

P. KARUPPIAH,  
S. S. C. "B"

\* \* \* \*

Love sought is good, but given unsought is better.



## OUR ISLAND TOUR

THE long awaited day dawned at last.

It was the 18th day of April 1955. It was on this day that we started on our educational tour round our small but beautiful island. We had engaged a luxurious bus from Kandy to take us on the tour. We were fifty in number including five teachers. With a prayer for safety we pushed off at about 8 o'clock in the morning.

After a long run through Gampola, Kandy and Matale, we arrived at Dambula where we made our first halt. We had our lunch and then proceeded to the temple. We felt no pain in climbing the steps leading to the rock cave. It is not merely a cave but a temple of art and sculpture. The inner temple was very dark; we had to find our way by candlelight. The statue of Buddha is so big that we could not have a clear view in the dim light. The inner walls are decorated with beautiful paintings and designs. It is believed that King Valagambahu built this temple.

Sigiriya was our next halt. Our path lay through dense forest and it was four when we reached the ancient rock fortress. The rock is of a dark hue. It has a majestic appearance and is a challenge to man's supremacy over nature. Climbing up was not an easy task. When we reached the top we felt as if we were pocket-editions of Tensins and Hillaries. It is in this marvellous rock that Kasyapa hid himself in order to escape from the wrath of his brother and his people who were enraged by his misdeeds. We had a panoramic view of the dark forest and the ruined cities from the summit. A thick mist began to gather around and we had to climb down.

We then motored to Hingurakgoda and on our way we saw the famous Minneriya tank. What a magnificent piece of engineering skill! We went round the vast agricultural farm and learned a good deal from the manager himself. The next morning we were at Polonnaruwa. It is a city of impressive architecture and sculpture. This medieval city is now reduced to an insignificant village. We saw the reclining statue of Buddha at Gal Vihare carved out of one solid block of granite. The statue of Parakrama Bahu the Great, holding a book in hand, the Lankatilleke Vihare, Jethavanarama, the Vatadage, the Lotus Bath and the Siva

Devale are some of the marvellous specimens of architecture. but today it is a sorry sight to find that the jungle has enveloped them in its relentless tentacles.

We left for Mihintale after lunch. Mihintale is also known as the Rock of Mahinda, the apostle of Buddhism in Ceylon. From the top we had a look at the distant city of Anuradhapura. We came down and started on our way to Madhu, a place of pilgrimage of the Catholics. As we were tired, we cooled off at the Madhu tank and rested a while before dinner.

The next morning, we reached Anuradhapura and visited the Sacred Bo tree close to the Brazen Palace. As we stood amidst the Brazen Palace we looked back several centuries and mused over the lives our forefathers had lived. How the city must have throbbed and buzzed with life! How people must have loved and hated! How court intrigue and intermittent strife contributed to the downfall of the mighty kingdom! The elaborate granite structure and the massive brick work of the Dagobas bear eloquent testimony to their highly organised society and architectural skill! Wherever you may turn, some ruin or other stares grimly at you with a tale of misery that overwhelmed this city to the dim past. A special mention should be made of the Ruwanveliseya Dagoba which bears a picturesque column of uniformly carved elephants. We then visited some of the tanks, all masterpieces of engineering skill.

Our next target was Talawila wherein stands the Church of Saint Anne offering refuge to the thousands of pilgrims that come there each year. We reached there after a long run via Puttalam.

That evening we reached the Bolawalana Training College in Negombo. We had a shower bath to dispell our weariness. After a hearty dinner we enjoyed a sound sleep. The next morning we motored to Colombo, the capital city. After breakfast we visited Radio Ceylon. The authorities over there were kind enough to show us around. We then visited the House of Representatives, the Museum and the Senaté. Later in the afternoon, we went to the harbour. There we hired a launch and had a jolly cruise in the sea.



The next place of interest was the Ratmalana Airport. We went to the zoo and had plenty of fun with our brother monkeys. The elephant circus was in progress then. For the night we stayed at St. Joseph's College.

The next morning we drove to Hambantota, a long distance indeed. We stopped at several places on the way and it was nightfall when we reached there. Having spent the night there, we left for Tissamaharama. The road leading to Yala Sanctuary was so bad that we had to hire a van which jolted us even more than a cart would have. After a short rest we left for

Kataragama. We had a bath in the clear waters of Menik ganga and attended a "Puja." From there we returned to Hambantota.

The following day we were in Bandarawela for Lunch. The Hakgala gardens which we visited has a vast collection of beautiful blossoms in the vast green meadows.

We arrived at Hatton at nightfall and the first thing we did was to thank the Almighty for our safe return.

D. RAMAKRISHNAN,  
(Senior Prep.)

N. B.—*The Editor acknowledges with thanks several other articles on the same subject. But he regrets he could not include them in this issue for want of Space.*

## MY FLOWER GARDEN

I HAVE a pretty little flower garden in front of my home. It is very neat and clean. There are many kinds of beautiful flowers in it and I like the red carnation most of all. I am very busy in the evenings with my watering can. I dash water up the path to make the dust lie low. I water all the thirsty plants to make them bloom.

I take care to drive away the naughty boys who come to pick flowers and also all my mother's chickens that peck the tender plants.

I work carefully in my garden. I feed the flower beds with cow dung. I remove

all the weeds and keep it clean. I plant the seedlings and set them all in rows.

I am very glad to see flowers that are my handiwork I should say.

I take flowers to church and to my school now and then. My teacher is pleased to get flowers from his boys. I know by heart the names of all the flowers.

I love all my flowers very much and I sometimes wish they could tell me how much they love me.

THOMAS PHILIP,  
Form Two.

We look before and after :  
We pine for what is not :  
Our sincerest laughter  
With some pain is fraught :  
Our sweetest songs are those  
that tell of saddest thought.

—Shelley



**SIR ALBERT PERIES' REPLY . . .***(Contd. from Page 6)*

There is plenty of room for energetic young men to strike out on new lines and take up to scientific agriculture. Our country today produces only half of the food requirements and our population is growing rapidly—annually nearly  $2\frac{1}{2}$  lakhs. There are a number of schemes sponsored by the Government to help those who get out of school to set themselves up in agriculture. To mention one of the many schemes government is prepared to advance money in abundance for co-operative farming.

It is alarming to learn that a large percentage of our Commerce and trade is yet in the hands of foreigners. Therefore, a good commercial education should be imparted in schools to train our boys in modern methods of business.

It is also necessary to impress on a young mind the vast potentialities present in the human body. Very few realize the latent powers resident in each one of us and very few know how to tap and utilize this power to advantage. Very many are lacking in self-confidence and that is because they lack faith in God.

I would most earnestly appeal to the parents to co-operate wholeheartedly with the head of this institution and select the pupil for the work for which he is most suitable. It is only in this way that the parents could render a distinct service to our country. Unless all of us co-operate and co-ordinate in this way we will never be able to make this a great country and win back its pristine glory.

I am glad to note from the exhaustive report read by the Principal that sports and

connected activities have maintained a good record. Speaking from personal experience I can say that sports and games ought to be an integral part of any educational institution. If I might be permitted to strike a personal note, with all deference, I would like to state that the experience which I gained in the field of sport when I was at College has been standing me in good stead in the discharge of my public duties. I note with pleasure that in the field of education too the college has achieved great success.

We must always keep in mind that after 400 years of foreign rule, we gained independence and it is now left to us to shape the destinies of our fair isle by living as one family without any consideration of caste, creed or community. Love must flow from our hearts quite freely towards everyone. Kindness, sympathy and understanding will solve all our difficulties. Each one of us should understand what our duties are and perform them to the best of ability without fear or favour. Its only then that we could become a great nation.

The Children of our institutions should be brought up with these ideals in view and they will then become good and dutiful citizens. Our future is in their hands.

I take this opportunity to congratulate the Revd. Brother and the Staff for the excellent manner they have carried on their work and I have no doubt that this institution will grow to greater heights.

If any of you present here desire to see the Parliament in session do not hesitate to come over; I assure you that all of you will have a very hearty welcome.

I thank you.





## THE LILY AND THE PALM

THE year was 1902. Saturday the 5th of July was an unusually busy day for the Goretis and the Serenellis. The beans were being harvested. Everyone who could help was in the field or in the threshing-yard, not far from the house. The weather was warm and sultry. After the hurried mid-day meal Assunta went back at once to her work. The old Giovanni Serenelli stole a few minutes to take a nap in the shade. Alessandro lingered on, about the house. A volcano was erupting in his body and soul.

Maria was alone upstairs mending his shirt. Her little brothers and sisters were playing in the yard and baby sister was sleeping. Alessandro gently beckoned to her to follow him in the room close by. She began to tremble.

"Why? What do you want?" she asked, as she went on plying needle and thread.

"Come in," he commanded harshly.

"No! Never!"

Before she could rush downstairs, he had lightly gripped her arm and dragged her into the room. The door banged on them, as he gave it a violent kick.

"No, no, no!.....It is a sin! God does not allow it, Alessandro. If you do this you will go to hell," the helpless child cried out, "No, Alessandro, no!" Seeing her firmness he thought he would frighten her by whipping out a dagger. He threatened to kill her if she did not consent. Maria, gentle and mild like a lamb, became as fierce and bold as a lioness.

"You may kill me, Alessandro, but you will not have me."

Alessandro's blood was boiling. He thirsted to kill! Grasping his dagger he struck at Maria, once, twice, thrice..... The wounded girl called for help. She shouted, useless! Alessandro half strangled her and then, in blind fury, plunged his dagger into her innocent body, over and over again.

"Mother, mother! I am dying.....," but mother was far away from her child.

"Mother! I am dying.....O my God!"

For a while she was unconscious. When she came to, she crawled towards the door and cried out:

"Giovanni, do come. Please come. Alessandro has killed me!" Overtaken by fear the reckless boy got hold of Maria's throat and ran his dagger through her back with such force that it came out at her breast. He then went away and shut himself up in his room. When Maria regained consciousness she dragged herself to the door and managed to pull it open. Alessandro's father was at the foot of the stairway. She called out to him. Her voice was weak, but it reached him. He ran up immediately. One look! Maria was in a pool of blood. He shouted to Assunta and the others to come in at once. At the sight of her mangled daughter Assunta fainted. When she recovered, Maria gently whispered: "Mamma!"

"Maria, what's all this?"

"It was Alessandro."

"But why, my darling?"

"Because he wanted me to do a bad thing, Mamma. And I said: 'No, no, no!' The little Maria was taken to the hospital. The doctors found that she had fourteen wounds. Nine of these were very deep.

"Nothing to be done!" said the doctors. "But we shall try." Meanwhile the parish priest came and heard Maria's confession and gave her Extreme Unction.

On Sunday morning he brought her Holy Viaticum.

"Maria, whom are you going to receive now?" he asked.

"Jesus! Jesus, whom in a little while I am going to see in heaven" After some time the priest came back and whispered in the ear of the dying child:

"Maria, you have won a great victory. You have now to win another."

"Hem!" and the terrible pain kept on shooting through her wounded body.

"Maria, my child, it is a victory which Jesus won on the Cross. And I want you to win it for love of Him. Won't you forgive Alessandro?" She opened her eyes in surprise.



TO RESIST UNTO BLOOD



ST. MARIA GORETTI



SAINT & SCHOOL BOY



ST. DOMINIC SAVIO



"Jesus wants you to pardon Alessandro just as He pardoned the thief who was crucified with Him," added the priest. Slowly and stressing every word Maria whispered:

"Yes, yes, I forgive Alessandro. I forgive him. Jesus forgave the good thief! Oh! I want Alessandro to be with me in heaven."

The end was drawing nigh. Maria was praying and suffering. She was preparing herself for heaven. In the afternoon she became delirious. She seemed to live over again the terrible scene.

"What are you doing, Alessandro?" she cried out, "Don't you know you will go to hell? No, no, no! it is a sin."

Her agony was heart-rending. Her soul struggling to leave her body! That beautiful body, cut down in the flower of youth! Because it contained a great and generous soul! At 3-45 she passed away. The white Lily dyed red was culled for heaven.

The people kept on telling Maria's mother: "Assunta, your daughter is little saint.....They have killed a saint..... a new St. Agnes.....She is now in heaven!"

Yes, she is. His Holiness Pius XII, Vicar of Christ on earth, beatified Maria on the 27th of April 1947. Of her the Holy Father said: She was neither ignorant nor insensible. She was a mature virgin. She knew and understood. And that is really why she preferred death. She was not a mere innocent, guileless soul, instinctively frightened by the shadow of sin. She was not sustained solely by a natural feeling of modesty, No! Though still young, she already gave clear signs of the intensity and depth of her love for Our Divine Saviour." Barely fifty years after her martyrdom she was declared a Saint on the 25th June, 1950.

St. Maria Goretti has a message for us, boys and girls. Her appealing life and heroic martyrdom have a lesson for us. She was a normal, healthy girl of flesh and blood. She knew the joy of living and loving. Yet, early in life she was in love with Jesus. She had given Him her heart. And He had reserved her for Himself. She was true to Him until death! That is why we proclaim her as our Model and acclaim her as our heavenly Patroness. Her life was Christ-full. So may ours be!



## KNOW YOUR HEAVENLY FRIEND SAVIO

**S**T. Dominic Savio was a young school boy like you. He took pleasure in doing what was right. He was the soul of every game and recreation. He shows you that games can be of great help in keeping fit both body and soul. Everything he did was directed to the supreme end—to serve God with a happy heart. In recreation he was the essence of politeness. He never shouted another down or broke into another's conversation. His patience and charity enabled him to return good for evil even if a severe punishment was in store for him. In this way he would defend the very boy who calumniated him.

One day a serious fault was committed by one of his class, so serious as to deserve expulsion. The culprit realising this had audacity to accuse poor Dominic. He did this so plausibly that the teacher believed in Dominic's guilt when the teacher questioned Dominic, instead of speaking to clear himself, he held his peace and stood with bent head,

and eyes cast down, as if he were really guilty. But God protects the innocent. The next day the real culprit was discovered. Full of remorse for the undeserved scolding the teacher asked Dominic why he had not told the truth. His reply was, "Because the culprit had been in trouble before, and would have certainly been expelled; whereas I hoped to be forgiven, as it was the first time, And also I thought of Our Blessed Lord who too was falsely accused."

Dear reader, if a school boy like us and of our age, exposed to the same dangers, and perhaps to even greater ones than we are, could become a faithful imitator of Jesus Christ, why can't you and I do the same thing? Remember that true religion consists not only in words but actions as well. If you happen to read anything admirable regarding another, do not content yourself with merely saying "How nice it is" but rather endeavour to imitate it.



## ARE WE BETTER THAN BEASTS

IT is with great reluctance that I take my pen to answer this apparently stupid question. And this reluctance puzzles me somewhat. My worthy readers might ask me whether I have lost all my senses. I also feel that I am going to irritate many. But I mind not, for it shall not end in murder. "Tell the truth and shame the devil" was the repeated advice instilled into me when I was quite young. What I am going to say is the truth and nothing but the truth.

In the world of matter, we are inferior to several beasts in several respects. Most of them are superior to us in strength, valour and speed. It is in the world of spirit that both these animals—the rational and the irrational—differ. Man the rational animal has been singularly fortunate in possessing the priceless pearl—the Intelligence—that should make him better than the beast. But as ill-luck would have it, the abuse of this gift and the failure to realise the special purpose for which he has been made have, I should say, made men worse than beasts. Man, who has been made unto the image of God, has forgotten the values of life. He neither realises that he owes a debt to his neighbours, nor does he realise that he owes a debt to God, the giver of all gift.

Modern society has become so nurtured only to the ill consequences of their knowledge, that today mankind is only prepared to strengthen their differences in bloodshed, rather than by peaceful means. The knowledge that humanity accrues is only a misfortune in the narrower sense, and ignorance it is thought will preserve human beings from mutual extermination,

The spirit of Tolerance, Compromise, Co-existence, Patience, and a forbearing attitude are wanting in nations and in man. Democracy exists because we know it exists and the opposite of Democracy too exists in this world.

The fundamental precept to be followed by human beings is to cultivate 'Respect for the Individual.' Every one has likes and dislikes and at times scarcity of demands may bring conflicting issues. Love of power, Conviction in one's faith, Implicit obedience to one's ideal of belief, all things have resulted in the loss of Respect for the individual. If we are to call ourselves better than beasts, these convictions and feelings

must be borne with equanimity and although it is hard to set right the differences exactly the same way as to meet parity to both capitalist and the labourer, yet it is best to give in for the sake of human welfare. This is only feasible when the Respect for the Individual is felt and practised.

In certain Totalitarian States, this Respect for the Individual has been destroyed to zero that redemption from it seems visionary. The modern perpetrators of these crimes gradually infiltrate or indoctrinate their views under severe torture, that even the Stoics collapse before the ordeal. However it should be remembered that the Christian Martyrs won their Martyrdom by the exercise of their will power and merited respect for themselves.

Pride is a virtue as long as it is healthy and does not impinge on another man's point of view.

Men have certain Rights and privileges which are denied to beasts. But seldom do they realise that they possess Responsibilities as well. As individuals we belong to a group and besides our own Responsibilities and duties we have Responsibilities towards our fellow citizens, towards our state, and as human-beings to humanity as a whole. We owe our debt to our neighbours for most of what we are, and we owe our debt to our state for our secure place in the world. So as individuals, we besides our Responsibilities must conduct ourselves in such a way that we do not impinge on traditional or customary laws or to take the law into our hands and cease to regard our fellowmen. Respect for the individual at times costs us the subordination of our interests over the welfare of the group of which we form an integral part.

Further in the so called age of civilization, the sense of Loyalty, the fundamental requisite of every institution is lacking. I mean not only the Loyalty to our nation but also the Loyalty for the potential powers of man. Respect for man as a biological specimen has no value in the economies of Respect. Respect for the latent and potent faculties of men should be respected and valued. Then only Respect for humanity will develop. The baser passions ought to be suppressed and man as a creative artist must learn to live and let live.



Again education should be imparted in such a way that a child yearns to learn. Then only the feelings of the child are respected. What is inculcated in our juvenile minds and more especially the way in which they are imparted reflect and mirror our tastes and distastes and shape the generation of future citizens. Today education has become a money making machine. The essential thing is culture. Our education will be lop-sided, if we do not cultivate our moral nature. Man belongs to the world of matter and to the world of spirit. Thus he is not only a citizen of the commonwealth but also a citizen of heaven. Besides improving our knowledge we should take care for the formation of character and the interest of our soul. It is regrettable to note that today there is a lot of indifference to Religion. Communism and other such 'isms' have really made men worse than Beasts. In olden times, temples, mosques, and churches were built side by side, and

people worshipped in them in large numbers. Our forefathers believed that "The fear of God is the beginning of Wisdom." This ideal is now lost sight of. We forget God and forget our moral nature. Edmund Burke said, "True religion is the foundation of society. When that is once shaken by contempt, the whole fabric cannot be stable or lasting."

Man, to be Man, should think, act, and judge in accordance with his reason. It is necessary for him to know the world. But it is more necessary for him to know who made the world. It is necessary that man should live, for the entire world was created for him. But it is still more necessary for him to know why he was created. Finally, to all the readers, who perhaps await my final verdict I should politely say .....Love God and Love your Neighbour lest you be made a.....!

C. SANTHIAPILLAI, B.A.

## MY LITTLE KITTEN

I HAVE a little kitten at home. I call her Kitty. She loves me very much because I play with her. At night I like to sleep with her. She curls under my blanket and feels very cosy. She is not yet big enough to catch mice and I wish she will remain small every day. I wish I will remain small also so that I could play with her always.

When I am ready to leave for school each morning Kitty comes and paws softly near my feet. When I return she will be

curled up into a ball near the fireplace. As soon as she sees me she stretches herself out with a big yawn and comes running to me.

I love Kitty more than anything else in the world. I wish I could stay with her all day and play, but I know that I have to study hard to be great. So I cannot play always with Kitty.

P. SIVALINGAM,  
Std. 5.

## Acknowledgements

The 'Bosconian' expresses its sincere appreciation of the kindness of the Editors who were good enough to send us their magazines.

We wish to express our sincere gratitude to Mr. V. Vamathevan and Rev. Br. S. A. Gnanapragasam who were kind enough to go round and get us advertisements.

We are ever grateful to all our colleagues on the Staff for their assistance in every way.

Our sincere thanks are also due to the Union Printing Works for their courtesy and efficiency in the get up of the 'Bosconian.' We must make a special mention of Mr. Francis Guneratne, the Manager of the Union Printing Works for the personal interest he took in the printing and publication of the Magazine. Our deep-felt thanks are due to the Compositors as well. We beg to be pardoned if we have unwittingly offended any one.

Finally we request all our readers to patronise our Advertisers.



## THE HOLY ROSARY CAMPAIGN

THE Holy Rosary Campaign was started on the 1st of October, 1948, at the request of His Lordship the Bishop of Kandy. The Bishop himself formally inaugurated it in the College Chapel after Holy Mass. It is a prayer crusade which promotes the cause of Our Lady of Fatima. It puts into practice the very message of Our Lady. Three conditions are enjoined:—

- (1) To recite daily the five decades of the Holy Rosary.
- (2) To offer daily one act of sacrifice for the conversion of sinners, and
- (3) To hear Holy Mass and make Communion of reparation to the Immaculate Heart of Mary on the first

Saturday or on the first Sunday or on the first available opportunity of each month.

Those who desire to become members of the above Campaign have to apply for membership on an enrolment form. Their names will be registered in the Campaign Register and certificates will be issued. Enrolment forms can be obtained from the promoters or from the Director. For further particulars please apply to:

THE DIRECTOR,  
HOLY ROSARY CAMPAIGN,  
HATTON.

## THE ROSARY PROSPECT

**ROSARY!** Rosary, more Rosaries and still more Rosaries! The Rosary is the prayer of the present moment—the prayer of every moment. It is an all-time prayer. It is the prayer as evidenced by the Mother of God, the Queen of Rosary, Herself.

It is a prayer of the priest and the layman—of the Sinner and the Saint—of the teacher and the student—of the learned and the unlearned—of the cultured gentleman and the rustic peasant—of the child in its teens and the soldier in the battle ground.

It is a most potent weapon in the hands of the social reformer and the builder of the Nation. The Philosopher as well as the politician wields it with utmost success. The Missionary from the pulpit and the lay Sister by the deathbed alike do wonders with this secret weapon. There is no type of danger that is not averted, no type of heart-ache that is not soothed or healed by the pious recital of the blessed beads.

It is the prayer that can stem the torrent of failures, can step up success in life. Rosary is a veritable panacea for all and sundry ills that human nature is heir to. It is one of the best practical and practicable but unfailing remedy against the panicky-finiicky situation that has gripped the World in its vicious stranglehold. The proof of the pudding is in the eating thereof. No need of

asking the hundred and thousand sufferers who have been healed, of the millions of the ambitious men and women who have climbed to the top of the tree up this ladder of beady rope. There is nothing impossible to the man who prays the Rosary. For the good God has so ordained that no single grace flow to humanity save through the rose-tinted fingers of His Mother the Queen of Heaven and Earth and Purgatory as well. Thus it is that the praying of the Rosary is suggested, recommended, nay, urgently solicited by this Our Most Merciful Mother, as the great need of the time and as one main condition for her speedy intervention and instant succour. Shall we turn a deaf-ear to the insistent appeals of our own glorious and most tender Mother? Shall we disdain the solicitations of God's own Mother who has deigned to come down from Heaven with Her Message of Warning, and so deserve the denunciation that Christ Our Saviour pronounced to Dives, the rich man? Or shall we prove another parallel to the people of the time of Noe and be swallowed up by a worse deluge that is certainly round the corner?

Oh! let us hold fast to the Rosary, the rose-ladder to safety and salvation let down from the walls of Heaven by the sweet hand of Our Lady Mother. Let us with grateful heart, daily and hourly lay at her feet this



# QUEEN OF THE MOST HOLY ROSARY



PRAY FOR US







bouquet of roses, the Rosary. Let us say our unceasing thanks to her and let us say it with Roses, the Beads.

Dear brother and sister, whose hearts have been touched by a spot of grace, may I appeal to you to make the best use of your sense of spiritual economy and utility by promptly joining the ranks of the "Holy Rosary Campaign." As volunteers of this Sacred Crusade, you stand to lose nothing. There is no obligation binding under sin, you have merely to order your leisure so as to enable you to complete one Rosary of five decades daily and put in practice one tiny act of mortification, you need not go far to seek. The very act of faithfully adhering to the habit of reciting the Rosary at fixed times will be sufficient penance. In addition, you will have to take to the observance of the First Saturday Devotion, the essence of which activity is reparation for the dishonour done to the Immaculate Heart of Mary. Mary the Most Pure Mother of God and Our own Dearest Mother, whose spotless character and privileges have been despised by those other erring children of

hers who either do not know of her heavenly glories or have forgotten them.

Hundreds of dutiful individual children of hers have taken up cudgels under this Campaign, to defend their Mother's undisputable privileges. Families and parishes which have swelled the ranks of this Campaign are not one or two. And they have not laboured in vain. Mothers there are many whose achievements are proclaimed in not uncertain language of bringing back their delinquent sons or daughters from the brink of perdition—from the very clutching claws of Satan himself. In how many families has peace and joy been restored and come to stay by saying the daily family Rosary. How many parishes have worked their way up to greater peace and plenty and secured pride of place to the content and consolation of their pastors—all this by the simple prayer strung together in lovely chaplet. Now I ask you dear reader a simple question. What this man and that woman and child have done, can you also not do? Try to sleep on it. On it depends your eternal bliss.

## THE ANNUAL REPORT OF THE SODALITY OF OUR LADY OF THE MOST HOLY ROSARY

THIS Sodality was affiliated to the Prima Primaria in 1952. So we are entering on the 3rd year of its life. We meet normally every Sunday after the first Mass and as we count very much on these weekly meetings we very seldom fail to hold the meeting. On the whole, we don't remember to have missed more than three weeks and that too because of unavoidable circumstances like the St. Anne's Fair and such like occasions. The meeting starts with the 'Veni Creator', a Hail Mary and invocations to the Most Sacred Heart, The Immaculate heart of Mary, St. Joseph, St. John Bosco and the Little Flower of Jesus, Patroness of the missions. This is followed by the reading of the Day's Gospel and a short instruction or explanation of the Gospel. Then the Feasts of the week are announced. Then each member in turn gives out his own personal report of what special activity he has performed for the salvation of souls.

Then the particular committee under whose auspices that particular week's meeting takes place submits its report through the leader of the committee. It is well to remember here that the sodality is divided into 3 committees viz: 1. The Eucharistic Committee which is specially responsible for the devotional aspects, 2. the Apostolic committee which takes special interest in propaganda and Catholic action activities 3. The social committee which looks after recreational social and group activities. The meetings are so allotted that the first week of the month is scheduled for a prayer meeting. The main item for the day is devoted to devotional and spiritual matters such as meditation, examination of conscience and such devotional exercises. In the second week we hold a business meeting under the auspices of the apostolic Committee. The leader of the committee submits the report. The third week is mainly con-



cerned with social and group items. In the last week we hold a general meeting and the general secretary submits his monthly minutes. The meeting concludes with the prayer 'We fly to Thy patronage,' a short prayer to our Secondary Patron St. Joseph and a decade of the Rosary and three invocations to the Queen of the Most Holy Rosary and an invocation to the secondary Patron.

The first Sunday is the General Communion Day.

It is indeed a pride and consolation to see that the Sodality members take active part in the Catholic activities of the Parish.

The propaganda committee deserves special mention; for, under the able leadership of Master Wilfred Perera and his assistant, Master Basil Anthony, it has performed wonderful work in the diffusion of Catholic literature to Catholic and non-Catholic houses and to some local hotels.

This year we went on two pilgrimages to Bogawantalawa and Nawalapitiya and on a picnic to Monte Fano and the Papal Seminary.

A recent addition to the Sodality programme is a voluntary collective adoration before the Blessed Sacrament daily after school.

Our regret is that the committee system has not contributed its full share. We have not begun to conform ourselves completely to the rules of the sodality. We don't avail ourselves of the wonderful privileges assigned to the Sodalists through the various indulgences etc. and we don't have a suitable place to have our programmes in the proper setting.

It is but fitting that we unitedly offer our thanks to the Most Sacred Heart through the Immaculate Heart of Mary for having made these our humble achievements possible and humbly ask pardon for our failures.

Finally I thank you, Revd. Fathers, and Revd. Brothers and Gentlemen for your kind presence.

S. SAVERINATHAN,  
Hony. Secretary.

## SCOUTING AT BOSCO'S

"ST. John Bosco was a scout in his own way, and St. John Bosco's College should not hesitate to take to Scouting, following the ideals of their worthy patron." These were the words with which Mr. Gerald Fernando, Field Commissioner for the Central Province greeted a group of boys from Bosco's—the boys with whom we started the Scout Troop this year

Unfortunately, at St. John Bosco's College, like many movements anywhere in the world, Scouting which was once a school activity had died a natural death. While other troops in the district continued to cater to the needs of their boys, our boys were being robbed of the fun and adventure that Scouting affords. Scouting had become a long forgotten movement in the school and nobody wished to revive it until one fine day Brother Thomas expressed his keenness about it and soon the idea materialised. Fortunately for us a Local Association for Boy Scouts was formed in Hatton shortly, and Scout activities got under way. We were more or less compelled to work now. A group of boys,

fourteen in number qualified for the Tenderfoot badge in very short time and were soon working for their second class badges.

The number of Scouts gradually increased. There are over twenty recruits, and that means plenty of work for one scoutmaster. We hope soon to have more teachers interested in the movement and at the service of these enthusiastic youngsters. They will definitely enjoy every minute they spend with the boys on hikes and camps, and what is more important, at scout meetings. Once this interest is created we could safely say, "Scouting has come to stay at Bosco's."

This year, we have held many meetings. The meeting begins with a short prayer. The scouts are then taught or tested in their badge work. We even sing a few songs and play a few games. We have attended two rallies held in Hatton and given songs at a camp fire during one of the rallies. We went on a hike to Kotagala where for the first time our boys cooked their own meals, and they were very tasty! With a little more experience we are sure to have a first class troop.



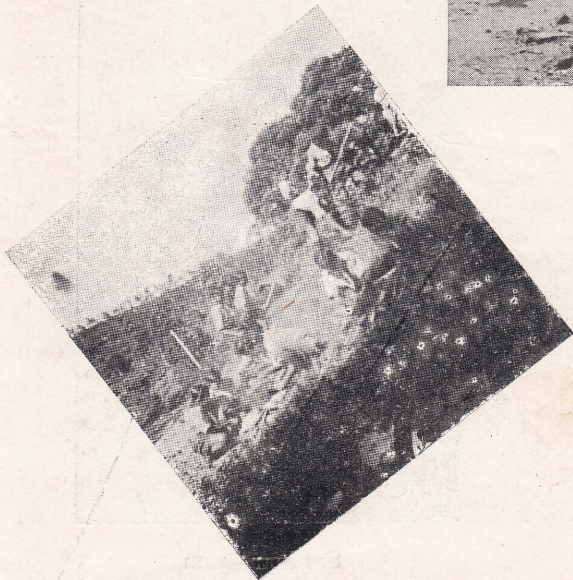


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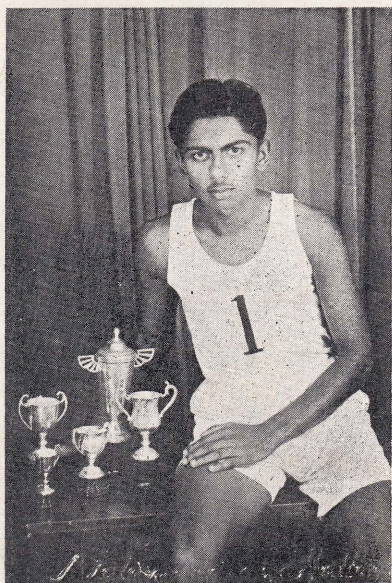
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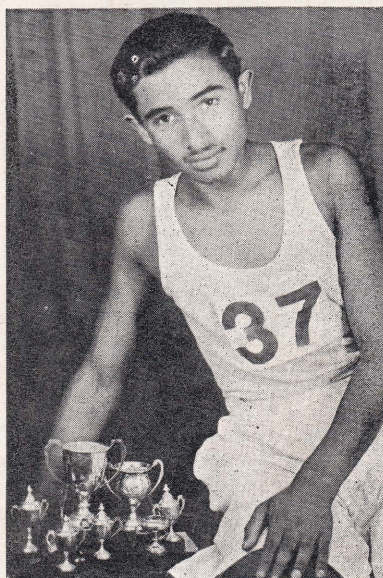


# ATHLETIC CHAMPIONS

1955



M. S. Hassan  
Senior



S. M. Razak  
Inter



S. Sivaratnam  
Junior



## WHAT IS IT TO BE A SCOUT?

The life of a scout is one of adventure. It is a life of peace and friendliness and joy. It is a life that everybody should live.

Scouting teaches many valuable lessons. It trains us to be loyal and dutiful citizens of our country. It teaches us to be trustworthy, loyal, helpful, brotherly, courteous and kind. A true scout is obedient, smiling, thrifty, and pure in body and mind.

The Scout Movement was started by Lord Baden Powell. He saw the need for boys to lead happy lives if they were later to become useful citizens of their country.

We really enjoy being in the scout troop and we wish to share our joys and privileges with more of our fellow students.

BRIAN OUTSCHOORN,  
Form One.



## SPORTS REVIEW

**T**HOUGH our standard in the field of Sports compares very favourably with that of other schools in the Hatton district, we cannot yet be satisfied with what we are. We have still far to go before we can boast of teams on a par with those in Colombo, Kandy and other large towns.

However, there is a grave drawback that we must face...the lack of suitable playgrounds. Up to now, and at least for some time to come—if not always—we have had and will have to be content with sharing the only playground in Hatton not only with students of other schools but with the general public

of the town as well. As it is, there is one game, Volley ball, which we can play throughout the year. We have the necessary space and material, and though by now we should excel in the game it is sad that our ability on the court is nothing to speak of. Another hindrance is the uncertainty of the weather. It has always been difficult and will continue to be, to plan out a suitable programme for our sports activities. The inter-house athletic meet is an annual event and though it is always held in the first term where we expect plenty of sunshine, it has often happened that rain hindered the proceedings. During the second and third terms the whether is





even more uncertain than in the first and it is with the utmost difficulty that we go through our football and cricket seasons.

Let us now take the sports activities of the school in detail.

Football has perhaps been the only game in which our boys have done well. Apart from being champions in the Hatton District Football League Competition, our team should be proud of having produced a Ceylon captain, namely, John Bosco. Bosco, in representing Ceylon against Hyderabad, has brought great credit not alone to himself, but to our school as well. The inter house matches this year have given us promise of a bright future, and the youngsters who showed well during these matches will do well to practise earnestly if they intend to reach the heights. In D. S. Podimahath-maya we have an up and coming goalie and with more experience he should prove to be one of Hatton's best. He is just sixteen, and given the proper training and encouragement, he should easily find a place in any good team when he leaves school.

In Volley ball, as I said before, we are not of the standard we used to be. Moreover, we have not been quick enough to adapt ourselves to certain changes such as the new set-up game. It is very gratifying to note that Mr. James Fernando, a member of the staff, is taking a keen interest in training the boys in this particular style.

Cricket is a game in which the quality of the players has been deteriorating for

some time. Of course, we cannot expect to have a good cricket team until such time as we have the use of a playground all to ourselves. Most of our boys, moreover, have developed an aversion to the game owing to the danger involved in fielding on a ground such as the one on which they have been compelled to play.

In athletics, we have done well to win the championship at the Central Province Athletic Meet on two successive occasions. All our competitors did very well and fully deserve the victories they won. M. S. Hassan, in particular, was outstanding. He became the champion athlete in Senior Division.

We hope that our boys will take their training seriously and repeat their previous performances. Congratulations to Mr. Justin Leo who spared no pains to bring the boys to this standard. The Inter-House Athletic Meet this year was a tremendous success. The weather in particular, was very kind. All the events were worked off smoothly. There was very keen competition among the Houses and Clement House came off with flying colours.

Now for the future if we hope to do better in the years ahead, we should enter more competitions and play more matches. It is mainly in this way that we can improve.

ANGELO A. PEIRIS





# CLEMENT HOUSE

## House Masters

Rev. Br. S. S. DAVID, S.S.J.  
Mr. K. C. CHERIYAN  
Mr. D. M. JAYAWARDANA  
Mr. K. D. JUSTIN LEO  
Mr. T. NAVARATNAM

Rev. Br. S. A. FRANCIS, S.S.J.  
Mr. D. S. K. WANASINGHE  
Mr. C. KANAPATHIPILLAI  
Mr. ANTHONY CULAS  
Mr. S. GNANAPRAGASAM

House Captain	:	A. SIVALINGAM
Hony. Secretary	:	B. THANARAJ
.. Treasurer	:	C. S. MUTHIAH
Athletic Captain	:	WILFRED PERERA
Cricket Captain	:	S. SATCHITHANANTHAN
Football Captain	:	J. THANASINGH
Volley Ball Captain:		M. V. P. STANISLAUS

IT is my proud privilege to record the brilliant achievements of the Clementines in the Inter-House Annual Athletic Sports-Meet 1955. In Volley Ball and Athletics we did exceptionally well this year. In fact, the year 1955 has been a very memorable year for us because our Volley ball team smashed its way through and carried away the much-coveted shield, comfortably defeating the Aloysians and the Benjaminites. Much of the success should be attributed to the excellent spirit of co-operation that was always evident among all our players. Nevertheless special mention must be made of our Volley ball captain, Master M. V. S. Stanislaus for his excellent play.

In athletics, although it is not the prevalent practice among us to make invidious distinctions among players, we cannot refrain from making reference to some live-wires of the House. Master Wilfred Perera, A. Sivalingam and A. Sivaratnam should be singled out for special praise. Their exceptional display and real Spartan-spirit have contributed greatly to the success of our House in Sports this year.

In Soccer, though our team showed great promise at first by defeating the Benjamin House, it failed to come up to our expectations. Though we had plenty of good material, we had to retrieve the Shield to the Aloysians and this we attribute to our sheer bad luck. Our captain Master J. Dhanasingh should be congratulated in a very special manner for ably piloting his team.

Our cricket team did remarkably well at the start, but the dice of the gods stood against us as the matches were in progress.

Our cricket captain, Master S. Satchithanatham is gifted with a super human strength, and anyone who sees him will not contradict my saying. The eulogistic report of our enthusiastic captain will make one think that his team is a little short of Test Cricket standard. Anyway, all our efforts were crowned with a partial success, for we drew the match with the Aloysians.

In the Inter-House shed competition, we obtained the first place. We must mention in this connection the yeoman service rendered by Mr. D. M. Jayawardena in erecting a beautiful house shed which won the admiration of all. Mr. Anthony Culas, Mr. Gnanapragasam and Mr. D. S. K. Wanasinghe also rendered an invaluable service in this respect. They were ably assisted by many of our members. Our thanks are due to them. Our tug-of-war team brought us equal credit and wriggled a victory against heavy odds.

Clement House has been blessed in the choice of its House Masters. Mr. K. C. Cheriyan, the young and energetic house master was always a source of encouragement. He was present with us in all our undertakings specially when we were in great difficulties. Mr. Cheriyan and Mr. Justin Leo were the master-spirit who shouldered the most difficult work. They trained the athletes and spared no pains in the general supervision and management of our activities. Lastly we should thank Mr. Navaratnam who supplied us with a large quantity of choice rosettes.

Hats off to Clementines!

B. THANARAJ,  
Honv. Secretary.



# BENJAMIN HOUSE

## House Masters :

Rev. Br. S. A. GNANAPRAGASAM S.S.J.  
 Rev. Br. G. BENEDICT S.S.J.  
 Mr. S. MAHADEVAN  
 Mr. R. L. NARAYAN  
 Mr. D. F. MARCEL  
 Mr. A. SAVERIPILLAI  
 Mr. M. M. JOSEPH  
 Mr. S. V. KANAPATHIPILLAI  
 Mr. JOSEPH MARY

House Prefects : K. P. M. THANGARAJ  
 V. SHANMUGAM  
 T. RENGASAMY

Athletic Captain: H. M. RUPASINGHE  
 Cricket Captain : D. ABEYSEKERA  
 Football Captain : S. M. KULARATNE  
 Volleyball Capt. : V. GOVINDASAMY  
 House Captain : V. SHANMUGAM  
 Hony. Secretary : K. P. M. THANGARAJ  
 Treasurer : A. MANICKAM

IN submitting this report we take pride and privilege to record the activities for the year under review.

We are constrained to remark that we could not come off with flying colours this year unlike in the previous years in the field of sport. Our triumphs were extremely few. Many of our energetic and stalwart athletes left us at the beginning of the year. Nevertheless we are highly gratified to note that in spite of all the disadvantages our perseverance was there all through. Even with all our sincere attempts and unflinching efforts we were relegated to the third place by a narrow margin of two points behind Aloysius House.

In fact our athletic captain H. M. Rupasinghe and M. Ramachandran fought with all their might to keep the flags flying till the last. We heartily congratulate them for the honour they have rendered to our House.

It will not be an exaggeration if we state that both the Junior and the Intermediates were mainly responsible for maintaining our honour till the eleventh hour. The Inter section should be congratulated for obtaining for us the championship cup

in Soccer. Although our achievements were few in Sports, in Studies we have done exceptionally well.

In Football and Volleyball we were fortunate enough to get at least the last place. It is not whether we won or lost, but how we played the game.

Even in the Elocution Contest, fortune did not favour us very much. Anyhow, S. Navaratnam and D. Asirvatham rose to the forefront and saved the situation. We extend our hearty thanks to Master R. Pachchamuthu for his outstanding dance recital during Tamil Villa.

We will be failing in our duty if we do not extend our sincere thanks to Rev. Br. Benedict for the keen enthusiasm and willing co-operation he rendered to the House.

In conclusion we wish to thank wholeheartedly all the members for their spirited co-operation without which we could not have achieved anything noteworthy. Our sincere gratitude is also due to our House masters. Let the watch-word of Benjamin House be "Good Today, Better Tomorrow!" Benjamin for ever!

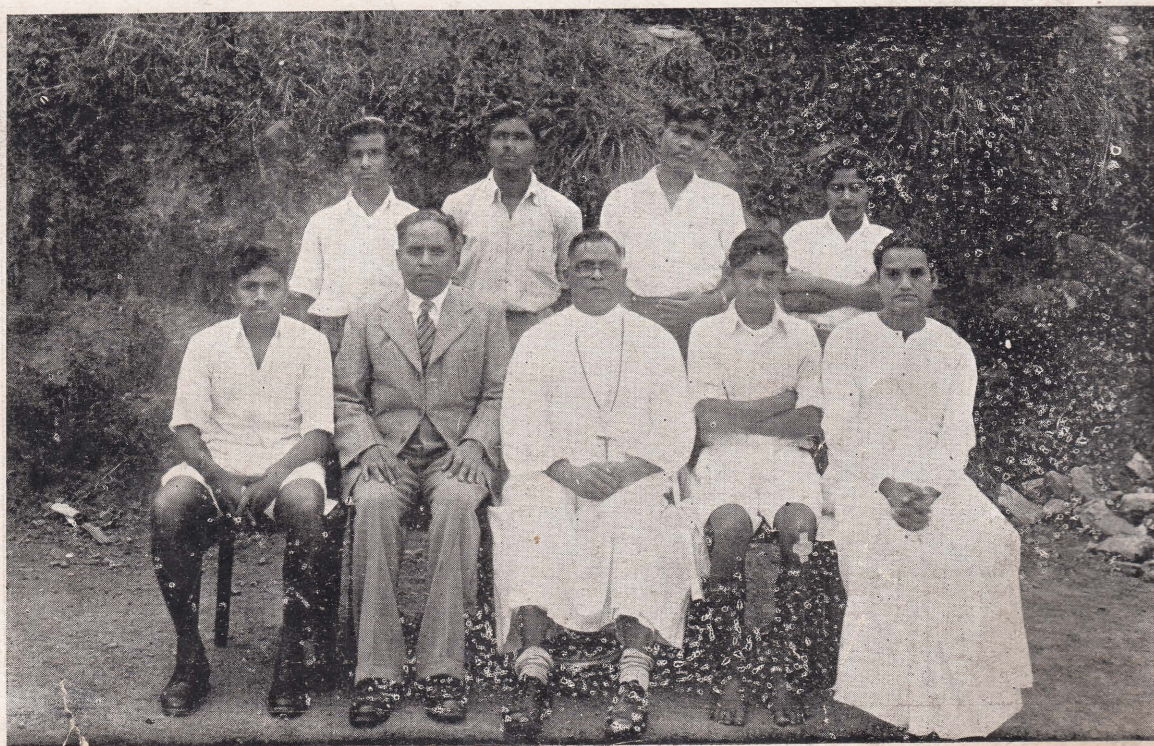
K. P. M. THANGARAJ,  
 Hony. Secretary.





ALOYSIUS HOUSE

INTER SOCCER CHAMPIONS 1955







SOCCER  
 EBUON, BUNYON



VOLLEY BALL



## ALOYSIUS HOUSE

### House Masters :

Rev. Br. G. BENEDICT	Mr. N. B. KANDASAMY
Mr. V. VAMATHEVAN	Mr. MATHEW
Mr. C. SANTHIAPILLAI	Mr. MUTHUTHAMBY
Mr. S. VELUPILLAI	Mr. B. GUNAPALA

Leader	: M. S. HASSAN
Secretary	: R. KANAGARATNAM
Treasurer	: BARTHOLOMEUZ JOSEPH
Cricket Captain	: R. KANAGARATNAM
Volleyball Capt.	: M. NADARAJAH
Football Capt.	: O. D. P. DANIEL
Athletics Capt.	: M. S. HASSAN

I HAVE great pleasure in presenting the report of activities in the field of sports this year. Keen enthusiasm and healthy rivalry prevailed throughout. New talents were brought to light and our players gained valuable experience which stood them in good stead in the Inter House matches that followed.

Our College sports meet was held at the Dunbar grounds on Saturday, 5th March 1955. There was very keen competition among the athletes of the different Houses. M. S. Hassan of our House distinguished himself as the Senior Champion by his excellent performances. Clement House won the championship cup, Aloysius House coming a very close second. The performance of our players in games, has been in no way less sensational.

### Foot Ball :

After a Series of trial matches in February, a fairly good team was got up with O. D. P. Daniel as captain. Patient practice and good team work enabled us to figure out well in the first round, during the first term. In the final round, in the second term, we had a thrilling game defeating the Benjamin House by five goals to nil. M. Nadarajah and V. Sivalingam were outstanding in the defence while M. S. Hassao distinguished himself as the best 'Scorer'. We won the championship cup for the third year in succession. It is hoped that the Aloysius House will maintain the same reputation for years to come.

### Cricket :

Our young cricketers with R. Kanagaratnam as the skipper have kept up the reputation of the team in the House matches. Soon after the team was formed we played several practice matches which enabled

our players to gain skill and confidence. We easily defeated the Clement House and Benjamin House by 5 wks. and 12 runs and by innings and 63 runs respectively. O. D. P. Daniel and R. Kanagaratnam were good both in bowling and batting while Louis Bartholomeusz scored a chanceless 35 runs. The magnificent performance of our 'Lucky Eleven' secured for us the championship cup in cricket for the second year in succession.

### Volley Ball :

Our volley ball team played matches against the other Houses and were runners up. The Inter became the champions. M. Nadarajah, the captain of the team was noted for his good game. His dashes from the second line often deceived the opponents.

### Studies :

The performance of our Knights in the field of studies is worthy of admiration. We won the cup for studies at the last prize giving. We also won the cup for the Library Week for the year 1953 and 1954 and we earnestly hope to win the cup this year as well.

### Elocution :

We swept the board in the Elocution contest. Our House came first in the Senior, Intermediate and Junior Elocution contest. Our congratulations to N. J. Jeyarajah and R. Kanagaratnam on winning the first and second prizes respectively in the Senior English Elocution contest; to V. Balachandran and Paul Mendis on having carried the first and second prizes respectively in the Intermediate English Elocution contest. We thank Mr. C. Santhiapillai for the deep and affectionate interest he took in the Elocution contest.



Before we conclude let us thank Mr. V. Vamathevan for his untiring efforts during the last five years to maintain the high traditions of the Aloysians. He has stood down in the second term of this year to make room for the younger people who have come. Mr. C. Santhiapillai is his successor.

We had to bid good-bye to several prominent Knights of the House who left us during the course of this year. Special mention should be made of M. S. Hassan who was the Prefect of our House and the best Athlete in Hatton District. M. S. Hassan has been the back bone of the Aloysians and it was chiefly due to him that we became

the champions of the Central Province. He came first in High Jump and Long Jump establishing new records in the Central Province. We also thank D. Sellathurai, the president of the Senior Literary Association and the Secretary of our House for his valuable services.

In conclusion let me thank the House Masters for their indefatigable zeal and the ungrudging help they gave us during the year. They have been mainly responsible for the success of our House.

R. KANAGARATNAM,  
Secretary.

## THE SENIOR LITERARY ASSOCIATION 1955

### Office - Bearers

Patrons : Messrs. V. VAMADEVAN & C. KANAPATHIPILLAI  
President : C. S. MUTHIAH  
Secretary : V. SHANMUGAM  
Treasurer : P. MARIMUTHU

[I]t is with great pleasure that I submit the annual report for the year 1955. Looking back on the year we are filled with pride—a just pride, for it has been a year of successful activities. We had twenty one meetings the majority of which were prepared speeches. We had a special meeting to celebrate Gandhi's Day.

There are over three hundred members in the association, and every one of them takes an active part in the regular meetings of the society. Debates and impromptu speeches sometimes took the place of prepared speeches. During the year we had lecturers from out-side to address our members.

We are deeply grateful to Mr. A. Sivaguru, the Inspector of Schools, for his very interesting and valuable talk on "Reading." This was followed by another lecture on "The Economic Condition of Ceylon" by Mr. C. Kanapathipillai.

The Principal's Day was held on the 21st of September. This function was sponsored by the association. The annual Oratorical Contest took place on the 14th of October 1955. We are very thankful to Messrs. F. V. F. Labrooy, S. P. Sivapatham

and Veerasingham who officiated as judges in the final contest. We take this opportunity to congratulate the winners, Master N. J. Jeyeraj of the Seniors, Master S. V. Balachandran of the Intermediates, and Master Joseph Navaratnam of the Juniors.

Two of our able leaders left us in June this year. Mr. K. C. Cheriyan who was one of our vice patrons left for India for higher studies. His place was taken by Mr. C. Kanapathipillai who is solely responsible for the success of the association.

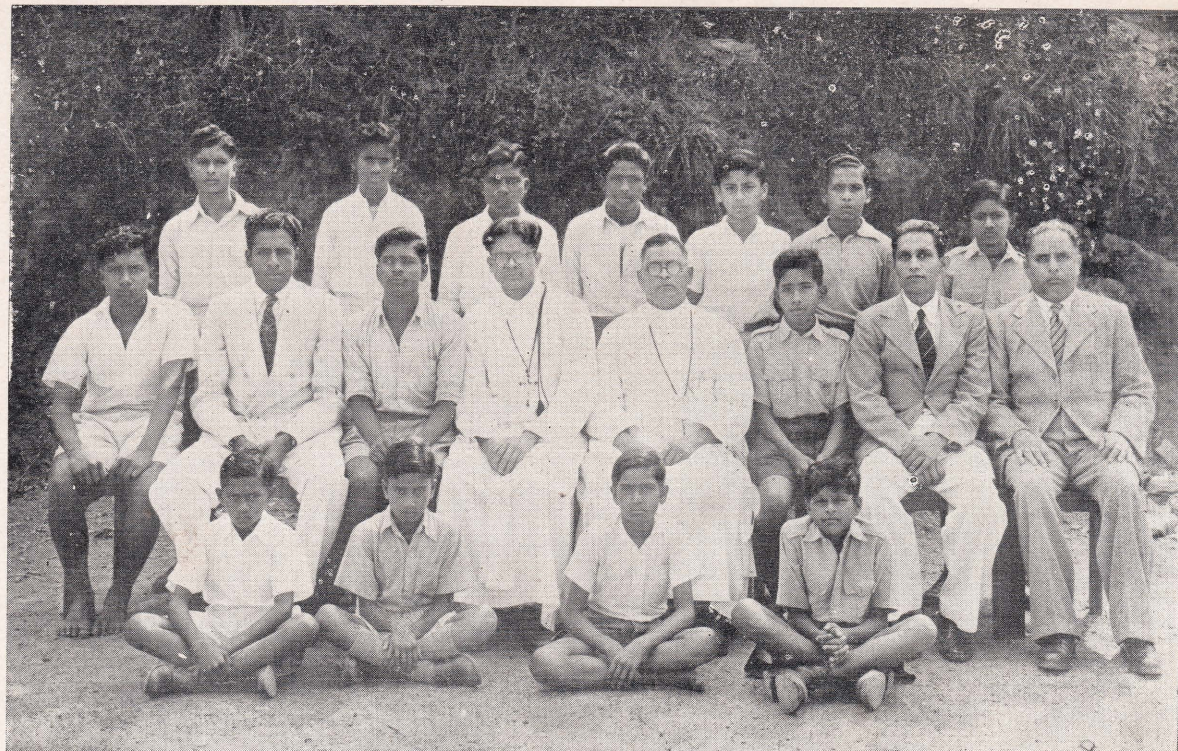
We are also grateful to Master D. Selladurai, our ex-president for his keen interest in the association. We offer our sincere thanks to the committee members without whom the association would not have made much headway.

We thank our patrons, Messrs. V. Vamathevan and C. Kanapathipillai for their unfailing help and guidance. They are the live wire of this association.

Our thanks go to Rev. Bro. Director and the members of the staff for their whole-hearted co-operation and ready assistance.

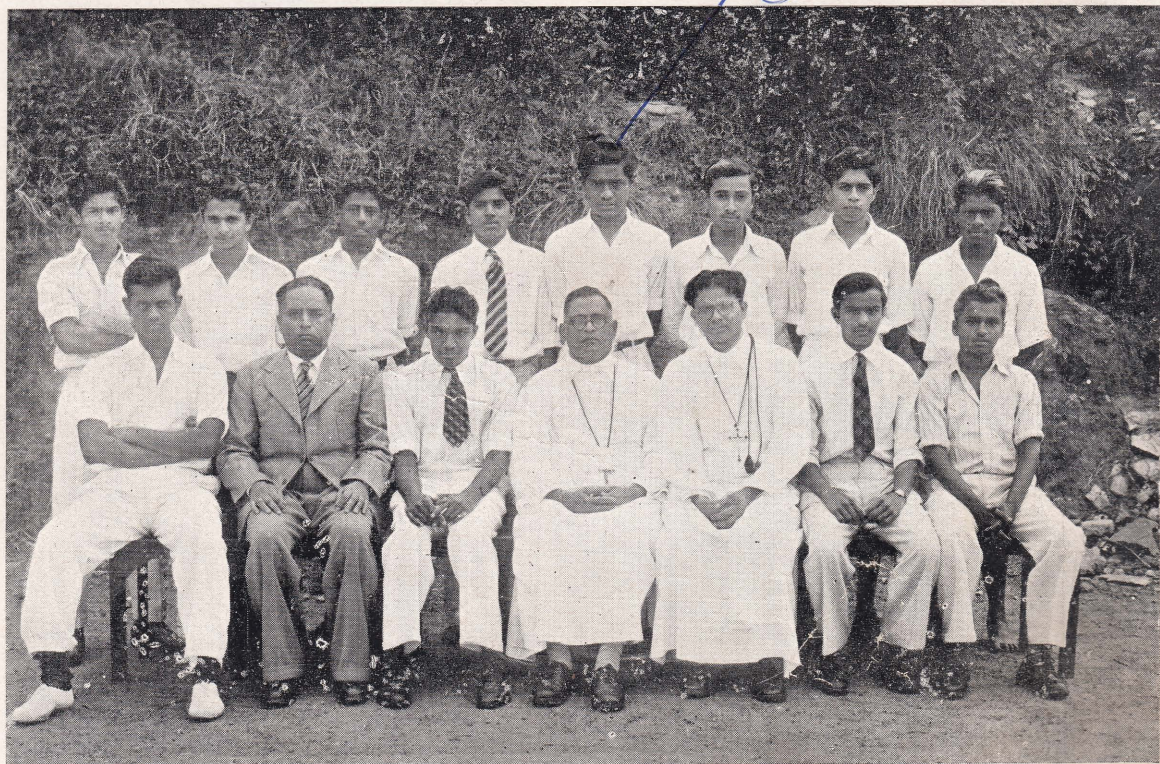
V. SHANMUGAM,  
Hony. Secretary.





OFFICE-BEARERS & COMMITTEE MEMBERS  
1955

SENIOR LITERARY ASSOCIATION  
( English )



OFFICE-BEARERS & COMMITTEE MEMBERS



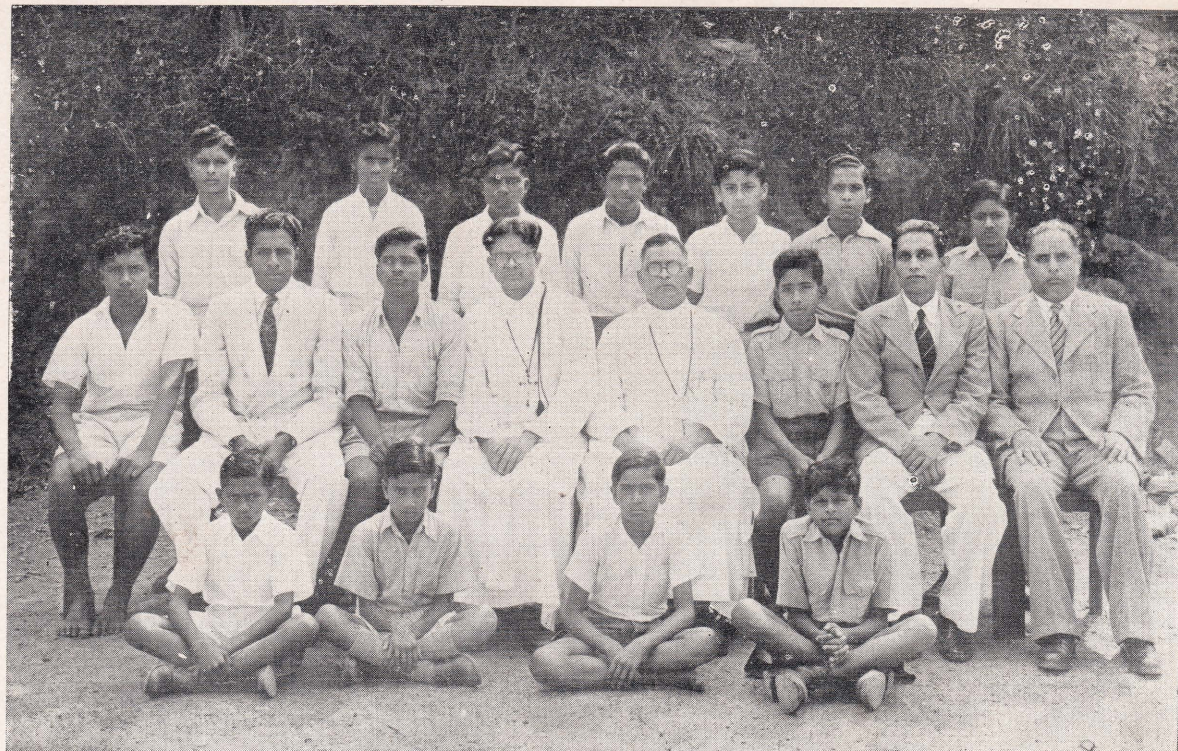


SOCCER  
EQUO! 1955



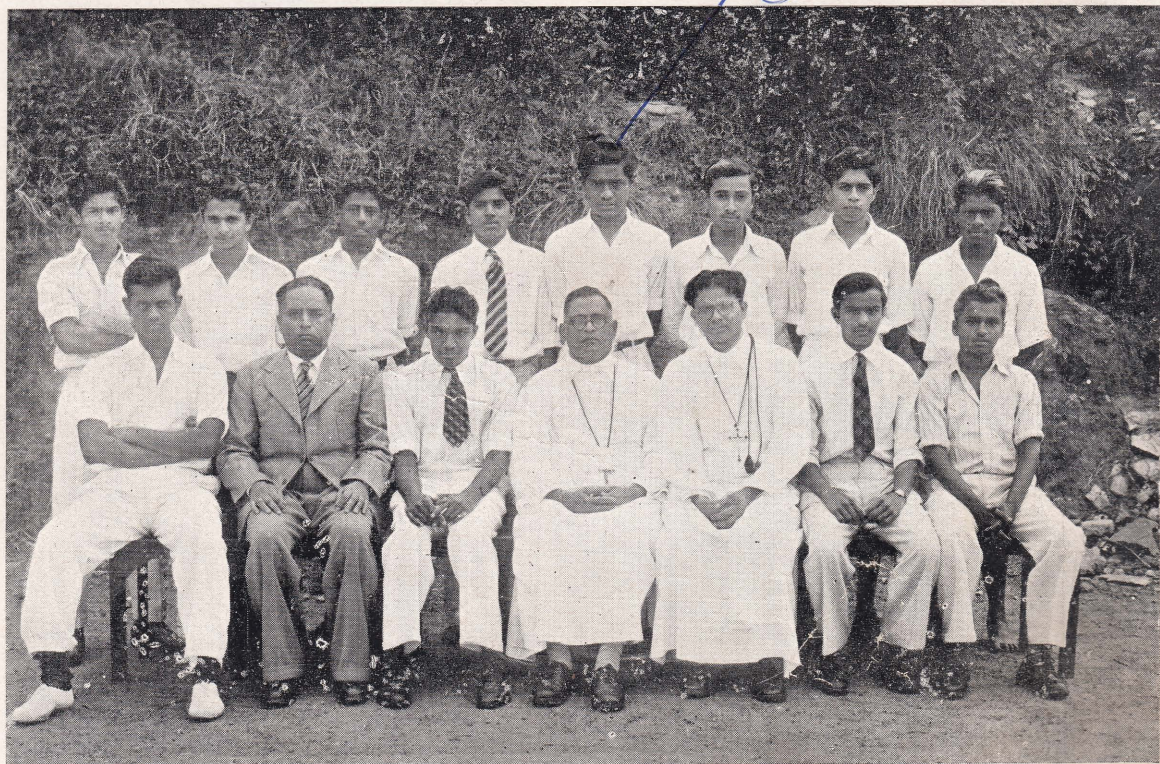
VOLLEY BALL





OFFICE-BEARERS & COMMITTEE MEMBERS  
1955

SENIOR LITERARY ASSOCIATION  
( English )



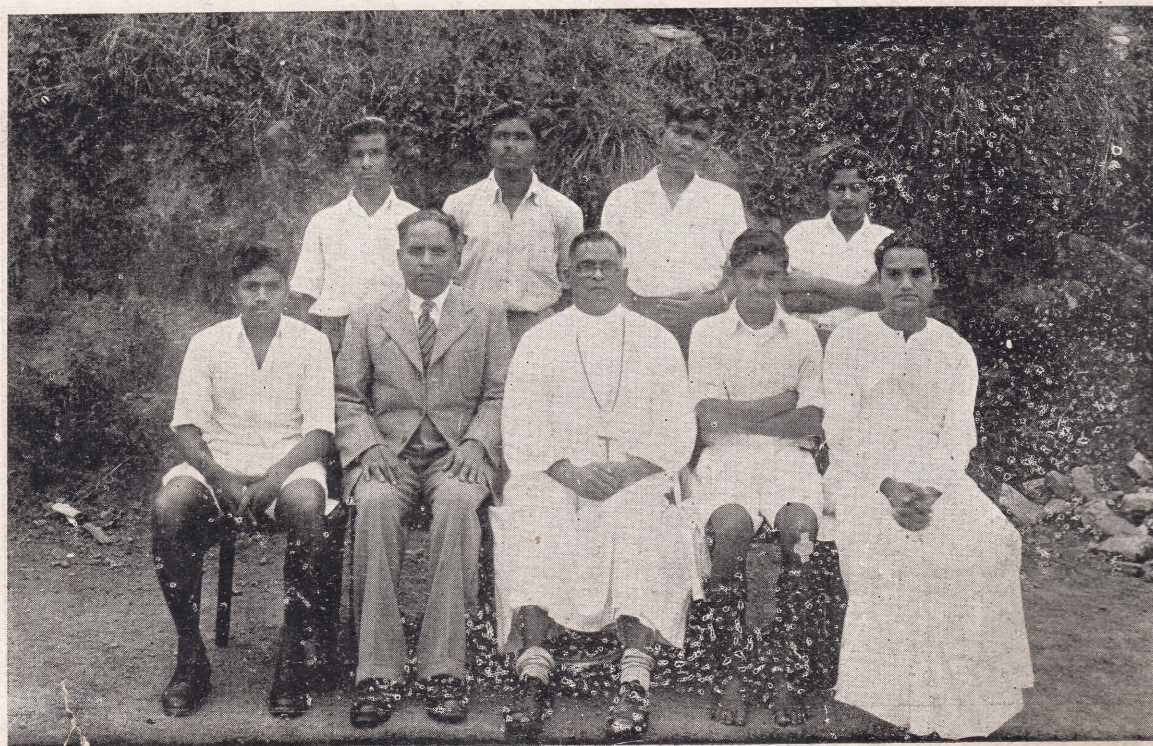
OFFICE-BEARERS & COMMITTEE MEMBERS





ALOYSIUS HOUSE

INTER SOCCER CHAMPIONS 1955

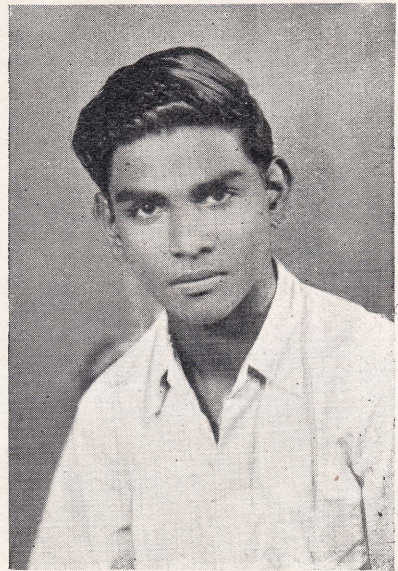




The  
Winners at the  
Oratorical Contest  
1955



N. J. Jeyaraj  
Senior



V. Balachandran  
Inter



D. J. Navaratnam  
Junior



## THE JUNIOR LITERARY ASSOCIATION 1955

**Office-Bearers :** Patrons: Messrs. N. B. KANDASAMY and S. V. KANAPATHIPILLAI  
 President: Master M. MUTHUSAMY  
 Vice. „ „ B. PEREIRA  
 Secretary: „ P. THOMAS  
 Asst. „ „ S. KULANDAIVELU  
 Treasurer: „ A. RAZAAK

THE year 1955 has been one of tremendous activities for the Members of the above Association which has 287 Members.

The first meeting of this Association was hld on the 26th January 1955 and the Office Bearers were elected.

Though it was decided at the first meeting to hold meetings once a week we had to cancel a good number of them due to other school activities. However a good number of them was conducted during the year.

The following have been the items of interest :—

- 1 Story Telling.
- 2 Prepared Speeches.
- 3 Debates.
- 4 Action Poems.
- 5 Short Plays.

All the members have taken a keen interest in bringing this Association to a success, and our thanks are due specially to the Office Bearers who had done their best. On behalf of this Association I congratulate the two members Messrs. Joseph Navaratnam and Aseervatham for their success in the Oratorical Contest.

We thank our Patrons Messrs. N. B. Kandasamy, and S. V. Kanapathipillai for the great help they have rendered for the success of this Association. Lastly we thank Rev. Br. Principal and Rev. Br. Director for all the assistance and their co-operation without which we could not boast of an association of this nature.

P. THOMAS,

Hcny. Secretary

## THE BOARDING HOUSE

MULTI-tempered and multi-charactered we are one hundred and ten strong who rent the air with full throated shouts during the leisure hours. Our bed-room is very airy and spacious and we enjoy a sound sleep for about nine hours in the night. Our dining-room too is very large and is flooded with electric lights which give a broad day-light even at very dark hours. Our food is wholesome and sufficient and we and our parents are quite satisfied with it. We have plenty of fun during recreation hours and we feel very homely with our superiors. The only drawback is that we have no space to run about and play in the open air except for a small quadrangle wherein sometimes there are four foot-ball teams engaged in a very serious game. Very often the weather is so bad that we are compelled to keep ourselves indoors. But there are plenty of indoor games to keep us occupied. The game of cards has attracted a good number of our friends who otherwise would sit snuggling and talk away the time.

The community life over here is very pleasant. As there is only one class of boarders it has its own advantages. We dine together, study together, sleep together, pray together and of course play together. There is a certain amount of union and strength in such community exercises. Class distinction, high birth, racial differences, wealth and what not, have no place here, because we feel and live as brothers of the same family. Of course there are sudden outbursts of quarrel characteristic of youngsters in the play-field, but they are easily patched up on the spot by ourselves without any intervention of our Boarding Masters.

We spend our study hour usefully and with great profit. During studies there is perfect silence. At night special classes are arranged for weak students and one can notice a marked progress in every boarder. There are a few little kids who attend a vernacular school nearby and they appear least interested in their lessons. They are now and then given a general check up by our Boarding Masters



They will certainly be in line with the others when they begin classes in our College.

Alongside the development of mind and body there is yet another growth; though it is invisible, it is there. I am referring to the term "atmosphere." I find it hard to define and I believe the readers too will experience the same difficulty. In fact its meaning is obtained from personal experience. To start with, the exemplary lives of our superiors, their sincere effort and self-sacrifice for the cause of duty, their timely advice and sympathy in all our trials coupled with the co-operation from our dear teachers provide that 'atmosphere' in which a Boarder's moral sense is developed.

Apart from our Boarding Masters, there are two Prefects elected from among us at the beginning of each term. During the Second Term Master C. S. Muthiah was elected the chief Prefect. He is our 'elder brother' with a sympathetic heart for all. He is very popular with every one of us and is always ready to help anyone in difficulty. However, his geniality and friendly attitude to one and all had not won him a second election in the third term. Anyway he is the President of the Senior Literary Association and he displays his eloquence on every Sunday evening and is a terror as a thorough disciplinarian during the meeting hours.

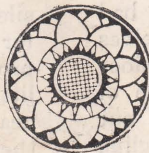
The activities for the year are no many. In the field of sports we are not strong as in previous years. In the College Foot Ball Eleven the boarders are few but in Volley ball four best players are from the Boarding Department. However, we have our own matches to play and they are according to House System. This year the Shooting Stars are champions in Soccer and the Flying Saucers in Volley-Ball.

The Literary Association of the Boarders is conducted every Sunday. The Senior and the Junior Literary Associations are giving every boy an opportunity to train himself in the art of speaking. The Boarders' Annual Dinner is the greatest event among the activities of a Boarder. This is sponsored by the Literary Association. This year we had the Annual Dinner on the 26th of November. Our Rev. Pr. Principal and one time Boarding Master was the Chief Guest at the Dinner. As he is retiring from teaching this year we were very happy to confer on him this great honour as a fitting tribute for the service he had done to the sons of Lanka. May the Almighty reward our Reverend and beloved Brother abundantly for his self-less devotion to duty.

My report would be incomplete without a word of appreciation about our Boarding Masters. Rev. Brothers Pakianather and Francis are doing all their best to make our life very pleasant and comfortable. Their love for work, devotion to duty, their timely advice and admonition whenever we deviate from the right path, their enthusiasm and earnestness in our progress in studies, and their encouragement and full support in all our undertakings are some of the many valuable assistance ungrudgingly rendered by our Boarding Masters. We thank them very sincerely.

In conclusion I offer my sincere thanks to Rev. Brother Director who spares no pains in providing all possible comforts for our welfare and happiness.

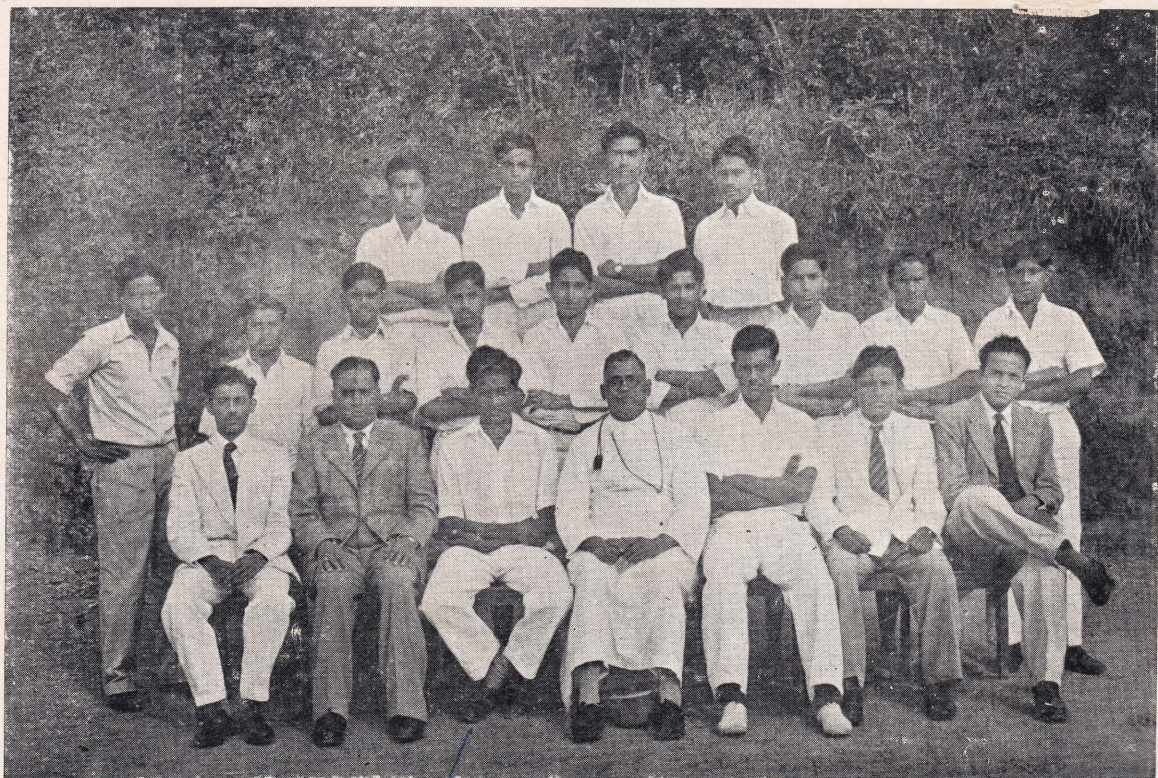
A. VELLANDURAI,  
Prefect.





X

# SENIOR SOCCER CHAMPIONS—1955



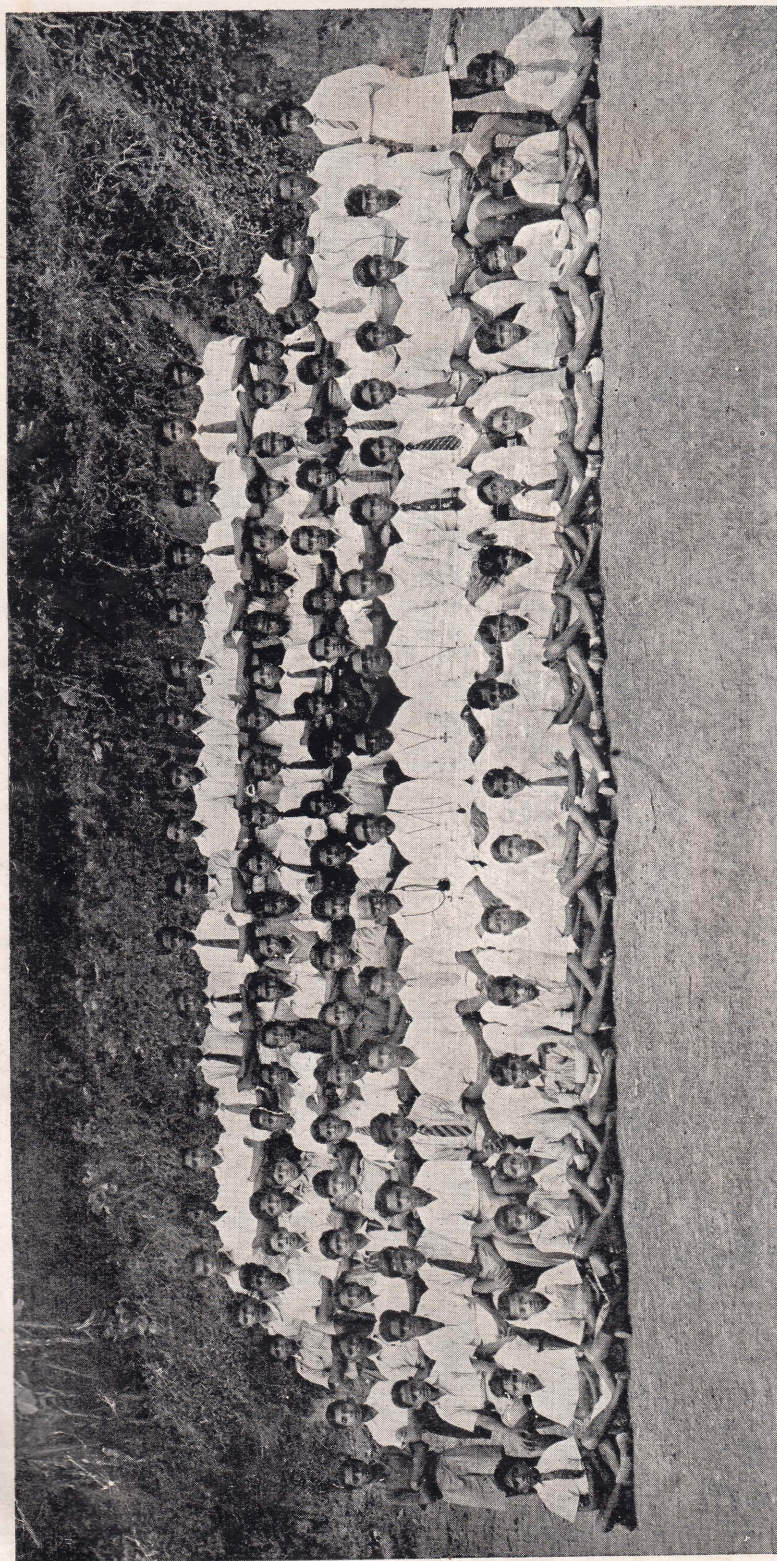
X ALOYSIUS HOUSE



## BACK TO THE SOIL



OUR BOARDERS—1955





## THE BOARDERS' SENIOR LITERARY ASSOCIATION

### Office-Bearers 1955

Patron : Rev. Br. S. A. FRANCIS S. S. J.  
 President : C. S. MUTHIAH  
 Secretary : PETER EMMANUEL  
 Treasurer : S. SELVANAYAGAM

[T is with great pleasure that I submit the annual general report of the above association for the current year.

This association consists of forty four members, most of whom are from the central province. We held 29 meetings for the year. The association has always been providing ample opportunity for every member to excel in the art of speaking and debating. We have also invited speakers from outside whose talks have inspired us a great deal. A debate on "Women should be given equal Right with men" was conducted under the auspices of the above association between the boarders and the day-scholars. It was an interesting topic to debate on. The boarders got the better of their opponents with convincing arguments. The speakers on our side, Edward Pathirane, S. Thuraisingham, K. E. Godamune and Ignatius Pereira deserve our special thanks.

Our association conducted the annual dinner on the 25th of December 1955 and it was attended by some of the prominent men

of the town. Rev. Brother Principal was the chief guest. The following was our Boarding Master's day was celebrated. We showed our gratitude to our superiors for the great work they are doing for us.

The last meeting for each term is really a gala party with individual items taking the limelight. Here we sing and make merry before we depart for the vacatfon.

This year there have been less sports activities than in previous years. The boarders are divided into two houses, Shooting Stars and Flying Saucers. Matches in Soccer, Volley ball and Cricket were played between these two houses.

I would be failing in my duty if I do not make mention of our patron. He has always been a source of inspiration to us and has guided us aright. With his help our association will grow from strength to strength.

PETER EMMANUEL,  
 Hony. Secretary.

## THE BOARDERS' JUNIOR LITERARY ASSOCIATION

### Office Bearers

Patron : Rev. Br. FRANCIS, S.S.J.  
 President : BASIL PEREIRA  
 Secretary : B. RAJENDRAM  
 Treasurer : KINGSLEY DISSANAYAKE

THIS year we have had thirty meetings. We assemble in a classroom and begin the meeting with a prayer. The seniors conduct theirs in the main hall. During the second term we had speeches in the Vernacular. We have now switched on to English to improve our standard of the language. At our meetings we deliver speeches, relate stories, recite poems and sing songs. Needless to say, we like the last item most. Our patron likes our section better because we have plenty of fun and

because we are not as serious minded as our elder brothers.

At the annual dinner this year some of our members proposed toasts to the guests. These were delivered very well. This shows that our boys are gaining valuable experience and that once they leave school they will do very well in after life.

B. RAJENDRAM,  
 Hony. Secretary.



## OLD BOYS' ASSOCIATION

Annual Report for the Year ending 31st March 1955

GENTLEMEN,

WE look back proudly today one year of existence since the rebirth of our Association. We are all the more proud that in this one year we have not been idle, we have not lain dormant as in previous years, but we have made every endeavour to keep our Association going and we have been blessed with success.

Since we held the inaugural Meeting last year, the Committee has met on several occasions. At the first meeting the Constitution was drafted and at the second, it was duly passed and accepted by the Committee. Other Meetings have been called mainly in connection with our Sports Activities.

In the field of Sports, we have done very well, though we fell below the standards we set during the previous year when our Association was a non-entity. Despite this fact, our Sports activities have helped us considerably to get together more often. We entered the Hatton District Foot-ball League, where we were right on top till midway through the tournament when our so called "invincibles" collapsed, owing to the absence of some of our "stars." We participated in the Ceylon Foot-ball Association Cup Tournament where a stronger Colombo Team had the better of us after we had entered the Quarter Finals, defeating the Ceylon Brewery at Nuwara Eliya, and then at Kandy. In the Knock-out Tournament for Volley ball organised by the Hatton Fruit Hill Volley ball Association, we won the first Match

and lost the second, thereby losing our chances of further participation in the competition. The Cricket Team has unfortunately not been able to play any matches owing to the crowded programme our Foot Ball Team has had to go through. We hope to play many matches this year opening our season with the fixture against the Hatton Club during the coming week end or the next.

We are sorry to note that we have had very little news of our Out Station Old Boys. We look forward to hearing from them often in the coming year. The out station Vice Presidents and Secretaries could be of immense help to us in this connexion.

The payment of the subscriptions too has, we are sad to say, been very slack, to say the least, and we hope that this year our coffers will be given the privilege of seeing more treasure.

Our sincere thanks are due to all old boys and well wishers who generously subscribed when lists were sent round by the Sports Secretary. Without their help, our players would not have turned out in such colours as they did. We must also thank Rev. Br. Thomas, Rev. Br. Chrysostom, Mr. V. Vamadevan and Mr. Cheriyan who have watched the progress of our Association with keen interest. Our apologies to those old boys who by some oversight have been not invited to the celebrations.

ANGELO. A. PEIRIS.  
Secretary.



## THE TEACHERS' GUILD

THE year under review has been an eventful and progressive period for the teachers' guild. Thanks to the able guidance of Rev. Brother Chrysostom, the president, and the energetic Secretary Mr. V. Vamadevan much has been done to promote the social and intellectual interests of the teachers.

The Guild has now a well-furnished room to serve as teachers' room and a venue for its meetings. Incidentally it also provides

space for indoor games. We are very obliged to Rev. Brother Director for placing this spacious room at our disposal.

The Executive Committee arranged a few excursions, which turned out very successful. They provided a lot of excitement and necessary relaxation to the hard worked Teachers. Two of the places visited are the lovely Hatton Plains and the Scenic Minipe. Our thanks are due to Mr. D. F. Marcel for his initiative in organising these excursions.



The Guild also count under its activities a few socials and dinners arranged during the course of the year at such times as the Principal's day and the College Day. Another interesting item of our crowded programme was the arrangement of a course of lecture an Educational subjects.

The Guild takes the opportunity to congratulate some of its members for the honours bestowed on them by various associations. Mr. V. Vamadevan and Mr. C. Kanapathi Pillai were elected President and joint secretaries respectively of the Hatton Teachers' Association and Hatton Teachers' Guild, and Mr. D. S. K. Wanasinghe as Secretary of the Central Province Tamil Teachers' Association. It also con-

gratulates Mr. S. Mahadeva. Who has entered matrimony.

While we are happy of our achievements, we feel it is our duty to appeal to Rev. Brother Superior to put up some quarters for the staff. This is a long felt need of the College and we trust our Superiors will attend to it without any further delay.

We regret to record the passing away of three of our ex-members namely Rev. Brother J. P. Aloysius, Mr. S. D. Amirthiah and Mr. T. Sivapalam.

V. VAMATHEVAN,  
Hony. Secretary.

## LIST OF PRIZE-DONORS

H. E. the Bishop of Kandy

The General Manager of R. C. School, Kandy

Rev. Father D. J. Phillippupillai, Parish Priest

Rev. Father D. V. E. Rajanayagam

Rev. Brother Director-General and

### Messrs.

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O. Don Abdon  
P. G. Ariyatileke  
O. Don Wilfred  
Bertie Fernando  
Cecil Wickramasinghe  
Irvine Stewart  
Maskeliya Club  
E. A. Lobo  
Dr. T. P. J. Fernando  
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S. Velupillay  
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K. R. Velupillay  
K. M. Thevarayapillay  
Alfred Jeganathan  
Gordon Gunasekere  
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G. Roberts  
A. Quintus De Zoysa  
E. A. Canagasabey  
A. O. De Silva  
M. Eliathamby  
B. S. Mendis  
R. Rajendram  
F. B. Charles De Silva  
Bede Senewiratne  
M. A. S. Aboosally  
P. J. Ariacutty

### Messrs.

A. J. Leo  
E. A. Payoe  
S. Thangavelu  
S. Ratnanather  
G. Mani  
L. Anthonypillay  
N. Vancuylenberg  
H. S. G. Fernando  
Francis Xavier  
V. Ponnambalam  
K. Devarajah  
S. P. Namasivayam  
J. A. Cruze  
N. R. Joshua  
M. Nadarajah  
J. A. Cooray  
T. X. A. Lanne  
P. H. Cooray  
K. O. Chandraraj  
G. Ramiah  
D. Shanmugasuntharam  
S. E. G. Perera  
A. J. Veerasingham  
S. K. Kanapathypillay  
P. Wijayaratnam  
K. Kandiah  
D. W. Ramage  
A. M. Savundranayagam  
R. Ratnarajah  
D. F. Abeyasekara  
S. D. Nagalingam  
S. I. Leo

### Messrs.

R. Mahendrarajah  
Edmund Percy  
K. G. Fernando  
D. C. Simth  
P. Raju  
J. M. Chinniah  
K. Sinnathamby  
A. K. Sanmuganathan  
W. P. Jayawardana  
E. E's Office, Norwood  
J. C. Jayamaha  
K. Kandasamy  
M. T. Manickam  
E. M. Cany Saibo  
W. W. J. Fernando  
T. Clement  
Miss D. M. Thomas  
Miss H. Vanderzaill  
Francis Perera  
M. D. Dissanayaka  
Mrs. P. Rajaratnam  
J. S. Doraisamy  
S. J. Ramanathan  
N. A. Jayamane  
K. H. De S. Jayasekera  
Wilfred Perera  
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C. Daniel  
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P. Patrick Anthony  
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M. Rajasingham



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**No. 19, Main Street, HATTON.**





# අපට දියුණුවක් අවශ්‍යද ?

ලොව ජීවත් වන ප්‍රාතීන් බොහෝය. මනුෂ්‍යයාද ජීවත් වන ප්‍රාතීයෙකි. සිතූම් පැතුම් හා සංවර්ධනය අතින් ඔහු අන් හැමට වඩා උසස් වෙයි. මනුෂ්‍යයෝ නිතරම තමන්ගේ වර්ධනයන් පහසුවක් ප්‍රීතියත් සොයා ගමන් කරති. මේ හේතුව නිසා අද, එනම් මනුෂ්‍ය ඥානයේ ක්‍රියා කාර්යය නිසාම කෙතරම් දියුණුවී ඇතිදැයි සිතීමට පවා අපහසුය. වර්ධනය හෙවත් දියුණුවීමේ මූලික ආශාවෙන් ඔප් නැගුණු මනුෂ්‍යයෝ තමන්ගේ ඥාන ශක්තිය මෙහෙයවා, විෂේෂ ජනක දේ නිපදවූහ. දැනුදු නිපදවති. මේවා එක පරම්පරාවකදී හෝ දෙකකදී නිපදවන දේ නොවෙයි. ක්‍රමක්‍රමයෙන් ඇතිවූ සංවර්ධනයකි. හැතැපීම දහස් ගණන් පැය සවලපයකදී අහසින් යැම හා දිය යටින් ගමන් කිරීම ඉන් ඉතාමත් අල්පයකි.

ජාතියක් දියුණුවෙන් දියුණුවට පා තබන විට තම ජාතියක් පිරිනිම කරා ගමන් කිරීමට කිසිසේත් කැමති නොවෙති. ලෝකයේ දියුණු ජාතිය අපය යි කීමට හැකි ජාතියක් වෙන්නම් ඔහු අතිශයින් ප්‍රීති ප්‍රමෝදයට පත්වෙයි. තම තමන් දියුණුවීමටම යත්න දරති. එබැවින් එක ජාතියක් හෝ රටක් තම ජාතියකට හෝ රටකට නොදෙවෙති විමට තවක දේ නිපදවමින් සංවර්ධනය උසම ගිරි මුදුන කරා යෑමට සෑම අවස්ථාවේදීම යත්න දරති. එපමණක් නොව තම ජාතියේ යට ගියාව දෙසද එබී බලති. එසේ බලා බෙයියීමත් වූ ජාතිහු තම තමන්ගේ සහයත්වය ගැන පුරසාරම් දෙබිති එනම් අපට ලෝකයේ හොඳ සහයත්වයක් තිබුණා. අපේ ආදි මුතුන් මිත්තෝ අලංකාර නගර සාදා කිරියෙන් හා පැණියෙන් උතුරන ලද රටට ප්‍රීති ප්‍රමෝදයෙන් යුතුව ජීවත් වූහ ආදියයි.

ලාංකිකයන් වශයෙන් අපේ ජාතියේ යටගියාව දෙසද මදක් එබී බලමු. එවිට අපට පෙනෙනුයේ අපේ පැරණි කලාශිල්ප හා අපේම සහයත්වය සිහිකරවන නටබුන් රාශියකි. මේවා අතර අපේ පුරන්වූ දහස්

ගණන් වැව්ද, ජරාවාසවු නොයෙක් සිද්ධසාහසික දෙව්ලොව පවා පරයන පැරණි නගරයන්ද, ඉන් සමහරකි.

එපමණක් නොව අපේ රට සායංපෝශිතව නබාගනුවස් හැදිරියක්ම දැරූහ. තමන්ගේ රට සතුරු උවදුරු ඵලින් ගලවා ගන්නට, ලක්ෂ සංඛ්‍යාත ජනයා තම අන්තිම ලේ බිංදුව දක්වා සටන් කළහ. ඔවුන් මෙසේ දිවි පිදුයේ ඔවුනට ඔවුන්ගේ ජාතිය ගැන කනියන ලෙගස් උනුවන හදවතක් තිබුණ බැවිනි. එහෙයින් ය අපේ රට සායං පෝෂිතව ශ්‍රී සමාඛියෙන් යුතුව බැබළුනේ. ලෝකයේ සෙසු ජාතීන් මිහි කරවන ප්‍රතිමා ශිල්පයක් හා මාරි කම්මන්ත ඇතිවූයේ.

බටහිර ජාතීන්ගේ පෙරදිග පැමිණීමෙන් අවුරුදු කිපයකින් අපට ඔවුන්ගේ යටත් ජාතියක් වන්නට සිදුවිය. එහෙත් අද අපේ රට අවුරුදු ගණනක වහල් බැම්මෙන් නිදහස්වී සිටියි. පරදේශීන්ට යටත්ව තිබූ කාලයේ ඔවුන්ගේ සිරිත් විරිත් අනුව ගියහ. ඔවුන්ගෙන් තාත්ත මාත්ත ලැබීමට ඔවුන් අනුව ගියහ. එනිසා අප ජාතික සිරිත් විරිත් අඩපණව ගියේය. අද අපේ වැසියාට නිදහස ලැබුන මුත් අවුරුදු ගණනක වහල් බැම්මේ සිටි නිසාදෝ, තවමත් අපේ ජාතික දේවල් ගැන ඇල්මක් දක්වන බවක් නොපෙනේ. බොහෝ දෙන අපේ සංස්කෘතියට සහ දේශීය දේවල් වලට එතරම් සැලකීමක් නැත. පරදේශී සිරිත් විරිත් නම් වර්ධනය කිරීමට යත්න දරන බව පෙනේ. ලෝකයේ සෑම ජාතියක්ම දියුණුවීමට යත්න දරති. එබැවින් ලාංකිකයන් වන අපටද නවීන ලෝකයට උචිත සංවර්ධනයක් අවශ්‍යමය. එබැවින් අපේ නිදිබර ගතිය පසෙකට දමා ඉදිරියට යා යුතු කාලය දැන් එලඹ තිබේ. අතින් ජාතීන් මෙන් අපටද අප ගැන ආඛිමබර විමට කරුණු සහස් කරගත යුතුය. අපට මෙන්ම මතු මේ රටේ පුරවැසියන් වන දැනට සිටින බාල පරම්පරාවට තම රට ගැන ඇල්මක් ඇතිකළ යුතුමය. බස ගැනද එසේමය. එපමණ කුසු නොව



ජාතිකවූ හැම දෙයක් ගැනම ඔවුන්ගේ සිත මෙහෙය විය යුතුය. එවිට ඔවුන්ගේ රට ගැන නියම ඇල්මක් ඇතිවේ.

දැන් අපේ රටේ උග්‍රවී ඇති ආර්ථික, සමාජීය හා දේශපාලනමය ප්‍රශ්න අපි හොඳින් දකිමු. මෙලෙස දිනෙන් දින උග්‍ර වන මේ ප්‍රශ්න නොවිසදූ අපේ රට පිරිහීම තමාහි ප්‍රපාතයට බලෙන්ම ඇද හෙලමුද? නැතිනම් අපේ රට පුබිහි වූ දින වන ලෙස දැන් උග්‍රවී ඇති ප්‍රශ්න විසදමුද? යම් රටක ආර්ථික දේශපාලනමය හා සමාජීය ප්‍රශ්න පැන නගිනම් එම රට එතරම් දියුණුවට පා නැඹු බව නොපෙනේ. ඉතින් මෙවැනි ප්‍රශ්න පැන නගින අපේ රටද සංවර්ධනය නොකළ යුතුද? සංවර්ධනය කළ යුතුමය.

මෙසේ රට සංවර්ධනය කිරීමෙහි ලා ගත යුතු පියවර කිපයකි. පළමුව අප ජාතියට ඔරොත්තු නොදෙන යම් යම් ක්‍රියා මාර්ගයන් ඇතොත් ඒවා වහාම පිටු දැකිය යුතුය. පිටරට ඇදී යන විශාල ධනස්වකය

හැකි තාක් අඩුකළ යුතුය. එසේ කිරීමට තම් පිටරටින් මෙරටට එවනු ලබන අත්‍යාවශ්‍යතා දේ මෙහිම නිපදවිය යුතුය. තවද එය ජාතික කර්මාන්ත බවට පත්කළ යුතුය එපමනක් නොව එම දේවල් අගනා ප්‍රියංකර දේවල් විය යුතුය. එවිට ජාතික කර්මාන්ත කෙරෙහි විශේෂ ලැදිකමක් රටවැසියා ඇතිකර ගනිති.

තවද ලංකාව ආණ්ඩු කිරීමේ හා සංවර්ධනය කිරීමේ හැකියාවක් ඇති, අප බාල පරම්පරාව ගැන විශේෂයෙන් සැලකිලි මත්විය යුතුය අනාගතයේදී පැවරෙන එම භාර දුර කාර්යය ඉටු කිරීමට හැකි තාක් අවකාශ ඇතිකළ යුතුය. එසේ නම් මේ සඳහා අනාගත පුර වැසියන්ට සුදුසු ජාතික අධ්‍යාපනයක් දීමට තම දෙමාපියෝ ඉතාමත් යුහුසු එ විය යුතුය. අප රටේ තත්ත්වය හොඳින් සලකා බලා අනාගත පුරවැසියන් ගේ දියුණුව පනත්න. ඔබේ දරුවාගේ අනාගතය දිස්වීමත්විම ඔබේ සදාකාලික ප්‍රීතිය වේ.

## නිදහස් රාජ්‍යයක් පිහිටුවිය හැක්කේ කෙසේද ?

නිදහස් යන වචනය නොකිසි පරිදි රාජ්‍යයට එක්කොට සිතීම නිසා ලක්දිව බොහෝ ජනයා හේද අවුස්සනවුන්ගේ බිල්ලට අසුනි සිටිති. නිදහස් රාජ්‍යයක් ඇතිවූ පමණින් නිදහස් ජීවිතයකට අත්ති වාරම නැබීමට දෝ හෝ පුළු පුලා සිටි මිනිසුන් හට දැන් යනෙක මං නැත. අප ලබා ඇත්තේ දේශපාලන නිදහසකි. වහල් බැම්මෙන් නිදහස් වීමකි අප රටට ආර්ථික නිදහසක් ලබාදීම ආණ්ඩුව පමණක් සතු කාර්යක් නොවේ, එය සෑම පුර වැසියෙකුම සතු කාර්යයෙකි.

නුගත්ජනයා අතර තීවර පවතින කථා වක්කම් "මොකක්ද මේ නිදහස?" හාල්සේරු ව යන පතස්පතයි, සිති යන හැටපතයි අරවා එපමණයි මේවා මෙපමණයි, ඉතින් මොකක්ද මේ නිදහස? යනුයි. දේශපාලන නිදහසක් නැතහොත් ස්වරාජ්‍ය යක් ලබාගන්නායින් පසු, ආණ්ඩු පක්ෂය රට වැසියන් හට නොමිලේ කෑම ඇදීම සැපයීමට බැදී නොසිටින්නේය. ආණ්ඩුවේ පරමාධිපති වනුයේ හැකි තරම් පහසු අන්‍යුමත් මිනිසුන්ගේ ජීවන අංකය පහළ

දැමීමටත් ගොවිතැන් ආදිය දියුණු කොට රට ස්වයංපෝෂිත කිරීමටත්ය. නිදහස් අධ්‍යාපනයක් දිග හැක්කේ රටේ ආදායම් තත්ත්වය අනුවය. තරුණ පරම්පරාවට හොඳ අධ්‍යාපනයක් දීමට නොගන්නා තැනක් ආණ්ඩුවේ නැත. මෙවැනි අන්‍යුමට රට දියුණු කිරීමට ආණ්ඩුවක් ඉදිරිපත් නොවන්නේ නම් එය ප්‍රපාතයක පාමුලසිට ඉහළ සිටින වැසියන් ආරක්ෂා කරන ආණ්ඩුවක් වැනිය. ලංකාවේද එවැනි තත්ත්වයක් දැන් පවතී. නිශම ප්‍රජාතන්ත්‍ර වාදය අනුව හැඩ ගැසුන ස්වරාජ්‍යයක් දැකීමට අප භාග්‍යවත්තයෝ නොවෙමු. අපගේ දේශපාලන පක්ෂ හරි ප්‍රතිපත්ති ඇති ඒවා නොවේ. අවසාන අනුව ප්‍රයෝජන ගන්නා පුද්ගලයන් ගෙන් සමන්විත වූ පුද්ගලික යහපත තහා වැඩ කරණ පක්ෂය. රට ජාතිය වෙනුවෙන් ඉදිරිපත්වෙන අය සුළු වශයෙන් සිටියත් ඔවුන් වැඩි ඡන්දයට යටි ප්‍රජාතන්ත්‍ර වාදයට පටහැකි දේ කරති.



කුමන දේශපාලන පක්ෂයකින් හෝ වේවා රටේ යහපත උදෙසා යම්කිසි යෝජනාවක් ඉදිරිපත් වුවිම ඊට නිසි සහයෝගය දීමට මැලි නොවිය යුතුයි. උසස් දේශපාලකයින් මෙරට නැවුම් නොවේ ඔවුන් අනුගමනය කිරීමට හැකි පුද්ගලයන් දුලභය. ඔවුන්ගේ අනුගාමිකයෝ සමාජ රීති නොදත්, විනය ගරු නොකරන ආත්මාභීකාමී අයතිසා ආණ්ඩුව නියම මග ගෙන යාමට නොහැකිය. අප රට සමහර දේශපාලකයන් අඩු බල්ලන් වැනිය හොද කරන ඔවුන් දත්තේ තැන. මස් කටුයයි සිතා ලී කැබලිවලට පෙරකනි. තායකතය දැරීමට සෑම දෙනම ඉදිරිපත් වෙති. නියෝජිත මන්ත්‍රී මණ්ඩලයේ රැස්වීම් වලට සහභාගි නොවෙති. සහභාගි වුනත් එහි ව්‍යවස්ථා සංශෝධනයකට හෝ වෙනසම් යෝජනාවකට ඡන්දය විමසනලද හොත් ඔවුන් ඡන්දය දෙන්නේ ව්‍යවස්ථාව ගැන පැහැදි නොවේ. තම තායකයා බලා සිටින නිසාය. තායකයා රටට හානිවන පරිදි යෝජනාවක් ඉදිරිපත් කළොත් ඔවුන් ඡන්දය දීමට මැලි නොවෙති. මන්ත්‍රී මුරය දරණ කාලය තුළ තම ඡන්දයකයින් වෙනුවෙන් වචනයකුදු නොනොකරන මන්ත්‍රීවරු එමට සිටිති.

අප රටට උවමනා කරන්නේ රට ජාතිය වෙනුවෙන් දිවි පිදීමට පවා සූදුනම් මැති ඇමති වරුය. පක්ෂය කුමක් හෝ වේවා රට ජාතිය පළමුකොට සලකන ආණ්ඩුවක් ඇතිවුවහොත් එය නිදහස් රටකට පළමුවන පියවරයි. නිදහස් රාජ්‍යයක දුෂණ ක්‍රියාවක්ගෙන් තොරවු සමාජයක් බිහිවිය යුතුය. සමාජයක දුෂණ ක්‍රියා සම්පූර්ණයෙන් තුරන් කිරීම අසීරු කරුණක් විය හැකි නමුත් හැකි තරම් දුරට ඒවා වැලැක්වීමට උසස් පුද්ගලයින් ගෙන් ආදායම් ලැබිය යුතුයි. අද අපේ සමාජය බොහෝ දුරට සංකර්ෂි තිබෙන්නේ අපේ මෝඩතම නිසා ය. විදේශිකයින්ගේ පැමිණීමෙන් ඔවුන්ගේ ගති පැවතුම් අපගේ සංස්කෘතියට බලපෑ තමුදු එය වැඩිකොට වූයේ වසාල ලෝභයෙන් හා පදවි ලෝභයෙන් ඔවුන් පසුපස ගමන් කරණ උසස් පුද්ගලයන් නිසාය. දේශපාලන හැඟීම් වලින්ද අපේ සමාජය ඉතා දුර්වලය. පක්ෂ ක්‍රමය පිළිබඳව පැහැදි නැති අය එමට සිටිති. බොහෝ අය ඡන්දය දෙන්නේ පක්ෂ ක්‍රමය හෝ එහි ප්‍රතිපත්ති අනුව නොව කුලය බලය, ධනය, ජාතිය, ආගම ආදී කරුණු පෙරදැරි කොට ගෙනය. ජාතිකාභිවාසීය

පනත්තෙක් තමන්ගේ ජාතියට ආදර දක්වන අතර අන්‍ය ජාතීන්ටද ගෞරව දක්විය යුතුය. ලංකාවේ රට වැසියන් වූ සිංහල, දෙමල, මුස්ලිම්, බර්ගර, සහ මැලේ වරුද සිටිති. සිංහලයා පමණක් නොව අනෙක් අයද ලාංඡනයෝය මොවුන්ගේ සහයෝගය තැත්තම් අප ජාතියට මහත් හානි සිදුවේ. ලංකාවේ බෞද්ධ, ක්‍රිස්තියානි, හින්දු සහ ඉස්ලාම් ආදී ආගම් අදහනවුන්ද සිටිති. සිංහල ශිෂ්ටාචාරයට මුල පෑදු බෞද්ධාගම විශ්වාස කරන බෞද්ධයා පමණක් සිංහලයා නොවන්නේය. රට වැසියා නොවන්නේය. රටට ආදරය ඇති ක්‍රිස්තියානි කාරයෝද එමට ඇත. ආගම නිසා ජාතිය ශිෂ්ටවූ පමණින් එය ජාතියකට අයත් යැයි කීම වැරදිය. සිංහලයකුට කතෝලිකයකු වියහැක. ඉංග්‍රීසි කාරයෙකුට බෞද්ධයෙක් විය හැක. දුර්විසයකුට මහමිදනයෙකු විය හැක. ඒ නිසා ආගම කින් ජාතියකට කොතරම් බලපෑම් ඇති වුනත් එය ජාතියකට පොදුයයි කීම වැරදිය. තමාගේ ජාතියට හෝ ආගමට ඇති දයාව, තවකෙක් ඔහුගේ ජාතියටත් ආගමටත් දක්වනැයි විස්වාස කරන සමාජයක් බිහිවුණේ නම් නිදහස් රටක් සාර්තකවීමට මිට වඩා කරුණක් තැන.

දැන් අපි ජාති බේදයෙන් ආගම් බේදයෙන් තොර ජාතියක් සොයා ගත්තෙමු. ඊලඟට අපි සුදුසු ආත්වු ක්‍රමයක් සොයා ගනිමු. එය රටේ දියුණුව තනා ජාත්‍යයන් තර සබඳ කම් පැවැත්වීමට සමත්වූ බලයට යටත් නොවන ආත්වුක් විය යුතුය. නැ දු කිනම්තුරන් මොහොතකට අමතක කර දමා කාර්ය සුර අවංක පුද්ගලයෙකු අපේ නියෝජිතයා වශයෙන් මන්ත්‍රක සභාවට පත්කර යවමු. සමාජය කුසිත කරවන බේද අවුස්සන, අන්‍යයන්ගේ සිත් රිදවන ජාති හිතෙමින් ගැහි වෙස් මුහුණු බැඳ ගෙන එන, ජාතියට ඇති වැඩි ඇල්ම නිසාදෝ ජාතික භාර්යන් සොයා ගත්ට බැරි පුහු පුද්ගලයන් කොන් කරමු. ආත්වුව සමග සහයෝගී බිම් වගා කරමු. රට සායංපෝෂිත කරමු. තොදන්නා දෙය දන්නා අයගෙන් ඉගෙන ගනිමු. ලංකාව කාර්මික රටක් කරමු. විද්‍යාව දියුණු කරමු. දරුවන්ට හොඳ අධ්‍යාපනයක් ලබා දෙමු. දැන් අපි ඉන්නේ කොතරම් භාග්‍යවත් නිදහස් රටකදැයි බලන්න.

ගේ. ඩී. ජස්වන්ත්‍රියෝ ආචාර්‍ය මහතා.



# ගුරු වාර්තිය

නොයෙක් කම්කටොලු වලින් සහ ප්‍රීතිමත් අවස්ථාවලින් ගහන පාසල් ජීවිතය ප්‍රිය කරන්නන් අතුරෙන් කෙනෙක් වීම, මමත් ඒ අවධියේ දී පාසලේ නිවාඩු දුන් විට පොත් පොළවේ ගසා “මේක මහා කාල කන්නි ජීවිතයක්” යයි අපි දිවුරු වෙමු. එහෙත් පාසල සම්බන්ධ එක්තරා රසවත් හැඟීමක් අප කා සිත් තුළින් අපටම හොරෙන් එල්ල තිබුණි.

බොහෝවිට අපට ඉගැන්වූ ගුරුවරුන් ආර්ථික පීඩා වලින් දුක්විඳි බව අපි දනිමු. මොවුන් පරීක්ෂකවරුන්ටත්, මුල්ගුරුවරුන් වත්, ඇති බියෙන් සහ බෙලහිත කමින් පීඩා විඳින කොටස් බව මේ අවදියේදීත් අපට පහැදිලි විය. ගුරුවරුන්ටත් පාසල වත් සැලකිය යුතු බව අපේ වැඩිහිටියෝ තීන්තර අපට කියා දුන්හ. අප ඉගෙන ගත් පොත් වලත් ඒ සම්බන්ධ කරුණු ඇතුළත් විය. එහෙත් අපි ගුරුවරුන්ට බොහෝ දෙනා සමග බැන්නෙමු. අපට වඩා වැඩිහිටි ශිෂ්‍යයෝ පවා ඔවුන්ට බැන්නෝය. සමහර විට අප ඔවුන්ගේ පාඩම් පිළිපැද්දු විය හැක.

පාසල් ජීවිතයේදී ගුරු වාර්තිය එතරම් ප්‍රිය කරන රුකියාවක් යයි කිසි විටකත් අප සිත තුළ නොපැවතුනි. ඒ අවධියේ දී ගුරු වාර්තිය සම්බන්ධයෙන් මගේ සිත තුළ වූයේ පිළිකුල් සහගත හැඟීමකි. එහෙත් පාසල් ජීවිතයේ අවසන් භාගයට පැමිණෙත් ම මගේ සිත තුළ ඇතිවූයේ පසුතැවිල්ලකි. පාසල අතහැර යෑම, ප්‍රීතිය සහ වාසනාව හැර යාමකැයි, වරෙක සිතුවනි. බොහෝ දෙනෙකුට මෙතෙම, ගුරු වාර්තිය පිළිබඳ

හැඟීම් කෙසේ වෙතත් පාසල පිළිබඳ හැඟීම් මා කෙරෙහිද ප්‍රමුඛ විය. වැඩිහිටි ජීවිතය පාසලේ ගතකිරීමට හොඳ එකම මග වනුයේ ගුරු වාර්තියය. බොහෝ දෙනා ගුරුවරයා උතුම් කොට සලකන බවත්, ඔහුට ගරු කරන බවත්, පැහැදිලි දෙයකි. ඔහුගෙන් රටට වත සේවය බොහෝ දෙනා ප්‍රශංසා මුබයෙන් සිහි කරති. එහෙත් ගුරුවරයා මුහුණ දෙන දුෂ්කරතාවයන්ට මෙම දේවල් හෝ ඔහු ලබන හිත වැඩුප හෝ ප්‍රමාණවත් වන්නක්යයි මම කිසි විටෙකත් නොසිතමි.

එහෙත් පිරිසිදු අදහස් වලිනුත්, සැහැල්ලු සිත් වලිනුත්, හෙබි ප්‍රීතිමත් බාලයන් අතර සිටීමේ වාසනාව ලබාගැනීම සඳහා ඔහු මෙම දුෂ්කර තාවයන්ට සතුටින් මුහුණු දෙයි. දිවා රෑ වෙහෙසි ගන්නා හිත වැඩුපද ඔහුට අමතක වන්නේ මෙතන දීය. ගුරුවරයා තමාගේ බාලයන්ගේ ප්‍රීති යෙන් ප්‍රීතිවන්නෙකි. ඔවුන්ගේ ලාමක බොලඳ බස් වලින් රසවත් වන්නෙකි. ඔහු වාසනාවන්තයන් වන්නේ මෙහෙයිනි. අපේ ගුරුවරුන් තෙයෙක් දුෂ්කරතා මධ්‍ය යෙහි ගුරු වාර්තියට වහල්ව සිටීමේ හේතුව පැහැදිලි වන්නේ මෙවිටය. මෙම සිසු දරුවන්ද අප බාලකාලයේදී කළාක් මෙන්ම පොත් බිම ගසා මෙය මහ භාලකන්නි ජීවිතයක් යයි කියන්නන් විය හැක. එහෙත් ඔවුන්ගේ සිත් තුළද පාසල සම්බන්ධව රසවත් සිතුවිලි මතු වෙතවා ඇත. කරදර ගොඩක් මධ්‍යයේ වුවත් වාසනාවෙන් පිරි ඉතිරි ගිය පාසල තුළ, තමන්ගේ වැඩිහිටි ජීවිතය ගත කිරීමට කල් යාමේදී ඔහුනුත් කැමති වෙතවා ඇත.

ඒ. අල්පඩි ප්‍රනාන්දු, ආචාර්ය මහතා.



# සරඹ ක්‍රිඩාවල ආරම්භය.

නිරෝගි දේහයක නිරෝගි මොලයක් ඇති බව උගතුන් පිළිගත් මතයකි. මෙය වනීමාන පුද්ගලයින්ගේ මතයක් නොව මෙහි හිමිකරුවන් අතීතයේ විසූවන් බව බොහෝ ඡායා චිත්‍රණ හෙලිවේ.

ග්‍රීසියේ හුදකලාව පිහිටි මණහර පෙදෙසෙහි පෙලොපොනිසිය. එහි වයඹ කෙළවර තැනිතලාවක පිහිටි තැනිතලාවකි. උතුරු දෙසින් පිහිටි ක්‍රොන්ඩන් කඳු කේතු රූපාකාර වාක්‍යයන්ගේ ආවරණය වී ඇත. තැනිතලාවක සුනු විසුණු වීගිය කුළුණු සහ කිරි ගරුඩ ගොඩ තැබිලි බොහෝය. ජනසංඛ්‍යා තාවයෙන් මේ පෙදෙසෙහි නිත්වලතාවයන් පෞරාණිකත්වයන් මොනවට පැහැදිලි ය. මේ තට්ටුවලට ඉතා පැරණි, ඉතා විශිෂ්ට, ඉතා අලංකාර ඉතිහාසයක් ඇති බව නොහැගෙන්නේ කාටද? මේ කුළුණු වලට මුඛ විවරණයන්, ප්‍රකාශන ශක්තියන් තිබේ නම්, ඒවායේ අතීතය ගැන නොදොඩා සිටිද? වහසි බස් නොකියයිද? ඒවා අපට හඟවන්නේ ගොලු බසිනි. එය වටහාගත හැක්කේ පුරාවිද්‍යාඥයින්ටත්, ඉතිහාසඥයින්ටත් පමණකි.

මෙය ඔලිම්පික් ක්‍රීඩා ජනිතවූ භූමියයි. ක්‍රි. ව: පෙර 776 සේදි පමණ සිට ලෝකයේ විශිෂ්ටතම ක්‍රීඩා උලෙල පැවැත්වූ භූමිය මෙයයි.

ජාත්‍යන්තර ක්‍රීඩා උලෙලකට මූලපිරු මේ උත්සවයේ ආරම්භක තැනැත්තා, සෞරා ගැණිම අසිරු කරුණකි. ඉතිහාසයෙහි නිපුණුවන්ටත්, ග්‍රිකයන්ටත් මෙය විසදගත නොහැකි ප්‍රශ්නයකි. සම්හරු මෙය, සියස් දෙව්වරු ඇරඹූ බව පවසති. තවත් සම්හරු මෙය, මේ භූමියෙන් රෝද වණ මොහයින් පලවාහල හැරිකුසුලස් නම් අයෝමය පුරාණයා ඇරඹූ බව පවසති. ඔක්කෝස රජ ඔහුගේ ඤාති පුත්‍රයා විසින් මරණ ලබනු ඇතැයි භූතයින් කී බසට දියණිය නිසි වයස් වූ විට ඇසරණ සොයා එක සැම කෙනෙකුම ඔහු සමග රිය පැදවීමේ තරගයකට සහභාගිවිය යුතුයැයි රජ නියෝගයක් කළේය. තරගයට සහභාගිවිය යුත්තේ, පරාජය වුවහොත් මරුදුවට කැප වන රිසියෙනි. ඔක්කෝස රජ රිය පැදවීමේ ඉතා දක්ෂය. පෙලොපස් ඔහුගේ රිය භාර මාතලස්ට අල්ලසක් දී ඔහුගේ රෝදවල ඇත ගලවා තැබීමට අත කළේය. තරග අවසාන වේදී රෝද ගැලවී රිය පෙරලී රජ ජීවිතක්‍ෂයට පත්විය. පෙලොපස් ඔණිමෝස් උජුගේ

දියණිය වූ හිපොඩේමියා සරණපාවා ගත්තේය. මර්කිලස් මුහුදේ ගිල්වා මැරුවේය. ඔහුගේ මේ ජයග්‍රහණයේ සිහිවීමක් වශයෙන් මේ උත්සවය පැවැත්වූ බව බොහෝ දෙනෙකුගේ විශ්වාසයයි. ආරම්භයේ සිට අවුරුදු එක්දහස් එක්සියක් යනතුරු සැම සිව් වසරකට වරක් මේ උත්සවය පවත්වන ලදී. මේ කාලයට ඔලිම්පියඩ් යැයි නම් තබන ලදී. සැම උත්සවයකදීම ක්‍රීඩා පැවැත්වීමට පෙර සියස් දෙව් රජුටත්. හේරා දෙවියන්ටත් පූජා පැවැත්වීම සිරිත විය.

ක්‍රීඩා උලෙල ලිසිඩ් වන්නට විමෙන් සිසිලිය, ඉතාලිය උතුරු අප්‍රිකාව, සුළු ආසියාව සහ ඊජිප්තුව ප්‍රදේශ වලින්ද තරග කරුවන් ගලා එන්නට විය. තරග කරුවන්ට ඔලිම්පික් කිරුල ලබා ගන්නාවට වඩා උතුම් දෙයක් තවත් තැන. එය සද් නිබේන් නේ මිදි අත්තකිනි.

මේ උත්සවයට ඇතුළත් තරග නම්, අති දිවීම, රථ පැදවීම, මල්ලව පොර බැදීම, දුර පැනීම කව පෙත්ත සහ හෙල්ල විසි කිරීම අඬවැරෝගහ තරග ආදියය. මල්ලව පොරවලට කාල සීමාවක් තැන. ප්‍රතිවාදියා පරාජය පිළිගන්නාතුරු සටන් කිරීම ඔවුන්ගේ සිරිත විය. දුර පැණීමේ වාණිව අති 55 ක් යැයි සලකනු ලැබේ. මෙය වනීමාන ඔලිම්පික් ක්‍රීඩා වල පවත්වන අති දෙකක් නම් පැනීම (හොස් ස්ටෙප් ඇන්ඩ් ජම්ප්) හා සමාණ විය හැක. එහි අද ලෝක වාණිව අති 55 කට වඩා තැන. බොක්සිං තරගවල දී තරග කරුවන් හඤ්චාරණයක් වෙනුවට පාවිච්චිකළේ හම් පටියකි. එවන් පහර දුන්නේ ඇගිලි හකුළුවා නොව දිග හැරය. එමනිසා නිතරම දක්නට ලැබෙන්නේ කන් පැලූ කෙනෙකු මිස තාසා කැඩුනු කෙනෙකු නොවේ.

පැරණි ඔලිම්පික් ක්‍රීඩාවෙන් ප්‍රයෝජන ලැබුවෝ ක්‍රීඩා ලෝලයින් පමණක් යැයි කීම වැරදිය. උසස් කාටයම් කරුවන්ද ගත් කරුවන්ද, දැඩිණවාදීන්ද, කවීහු සහ දේශ පාලකයින්ද මින් ප්‍රයෝජන ලබා ගත්තෝය. ප්‍රතිමා ශිල්පීන් කලින් රැස්ව ක්‍රීඩා පිටිය සුදුකම් කරන්නෝය. ප්‍රතිමා අළුත් වැඩියා කරන්නෝය. කාටයම් කරන්නෝය. ගත් කරුවන් ක්‍රීඩා ඇරඹූ දින සිට නිමවූ දින තෙක් විසාරය පොතට නගති දැඩි වාදිහු ඔවුනොවුන් හා තකී කර ගතිනි. දේශපාලනඥයෝ රැස්ව තම තමන්ගේ රටවල් අතර ඇති පොදු ප්‍රශ්න ගැන



සාකච්ඡා කර ගනිති සබඳතා තහවුරු කර ගනිති. කවියෝ උත්සවයෙහි අලංකාරකය කවියට තගති. වෙළෙන්දෝ තමතමන්ගේ බඩු අලෙවිකර ගනිති කපිකයෝ තමන්ගේ කපිකකය සෙනගට පෙන්වා දෙති.

අවුරුදු සතරකට වරක් මේ හුදකලා භූමිය මහානගරයකට පරිවර්තනය වන්නේය. වර්ෂමාන යුගයේදීත් පෙර මෙන් ඔලිම්පික් ක්‍රීඩා පවත්වන්නේ අවුරුදු සතරකට වරක් ය. එදා තිබූ ක්‍රීඩා බොහොමයක් අද තැන.

හෙල්ල සහ කවපෙත්ත විසිකිරීම, දුරපැනීම අති දිවීම තැනහොත් ඇවිදීමේ තරඟය, මල්ලව පොරය යනාදිය පැරණි ක්‍රීඩා ලෙස සැලකිය හැක ජාත්‍යන්තර ක්‍රීඩා පැවැත්වීමෙන් රටවල් අතර හොඳ හිත පැවතීමටත් සාමයෙන් විසීමටත්, මගත්වන බව ශිෂ්ට ලෝකයාට පැරණි ග්‍රීසියෙන් දුන් උදාහරණය ඔලිම්පික් ක්‍රීඩා සාහිත්‍ය වන අයුරින් වටහා ගත හැක.

ඇන්ජලෝ ඒ. පිපිස් ඇදුරුතුමා විසිති.

## මිනිසාගේ කටුසු ගතිය.

සහ වනයේ මෙන්ම පිරිසර බඩ වැටියේත් මහගිරි කුළුමල්මෙන්ම සමනලා බිමෙන් ජීවත් වීමට හැකියාව ඇති සිව්පා ශරණයට අයත් පුදුම උපදවන සුළු සතෙකිය, කටුස්සා.

මා මෙවැනි කිසිම ප්‍රයෝජනයකට නැති ප්‍රාණියකු ගැන ලිවීම නිසා පාඨකයා මට සිතාසිය හැකියි. එහෙත් ප්‍රයෝජනයකට නොමැති වීමෙන් “යම්කිසි ගුණයක් ඇතැයි” සිතෙන නිසාත් “හොඳ, තරඟය”යි දෙකක් ලොව ඇති බැව්නුත්, මුගෙන් ලෝකයාට යහපතක් නොසිදුවේ නම්, අයහපතක් වත් සිදුවෙනවා ඇතැයි මට සිතේ. විශේෂයෙන් මෙවැනි සවිසින් ගැන සිත කය යොදා, වෙහෙසෙන්නා සතු විද්‍යාඥයෝ නමුදු එවැනි අය පවා මේ ප්‍රාණියා ගැන කිසි නැතිමක් කර උතුරු ගැන විපරම් කර ඇද්දයි සිතීම උගහටය සතු ඉතිහාසයටවත් සතුලෝකයටවත්, කිසිම වැඩකට නැතිසෙකු බවයි, මු ඉන් වැටහෙනුයේ. ඔහුනුද අත හැර යොත් කරණ ලද ඒ කායයීයට කර ගැසීමට යොවේ මා සැරසෙනුයේ ඔවුන්ටම එය අතහැර මම වෙනම මගක යම්.

ලොව උපන් සෑම සතෙකුට මෙන්ම ලොව තුල ඇති වාණ්‍ය ලාභාදියටද ඔවුන්ගේ හා ඒවායේ පැවැත්ම සඳහා ආහාර සොයා ගැනීමේ උපක්‍රම සවිභාවයෙන්ම ලැබී තිබේ. සර්පයාට විෂ දලත්, හස්තියාට ගිරික් වැනි සිරුරන් දික්ව වැඩුනු නාසයත්, සිංහයාට අසමසම කාය ශක්තියත් තියුණු තෙත් යුගලත්, කොටියාට තියුණු නියත් කොට්ටා වැනි පාදත්. පක්ෂියාට අත් නටුන් දුරදක්නා තෙත් හා මිනිසාට අතති භවනීය බුදියත් යන මේ වශයෙනි. එහෙත් මා සලකුමට පාත්‍රව ඇතිමේ කටුසු ප්‍රාණියා සොබාදම් මවුගෙන් ලබා ඇත්තේ අමුතූම අත්කිසිවකු

නොලදැයි සිතන දයාදයකි. අත් අයටමෙන් විෂ දල ගිරිවැනි සිරුරු අසමසම කාය ශක්තිය තියුණු තෙත් අතති භවනීය බුදිය, මේ ආදී කිසිවක් තැනිවාට උතුරු හොඳටම ප්‍රමාණවත්ය, පරිසරයට උචිත අනුමිත පැහැය වෙනස් කර ගැනීමේ වර ප්‍රසාදය. මෙවැනි ක්‍රියාවක් කළ හැකි අත් කිසිවෙක් ඇත්දැයි මට තම සැකයෙනි. ඇතත් ඒ එකකු හෝ දෙන්නකු පමණක් විය හැකියි මම මෙයට කටුසු ගතිය යැයි තම කරමි මේ සවිභාව ධර්මයෙන්ම, කටුස්සා ලද්දක් හෙයින් මේ වරප්‍රසාදය උගෙන් ඉවත් කළහොත් උතුරු කුසගින් තේ මියයන නිසාත්, උගේ මේ ගතියට මගේ තම, අබමල් රේණුවක පමණ කුදු අභිතක් නොමැතියි.

එහෙත් කණගාටුවට කරුණකි. මේ අසරණ ප්‍රාණියාගේ පණ නල රැක ගැනීමට සවිභාවයෙන් ලද උතුරුම ආවේනිකවූ මෙය, ජීවත් වීමේ මාගී, දහයකුත් එකක් තිබියදී, මිනිසාද මේ කටුසු ගතිය, තැනහොත් කටුස්සා අනු ගමනය කිරීමට යාමයි, මා හඳුනාගිය වනුයේ.

හැම කෙනෙකු මෙන්ම හැම දෙයක් කෙරෙහිත් හොරැහින් බලන මිනිසාට මේ කටුසු ක්‍රියාවද, ඒ හොර ඇසට ලත් නොවුයේ නොවේ, ඒ ඔහුගේ ගජ වාසියට හරවා ගත හැක්කක් බව හොඳින් වැටහුන නිසාදෝ කටුස්සාගේ පැහැය වෙනස් කර ගන්නා ගතිය මිනිසා කිපයකට හරවා ගෙන තිබේ.

සමාජයේ මිනිසුන් මෙන් පෙනී සිටින සමහර ආත්මාච්ඡාමි කුහක, නිජ්දත, පුද්ගලයෝ, තම ලාභය, වාසිය තනා පැහැය පමණක් නොව, ගමන, බීමන, කපා, බහ,



1890  
MAY 10 1890





කවිකාන්ත සංගමයේ නිල-දරු චිත්‍රල

1965



ඉදුම, හිටුම, ඇදුම පැළදුම, කැම බිම, ආදී, කි නොකි සැම දෙයක්ම තැනට උචිත අන්දමින්, වෙනස් කර ගනිති කටුස්සාගේ කටුසු ගතිය නිසා සමාජය නොකෙලෙසුනද, සමාජයට අයහපතක් නොසිදු වුවද, මිනිසාගේ කටුසුගතිය නිසා දිනෙන් දින සමාජය දුමිත වනු ඒ කාන්තයි. සත් පුරුෂයාට සමාජයේ තැනක් නැතිවියනවාට නොඅනුමානයි. කටුස්සාගේ ක්‍රියාවට හදවුල අහිත කර ගතියක් නැතිවාට මිනිසාගේ මේ වකවර ක්‍රියාවට කිසි අනුකම්පාවක් දිය නොහැකියි. ස්වභාව ධර්මයට ඔහුට තරවටු කරනවා ඇති මිනිසා මිනිසෙකු මෙන් ජීවත් වීමට වැරතොගෙන වතවර මුසු සිටුවාවකු මෙන් ජීවත් වීමට තැන්තරන්නේ නම්,

ඔහුගේ ඒ මිනිස්කමෙන් ඇති පලය කිම? ඔහු වතවාරි සතුන්ටත් වඩා අන්තයෙකු බව ශිෂ්ට සමාජය පිළිගනු ඒකාන්තයි. එබැවින් සමාජ දුෂ්ටයෙහි ගැලී හැසිරෙන පෙවැති කටුසුගති ඇතියන් ගෙන් එකකු ගේ හෝ මෙය ඇසටලක්වීමෙන් පසුවත් ඒ දුෂ්ට ක්‍රියාවෙන් වැලකී නියම මිනිසකු වීමට ඉලා ගතහොත් මා හදවුල ඇති වේදනාව හරමක් දුරවත් තුනීවනු ඒ කාන්තයි. එමෙන්ම මා ගත් උත්සාහයේ ප්‍රතිපල යන්නම් වත් ලද්දේයයි සිතා සැතපිය හැකියි.

ශික්ෂක:- බී. ගුණපාල

ශාන්ත ජෝන් බොස්කෝ විදුහලේ  
ගුරුමඩුල්ල හැටන්

## සිංහල සාහිත්‍ය සංගමය.

දිනෙන් දින දියුණු වෙමින් පවත්නා මෙම සමිතිය විදුහලේ ශිෂ්‍යයන්ගේ කටි කතිය මැනවින් වඩිතය කරයි. මෙම සමිතිය පසුතිය වසරේ දියුණුව කරාගෙන ඒමට විශේෂයෙන් ආධාරවූයේ එවකට එහි සභාපතිවූයේ දැරූ සී. ඇම්. ජයවර්ධන ආචාර්ය තුමාය. සබ්‍යාවෙන් ගන්න බලනකල සුළු පිරිසක්වූ සිංහල ශිෂ්‍යයන්ට ධෛර්ය හා නොයෙකුත් රුකුල්දීමෙන් සිංහල සමිතිය දියුණුවේ දැන් ඇති සීමාව දක්වා ගෙන ඒමට ඒ මහතා කළ සේවය බොස්කෝ විදුහලේ මව නිති දින සමරන්නීය. දියුණුවේ මග සොයමින් ඉදිරිගමන් ගත් අප සිංහල සමිතියට දිරිමත්වීමට තව එක් අවස්ථාවක් ඇති විය. එනම් 1955 වසරවුලදී අප සමිතියේ සභාපති වූයේ ඒ ඇල්ප්‍රඩ් ප්‍රනාන්දු ආචාර්ය මහතාගේ පත්වීමය. ඒ මහතාගේ පැමිණීමෙන් ආලෝකමත් වූ අප සිංහල ශිෂ්‍ය සමිතියේ සාමාජිකයෝ තමන්ගේ කටි කතිය මුළු විදුහල තුළ මැනවින් පැතුරවූහ. එය ආලෝකමත් කළහ.

එමතුද නොවේ. අප සිංහල සාහිත්‍ය තුන්වන වාරය මුලදී අවුතුම මගෙන ගමන් ගත් සිංහල ශිෂ්‍යයන්ට උරුමවූ ඔවුන්ගේ කටි කතිය වඩිතය කරන්නාවූ එම සමිතියේ හැම කටයුත්තක්ම තම ආචාර්ය මහත් වරුන්ගේ අනුශාසකත්වය යටතේ මැනවින්

ඉටුකිරීමට ශිෂ්‍යයන්ට හැකියාවක් තිබිය යුතු බව අමබෝධ කළ අප සභාපති ආචාර්ය මහතා ශිෂ්‍යයින්ගෙන්ම සමන්විත නිලධාරී මණ්ඩලයක් පත්කරනලෙස සභාවෙන් ඉල්ලා සිටියේය. ඉන්පසු එම ආචාර්ය මහතා සභාපති වූයෙන් ඉල්ලා අස්විය. ඉන්පසු ඒ ඇල්ප්‍රඩ් ප්‍රනාන්දු, බී. ගුණපාල, යන ආචාර්ය මහත්වරු අනුශාසක වූරුවලටද ශිෂ්‍ය බී. ඩී. පී. බැනියෙල් මහතා සභාපති වූයේද පත්වීමෙන් පසු නිලධාරී මණ්ඩලය තෝරා ගන්නා ලදී. තවක සභාපති මහතාද, ධෛර්ය යොදා තමාවෙත පාවරී ඇති වගකීම් සම්භාරය මැනවින් ඉටුකරයි. එහෙයින් අප සමිතිය තවමත් ගමන් කරනුයේ ඉදිරියටමය අප අනුශාසක ඇල්ප්‍රඩ් ප්‍රනාන්දු ආචාර්ය මහතා සිංහල ප්‍රකාශන අංශ සමිපුණි කිරීමෙහි ගත්වෙහෙස අපි තිතිදින සමරමු ඒ සඳහා අප විදුහල් අධ්‍යක්ෂක ඒ. ඇම්. තෝමස් සහෝදරතුමාගේ නොමිසුරු ආධාරය සාදරයෙන් සිහිපත් කරමු.

මෙයට,

සිංහල සාහිත්‍ය සමිතියේ  
ප්‍රධාන ලේකම්

එම්. ජී. නකුසේන



# පොල්ගස

පොල් ගස මනුෂ්‍යයාට ඉතා ප්‍රයෝජන වන් ගසකි. එය තාලවතියට අයත්ය.

පොල් ගස වැඩිවශයෙන් දැක්ක හැක්කේ උෂ්ණ කලාපයට අයත් මුහුදු බඩ පලාත්වලය. පොල්ගසේ සෑම කොටසක්ම මිනිසා ප්‍රයෝජනයට ගනී.

පොල් ආහාර රසවත් කිරීමටද, පොල් අතගෙවල් සෙවිලි කිරීමටද, ලී ගෙවල් සෑදීමටද, පොල් ලෙල්ල ලඟු ඇඹිරීමටද, ගඟු ලැබේ තවද පොල්කටුවෙන් නොයෙක් විසිතුරු භාණ්ඩ තැනීමද කරති. පොල් සිඳ ගඟු ලබන තෙල් කැම රසවත් කිරීමට, පහන් ආලෝක කිරීමට හා හිසේ ගැමට ආදී නොයෙක් දෙයට ප්‍රයෝජනවේ.

පොල්ගස ලංකාවේ කඳු ප්‍රදේශයේ නොවැඩේ. වැඩුනද පලදාව බොහෝ අඩුය.

එබැවින් මේ ගස කඳුරටදී දැකීමට හැක්කේ ඉතා කලාතුරකිනි.

පොල්වලින් ලංකාවට ලොකු ආදායමක් ලැබේ පොල් වේලා පිටරට යැවීමෙනි, මේ ආදායම ලැබෙනුයේ.

ලංකාවේ මුහුදු බඩ පලාත්වල ජීවත්වන ජනයාගෙන් වැඩිකොටසක් පොල් ගසකි ස ජීවිතය රැකගන්නා අයයි. පොල්ගසේ මැදීමෙනිද, කොහුවලින් ලඟු ඇඹිරීමෙනිදා යෙදෙන අය බොහෝවෙති. එබැවින් පොල්, ගස සෑමකෙනෙකුටම පොදුවේ ඉතා ප්‍රයෝජනවත් ගසකි. එහි ඉවත ලැමට කිසිත් නොමැතියි

ආනන්ද මෙන්ඩිස්  
සිව්වන පෙළ

## සිංහල ජාතියේ ආරම්භය

ලංකාව කුඩා රටකි. එයට ඉදිගත් සාගරයේ මුතු ඇටයයි ව්‍යවහාර කරති. එසේ කියන්නේ ඉදිගත් සාගරයේ පිහිටි කුඩා රටකිසයි. පුරාණ ලංකාව කොටස් තුනකට බෙදා තිබිණ. එයනම් රුහුණ, පිහිටි, හා මායා, කියායි.

ලංකාවේ පළවන සිංහල රජ විජය රජුයි. ඔහු පැමිණෙන්නට ඉස්සර ලංකාවේ සිටියේ යක්ෂ, නාගයන ගෝත්‍රවලට අයත් මිනිස්සුය. විජය රජුගේ මව් රට ඉදිගාවයි. ඔහු ලංකාවේ රජවූයේ මෙසේයි. ඔහුගේ පියානම් සිංහබාහු රජුය. විජය කුමාරයා හා ඔහුගේ පිරිස පියාගේ රටේ මිනිසුන්ට බොහෝ හිරිහැර කලා. සිංහබාහු රජු මෙයට කෝපවී විජය කුමාරයා හා පිරිස රටින් පිටුවහල් කලා. ඔවුහු තවක නැගී මුහුදේ ගමන් කරද්දී තැව සුලභයට ගසා ගෙඟවින් ලංකාවේ තම්මැන්නා වෙරළට පාවුවා. ඊට පසුව විජයයි පිරිසයි ලංකාවට

ගොඩබැසල රට ඇතුලට ගොස් විජය කුවේනිය තම් යක්ෂ කුමරියකගේ උපකාර යෙන් ලංකාවේ රජ බවට පත්වී යක්ෂයන් සිගල්ලෝම මරණයට පත් කලා. ඉන්පසුව ලංකාව සිංහලයන්ගේ රට බවට පත්වුවා. සිංහලයන්ට ලංකාව හැරයාමට වෙත කිසිම තැනක් නොමැතියි. විජය රජ ලංකාවට ගොඩබැස දැන් අවුරුදු දෙදහස් ගනනක් වෙනවා. එමනිසා ලංකාවේ සිංහල ජාති යටත් අවුරුදු දෙදහස් ගනනක් වෙනවා. සිංහලයන්ට වෙත රටකට දැන් මව් රටෙයි. කියන්න බැහැ. කියන්නේ තැ ඒකනිසා ලංකාව මේ ඉදිගත් සාගරයේ අපේ මතු ඇටය මැරුණත් අපි එය අතාරින්නේනැ. ඒකෙ පොළොව යටටත් වෙලා ඉන්නවා.

පී. ඒ. ඩී. ජෝතිපාල  
පස්වන පෙළ





# ලක් දිව

මගේ රට ලස්සන රටකි. පුරාණ කාලයේදී බලවත් රජවරුන් විසින් මෙය ආණ්ඩුකොට තිබේ. ඔවුන් අතුරින් දුටුගැමුණු රජ දෙවන පෑතිස් රජු පරාක්‍රම බාහු රජ ප්‍රධානය මේ රජවරු ලංකාව දියුණු කළහ. ගොඩ නැගිලි තනා නගර ඉදි කළහ මගේ මුතුන් මිත්තන්ට ගොවි තැන් කිරීමට යෝධ වැව් බඳවා දුන්හ. දැනට පවා අපට ඉතිරිව පවතින වටිනා දෑයාදයකි.

මෙම වැව් අදත් මගේ කුඩාරවේ අනුරාධ පුරය සිහිරිය පොළොන්නරුව ආදී කැඩිබිඳී ගිය පුරාණ නගර බැලීමට පිටරට වල පවා මිනිස්සු පැමිණෙති. ඒවා ඒ තරමට වටී. ලස්සන කාටයම් මේ පුරාණ ගොඩනැගිලිවල තිබේ සිහිරිය ඉතාමත් ලස්සන පින්තූර වලට ප්‍රසිද්ධය. මෙහි ගලෙහි ලස්සන ගැහැනුන්ගේ පින්තූර මගේ මුතුන් මිත්තෝ ඇඳ තිබේ. මේවා අප කැනිවෙන්ට තොදි පරිස්සම් කරගත යුතුය. මේවා අද වනයෙන් වටකොට ගෙන තිබේ.

මේ රටේ විශාල කැලෑ තිබේ. සාරවත් පොළොව නිසා වනය සාරවත් ලෙස වැඩේ. මේවායේ කොටි, වලස්සු, මුවෝ, ගෝන්නු, වාසය කරති. ලස්සන කුරුල්ලන්ද කෑම සොයන්නේ මෙම වනයෙන්ය. මෙම කැලෑ මැදින් හොරෙන් හොරේ ගලාබසින වතුර පාරවල් හරිම නිශ්වල කමක් උසුලයි. කැලේ ඉන්න සතුන්ටත් කුරුල්ලන්ටත් වතුර සපයමින් මෙම දියපාරවල් වනයට පුරාණ කාලයේ ඉඳලම උදව් කරත්.

මගේ රටේ ඉතාමත් ලස්සන කොටස් තිබෙන්නේ රට මැදය. මෙය කඳු වලින් පිරිහිබෙන නිසා කඳුකර පෙදෙස කියන්නේ මෙයටයි. මේ කොටස් බොහෝ තැන්වල තේ වවා තිබේ. සමහර තැන් තවමත් වනයෙන් පිරිලාය, තවත් සමහර තැන්වල රබරුන් වවයි. මේ කොටසේ ගලන දියපාරවල් එතරම් නිශ්වල නැත. දුන්නිඳ ඇල්ල, දියලුම ඇල්ල නියෙන්නෙළුවැති තැන්වල. පිදුරුතලාගල කැඳු සමහල කැඳු නියෙන්නේත් මේ පෙදේසිය මෙම කඳු අතුරෙන් ඉරබසින කොට, ඉර නගිනකොට, ඉතාමත් ප්‍රියංකරයි ආකාසේ මේ වෙලාවල්වලට නොයෙක් පාටෙන් ලස්සන වෙත්.

මිනිසුන්ට ජීවත් වීමට මේ පෙදෙස බොහෝ හොඳයි ඒ උනත් අපේ සිංහල මිනිසුන්ට මේ පෙදෙස්වල ජීවත් වීම බොහෝ දුෂ්කරය. සිංහල මිනිස්සු හුඟක් රොක්වෙලා ඉන්නෙ නිරිත දිග වෙරළේය. ඔවුන්ගෙ අගනුවර තමා කොළඹ. ඒ අවටයි, ඉතාමත් වැඩියෙන්

මිනිස්සු ජීවත්ව ඉන්නෙ. ඒ අතර දෙමළ මිනිසුන් පදිංචි වෙලා සිටී. ලංකාවේ මිනිස් සංඛ්‍යාව අසුලක්‍ෂ්‍යයක්ය. ඒ උනට ඔවුන්ට රක්‍ෂා කෑ හරයට කන්ට, අදිත්ට කෑ දරුවන්ට උගන්වන්ට හුඟක් අමාරුයි. ඒ උනත් මගේ රට කවුරුත් හඳුන්වන්නේ ‘ඉඳියන් සාගරයෙ මුතු ඇටය’ කියලයි.

පැවිසිත් සිල්වා  
සවන පෙළු

## ජීවිතයක සැනසීම

අහෝ! ජීවිතයක තරම, වටිනාකම.  
අහෝ! ජීවිතයක ආයු අඩුකම, අප්‍රයෝජනය.

ජීවිතයක වටිනාකම නම් ජීවන කාලය ඇතුලත දී කළහැකි සේවයන්ය.  
ජීවිතයක තරම නම් යම් තැනැත්තෙක් ජීවත්ව සිටින වැඩි අවුරුදු ගණනයි.  
එමෙන්ම ජීවත්ව සිටින අවුරුදු ගණන

අඩුවීම ජීවිතයක ආයු අඩු කමයි. යම් තැනැත්තෙක් තමාගේ ජීවිතයෙන් මෙළොවටත්, පරළොවටත් ප්‍රයෝජනයක් නොවෙන ලෙස ජීවත්වී ජීවිතයෙන් ප්‍රයෝජනයක් නොගැනීම අප්‍රයෝජනයයි

මෙළොව ජීවත්ව සිටින සෑම සතු යෙකුම පසුපස සිටින එකම තැනැත්තා මරුවයි. දැන් අප මෙසේ සිටින අවස්ථාවේ







දුප්පතා නම නිසමුවා කරගැනීමට තැනක් නොමැතිව අගුපිල්වල, හරක් පට්ටි වැනි තැන් වල, ජීවත් වෙද්දී, පොහොසත්තු දිව්‍යමාලිගා වැනි ගෙවල ජීවත් වෙති. දුප්පතාට සැනසුම් සියගණනක් වුවද ගමන් කිරීමට සිදුව ඇත්තේ, ජාති අඩුක් කරන ලද කැලීමෙන් මගින්ගෙන් පිරුණු බස් රථ වලය නැත හොත් පසින්මය. එහෙත් දුප්පතා සුරාකන පොහොසතා ගමන් කරනුයේ නැව්වැනි දූවැන්ත මෝටර් රථවලය. දුප්පතා එදිනෙදා ජීවිතය ගෙනයාමට නොහැකිව මාරාන්තික සටනක යෙදී සිටියදී පොහොසත්තු නම මුදල් සමාජශාලා, අයවරේස්, මේ ආදී දෙයට නිකරුණේ වැය කරති.

ඇත්තෙන්ම සමාජයේ වැඩි කොටසක් සිව්පාවුන්වත් අන්තව ජීවිතය ගෙන යද්දී අනලෝපසක් පමණ සුර සැප විඳිනු යුක්ති සහගතද ?

දුප්පතා කොතරම් දිළිඳු වුවද ඔහුද උවමනාවන අවස්ථා යෙදේ. “කොකාට හත් වාරයක් නම් තිත්තයාට එකවාරයක්” වත් කිව්‍යාසේ දුප්පතාද අවස්ථාව ලබති.

එවැන්තාකි සැරිලිමේන්තු මහජන ඡන්ද විමසන අවස්ථාව එනවිට, දුප්පතා දෙස නෙතගින්නක් නොබැඳි සමහර කුහන ධනපතිගත් දිළිඳු පැල්පත් වලට රිංගනු මොනවට පෙනේ. දුප්පතාගේ දෛනික ජීවිතය ගෙනයාමට උපකාරී නොවන ඒ අධ්‍යයෝ එවැනි අවස්ථාවේදී ඉර සද ආදී මේ දේ පවා ලබාදීමට පොරොන්දුව ඡන්දය කෙසේ හෝ ලබා ගනිති. එහෙත් මේ සෑම අවසානවූ පසු නැවතද ඔව්හු පරණ සිංහ වේශය මවා ගනිති. නැවත වරක් ඔව්හු දුප්පත් පැල්පත් වලට රිංගනුයේ අතින් මැතිවරන අවස්ථාවේදීය. ඔවුන්ගේ පොරොන්දු දියයහි ඇදී ඉරසේ මැකී යයි. මේ නමා පොහොසතාගේ දුප්පතා කෙරෙහි ඇති අනුකම්පාව, එබැවින් දුප්පතුන්ද සංවිධානය වී මෙවැනි කුහකයන් තෙරපාලෑමට අවස්ථාව පැමිණ ඇති බැවින් ඔව්හු ඒ අවස්ථාවේ නියම ප්‍රයෝජන ලබනු ඇතැයි මම සිතමි.

බබ්ලිම්. ආර්. රදලගේ.  
සත්වන පෙළ.

## බොස් කෝ මවුනි

බොස් කෝ මවුනි ඔබ සෙනෙහස් සුවය	පතා
පැමිණි සිටින්නෙමි සිට දුරු කතර	ඉතා
සප්කිරි පොවා රස දිවියක මිහිර	ඔතා
ගලවනු මැනවි මේ මොලකැටි ලදරු	පුතා
ආගම් දෑ බේද සදහට බැහර	කොට
ලොකු දරු කැලක් සැනසෙයි ඔබේ සෙවන	යට
ලෝකෙට බසින්නට මිනිසෙකු පරිදි	ගෙට
මග පෙන්වනු මැනවි පෙම්බර මවුනි	මට
තණ අග උදය දිළිසෙන මිණි තුසර	බිඳ
වන මල් අවට පිබිදෙන මුසු පුවද	මුද
සොබදම් මවුන් ඔබගට සිප් අමා	බෙද
උපහාරයෙන් සැමද පුද කරන	බඳ



ආදර හදවතකි ඔබවෙත ලපටි  
 රස හා මුසුව දිවයෙයි ඇට නහර  
 සලකමි හැකි වෙතොත් ඔබ කළ ගුණෙහි  
 අද මිය ගියද මට සැපතක් පරිදි

මගේ  
 දිගේ  
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සිරිපා සිරස පිස එන මැද සුලභ  
 සමගින් දුවයි ඔබ ගුණ කඳ ගුවනෙ  
 මොහොතින් දෙකින් අද හෙට විදු කිරණ  
 පිබිදි නැගේවා ලක හැම තැනම

පොදි-  
 ඇදි  
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 ඇදි

වී. බී. පහත්තුඩුර,  
 කතිටු පෙළ

## අපේ පැරණි චිත්‍ර ශිල්පිනු

සකල ලෝක වාසීන්ට තම තමන්ගේ ප්‍රතිමා ශිල්පය, ගෘහ නිමාණ ශිල්පය, කැටයම් වැඩ, ආදිය ගැන ඉමහත් ශ්‍රේෂ්ඨත්වයකින් උදම් අතන අතර අප රට වැසියා පමණක් පසකට වී සුසුම්හෙලන සැටි ඇත්තෙන්ම කණගාටු දයකය. ඔවුන්ගේ සාහිත්‍ය, භාෂාව, කලාව, විද්‍යාව, ආදී කිසිවක රස ඔහු නොහඳුනති ඔවුන්ට පුරුදුවී ඇත්තේ අපේ ඉතාම අතළු සංස්කෘතිය පවා නාස්ති කරදමා පර සිරිතට වහල් වී නැගැති වීමයි. හෙළ කලාව, චිත්‍ර ශිල්පය, බෞද්ධ සමයත්. සමගම මෙරටට පැමිණි බව ඇතමුන්ගේ මතයයි. එහෙත් එය එයටත් වඩා පැරණි බව අපි දණ්ඩ. රාමායනෙහි සඳහන් කල පරිදි රාවණා මැදුර නොයෙක් චිත්‍රයන්ගෙන් විසිතුරු කර තිබේ

මැනදි දෙවණ පැතිස් රජු සමයෙහි බෞද්ධ සමය පැමිණීමෙන් අප චිත්‍ර කලාවට කව ජීවනයක් ලැබිණ. ඔවුන් විසින් මෙසේ විහාර, පන්සල්, ප්‍රතිමා හා ගෘහ ආදිය වමන්කාර කරගනු වස් ගත් උත්සාහය කෙතරම් දුරට සපලවී ඇද්ද යනු, ඇමිබැක්ක. ගඩලාදෙණිය. හා ගංගා රාමය, ආදී තැන්වලට ගොස් බැලීමෙන් අපට අවබෝධ වනු ඇත පිතෘ යාතෘකු ලෙස හඳුන්වන කාශ්‍යප සිංහල කලාවට නොමැනෙන නමක් ඇති කළේය. එහෙ

රටේ පැවති චිත්‍ර කලාවෙහි උසස්කම මොහු මොනවට විදහාපායි. මිනිස් සිත තුල ඉපදී නැසෙන දහසක් කම්කටොලු වලට කලාව හොඳම පිළියමක් බව ඔහු දැනසිටි බව පෙනේ.

බටහිර සංස්කෘතිය මෙරටට පැමිණීමෙන් අපේ චිත්‍ර ශිල්පය වඩාත් දියුණුවූ බව පෙනේ. පැරණි චිත්‍ර ශිල්පයේ උසස් තැනක් ගනුයේ ඒවාට යෙදූ වණි සහ ඒවා යෙදූ ආකාරයත්ය සිහිරි ලෙතේ බිතු සිතවම් නොනැසී අද දක්වා පැවතීමේ හේතුව එයය. අතින්ම එකවර එකසේ ඇදිය හැකි චිත්‍ර ශිල්පීන් අදත් එදත් අප අතර විරල නොවේ. අපේ චිත්‍ර කලාවේ අතීතය මෙබඳු වුවද එහි වර්තමානය, ඉතා අඳුරු තත්ත්වයක පවතී. අනාගතය ගැන කියනුම කවරේද? යම් ජාතියක් මැඟිමේ කෝදුව ඔවුන්ගේ සංකෘතියය. එහෙයින් ඔබ ඔබගේ ජාතියේ උන්නතිය පතා ලෝකයේ දියුණු ජාතීන් සමග උරෙන් උර ගැටී සිටීමට කැමැත්තෙහි නම් ඔබේ සංකෘතිය නතා සිට වනු කැමැත්තෙහි නම්. මේ මහගු දේශිය කලාව, චිත්‍ර ශිල්පය, රැකගැනීම ඔබ පරම යුතු කමක් බව සලකන්න.

කෙල්වන් ද මැල්.  
 කණිටු පෙළ.



# ගැලිලියෝ

ක්‍රි: ව: 1564 දී පීසා නගරයේ ගැලිලියෝ උපන්නේය. නවීන විද්‍යාවේ මහත් දියුණුවේ අත්තිවාරම වූයේ මොහුගේ සොයා ගැනීය. කුඩා කාලයේ සිටම විද්‍යානුකූල උපකරණයන්ට මොහු දැඩි ඇල්මක් දැක්වූයේය.

පළමුවෙන් ටෙවෙරැයාස්ත්‍රය ඉගෙනීම සඳහා මොහු පීසා විශ්ව විද්‍යාලයට ඇතුල්විය. එහෙත් ආකෘතිමය සහ අනෙක් ග්‍රීක් විද්‍යාත් විසින් ලියූ විද්‍යා පොත් හදාර විද්‍යාත්මක සහ ගණිතය දැනීම මොහු පොහොසත් කරගත්තේය.

තර්කානු සාරයෙන් ඔප්පුකරන විද්‍යාත්මක නීතිවලින් පමණක් නොතැවති ඔහු අත්හදා බැලීම් කිරීමටද පටන් ගත්තේය. ක්‍රි: ව: 1609 දී මොහු දුර දක්ශය නිපදවූයේය. මෙයින් ග්‍රහලෝක සම්බන්ධයෙන් මනුෂ්‍යයාගේ දියුණු සොයා ගැනීම්වලටද ඔහු මාගී පහදා දුන්නේය.

පොලොව තමා වටේ පැය 24 ක් වරක් කරකැවෙන බවද ඔහු සොයා ගත්තේය. එම හේතුවෙන් දිවා රෑ ඇතිවන බව ඔහුගේ නිගමනය විය. මේ අවධියේ ලෝප් වාසින් ගේ විශ්වාසය වූයේ පෘථිවිය නිසල වස්තුවක් බවත් සූර්යයා පෘථිවිය වටේ කරකැවෙන බවත්ය. එහෙත් බොහෝ විරුද්ධාත්ම මධ්‍යයේ ඔහු මේ අති විශ්වාසය බිඳ හෙළ වේය. ඔහු විස්තර කළේ නිශ්චලව තිබෙන සූර්යයා ගැන සහ ඒ වටේ කරකැවෙන පෘථිවිය ගැනයි.

ඔහුගේ මෙම සොයා ගැනීම් ගැන බොහෝ පුද්ගලයෝ ප්‍රද්‍රම වූහ. විශ්වාසය කිරීමට මැලිවූහ. තමන්ගේ ආගමට විරුද්ධ ප්‍රකාශයක් යැයි සැලකූ ක්‍රිස්තියානි කාරයෝ මොහුට විරුද්ධ වූහ. මොහු මුසා දෙසින් පොකුණැති සැලකූහ. එහෙත් අධෛර්‍යය නොවූ මේ විද්‍යාඥයා නොකඩවාම ඔහුගේ අත්හදා බැලීම් කරගත ගියේය.

මෙකල බොහෝ පුද්ගලිකයන්ගේ වැඩිහිටි වූයේ ද්‍රව්‍ය බිම පතිත වන්නේ

ඒවායේ බරප්‍රමාණයේ බල පැවැත්වීම අනුව බවය. බර වැඩිදේ ඉක්මනින් බිම පතිත වන බවත්, බර අඩු දේ එසේ ඉක්මනින් බිම පතිත නොවන බවත්, මොහුගේ පිළිගැනීම විය. එහෙත් සෑම ද්‍රව්‍යයක්ම පෘථිවිය මතුපිටට වැටෙන්නේ එකම වේගයෙන් බව මොහු අත්හදා බැලීම් මාගීයෙන් ඔප්පු කළේය.

ශබ්දය, අලෝකය, චර්ණය පිළිබඳ මොහු පරීක්ෂණ පැවැත්වුවේය. මේවා සම්බන්ධ අළුත් නිගමණය මනුෂ්‍යයන් වෙත මොහු ඉදිරිපත් කළේය. මෙම කරුණු සම්බන්ධ මහාජනයා අතර සාකච්ඡා, කථා ඔහු පැවැත්වූයේය. වැඩි ප්‍රයෝජන සහ පොත්ද පළකෙළේය.

ඔහුගේ දුර දක්ශයෙන් සක්වල පරීක්ෂාකොට සෙනසුරු ග්‍රහයා වටේ පවතින ආලෝක වලලු, ගුරු ග්‍රහයා වටේ කරකැවෙන වක්‍රයන්, ඔහු සොයා ගත්තේය. තාරකා දූම කේතු සම්බන්ධයෙන් අලුත් තොරතුරු ඔහු මනුෂ්‍යයන් වෙත ඉදිරිපත් කළේය.

ජීවිතය අවසාන කොටස, මෙම විද්‍යාධරයා ගතකෙලේ ඉතාමත් දුක් සහිත විය. මෙකල මනුෂ්‍යයාගේ විශ්වාසයට පටහැනි වන බව කරුනු බොහොමයක් ජොහු නිර්භයවම ප්‍රකාශ කළේය. එහෙයින් ඔවුන්ගෙන් මොහු ලැබුවේ තොයෙක් විරුද්ධාත්මය. මේ අවධියේ ජොහුගේ දෙතොතද අති විය. එහෙත් තම පරීක්ෂණ අත්හැර මොහු නොවේ. විවිෂානි ටොලි සෙලි, තම තම ගෝලයන් දෙදෙනාගේ ආධාරයෙන් මොහු දිගටම තම පරීක්ෂණය කරගෙන ගියේය.

අවසානයේ සියලු පුද්ගලයන් වෙතම තරාතිරමත් තොබලා පැමිණෙන මරණය මොහු වෙතද පැමිණියේය. ක්‍රි: ව: 1642 ජනවාරි 8 වැනිදා, නවීන විද්‍යාවේ දියුණුවට පදනම දැමූ මේ මහා විද්‍යාඥයාගේ, මරණය සිදුවිය.

ඇම්. ඩබ්ලිව්. බෙනඩික් සිල්වා, කණිටු පෙළ.



# ලංකාව ස්වයංපෝෂිත රටක් කළහැකිද ?

යම් කිසි රටක් ස්වයංපෝෂිත කළහැකි දැයි තීරණය කළහැක්කේ, ඒ රටේ දේශ ගුණය භූමිතිර්මාණය සහ එරට උපද්‍රව කෘෂිකාර්මික ද්‍රව්‍යයද, කෘෂිකර්ම සඳහා අවශ්‍ය අමු ද්‍රව්‍යයද, ගෑන සලකා බැලීමෙන් පසුය. වර්තමාන ලෝකයේ මනුෂ්‍යයාට අවශ්‍ය දේ රාශියක් ඇත එසේ අමු ද්‍රව්‍යය විශාල ප්‍රමාණයක්ද නිපදවීමට අවශ්‍ය යන්න සුහුදු, කාර්මිකයන්ද අවශ්‍යය. මේවා රටක ඇති පමණ නිපදවන තුරු රටක් ස්වයංපෝෂිත කල නොහැකිය.

අතීත ලංකාව ස්වයංපෝෂිත රටක්ව පැවති බවද පිට රට පවා, ආහාර යැවූ බවද ඉතිහාසයෙන් පෙනේ. එනයෙන් වැසියන් වෙල්යායවල් සහ වැව් කන්ඩි බිඳී විනාශවී ගිය වැව්. මෙයට හේතුවක් ශාක්ෂිත්‍ර වෙත්. එසේ වූ රට ස්වයංපෝෂිත කල නොහැකිද ? යනු ප්‍රශ්නයකි.

වර්තමාන ලංකාවේ සිටි ජනගහනය එදා ලංකාවේ සිටි ජනගහනයට වඩා අති විශාලය. වැව් කැඩී බිඳී ගොස් ජලමාගී වැසි ගොස් තිබේ. වර්තමාන ජනයා අලසය. ගොවිකම් පහත්කොට සැලකීම අද සමාජයේ දුර්ලභ කමකි පිටරටින් ලැබෙන සහල්වලටත් අන්‍ය ආහාර ද්‍රව්‍ය

වලටත් ලැදි කමක් දක්වන්නෝ අද බහුල වෙති මේ දුර්ලභම මහතාර ගත්තොත් ජනගහනයට සරිලන බිම් ප්‍රදේශ වගාකළ හොත්. මෙරට ස්වයංපෝෂිත කිරීම අපහසු නොවේ මෙරටට අවශ්‍ය ආහාර ද්‍රව්‍ය වගා කිරීමට තරම් ගොවි ජනතාවක් මෙරට රැකිරුණා රහිතව පසුවෙති. නවීන ක්‍රමාණුකූල බහුල අස්වැන්න ලැබෙන කුම්, රසායන ද්‍රව්‍ය, යන්ත්‍ර සූත්‍ර, මෙරටට හඳුන්වා දීම අවශ්‍යය. අන්‍ය ජාතීන්ගේද උපකාර ඇතිව මෙවැනි ක්‍රම යොදා ඇති තමුත් එය මෙරට ස්වයංපෝෂිත කිරීමට ප්‍රමාණ වත් නොවේ.

ආදි යුගයෙහි ගමක් පාසා ගොඩනගා තිබූ වැව් අමුණුආදිය කැවන ප්‍රකෘතිමත් කොට ගොවි ජනතාවන්ට උදව් දියයුතුයි. ගල්බය වැනි තව තවත් ව්‍යාපාර ඇතිකොට ගොවිතැනට බිම් සුදුසු කරමින් ගොවි ජනපද ඇතිකළ යුතුයි. මෙසේ ක්‍රමවත් සංවිධානයක්ද මෙරට ඇතිකලොත් මෙරට ස්වයංපෝෂිත කිරීම එතරම් අමාරු කාර්යක් නොවනවා ඇත.

සී. බැසිල් ජී. ඇන්තනි.  
කණ්ඩු පෙළ.

## නංගි

රෝස පඳුරු අස්සේවූ සිසිල් මද පවතත් සමග මල් පඳුරුවල පිණි වැස්සෙන හඬ මා සවනෙහි වැටිණි සමනලයින් ලුහු බඳිමින් පාන්දරින්ම සේපාලිකා මල් වලට රහස් කියන්නට මගේ තංගි පටන් ගෙන වියහැක, ඒ.

සැදැවෙහි ඇල්මැරුණු ගතිය වෙනුවට වට පිටාවෙහි දැන් ඇත්තේ අළුත් ගතියකි. තරුණ ගතියෙකි. තුරුලිය උද්ඝෝෂිත දවසක් පටන්ගෙන විය හැක. ඒ තැවත යලි පනක් තගන්නට මෙන් පිණිකාට තණ

පියලි මත විය. කුඩා පාවලින් පිණි කාට පොඩි කරමින් තංගි මවද හාදු දෙන්නට මා චෙත පැමිණියාය.

රෝස මලයි, සමන් පිට්ට මලයි, සේපාලිකා මලයි, ඇගේ දෑතේම විය. පිණි කාට වලින් ඔක්කොම මල් තැවිල. ඇගේ සිහිදු කෙස් කලඹින් පිණිකාට බේරෙනවා. රෝස මල් පෙත්තකට වඩා ලස්සන ඇගේ පයේ දණහිස හෙක් පිණි කාට වලින් හණපියලි ඇලවිල.



අගේ ඇති උදය. ඇතින් මට පෙනවා තිල්පාට වූ කඳු මුදුන්. ඒවා අලංකාර කරන්නට මෙන් ආකාසෙන් වෙවෙණියෙන් සැරසිල. මෙනෙතින්ම කපුහල් වලින් බේරෙන සිතල වතුර පාර මගේ නංගිගේ දෑසේ පිරිසිදු කමට විතරයි පරදන්නේ.

මෙන්ත ආයෙත් මගේ නංගි මොකද ආයෙත් මා තාවත්තාද ? මා සිතන විට ඇ මගේ කරේ ඵල්ලුනා. මා ඇය වඩා ගත්තා ඇගේ සිතාමුසු මුනේ මුළු ලෝකෙම වාසනාව නැන්පත්වී ඇතැයි මට සිතෙනවා.

ඇය මගේ මුහුණ සිඹ, හේ දෙසට අන දිගු කලා. ඇය පාවසුවේ අම්මා මට අඩගසන බව විත හැක. “අයියා අම්මා කපා කරණවා” යැයි විකිඳ් බසින් මට පවසන ආතාව විය හැක. ඇගේ ගෝක හරිත මුහුණෙහි ලියැවී තිබුණේ. එහෙත් ඇ කොහොමද කපා කරන්නේ ? මගේ නංගිට කිවාකරන්න බැහැ ගොඵයි.

ජේ. ඇම්. රොබට් ඇන්තනි.  
කතිටු පෙලි.

## කඳුකර මිහිරියාවක්

සිරිපා වැදීමට සමකල ගිර පියගැව ගැන දැන් හමාරය. අවසාන පියගැව යද කැංගේ ඉමහත් ප්‍රීතියෙනි. දැන් මද මදව ගමන සිසිල් සුලභ අප ගතට සිසිල ගෙන දෙන මුත් ක්‍රමයෙන් සිසිල් බව තම් අධික විය. මම අවට සොබා දහමේ සිර තරඹන රිසියෙන් ඒ මෙ අත බැලීමි. පසළොස්වක දිනක් වූ මෙදින, මුළු සිරිපා අඩවියම කිරෙන් නාවාගත් කලක මෙන් සුදුසු එහෙත් සදුගේ පැමිණීමට බියව දුවන නිසාකත තම සුතන් තනිකර දමා ගියා මෙන් තැන තැන සෙවනැලි දිස්විණ. නැතිනම් මිහිකත එදින ඇදි සුදෝ සුදු වන කවිදෝ පුළුස්සන ලද මෙන් විය.

දැන් දැන් ලබනුයේ අළුයමය ඇරැණා ලෝකයද දසදිග පැතිරිගත එයි. එවිට මා දෙව් ලොවක වෙසෙන කලක් මෙන් විය.

වලා පෙල සතර දිගින් වූත් අප සිටින ගිර මුදුනට පහලින් පොලෝ තලය වසා ගනී. මා දෙව්ලොවක නොවන බව දැනුනේ මේ වලා පෙල සහ මගේ මිතුරන් දැකීමෙන් පසුවය. ඒ අතරම හිරු දෙවරද සිරිපා වැදීමට එන බව දැන්වමින් සියොත්තු කුරු මුදුන්හි සිට රැව් පිළිරැව් දුන්න. ඒ මතහර හඬින් හඬන හඬ අවට කඳුගැට මත කැපීම නිසාවූ දෝංකාරය මුළු දසදිගම පැතිරිණ.

දැන් හිරු දෙවරද සිරිපා වැදීමට සුදුනම්ය. අහස් කුස හිරු වහින මග රන්වින් ලෙසින් සරසා ගනී. ගතවූයේ නිවේශයකි වරක් දෙවරක් තෙවරක් මෙලෙස කිපවරක් සමුදුරෙහි ගිලෙමින් සිරිපා වැන්ද හිරු දෙවරද තමරැස් විදහා පෙරදිග අහසේ බැබළිණ. එසේම තම සැබ් බව සෙස්සන්ට පෙන්වීමට තබෝ මැදට කෙමෙන් කෙමෙන් පා තගයි. මේ අතර හිරු දෙවරද සිරිපා වැදි පුවන මුළු සිරිලක පැතිර වීමට මෙන් කළු මහවැලි කැලණි නදි ගෝ හඬ දී සිරිලක සතර දිග බලා ගමන් ගත් අසුරු මතහරය. එය තරගයට කල දිවීමක් වැන්න. එකාට පෙර තවෙකෙක් තම ගම් යැමට මෙන් ඉතා වේගයෙන්ම ගමන් ගනී සමහර විටෙක අඩි සිය ගණනක් පහලටද එකවරෙම ඇද හැලිණ මම ද ඉතා හොදින් එදෙස බැලීමි

දැන් දැන් වට පිට හොදින් පෙනෙන හෙයින් මම ඒ දෙස බැලීමි. සමකල මුලසුනට තබන ලද මල් ගොවු මෙන් අවට ඇති මල් සමූහය පිපී පිණිණ. ඒ අතරම තම පණ්ඩුඩය යුහුසුවම ගෙන ගිය ජල ධාරාවෝ ඇලීමෙන් කිඩා හැලෙමින් ගමන් ගනු.

ඇල්. ඒ. විතානගේ.  
ජ්‍යෙෂ්ඨ ප්‍රවේශය.



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இதோ, உங்கள் கரத்தில் கிடக்கிறதே எங்கள் தமிழ் மலர். இது எங்கள் கல்லூரித் தமிழ் மாணவர்களின் இதய ஓடையிலே மலர்ந்த இரண்டாவது வண்ண மலர். வாழ்க்கைப் பூங்காவிலே, காலமென்னும் செவ்வொளி பட்ச்சிரிக்கும் சின்ன மெல்லருடையே எங்கள் மாணவர்கள். அந்த அரும்புகள் மொக்க விழும்போது ஏற்பட்ட மலர்ச்சியே இம்மலர். மாணவர்களின் உணர்ச்சியே உயிர். இந்தத் தமிழ் மலரைத் தமிழ்த் தாயின் பாத அம்லங்களில் வைத்து வணங்கி, உங்கள் கையில் தந்திருக்கிறோம். இது என்றென்றும் மணம் வீசும் மனோரஞ்சித மலராகாவட்டாலும், ஒரு சிறு முல்லை மலராய்ச் சிரித்துச் சிந்தை கவர்ந்தாலே போதும் என்பதே எமது பேரவா.

முதல் மலர் மலர்ந்து ஐந்தாண்டுகளின் பின்தான் இந்த இரண்டாவது மலர் மலர்வதற்காக வருந்துகிறோம். சமய, சந்தர்ப்ப, சூழ்நிலைகள் அப்படி அமைந்து விட்டன. இனி, அவ்வித நிலை ஏற்படாது என எண்ணுகிறோம்.

எங்கள் கலாசாலை அதிபராயிருந்து, ஐந்து வருடங்கள் அருந்தொண்டாற்றிய எங்கள் அதிபர், வண. ஞானச் சகோதரர் இ.ஐ. கிறிஸோவ்ஸ்தம் (B.A. Lond) அவர்கள் இந்த வருட முடிவில் இளைப்பாறப் போகிறார். அது அன்பந் தரும் போதாயினும், அவர் என்றும் எங்களின் எந்தச் செயலுக்கும் உறுதுணையாய் நிற்பார் என்ற எண்ணத்தினால் அறுதலடைகிறோம். உளவளர்ச்சி, உடல் வளர்ச்சி, அறிவு வளர்ச்சி என்பன சிறந்து வளர் மாணவர்களை வழிநடத்துவதே உண்மைக் கல்வி. இத்தகைய கல்வியை ஊட்டுவதில் இக் கல்லூரி எடுத்துக் கொண்ட முயற்சிகளின் அடையாளங்களை நீங்கள் இம் மலரின் காணலாம். நாங்களே அதிகம் சொல்வது அநாகரிகம். இதோ, மற்ற ஏடுகளையும் புரட்டி மலர் மணத்தை மணந்து கவையங்கள்.

வணக்கம்

—ஆசிரியர்



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# தமிழ் மலர்

இதோ, உங்கள் கரத்தில் கிடக்கிறதே எங்கள் தமிழ் மலர். இது எங்கள் கல்லூரித் தமிழ் மாணவர்களின் இதய ஓடையிலே மலர்ந்த இரண்டாவது வண்ண மலர். வாழ்க்கைப் பூங்காவிலே, காலமென்னும் செவ்வொளி படச்சுரிக்கும் சின்ன மெல்லரும்புகளே எங்கள் மாணவர்கள். அந்த அரும்புகள் மொக்க விழுப்போது ஏற்பட்ட மலர்ச்சியே இம்மலர். மாணவர்களின் மன எண்ணங்களே இம்மலரின் மணம்; அந்த எண்ணங்களை வெளிப்படுத்தும் அவர்கள் எழுத்துகளே அதன் தேன்; அவர்கள் உள்ளத்தில் துடிக்கும் உணர்ச்சியே உயிர். இந்தத் தமிழ் மலரைத் தமிழ்த் தாயின் பாத கமலங்களில் வைத்து வணங்கி, உங்கள் கையில் தந்திருக்கிறோம். இது என்றென்றும் மணம் வீசும் மனோரஞ்சித மலராகாவிட்டாலும், ஒரு சிறு முல்லை மலராய்ச் சிரித்துச் சிந்தை கவர்ந்தாலே போதும் என்பதே எமது பேரவா.

முதல் மலர் மலர்ந்து ஐந்தாண்டுகளின் பின்தான் இந்த இரண்டாவது மலர் மலர்வதற்காக வருந்துகிறோம். சமய, சந்தர்ப்ப, சூழ்நிலைகள் அப்படி அமைந்து விட்டன. இனி, அவ்வித நிலை ஏற்படாது என எண்ணுகிறோம்.

எங்கள் கலாசாலை அதிபராயிருந்து, ஐந்து வருடங்கள் அருந்தொண்டாற்றிய எங்கள் அதிபர், வண. ஞானச் சகோதரர் இ.ஐ. கிறிஸோஸ்தம் (B.A. LOND) அவர்கள் இந்த வருட முடிவில் இளைப்பாறப் போகிறார். அது துன்பத் தரும் செய்தியாயினும், அவர் என்றும் எங்களின் எந்தச் செயலுக்கும் உறுதுணையாய் நிற்பார் என்ற எண்ணத்தினால் ஆறுதலடைகிறோம். எங்கள் கல்லூரி அவரிடம் கொண்ட நன்றிக்கடனுக்காக, இம்மலரை அவரது நினைவு மலராக்குகிறோம்.

இத்தமிழ் மலரை உருவாக்குவதற்கு ஊக்கமும், உரனும், உதவியும் தந்துதவிய அனைவருக்கும் எமது உளங்கனிந்த நன்றி.

உளவளர்ச்சி, உடல் வளர்ச்சி, அறிவு வளர்ச்சி என்பன சிறந்து வளர மாணவர்களை வழிநடத்துவதே உண்மைக் கல்வி. இத்தகைய கல்வியை ஊட்டுவதில் இக்கல்லூரி எடுத்துக் கொண்ட முயற்சிகளின் அடையாளங்களை நீங்கள் இம் மலரிற் காணலாம். நாங்களே அதிகம் சொல்வது அநாகரிகம். இதோ, மற்ற ஏடுகளையும் புரட்டி மலர் மணத்தை மணந்து சுவையுங்கள்.

வணக்கம்

—ஆசிரியர்



# “பொஸ்கோஸ்” புராணம்—

## —ஆண்டு இருபத்தொன்று



கடவுள் வாழ்த்து.

ஆதியோ டந்த மாகி ஆரணங் கடந்த சோதி  
நீதியோ டன்பு தாங்கி நிர்மல மான தேய்வம்  
கோதிலா திருளை மாற்றிக் குவலயங் காக்கும் வள்ளல்  
ஓதியே யுணர வொண்ணு ஒருபரம் பொருளே போற்றி.

எழுச்சிப் படலம். [முன் தொடர்ச்சி]

கற்பனைக் கயத்து எண்ணக் கருவினில் முளைத் தேழுந்தி  
பொற்போடு புதுமைத் தேனும் பொலிவோடு பாலர் யாத்த  
அற்புத ஆக்க மென்னும் அகவிதழ் பலவுங் கொண்டே  
மற்றது “பொஸ்கோ வியன்” மலந்தனன் முதலி லம்மா (40)

இன்சவைக் கவிதை யாகி இணையிலாப் பொருள்க டாங்கி  
நன்மனம் நயக்கக் காட்டும் நற்பெரு நூலு மாகி  
மன்னிய குணத்தி னூற்றாய் மனநல வறியோர்க் கீயும்  
துன்னிய வைப்பாய் வாழ்ந்த துறவி பென்சமி னென்பான் (41)

வளம்போலி வயல்க டோறும் வால்வளை முத்த மீன்று  
இளநிலா வெறிக்கச் செங்கை யிளநல மடவார் கொண்டு  
களனியிற் குருவி யோட்டும் கல்முனைப் பதியிற் சேர்ந்தான்  
உளநலப் ‘பிறதர் சங்கம்’ உயர்ந்திடத் தலைமை பூண்டான் (42)

புண்ணியம் பொருள தாக்கிப் பொருவிலா அன்பு தேக்கி  
எண்ணிய பொஸ்கோ வாடல் இயைவதோ பிரிவின் துன்பால்  
பண்ண வளர்த்துக் காத்த பாலகன் தன்னை நீங்கிக்  
கண்ணினு மினிய தாய்தான் கரந்திடல் முடிவ தேயோ (43)

எண்ணிய பதினா றுண்டின் இறுதியில் முன்னோன் மாறிக்  
கண்ணியம் மிக்கோர் வாழும் கல்முனை நாடு சென்றான்  
பண்ணிய தவமே யென்னப் பலகுணக் குன்றே யென்ன  
திண்ணிய திறலே யென்னத் தீஞ்சவைத் தமிழே யென்ன (44)

நினைவேலாம் பொஸ்கோ வாக்கி நிர்வகத் தலைமை யேற்றான்  
தனையிசுழ் அயலார் மாட்டும் தகவுசெய் தோமால் என்பான்  
மனைவிளக் காது மைந்தர் மலடியே யுயிர்த்தா ளென்ன  
இனைதலோ டயர்தல் நீங்கி இளநகை பூத்தான் பொஸ்கோ (45)



குன்றெனு மனதின் திண்மை கோலநல் மதியின் தண்மை  
நன்றிகொள் நெஞ்சு மாங்கே நயத்தகு நட்பின் நீர்மை  
கன்றினுக் கிரங்கு மாவின் கனிவோடு கடமைக் கண்கள்  
ஒன்றென ஒழுக்க மாவி ஒருவனு மவனே தோமாஸ் (46)

அறிவினிற் பரிதி முன்னோ னனைக்கு நற்றயா யோம்ப  
நெறிநிலை நேர்மைப் பண்பு நிலவு செங்கோல தாக்கி  
வறியனே யோம்புஞ் செய்யாய் வாடினர் தாதை தானாய்  
அறிதரு கிறிஸ்தோத் தப்போர் அதிபதி அணைந்தா னிங்கே (47)

பொன்மய மேரு மோர்கால் பொருதிற்ற காலின் மோயம்பால்  
வன்றிற லழிய நின்ற வகை யெலாங் கேட்டோ மானால்  
துன்றிய இகேக்கண் கோடி சூழினுந் துணிவு கொண்டு  
வேன்றியே வினையிற் காண்பான் வேறெதுங் காணா னம்மா (48)

சேனெறித் தேயங் கண்டு சிந்தனைச் செம்மை காட்டி  
மாணெறிப் பட்டம் பெற்றான். மாணவர் மனதிற் றாய்மை  
சூணெறி காட்டி யோசேப் திறவிகள் தலைமை யேற்றான்  
வாணெறி பன்னீ ராண்டு வளம்பெறக் காட்டி நின்றான் (49)

வளரிளங் குழவி வாழ்வில் வகைபெறப் புத்தி முற்றி  
தளரிளம் பருவம் மாறித் தகுதியோ டறிவு போற்றிக்  
கிளரோளி மனித னாவான் கீர்த்திகொள் பதினா றுண்டில்  
உளநிலை தேர்ந்த சான்றோ ருணர்த்தின ரன்ன தன்மை (50)

பெருமைசேர் பதினா றுண்டில் பீறோ பொஸ்கோ மைந்தன்  
கருமமே வடிவா மன்னோன் கண்ணெனக் கிடந்தா னென்றால்  
அருமைக ளனைத்து மன்றி ஆற்றலு மறிவு மன்றிப்  
பெருநிலை பலவுஞ் சேரப் பேசுதல் வேண்டுங் கொல்லோ (51)

கலைவலான் மனதிற் கொண்ட கருத்துக ளானந்த மாதம்  
விலையிலா அறிவைச் சீரூர் விளைத்திட வேண்டி லென்றும்  
உலைவிலா ஊக்கம் வேண்டும் உயர்நெறி காட்டும் ஈல்கள்  
தலைமையில் நின்றல் வேண்டும் தகுந்ததோர் நிலையம் வேண்டும் (52)

எனவுணர் கருமக் கண்ணான் எத்திசை யேனுஞ் சென்று  
அனமென ஆக்க ஈல்கள் ஆய்ந்தெதேத் தறிவு சேர்க்கும்  
இனவலித் தேனீ யென்ன இளைஞரைத் தூண்டி விட்டான்  
கனவினு மயர்த லில்லார் கருத்தோடு ஈல்கள் சேர்த்தார் (53)

அறிஞர்தம் இதயம் பூத்து ஆழமோ டகலந் தாங்கி  
சேறிதரு கவைகள் சேர்த்துச் சிந்தையி லொளியை யூட்டும்  
குறிதரு ஈல்கள் யாவும் குவிந்தன வார மொன்றில்  
நேறிதரு கலைஞ ரீட்டம் நிறைதலே போல வன்றே (54)

அலகிலா வொருவன் வண்ணம் அண்டங்க ளனைத்தி லன்றி  
உலகுடைப் பொருள்க டன்னில் உயிரதா யுணர் தலேய்ப்ப  
பலகலைக் குயிராத் தோன்றிப் பாலிக்கும் ஞானத் தேவின்  
நலநிறை கோயிலாக ஈலகம் அமைந்த தன்றே (55)



கல்லிலே யுணர்வு தோய்த்துக் கவின்கிலே வடித்தலே போல்  
சொல்லிலே யெண்ணஞ் சேர்த்துச் சுவைதரு நடையுங் கண்டு  
பல்லியல் பொருள்க ளாய்ந்து கட்டுரை பலவுந் தீட்டும்  
நல்லியல் போட்டி யொன்றை நாட்டினர் நலங்க ளோங்க (56)

பாரதப் போராற் கண்ணன் பல்லறம் நட்பான் ஈழப்  
பாரதப் புதல்வர் துன்பப் படரிருட் பிழம்பு சீய்த்து  
சேறநங் காட்ட வந்தான் கோவ மேன னென்னும்  
ஓரற வாழி யிங்கே யுவப்புடன் பரி சளித்தான் (57)

தன்மகன் சான்றோ னென்ற தனிப்புக் தரணி தந்தால்  
அன்னையி னிதயம் பூக்கும் அன்பினுக் களவே யில்லை  
நன்னேறி மலருஞ் சேம்மை நலங்க ளோடறிவு பொங்கி  
மன்னிய பொஸ்கோ வாழ மகிழ்ந்தனர் பதினே ழாண்டில் (58)

கண்ணது அறிவே யென்னிற் காட்சியே ஞான வாயில்  
எண்ணிய உளப் பேராசார் இயம்பிய தன்மை கேட்டு  
உண்ணிறை யுவகை தூண்ட உலகியல் வண்ணங் காண  
நண்ணினர் பால ரீழ நலம்போலி யிடங்க டோறும் (59)

கண்ணிலே நெஞ்சை வைத்துக் கவிதையைக் காணச் சொல்லும்  
எண்ணிலா எழிலின் சோபை எழிசைக் கீதம் கூட்டும்  
புண்ணிய நதிக ளீட்டம் புவிதனை யுடுத்து நீல  
வண்ணமே காட்டி யென்றும் 'வா'வேனக் கூவு மாழி (60)

சரித்திரச் சான்று சொல்லுஞ் சரிந்த கற்சிலைக ளன்றி  
விரித்தநல் லேடாய் நின்று விரிவுரை விளக்கம் காட்டித்  
தரித்திர அறிவை யோட்டும் தலங்களின் சிதில மன்றிக்  
கரித்திர ளோலங் கூட்டும் காடுகள் பலவுங் கண்டார் (61)

கண்டியைக் கடந்து திய்ய தம்பனை கண்டு பின்னர்  
வண்டிசை கூட்டுஞ் சீய வரையினி லேறி யப்பால்  
பண்டிசை கொண்ட பொல்ல நறுவையிற் றங்கிப் பின்னர்  
எண்டிசை யேத்தும் நல்ல எழிலினு ராசம் சேர்ந்தார் (62)

இன்னவா றீழ நாட்டின் எழில்தவழ் இடங்க ளன்றிப்  
பன்னரும் பேருமை வாழும் பழம்பெரும் பதிக ளன்றி  
இன்னருள் கூட்டுந் தேய்வ ஆலயம் பலவு மன்றி  
மன்னிய அறிவுத் தேவன் மகிழிடம் பலவுங் கண்டார் (63)

மலர்ந்தது அறிவு மன்னும் மனவிருள் மாய்ந்த தேன்றும்  
உலர்விலா உலக ஞானம் ஓங்கிய தோருமை யெண்ணம்  
புலர்ந்தது பேதம் நீங்கப் போயது பகைமை யெங்கும்  
அலர்ந்தது மனிதப் பண்பு அதன்திற முரைக்க வற்றோ (64)

கவியினுக் கம்பன் காவியத் தேனைத் தந்தோன்  
புவிபுகழ் சடையன் தன்னைப் போற்றியே வறுமை தீர்ந்தான்  
தவித்தநற் பாலர் போற்றத் தந்துயர் எண்ணுத் தூயோர்  
பவித்திரப் பன்வி யொன்று படைத்தனர் புதிதா யம்மா (65)



பரிவுறு பதினே ழாண்டின் பான்மைகள் தெரியக் கண்டோம்  
விரியுநற் பதினெட் டாண்டில் விலையிலா மணியை மண்ணி  
அரிந்தோளி யேற்றல் போல அயர்விலா ரறிவுக் கண்ணார்  
தரித்திலர் செயல்மேற் கொண்ட தன்மைகள் பேச வுற்றோம் (66)

பன்மொழிப் புலவ னென்றும் பண்ணிகர் தமிழில் வல்லான்  
சொன்மறை பொழியும் நாவான் சுந்தரத் தோற்றங் கொண்டான்  
மன்னிய பொஸ்கோ மன்றில் மீனுட்சி சுந்தரப் பேர்  
வன்றிறற் குரிசில் வந்தான் வாழிய அன்னான் சீர்த்தி (67)

கருத்துயர் கதையே கானக் கவின்கலை காவியத் தேன்  
மருந்தென உயிரிற் சேர்த்து மனங்கொள ஐயம் போக்கி  
விருந்தெனப் பாட நூலின் வண்ணங்கள் விளக்கிக் காட்டும்  
திருநிறை யாசா னென்னும் திரைப்படச் செம்மை கண்டார் (68)

வாழ்வினை வளத்திற் றேக்கி வன்றிற லாட்டி நாளும்  
தாழ்வினைத் தவிர்க்கும் தன்மை தருவதே கல்வி யென்று  
பாழ்நிலந் திருத்தி யாங்கே பசும்பயிர் கண்டார் பாலர்  
தாழ்விலாப் பரிசும் பெற்றே தழைத்தது தோட்ட மம்மா (69)

அருளோளி வேரி னின்ற அறத்தரு பதினெட் டாண்டில்  
பெருகிய ஒழுக்க மென்னும் பல்கிளை போக்கி யெங்கும்  
மருவிய அறிவே யன்றி மனமோடு உடலுஞ் சேர்ந்த  
ஒருபெரு வளர்ச்சி காய்த்து உயர்வுறு பொஸ்கோ நின்றான் (70)

மனதினி லீரப் பண்பு மருவிட மலரும் ஞானம்  
எனவுணர் எமது பாலர் ஏற்றனர் விளையாட் டெல்லாம்  
கனவரைக் குலங்கள் சூழும் கற்றனில் காற்பந் தாட்டில்  
தனக்கோரு நிகரு மின்றித் தலைமையாய் விருது மேற்றார் (71)

தன்மகன் சான்றோ னன்றித் தளர்விலான் வீர னென்னில்  
அன்னையோ அகங் களிப்பாள் அவனியே எத்தி நிற்கும்  
வன்றிறல் காட்டிப் பாலர் விளையாட்டில் வீர ராலர்  
மன்னுமீம் மாகா ணத்தில் மலர்ந்தது புகழே யம்மா (72)

சிந்தனைக் கருவிற் றேன்றிச் சீர்மதி வளத்தைக் கொண்டு  
நந்தலில் ஆய்வே நீராய் நலம்பல பூத்து என்னும்  
விந்தையே கனியாய்க் காட்டும் விஞ்ஞான விளைவு நோக்கில்  
அந்தமில் அறிவின் வாயில் அநந்தமாய்க் காணு தன்றோ (73)

அஞ்செனும் பூத ஆய்வில் அறிவியற் கலைகள் மேற்கில்  
செஞ்சுடர்ப் பரிதி போலே சிறந்தன அவற்றின் ஞானம்  
கொஞ்சமுங் குறைத லின்றிக் கொண்டிட விஞ்ஞானப் பேர்  
எஞ்சலி லாய்வுக் கூடம் எழுந்தது இருபத் தாண்டில் (74)

தாழ்விலாத் தமிழிற் றேன்றித் தரணியின் சோதி யாகி  
ஏழ்கட லாழ மோடு எழிலிசை யின்பங் கொண்டு  
வாழ்வறம் வகுத்த வள்ளல் வள்ளுவ னிந்த செந்தேன்  
குழநெறிக் குறளை யேத்திச் சீர்விழாச் சிறுவர் செய்தார் (75)



அன்னையா யறிவா யன்பாய் அமுதெழு சுவையா யன்றி  
இன்னருட் டேவா யென்றும் இன்னுயிர்க் குயிரு மாகிச்  
சோன்னல வைப்பாய்த் தூய்மைச் சோதியுட் சோதி யான  
நன்னலத் தமிழை யன்றி நயப்பரோ வேறு தாயை (76)

கன்னியா மெங்க ளன்னை கருத்தினிற் கோயில் கொண்டாள்  
தன்னிக ரில்லா ளென்று தமிழ்விழா எடுத்து நின்றார்  
நன்னல ஐம்பத் தைந்தில் நயத்தகு பால ரன்பால்  
இன்னிலம் வியந்து போற்ற இயலிசை நடனம் கண்டார் (77)

(தொடரும்)



## உலகம் போற்றும் உத்தமர்

ஆசிரியர். ஏ. சுவர்ப்பிள்ளை.



அறியாமையில் மூழ்கி நன்னெறி காணாது தத்தளிக்கும் மக்கள் நிறைந்த உலகில் உத்தமர்கள் பலர் தோன்றினார்கள்; சத்தியத்தைய் போதித்தார்கள்; இன்று உத்தமர்கள் எனப்போற்றப் படுகிறார்கள். இப்பொழுது உலக மக்களால் உத்தமர்கள் என்று போற்றப் படுகிறவர்கள், உலகில் வாழ்ந்த நேரத்தில் உலகம் அவர்களுக்கு அளித்தப் பரிசுகள் அடி, உதை, நிந்தனை. இதனாலேயே நம் முன்னோர் தம் அனுபவவாயிலாகக் கண்ட ஒரு உண்மையை, அதாவது “நீதிமானுக்கு உலகம் பகை” என்ற உண்மையை மக்களுக்கு உணர்த்தி யிருக்கிறார்கள். இக்குறிக்கோளுக்கு இலக்கான ஒருவர் தாம் அகில உலகம் போற்றும் மகாத்மா.

உயர்ந்த குடும்பத்திற் பிறந்த இவர் உயர்தரக் கல்வி கற்பதற்காக இங்கிலாந்து சென்றார். அங்கே தம் அன்னையோதிய அறநெறிகளைக் கடைப்பிடித் தொழுகினார். துன்பங்களை துச்சமாய் எண்ணினார். பல கலைகளையும் கற்று ஈற்றில் “பரீஸ்டர்” பட்டத்துடன் திரும்பினார். தம் தாய் நாட்டிற்கு, அன்னியர் வாழ்வுள் அமிழ்ந்தத் தன்வளங்குன்றிய நாட்டில் மக்கள் அடிமைகளாக இருந்து அல்லற்படும் தாய் நாட்டிற்கு, உரிமைக் குரலெழுப்பிச் சுதந்

திரத்தைக் காப்பாற்ற ஒருவன் இன்றித் தனித்த தாய் நாட்டிற்குத் திரும்பி வந்தார். உன்னத கலைகளைக் கற்றேன்; பட்டம் பெற்றேன்; என்ற இறுமாப்போடு திரும்பி வந்தார். அவருக்குத் தாய் நாட்டிற் தரித் திருக்க நேரம் கிடைக்கவில்லை. சொந்த நாட்டைப் பற்றிய சிந்தனைகள், சுதந்திரத் திற்காகப் பாடுபடவேண்டு மென்ற எண்ணம் அப்போது அவருள்ளத்தில் உதிக்கவில்லை. பணவருவாய் வேண்டி, தன் தொழில் நாடித் தென்னாப்பிரிக்காவுக்குச் சென்றார். அங்கே தான் அவர் கண் திறக்கப் பட்டது. அவருடைய போக்கு மாற்றியமைக்கப் பட்டது.

வெள்ளையர்கள் நலனுக்காக தென்னாப்பிரிக்காவுக்கு வந்தவர்கள் இந்தியர்கள். ஒப்பந்தக் கூலிகளாக உடல் தேய உழைத்துக் கொடுத்தார்கள். இதனால் ஐரோப்பியருடைய வியாபாரத்திற்குப் போட்டி ஏற்பட்டது. இது நிறத்துவேஷத்தை உண்டாக்கிவிட்டது. இதனால் இந்தியர்கள் பல இன்னல்களுக்கு ஆளானார்கள். மகாத்மா இவர்களுடைய இன்னல்களுக்குப் பரிகாரம் தேடினார். துவேஷ வெறியை ஒழிக்கப் பாடுபட்டார். இந்தியர்களுடைய ஜாதிய கௌரவத்தை உயர்த்தினார். இவ்வாறு உத்தியோகத்துக்காகச் சென்றவர் சத்தியத்தையே ஆன்ம சக்திபுடன் பாவித்து இந்தி



யர்களுக்காகப் பாடுபட்டார். சிறையில் அடைபட்டார்.

தென்னுபிரிக்காவில் இந்தியர்களுக்கு எதிராக இயற்றப்பட்ட சட்டங்களை எதிர்த்துப் போராட இந்தியர்களை ஒன்று திரட்டும் சமயத்திலும் கூட, ஒருசில உரிமைகள் கிடைத்து விடுவதோடு திருப்தி அடைந்து விடவில்லை. இந்தியர்களிடையே தன் மதிப்புணர்ச்சியை வளர்ப்பதே தமது முக்கிய கடமையாகக் கொண்டார். ஆணதகமையுடன் நடந்தால் தான், வெள்ளையர்கள் சரிசமமாக நடத்துவார்கள் என்று எடுத்தோதினார். இது மாத்திரமல்ல; தலைமைப் பதவியையும், பணியையும் எப்படி ஒன்று படுத்திக் காட்டுவதென்பதை நன்கு தெரிந்து கொண்டார். பணக்கார இந்தியர்கள் பொது வாழ்வில் ஈடுபட ஓர் உதாரண புருடராக விளங்கினார். தாம் பெற்றப் பணத்தை தமது சனங்களுக்காகத் தாராள மனதுடன் செலவழித்தார். ஏழைகளின் மத்தியில் ஓர் ஏழை போலவே நடந்து கொண்டார். அவர் சுதேச சமஸ்தானம் ஒன்றில் பதவியகித்த ஒருவருடைய பிள்ளையாகப் பிறந்தார்; இங்கிலாந்தில் வக்கீல் தொழிலுக்குப் பயிற்சி பெற்றார்; ஐரோப்பியர்களை சம அந்தஸ்தில் சந்திக்கும்படியான நிலைமைக்கு வந்தார்; இவ்வளவு மிருந்தும் தமக்கென விசேஷ சலுகை ஒன்றையும் அவர் தேடவில்லை. அவருடைய தோற்றத்தைக் கண்டவர்கள் அவரைப்பற்றி அவ்வளவு சித்திக்க முடியாத நிலையில் இருந்தார்கள். இதனாலேயே இவரை “ஏழை வேஷத்தில் உள்ள ஒரு இராச தந்திரி” என்று சேர். அப்துல்காதர் அழைக்கின்றார்.

அவரிடத்தில் காணப்பட்ட பண்புகள் பல. முதலாவது எளிய வாழ்க்கை. ஒரு காலத்தில் இங்கிலாந்தில் காலனியுடனும், காற்சட்டையுடனும் கம்பீரமாகத் தற் பெருமையுடனும் திரிந்தவர், 1931ம் ஆண்டு லண்டனில் நடைபெற்ற வட்ட மேசை மகாநாட்டிற்கு ஒரு வேட்டியுடனும், சால்வையுடனும், சமுகமளித்திருந்தார். அவரது உடையைப் பற்றிப் பலர் பல தோரணையிற் பேசினார்கள். அதை அவர் எள்ளளவேனும் சட்டை செய்ய வில்லை. இந்த உடையில்தான் வட்டமேசை மகாநாட்டுப் பிரதிநிதிகளுக்குப் பிரிட்டிஸ் மன்னர் தம்பதிகள்

‘பக்கிங்காம்’ அரண்மனையில் நடத்திய விருந்துபசார வைபவத்துக்கும் சமுகமளித்திருந்தார். இக்கோலத்திலேதான் அசைக்க முடியாத ஆத்மீக சக்தியுடன் ஆன்ம போராட்டம் நடத்தி இந்திய மக்களுக்குச் சுதந்திரத்தைப் பெற்றுத் தந்தார்.

இரண்டாவதாக, அவரிடத்தில் காணப்பட்டது தியாக உணர்ச்சியும் தேசத் தொண்டும். செல்வம் கொழிக்கும் குடும்பத்தில் பிறந்தவர், செல்வத்தைத் துறந்தார்; பெற்றோரை மறந்தார்; பதவியை வெறுத்தார். இத்தியாகத்தைத் தமக்காகவோ அன்றேல் தம் இனத்தவர்களுக்காகவோ செய்ய வில்லை. பெற்றோரிலும் பார்க்கப் பன்மடங்கு தம் நாட்டை நேசித்தார். அதனாலேதான் ஆபிரிக்காவுக்கு உத்தியோகம் பார்க்கச் சென்றவர், காலுமுழு வேட்டியுடனும் ஒரு சால்வையுடனும் தம் தாய் நாட்டு மக்களாகிய இந்தியர்களுக்காகச் சாத்வீகப் போராட்டம் நடத்தினார். தமது உடல், பொருள், ஆவி அத்தனையும் தியாகம் செய்தார்.

மூன்றாவதாக, அவரிடத்தில் காணப்பட்டது அகிம்சையும், அன்பும், சத்தியமும் இணைந்த ஒரு தன்மை. ஆயுத பலத்தைத் தவிர வேறு பலம் இல்லை யென்று உலகம் கருதிக் கொண்டிருக்கும் நிலையில், “பலாத் காரத்தைப் பலாத்காரம் அழிப்பதில்லை; அதற்குமாறாக அதனை விருத்தி செய்கிறது” என்பதை உலகம் கற்றுக் கொள்ள முடியாத தருணத்தில், காந்தியடிகள் 1930ம் வருடம் சட்ட மறுப்பியக்கத்தை ஆரம்பித்து, அகிம்சையின் சீவசக்தியை உலகுக்குப் புலப்படுத்தினார். ஒவ்வொரு மனிதனிடத்திலும் ஆத்ம சக்தி இருக்கிற தென்பதையும், இந்தச் சக்திக்கு முன்னர் ஆயுத பலம் நிற்க முடியாத தென்பதையும் காட்டினார். அடிமைகளாக இருந்த இந்தியர்களை மனிதர்களாக்கினார்; தலை குனிந்து நடந்தவர்களை, தலை நிமிர்ந்து பார்க்க வழிதிறந்தார்; அவர்களுடைய கண்ணிலேயே ஒருவித ஒளி பிரகாசிக்கச் செய்தார். இவ்வளவிற்கும் அவர்கள் அடிமைத்தனத்தின் சின்னமாகிய முக மூடியை விலக்கிவிட்டு, இரத்தம் சிந்துதல் இல்லாத சுதந்திரப் போராட்டத்தில் சுதந்திர சேனையுடன் அணிவகுத்துச் சென்றார்கள். அகிம்சை என்பது



அரசியலில் அனுஷ்டானபூர்வமாகக்கொண்டு வரக்கூடியது என்பதை இந்தியா நிரூபித்துக் காட்டிவிட்டது.

இவ்வளவு நற்பண்புகள் நிறைந்தவர்தான் மகாத்மா காந்தி. அவருடைய உடையிற் சொகுசு இல்லை; அவருடைய பார்வையில் பெருமிதம் இல்லை; கம்பீரமான தோற்றமும் இல்லை; இப்படி இருந்தும் மக்களின் முன் நடத்திக்காட்டிய வாழ்க்கை அவரிடத்துக்கு மக்களை இழுத்துச் சென்றது. அறிவாளி என்று நினைத்து அவைக்களத்தை நாடித்திரிய வில்லை; தனவான் என்று எண்ணிப் பிறரிடம் அவசியமற்ற மரியாதையை எதிர்ப்பார்க்கவும் இல்லை; ஏழைகளின் மத்தியில் தாமும் ஓர் ஏழையாய் கூலிக்காரரின் மத்தியில் தாமும் ஓர் கூலிக்காரனாய் சாத்வீகப் போர் வீரர்களின் மத்தியில் முன்னணித் தலைவராய் விளங்கினார். மக்கள் மக்களாக வாழுவதற்கு எதைச் செய்ய வேண்டுமோ அதைத் தான் செய்து காட்டினார். உண்பதற்கு உணவில்லா விடினும், இரப்பது ஈனம் என்ற கொள்கையைப் போதித்து, இயன்ற ஒரு சிறு தொழிலைச் செய்தேனும் உடலுக்கு உணவைத் தேடவேண்டுமென்று போதித்தார். குடிசையில் மக்களுக்கு ஊகிபம் அளிக்கும் குடிசைக் கைத்தொழில்களை முதலில் ஆரம்பித்தவர் மகாத்மாவே. எடுத்ததற்கெல்லாம் இயந்திரம் பாவிப்பதை அறவே வெறுத்தார். அது மனிதனைச் சோம்

பேறியாக்கி விட்டது; ஆகவே இயந்திரம் அவசிய வேளைகளில் பாவிக்கப்பட்ட வேண்டுமேயன்றி, அதற்கு அடிமையாகும் மனப்பான்மை அறவே ஒழிய வேண்டும் என்று உபதேசித்தார்.

உலகில் மகத்தான இலட்சியத்துக்காக மகத்தான ஒரு வாழ்க்கை நடத்திக் காட்டியிருப்பவர் மகாத்மா காந்தியே. திமைக்கும், தவறுக்கும் பரிகாரமாகச் சாத்வீக எதிர்ப்பு முறையைக் கையாள வேண்டுமென்பதை அவர் தமது வாழ்க்கையில் அனுஷ்டித்துக் காட்டியுள்ளார். இன்னும் இலட்சக் கணக்கான பேரை அனுஷ்டிக்கவும் செய்திருக்கிறார். தருமத்திற்காக, நியாயத்திற்காக, அவரைப்போல் பாடுபட்டவர் வேறு யாரும் இல்லை. கீழ் நாட்டு ஆண், பெண்களை மட்டுமல்ல, அகில சனங்களையும் அன்பு, ஒத்துழைப்பு, சேவை ஆகியவற்றின் துணைக் கொண்டு உலக சமாதானத்திற்கு வழி நடத்தியிருக்கிறார். அவருடைய பாதையைத் தான் தற்போது ஜவகர்லால்நேரு, கிருஷ்ணமோன் போன்றவர்கள் கடைப்பிடித்து முன்னுலக உலக யுத்தத்திற்கு ஒரு தடை போட்டும், உலக சமாதானத்திற்காக அயராது உழைத்துக் கொண்டும் இருக்கிறார்கள். அவ்விதமே சகல பாரதப் புதல்வர்களும் அவர் காட்டிய நன்னெறியில் நடந்து அவர் ஆன்மாவுக்குச் சாந்தி தேடிக் கொடுக்க முன்வர வேண்டும்.





# ஈழத்தமிழ் நாடு.

ஆசிரியர். து. ஞானப்பிரகாசம்.



1. வெண்ணிலா தண் கதிரால் வண்ணங்கள் பலவுங் காட்ட  
விண்ணெலா முயர்ந்த வெற்பில் முகிற்சுலம் தவழ்ந்து மேவ  
மண்ணெலாங் கனிந்து போக பூமியாய்த் திகழ்ந்த லங்கா  
கண்ணிலான் பெற்ற அந்தக் கருந்தனம் போன்ற தம்மா
- 2 அன்னையா மிலங்கை தன்னில் அருந்தமிழ் மரபி னோர்கள்  
தன்னையே தரணிக் கீந்து தனிமையாய் நீர் கொழும்பு  
போன்னையே நிகரா மோத்த பூநரி சிலாப மோடு  
வன்னியே தமிழ் ரானோர் வளமுடன் வாழ்ந்த நாடே
3. மன்னியம் பதியாம் அத்தை மருவிய அரிப்பாம் வங்கம்  
பன்னிய பதிகம் பத்தும் பாவலர் பாடல் பெற்றும்  
தன்னிகர் தானாய் நின்ற தோன்னகர் மாந்தை தானும்  
புண்ணியத் தமிழ் ரானோர் புகழுடன் வாழ்ந்த நாடே
4. காளுே வாவி செந்நெல் கழனியும் மற்றும் மிக்க  
தேளுே தீனையும் பெற்று தேவரும் புகழ் மாதோட்டம்  
வாளுே அணையுங் கோட்டை வகுத்து நல்வாழ்வு காட்டி  
தாளுே தானாய் நின்ற தமிழர்கள் வாழ்ந்த நாடே
5. பாழ் படு மதியினர்க்குப் பயில் கலைக் கூடமான  
யாழ்நகர் தானும் மற்றும் யான்னுள தலங்கள் யாவும்  
சூழ்கனை கடலும் சூழ்ந்த சோபித முல்லைத் தீவும்  
தாழ் வறியாத திண்மைத் தமிழர்கள் வாழ்ந்த நாடே
6. முத்தோடு பவளம் சிப்பி முறுவலித் திருந்த தாலே  
நித்திலத் தீவு என்ன நேரிலா நாமந் தாங்கி  
எத்திசை புகழ்கற் பிட்டி ஏற்றமாந் தமிழர் தங்கி  
பத்தோடு பலவும் பெற்றுப் பரிதியாய் வாழ்ந்த நாடே



## சந்திரன்

[பரிசுக் கட்டுரை]

சந்திரன் இராக்காலங்களில் ஆகாயத்தில் தோன்றுகிறது. அதற்குச் சுய ஒளி இல்லை. அது சூரியனிடமிருந்து ஒளியைப் பெறுகிறது. அதன் ஒளியை வெண்ணிலா என்று அழைப்போம். அது மக்களுக்கு மகிழ்ச்சி யூட்டுகிறது. நிலாக்காலங்களில் குழந்தைகள் வீட்டு முற்றங்களில் கூடி நிலாச்சோறுகறிசமைத்து மகிழ்வர். “நிலா! நிலா!! வா, வா, நில்லாமல் ஓடிவா, மலை மேல் ஏறிவா, மல்லிகைப்பூக் கொண்டுவா” என்று பாடி, ஆடி மகிழ்வர். நீல வானத்தில் சந்திரனைச் சுற்றி நட்சத்திரங்கள் பிரகாசிக்கும். அந்தக்காட்சி மிக அழகானது.

அமாவாசை நாளிலிருந்து சந்திரன் சிறிது சிறிதாக வளர்ந்து கொண்டு வரும். பதினேந்தாம் நாள் அது பூரண சந்திரனாய் பிரகாசிக்கும். வெள்ளித் தட்டுப்போல்

வெண்ணிறமாகப் பிரகாசிக்கும். அந்த நாளைப் பூரணை என்பர். பூரணையிலிருந்து சந்திரன் சிறிது சிறிதாகத் தேய்வான். பாவம்! கடைசியில் தேய்ந்து மறைந்து போவான். அந்த நாள் அமாவாசை எனப்படும். எங்கு பார்த்தாலும் ஒரே ‘சூம்’ இருட்டாயிருக்கும். பயமாயிருக்கும். மூன்றாம் பிறைச் சந்திரன் வில்லுப்போல அழகாக இருக்கும். அதை இந்துக்களும், மகமதியர்களும் வணங்குவர். பூரணை நாள் அதிகமாக எல்லாச் சமயத்தவர்க்கும் நல்ல நாள்.

சந்திரன் நல்லவன். மிகவும் நல்லவன். குழந்தைகளின் நல்ல தோழன். அவன் எப்போழுதும் தோன்றினால் எவ்வளவு நன்றாயிருக்கும்.

பொ. நடராசு

4ம் வகுப்பு (A)

## எங்கள் கலாசாலை

[பரிசுக் கட்டுரை]

கூற்றனிலுள்ள அர்ச்.யோன் பொஸ்கோஸ் கல்லூரியே எங்கள் கல்லூரி. அது அறிவூட்டி வளர்க்கும் எங்கள் தாய். இன்று அறுநூறுக் கதிகமான மாணவர்கள் அவள் மடியிலிருந்து கல்வி கற்கிறார்கள். எத்தனையோ மாணவர்கள் கல்விகற்று வெளியேறி யிருக்கிறார்கள். இன்னும் எத்தனையோ பேர் கல்வி கற்க வருவார்கள். ஆகவே அவன் எப்போதும் இருப்பான். அவனை நாம் வணங்க வேண்டும்.

எங்கள் கல்லூரியில் படிப்பவர்களில் பெரும்பாலார் தமிழர். சிங்களவரும், முஸ்லீம் மாணவர்களும் கல்வி கற்கிறார்கள். எல்லாச் சமயத்துப் பிள்ளைகளும் கல்வி கற்கிறார்கள். ஆனால் நாங்கள் ஒரு நாளாவது வித்தியாசம் பாராட்டிச் சண்டை பிடித்தது கிடையாது. நாங்கள் எல்லோரும் எங்கள் கல்லூரித்தாய் பெற்ற பிள்ளைகள். எங்கள்

கலாசாலையில் முப்பது ஆசிரியர்கள் கல்வி கற்பிக்கிறார்கள். அவர்களில் ஏழு பேர் அர்ச். சூசையப்பர் சபைச் சந்தியாசிகள். அவர்களில் ஒருவரே எங்கள் அதிபர். அவர் தாம் வண. ஞானச்சகோதரர் கிறிஸ்தோஸ்தம் ஆவர். அவர் மிகவும் நல்லவர். ஆசிரியர்க ளெல்லாரும் எங்களிடமிருந்த அன்புடையவர்கள். அவர்களுடைய திறமையால் நாங்கள் கல்வியில் மாத்திரமன்றி, விளையாட்டுகளிலும் சிறந்துவிளங்குகிறோம்.

எங்கள் கல்லூரியில் ஆங்கிலம், சிங்களம், தமிழ் என்னும் மூன்று மொழிகள் கற்பிக்கப் படுகின்றன. ஆங்கிலம் உலக மொழி. சிங்களம் எங்கள் சகோதரர் மொழி. தமிழ் எங்கள் தாய்மொழி. இந்த மூன்று பாஷைகளிலும் மாணவர்கள் பயிற்சி பெறுவதற்காக மாணவர் கலா விருத்திச் சங்கங்கள் உண்டு. இச்சங்கங்கள் மேற்



தமிழ் மாணவர் கலா விருத்திச் சங்கம்



மேல், மத்திய, கீழ்ப்பிரிவுகளின் நிர்வாகிகள் -- 1955

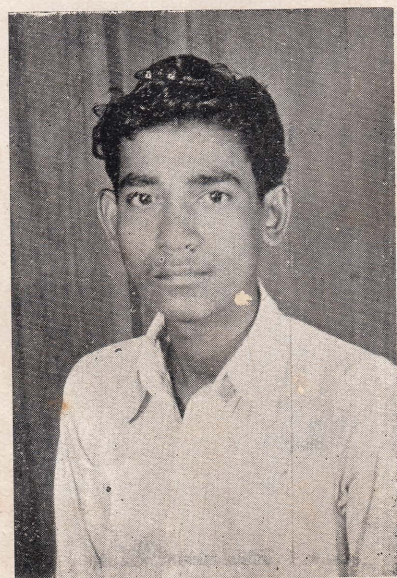




“இருமன நாடக நடிகர்களும், ஆசிரியர்களும்.



சேல்வன். வி. சிவலிங்கம்  
சிறந்த நடிகன் 1955



சேல்வன். எம். எம். ஹனிபா  
மேற்பிரிவு இசையாளன், 1955



பிரிவு, மத்தியபிரிவு, கீழ்ப்பிரிவு என மூப் பிரிவுகளாகப் பிரிக்கப்பட்டிருக்கின்றன. நாங்கள் கீழ்ப்பிரிவுச் சங்கத்தை சேர்ந்தவர்கள். எங்கள் தமிழ் மாணவர்கள் வருடந் தோறும் தமிழ் விழாக் கொண்டாடுவார்கள். இதைவிட ஒவ்வொரு வருடமும் அதிபர் தினக் கொண்டாட்டமும், "பொஸ்கோஸ்" விழாவும், பரிசளிப்பு விழாவும், விளையாட்

டுப் போட்டியும் நடத்துவார்கள். எங்கள் கலாசாலையில் நல்ல ஒரு வாசிகசாலையும், விஞ்ஞான பரிசோதனைக் கூடமும் உண்டு. விளையாட்டிடம் மாத்திரம் இல்லாமல் நாங்கள் திண்டாட வேண்டி யிருக்கிறது.

ஆர். பி. லாசரஸ்  
5ம் வகுப்பு (B)



## காப்போம்! காப்போம்!!

ஆசிரியர். ஜே. ஈ. எ. குலாஸ்.

வண்ணமது மலரையெலாம் வாரிக்கூட்டி  
வடித்தெடுத்துக் கிண்ணமதில் வார்த்தாற்போல  
எண்ணமதில் எழில் பெருக்கும் தமிழ் மொழியை  
எம்மவர் கண் டழகழியாக் கன்னியென்றார்  
நன்னயமாய் நமதருமைக் கன்னித்தாயை  
நாமுணர்ந்து புகழாமல் நலிவுகொண்டோம்  
பின்னுமெனப் பன்னாமல் பிறிதேதின்றிப்  
பிறறறியத் தமிழ் மொழியின் பெருமைகாப்போம்.

வள்ளுவனைத் தந்துதவி வழியைக்காட்டி  
வளர்பிறைபோல் உலகுபுகழ் இளங்கோவீந்து  
கல்விஉயர் கம்பனையும் ஓளவைப் பாட்டி  
கபிலனொடு நக்கீரன் தனையும் ஈந்து  
துள்ளுகவி பாரதியைத் துணைபோல் தந்து  
துயர்களைந்து துணிவு பெறுவழியும் கண்ட  
தெள்ளுதமிழ் அன்னையுளம் இன்பம் பொங்க  
தினந் தினமும் உதவுவ மென்றுறுதிகாப்போம்

இமய மலை முடியினிலெம் கொடியை நாட்டி  
எத்திசையும் எமதனையின் புகழை ஈட்டி  
தகமை பெறு தமிழ்நாட்டில் தமிழேயாட்சி  
தவிர்வு பெறுதனுதினமும் தழைத்தே யோங்கத்  
தெளிவு பெறுதிருவறியும் நிறைந்து தேங்கும்  
திருக்குறளை தெரிவு கொடு சட்டமாக்கி  
உரிமையுடன் கடமைகளும் உணர்ந்தேநாமும்  
உழைத்திடுவோம் என்றமனம் காப்போம்! காப்போம்!!



## ஒரு தம்பி

கீம்பனின் கவியமுதமான இராமாயணம் ஒரு கருத்துக் களஞ்சியம்; கற்பனைக் கருவூலம். கம்பன் சிருஷ்டித்து ஊடாட விட்ட கதாபாத்திரங்கள் அத்தனையும் உயிர் கொண்டு உலவுகின்றன. அவன் கற்பனை வளத்திலே எந்த ஒரு சிறு பாத்திரமும் சோடையாகிப் போகவில்லை. அந்தக் கதாபாத்திரங்களுள்ளே, இராமாயணம் முழுவதற்குமே உயிர்த் துடிப்பாய், ஒரு பரிசுத்த சோதியாய் விளங்கும் சூகனே நாம் எளிதில் மறந்துவிட முடியாது.

திரிலோகங்களுக்கும் தீங்கிழைத்த தீயோனாகிய இராவணனுடைய தீவினைப் பயன்க ளெல்லாம் திரண்டு ஒரு வடிவு கொண்டவளே மந்தரை. அவளது கொடிய சூழ்ச்சியின் தூண்டுதலினால் கைகேயி வரங்கேட்கிறாள் தசரதனிடம். “பரதன் நாடாளவும், இராமன் பதினான்கு ஆண்டு காடேகவும்” வரங்கேட்கிறாள். சத்திய விரதனை தசரதன் கைகேயிக்கு வரம் கொடுக்கிறான். இராமனின் பிரிவென்னும் தன்பத்தால் மாள்கிறான். இராமன் அன்றலரந்த செந்தாமரையை வென்ற முகத்தோடு தன் தம்பி இலக்குமணனுடனும், சீதையுடனும் காட்டுக்குச் செல்கிறான். மந்தரை சூழ்ச்சிப் படலத்திலே, மந்தரையின் சூழ்ச்சியாகிய இராமாயணவிதை, முளைத்துத் துரிதமாக வளர்கிறது. மந்தரை சூழ்ச்சி செய்கிறாள்; கைகேயின் மனம் மாறுகிறது; தசரதனின் அரசியற் றிட்டங்கள் பொடிப் பொடியாகின்றன; தசரதன் துடிக்கிறான்; இராமன் காட்டை நோக்கிச் செல்கிறான். இத்தனை சம்பவங்களும் ஒன்றின்பின் ஒன்றாக, மிக வேகமாக வளர்ந்து விகின்றன. இராமனைக் காட்டிற் கொண்டு விட்ட கம்பர், கதைவளர்ச்சியைத் தடுத்த நிறுத்துகிறார். இராமனுடைய பெரும் பண்பு இன்னும் பிரகாசிக்கச் செய்வதற்காக, சூகன் என்ற ஒரு புதுப்பாத்திரத்தை அறிமுகப் படுத்துகிறார். யார் அந்தக் சூகன்?

சூகன் கங்கைக் கரையிலுள்ள சிருங்கி பேர நகருக்கிறைவன்; வேடர் தலைவன்; பெரிய வில் வீரன்; ஆயிரத் தோணிகளுக்கு

அதிபதி. அவன் இராமனைக் காண அளவற்ற அன்போடு வருகிறான். தன்னுடன் வந்த பரிவாரத்தைத் தூரத்தே நிறுத்தி விட்டு, தேனும் மீனும் கையுறையாகக் கொண்டு வருகிறான். அவனைத் தடுத்து நிறுத்திய இலக்குமணன், அவனுடன் ஒரு சில வார்த்தைகள் பேசிய மாத்திரத்தே அவனது பரிபக்குவ நிலையைக் கண்டு இராமனிடம் சென்று சூகன் வரவை அறிவிக்கிறான். சூகன் இராமனைக் கண் குளிரக் கண்டு, நிலத்தில் வீழ்ந்து, வணங்கித் துதிக்கிறான். அப்போது சூகனின் அன்பைக் கண்ட இராமன் அவனைப் பார்த்து, “இருப்பாயாக!” என்றபொழுதும், இருக்காமல் நின்ற கொண்டிருக்கிறான். இராமன் சொல்லியும் அவன் கேட்கவில்லை. இப்பொழுது சூகனிடம் அன்பிலே பிறந்த மரியாதை, பணிவை நாம் காண்கிறோம். இராமன், “உண்பானா, மாட்டானா” என்ற எண்ணமின்றி, குழந்தை மனதுடன், மீனும் தேனும் கொண்டு வந்தான் என்றால் அவன் உள்ளப் பண்பை எவ்விதம் சொல்வது? சூகன் இராமனைப் பார்த்து “இக் கோலத்துடன் உன்னைக் கண்ட என் கண்களைத் தோண்டி எறிந்திலேன்; நீ துன்பத்துறைதல் கண்டும் உயிர் துறந்திலேன்,” என்று தன்னைத் தானே இகழ்ந்துக் கொண்டான் என்றால் அவனின் சகோதர பாசத்தைத்தான் விளக்க முடியுமா? பின்பு இராமன், சூகனிடம், “நீ உன் சேனைகளுடன் உன் ஊருக்குச்செல்” என்றுக் கூறியும் போகாமல், இராமன் முறையும் சொல்வழி கேளாத் தம்பியாய் மாறி, இராமனின் இணையடி எத்தி நிற்கிறான்.

மறுநாட் காலையில் சூகன் இராமனைப் பிரிய வேண்டிய சூழ்நிலை ஏற்படுகிறது. இராமன் எவ்வளவோ சொல்லியும் சூகன் கேட்பதாகத் தெரியவில்லை. யாது செய்வதென்று திதைத்து நின்ற இராமன் கடைசியாக் சூகனைப் பார்த்து

“.....

என்னுயிர் ரீனையாய் நீ,

யிளவ லுனினை யானிந்



நன்னுதலவணின் கேணளிர்

கடனில மெல்லாம்

உன்னுடையது நாணுன்

தோழிவரிமையினுள்ளேன்”

என்கிறான். இந்தச் செய்யுள் கம்பனது உன்னத சிருஷ்டிகளுள் ஒன்று. சிறிது பொழுதே குகனுடன் பழகிய இராமன், அவனிடம் எவ்வளவு அன்பு கொண்டான் என்பதைக் காட்டுகிறது. குகன், ஒரு வேடன், எளிய குலத்தினன்; ஈனத்தொழில் புரிபவன். இராமனே, அரசன்; எல்லாக்குணநலங்களும் நிறைந்தவன். இருவரது தகைமைகளும் மிக மிக வேறுபாடானவை. ஆனால், அன்பு எவ்வித பேதமும் காட்டாது. அதற்கு உயர்வு தாழ்வுவீலை. அதுவும் பக்தனுக்கும் கடவுளுக்கும் உள்ள அன்பு; சிவனுக்கும் சீவனுக்கும் உள்ள அன்பு; மகா நிவ்யமானது; அக்கினிபோல் தூய்மையானது. இராமனுக்கும் குகனுக்கும் உள்ள அன்புக்குப் பெயர் பக்தி. பக்தனுக்கும் இறைவனுக்கும் உள்ள தொடர்பே அது. எனவேதான் குகன், இராமன் என்ற பேதம் நீக்கி இருவரும் ஒன்றியினர். தம்மைத் தாமே மறந்தனர். அந்த அன்புலகிலே அரசன், வேடன் என்ற பேதம் தோன்றவில்லை. அதனாற்றான் இராமன், “என்னுயிரினையாய் நீ” என்கிறான். அது மாத்திரமா, தனக்குப் பக்கத்திலிருக்கும் இலக்குமணனைப் பார்த்து, “இளவலன் இளையான்” என்கிறான். கடைசியாக “உலகம் உன்னுடையது, நான் உன் உரிமை” என்கிறான். இராமனின் சொல்லிலே அன்பு படிப்படியாக முதிர்ந்து செல்கிற தன்மை, அதன் உச்சநிலை இரண்டும் கம்பனின் உன்னத சிருஷ்டிகள். முதலில் தனக்கும் குகனுக்குமுள்ள தொடர்பைக் காட்டினான், ‘என்னுயிர் போன்றவன்’ என்று. பின் தன்னுடனே மாத்திரம் அமையாது அந்த அன்புப் பெருக்கால், தன் பக்கத்திலுள்ள இலக்குமணன், சீதை ஆகியோரைத் தொடர்பு படுத்துகிறான். கடைசியில் குகன்மீது கொண்ட எல்லையற்ற அன்பின் முதிர்ச்சியால், தன்னையன்றி, தன் அன்புடையாரையன்றி, தன் உடமையையன்றி எல்லாவற்றையுமே அர்ப்பணித்து, தானே அடிமையாகி விடுகிறான், இறைவன் உயிருடன் ஐக்கியமாவதுபோல்.

அதனுடன் நிற்கவில்லை இராமன். குகனைத் தன்னுடன் பிறந்த தம்பியாக்கியே விட்டான்.

“முன்புள மொருநால்வேம்

முடிபுள தேன வுன்ன

அன்புள வினி

நாமோரைவர்களுளரானோம்”

என்கிறான். இராமன் குகனை விட்டுப் பிரிய வேண்டும். அன்பே உருவான அவனைக் கடிந்து கூற மனம் வரவில்லை. எனவே காரண காரியங்களை விளக்கிக் கட்டுப்படுத்துகிறான். “என்கினையிது காவென் னேவலி னினி” தென்று கூறுகிறான்.

பரதன் இராமனை அழைத்துச் செல்ல வருகிறான். தூரத்திலேயே அவன் வருவதைக் காண்கிறான் குகன். கண்களில் தீப் பொறி பறக்கிறது; சினம் பொங்குகிறது; அவனுடன் போருக்கெழுகிறான்.

“தோழமை யென்றவர் சொல்லிய

சொல்லோரு சேர்ல்லன்றோ”

“மன்னவர் நெஞ்சினில்

வேடர் விடும் சரம் வாயாவோ”

“மருந்தேனி னன்றுயிர்

வண்புகழ் கொண்பேன் மாயேனோ”

என்றெல்லாம் புழுங்கிக் கொதிக்கிறான். பின் “வற்கலையினுடையானும் மாசடைந்த மெய்யானு” மாகிய பரதன் “கற்கனியக் கனிகின்ற துய”ரோடு வருதலைக் கண்ட குகன் வில்லை வழுவ விட்டு மெய்மறந்து நிற்கிறான். பரதன் இராமன்மேல் கொண்ட அன்பையும் காண்கிறான்.

“முழுதலகளித்த தந்தை

முந்தையோர் முறையினின்றும்

வழுவின் னதனை நீக்க

மன்னனைக் கொணர” வரும் அவன்

செயலைப் போற்றினான். அவன் தூயகுணங்களைப் புகழ்கிறான். இவ்வித நலங்கள் கொண்ட பரதனையும், இராமனையும் ஒப்பிடுகிறான். அவன் உணர்விலே, நேர்மையாகப் பட்ட எண்ணத்தை அப்படியே கூறுகிறான், “ஆயிரம் இராமர் நின் கோவரோ” என்று. இவ்விதமாக ஒப்பற்ற தன்மைகள் வாய்ந்த குகனைச் சிருஷ்டித்த கம்பன் உண்மையாகவே ஒரு உலகக் கவிஞன்.

எஸ். எம். இராமையா

S. S. C. (A.)



## எங்கள் அதிபர்

1. எல்லார்க்கும் நல்லவரே எங்கள் அதிபர் - மிக  
நல்லறிவு ஊட்டிவோர் எங்கள் அதிபர்  
பொல்லார்க்கும் நல்லவரே எங்கள் அதிபர் - கதை  
சொல்லாமல் சொல்லிவோர் எங்கள் அதிபர்
2. முதுமை அடைந்தாலும் எங்கள் அதிபர் - இன்  
மழலை மொழிந்திவோர் எங்கள் அதிபர் - வழி  
வாராத பிள்ளைகளை எங்கள் அதிபர் - மிக  
நேராய்த் திருத்திவோர் எங்கள் அதிபர்
3. தண்டனை கொடுத்திவோர் எங்கள் அதிபர் - பிழை  
கொண்ட குணம் போக்கிவோர் எங்கள் அதிபர்  
கண்டொன்று சொல்ல மாட்டார் எங்கள் அதிபர் - பெரும்  
பண்பாடு கொண்ட உரு எங்கள் அதிபர்
4. ஆண்கே கொரு முறையாய் எங்கள் அதிபர் - தினம்  
காண்டல் எமக்கழகே எங்கள் அதிபர்  
வேண்டல் எமதுயர்வே அன்னவர் குணம் - இது  
தாண்டா திருத்தலன்றோ எங்களின் குணம்
5. களைப்பு அடைந்த தாலே எங்கள் அதிபர் - நீண்ட  
இளைப்பாற்றி வேண்டுகிறார் எங்கள் அதிபர்  
தனைப் போற்றி செய்கின்றோமே எங்கள் அதிபர் - அவர்  
தனைக் காப்பார் ஆண்டவனார் எந்த நாளோமே

எம். கார்மேகம்

J.S.C. (B)



## இந்தியரை வெளியேற்ற முடியுமா?

தீர்க்கமாகச் சிந்தித்து விடைகாண வேண்டிய கேள்வி இது. ஆராய்வீன்றி, தான் தோன்றித் தனமாகச் சிந்திக்கும் போது தான் விடை காண்பதில் குழப்பம் ஏற்படுகிறது. இவ்வித தெளிவற்ற நிலை, பாமர மக்களுக்கு ஏற்பட்டால் அதிசயப் படுவதற்கில்லை; ஆனால் இலங்கை ஆட்சி யாளருக்கு ஏற்படும்போது அதிசயப்படா மலிருக்க முடியவில்லை. இலங்கை சுதந்திர மடைந்த அன்று தொட்டு “இலங்கை இந்தியர்” இலங்கைக்குச் சொந்தமானவர்களா என்று கேட்கப்பட்டு வருகிறது. விடை காண்பதற்காக எத்தனையோ நீண்ட நெடும் பாதைகளின் வழிச் சென்றார்கள்; விடை கிடைக்க வில்லை. இந்தியர் பிரஜா உரிமைச் சட்டம் உருவாக்கிவிட்ட, நாடற்றவர்களும், வாக்குரிமையற்றவர்களுமான இலங்கை இந்தியரின் இரண்டும் கெட்ட நிலை, இலங்கை யரசுக்குப் பெருந் தலைவலியை யுண்டாக்குகின்றது; அதனால் இன்றும் அக்கேள்வி கேட்கப்படுகிறது.

இலங்கையும், இந்தியாவும் காலத்தால் அழிக்க முடியாத பூமிசாஸ்திரத் தொடர்பும், சரித்திரத் தொடர்பும் கொண்டவை. இருநாட்டு மக்களின் நாகரீகத்திலே, பண்பாட்டிலே, கலை, கலாச்சாரத்திலே எவ்வித பாரதாரமான வேறுபாடுகளையும் நாம் காண முடியாது. மாறாக, மிக மிக நெருங்கிய ஒற்றுமையைத்தான் காண முடியும். சரித்திரக் கண்கொண்டு கூர்ந்து நோக்கும் எவருக்கும் புலனாகக் கூடிய விஷயம் இது. இலங்கை ஒருசிறு தீவு; இந்தியாவுக்கு மிக அண்மையில் 22மைல் தூரத்தில் அமைந்த தீவு; இயற்கை வனப்பும் செயற்கை வனப்பும் ஒருங்கமைந்த அழகிய தீவு. இத்தீவின் பழைய சரித்திர எடுகளையோ, தென்னிந்தியாவின் சரித்திர எடுகளையோ புரட்டிப்பார்ப்போமானால் இரண்டு நாடுகளுக்கும் இடையே உள்ள நெருங்கிய தொடர்பு தெளிவாகத் தெரியும். இவ்வித நெருங்கிய பிணைப்பு இருந்தும், ஏன் “இலங்கை இந்தியர்” என்ற ஒரு புதுச்சமுதாயம் இலங்கையில் உருவானது?

வானுற ஓங்கிய காடுகள் மண்டிக்கிடந்தது இலங்கையின் மலைப்பிரதேசம். இயற்கை வளர்த்துவிட்ட அந்தக் காட்டிலே, அந்த இயற்கை, தன் வனவிலங்குகளோடு கொஞ்சி மகிழ்ந்த காலம் அது. பல்வளமிருந்தும், அகைப்பயன் தரக்கூடிய வகையில் மாற்றி அமைக்க அறியாதவர்கள் வாழ்ந்த காலம் அது. அந்தக் காலத்திலேதான், அந்தப் பதினெட்டாம் நூற்றாண்டிலே தான் இந்தியர்கள் இலங்கைக்கு வந்தார்கள். அவர்களின் சலியா உழைப்பால், காடு மண்டிக் காட்சி யளித்த இலங்கைத்தீவு, இயற்கையழகும், செல்வமும், வளமும் கொழிக்கும் பொன்னாடாகப் புனர் ஜென்மம் எடுத்தது. அவர்கள் விலைமதிப்பற்ற தங்கன் செங்குருதியை ஆரூகப் பாய்ச்சி, வியர்வை நீரைத் தேக்கி, தோளோடு தோளாக நின்று பாடுபட்டு வளம் தேக்கினார்கள்; இன்றைய இலங்கையின் வாழ்விற்கு உயிர் கொடுத்தார்கள். இரண்டு நூற்றாண்டுகளுக்கு மேலாக இந்த இலங்கை மாதா வின் மடியிலேயே பிறந்து, அவள் சுபிட்சத்துக்காகப் பாடுபட்டுப் பாடுபட்டுத் தேய்ந்து, தேய்ந்து கடைசியில் அவள் மடியிலேயே மடிந்தார்கள். ஒருவன் “ஒரு நாட்டிலே தொடர்பாக ஐந்து ஆண்டுகள் வாழ்ந்திருந்தால், அவன் அந்த நாட்டிலே நிரந்தரப் பிரஜையாக முடியும்” என்று சர்வதேசப் பிரசாவுரிமைச் சட்டம் கூறுகிறது. அவ்விதமிருக்க இரண்டு நூற்றாண்டுகள் தலைமுறை தலை முறையாக வாழ்ந்த அவர்கள் இந்தியரா? அல்லது இலங்கையரா? அவர்களில் பலர், கோடிக்கணையையே மிதித்தறியாதவர்கள். அவர்களுக்கு இந்திய மண்ணைத் தெரியாது; அங்கே அவர்களுக்குக் குழிநிலமில்லை; இனசன பந்துகளுமில்லை; அவர்கள் இலங்கையையே தாயகமாக்கி வாழ்கின்றனர். இப்படிப்பட்டவர்கள் இந்தியர்களா? அல்லது இலங்கையர்களா? சிந்தித்துப் பார்க்க வேண்டும்; மனிதப் பண்புடன் சிந்தித்துப் பார்க்க வேண்டும். இலங்கையர்கள், இலங்கையராகி விட்ட அவர்களைச் சகோதரர்களாக மதித்துக் கண்ணியத்துடன் நடத்த வேண்டும்.



இலங்கை அரசாங்கமும் மனிதவர்க்கத்தின் அடிப்படை உரிமைகளை அவர்களுக்கு வழங்கி அவர்களையும் தனது குடிபதிகளாகக் கொள்ள வேண்டும்.

அதற்குமாறாக, விதண்டாவதம் பேசி, “இந்தியனே வெளியேறு” என்று கூக்குரலிடுவது அழிவின் ஆரம்பமாகும்; மறச்செயலாகும். எனவே, அறக்கடவுளின் குரலைக்கேட்டால், மனித தர்மத்தை ஆராய்

தால், சரித்திரச் சான்றை நோக்கினால், இன்று “இலங்கை இந்தியன்” என்று சொல்லப்படும் அந்த இலங்கையை வெளியேற்ற முடியாது. அதோ, செழித்து நிற்கும் அந்த தேயிலைச் செடிகள் கூட “முடியாது” என்று தான் குரல் கொடுக்கின்றன.

கே. பி. எம். தங்கராஜ்

S.S.C. (B)



## தேயிலை சொன்ன கதை

[பரிசுக் கட்டுரை]

தேயிலை என்ற உடன் என்னைப்பற்றி அறிய உங்களுக்கு ஆவலாய் இருக்கின்றதா? சரி சொல்லுகிறேன் கேளுங்கள். முதல் முதல் நான் எல்லாராலும் புகழப்படும் சீன தேசத்திலே உண்டாக்கப்பட்டேன். சீன தேசத்தில் உள்ள மக்கள் எல்லோருக்கும் நல்ல சுறு சுறுப்பையும், எந்த விஷயத்தையும் செய்து முடிக்கக் கூடிய சக்தியையும் கொடுத்தது யார் என்று நினைக்கிறீர்கள்? அவ்வளவுக்கும் நான்தான் காரணம். என்னிடம் உயிருட்டும் சக்தியும் உண்டு; உணர்ச்சி ஊட்டும் சக்தியும் உண்டு.

விடியற்காலையில் என்னைப் பருகா விட்டால் மாணவர்களாயிருந்தாலும் சரி, கணக்குப் பார்க்கும் ‘கிளார்க்’ கராயிருந்தாலும் சரி, அவர்களுக்குக் கால்கள் அசைய மறுத்து விடும்; கைகள் வேலை செய்யா. மூளையே வேலைச் செய்யாது.

இப்போது நான் உங்களுக்கு எப்படி உதவி செய்கிறேன் என்பதை நன்றாக சிந்தித்துப் பாருங்கள். சீனதேசம் தான் என்பிறப்பிடம் என்றல்லவா கூறினேன்? ஆம் அங்கிருந்து ஆங்கிலேயர் இலங்கையைப் பிடித்த காலத்தில், என்னைக் களவாகக் கள்ளத் தோணியில் ஏற்றி இலங்கைக்குக் கொண்டுவந்தனர். கொண்டுவந்து எனக்கேற்ற சௌகரியங்களோடு கூடிய இலங்கையின் மத்திய மலை நாட்டில் என்னைக் குடியேற்றினார்கள்.

என்னைக் கண்ணை இமை காப்பது போல் காத்து வந்தனர். அப்படி என்னைப் பாது காப்பதற்காக இந்திய மக்களையும் இலங்கைக்குக் கொண்டு வந்தனர். ஆண்கள் கல்நெஞ்சம் படைத்தவர்கள்; ஆதலால் அவர்கள் என் தளிர்களைப் பிடுங்கி அத மாக்கி விடுவார்கள் என்ற பயத்தால், இளகிய மனம் படைத்த பெண்களைத் தளிர்கொய்ய விட்டார்கள். என்னைக் கொண்டு இலங்கை அரசாங்கமும், ஆங்கிலேயரும் அதிக பணம் சம்பாதித்து வந்தனர்.

இப்பொழுது இலங்கையில் என்னால் பலர் செல்வராய் இருக்கின்றனர். இப்படி என்னை மிகப் பக்குவமாகப் பாதுகாத்து வருகின்ற இந்தியத் தமிழர்கள் கண்ணீர் சிந்தும் போது என் தளிர்கள் அப்படியே சுருங்கி விடுகின்றன. இப்பொழுது இலங்கையில் இருக்கும் நமது சகோதரர்கள் தமிழனைப் பார்த்து, “நீ கள்ள தோணியில் வந்து விட்டாய் இப்போதே நீ இந்தியாவுக்குச் சென்று விடு” என்கிறார்கள். நானும் சினிமாவிலிருந்து கள்ளத் தோணியில் வந்தவனாகையால் என்னையும் அனுப்பிவிடுவார்களோ என்று பயப்படுகிறேன்.

என்னை அனுப்ப மாட்டார்கள் என்று உறுதி இருக்கின்றது. காரணம் அவர்களின் பொருட் செல்வம் என் கையில் அல்லவா இருக்கிறது?

என். பொன்னுராமன்

1ம் பாரம் (A)



## ‘கணக்கு விடும்’ கணக்கு



தலையிடி தந்திட லாச்சே - இதைத்  
தள்ளியே வைத்தலும் கூடாமற் போச்சே  
மலடிகள் மகப் பெற லாச்சே - இங்கு  
‘மக்குகள் முனையிற் கணக் கெனும் பேச்சே (1)

‘பாதை’க்குப் ‘பரப்பு’கள் காண்பார் - இந்தப்  
பாதைகள் வாழ்வின் வசக்குமோ ஐயா  
‘வட்டியும் வீதமு’ மெல்லாம் - இந்த  
வாழ்வினில் யாருக்கு வேண்டுமோ ஐயா (2)

‘நேரமுந் தூரமு’ மென்பார் - அதை  
நெஞ்சில் நினைத்தாலும் நித்திரை இல்லை  
‘ஆரமும் விட்டமு’ மென்பார் - அதை  
அறிந்து தானாகவ தென்னுள் தையா (3)

‘சிலிண்டர்க்’ ‘கன’ மெனச் சொன்னால் - நாங்கள்  
சிந்தை கலங்கியே சாகிறோ மையா  
கலங்கவே செய்கிறீரையோ - இதைக்  
கருத்திலே கொள்பவ ரேவரேனு மில்லை (4)

‘பந்தய ஓட்டங்க’ ளெல்லாம் - சரியாய்ப்  
பார்த்திட வேணுமாம் போல்லாக் கணக்கில்  
நெஞ்சம் மலருமோ இதனால் - அதை  
நேரிலே பார்த்தலே காட்சியா மையா (5)



# எங்கள் நாடு

[பரிசுக் கட்டுரை]

✽ ✽

நான் ஓர் தமிழன். தமிழன் என்றவுடன் எம் தமிழகமே எம் தாய்நாடாகிறது. ஆனால் நானும் என் சுற்றத்தாரும் இவ்விவங்கையிலேயே பிறந்திருப்பதினால் செல்வம் கொழிக்கும் இவ்விழத்தையே எம் தாய்நாடாகக் கருதுகிறேன்.

எம் ஈழநாடு இந்திய தேசமென்னும் மணி ஆரத்திலே கோக்கப்பட்ட மாங்காய் வடிவ மரகதப் பதக்கம்போல், இந்துசமுத்திரத்தின் மார்பிலே, மிதந்து மிளிர்கின்றது. மகாவலிகங்கை நீர் வளம்செய்ய, மலைக் குலங்கள் நிலவளம் கொழிக்க, இரத்தினங்கள் ஒளி பெருக்க, முத்துக்கள் விலை பெருக்க, மிளிர்கிறது எங்கள் நாடு.

எம் நாட்டை, இயற்கையன்னை தன் திறமையெல்லாம் கூட்டி வடித்தெடுத்த மரகதச் சிலை எனவே கூறவேண்டும். அங்கு மலைகளும்; மேகங்களும் காதல் புரிகின்றன; தென்றல் காதற்கீதம் இசைக்கின்றது; சோலையிலே தோகைகள் ஆடுகின்றன; வாழியிலே கயல்கள் பாய்கின்றன; சோலையிலே கனியுண்டு; தேனுண்டு; கருங்காலி முதிர் யுண்டு; வென்னீரும் தண்ணீரும் சுரக்கும் கனியூற்றுக்கள் உண்டு. பாடு படுபவனுக்குப் பசியில்லை; துன்பமில்லை. இசைவல்லுனன் இராவணனும், வீரன் இராசசிங்கனும் ஆட்சி செய்தது எம் நாட்டைத் தான்.

இதனாற்றான் இந்தப் “பூலோக சொர்க்கத்தை”த் தேடிப் பிற நாட்டார் பறந்து வந்தனர். இந்தியரும், ஐரோப்பியரும், பாக்

கிஸ்தானியரும் வந்து குடியேறினர். ஐரோப்பியர் எம் நாட்டை அபகரித்துக் கொண்டதும் எம் நாட்டின் மேலுள்ள ஆசையினாற்றான். ஆனால் இன்று சுதந்திரம் பெற்று விட்டது எம் நாடு. நாட்டைப்போலவே நாட்டு மக்களும் சார்த குணமும், தேசப்பற்றும், தயாளமும் பெற்றவர்களாகத் திகழ்கின்றார்கள்.

பல சாதியினரும் பல சமயத்தினரும் ஒரே குடும்பத்தினராய் வாழ்கின்றனர். பெரும் பான்மையோர் சிங்களம் பேசும் சிங்களவரே. இவர்கள் இந்தியாவிலிருந்து வந்த ஆரிய வம்சத்து விஜயனின் வழி வந்தோர் என்று சரித்திரம் கூறுகின்றது. அடுத்ததாக எம் தமிழரே அதிகமானோர். வாணிபமும், கல்வியும், தொழில் வன்மையும் ஒருங்கே பெற்ற தமிழர் வாழும் பூமி தனிச் சிறப்புப் பெற்றது என்பது தெளிவு. இன்னும் தமிழ்ப்பேசும் முஸ்லீம்களும், ஆங்கிலம் பேசும் பறங்கியரும், ஐரோப்பியரும் எம் நாட்டில் வசிக்கின்றனர். பிற நாட்டார் எம் நாட்டைப் பார்ப்பதற்கு வந்து கொண்டும், போய்க் கொண்டும் இருக்கின்றனர். யாவரையும் எம் நாடு பண்புடன் ‘வாருங்கள்’ என்று வரவழைக்கின்றது.

இன்று எங்கள் நாட்டையும் எங்கனையும் நாங்களே ஆண்டு வருகின்றோம். இன்னும் வளம் பெறட்டும் எங்கள் நாடு.

வ. பாலகிருஷ்ணன்  
3ம் பாரம் (B)





## [பேச்சுப் போட்டியில் தோல்வியுற்ற ஒரு நண்பனுக்கு எழுதிய கடிதம்]

அன்புள்ள நண்பா,

நீ நல்ல சுகமாயாவது இருக்கிறாயே என்பதை அறிந்ததும் அளவில்லாத மகிழ்ச்சியடைகிறேன். பேச்சுப் போட்டியில் உன் தோல்வியைக் குறித்து, உன் மனம் மிகவும் நொந்து போய்க் கிடக்கின்றது என்பதை உன் கடிதத்தின் மூலம் அறிந்து கொண்டேன்.

நண்பா! நான் வெற்றியை மாத்திரம் வெளிப் பகட்டுக்காகப் பாராட்டி, மனதினிலே வேறு ஒன்றை நினைப்பவனல்ல என்பதை முதலில் வெளியாகக் கூறவேண்டியவனாக இருக்கிறேன். என்னிடம் தோல்விக்கும் இடமுண்டு. உன் தோல்விக்கு என் மனமார்ந்த வாழ்த்துக்கள். ‘தோல்வியே வெற்றியின் அறிகுறி’ என்பதை மனதினில் பதிய வைத்துக் கொள். இன்று நாகரீகத்தின் உச்சியை யடைந்த மனிதனின் இதயத்திலே இருள்; மூனையிலே குழப்பம்; கூடாத வழக்கங்கள்; ஆகாத நட்புறவு; தோல்வியைக் குறித்துக் கவலை; எல்லாவற்றிற்கும் கவலை! கவலை!! ஒரே கவலை மயம். இதில் ஏதும் அர்த்த முண்டா?

தன் உடல் வலிமையைக் கண்டு உலகம் வியந்து பதக்கம் அளிக்க வேண்டும் என்று விரும்புகிறான் பலசாலி; தமது அழகைக் கண்டு அதிசயித்துப் புகழ் வேண்டுமென விரும்புகின்றனர் அழகே உருவெடுத்த அதிர்ஷ்டசாலிகளும் அழகு நங்கைகளும்; தன் கலைத் திறனைக் கண்டு தன்னைப் பிறர் மதித்துப் போற்ற வேண்டுமென்று விரும்புகிறான் கலைஞன்; தன் அறிவாற்றலை யாவரும் அறிய வேண்டுமென ஆசைப்படுகிறார்கள் அறிவாளிகள். முடிவாக ஜிம்காநு சுஹிப்பிலோ, ஆஸ்பத்திரிச் சுஹிப்பிலோ, அதிஷ்ட லாப சீட்டுப் பெறும் அத்தனை பேரும் தங்களுக்கே அதிஷ்டம் அடிக்க வேண்டுமென்று ஆசைப்படுகிறார்கள். அத்தனை பேர்களின் கனவும் நனவாக முடியுமா? அவர்கள் எல்லோரும் கவலையே உருவெடுத்துக் கஷ்டப்படுகிறார்களா? சிந்தனை செய்து பார். நண்பனே! தோல்வியென்ற நோயால் சீர்கெட்டு விடாமல் இருக்க, நீயும் அவர்களைப் போலத்தானே வெற்றியை எதிர்பார்த்தாய். இப்பொழுது அவர்கள் பெரும்பாலோர் எந்த வகையைச் சேர்ந்தவர்களோ அந்த வகையைச் சேர்ந்தவன் தானே நீயும், உனக்கு மாத்திரம் என் ஓயாத கவலை? வெற்றி நம்மை வான வீதியிலே எறிந்து விடாது; தோல்வி நம்மைத் துன்பக் கடலினடியில் மூழ்கடித்து விடாது.

ஒவ்வொருவருக்கும் முகம் வேறு; உருவம் வேறு; அங்க அமைப்பு வேறு; குரல் வேறு; பேசுகின்ற நடை வேறு; எல்லாமே வேறுதான். ஆகவே இந்த எல்லா வேறுபாடுகளிலும் சிறந்ததே நமக்கு அமைந்திருக்கும் என்பது என்ன நிச்சயம்? நண்பா, இவற்றிற் கெல்லாம் போது மென்பது தானப்பனே பொன்னான மருந்து.

தனக்குக் கிடைத்ததை வைத்துக் கொண்டு மகிழ்ச்சியடைபவன்தான் கவலையற்ற மனிதன். ஒரு ஏழை, ஒரு பணக்காரனைப் பார்த்துப் பொருமைப்பட மாட்டான். ஒரு ஏழையைப் பார்த்துத்தான் கவலைப்படுவான், மற்றவனுக்குக் கிடைத்த அளவு தனக்குக் கிடைக்க வில்லையே என்று. ஒரு முட்டாள் மாணக்கன் ஒரு கெட்டிக்கார மாணக்கனைப் பார்த்துப் பொருமைப்பட மாட்டான். ஆனால் தன்னைப் போன்ற முட்டாள் மாணக்கனைப்



பார்த்துதான் பொருமைப் படுவான், அவன் தன்னை முந்தி விட்டானேயென்று. ஆகவே நண்பா, நமக்கு முடியாததை நினைத்து வருந்துவது அழகல்ல; முன்னேற வழியைப் பார்; முயற்சியை விடாதே. ஒருவன் பரீட்சையில் தேரூவிட்டால் அவன் தன்னை பகுத்தறிவற்ற வனென்று முடிவு கட்டிக் கொள்வதா?

“புதுவேலையை ஏற்றுக் கொண்ட குமாஸ்தா, முதன் முதலாக கார் ஓட்டும் சாரதி, முதல் படத்தில் நடிக்கும் நடிகன், முதல் வழக்கை எடுத்துப் பேசும் வழக்கறிஞர், முதல் சட்டையைத் தைக்கும் தையல்காரர், முதல் போட்டியில் கலந்து கொள்ளும் பேச்சாளன்,” இவர்கள் யாவரும் உடனே எல்லாவற்றையும் சரியாகச் செய்து வெற்றி பெற்று விடுகிறார்களா? அல்லது தோல்வியைக் கண்டு தொழிலை விட்டு விடுகிறார்களா?

ஆகவே, வெற்றி என்ற ஏணியிலே உள்ள தோல்வி என்ற முதற் படியைக் கடந்து விட்டோம் என்று மகிழ்ச்சியடை. அடுத்தது வெற்றிப் படிதான்; எட்டிப்பிடி. “முயற்சி திருவினையாக்கும்” என்ற முது மொழிக் கிணங்க, தன்னம்பிக்கை என்ற ஆபுதத்தைக் கொண்டு, “நாம் விரும்பியதை அடைய முடியும்” என்ற உறுதியை மனத்திலே பதித்து, புகழேணியின் உச்சியை அடைவாயென்று நம்புகிறேன்.

வணக்கம்.

உன் அன்புள்ள நண்பன்,

4. இராம கிருஷ்ணன்





# காலைக் காட்சி

[“செந்தமிழ் நாடெனும் போதனிலே” என்ற இசை]

செக்கச் செவேலென்ற தோற்றத்திலே — யொரு  
சோதி வளருது பார்த்திட்டா — அதன்  
பக்கமெலாஞ் சோலை தக்கத்தகே — லென  
மிக்க ஒளிதனை வீசுதடா (1)

விந்தைப் பறவைகள் சிந்தை களித்து — மே  
நந்த வனங்களில் பாடுதடா — மலர்  
வண்கேள் தேனுண்டு முசுதடா — இசை  
எண்டிசையுஞ் சென்று கேட்குதடா (2)

நல்ல மனத்தவர் பண்பது போல் — அந்த  
தெள்ளிய நீரோடை தோற்றுதடா — அதன்  
வேள்ளிய தோற்றத்தைப் பார்த்திடவே — மீன்கள்  
துள்ளிக் குதித்துமே தாவுதடா (3)

நல்லெழிற் பூங்கொடி ஆட்டத்தைப் போலச் — சில்  
சில்லெனச் சிற்றோடை பாயுதடா — அதன்  
அண்ணிய நீர்த்துளிச் சேர்க்கையிலே — பல  
வண்ணங்கள் தோன்றி மறையுதடா (4)

தாமரை தன்னெழில் காட்டுதடா — அதில்  
பூமகள் தோற்றமும் பார்த்திட்டா — நீல  
வானத்தின் பின்னணிக் காட்சியிலே — அவை  
கானத்தின் வைரமாய்த் தோற்றுதடா (5)

உழுவா ருலகத்தார்க் காணி யெனத் — தங்கள்  
பழுதில்லாப் பொன் தொழி லாற்றிடவே — ஏர்கள்  
வழுவாது தோள் வைத்துச்சுமந்து செல்லும் — அந்த  
உழவர்கள் தோற்றமும் பார்த்திட்டா (6)

கல்லுமனமும் கசிந்துருகக் — காலைக்  
காட்சிகள் கண்டு மகிழ்வாயடா — என்றும்  
பல்லுயிர் காத்தருள் பரம்பொருளின் — விந்தை  
சோல்லி முடித்திட நீயாரடா (7)



# ந ட் பு

[பரிசுக் கட்டுரை]



நட்பின் பிறப்பிடம் அன்பு. மன மொத்த இருவரிடையே தோன்றும் தன்னலமற்ற அன்பிலிருந்தே நட்பு மலரும். உள்ளொன்று வைத்துப்பிறமொன்று பேசுவோர் உறவிலே அன்பைக் காண முடியாது; உண்மை நட்பைக் காண முடியாது.

“யானையின யவர் நட்போர்இ  
நாய னையார்

கேண்மை கெழீஇக் கோளல்  
வேண்டும்”-என்கிறது

நாலடியார். இதிலிருந்து, நட்பு யானையினையவர் நட்பு, நாயனையார் நட்பு என் இரு பிரிவுடையதாகிறது. யானையினையவர்களுடன் கொள்ளும் நட்பு தீய நட்பு. யானையைப் பாகன் ஊட்டி ஊட்டி வளர்த்தாலும், அது கோபங் கொள்ளும்போது அந்தப் பாகனைத்தான் கொல்கிறது. தன்னையவளர்த்தவன் தன் மேல் அன்புள்ளவன் என்று அது எண்ணுவதில்லை. அதைப் போலவே தீயவர்களின் நட்பும், நட்புச் செய்தவருக்கே தீமையை விளைவிக்கும். நாயனையவர் நட்பு, உண்மை நட்பு. வளர்த்த நாயைத் தடிக்கொண்டு அடித்தாலும், வேல்கொண்டு குத்தினாலும், அது தீமைகளை மறந்து வாலிக் குழைக்கும். அதைப் போலவே நல்லவர்களின் நட்பும், நட்புச் செய்வோருக்கு என்றும் நன்மையையே விளைவிக்கும்.

நல்ல நட்புக்கு உதாரணமாய் விளங்கியவர்கள் தேசிங்கு ராசனும் அவனது நண்பன் மௌத்துக் காரனுமாகும். இந்தியாவை ஆண்ட, பலம் பொருந்திய தேசிங்கு மன்னனுக்கு உற்ற நண்பனுய்த் திகழ்ந்தான், மௌத்துக்காரன் என்ற சேனைத் தலைவன். தன் நண்பனை மணம் செய்து கொள்ளுமாறு பணித்தான் மன்னன். நண்பன் சொற்கிசைந்து மணம் செய்து கொள்ளத் தாய்விடு அடைந்தான் மௌத்துக்காரன். இச்சமயத்தில் பகைவன் படையெடுத்து வந்தான். தேசிங்கு, நண்பனை

உடனே வருமாறு தூதனுப்ப மணமகளுக்குத் தாலிகட்டும் தறுவாயிலிருந்த மௌத்துக்காரன், ஓலையைக் கண்டு மணவுடையைக் களைந்து, போருடை யணிந்துகொண்டு குதிரை மேலேறித் தேசிங்குவிடம் வந்து சேர்ந்தான். ஏன்? நட்பின் மேம்பாட்டால் தானே யல்லவா?

அத்தகைய நண்பன் போரில் மாண்டு விட்டான் என்ற செய்தி அறிந்த தேசிங்கு, உடனே தன் மார்பில் வாளினால் குத்தி உயிர் விட்டான். இத்தகைய நண்பர்களல்லவா உண்மையான நண்பர்கள். இவர்களின் நட்பல்லவா போற்றற் குரிய நட்பு. நாம் மானம் காக்கும் தனயர்களின் நட்பைத்தான் தேட வேண்டும். அப்படி அவர்களோடு நட்புச் செய்து வாழ்ந்தாற்றான் நமக்குத் துன்பம் வராது; துன்பம் வந்தாலும் விடுவித்துக் கொள்ளலாம்.

“அற்ற குளத்தில் அறு நீர்ப் பறவை போல், உற்றுழித் தீர்வார் உறவல்லர்-அக் குளத்திற், கொட்டியும் ஆம்பலும் நெய்தலும் போலவே, ஒட்டி உறுவார் உறவு.” என்று நட்பை விரித்துக் காட்டுகிறார், ஔவையார் என்னும் அருந்தமிழ்ப் புலவர். நம்மிடத்தில் செல்வம் இருக்குமளவும் உறவாட, நட்புச் செய்து கொள்ள, அநேகர் வருவார்கள், குளத்தில் இருக்கும் கொக்கும் மீனும் போல, நம்மிடத்தில் வறுமை தாண்டவமாடினாலும் உண்மை நண்பர்கள் ஒரு போதும் பிரிய மாட்டார்கள், குளத்தில் இருக்கும் கொட்டிச் செடி, ஆம்பற செடி, நெய்தல் முதலியவை போல. இப்பாட்டின் மூலம் நாம் நம் சிநேகிதர்களை ஆராய்ந்தறிந்து நட்புக் கொள்ளுதல் அவசியம் என்பது தெரிகிறது.

“நாடாது நட்டலிற் கேடு இல்லை;

நட்பின் வீடு இல்லை

நட்பாள்பவர்க்கு”-என்றார் வள்ளுவர்



ஒருவரோடு சினேகம் செய்து கொண்டு  
டபின் அதிலிருந்து நமக்கு விடுதலை யில்லை.  
ஆதலால் ஆராய்ந்து நட்பு கொள்ளாத  
தைப் போலக் கெடுதல் வேறு இல்லை.  
“ஆய்ந்தாய்ந்த நட்பு கொள்ளாதானே  
மை கடைமுறை, தான் சாம் துயரம் தரும்”  
என்று வள்ளுவரே பாடியுள்ளார். ஆராய்ந்  
து பார்க்காமல் செய்து கொள்ளும் நட்பு,  
கடைசியில் தான் சாவதற்கான துயரத்தை  
உண்டாக்கிவிடும். நாம் நமக்கு ஆபத்தில்  
உதவக் கூடியவர்களை நட்புச் செய்து  
கொள்ள வேண்டும்.

“உகேகை இழந்தவன்

கைபோல ஆங்கே

இடுக்கண் களைவதாம் நட்பு”-என்றார்

வள்ளுவப் பெருமான். நம் ஆடை அவிழ்ந்து  
விட்டால் கை உடனே அதைத் திருத்துவது  
போல, நம் சினேகிதனுக்குத் துன்பம் வந்த  
உடனே உதவுவதுதான் உண்மை நட்பு.  
இப்படியாக நாம் நற் பண் புள்ளவர்க  
ளோடு நட்புச் செய்து கொண்டால் நம்  
வாழ்வு மலரும் என்பது நிச்சயம்.

எம். எல்லப்பன், 2ம் பாரம் (B)



## “பரீகை அரக்கன்”

சீதையைத் தூக்கிச் சென்ற அரக்கன்

இராவணனைப் போல், இன்னும் மக்  
களிடையே சில அரக்கர்கள் உலகத் திரி  
கின்றார்கள். மது அரக்கன், குதிரைப் பந்  
தய அரக்கன், பரீகை அரக்கன் ஆகி  
யோர் மக்களின் சீரான வாழ்வைச் சீர்  
குலையச் செய்கின்றார்கள். காவிய உலகில்  
அழியாத இடத்தைப் பெற்ற இராவண  
னைப் போன்று மாணவர் உலகில் பரீகை  
அரக்கன் இடம் பெற்று விட்டான். இரா  
வணனுக்கு மக்கள் எவ்வளவு பயப்பட்  
டார்களோ, அதைப் போல் மாணவர்கள்  
பரீகை என்று சொன்னவுடன் பன்மடங்  
கு பயம் அடைகின்றார்கள். மலடி, பிள்ளை  
பெற்றாலொழிய, முதலை வாய்க்குள் அகப்  
பட்ட மனிதன் திரும்பினாலொழிய, இப்  
பரீகை அரக்கன் ஒழியவே மாட்டான்.  
உலகில் அவன் சாகா வரத்தைப் பெற்றி  
ருக்கிறான்.

பரீகை ஒரு மாணவனுடைய அறி  
வை அளவிடும் ஓர் அளவுகோல். பரீகைக்  
கும் முறை மிக நல்லதுதான். மற்றப்படி  
படிப்பதில் பயனில்லை. தாய் தகப்பன் சம்  
பாதித்து, மகனுடைய படிப்புக் கென  
கொட்டும் பணமும் வீண். பரீகை மாண  
வர் உலகில் வெறுப்பையே தேடிக்கொண்  
டிருக்கிறது. படிப்பிக்கப் படும் பாடங்

களும், கேட்கப்படும் கேள்விகளுமே இதற்  
கு மிக முக்கிய காரணங்களாம்.

விஞ்ஞான சாஸ்திரம், தாவர சாஸ்தி  
ரம், சரித்திரம், பூகோளம் ஆகிய பாடங்கள்  
மாணவருலகில் ஆதரவைப் பெறவில்லை;  
வெறுப்பையே தேடிக்கொண்டுள்ளன.  
ஏனெனில், அவை மாணவர்களுக்கு எளி  
தில் விளங்கக் கூடியனவாக இல்லை. விஞ்  
ஞான சாஸ்திரத்தைப் பற்றி ஒரு மாணவ  
னிடம் கேட்டால், அவன் பின்வரும் மறு  
மொழியைத்தான் கூறுவான்: “எந்த  
‘அஸிட்’டைக் குடித்தால் மிக இலகுவில்  
தற்கொலை புரியலாம் என்பதை மாணவர்  
களுக்கு எடுத்துக் காட்டும் பாடம்தான்  
விஞ்ஞான சாஸ்திரம்.” என்று தாவர  
சாஸ்திரத்தைப் பற்றி ஒரு மாணவன் கூறு  
வதைக் கேளுங்கள்: “தாவர சாஸ்திரத்தில்  
வரும் சொற்களையே கூற முடிய வில்லை,  
எங்களால். அப்படியானால் நாங்கள் பரீ  
கையில் எப்படி எழுத முடியும்”? என்று  
சரித்திரத்தைப்பற்றி, “இராவணன் ஆண்டா  
லென்ன, இராமன் ஆண்டாலென்ன என்  
று சொல்லும் எங்களுக்கு எதற்கையா  
சரித்திரம்? எவனோ ஆண்டாலும், எங்கள்  
தலையில் தீயை வைக்க “என்று ஒரு மாண  
வன் கூறுகிறான். பூகோளத்தைப் பற்றி



“உலகம் எந்த உருவத்தில் இருந்தாலும்நாங்கள் இருக்கும் வீடும், நிலமும் உருவம் மாறாமல் இருந்தாலே போதும்” என்கிறான் ஒருவன்.

பாடங்களின் தன்மை இவ்வாறிருக்க கேட்கப்படும் கேள்விகளும் மாணவர்களுடைய வாழ்க்கைக்கு மிக முக்கியமானதாகத் தோன்ற வில்லை. உதாரணமாக கணிதம், விஞ்ஞானம் ஆகிய பாடங்களில் கேட்கப்படும் கேள்விகள் சிறந்தவையல்ல. உதாரணமாகக் கணிதத்தில், இரு ரயில்வண்டிகள் எதிராகச் செல்கையில் அவற்றின் வேகம் கேட்கப் படுகிறது. இது ஒரு மனிதனுடைய வாழ்க்கைக்கு மிக அத்தியாவசியமானதன்று. ஏன் ஒருவன் ரயில் வண்டியின் வேகத்தைக் கண்டு பிடிப்பதில் தான் தன் வாழ் நாளைச் செலவிடுவானா? விஞ்ஞானத்திலும் சில கேள்விகள் கேட்கப்படுகின்றன. உதாரணமாக ‘ஒரு பனிக்கட்டியில் ஒரு சூடான கம்பியைச் செலுத்தும் போது அத் தண்ணீரின் உஷ்ண நிலை என்ன?’ என்று கேட்கப்படுகிறது. இது மனிதனுடைய வாழ்க்கையில் ஒரு பயனையும் அளிக்கப்

போவதில்லை. அறிவைச் சோதிப்பதற்கென உபயோகமற்ற, அர்த்தமற்ற கேள்விகளைக் கேட்டு ஒரு மனிதனுடைய அறிவைக் கலங்கடிப்பதா?

கேள்விகள் கேட்கப்படும் முறையும் அதிசயிக்கத் தக்கது. பரீட்சகர்கள், மாணவர்களை தெரியாத கேள்விகளைக் கேட்டுத் திணறடிப்பதிலேயே தனி இன்பம் காண்கின்றனர் போலும்! புத்தகத்தின் மூலை முடுக்குகளிலிருந்து கேள்விகள் கேட்டு, மாணவர்களைப் பேசாமடந்தை யாக்குகின்றனர், இப் பரீட்சகர்கள்.

பரீட்சை எழுதிவிட்டு வந்தது முதல், முடிவு வெளியாகும் வரை எவ்வளவு மனக் கலக்கம் ஏற்படுகிறது? பரீட்சை இருக்க வேண்டியது அவசியம் என்றாலும் அது சில மாணவர்களின் தற் கொலைக்குக் கூட அல்லவா காரணமாயிருக்கிறது. மாணவர்களின் மனம் நிம்மதியாயிருக்க வேண்டுமானால் ‘பரீட்சை அரசுக்கா, நீ ஒழிந்து போ.’

D. J. வில்லியம்

S.S.C. (A)





# மாலைக் காட்சி



வானந் தழுவிகு மாமலைகள் --- இங்கு  
வண்ண மலரோடு தோன்று தம்மா  
தேனினே உண்டிகு வண்டுகு - ளெங்கணும்  
தீஞ்சுவைக் கீதங்கள் பாடு மம்மா (1)

நல்லிசை கோட்டிகு நதிகளேல்லாம் - மலை  
நங்கைக் கழுத்தினி லாரம் மம்மா  
பல்லிடம் பெருகியே பயிர்கள் வளர்த் - துயர்  
பல்வளம் காட்டிகு சீவனம்மா (2)

நீர் கொள் வயலிடம் நேர்த்தியாக - மேழி  
நீத்தமும் கொண்டு முவார்களம்மா  
பார் புகழ் பேற்றேனும் பக்குவமாய்த் - தொழில்  
பார்த்துப் பலவுயிர் காப்பா ரம்மா (3)

நீலப் பனித் திரைப் போர்வையிலே - மலை  
நங்கை துயில் கொளல் நேர்த்தி யம்மா  
காலைக் கதிரிலே போர்வை கலைத் - தவள்  
கன்னஞ் சிவந்திடல் காண் பாயம்மா (4)

நல்லெழில் நோட்டனில் மின்சாரமா - மதை  
நாடு மகிழ்ந்துமே தேதேம்மா  
சோல்லெழில் மாமலைச் சிவனொளியா - மதை  
சேவித்தே ஆயிரர் போற்று மம்மா (5)

சேணுயர் மாமலைப் பக்க மேல்லா - மேங்கள்  
சேல்வத் தேயிலையுங் காணு மம்மா  
கண் ணென வேவளஞ்சேர்த்திவோ - ரங்கு  
கன்னித் தமிழர்கள் பாரு மம்மா (6)

பி. குருசாமி

2ம் பாரம் (A)



## தே ச ப் ப ற் று

[பரிசுக் கட்டுரை]



சூழந்தைக்குத் தாயிடம் அன்பு; மனை விக்குக் கணவனிடம் அன்பு; தம்பிக்கு அண்ணனிடம் அன்பு. இவை யெல்லாம் இயற்கை யன்பு, வியக்கக் கூடியவையல்ல. ஆனால் ஒருவன் இயற்கை யாகவே தான் பிறந்து வளர்ந்த தேசத்தின் மீது அன்பு வைத்தால், அதுவே பெருமைப்படக் கூடியது; புகழ்தரக் கூடியது.

எம்மை எம் அன்னை பெற்றாள்; பா லுட்டித்தாலாட்டிச்சீராட்டி வளர்த்தாள்; பெரியவர்களாக்கினாள் என்பது அப்பழக்கற்ற உண்மையே. ஆனால், நாம் பிறந்தவுடன் இந்த மண்ணைத் தான் முத்தமிட்டோம்; அதிலேதான் புரண்டு, புழுதி அனைந்து, ஓடி ஆடி விளையாடினோம்; இந்த மண்மாதா ஆக்கிப்படைத்த உணவைத் தான் உண்டோம்; அவள் தந்த கனிகளைத் தான் சுவைத்தோம்; அவள் சிங்காரித் திருந்த மலர்களைத்தான் முகர்ந்தோம். சுருங்கச் சொன்னால் நாம் அதுபவிக்கும் ஒவ்வொன்றும் அவள் தந்தவைகளேதாம். இவ்விதம் எங்களை வளர்த்து ஆளாக்கி விட்ட இந்த மண்மாதாவை, இந்த நாட்டை, இந்தத் தேசத்தை நேசியாமல், அதன்மேல் பற்றுக்கொள்ளாமல் வேறு யாரை நேசிப்பது?

நாமிருக்கும் நாடு நமதென்பதை ஐயந்திரிபற அறிந்து விட்டோம். நாமிருக்கும் இந்த நாடு, நமது உடலையும், உணவையும், அறிவையும் வளர்த்து விட்ட அருமை நாடு. அதன் உயர் நிலையைக் கண்டால் நாம் உள் எம் பூரிக்க வேண்டும். இழி நிலையைக்கண்டால் இரத்தக் கண்ணீர் சிந்த வேண்டும்; அந்த இழி நிலையைப் போக்க உயிரையும் தியாகஞ் செய்ய முன்வர வேண்டும். கூட்டங்கள் கூட்டி, மேடைகளில் ஏறி நின்று, கூடிப் பிதற்றுவதாலோ தவிர கர்ச்சனைகள் புரிவதாலோ, நாடு முன்னேறி விடாது. அப்படிச் செய்பவர்கள் உண்மைத் தேசப் பற்றுக் கொண்டவர்களு மல்லர். நாட்டுக்கு நலன் விளைக்கும் ஒரு அணைக்கட்டுக்கு ஒரு

கல்லைத்தான் தூக்கிப் போட்டாலும் போதும்; அல்லது நாட்டு மக்களின் அறியாமையைப் போக்கச் செய் நலமின்றிக் கல்வி கற்பித்தாலும் போதும்; அல்லது நாட்டின் பாதுகாப்புக்காகத் துப்பாக்கி பிடித்தாலும் போதும். அவனே முன் சொன்ன சொல் வீரர்களிலும் பார்க்கத் தன் நாட்டுக்கு உண்மைத் தொண்டு செய்பவன்; அவனே தேசத்தினிடம் உண்மையான பற்றுக் கொண்டவன். அவனுடைய தொண்டினால் நாட்டு மக்கள் பயனடைகிறார்கள்.

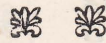
நெல்சனையும், நெப்போலியனையும் ஏன் சரித்திர எடுகள் புகழ்கின்றன? அமொக்க நாட்டுச் சுதந்திரப் போரை ஏன் உலகம் மெச்சுகிறது? யப்பானியரைக் கண்டு என் கீழ் நாட்டவர்கள் பெருமைப்படுகிறார்கள்? அவர்கள் தத்தம் தேசத்தின் மீது கொண்ட அளவிறந்த பற்றுதலினால்லவா? கடந்த இரண்டாவது மகா யுத்தத்தில், யப்பானியர் 'தானே இயங்கிச் செல்லும் குண்டு' களைச் செலுத்திச் சென்று எதிரிகளின் கப்பலைத் தாக்கித் தாமும் அழிந்து போனார்களே ஏன்? அவர்களுக்கு அவ்வித துணிவைக் கொடுத்தது எது? அவர்களின் தேசப் பற்று ஆல்லவா? யப்பானியக் குழந்தைகளை நோக்கி, "போருக்கு வர யார் இங்கு இருக்கிறார்கள்" என்றால், அவர்கள் தம் பிஞ்சுக் கரங்களினால் தமது நெஞ்சைத் தட்டி "இதோ நான் இருக்கிறேன்" என்ற பார்களாம். பாருங்கள் அவர்கள் உடலிலே இரத்தத்தோடு ஊறிய தேசப்பற்றை.

நமது பண்டைத் தமிழகம் தேசப்பற்றில் எந்நாட்டுக்கும் குறைந்த தன்று. அன்று ஒரு வீரத்தாய் தன் கணவனை முதல் நாட் போருக்கு அனுப்பினாள்; அவன் வீரசுவர்க்கம் அடைந்தான். மறுநாட் போருக்கு தன் தமையனை அனுப்பினாள்; அவனுமார்பில் காயம் பட்டு இறந்தான். மறுநாளும் போர்ப்பற்றை கேட்டது. அவள் மறக்குலப் பெண்ணல்லவா? இரத்தம் கொடுத்தது; உள்ளம் உணர்ச்சி வசப்பட்டது;



தன் நாட்டின் மீட்சிக்காக ஏதாவது செய்ய வேண்டுமென்று துடித்தாள்; அங்குமிங்கும் பார்த்தாள்; தன் ஒரேயொரு பச்சைப் பாலகனைக் கண்டாள்; கூப்பிட்டாள். “வேல் கைக் கொடுத்து வெளிநு விரித்து டிஇ, பாறு மயிர்க் குடுமி எண்ணெய் நீவி, ஒரு மகனல்லதில்லோள், செருமுகம் நோக்கிச் செல்கென” விடுத்தாள். யாரோ ஒரு வன் “உன் மகன் புற முதுகிட்டு இறந்தான்” என்று சொன்னதைக் கேட்டு “உண்ட என் முலையறுத்தடுவேன் யான்” எனச் சினந்தாள். அன்றைய வீரப் பெண்களின் குறிக்கோள், லட்சியம் என்ன? “என்று புறந்தருதல் என் தலைக்கடன்” என்று அவள் கூறுகிறாள். பின் என்ன? சான்றோனுக்குதல் தற்கைக்குக் கடன் என்கிறாள். அதன் பின் “வேல் வடித்துக் கொடுத்தல் கொல்லற்குக் கடன்” என்று கூறுகிறாள். கடைசியாக “ஒளிறுவாள் அருஞ்சமம் முருக்கிக் களிநெறிந்து பெயர்தல் காலேக்குக் கடன்” என்கிறாள். பாருங்கள், அவர்களின் வீரப் பண்பை, இத்தகைய வீரப் பெண்களாற்றான் நாடு சிறக்கிறது; வீரர்களும், தேசத் தொண்டர்களும், தியாகிகளும் பிறக்கிறார்கள்; அந்த வீரப் பெண்களின் உதிரத்திலேதான் தேசப் பற்று முளைவிடுகிறது.

அந்த வீரத் தமிழ்க் குலத்தில் வந்த எங்களிடம் தேசப் பற்று இல்லாமலா போகும்?



## நாங்கள் -- அன்றும், இன்றும்

[பரிசுக் கட்டுரை]

எங்கள் மொழி தமிழ்; அமிழ்த மொழி; படிக்கப் படிக்கத் தெவிட்டாத நிவ் வியமொழி. அந்த இன்பத் தமிழ் மொழியைப் பேசுபவர்கள் தாம் தமிழர்கள்; நேரிலாத் தமிழர்கள். அந்தத் தமிழர்கள் அத் தனை பேரையும் தான் நான் “நாங்கள்” என்று உரிமையுடன் அழைக்கிறேன். தமிழர்கள் பண்டைக் காலத்தில் தென் ஆபிரிக்கா முதல், கிழக்கே பிலிப்பைன் தீவு வரையிலும் பரவி யிருந்தார்களென ஆராய்ச்சியாளர்கள் கூறுகின்றார்கள். அதற் கேற்ப இன்றும் தென் ஆபிரிக்கா, தென் இந்தியா, மலாயா இலங்கை முதலிய இடங்களிலும், வேறு பல இடங்களிலும், தமிழர்களும் தமிழ் மொழியும் இருப்பதைக்காண்கிறோம். பெரும் பாலோர் தென் இந்தியாவில் வசித்து வருகின்றார்கள்.

பண்டைத் தமிழர்கள் வேறெந்த நாட்டினருக்கோ, வேறெந்த மொழியினருக்கோ அடிமையாக இருக்கவில்லை. ஒவியம், சிற்பம், சங்கீதம், நாட்டியம், நாடகம், கல்வி முதலிய கலைகளிலும், சிற்ப முதலிய ஒழுக்க சிலங்களிலும், வீரத்திலும், கொ

டையிலும் சிறந்து விளங்கினார்கள் என இலக்கியங்கள் சான்று பகருகின்றன. தமிழர்கள் செதுக்கிய சிற்பங்களையும், தீட்டிய ஒவியங்களையும், இயற்றிய கவிதைகளையும், ஆக்கிய இலக்கியங்களையும் இன்றும் கண்டாகக் காண்கின்றோம். இந்தியாவில் அஜந்தா குகை, மகாபலிபுரம், தஞ்சாவூர், மதுரை இன்னும் அநேக இடங்களிலும் இலங்கையில் அணுராதபுரம், சிகிரியா, திரி கோணமலை முதலிய உடங்களிலும் உள்ள, சிற்பங்களும், ஒவியங்களும் தமிழர்களின் சிற்பத்தினை எடுத்து விளக்கும் சின்னங்களாகும். இவற்றுள் சில பல ஆயிரக் கணக்கான வருடங்கள் சென்றனவாயினும் இன்றும் புத்தம் புதியதாகவும் உயிருள்ளன போன்றும் இருப்பது பார்த்து இன்புறத்தக்கது.

கொடையில் இவர்களை விடச் சிறந்தவர்கள் எவரும் இருந்திருக்க முடியாது; இனி இருக்கவும் முடியாது எனத் திண்ணமாய்க் கூறலாம். பாரி, குமணன், பேகன், அதிசுமான், கன்னன் முதலியவர்கள் ஏழைகளின் இன்னல்களை போக்கி யிருக்கின்றார்கள்; கேட்போருக்கு வாரி வாரி வழங்கி



யுள்ளார்கள். இவர்களன்றோ மனிதர்கள். சுருங்கக் கூறின் தமிழ் நாட்டில் ஒருவன் பசிப்பினியால் வாடுவதைக் காண சகியார்கள். எத்தனை பரோபகாரம்! இரக்கம்!

கொடையில் மட்டுமல்ல வீரத்திலும் சிறந்து விளங்கியுள்ளனர். தமிழர்களின் வீரத்தை பாரதியார் தன் கவிதைகளால் நன்கு விளக்கியுள்ளார்.

“சிங்களம் புட்பகம் சாவகமாதிய  
தீவு பலவினும் சேன்றேறி-அங்கு  
தங்கள் புலிக்கோடி மீன் கொடியும்  
சால்புறக் கண்டவர் தாய் நாடு”

மேற்கண்ட பாட்டிலிருந்தே அவர்களின் வீரத்தை நன்கு அறிய முடியும். சேரன், சோழன், பாண்டியன், செங்குட்டுவன் முதலிய அஞ்சா நெஞ்சம் படைத்த தமிழ் மன்னர்கள் தெற்கே குமரி முனையிலிருந்து வடக்கே இமயம் வரையிலும் ஆண்டு வந்துள்ளனர். மேலும் பல அன்னிய நாடுகளையும் கைப்பற்றி, அங்கு தங்கள் வீரக் கொடிகளை நாட்டி யுள்ளனர். பெண்களும் வீரத்தில் சிறந்து விளங்கியுள்ளனர்.

பண்டைய தமிழர்கள் மானத்தைத் தங்கள் உயிரென மதித்து வந்துள்ளார்கள். இதைத் திருவள்ளுவர் கூறுகின்றார்.

“மயிர் நீப்பின் வாழாக்க  
கவரி மான் அன்றார்  
உயிர் நீப்பர் மானம் வரின்”

ஓர் மயிரை இழந்தால் உயிர் வாழாத கவரி மான்போல், தங்கள் மானத்தை இழக்காமல் காத்து வந்தனர். பெண்கள் தங்கள் கணவனே கண் கண்ட தெய்வ மெனக் கருதி வாழ்க்கை நடத்தினர். பாரதியாரின் “செந்தமிழ் நாடெனும் போதினிலே” என்ற பாட்டை நோக்கினால், அதில் தமிழர்களின் சிறப்புகளையும் வரலாற்றின் மாண்புகளையும் நன்கு காணலாம். ஆயிரக் கணக்கான அரசர்களும், புலவர்களும் தமிழை உயிர்போல் காத்து வந்துள்ளனர். அவர்கள் தமிழுக்காக தங்கள் உயிரையும் அர்ப்பணம் செய்திருக்கின்றார்கள். இவர்களில் குறிப்பிடத் தக்கவர் சேர, சோழ, பாண்டிய மன்னர்களும், திருவள்ளுவர் கம்பர், இளங்கோவழகன், பாரதியார்,

கவிமணி தேசிக விநாயகம்பிள்ளை போன்ற புலவர்களுமாவர். தமிழர்களின் பண்புகளையும், உயர் குணங்களையும் எடுத்துக் காட்டித் திருவள்ளுவரின் திருக்குறளும், கம்பரின் இராமாயணமும். பாரதியின் பாடலுமே போதுமானவை.

கொடைக்கு இலக்கணம் வகுத்தவர்கள் தமிழர்கள்; வீரத்திற்கு இலக்கணம் வகுத்தவர்கள் தமிழர்கள்; கற்புக்கு இலக்கணம் வகுத்தவர்கள் தமிழர்கள்; உழைப்புக்கு இலக்கணம் தந்தவர்கள் தமிழர்கள்; காட்டுக்கும் நாட்டுக்கும் இலக்கணம் தந்தவர்கள் தமிழர்கள்; உலகை அவாவி வாழ இலக்கணம் வகுத்தவர்கள் தமிழர்கள்; எனவே பண்டைய தமிழர்கள் அந்தந்தத் துறைகளில் சிந்தனை வளர்த்தவர்களாக இருந்தனர். சுருங்கச் சொல்லின் கொடை, வீரம், கற்பு, உழைப்பு, விருந்தோம்பல் என்பவற்றின் சின்னமாய், இலக்கியமாய் அவர்கள் வாழ்க்கை அமைந்திருந்தது.

ஆனால் இன்று தமிழன் அடிமையாகி விட்டான்; ஆண்மை குன்றி விட்டான்; மடைமையில் ஆழ்ந்து அறியாமையால் திண்டாடுகிறான்; உழைக்கின்றான்; நாள் முழுதும் தான் உழைக்கின்; மாலையில் சூடித்தும் சூதாடியும் பணத்தை விரயம் செய்கின்றான்; பஞ்சையாய் பராரியாய் உண்ண உணவு இன்றி, படுக்க இடமின்றி கேவலம் பிச்சைக்காரனாய்த் திரிகின்றான். உழைப்பவனுக்கு உணவில்லை; வாழ்வின் சுகமில்லை; சிலர் சுரண்டுகிறார்கள்; பலர் சுரண்டப் படுகிறார்கள்; அன்னியர் தமிழர்மீதேறி சவாரி செய்கின்றார்கள்; சதி, சமயம், சுய நலம், உயர்வு, தாழ்வு, மூட பழக்க வழக்கங்கள், தப்பான எண்ணங்கள் என்று பல நோய்கள் தமிழனை துன்புறுத்துகின்றன; ஒட்டைக் குடிசையிலே, உடலை மறைக்கத் துணியும், வயிற்றை நிரப்ப உணவும் மின்றி, முதலாளிகளால் சுமத்தப்படும் உழைப்புக்கும் அவமதிப்பிற்கும் யாதொரு குறைவுமின்றி, உணர்வு இழந்து, உடல் மெலிந்து, ஒளியிழந்து, பொருளும் நலனும் யாதென அறியாது, வறுமையின் மறு காட்சியாய், துன்பத்தின் உருவாய்த் தவிக்கின்றான்.



மலாயா, இலங்கை, தென் ஆபிரிக்கா முதலிய இடங்களில், வாக்குரிமை யற்று கேவலம் மிருகமாய் கருதப்படுகிறான்; நடத்தவும் படுகிறான் வேலும், வானும் ஒளி வீசிய நாடு, இன்று வீரங் குன்றி வாழ்கின்றது. தன் மகன் போரிலே புறங் காட்டி ஓடியிருப்பானாயின் அவனுக்கு பாலுட்டி வளர்த்த என் மார்பினை அறுத்தெறிவேன் என்று வஞ்சினம் கூறிய வீரமங்கை வழி வந்த நாடு, இன்று வீணர்கள் கண்டு ஏளனம் செய்யும் நிலைமையை அடைந்துள்ளது. இவனின் பைந்தமிழ் கோட்டத்திற்கு பாது காப்பான வேலிகள் இல்லை; காட்டு செடிகள் வளர்ந்து கிடக்கின்றன.

பிறர் தமிழர்களைப் பார்த்து ஏளனம் செய்கின்றனர். “கள்ளத்தோணி” யென்று கூசாமல் பட்டம் சூட்டுகின்றனர். இப் பொழுது தமிழ் மொழிக்கும் ஆபத்து வரும்

போல் இருக்கிறது. நண்பர்களே! இதற்காக நாம் அஞ்சக் கூடாது. நல்ல காலம் வரும் வரும் என்று வாழா விருக்கக் கூடாது. “பொறுத்தவர் பூமியாள்வார்” என்பது பழங்கதை. பொறுத்தவர்கள், தங்களை புதைக்கும் நான் கைந்து முழுத்தைத்தான் ஆள்வார்கள். இன்று நாம் மாணவர்கள்; நாளை நாம் இந்நாட்டின் முக்கிய பிரசைகள். இதற்காக நாம் அல்லும், பசுவும் பாடுபட வேண்டும்; அவர்களுடைய தப்பான எண்ணங்களை அகற்ற வேண்டும்; தமிழர்கள் அனைவரையும் ஒருங்கு சேர்த்து ஒற்றுமையுள் யோராக்க வேண்டும். ஒற்றுமையே பலம்; தமிழர்கள் தாம் இந்நாட்டு முதலெழும்பு என்று மற்றவர்களுக்கு எடுத்துக்காட்ட வேண்டும்.

பி. கிருஷ்ணசுவாமி  
S.S.C. (C)



## வா னெ லி

1. மாக் கோனி யென்றோரு ஞானிய வ - னிதை ஆக்கி யளித்த பேரு மகனும் வாக்கினு லன்ன வன் மாட்சிதனை - நாங்கள் வாழ்த்திதவி லென்ன மாசள தாம்
2. உலகம் புகழ்ந்திடும் விந்தைகளி - லின்றி தலைமை பேற் றோங் கிடும் வாளுலியே கலைகளைக் கற்பனைக் காட்சிகளைத் - தினம் அலைக ளலைக ளாய்ச் சேர்த்திடோம்
3. மின்ன லிடிகளின் மத்தியிலு - மிது பன்னரும் சேவைகள் செய்து நிற்கும் கன்னற் றமிழ்க்கவி காதைகள் - நாடகம் காட்டியே இன்னிசை ஊட்டி நிற்கும்
4. பள்ளிச் சிறார்களி தனிடையே - பல எண்ணங்கள் தந்து மகிழ்ந் திடே வார் விண்ணிசை யோவிது மண்ணிசை யோ - வென எண்ணி யிதன் தன்மை யாய்ந்திடோர்
5. ஒலிவடிவி லிறை எங்கணு முண் - டேன்று ஒதிவோ ரெங்கள் முன்ன வரும் பலமுறை பாரெங்கும் பார்த்திடவே - இந்தப் பாரினில் மாக் கோனி தானும் வந்தான்

என். கே. சண்முகம்

3ம் பாரம் (A)



## எங்கள் விடுதிச் சாலை

அர்ச். யோன் பொஸ்கோஸ் கல்லூரி விடுதிச் சாலையே எங்கள் விடுதிச் சாலை. அதற்கு விளம்பரம் வேண்டியதில்லை. யாராவது பூக்கடைக்கு விளம்பரம் செய்வார்களா? தேனெக்காட்டி இனிக்கும் என்று சொல்லுவார்களா? மலை நாட்டிலே அதன் புகழ் மன்ம், எல்லா மூலை முடுக்குகளிலும் பரவி, மணத்து, இனிக்கிறது. ஏன், யாழ்ப்பாணத்திலிருந்தே பலமாணவர்கள் அதில் சேர்ந்து படிக்கிறார்கள் என்றால் அந்தப் புகழ்ப் பரப்பைக் கூறுவது அசம்பாவிதம். இங்கே நூற்றுக்கணக்கான மாணவர்களின் உடலும், உள்ளமும், அறிவும் மலர்ச்சி பெறுகின்றன.

ஒருவர் எவ்வளவு அறிவு உடையவராயிருந்தும், அவரிடம் அன்பு இல்லாமற் போனால் அவர் பெற்ற அறிவில் எள்ளளவேனும் பயனில்லை. மாணவர்கள் தங்கள் உடன் மாணவர்கள் மீதும், உலகத்தின் மீதும் அன்பு கொள்வதே எங்கள் விடுதிச் சாலையின் இலட்சியமாய் அமைந்திருக்கிறது. “அன்பில்லார் எல்லாம் தமக்குரியார், அன்புடையார் என்பும் உரியார் பிறர்க்கு” என்ற வள்ளுவன் வாய் மொழியை நன்குணர்ந்த எங்கள் விடுதி ஆசிரியர்கள் விடுதி மாணவர்களிலும் மற்றவர்களிடமும் எவ்வளவு அன்புடன் பழகுகிறார்கள் என்பது அங்கு வசிக்கின்ற விடுதி மாணவர்களுக்கு நன்கு தெரியும். அவர்களுடைய அன்பில் வளர்ந்த மாணவர்களும் அன்புடன் திகழ்கிறார்கள்.

மானிட வாழ்விற்கு குறுக்கிடும் சூழ்நிலைகளையும், இன்ப துன்பங்களையும் சிலர் ‘விதி, விதி’ என்று சொல்லி வின் கூப்பாடு போடுகிறார்கள். ஆனால் எங்கள் விடுதி மாணவர்களோ “விதியை மதியால் வெல்” என்ற பழமொழிக்கிணங்க மூட நம்பிக்கைகளை உதறித்தள்ளி விட்டு, அறிவைப் பெருக்க வழிகாண்கிறார்கள்.

இங்குள்ள மாணவர்கள் எந்நேரமும் ஏறும்பைப் போல் சுறு சுறுப்புடையவராகவே காட்சியளிப்பார்கள். எந்த வேளையில் பார்ப்பினும் அவர்கள் விளையாட்டிலோ அல்லது படிப்பிலோ ஈடுபட்டிருப்பார்கள். எம்மாணவர் அறிவைப் பெருக்கி

வருவது போல் விளையாட்டிலும் நல்ல தேர்ச்சியை அடைந்து வருகிறார்கள். மனிதனுக்கு எப்படி காற்று, நீர், உணவு அவசியமோ அப்படியே அவனுடைய தேச ஆரோக்கியத்துக்கும், தேச வளர்ச்சிக்கும் தேச அப்பியாசமும் தேவை என்று நன்கு உணர்ந்து எம்மாணவர்கள் சரீர வளர்ச்சியிலும் தேர்ச்சி பெறுகின்றனர். அவர்களின் மன அபிப்பிராயத்திற்கு ஏற்ற விளையாட்டில் பங்கு பெற அங்கு பல வித விளையாட்டுக்கள் உள். கைப் பந்தாட்டம், உதை பந்தாட்டம், “கிறிக்கெற்”, “பிம்பாங்” என்ற பலவித விளையாட்டுக்களில் எம்மாணவர்கள் வெகு தீரமும் சூரமும் ஆவர்.

காலை 8-30 மணி முதல் 3-30 மணி வரை பள்ளியிற் கல்வி பயின்ற மாணக்கர் மாலை 6 மணி முதல் இரவு 7-30 மணி வரை விடுதியில் தத்தம் பாடங்களைக் கண்ணுங்கருத்துமாகப் படிக்கிறார்கள். படிப்பு வேளை என்றால் அதைக் கேட்க வேண்டுமா? ஊசி வீழ்ந்தாலும் ‘கணீர்’ என்று ஒலிபிறக்கும்; அவ்வளவு அமைதியுடனும், கவனமுடனும் மாணவர்கள் படிப்பார்கள். ஆகையால் தான் விடுதி மாணவர்களின் பெரும் பான்மையோர் வருட முடிவில் சித்தியடைகிறார்கள்.

ஒருவன் பாடசாலைப் படிப்பில் எவ்வளவு அறிவு உடையவனாயிருந்தும் உலக அறிவில் மந்தனாகவிருந்தால் அவன் கிணற்றுத் தவளைக்கு ஒப்பாவான் என்பதை உணர்ந்த எம் விடுதி ஆசிரியர்கள், உலக அறிவை மாணவர் பெருக்கிக் கொள்வதற்காக அன்றாடப் பத்திரிகைகளையும், போதாக்குறைக்கு வானொலிப் பெட்டியையும் இலவசமாக அளித்துள்ளார்கள்.

எம்முடைய விடுதி ஆசிரியர்களான ஞானச் சகோதரர் எஸ். ஏ. பிரான்ஸிஸ் அவர்களுக்கும், ஞானச் சகோதரர் பி. பாக்கியநாதன் அவர்களுக்கும், விடுதிச் சாலை மாணவர்கள் என்றும் நன்றிக்கடன் பட்டவர்களாவர்.

எஸ். வி. ஞானப்பிரகாசம்

J.S.C. (A)



## பேச்சாளர்கள் 1955



செல்வன். எஸ். பழனியாண்டி  
(மேற் பிரிவு)



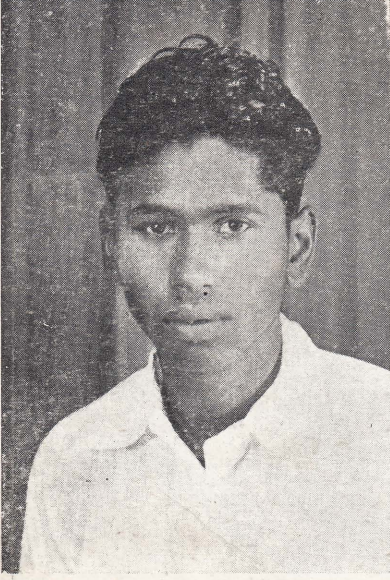
செல்வன். வி. கிருஷ்ணசாமி  
(மத்திய பிரிவு)



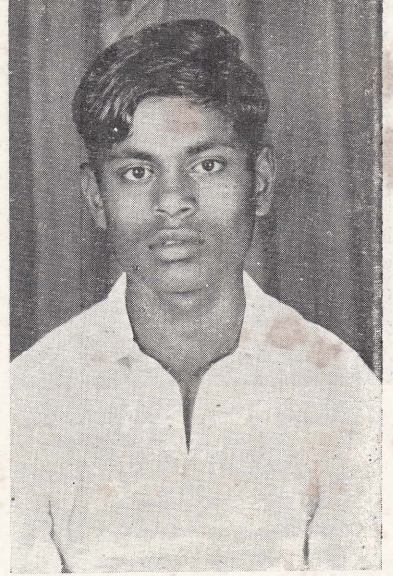
செல்வன். ஆர். பச்சைமுத்து  
(கீழ்ப் பிரிவு)



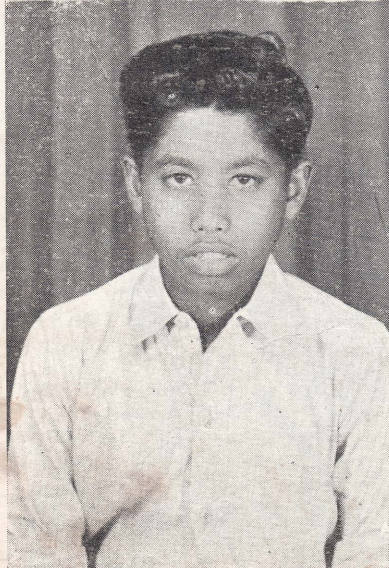
## கட்டுரைப் பரிசு பெற்றோர் 1955



சேல்வன். பி. கிருஷ்ணசாமி  
(மேற் பிசிவு)



சேல்வன். எம். எல்லப்பன்  
(மத்திய பிசிவு)



சேல்வன். ஆர். பி. லாசறன்  
(கீழ்ப் பிசிவு)



## தமிழ் மாணவர் கலா விருத்திச் சங்கம்

நிர்வாகிகள் 1955

### மேற்பிரிவு

போஷகர்	:	வண. ஞானச் சகோதரர் இ. ஐ. கிறிஸ்தோஸ்தம், அதிபர்
கௌரவ தலைவர்கள்	:	திரு. சு. வேலுப்பிள்ளை, ஆசிரியர் திரு. டோ. சை. க. வனசிங்க, ஆசிரியர்
தலைவர்	:	செல்வன். வி. சண்முகம்
உபதலைவர்	:	செல்வன். எஸ். துரைசாமி
காரியதரிசி	:	செல்வன். கே. பி. எம். தங்கராஜ்
உபகாரியதரிசி	:	செல்வன். டி. செல்வத்துரை
தனாதிக்காரி	:	செல்வன். சி. எஸ். முத்தையா
உபதனாதிக்காரி	:	செல்வன். எஸ். எம். இராமையா

### மத்திய பிரிவு

போஷகர்	:	வண. ஞானச் சகோதரர் இ. ஐ. கிறிஸ்தோஸ்தம், அதிபர்
கௌரவ தலைவர்கள்	:	திரு. எ. சுவரீப்பிள்ளை, ஆசிரியர் திரு. எ. எம். யோசப், ஆசிரியர்
தலைவர்	:	செல்வன். எம். தேவராஜ்
உபதலைவர்	:	செல்வன். தோமஸ் பிலிப்
காரியதரிசி	:	செல்வன். ப. நெப்போலியன்
உபகாரியதரிசி	:	செல்வன். டி. பெரியசாமி
தனாதிக்காரி	:	செல்வன். கே. பி. கறுப்பையா

### கீழ்ப் பிரிவு

போஷகர்	:	வண. ஞானச் சகோதரர், இ. ஐ. கிறிஸ்தோஸ்தம், அதிபர்
கௌரவ தலைவர்கள்	:	வண. ஞானச் சகோதரர், ஜி. பெனடிக் ஆசிரியர். யோ. எ. அந்தனிகுலாஸ்
தலைவர்	:	செல்வன். பி. சிவலிங்கம்
உபதலைவர்	:	செல்வன். எஸ். இராமசாமி
காரியதரிசி	:	செல்வன். ப. பெத்தான்
உபகாரியதரிசி	:	செல்வன். எம். கே. இராசரத்தினம்
தனாதிக்காரி	:	செல்வன். கனகசபாபதி
உபதனாதிக்காரி	:	செல்வன். கே. மணிவாசகம்

## பேச்சு, இசை, கட்டுரைப் போட்டிகளில் பரிசு பெற்றோர்

### பேச்சுப் போட்டி 1955

### இசைப் போட்டி 1955

மேல் பிரிவு	:	1. S. பழனியாண்டி 2. V. R. ராதாகிருஷ்ணன்
மத்திய பிரிவு	:	1. P. கிருஷ்ணசாமி 2. M. தேவராஜ்
கீழ்ப் பிரிவு	:	1. M. பச்சைமுத்து 2. R. இராமசாமி

1. M. M. ஹனிபா
2. R. இராமலிங்கம்
1. யோடஜ்
2. A. V. வீலிக்ஸ்
1. R. ரெங்கசாமி
2. P. சிவலிங்கம்



## கட்டுரைப் போட்டி 1955

சிரேஷ்ட வகுப்பு:

1. பி. கிருஷ்ணசாமி
2. வி. சண்முகம்

கனிஷ்ட வகுப்பு:

1. வி. செல்வராஜ்
2. என். வீரையா

3ம் பாரம்:

1. வி. பாலகிருஷ்ணன்
2. எம். எல். சுந்தனம்

2ம் பாரம்:

1. எம். எல்லப்பன்
2. பி. குருசாமி

1ம் பாரம்:

1. என். பொன்னுராமன்
2. வி. இரத்தினம்

5ம் வகுப்பு:

1. பி. லாசறன்
2. யே. யெயின்லாப்டன்

4ம் வகுப்பு:

1. பி. நடராஜா
2. எல். செபந்தியான்





## 19ம் ஆண்டு விழா அறிக்கை

1954ம் ஆண்டு ஒக்டோபர் மாதம் 23ம் திகதி. அது எமது கலாசாலைத் தமிழ் மாணவர் கலா விருத்திச் சங்கச் சரித்திரத் திலே பொன் எழுத்துக்களால் தீட்டப்பட வேண்டிய நாட்களுள் ஒன்று. அது ஒரு பொன்னா நாள். எமது மாணவர் நம செந்தமிழ் அன்னையை அஞ்சலி செய்து தமது அன்புப் பெருக்கால் விழுவெடுத்த அருமை நாள். மலை நாட்டிலே தமிழ் முழங்குகிறது; மலைநாட்டுத் தமிழரின் சின்னஞ்சிறு பாலர்களும் தமிழ் அன்னையிடம் ஆரா அன்பு பூண்டுள்ளார்கள்; அவர்களும் தமிழ்ப்பற்றல் மற்றெவ்விடத் தமிழருக்கும் குறைந்தவர்கள் அல்லர் என்று உலகத்துக்குக் காட்டிய உன்னத நாள். அன்றுதான் எமது தமிழ் மாணவர் கலா விருத்திச் சங்கம் தனது 19ம் ஆண்டு தமிழ் விழாவைச் சிறப்புறக் கொண்டாடியது.

அன்றைய காலை நிகழ்ச்சிகள் தமிழ் மொழி வாழ்த்தின் மங்கல வொலியோடு ஆசிரியர் திரு. வே. வாமதேவன் அவர்களின் தலைமையில் ஆரம்பமாயின. தலைமைப் பேருரையின் பின், காலை நிகழ்ச்சிகளில் பிரதான இடம் வகித்த, மாணவர்களின் ஆவலைத் தூண்டி விட்ட நிகழ்ச்சிகளான பேச்சு இசைப் போட்டிகளின் கடைசித் தெரிவு ஆரம்பமாயிற்று. நேற்பிரிவு, மத்திய பிரிவு, கீழ்ப்பிரிவு என்னும் முப்பிரிவுகளிலும் நன்னாறு மாணவர்கள் கடைசித் தெரிவுக் காக தெரிவு செய்யப்பட்டிருந்தனர். அவர்களில் மேற்பிரிவிலே செல்வன் டி. செல்வத் துரையும், மத்திய பிரிவிலே செல்வன் பி. தேவராசும், கீழ்ப் பிரிவிலே செல்வன் எஸ். இராமசாமிபும முதலிடம் பெற்று பரிசு பெற உரிமையுடையராயினர். அவ்விதமே இசைப் போட்டியில் மேற்பிரிவிலே செல்வன் மூக்கையாவும், மத்திய பிரிவிலே செல்வன் ஆறுமுகமும் கீழ்ப்பிரிவிலே செல்வன் இராசரத்தினமும் இசை வள்ளார்களாக

தெரிவு செய்யப்பட்டு பரிசுபெற உரிமை பெற்றனர். இந்தப் பேச்சு, இசைப்போட்டிகளில் நடுவர்களாக நின்று தங்கள் நுண்மான் நுழை புலம் கொண்டு ஆராய்ந்து திறம் கண்ட ஆர்ச். காபிரியேல் கன்னியர் மடப் பாடசாலை ஆசிரியைகளுக்கும், கைலன்ட்ஸ், ஸ்ரீபாதக் கல்லூரிகளின் ஆசிரியர்களுக்கும் எமது நன்றி மீண்டும் உரியது. இந்நிகழ்ச்சிகளின் பின் மாணவர்களுக்குச் சிறுநாட்டி விருந்தளிக்கப்பட்டது. தலைவரின் முடிபுரையோடு அன்றைய காலை நிகழ்ச்சிகள் இனிது முடிந்தன.

அன்றைய மாலை நிகழ்ச்சிகள் மாலை 4-30 மணியளவில் நாவலப்பிட்டி கதிரேசன் கல்லூரி அதிபர் திரு. கே. எஸ். ஆனந்தர், பி.எ.,பி.ஓ.எல். அவர்களின் தலைமையின்கீழ் தமிழ்மொழி வாழ்த்தொலி முழங்க கற்றன் நகரத் தமிழ் மக்கள் மத்தியிலே ஆரம்பமாயின. காரியதரிசி ஆண்டறிக்கை சமர்ப்பித்தபின், பேச்சுப் போட்டிகளில் முதலிடம் பெற்றவர்கள் சொற் பொழிவாற்றினார்கள். தலைமைப் பேருரையிலே தலைவர் தமிழ்மொழிக்கு பாரதி செய்த சேவைகளையும், பாரதி பாட்டிலே துடிக்கும் தேச பக்தியையும், தமிழ் ஆர்வத்தையும் தனது ஆற்றொழுக்குப் போன்ற சொற் பொழிவால் படம்பிடித்துக் காட்டி சபையோரை மகிழவைத்தார். அதன்பின், நாவலப்பிட்டி கதிரேசன் கல்லூரி ஆசிரியர் திரு. ஆறுமுகம், எம்.எ. அவர்கள் தமிழர் வாழ்க்கை முறை பற்றி அழகியதோர் சொற்பொழிவாற்றினார்கள். கடைசியாக துடிதுடிப்புள்ள இளைஞரான, நாவலப்பிட்டி. ஆர்ச். மரியான் கல்லூரி ஆசிரியர் எஸ். இராசநாயகம் அவர்கள் “விழா வேண்டுமா” என்னும் விஷயம் பற்றி உணர்ச்சி கொப்பளிக்க, தமிழ் உள்ளங்கள் தழைக்க சொற்பொழிவாற்றினார்கள். கடைசியாக ஆசிரியர் ஆ.சுவரீப்பிள்ளை அவர்களும், செல்வன். கே. பி. எம். தங்க



ராசம் நன்றியுரை கூற விழா இனிது நிறைவேறியது.

முத்தமிழ் வளர்ச்சியே நோக்கமாகக் கொண்ட நமது சங்கம் இயல்பை ஒருங்கமைந்த நாடகக் கலையை வளர்ப்பதில் கண்ணும் கருத்துமாய் தொண்டு புரிகிறது. அதற்கு விழாவின் முடிபிலே நடந்த “அர்ப்பணம்” என்னும் நாடகமே ஏற்ற சான்று. இந்நாடகத்தை உருவாக்குவதில் பேருக்கம்

காட்டிய வண. ஞானச் சகோதரர் ஜி. பெனடிக்ட் அவர்களுக்கு மீண்டும் எமது நன்றி.

கடைசியாக சென்ற ஆண்டு எமது 19வது தமிழ் விழாவை சிறப்புற நடத்திய அனைவருக்கும் எமது நன்றி.

**கே. பி எம். தங்கராஜ்**

செயலாளன்

## 20ம் ஆண்டறிக்கை

கூற்றன், அர்ச். யோன் பொஸ்கோன் கல்லூரித் தமிழ் மாணவர்கள் முத்தமிழிலும் தேர்ச்சி பெற்று, பண்பாடு நிறைந்த தமிழர்களாய் வருவதையே தனது உயிர் மூச்சாகக் கொண்ட தமிழ்மாணவர் கலா விருத்திச் சங்கம், தனது பத்தொன்பது வயதைக் கடந்து, இருபது வயது கொண்ட இளங்காணையாக இவ்வாண்டு திகழ்கிறது.

இச் சங்கம் மேற் பிரிவு, மத்திய பிரிவு, கீழ்ப் பிரிவு என முப்பிரிவுகள் கொண்டது. இம் முப்பிரிவுச் சங்கங்களினதும் இருபதாம் ஆண்டு முதற்கூட்டம். 11-1-55ம் திகதி கூடி இவ்வாண்டுக்குரிய சங்க உறுப்பினரைத் தெரிவு செய்தது. மேற் பிரிவுச் சங்கத் தலைவராக செல்வன் வி. சண்முகமும், உபதலைவராக செல்வன் எஸ். துரைசாரியும், செயலாளரை செல்வன் கே. பி. எம். தங்கராசும், உதவிச் செயலாளரை செல்வன் டி. செல்வத்துரையும், தனதிகாரியாக செல்வன் என். ரெங்கராசும் தெரிவு செய்யப்பட்டனர். செல்வன் என். ரெங்கராசு கலாசாலையினின்றும் நீங்கிவிட அவரிடத்துக்கு செல்வன் சி. எஸ். முத்தையாவும், உதவித் தனதிகாரியாக எஸ். எம். இராமையாவும் தெரிவு செய்யப்பட்டனர். மத்திய பிரிவுத் தலைவராக செல்வன் பி. தேவராசும், காரியதரிசியாக செல்வன் நெப்போலியனும் தெரிவு செய்யப்பட்டனர்.

கீழ்ப்பிரிவுத் தலைவராக செல்வன் பி. சிவலிங்கமும், காரியதரிசியாக செல்வன் பெத்தானும் தெரிவு செய்யப்பட்டனர். மேற்பிரிவுச் சங்கத்துக்கு ஆசிரியர் திரு. சு. வேலுப்பிள்ளை அவர்களும், ஆசிரியர். திரு. டொ. சை. க. வனசிங்க அவர்களும், மத்திய பிரிவுச் சங்கத்துக்கு ஆசிரியர் திரு. எ. சுவரிப்பிள்ளை அவர்களும், ஆசிரியர் திரு. எ. எம். யோசேப்பு அவர்களும், கீழ்ப்பிரிவுச் சங்கத்துக்கு வண. ஞானச் சகோதரர் ஜி. பெனடிக்ட் அவர்களும், ஆசிரியர் திரு. அந்தோனி குலாஸ் அவர்களும் நியமிக்கப்பட்டனர்.

இவ்வாண்டு எங்கள் சங்கம் இருபது பொதுக் கூட்டங்களையும், நான்கு நிர்வாக சபைக் கூட்டங்களையும், ஒரு விசேடப் பொதுக் கூட்டத்தையும் நடத்தியது. இப் பொதுக் கூட்டங்களில் மாணவர்களின் பேச்சுகளும், இசை நிகழ்ச்சிகளும் பிரதான இடம் பெற்றன. “தேமதுரத் தமிழோசை உலகமெலாம் செழிக்க வேண்டும்” என்று உள்ளத்து உணர்ச்சியோடு தங்கள் மன எண்ணத்தை எளிய நடையில், விளங்கும் முறையில் பேசப்பழகுவதே அந்நிகழ்ச்சிகளில் பிரதான அம்சமாக இருந்தது. உலக மகா கவிஞன் ஒருவரான திருவள்ளுவர் பெருமானின் திருநாளை வருடா வருடம் கொண்டாடுவதாகத் தீர்மானித்து இவ்

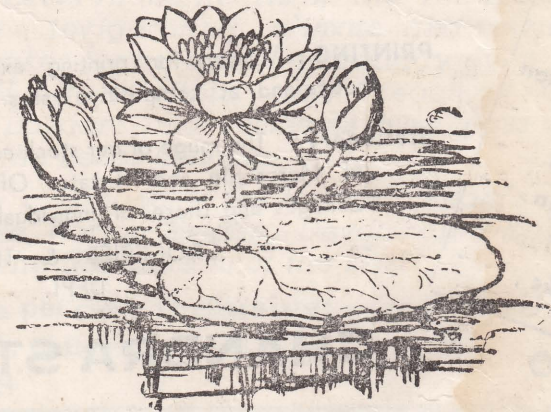


வருடம் அத்திருநாளை சிறப்புறக் கொண் டாடியது எமது சங்கம் அவ்விசேட கூட் டத்துக்கு தமிழ் நாட்டிலிருந்து உயர்திரு குகானந்தவாரியார் அவர்கள் விஜயம் செய்து “திருக்குறளின் முதற்குறள்” என் னும் விடயம் பற்றி சொற் பொழிவாற்றி னார்கள். அது மாத்திர மன்றி, இவ்விழா வைச் சிறப்பிக்க ஆசிரியர்கள், ப விவா னந்தம், மு. நடேசபிள்ளை, செ. கனகசபா பதி ஆகியோர்கள் முறையே ‘வள்ளுவர் கண்ட தமிழ் நாடு,’ “பண்டைத் தமிழரும் வள்ளுவரும்,” “வள்ளுவர்,” என்னும் விட யங்கள் பற்றி தங்களுக் சமைந்த தனிப்பா ணியில் பேசி எபது தமிழ் மாணவர்களை மகிழ்வித்தார்கள். இவ்வாண்டில் எமது சங்கம் மூன்று விவாதப் போட்டிகளை வெற்றிகரமாக நடத்தியது. அவைகளில் “ஆங்கிலம் மட்டுமே இவங்கையின் அரசி யல் மொழியாக வேண்டும்” “சுய பாஷை கள் அரசியல் மொழியாக வேண்டும்” என்னும் விடயம் தலைசிறந்ததாக மத்தியஸ் தர்களால் சணிக்கப்பட்டது. எங்கள் சங் கப் பொதுக் கூட்டங்களின்போது தகுந்த விடயங்களைப் பற்றிப் பேசி எங்களுக்கு முன்மாதிரி காட்டி, நல்வழி செலுத்திய எங்கள் ஆசிரியர்களாகிய திருவாளர்கள்

டோ. சை. க வனசிங்க, எ. சவரிப்பிள்ளை, எ. எம். யோசேப், யே. ஈ. அந்தனிகுலாஸ், ஞானப்பிரகாசம், வண. ஞானச்சகோதரர் பெனடிக்ட் ஆகியோர்களுக்கு எமது நன்றி உரியதாகுப.

எங்கள் சங்கம் இரண்டாம் பருவ மத்தியில் ஒரு கட்டுரைப் போட்டி நடத்தி யது. இம்முறை கட்டுரைப் போட்டி ஒவ் வொரு வகுப்புக்கும் புறம்பாக நடைபெற் றது. இக்கட்டுரைப் போட்டியின் தரத் தைப் பரிசோதித்த கற்றன் நகரக் கல்லூரி களின் ஆசிரியர்கள் கட்டுரைகளின் தர மும், நடையும் நன்றாக இருந்ததாக கூறிய மை கேட்டு நாங்கள் பெருமிதமடைகிறோம். ஆண்டாண்டுதோறும் நடைபெறும்பேச்சு, இசைப் போட்டிகளை நடத்த, எம் சங்கம் தவறியதில்லை. எங்கள் சங்க வளர்ச்சிக்கு ஊக்கமும் உரமும் தந்த அதிபர் அவர்களுக் கும், வண. ஞானச்சகோதரர், தோமஸ் அவர்களுக்கும் எமது சங்கம் என்றென் றும் கடப்பாடுடையது. எங்கள் சங்க வளர்ச்சிக்காக ஆதரவு காட்டும் கற்றன் மாநகர அன்பர்கள் யாவருக்கும் எமது நன்றி உரியதாக.

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