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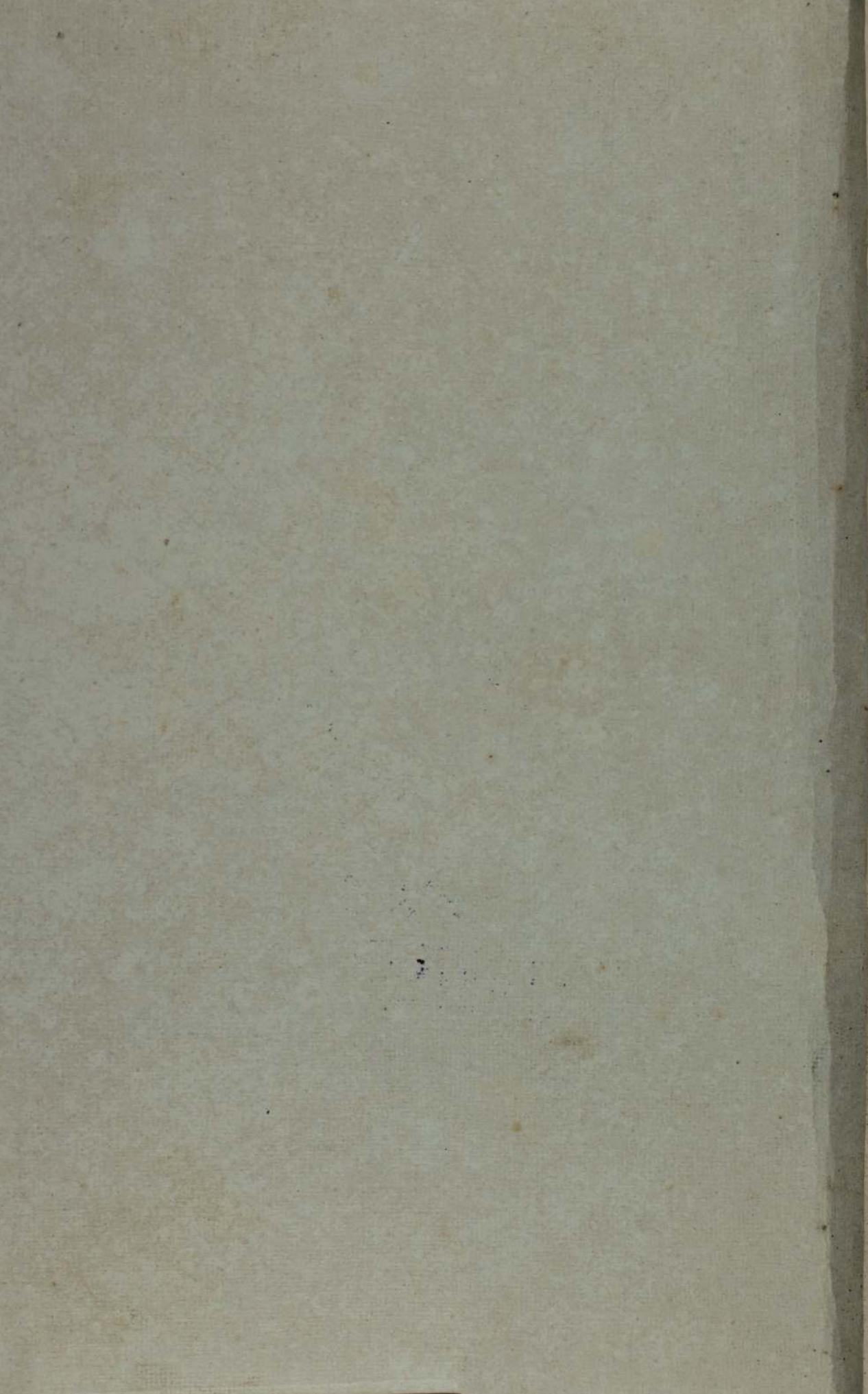
Vol. VII.

No. 1.

DECEMBER,  
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Printed at "The Saiva Prakasa Press," Jaffna,  
and Published by V. Sivasubramaniam,  
(Secretary, O. B. A.), for the  
College and its Old Boys.



# TRUTH

The hero first thought it—  
To him 'twas a deed :  
To those who retaught it,  
A chain on their speed.

The fire that we kindled,  
A beacon by night,  
When darkness has dwindled  
Grows pale in the light.

For life has no glory  
Stays long in one dwelling,  
And time has no story  
That's true twice in telling.

And only the teaching  
That never was spoken  
Is worthy thy reaching,  
The fountain unbroken.

—George Russell (A. E.)

# TRUTH

The best and truest  
To him who stands  
To those who stand  
A claim on their souls

The best and truest  
To those who stand

When darkness has descended  
From the light

For the best and truest  
To those who stand  
And the best and truest  
That the best and truest

And the best and truest  
That the best and truest  
Is the best and truest  
The best and truest



# Education in Dutch Ceylon

BY A. CUMARASWAMY, M. A.

## I

IN these days when the Education of the Island is very much discussed, a peep into the past will be of interest not merely to the antiquary. The present is the sequence of the past, and this short account of Education in Dutch Ceylon will show how much Ceylon has been "victimised" by Education directed with aims and purposes other than truly educational.

## II

The Dutch in matters of administration, had a very clear and consistent policy and this was reflected in their educational system. The lasting influence of the Dutch regime in Ceylon is exemplified by the Roman-Dutch Law which is practically the Common Law of the Low-Country. In education they introduced compulsion for the first time in the history of the country. It may seem surprising that a compulsory system should have been introduced into Ceylon at so early a date as the 15th century, but unfortunately it was carried only with what now seems a very strange purpose. In England, for instance, it was introduced, though later, "to educate our masters," but in Ceylon it was to convert the people to Christianity. "To convert the benighted native," say the Dutch Records in the Archives of Colombo, "to the true reformed religion was an object which lay very near its (Dutch East India Co's) heart." With this end in view, Schools and Churches were established and maintained even in remote villages, and were regularly visited by the Scholarchen. This body of Scholarchen corres-



ponds roughly to the English School Board, and it was the agency through which compulsion was administered.

### III

There appears to have been no centralisation of the educational system, each "commandment having its own Scholarchen." For example the Scholarchen in Colombo consisted of the Dissawa—the Dutch Official who ranked next to the Governor—the clergy, and three or four gentlemen of the civil and military services. Similar Boards which were composed of local officials of corresponding position, were formed in the Jaffna and Galle districts. The function of these Boards covered not merely schools and educational matters generally, but also extended to the solemnisation of marriages; and each School master, in addition to his ordinary duties, performed the function of a Registrar of marriages. The person who applied for School mastership was appointed subject to his taking a course of study with a clergy-man until he became sufficiently qualified to impart religious instruction. The composition of the School Board and its activities, as well as the qualifications which were required in the case of the School master are sufficient indications of the real purpose of the compulsory system of Education introduced into the country.

### IV

Education being compulsory, it was made free and attendance was enforced by fines. The period of compulsory schooling depended not on age but on attainments. No pupil could leave school unless he was able to procure a certificate from the school inspector which stated that "he had the requisite amount of knowledge." Usually this occurred at the age of fifteen when such pupils were discharged and designated "Langer den" i. e. discharged or set at large. The period of



compulsory continuation schooling then began and continued for another two years during which time every discharged pupil had to attend school four days in a week to receive religious instruction. Completion of this course secured for the pupil a new designation—"Nuwe Langerden"—i. e. newly discharged. A third period of two years now followed but was optional. Nevertheless anyone who completed this period was entitled to a third designation—"Oude Langerden"—i. e. old discharged. Although the period for instruction subsequent to the technical discharge was then fixed for five years, in some schools individuals were found with their certificates signed for nine and ten years together, which indicated that they were voluntarily continuing their period of instruction.

## V

Education was in the vernacular, but there were Dutch schools in the principal towns. In 1723 the Dutch Governor sanctioned a scheme "to collect a few promising lads and teach them the Dutch language". Instruction in the vernacular schools was confined to reading, writing and the scriptures, but the reports of the Scholarchen speak of a "higher course of instruction" which was imparted in the Dutch language in some schools. The curriculum of studies consisted largely of a number of languages besides Dutch,—Latin, Greek and Hebrew. In addition there was "the highest theological class" where the medium of instruction changed into Latin and the subjects in which the pupil was examined "were Divine attributes and perfections, the soul of man and logic."

## VI

The supervision and inspection of the vernacular schools established by the Dutch were entrusted to



deputations from the Scholarchen. A deputation consisted of two members, one of whom was always a member of the clergy. They went to schools once a year to "visit and inspect," and their arrival was announced by tom-tom beating. "On these visits the schools were inspected, Church services were held, children were baptised, and couples were married." There is an entry in the report for the year 1710 which gives a fair idea of a day's work of one of such deputations. It is dated the 15th February 1718:—

No. of Boys.	Answered.	No. of Prayers.	No. of Catechisms.
36		7	2
17		7	1
7		7	0
3		5	0
6		4	0
6		3	0
4		2	0
8		1	0
—			
Total 87			
Discharged 7			
—			
On Roll 80			

The report concludes, "we found here, as regards the progress of the children and the teaching, both on the part of the master as well as his assistant a very satisfactory advance as may be seen from their answering to the questions proposed by us both in the Catechism and the Christian prayers".

## VII

The curriculum of the schools which mainly consisted of "Prayers" and "Catechisms", with the ultimate object of proselytisation, naturally roused the



suspensions of the people, and minor disturbances arose which told on the attendance of the pupils and caused alarm to the inspectors during their periodical visits. The Dutch attempted to carry out their policy of proselytisation with such persistent tenacity that they utilised not merely schools for the purpose but also the general political machinery by restricting all offices, ranks and titles to those who professed Christianity. No wonder that disaffection expressed itself in disturbances, and Galle for instance, was reported to be a troublesome and "refractory station." In 1722 the annual inspection was abandoned "owing to the hostile disposition of the Sinhalese." In 1731 "in one village during the examination, a mob assembled and by vociferations interrupted the proceedings. The Scholarch went out to order them off, but they heeded not his authority and on his attempting to drive them away with his walking stick the ring-leader levelled at him a blow with a stick. "In the Matara district, the examination was disturbed by riotous inhabitants," the place being the nest of Buddhist priests. "The trouble was caused not merely by the Buddhists but also by the Roman Catholic priests. These were anxious to retain their hold on the people lest they should abandon their faith in favour of the reformed Church." With this object they brought their influence to bear on the people who refused to send their children to school. Consequently the attendance of the school became meagre. The fall in attendance in schools was attributed to "people's attachment to heathenism," to the ill-disposition of the Malabars in Colombo, and to the fact that the Sinhalese masters were secretly Buddhistic. Combined with these were the scattered nature of the habitations of the natives, bad and dangerous roads which brought about "the desertion of several schools and made spiritual supervision almost impossible."



# One Step Enough for Me

BY N. NARAYANAN, B. A., B. L., L. T.

FROM one point of view, the system of Hindu Philosophy known as Advaita Vedanta or Monism has not been beneficial to the Hindu race. The freedom and boldness of thought implied in its tenets and its insistence on the absolute reality of its Grand Phrases—AHAM BRAHMASMI (I am the Brahman), BRAHMAIVA HAM (Brahman alone am I), and TAT TV AM ASI (THAT thou art)—have tempted people to play such tricks with it as to make one despair of the final destiny of the Hindu race. One man thinks that, because he himself is Brahman, therefore he is not bound by any law at all but has full licence to do anything he pleases in any way he pleases. Another man thinks that, because Advaita insists on knowledge alone as essential to salvation, therefore he is not bound by action and he has only to meditate upon the Grand Phrases in order to make himself worthy of salvation. A third one thinks that, because it recognizes no differences between one thing and another, therefore every one calling himself an Advaita Vedantin has to fight against caste and cast it away as a stumbling block to progress. Similarly, there are endless other varieties of opinion on the question of a worldling's attitude to the Vedanta.

If a little learning is a dangerous thing anywhere, it is here. The self-styled Vedantins described above are mostly such as are too dull or too lazy or too impatient to read our scriptures in the proper light. They are sinning against Hindu society and against themselves by propagating the half-truths which they are cherishing so lightly, and the sooner they give them up



the better would it be for all mankind, for the truths of Hinduism are universal and will bear no mutilation.

Hindu Philosophy—particularly Advaita Vedanta—suffers at the hands of another set of people. These are generally men of great learning, keen intellect, and sound character, but, unfortunately, they are concerned with Hinduism only as a hand-maid to nationalism or as a body of doctrines whose tenability ought to be proved to the satisfaction of the Daniels of the West.

These different sets of men have not only distorted the sense of the Hindu scriptures, they have also distorted the significance of the actions of great practical Vedantins like Ramakrishna Paramahansa, Ramana Bhagavan and others who are examples of very highly evolved souls and can look upon everything in the world with an equal eye.

Vidya vinaya sampanne brahmane gavi hastini,  
Sunī caiva svapake ca pandita: samadarsina:

says Krishna in the Gita. The statement means:—"Wise men look with an equal eye upon a brahmin possessed of learning and modesty, upon a cow, upon an elephant, upon a dog, and upon an outcaste." Bhagavans Ramakrishna and Ramana are examples of such "wise men." The laws of our earthly existence do not apply to them. They can live without breathing, make the blood go after stopping the work of the heart, prolong life and shorten it at will. If our self-styled Vedantins, who wish to live a free life—rather a life of licence—can perform any of these miracles, then they are at liberty to preach their cherished notions as they please. But, if they cannot do so, they are guilty of suicide as well as homicide. I am aware that I am using here strong language, but I must beg my readers to excuse me, for my heart bleeds at the



sight of so much of anti-Hindu propaganda that is being carried on in the name of Hinduism.

I am speaking as a Hindu to Hindus. I have said that the truths of Hinduism are universal. One of these truths is that any man following the precepts of his own religion sincerely and wisely is eligible for the salvation vouched for by his religion. It follows from this that a Hindu makes himself eligible for Moksha only by following the precepts of his religion wisely and sincerely. And this applies to every Hindu—be he a Vedantin or Siddhantin of any colour.

Every school of Hindu thought has exercised the most scrupulous care in mapping out the life of man in this world both for mundane and supra-mundane purposes. It is the glory of Hinduism—not, as some modern men of fashion think, the chief weakness of Hinduism—that every act of our daily life is inextricably bound up with a religious thought or idea. The basis of this plan is that “birth” being the cause of pain, we can be free from pain only if we release ourselves from birth. This release from “birth” is Moksha. Release from “birth” being a very difficult aim to achieve, it has to be worked for day and night through every little act of our existence. Even eating and sleeping are only parts of this process and, therefore, they too have to be done in a religious spirit. Accordingly, the word “Dharma”, which in the popular mind is associated with religion, is the Hindu word for “duty” of every kind. It is also the word for “Law.” Thus we see that law, religion and duty are inextricably bound together in Hinduism.

As has been well pointed out on numerous occasions, the whole structure of Hindu society has been raised on a foundation of duty. Duty is “Dharma”, that which holds together. As Tennyson says “Obe-



dience is the bond of rule", we may very well say that "Duty is the bond of existence". Unless every man does his duty, society will crumble to pieces. If peoples in Europe have so often come and gone, and Hindu society has survived so long, it is because the West has so often stood up for rights, and the East has so uniformly taken its stand on duty. Nowadays we are also clamouring for rights neglecting our duties. Hence it is we are also in danger of dissolution.

According to Hindu law, duties are twofold—Jatidharma (caste duties) and Samanyadharma (common duties). That Hinduism without caste will be like "Hamlet" without Hamlet is a point which I need not labour here, for I am mainly writing for Jaffna readers—to whom Sri La Sri Arumuga Navalar's word is law—and his remarkable handbook of Hinduism—*Nankam Bala Padam*—deals elaborately with Varna and Asrama as being the two pillars of Hinduism. To those who would say that Navalar is old-fashioned, I would only say that it was this old-fashioned gentleman that has enabled Hindu society to survive in Jaffna, and that, if Jaffna today shows a record in crime, it is because young men in Jaffna, who do lip-service to that great man's memory, are doing irreverence to it by neglecting his teachings as old-fashioned.

Granting, then, that Varna and Asrama are essential to Hinduism, we have to grant further that Hinduism insists upon every man's performing the duties pertaining to his caste and the duties common to all members of Hindu society. For a description of these two sets of duties, I would only refer my readers to Navalar's *Nankam Bala Padam*, than which I have not seen a more useful compendium of Hindu scriptures in any language.

What is the place of these duties in a Hindu's progress to release? The Advaita Vedanta says that, in



the last resort, Brahman alone is real, and that all else is a mere illusion. In this view of things, the human soul itself becomes non-existent apart from the Brahman. If this is the fact, there is no difference between the worshipper and the worshipped, and all worship is a mere farce. This is the view held by many self-styled Vedantins today, and they practise and preach it. If these people are genuine men, they have to follow what Sri Sankaracharya taught, for it was he who reduced Advaita Vedanta to the system on which we are now priding ourselves. This great teacher laid down an elaborate code of religious acts which every Hindu has got to follow. Not content with that, he established four Religious Institutions—Mathas—in the four corners of India in order to look after the proper interpretation of the system which he took so much pains to elaborate. The Heads of these Institutions are today going about from place to place and preaching to the people what Hinduism really is, and thousands upon thousands have benefited by their teachings.

Now the question may well arise: "Why did Sankara establish the identity of the human soul and the Supreme Soul, and at the same time lay down the need for worship and other ceremonies?" The answer to this question cannot be given in one word. The perception of the identity of the individual soul with the Supreme Soul is an act of transcendent wisdom. Creation itself began at a time when this transcendent wisdom took on a baser hue owing to a mysterious disturbance in the equilibrium of nature's forces (maya gunas), and the Supreme Being said, "Let me be many". Thus man and the world or worlds came to have separate existences. In the process of evolution, one of the earliest things to emerge was the consciousness of separateness—"egoism" or ahankara. This consciousness is the cause of all hatred, malice and



spite in the world. If these evils should disappear, this consciousness must be destroyed. So, after man has become fully evolved, he has to set to work to destroy this consciousness. For this purpose he has to perform several acts, and he has to perform them all in a religious spirit. Such, roughly, is Sankara's argument in favour of religious observances. I am sorry I am unable to present it in a better form, for I have to write briefly and in a foreign medium. My presentation of it may or may not be convincing, but, if we are true Advaitins, i. e., true followers of Sankara, we have to accept his ruling that religious acts are a necessary step to salvation.

Both Advaita and Siddhanta refer to four paths or margas to salvation. We cannot say with certainty whether these are independent or interdependent. The latter view seems the safer, but Sankara says that the first three paths - Karma (action), Bhakti (devotion), and Yoga (asceticism)—lead to the fourth, Jnana (wisdom), which leads straight to release, and the Siddhantin says that each of his four paths—Charya (conduct), Kriya (action), Yoga (asceticism) and Jnana (wisdom)—leads to a particular form of salvation.

I am also an aspirant after release, but I am painfully aware of my imperfections. I know Yoga and Jnana are beyond my power, so I have only to see if I can do anything by way of Charya and Kriya, Karma and Bhakti. These four—Charya, Kriya, Karma, and Bhakti—exhaust the sphere of duties in Hindu Law. For the present I am not at all worried about the various kinds of salvation and about the differences in view between the Advaitin and the Siddhantin in regard to the nature of salvation and the identity and separateness of the limited and the Supreme souls. Even Arjuna, the alter ego of Krishna, was not considered quite



fit to receive instruction in Jnana at the hands of Krishna. Says Krishna to Arjuna :-

Sarvam karmakhilam Partha jnane parisamapyate,  
Tadviddhi pranipatena pariprasnena sevaya.  
Upadekshyanti te jnanam jnaninastatva darsina: ,  
Yajjnatva na punarmoham evam yasyasi Pandava.

The verses may be translated thus:- "O Partha! all this action merges in wisdom; *that* you must learn by falling at the feet of proper teachers, by frequent discussions with them, and by rendering service to them. Wise men who see the truth will instruct you in wisdom—after knowing which you will not suffer from this delusion again." Thus it is plain that Arjuna was unfit for wisdom, the last path. But was he fit for at least the third path—Yoga? He himself confesses his unfitness. Krishna tells him that the most important thing in Yoga is that the mind must be kept under perfect self-control and made to concentrate on one object. But this produces only despair in Arjuna. He exclaims:-

Cancalam hi mana: Krishna pramadi balavaddridham,  
Tasyaham nigraham manye vayoriva sudushkaram.

"O Krishna, the mind is, indeed, unsteady, erring, strong and obstinate; I think it is as difficult of control as the wind." Krishna answers that the mind is doubtless difficult to control, but that it can be controlled by frequent training (abhyasa) and renunciation. In another place the Lord doubts whether Arjuna is fit even for abhyasa; so he suggests to him simpler processes: "If you are unskilled even in abhyasa, act as though all your actions were mine; if even this you cannot do, carry on your activities renouncing all desire for fruit." And this is the point on which emphasis is frequently laid in the Gita as the only thing possible for Arjuna under the circumstances and the only thing necessary for the



occasion. I do not believe I am better than Arjuna. So, what was good for Arjuna must be more than good for me. The first step—*nishkamakarma*, action without desire for fruit—is the utmost I can achieve, and it is enough if I am able to achieve this for the present. In this world, which is all dark to me, my prayer cannot soar higher than that of Newman:-

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.

# Examinations

BY C. SUNTHARALINGAM, M. A.

FROM time immemorial, no educational system the world over has been free from examinations. In ancient and medieval China, cynics have recorded that education consisted of a series of preparations for a series of examinations! Yet, until quite recently, there was no "Examination of Examinations." Towards the beginning of the present century it was vaguely felt that examinations were being given undue importance. It was also known that successful examinees did not prove, as was confidently expected, successful men in the larger life of the world. On the contrary, in certain individuals, examinations were found to have been responsible for hindering the mental growth and for developing suicidal and other forms of mania. The title of Senior Wrangler conferred on the candidate who stood first at the Cambridge Mathematical Tripos and regarded then as the most coveted intellectual distinction in the whole of the British Empire had to be abolished: the candidates, more often the successful than the unsuccessful ones, turned out to be mental wrecks.

In Ceylon, following the system then in force in England, grant-in-aid to assisted schools used to be assessed on the results of the periodical examinations conducted by the Inspectors of the Department of Public Instruction. I well remember how much more anxious the teachers were than the boys themselves during those days. Teachers were not above surreptitiously assisting their students to answer the question papers. Fattened goats were reported to have been tied up at the entrances to village schools to propitiate the presiding deities!!



In the very first examination that I took at the Copay English School, I was the only one to fail in English in my class, though I was regarded by my teachers as the best in that subject. I still remember how the Head Master announced my failure with a smile. I did not then realise the significance of the smile. I now know what it meant. The Inspector *must* have "pulled out" one answer paper from the bundle to "plough" at least one candidate! Even in modern times, in exceptional instances, examinees are not necessarily in the wrong if they ascribe their success or failure in certain tests to a not dissimilar method of marking the answer papers!! Fortunately, however, the well recognised examinations are conducted with extreme care. A candidate who feels that he has been unjustly failed, can insist, on the payment of moderator's fees, to have his answers revalued by an independent examiner. In Scotland, Inspectors of Education take the answer papers to the several schools and consult the Head Masters and their assistants before arriving at decisions, particularly in regard to borderline cases. One earnestly hopes that such a practice would become more universal, even to the extent of requiring that all answer papers are returned to the candidates, through their school authorities, who will have the right to question the marking. It may be urged that such a system may lead to argumentation and unpleasantness. It has however been found out that if examiners are quite conscientious in performing their duty of correction and valuation, cases of doubt and dispute are exceedingly few. If the complaints are sponsored by the school authorities, this should act as an effective check against representations without substance.

Whatever the defects inherent in examinations, it has never been seriously suggested that the system of school examinations could be dispensed with. At its worst it is a necessary evil. Careful investigations, how-



ever, are being made to minimise the defects. But it is impossible to be without examinations. Today "tiny tots",  $4\frac{1}{2}$  to  $5\frac{1}{2}$  years old, who seek admission to the kindergarten section of a well known college in Colombo, have to be subjected to the ordeal of an entrance examination even at this tender age. The parents of the rejected not infrequently attribute the success of the accepted to the status or reputation of their parents in the country! A selection to form a class of about thirty has to be made from a list of twice the number or more of applicants. How else can the selection be made except by some test or examination of the infants?

The same principle applies to recruitment to the public services by open competitive examinations. One of the world-famed of these was the old Indian Civil Service Examination held in London. The method of conducting the examination has been altered in recent years. There has been considerable questioning as to whether this new system works fairly in regard to the recruitment of Ceylonese to the cadetships in the local Civil Service. Two different Boards of Examiners, having different ideas of standards, function at two different centres separated by 7000 miles, to interview the candidates for *viva voce*. Not long ago it was established by an International Committee that the *viva voce* is the least reliable of all tests. It was shown by them that when the same group of fourteen candidates was submitted to the test by two Boards of experienced and recognised Examiners, who had themselves been Civil Service Examiners, the candidate placed first in order of merit by one Board was placed last but one by the other!! Yet, the *viva voce* is regarded, not without justification, as generally a determining factor in the competition. Nevertheless, no one questions the impartiality of the examination or the bona fides of the



examiners, even though one can rightly question the inclusion of such an unreliable test.

Apart from the value of examinations for the purpose of selection, their value as incentives to effort is of no less importance. They play an important role in the levelling-up process in modern democracies. The normal person is naturally a lazy being. To the large majority of the school-going population, examinations are as the proverbial carrot to certain quadrupeds!! It was only the other day, the Principal of a leading Secondary School was heard to complain bitterly that during the single, examination-less, year after the Junior and before the Senior, no amount of exhortation on her part would make her pupils work. The year was intended to make the students become interested in work other than preparation for an examination. The result, however, has been that even some of the industrious students developed habits of indiscipline and indolence. The abolition of the system of awarding honours and distinctions at the school examinations has not been without its disadvantageous consequences.

On the other hand, the result of pressing boys unduly when they are young, to pass examinations with credit, has been in many instances disastrous. If one analysed the after-careers of those who won the Cambridge Senior Local Studentships awarded by the Department of Education, during the past two decades, one would be surprised at the number of "star-students" who have disappeared into the darkness!! Not infrequently it happens that they owe their successes not so much to themselves, as to their teachers. They are mere tools; their individuality is lost, their minds fatigued and their originality killed. Teachers who drive students beyond their natural powers do them irreparable harm. Some parents in their ignorance are the worst offenders in this respect.



It is well known that for an examination success there are five factors. In order of importance, they are (1) the Examinee, (2) the Teacher, (3) Subject of the Examination, (4) Luck, and (5) the Examiner. The really able student, unless he has been misguided by his teacher, can be rightly expected not to fail an examination in any subject. There are however certain peculiar minds which are quite incapable of studying particular subjects. The late Mr. Ramanujam, F. R. S., could not matriculate at the Madras University in his first attempt!

The part played by luck in examinations is often underestimated, but generally luck does not come to those who do not deserve it. Nor can in general a first class be secured solely by application and experience. It is possible that at a particular examination a candidate may "shine", but the "shine" is only a "flash in the pan". On the whole, if in a succession of examinations, involving several subjects, a student's performance has been uniformly good, without his being unduly driven, he can be safely regarded as having mental powers above the ordinary, and capable of dealing efficiently with the problems of life.

For after all, life is really a succession of tests. The qualities of application, perseverance, independent thought, and concentration acquired in preparing for examinations are of great and lasting value. Thus it is, that in spite of the known limitations, it is difficult to displace examinations.



# Engineering as a Career For Boys

BY T. S.

The choice of a career is a very important as well as an interesting and fascinating problem and needs very careful thinking. Consideration must be given to the boy's capabilities and to the occupational trends of the day. Those who consider the whole outlook to be uncertain and play for security at all costs appear to be seeking their own ruin. But those who are far-seeing will consider the very difficulties of the present as containing the beginnings of all kinds of developments which will provide new opportunities for the Rising Generation.

Originally there were two divisions of Engineering—Military and Civil. All works which are not definitely military such as fortresses and engines of war were comprised in the profession of a Civil Engineer. It is proposed to consider in this short article the profession of a Civil Engineer only. This is defined as "the art of directing the Great Sources of Power in Nature for the use and convenience of Man." The Civil Engineer makes a practical adaptation of the discoveries of Science. A fair knowledge of Mathematics and Physics in their practical aspects is very essential to a Civil Engineer. Chemistry, Geology and Meteorology come next in importance. The Mathematician who has indifferent constructive ability will not make a successful Engineer. If besides his Mathematics and constructive ability he has the imagination of an artist he may make a first class Architect.

The construction of roads, railways, bridges, river navigation works, docks, ports, harbours, breakwaters,



light-houses, water-supplies, sewerage, waterways etc., forms the major works of Civil Engineers. The other departments of the group of Civil Engineers are—Mechanical, Motor, Aeronautical, Agricultural, Marine, Mining, Electrical, Telegraph, Radio, etc. The courses of training in all these sections are similar. About 3 years are spent at a Technical College or University followed by another 3 years of practical training obtained as either an articled pupil under a qualified Engineer or as a Junior Assistant. During this time the mining Engineer will be working in the minefields, the Marine Engineer in sea-going ships and so on. The qualifications required of a Civil Engineer are laid down by the Institute of Civil Engineers and there are similar Institutes for the other branches. The Board of Trade is the Institute for the Marine and Mining Engineers. (All pupils should obtain and study carefully the regulations regarding the membership of their respective Institutes.)

The profession of a Civil Engineer is a very noble one. By constructing Irrigation works he is able to convert arid regions into fertile plains. All "distant" places have been brought closer by the Engineer improving all means of communications. A good water-supply and efficient sanitation will keep the people free from ravaging epidemics and untimely death.



# Adam's Peak

BY K. V. MYLVAGANAM.

MUSIC hath its charms but the mountains enamour the highland lads and lasses. The hills seem to beckon to all those who pass by. The inherent adventurous spirit in man bursts forth spontaneously at the sight of Adam's Peak. Its commanding view from Colombo compels one to climb it. It stands like a hoary-headed giant, with his brawny arms stretched out on either side, amidst long ranges of mountains. This majestic peak—the best of Lanka's heights—made holy by three faiths, radiates its glory with a sacred awe to the humble pilgrim.

The stream of pilgrims flows into the two important towns at the base—Maskeliya (via Hatton) and Ratnapura—from the middle of March to the end of April. Crowded trains, breathless 'buses, creaking carts, and luxury cars, all roll in towards Maskeliya which is the more popular resort to the peak. The passengers detrain at Hatton and take 'bus to Maskeliya. The furthest point where conveyances could reach is Dalhousie Estate about eight miles from the top of the peak.

The thirteen mile journey from Hatton to Maskeliya is one scenic vista of Nature's panorama. Hills and dales are clothed with tea bushes to dizzy heights fringed with the wild forests. Amidst a sea of greenery rise the multi-windowed factories, filling the air with the sweet aroma of the world-famed tea-leaves. Its flavour soothes the weary traveller like the bewitching music of Orpheus. Patches of clouds float or hang on hill-tops or valleys below. Meandering



silver streams wreath in never ending lines along the thickly foliaged valleys. The winding road discloses the peak now and then, standing eminently midst undulating mountain, with its ancient peak, clothed in white samite, mystic clouds. The happy pilgrims send forth a "Sadhu" or "Arohara" or "La-hi-la-hillellah" trumpeting their arrival.

Maskeliya is a semi-halting place. Here the climbers replenish their store of warm wear, food or lights. Light refreshment stalls are numerous. This village hamlet owes its importance to the innumerable pilgrims who pass and repass. The rush to the peak reaches its peak in April yet picnic-parties and pilgrims go up and down throughout the year. Thus, this hamlet ensconced in a beautiful valley of the mountain stream sings with Tennyson:-

‘Men may come and men may go  
But I go on for ever’.

The real pilgrimage begins here. Groups of men, women, and children of different ages, shapes, stages of beauty and deformity—each girdled with a cloth bag begin the tramp. The endless chatter of the crowds din the ears. The receding noise signals the general move on. The chantings of the religious slogans become more frequent.

The early stage of the journey is along the road. After a mile or more away from the hamlet an uncouth old sign-post presents itself to view. The words 'To Adams Peak' are daubed with lime from the neighbouring boutique. Now, onwards the journey lies along the estates. The line of pilgrims to and from the peak continues almost to the summit. After a walk of about five miles the pilgrims reach the base of the hill. This is called "Pilgrims Rest". There are large permanent cosy sheds and boutiques. Each new party



after a short rest, seeks a spot to prepare its meals for the noon, or night. The whole camp is busy preparing for the final climb. The adjoining stream doubles its roaring sound with the loud chatter of the bathing crowds. The sanitary requirements are very satisfactory. However, by sunset, a great majority of the folk retire, while the numerous barking dogs announce the arrival, or departure, of fresh groups of visitors.

The charm of the forest draws a few from the bustle of the 'inns' to some quiet neighbouring hillock or pasture, to view with wonder the mighty piece of nature's offspring. The balmy evening air, mingled with the scent of the forests, welcomes the lonely stranger. The loneliness is dispelled by the grandeur of the silent forest throbbing with life, the roaring cataracts of the mountain streams, and the brightly plumed birds and the gayer flowers of the virgin woods.

Such visions flash upon the inward eye of the pensive mind but the mightier image of the formidable peak seems to defy man's ventures to scale its heights. The threatening look of the massive, rocky, wooded, slippery, and cloud-capped peak makes the pulse beat faster. The heart sickens as the feeling of man's hopelessness and insignificance dawns upon him when he gazes at this majestic eminence. This peak alone commands the respect of alien and native. It is visible from Colombo and many Southern parts. Its benignant beauty from afar, rising amid a wavy range of never-ending mountains thrills the lover of nature. Its blue-purple colour presenting a perfect contour against the serene sky leaves an unforgettable impression. God is great; His art wonderful.

The silence is suddenly filled with the chorus of the chantings of the pilgrims at the top. This voice of man's victory heartens the moody stranger. With mingled



feelings of hope and despondency he arrives at the inn. At the end of a hurried meal he retires to rest. The voice of busy pilgrims awakens the whole camp at midnight. Reluctantly the cosy beds are deserted to face the cold and dew-bespangled air. Wrapt in Eskimo fashion, with torches or lanterns, the scattered groups move on in silence, except for the occasional chantings of "Karunava" or "Arohara". As the pilgrims reach the stream that divides the holy shrine from the rest of the world the sound of the 'Karunava', 'Harokara', and 'La-hi-la-hillallah' fill the air.

The bubbling stream benumbs the hands and feet with its extremely cold water, yet the faithful penitents wash themselves before they set foot on the holy hill. The freezing water is better felt than described, yet as one follows the winding steep path, the chilly air gives new energy to the heavy limbs after the wash. It is truly wonderful to feel vigorous and brisk at one o'clock in the morning. Faith or unfaith—call it what you will—the magic touch of that cold water renews the spirit.

All through the night the sound of "Karunava" and "Arohara" echoes from hill and dale. The climb is very steep now. The young ones run up a few steps and sit to rest and wait for the aged ones who seem to stop more than climb. The monotony of the stony steps is broken by gravelled paths in-between. Blazing fires, scattered at rare intervals, light up the lonesome woods. Still, the patient pilgrim climbs, and keeps climbing on. The darkness hides from the weary eyes of man the almost hopeless steep hill. The tired folk, like stags at bay, look for some place of escape and rest. This spot which they so longingly look for is at the foot of a sloping rock. It is more than half way up. This is the Needle Point.

No oasis is more welcome to a desert traveller than the Needle Point to a foot-sore wanderer. With a sigh of



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inexpressible relief he enters the "Madam". This "ambalam" is at the beginning of the last lap of the ascent. The tea-boutique provides light refreshment and provisions for preparing meals. There are two long sheds on either side of the path. A clear mountain rill trickles down lazily along the rocks. Here the tired pilgrim with heavy eye-lids and heavier soles rests to revive the drooping spirits. The place is hospitable and warm. The steaming tea is a great reviver, but the price is more than thrice the ordinary value. All these niceties fill the mind of the climber of the last journey to conquer the peak, and view the glorious sun-rise and shadow.

With renewed strength the pilgrims leave this comfortable spot. The new members thread a new needle and fling it over the streamlet. It rests on the shrub near by. It is a great sight. Lines and lines of thread lie near each other waiting perhaps for some unknown hand to weave it, into what, one cannot say. The meaning is a mystery but without rhyme or reason all do it. The steps here are cut into the rock over which the stream flows. They are narrow and slippery. This part is frightfully dangerous as the steps run along a very precipitous route. A false step—and the rest is better imagined than said. Rumour states that a few accidents did take place in this place. Higher up railings are fixed on to rocks with steel steps. Here the climb is nervous. There is just enough room for two persons to pass each other. The pilgrims march on with their sonorous cries in spite of all dangers. At this very spot before twilight the pressure of the crowding pilgrims once dislodged all movement. The railings showed signs of feeling the weight on them. Anxiety rested on every face near by. A thundering roar of "Karunava" rent the silence. Hardly had the sound faded down the valleys when the seething crowd moved with perfect ease either way. This



mysterious, orderly movement, from almost an imminent disaster, left in my mind a sacred impression. I have stood on the identical spot more than half a dozen times, and at every halt the omniscient omnipresence of God is revealed with great force. The mystic silence of this spot has often moved my emotions visibly. Faith could move mountains.

The quick succession of the shouts of the pilgrims in front is the first hopeful sign that the peak is in view. Suddenly the forests give place to an orderly building in front of a "tea-koisk." This is the store-room and dwelling place of the officiating priest. A few flights of concrete steps and the peak stands conquered not to obey, but calling for obeisance. The weight of weariness, and the bating breath roll down the precipice. The joy of victory rejuvenates the spirits.

The darkness is lit up with blazing fires, in one or two places, where the pilgrims warm themselves. A four-foot wall surrounds the small rocky area of the peak. At the entrance there is a Hindu temple—a small shed. Immediately behind, on a rock of about ten feet high is the world famed, legendary foot-print of Buddha or Adam or Sivam. It is on a solid smooth rock shaped like a dome. On the top is a fairly deep depression in the shape of a foot. It is about two feet long and about one foot wide. There is a hollow in the middle made by pilgrims removing pieces of this sacred foot-print to serve as a talisman. The toes are all of equal size, representing the foot of the large images of Buddha one sees in the ancient temples. There is a myth that the stone on which the foot was placed turned into a gem of rare value. This gem is buried deep down, and a copy of it was cut on the present rock which was placed on it. There it stands, sheltered behind iron railings and a permanent shed. The hollow is full of coins and stray



pieces of jewels cast in reverence by some conscious pilgrim.

The pilgrims gather round the warm fires, irrespective of caste, creed, and race, to warm their cold-bitten hands and feet. Occasional showers and constant blasts of icy-cold winds are our companions. A spontaneous shout of the pilgrims draws all to the eastern wall. The first signs of the rising sun slowly appear in the distant horizon. The crowd gathers thick and fast, and one feels as if the wall may give way. Crowded and breathless, the whole body stands in silence. All eyes gaze eastwards. Stray streaks of the sun's rays light the banking clouds on the eastern horizon with a crimson glow, gradually mellowing into a fading golden colour. Gradually and visibly these rays become larger and brighter. The golden clouds turn into a deep crimson hue. While the silent crowd watches these beautiful scenes the sun leaps into view, with its morning splendour, above the dark blue range of circular mountains. The ball of fire, fringed with innumerable darts of rays, echoes its birth with the fervent shouts of the gazing multitude.

The next instant the crowd heaves westward to view the other glory of the peak. Immediately the sun takes up its reigns of dawn, there in a sea of immaculately white mist, the mystic shadow of the peak stands like a pyramid. This is a great moment in the lives of many—sunshine and shadow. The joys and ills of life are pictured in a moment by God, but life alone stands out pre-eminently, like the peak.

The shadow vanishes gradually and the mist recedes slowly in front of the advancing rays of the sun. The daylight reveals nature's paradise. As the eyes stray from beauty to beauty, the same scene discloses different views each time one sees it over and



over again. Look where you will, the whole country is filled with green-clad hills and greener dales with silver linings every where. These are the rivers, streams, and waterfalls that abound in this district. The vision fades into the horizon all around.

Nearer the peak, in the valleys below, thick, fleecy mists and clouds seem to float in silence. The wooded hills look like mighty bushes from above. The rivers and streams do not seem to move but look like white streaks on a green stone. Every prospect pleases. The art of nature could be absorbed only by sight not by words. The peacefulness and serenity of the entire vicinity is awe-inspiring.

With heavy heart one hears the toll of the pilgrim's bell. It is a signal for the downward journey. The holy pilgrims offer flowers, light candles and throw money into the foot. The ceremony over, the people march in single file to the bell. Each one rings the bell the number of times one has climbed the peak. An old man rang it twenty-four times. I stood in awe. My first trip was an eternity, but his twenty-four trips eclipse the glory of all ancient heroes. With a longing, lingering look and a heart-breaking sigh I climbed down.

The descent is easy. The journey is uneventful along the shady path, except for the twitter of birds and shouts of the pilgrims. Noon sees us once again at the 'rest.' As one gazes up at the peak a firm doubt rises in the mind whether the climb was a reality or a dream. As the peak recedes further and further away, the doubt becomes almost a reality, when one beholds the immortal peak in all its ancient glory beckoning to those who wish to conquer it.



# “நீங்களொருக்கால் போய்ப்பாருங்கள்.”

பண்டிதர் சி. கணபதிப்பிள்ளை.

நல்லூர்க் கந்தசுவாமிகோயில் மாணேஜர் கந்தைய மாப்பாணர்; அவருக்குத் தம்பு என்றும் பெயர்; அக் காலத்தி லிருந்த பிரபுக்களில் மாப்பாணரும் ஒருவர். கையிலே வெள்ளிகட்டின பிரம்பு—காலிலே சோடு—கொய்துகட்டின வேஷ்டி—தோளிலே பெரிய சால்வை—மற்றத் தோளில் ஒரு சிறிய துண்டு—காதுகளிலே கடுக்கன்—மூக்குக்கண்ணாடி அருமை—நெற்றி நிறைய விபூதி சந்தனம்—பெரியதோ, சிறியதோ ஒரு செல்லவண்டி—முகத்திலே ஒரு குறையுமில்லாத சிரிப்பு—இவைகள் பிரபுக்களுக்கற்குறியான சில குறிப்புகள். கந்தையர் மாப்பாணர் ஒரு பிரபு.

மாப்பாணர் வண்ணார்பண்ணையில் இரவைக் கழித்து விடிய நல்லூருக்குப் போகும் வழக்கமுடையவர். பிரபுக்கள் வீடுகளிற் சுபகருமங்களுக்குத் தாசிகள் வருவதும், ஒரு பிரபு ஒரு தாசியையாவது வைத்திருப்பதும், விசேஷ பெருமையென்ற கருத்தும் அப்பொழுதிருந்தது. அகணைச் சிறுமைப்படுத்தியவர்கள் நாவல ரவர்கள். தாசிகளென்றிருந்தவர்கள் கந்தசுவாமிகோயிலிற் சதுர்ஆடுவதைத் தாங்கள் பூர்வசன்மத்திற்செய்த தபோபலமென்று எண்ணியிருந்தார்கள். யாராவது அங்கே விலக்கப்பட்டது உண்டானால், அந்தத் தாசி இந்த உலகத்திலிருந்தே விலக்கப்பட்டவளாய் விடுவாள்.

விடிந்தது விடியமுன் மாப்பாணர் எழுந்த, இப் பொழுது நாவலர் சைவப்பிரகாச வித்தியாசாலை இருக்கிற சந்திக்கு வந்து, கிழக்கே போகிற தெருவால் திரும்பி நல்லூருக்குப் போவது வழக்கம். அந்தத் தெருவிலே—



அந்தச் சந்திக்கு ஒரு கூப்பிடுதூர்த்துக்குள்ளே—தெற்குப் பக்கத்தில் நாவலரவர்கள் வீடு. இந்த வீடுதான், ‘உவாட் அன் டேவி’ என்றும், ‘நாவலர்கோட்டம்’ என்றும், ஒரு பக்கம் ‘நாவலர் அச்சுக்கூடம்’ என்றும் இப்பொழுது வழங்கி வருகிறது. நாவலர் அவர்கள் வாசஞ்செய்த விசேஷம்பற்றி ‘நாவலர் கோட்டம்’, ‘நாவலர் அச்சுக்கூடம்’ என்ற பெயர்களை வைத்திருக்கிறார்கள்.

அந்தத் தெருவிலே, நாவலர் அவர்கள் வீட்டு வாசலிலே மாப்பாணர் போகிற அதேசமயத்தில் அந்த வீட்டு விறுந்தையில், தெருவோரமாகத் தாழ்வாரத்தின் ஒரு பக்கத்தில் நாவலரவர்கள் பல்லுத் தேய்த்துக்கொண்டிருப்பார்கள்.

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நாவலர் அவர்கள், கந்தைய மாப்பாணரையுங் கந்தசுவாமிகோயிலையுந் திருத்துவதற்கு எவ்வளவுக்கு முடியுமோ அவ்வளவுக்கு முயன்றும் ‘முடியாது’ என்று கண்டபிறகு, ‘நல்லூர்க் கந்தசுவாமிகோயில்’ என்று பெயரிட்டு இரண்டு பத்திரிகைகளும், ‘மித்தியாவாத நிரசனம்’ என்றொரு இடிமுழக்க கண்டனமும் எழுதி வெளியிட்டிருக்கின்றார்கள். மாப்பாணர் நல்ல மனுஷன்; எத்தனையோமுறை, நாவலரவர்களை வணங்கி, “என்னையும் எனது கோயிற் பிழைகளையுங் கண்டித்துத் திருத்தியருளுதல் வேண்டும்!” என்று—அதுவும் வெகுசனக்கூட்டங்களிலே—பிரார்த்தனை செய்திருக்கின்றார். இப்படிப்பட்ட மனுஷனை அண்டியிருந்து கெடுத்தவர்கள், அவருடைய தாசிவர்க்கந் தோழவர்க்கங்கள். கந்தர்மடத்தடியிலிருந்த ஒரு பிரபுவும் அவர் பரிவாரங்களும் மாப்பாணரின் தோழர்கள். அந்தத் துஷ்ட சக்திகளின் தூண்டுதலினாலே மதிமயங்கி, நாவலரவர்களையும் சைவசமயத்தையும் தூஷிப்பவைகளும், நாவலரவர்களாற் கண்டிக்கப்பட்ட பாதிரிகளையும் கருங்குழி இராமலிங்க பிள்ளையையும் அவர் சீடர்களையும் பாராட்டுபவைகளுமான, ‘பிரதிகண்டனம்’, ‘பரிகண்டனம்’, ‘சம்பாஷணை’, ‘வச்சிரகுலிசம்’ என்ற நான்கு தூஷணபத்திரிகைகள் எழுதுவித்து,



அவற்றின் பொருட்டுக் கோயிற் பணத்தைத் தூர்விதியோ கஞ் செய்துவிட்டார். இந்த நான்கு பத்திரிகைகளும், ‘நல்லூர்க் கந்தசுவாமி கோயில்’ என்ற பத்திரிகைகளுக்குப் பின், ‘மித்தியாவாத நிரசன’த்துக்கு முன் வெளிவந்தவை கள். அப்பொழுது நாவலர் அவர்களுக்கும், மாப்பாண ருக்கும் பகைமூண்டு முறுகி வளர்ந்துகொண் டிருந்தது; கருடனும் பாம்பும்.

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மாப்பாணர் சந்திக்கு வந்ததும், மார்பிலே உத்தரீயம் —தோளிலே சிறு துண்டு—கால்களிலே சோடு—கையிலே பிரம்பு—மெய் வாய் கண் மூக்கு செவி என்ற உறுப்புக்கள் —எல்லாம் ஒருமுறை சரிபார்க்கு, தாமுந் தாம்தானே என்றுகூட நிச்சயம் பண்ணுவார். இதற்கிடையில் மாப் பாணர் ஒருசுறிதந் தாமதிக்கவில்லை; வழக்கம்போல நடந்துகொண்டு போகிறார்; “ஏன் தாமதிக்கவேண்டு!” என்று வைத்துக்கொண்டு அவருடைய மனமும் சில தீர் மானங்கள் பண்ணும்:- “நாவலரென்றால் நமக்கென்ன! போகிற வருகிற தெருக்களில் எத்தனைபேர் இருக்கிறார்கள்; நிற்கிறார்கள்; அவர்களுக்கெல்லாமா நாம் சலாம்போடு கின்றோம்! நாவலர் இருந்தால் இருந்திட்டுப் போகட்டும்; நம்முடைய கண்களுக்கு அங்கே என்ன அலுவல்! கொஞ் சம்—அந்த இடத்தில்—கெதிபாய்ப் போய்விடுவோம்; ஆனால் எவ்வித மரியாதையும்.....” என்று இன்னு மெத்தனையோ தீர்மானங்கள்; எல்லாம் அரைகுறை. அந்தப் பொல்லாத வீடு வந்துவிட்டது!

அதே விருந்தை, குறித்த தாழ்வாரர். ஏதோ ஒரு உருவம். தெரிந்தும் தெரிபாமலுந் தோன்றுகின்றது; ஆசாட்டம். மாப்பாணருடைய வலக்கண்—அதிலும் கடைக்கண்பகுதி—தனக்குரிய தீர்மானத்தின் பங்கைப் போக்கடித்துவிட்டது. அவ்வளவுதான்.

மாப்பாணருடைய மூக்குதுனி—கண்ணிமைகள் ஒவ் வொன்றும்—உரோமத்துவாரங்கள்—சர்வாங்கமும் நூறு யிரம் நாவலர்கள் தோன்றிவிட்டார்கள். “பார்க்குமிட



மெங்கும் பரமன்கா னைம்மாளை” என்றவருக்கு இப்படியொரு நிலை வந்திருக்கலாம்போலும். இது கிடக்க, மாப்பாணருக்கு மார்பு டக்கு டக்கு என்கிறது. அவர் அந்த இடத்திற்கென்று பண்ணிவைத்த வேகம், கனவிலே நடக்கிற ஒடுகிற வேகமாய்ப்போய்விட்டது. அவருடைய கால்களுக்கே அவைகள் என்னசெய்கின்றன வென்று தெரியவில்லை. ஒரு நடுக்கம்; நல்லவேளை எதிர்வளவு வேலி பெலமான வேலி; வேலி எல்லாவரைக்குங் கால்கள் போய்ச் சேர்ந்துவிட்டன. அங்கவஸ்திரம் எப்படியோ அரைக்கு வந்துவிட்டது. சிறுதுண்டும் என்கேயோ போய்விட்டது. வலக்கையிலிருந்த பிரம்பு இடக்கைக்கு மாற்றிவிட்டது; வழக்கமான ஆட்டர்—அசைவு—ஒன்றுமில்லாமல் அது சும்மா செத்துக்கிடக்கின்றது. கையிலே விளங்குகிற பிரம்புக்கும், கால்களிலே தேய்கிற சோடுகளுக்கும் என்ன தொடர்போ, ஒன்று கூடி ஒரு கையில் இருக்கின்றன. கால்களிலே கிடந்த சோடு கைக்கு எப்படி வந்தது. “பிரம்பும்! — சோடும்!” — இவைகளைத் தொலைத்துவிடலாமோ என்கூட அந்தக் கை யோசிக்கின்றது.

நல்ல குளிர்; தூதிர்ஷ்டமாய் மழையில்லை. அப்படியிருந்தும் மாப்பாணர் அப்பிபங்கஸ்நானஞ் செய்துவிட்டார்—அவ்வளவு விபர்வை. களைபென்றால் ஒரு புதுக்களை. திசைமாறாவைக் கடந்தபோதுகூட இப்படியொரு களை மாப்பாணருக்குண்டாகவில்லை. தூரமும் இவ்வளவு தூரமாய் அந்தக் காடு தோன்றவில்லை; ஏன், நேரமுங்கூட அப்படித்தான். இந்த நாடகம் நடந்து முடிந்தது ஒரே ஒரு நிமிஷம். ஆனால் மாப்பாணருக்கு அப்படியில்லை. அது ஒரு பிறப்பு—அஃதாவது ஒரு பிறவியெடுத்த காலம்.

இந்தச் சம்பவங்கள் ஒருபுறமிருக்க, மாப்பாணர் மானமுள்ள ஒரு மனுஷன்—அவருடைய மானம் மற்றொரு புறம். அஃது உள்ளுக்குள்ளே யிருந்து உயிரை அரிகின்றது. அந்த நேரத்தில்—இந்த நாடகம் நடந்துகொண்டிருக்கும்போது, யாராவது ஒரு மனிதர்—மாப்பாணரையறிந்தவர்—அந்த இடத்துக்கு வந்தால் மாப்பாணருடைய



உயிர் எங்கேபோய்த் தரிக்குமோ, ஆரநீவார்! இனி மாப் பாணரை நல்லுருக்கு அனுப்பி, அவருடைய சொந்த இல்லத்திற் சேர்த்துவிடுவோம். இது ஒருநாள் நாடகம்; ஒரு திரை.

இந்த நாடகம் ஒருநாள் இரண்டுநாள் அல்ல; வருஷம் பன்னிரண்டு மாதமுந்தான் நடந்து வருகிறது. சிலசமயங்களிலே அந்த வீட்டு விருந்தையில் நாவலர் அவர்கள் இல்லாமலொழிய, அங்கே தொங்குகிற வேஷ்டி சால்வைகளுக்குக்கூட, அந்தச் சந்திதியிலே இந்த மரியாதையோடுகூடிய நாடகம் நடந்திருக்கிறது. இதில் யாராவது நூதனப்பட வேண்டாம்; இதிலும் பார்க்க நூதனம் இருக்கிறது. நாவலர் அவர்கள் வடக்கேபோய்விட்டார்கள். இது மாப் பாணருக்கு நன்றாகத் தெரியும்; சந்தோஷம். இப்படியிருந்தும், தம்மை யற்பாமலே இரண்டொருமுறை அந்த இடத்தில் வழக்கமான நாடகத்தை நடாத்திமுடித்திருக்கின்றார் நமது மாப்பாணர்.

வைகறை யாமத்திலே உஷத்கால நேரங்களில் ஒரே ஒரு நிமிஷத்தில் இந்த நாடகம் நடந்து முடிகின்றபடியால், வெகுகாலம் எவருக்குத் தரிசிக்கும் பாக்கிப மில்லாமலே திரைமறைவில் நடந்துவிட்டது. ஆயினும், சிறிது சிறிதாகச் சிலர் பலரிடை அரும்பி, பிறகு ஊர் முழுதும் பெரிய அலராய்விட்டது.

கேள்விப்பட்டார்கள் கந்தமடப்பிரபுவும் அவர் கூட்டாளிகளும். அவர்களுக்கு இந்த வெட்கத்தைச் சகிக்க முடியவில்லை; ஆனால் அதனை அப்படியே நம்பவுமில்லை. ‘உண்மைதானோ’ என்று முதலில் ஒருவரை யொருவர் வினாவி, பிறகு தனித்தனியாகவும் கூட்டரவாகவும் மாப் பாணரைச் சந்தித்து, பல கதைகள் பேசி, இப்படியுங்கதைக்கிறார்கள் என்று இந்த வினாவையும் இடையிடையே போட்டுவந்தார்கள். இந்தமுறையில் வினாவினா ஒருமுறை இரண்டுமுறையல்ல நூறுமுறைக்குமே விருக்கும். ஒவ்வொருமுறையும் கதையை மாற்றி மழுக்கியும், ஒன்று கேட்க மற்றொன்று சொல்லியும், சிலசமயங்களிலே சிரித்



தும், மௌனஞ் சாதித்தும் ஒருவாறு மாப்பாணர் கடத்திக்கொண்டு வந்தார்.

ஒருநாள், இனி என்ன செய்வது—எத்தனை நாளைக் கென்று கடத்துவது—நேரே நெருக்கிக் கொண்டார்கள்.

“நான் மனசைத் தைரியப்படுத்திக்கொண்டுதான் அந்தத் தெருவிலே போவது வழக்கம். ஆனால், அந்த வீட்டு வாசலிலே—அந்த மனுஷனுக்கு முன்னிலையில் என்னை யறியாமலே எனக்கு அப்படித்தான் செய்ய வந்துவிடுகிறது; அந்த நேரத்தில் நான் என்வசத்திலில்லை அப்பா! வேண்டுமானால், ‘நீங்களொருக்கால் போய்ப்பாருங்கள்’” என்று ஒழிப்பு மறைப்பின்றி வெகுதெளிவாக மாப்பாணர் சொல்லி விட்டார்.

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‘உரு உட்காரும்’ என்பது தொல்காப்பியச் சூத்திரம். பண்கவர்களும் கண்டமாத்திரத்தில் மனம் உட்கித் தம்வசம் மூன்று அடிபணியுந் தன்மைக்கு ‘உரு’ என்று பெயர். அதன் பொருள் ‘உட்கு’. அஃதாவது மனம் உட்கத்தக்க தன்மை—குணம். இந்த ‘உரு’ என்ற குணம் நாவலரவர்களின் தோற்றத்திலும், முகத்திலும், வெகு சிறப்பாக அவர்களுடைய பார்வையிலும் இருந்ததாக மேல்நாட்டு அறிஞர்களும் ஒப்புக்கொண்டிருக்கிறார்கள்.

இங்கேயும் வடக்கேயும் பல பிரபுக்கள்—மடாதிபதிகள்—உத்தியோகத்தார்கள், நாவலரவர்க ளிடமிருந்த இந்த ‘உரு’ என்ற குணத்துக்கு அடிபணிந்த கதைகள் அநேகம் உண்டு. அந்தக் கதைகளிலே, நல்லூர்க் கந்த சுவாமிகோயிற் சப்பரத்திருவிழா அன்றிரவு, ‘தேர்க்காவில் ஆட்டைவைத்துத் தறிக்கவிடோம்; நாம் நமது தலையையே பலிகொடுத்துத் தடுப்போம்’ என்று சபதஞ் செய்து கொண்டு, நாவலரவர்கள் அங்கே போயிருந்தபோது, துஷ்டர்கள் சிலருடைய தூண்டுதலால், ‘நாவலரவர்கள் தலையிலேபோட்டு அந்த இடத்திலேதானே கொன்றுவிடுவது’ என்று, ஒரு கல்லைத் தூக்கிக்கொண்டுபோன ஒருவன், அவர்களைக் கண்டமாத்திரத்தில் மனமுடைந்து, தன்வசம் மூன்று, அந்தக் கல்லை அவர்கள் பாதுத்திலே வைத்து வணங்கி, விபூதி வாங்கிக் தரித்துக்கொண்டு போன கதையும் ஒன்று.



## Are The Talkies Educational?

Taking a glance at the weekly cinema advertisements in a city where there are many cinemas, we find that for one programme the advertisement runs like this: "Tonight, at the Regal, showing Broadway Melody of 1937." while in another theatre a film like "Footlight Parade" or "Gold Diggers" is being screened. These advertisements alone are enough to convince us that the talking films are not at all educational.

There is quite a number of educational films, of course, but, speaking in general, most films are not at all educational. Only two out of every hundred films are educational. The public are bored with educational films; they want films of different varieties. The cinema managers know this too well. To judge from the box-office records, the musical films are most appealing to the modern public. In these films we see bevy of chorus girls tap-dancing on a gigantic polished floor to the strains of a rumba, or jazz, or "hot" music, as it is sometimes called. The entertainment is provided by a galaxy of film stars and hundreds of dazzling beauties in huge spectacular settings, singing, dancing and displaying.

Next to musical films, the public prefers comedies. Grave stories appeal only to the serious-minded, who are a small minority. News-reels, cartoons, and comical "shorts" come next in favour. Educational films do not find favour with the public.

In many ways the films are pernicious to good morals. The youths have their heads turned by nonsensical romance. They see how the elders are outwitted and



even mocked by romantic couples. They believe that their elders are foolish and that they are clever. Some films are definitely immoral, and it is inconceivable how the censor can pass them.

Boys and girls are film fans too. They do not want to see educational films too often. By frequently haunting the picture palaces they absorb silly notions of love and romance. No wonder they are heard humming or singing the song hits of the season, or are fond of serenading or whispering the latest love-phrases, which they have taken the trouble to memorize from the films.

What about the girls? I should say that the cinema has influenced them more than the boys. They try to imitate the film stars in their dress, make-up, diet and sophisticated manners. In what way are the girls educated through the medium of the talkies?

Dancing has become a craze among modern youths. They are initiated in the different types of dancing through films, which create new sensational dances in almost every musical. Some of these spread like epidemics throughout the world, like the Carioca, Piccolino, Continental, Bolero, and others which are forgotten by now. They come and go like the fashions. Not only do the youths qualify themselves as cabaret-goers, but they also learn how to drink, smoke and gamble, through the influence of the cinema.

What a pity it is that the cinema, which is a useful invention, instead of proving a blessing, has proved a curse upon us. If made proper use of, it could be a window to the world.

R. C. RAJARAYAN,  
J. S. C. 'A'.



## “Rome was not Built in a Day”

No great work was ever finished to satisfaction without care and hard work. The history of men and empires will illustrate this. For example, Rome, the eternal city, from a few mud huts built on a hill overlooking a wide plain, became the mightiest power of the ancient world, the centre of an empire whose name has been a symbol of world-wide dominion. Its founders did not dream of its greatness; unconsciously they laid the foundations of a mighty empire; but many generations passed away before Rome became the centre of the world. The glory of its greatness has long passed away, but the memory of it still remains.

As it was with Rome, so it was with all cities and empires that have left their mark on history; so it must be with everything that is to endure. Nature, as well as man, forces the truth upon us at every turn. A tiny acorn may become a mighty oak, with branches spreading far and wide in the forest; but hundreds of years have to pass before it attains to a strength and solidity that is proverbial. The development of our own mortal frame is but another example of the gradual acquisition of strength. A child must crawl before it can walk, it must walk before it can run.

Whatever the issues may be, the principle holds. There can be no superstructure except on a firm foundation. The pupil at school cannot read a book at first sight; he sees the letters of the alphabet; then line upon line, by gradual progress, he is able to read. The successful man of business, the famous statesman, the brilliant lawyer who enjoys a lucrative practice, the cunning diplomatist—has each had to toil ceaselessly



for his reputation. It is sometimes said of a man that "He awoke one morning to find himself famous", a remark implying that fame came to him unsought and perhaps undeserved. A few there may be, who like Malvolio, have had greatness thrust upon them, but the majority of successful men have had to toil hard for many weary years until at last they have extracted from the world the recognition that could no longer be withheld.

None will deny that talent is useful and necessary for real success. Yet industry and application are often more needful for good results than natural ability alone. In everyday life the hare and the tortoise are running their race much more frequently than we are apt to think. If we realised that the race is not always to the swift nor the battle to the strong, we should not be so easily discouraged. Determination and perseverance will often accomplish what talent will not. Only by patient industry following on careful and mature deliberation can we hope to gain the result for which we strive.

R. KANAGARATNAM,  
*Matric B.*



## This Cannot Last Long!

It was a cold Monday night. Everybody in my house was asleep except one, and that one was myself. There was no-one else in the room in which I was. I was on my bed, reading 'The Sunday Times.' The lantern was on a table behind my head. In the front page of the paper, I read of Hitler's annexation of Austria and had just turned over the leaf when the clock struck ten. I was waging war with sleep.

Suddenly I heard somebody calling me. At first, I was not able to recognise the sound. When I heard the call a second time, I knew that it was my friend Ponnu, who was calling me. I suddenly got up from my bed and went out in a hurry to know why he came to me at that late hour. I found him with a torch-light in his hand and his pet-dog standing in front of him. The dog, as soon as it saw me, wagged its tail and drew the attention of its master who was watching the slow progress of the moon, which was just emerging from the eastern hills and trees. As soon as Ponnu saw me, he got me by the hand and asked me to go with him for a walk. I agreed, and we slowly moved away from my house watching the moving shadows cast by the moon and the beauties of nature. We went playing with the dog.

No sooner had we reached an open space than I beheld a sight, which cannot be described in words. I saw something in the form of a mountain but presenting the appearance of a person of abnormal stature with a long rod in his hand and his mouth wide open. Behind him, there stood innumerable ghost-like persons who looked very hungry and were stretching out their arms to



get hold of anything which could satisfy their hunger. By chance I looked down to see in what a state of bewilderment the dog was. When I cast my eyes down, I saw some flower-like children and women groaning under the feet of those hungry ghosts.

When I saw that state of agony I looked around for my friend, who was standing behind me, unable, on account of fear, even to talk. I got him by the hand and turned homewards when I saw a person in a white attire, riding on a white horse, who passed us and approached the open-mouthed man. At the very approach of this man on the horse, the mountain-like person closed his mouth and when he received a blow he dropped down the rod in his hand. The ghosts behind him took to flight in different directions and the young children and mothers, who were trampled in the mud, stood up and raised a great shout of joy.

I also shouted along with them when my brother, who was sleeping in the room next to mine, awoke me. I suddenly got up. It was all a dream! The newspaper was spread over me, and the lamp put itself out owing to want of kerosene oil. The next morning, when the dream came to my memory, I came to the conclusion that 'this cannot last long.'

K. THANGARAJAH,  
*Matric A.*



## Co-Education

The problem of co-education has been tackled from time to time and it was finally solved by the far-seeing educationists of America and Europe during the nineteenth century. By about the mid-part of this progressive period when the world advanced in all aspects, America perfected this system of education with utter failures and criticisms at the initial stage. The progress which the United States of America made during this century is almost the outcome of their sound educational system. Today those countries stand as a model to the back-ward nations. The East soon became aware of the manifold advantages and in consequence established a few co-educational institutions.

Today being the age of democracy, women have equal rights and privileges as men. This being the basis, women stand on the same footing as men in all the activities of life. The only difference lies in their mental and physical constitution. There should be free association in sports and other forms of social life, with modifications to suit differences. These being the ultimate aim, the real type of co-education should be imparted. If instead, we deviate and give a wrong type of education, then this would bring about disastrous results. Therefore the purpose of co-education should be fulfilled in the first place, when this system of education is attempted. If women are meant to be mere decorative and pleasant toys for man's amusement, they should be preserved in apartments as fruits and vegetables are preserved in refrigerators.

Today the social, economic, as well as the religious conditions have changed, and so education is but necessary for the weaker sex, and co-education all the more erases the differences between men and women. This system of education promotes the understanding between each other



and thus men are able to choose fit partners of their life. The art of swimming cannot surely be learnt without getting wet; so also the higher ideals of co-education cannot be achieved when women are kept as it were in water-tight compartments. When a law cutting short the comforts of individuals is enforced, everybody would attempt to violate it. In order to avoid all these improper results, a healthy association between both sexes should be encouraged.

We all know that women are more efficient and better teachers of children. This is mainly due to the fact that they are better judges of the children's mind. Women have rendered distinct service as doctors, nurses and social workers. The supremacy of woman in this sphere is due to her tender-heartedness and love for man. The uplift of the younger generation entirely depends on the hands of the present girls. This is the chief reason why women should receive sound education. The training children receive at their homes is incomplete and therefore women should get out of their homes and give out-door training as well.

The percentage of illiteracy is very high in the East and is the main cause of Eastern degeneration. Traditional diversities in religion and racial differences should be set aside as they are an obstruction to progress. Japan has been immensely influenced by the United States of America and they have adjusted their educational system on American lines. The Japanese women who proceeded to America for higher education have brought into their home-life progressive methods, and today Japan is marching from success to success. When we have got all the facilities in our hand, we should make the best use of them. Therefore it is not too late for us to impart the real type of co-education which is conducive to progress.

A. RAJASINGAM,  
*Inter-Science.*



## ஆங்கிலமொழிக்கலப்பு

பேரியோர்களே!

நாங்கள் எல்லாம் தமிழர்கள். எங்கட்குரிய பாஷை தமிழ். 'தமிழ்' என்னும் பதம் "இனிமை" என்னும் பொருளுடையது. இத்தமிழ், செந்தமிழ், பைந்தமிழ், தீந்தமிழ், எனப்பலவாறுக. அதன் சிறந்த பெற்றி நோக்கி அழைக்கப் படுகிறது. மற்றைப் பாஷைகளிலும் இலக்கண வரம்பினாலும், சொற்பெருக்கினாலும் சிறந்து விளங்குவது தமிழே. இத்தமிழைப் பிற்காலத்தில் நன்கு வளர்த்தவர்கள் பாண்டிய மன்னர்கள். மூவேந்தரும் அற்று, முச்சங்கமும் போய், மறைந்த காலத்தில், நம்மொழி ஆதரிப்பாரின்றி க்ஷணதிகை யடைந்தது. அடைந்தபோது, தமிழ்மொழி வல்ல புலவர்களுக்குத் திரவியோபகாரஞ் செய்து, அழிந்தனபோக, எஞ்சிய நூல்களை அழியாது காத்தல் நமது கடனும், லோகோபகாரமான செய்கையுமாம் எனவறிந்து, காத்துவந்தவர்கள், மாட்சிமைதங்கிய இரகுநாத சேதுபதி முதலிய சேதுபதி அரசர்கள் என்பது உலகப்பிரசித்தம். இவர்கள் நன்றியைத் தமிழுலகு என்றும் போற்றுகிற்கும். இவ்வாறு வளர்த்துவந்த நமது மொழி பிற்காலத்தில் ஆங்கில அரசாட்சிபார் கைப்பட்டு, ஆங்கிலத் தமிழாய் மாறி விட்டது. இம்மாற்றத்திற்கு உறுதுணையாய் இருந்தவர்கள், நமது நாட்டிலேயுள்ள பத்திரிகாசிரியர்கள். பத்திரிகைகளை நடாத்தும் பத்திராதிபர்களும், பத்திரிகாசிரியர்களும் இவ்விஷயமாக இன்னமுஞ் சிரமம்கொள்வார்களேயானால், எம்மொழி இந்நிலைக்கு ஒருபோதும் வாராது.

அன்பர்களே! பத்திரிகையின் அருமைபெருமைகள் இத்துணையவென எடுத்துக் கூறற்பாலனவல்ல. அது ஓர் விஷயத்தைப் பரவச் செய்வதில் வாயுதேவனிலும் மிகுந்த வேகமுடையது. சனங்களின் மனசுற் பதியச் செய்தலிற் பேராசிரியனை ஒத்தது. எங்கும் நின்று எல்லாவற்றையும் அறிவித்து எல்லாவற்றையுஞ் செய்து முடிக்கும் பேராற்றல்



படைத்தது பத்திரிகையேயன்றிப் பிற்தொன்றில்லை. ஆதலால் இவற்றை நடாத்தும் பத்திராதிபரே உலகத்தவர்களின் உயர்வு தர்ழ்வுக்கு முக்கிய காரணராவர். பாஷைநலங் குன்றாது பாதுகாக்கும் பாஷாபிமானியும் அவரே!

உலகத்திலே எத்தேசத்துச் சுவபாஷை தன்னலங் குன்றாது வளருகின்றதோ எச்சாதிபார் அதனைத் தன்னலங் குன்றாது வளர்க்கின்றார்களோ அத்தேசமும் அச்சாதிபாரும் மேனிலை எய்துவர் என்பது நிச்சயம். ஜேர்மனி, ஜப்பான் முதலிய தேசங்களே இதற்குத் திருஷ்டாந்தமாக இருக்கின்றன. அத்தேசத்தவர்கள் தமது பாஷையில் எவ்வளவு அபிமானம் வைத்திருக்கிறார்கள் என்பது பத்திரிகைகள் வாயிலாக யாவரும் அறிந்த விஷயம்.

நண்பர்களே! தெளிந்த பாஷை இல்லாவிடத்து எடுத்துக்கொண்ட விஷயத்தைப் படிப்போருள்ளத்தில் நன்கு பதியச் செய்தல் கஷ்டமாகும். ஒருவன் சுவபாஷைச் சொற்களினுற் பொருள்களை இலகுவாக விளங்கிக் கொள்ளுதல்போல அந்நியபாஷைச் சொற்களினால் விளங்கிக்கொள்ள மாட்டான். ஆதலினால் ஆங்கிலமொழிகளுக் கிப்பந்த தமிழ்மொழிகளைச் செய்துகொள்ளல் மிகச் சிறந்ததாகும். தமிழறிவு மாத்திரம் உடையார்க்கு ஆங்கிலமொழிகள் வாளா தொணியை மாத்திரம் உண்டாக்குதலன்றி உண்மையளவிற்கு நுத்தைப் புலப்படுத்தமாட்டா. ஆதலின் தமிழ்ப் பத்திரிகைகள் கூடியவரை தமிழ் மொழிகளையே தேடியமைத்தல் சிறப்பாகும். ஆங்கிலத்தையும் தமிழையுஞ் சேரக் கலந்தெழுதின் பொருள் விளங்கமாட்டாது இடர்ப்பட நேரிடும். அதுவுமன்றி அதுசுதமான செய்கையாகும். பெரியோர்களே! சுதந்தர வேட்கைகொண்டு, நம் நாட்டை அடிமை வாழ்விலிருந்து நீக்கமுயலு மிக்காலத்திலுமா ஆங்கிலமொழிச் சொற்களைத் தமிழ்மொழியுடன் கலக்க வேண்டும்? என்ன விபரீதம்!

புதுமொழிகளை உபயோகிக்குங்கால், ஆங்கிலங்கற்ற மேதாவிகளின் பொருள் விளக்கத்திற்காக, அப்புது மொழி



கள் குறிக்கும் ஆங்கிலச் சொற்களை எழுதி, இபைபிஸைக் குறியால் அடைத்துவிடலாம். சிலகாலஞ் செல்ல இவ்வழக் கத்தையும் நீக்கிவிடலாம். 'பிரதிகாவலர்' என்பது குறித்த பொருளைத் தெரிவிக்க மாட்டாதாயின் "பிரதி காவலர்" (Viceroy) என்று எழுதிவிடல் நலம். இது பத்திரிகாசிரியர்களுக்குப் பெருங்கஷ்டமன்று. பத்திரிகாசிரியர்கள் இச்சிறுகஷ்டத்தை நீக்கிவிட ஆங்கிலமொழிக் கலப்பும் நீங்கி வீடும் என்பதில் சந்தேகமில்லை.

ஆங்கிலமொழிக் கலப்பு நீங்குதல் நலம் என்பதோர் எண்ணத்தை மனசில் உதிக்கச் செய்தலே பத்திரிகாசிரியர்கள் செய்யக்கூடிய பேருதவியாம். நம்மொழியோ மற்றைய பாஷைகளினுதவியின்றிக் தனித்திபங்கும் ஆற்றல் உடையது. அங்ஙனமிருப்ப, பேச்சுவழக்கிலும் எழுத்து வழக்கிலும் கலந்துவிடுகிறார்கள். தமிழனுய்ப்பிறந்து, தமிழ்ச் சுவைமாந்திய சூழலில் இருக்கும் ஒருவர் பிரசங்க மேடைகளிலும், தமிழிற் பேசத்தெரியாத தன்மையாலோ, அன்றேல், கௌரவக் குறைவென நினைத்தோ, யான் அறியேன் ஆங்கிலத்தையும், தமிழையுஞ் சரிவரக் கலந்துபேசி முடித்தார். மேல்நாடுங்கணும் சென்று தேடிய ஆங்கில மொழிக்கே பெரியதோர் இழுக்கை ஏற்படுத்திவிட்டார். ஆங்கிலத்திற் பேசவேண்டுமாயின், ஆங்கிலத்திற் பேசவேண்டும். தமிழிற் பேசவேண்டுமாயின் அப்பாஷையிலேயே பேசவேண்டும். ஆங்கிலத்தைக் கற்கவேண்டாம் என்று ஒருவருங் கூறுங்கள். கலப்பு வேண்டா மென்பதே எமது அபிப்பிராயமாகும். இனிமேலாகுதல் இவ் விஷயத்தை நம்மவர்கள் சிந்திப்பார்களாக.

A. BALASUBRAMANYAN,  
Pre-Matric A.



## “Sweetest Songs are those which tell of Saddest thoughts.”

இவ்வாக்கியம் ஆங்கிலப் புலவர்களுட் தலைசிறந்த “செல்லி” என்பவருடைய உள்ளக்கிடக்கையை யுணர்த்தும். அஃது எந்துதலிற்றோவெனின்: உள்ளத்தளர்ச்சியை எடுத்துரைக்குஞ் செய்யுட்களே, இனிமையிற் சிறந்தன வென்பது. என்னை? தமிழ்மொழிக்கண் சிறந்து விளங்கும் செய்யுட்களில் எத்தனை செய்யுட்கள் அவலச் சுவையை உணர்த்துகின்றன. அவைகளன்றோ படிக்கப்படிக்க மனத்திற்கு இனிமையைப் பயப்பன. அவலச் சுவையாவது, அவலங் காரணமாகச் செய்யுளிடத்திற் தோன்றுஞ் சுவையாம். அஃது என்னையோவெனின், தனக்குப் பற்றுள்ள வொன்றனைப் பிரிதலினாலாவது, பற்றில்லாத வொன்றனை யடைதலினாலாவது தோன்றும் மனத்துன்பம். இதையே அழுகைச்சுவையென்றுங் கூறுவர்.

உள்ளத்தளர்ச்சிக்குக் காரணமாகிய மனத்துன்பத்தை யெடுத்துரைக்குஞ் செய்யுட்களைப் படிக்கும்பொழுது, படிப்பவனின் உள்ளத்தில் ஓர் கிளர்ச்சி எழுகின்றது. அக் கிளர்ச்சியே படிப்பவனுக்கு அச்செய்யுட்களின் இனிமையை எடுத்து வெளிப்படுத்துகின்றது. சாத்தன் என்பவன் தன்னுடைய பற்றுமிகுந்த ஓர் நண்பனைப் பிரியநேரிட்டது. அப்பொழுது அவன் உள்ளம் அவனுடைய நண்பனின் பிரிவினால் வருந்துகின்றது. அவ்வருத்தத்தை யுணர்த்துஞ் செய்யுள் இனிமையுடையதாகவே யிருக்கும்.

இவ்வவலச் சுவை இளிவு, இழவு, வறுமை முதலிய நிலைகள் பற்றித் தோன்றும். இளிவாவது, வலியார்முன்னே மெலிந்து நின்றல். இழவாவது, -பற்றுள்ள வொன்றனை யிழந்து நின்றல். பற்றுள்ள ஒரு அஃதனைப் பொருளையாவது, உயர்தினைப் பொருளையாவது, ஒருவன் பிரியும்



பொழுது ஓர் உள்ளத்தளர்ச்சி தோன்றுகின்றது. அவ்வுள்ளத் தளர்ச்சியைப் படமெடுத்தாற்போற் காட்டுவது ஓர் அவலச்சுவைப் பாட்டு.

கி. பி. 15-ந் நூற்றாண்டின் பிற்பகுதியில் ஒரு புலவரிருந்தார். அவர் பெயர் சத்திமுத்தப் புலவர். அவருக்கு ஒருநாள் ஓர் அவலம் ஏற்பட்டது. ஒருநாள் அவர் பாண்டியனிடம் பரிசில்பெறச் சென்றார். செல்லும் வழியில், பொழுது படவும் இராக்காலம் அணுகியது. இராக்காலம் அணுகவே, குளிரும் பனியும் மிக, பக்கத்துக் கட்டப்பட்டிருந்த ஓர் மடத்திற் றங்கினார். அப்பொழுது அவ்வழியால் தனது பார்ப்புக்களைக் காணாது தவிக்கும் ஓர் நாரை சென்றது. அதைக் கண்ணுற்ற புலவர், தம்முடைய அவல நிலையையும், தம் மனைவியின் பிரிவையும் நினைந்து, அந் நாரையைத் தம் மனைவியினிடம் தூதுவிடுத்ததாகக் கற்பித்து ஓர் செய்யுளை யாத்தனர். அச்செய்யுள் வருமாறு:—

“நாராய்! நாராய்! செங்கால் நாராய்!!  
பழம்படு பனையின் கிழங்குபிழந் தன்ன  
பவளக் கூர்வாய்ச் செங்கால் நாராய்!  
நீயும் நின் மனைவியும்  
தென்றிசைக் குமரியாடி  
வடதிசைப் பெயர்குவீராயின்  
எம்மூர்ச் சத்திமுத்த வாவியுட் டங்கி  
நனை சுவர்க்குரை கனைகுரற் பல்லி  
பாடு பார்த்திருக்கும் மனைவியைக் கண்டு  
எங்கோன் மாறன் வழுதி கூடலில்  
ஆடையின்றி வாதையின் மெலிந்து  
கையது கொண்டு மெய்யது பொத்திக்  
காலது கொண்டு மேலது தழீஇப்  
பேழையு ளிருக்கும் பாம்பென உயிர்க்கும்  
ஏழை யானனைக் கண்டன மெனுமே”—

இச் செய்யுள் பிரிவினால் ஏற்பட்ட அவலத்தை இனிமையாய் விவரிக்கின்றது. குளிரினால் தாக்குண்டு வருத்தமுற்ற புலவர், தம் மனைவியின் பிரிவைநினைக்க மனந்தளர்ந்தவராகிப்



பக்கத்துச் சென்ற நாரைக்குச் சொல்வதுபோலத் தமது எண்ணங்களை எடுத்துரைக்கின்றனர். இதனால் அவருக்கு அப்பொழுதிருந்த உள்ளநிலையையும், வறுமைத்தன்மையும் விளங்குகின்றன.

பனம்பழத்தின் வித்தினின்றும் முளைக்கின்ற கிழங்கை இருகூறுக்கினால் எவ்வாறோ அவ்வாறிருக்கும், பவளநிறம் வாய்ந்த, கூர்வாயையும், செம்மையாய் கால்களையுமுடைய நாராய்! நீயும் நின்னுடைய மனைவியும், தென்திசைக்கண் விளங்கும், குமரியின்கண் ஆடி, வடதிசை நோக்கிச் செல்வீராயின், எம்முராகிய சத்திமுத்தஞ்சையடைவீர். ஆங்கு பலகாலமாக வேயாததினால், உட்கி, மழைபெய்யும்பொழுது, ஈவர் நனையும், நிலைமையையுடைய ஓர் மனைபையடைவீர். ஆங்கு மழைநீர் வீழ்தலினால் இருக்க இடமில்லாது, துக்கத்தின் காரணமாகக் கணைக்கும் பல்லிகள் இருக்கின்றன. என் மனைவி எப்போது ஞாயிறுதோன்றும் என்று வழிமேல் விழிவைத்திருப்பாள். நீவீர் அவளைக் கண்டு “எந்தலைவராகிய பாண்டியனின் கூடலில் குளிரைத் தடுப்பதற்கு ஆடையில்லாது, குளிர்காற்றின் கொடுமையினால், உடப்பிணைக் கைகளாற் பொத்திக்கொண்டு, குறவரால் பெட்டியில் அடைத்து வைக்கப்பட்ட பாம்பைப்போற் கிடந்து வருந்தும் ஏழைமைத் தன்மையுடைய நின் கணவனைக் கண்டோம்” என்று கூறுங்கள் என்றவாறு.

அது அவ்வாறாக, சூரபன்மன் மகன் பானுகோபன் யுத்தத்தில் இறந்தான். தன்னுடைய அருமை மகன் இறந்துபட்டான் என்று கேள்வியுற்ற தந்தை, பிரிவாற்றாது, தாயினையிழந்த சேயினைப்போலக் கதறியவண்ணமாக செத்த உடம்புகிடந்த இடத்தை நோக்கிச் சென்றான். சென்றவன் தன் மகனின் உடம்பின்மேல் வீழ்ந்து புலம்புகின்றான்:—

“நந்தானவர் குலத்து நாயகமே நண்ணினர்க்கோர்  
சுந்தாமணியே திருவேயென் தெள்ளமுதே  
யெந்தாய்தனியே போயெங்கிருந்தா யங்கேயான்  
வந்தாலு முன்றன் மதுரமொழி கேட்பேனே”



இப்பாட்டுச் சூரனது பிரிவாற்றாமையையும், தன்னுடைய மகன்மேல் வைத்த பேரன்பினையுங் காட்டுகின்றது. தனக்குப் புத்திபுகட்டியும், உறுதுணைபுரிந்தும், காப்பாளர்போலிருந்தமையின் “நந்தானவர்குலத்து நாயகமே” என்றார். அடைந்தவரைக் காப்பாற்றி வேண்டிய உதவிபுரிந்து மகிழ்விக்கும் குணம்பற்ற “நண்ணினர்க்கோர் சிந்தாமணியே” என்றார். போரை வெல்லுவதற்கு வேண்டிய படைகளும் சேனைகளும், துணைவர்களும் அவனிடத்திருந்ததினால் “என்திருவே” என்றார். மகனெனப் பிறந்து ‘மகன் றந்தைக் காற்றுழுதவி’ ஆற்றித் தந்தையின் உள்ளத்தில் நினைக்குந் தோறும் இன்பத்தை யூட்டிவந்ததனால், ‘என்தெள்ளமுதே’ என்றார்.

இராவணனின் சோலையுள் அவனாற் சிறைப்பட்டிருந்த சீதாபிராட்டியார், தன் நாயகன் பிரிவால் வருத்தமுற்றுத் தற்கொலைசெய்யப் போகையில், அவ்விடத்திற்கு இராமன் எவ்வால் அனுமன் சென்றான். சென்றவன் பிராட்டியாரின் நிலைமையைக் கண்டு அஞ்சி நடுங்கி “இறக்கவேண்டாம்! இறக்கவேண்டாம்! இராமன் தூதன் யான்” என்று கூறி வேண்டிச் சீதாபிராட்டியார் தற்கொலையை விடுத்து அநுமனை நோக்கினார். உடனே அநுமன் இராமபிரான் கொடுத்த கணையாழியைக் காட்டினான். கணையாழியைக் கண்ட சீதாபிராட்டியார் ஆனந்த பரவசப்பட்டு இச்செய்யுளால் விடைகொடுத்தனர்.

“மும்மையா முலகந்தந்த முதல்வற்கு முதல்வன் தூதாய்ச்  
செம்மையா லுயர்தந் தாய்க்குச் செயலென்ன லெளியதுண்டோ  
அம்மையா யத்தனாய அப்பனே அருளின் வாழ்வே  
இம்மையே மறுமைதானும் நல்கினை யிசையோ டென்றான்”

தன் உயிருக்குத் தீங்கு நேரிட்ட தறுவாயில், அவலம் மிகுந்த அவதிப் பொழுதில் சீதாபிராட்டியாருக்கு ஓர் பேரின்பத்தை அளித்தான் அனுமன். அவ் விற்பத்தினால், முன்னைய துன்பமெல்லாவற்றையும் மறந்து நின்ற சீதாபிராட்டியார் ‘செம்மையா லுயிர்தந்தாய் செயலென்ன



லெளியதுண்டோ' என்றார். என்னை! 'செய்ப்பாமற் செய்த  
வகுவிக்ரு வையகமும் வானகமு மாற்றலரிது' என்பது.  
என் கணவனிருந்தும், பெற்றோரிருந்தும், என் உயிரைக்  
காப்பாற்றினால் ஆயின் இன்று நீ இக்கணையாழியால்  
என் உயிரையும், வருங்கால வாழ்க்கையையும், அவ்  
வாழ்க்கைக்கு வேண்டிய அருளினின்பத்தையும் அளித்தனை.  
ஆனமையின் நீயே என் 'அத்தனாய அருளின்வாழ்வு' என்  
றாள். இப்படியே பல தமிழ்ச் செய்யுட்கள் அவலத்தை  
யுணர்த்திச் சுவையுடையனவாகத் திகழ்கின்றன.

இனி, இவ்வவலச்சுவை, நகைச்சுவைக்கட் கலந்தும்  
வரும். அவைகட்கு உதாரணமாக விருக்கும் செய்யுட்கள்,  
நகைச்சுவையும் அவலச்சுவையுங் கலந்திருத்தலின் மிகவும்  
இனிமையுடையனவாக இருக்கின்றன. கவிங்கத்தப்பரணி  
யில் ஆசிரியர் சயங்கொண்டான் பேய்களைப்பற்றிப் பாடும்  
பொழுது, அவைகளின் மூடவியற்கையை அழகாகக் கூறு  
கின்றார். அந்த வியற்கையில் ஓர் அவலச்சுவை இருக்  
கின்றது.

“வன்பிலத்தொடு வாது செவ்வாயின

வாயினால் நிறை யாதவயிற்றினே

முன்பிருக்கின் முகத்தினு மேற்செல

மும்முழம்படு மம்முழந் தாளின்”

பெருமையிலும், முரண் தன்மையிலும் கூடிய இயற்கை  
யமைவுபற்றி வன்பிலத்தை உவமை கூற்றார். வன்பிலத்-  
திலத்திற் காணப்படும் பெரியதோர் வெடிப்பு. உண்ண,  
அவாபெருகி அலமருந்தன்மை பேய்களுக்கு இயல்பாதல்  
பற்றி 'வாயினால் நிறையாத வயிற்றின' என்றார். இச்செய்  
யுளைச் சிந்திக்கும்பொழுது அவைகளின் அவல உருவம்  
கண்முன் தோன்றுகின்றதுபோலிருக்கின்றது. இவ்வாறு  
அவைகளின் உருவத்தைக் கூறிய புலவன் பின்வரும் பாட்  
டால் அவைகள் கானகத்திடையிலேந்து அவலப்படுங் காட்  
சிபை விளக்குகின்றார்.



“அட்ட மிட்ட நெடுங்கழை காணிலென்  
 அன்னை அன்னை யென்றலுங் குழுவிய  
 ஒட்ட லொட்டகங் காணிலென் பிள்ளையை  
 ஒக்கு மொக்குமென் றெக்கலை கொள்வன”

நீண்ட வடிவிலும், பருமையின்மையிலும் நெடுங்கழையை  
 ஒத்திருத்தலின் அதைப் பேய்களின் தாய்களுக்கு உவமை  
 கூறினார். கழை-மூங்கில். உணவின்றி, உடம்புவாடி என்  
 புகூட்டங்கள் வெளிப்பட்டிருக்கும் இயல்புபற்றி ஒட்ட  
 லொட்டகத்தை அவைகளின் பிள்ளைகளுக்கு உவமை  
 கூறினார்.

S. VELAUTHAPILLY,  
 Pre-Matric C.



## Our Prize-Function

Our Annual Prize Function took place on Saturday, the 24th of September, 1938. It was a record gathering that was present including a large number of ladies. The scheme of decoration of the College Hall and premises was colourful and attractive. Palms and flags and variegated electric bulbs against the background of the College crest lent an enchanting appearance of oriental splendour. The setting thus provided was a credit to those responsible for the decoration. Professor Marrs, the Principal of the University College, presided and Mrs. Marrs distributed the prizes. Those accommodated on the platform, besides the Principal and Vice-Principal, were Miss Marrs, Atikar Naganather, Mr. C. Coomaraswamy, the District Judge, Mr. C. T. Lorage, Divisional Inspector of Schools and Mr. V. Subramaniam, Advocate, who later proposed a vote of thanks to Mr. and Mrs. Marrs.

On their arrival in the company of the Principal, Mr. and Mrs. Marrs were presented with the guard of honour drawn from the College Scout Corps under the command of the troop master, Mr. V. Sundarajah. Mr. Marrs congratulated the squad on the smart turn-out.

The meeting commenced with a devotional song. A violin solo was next given by a College boy whose display for his age was a creditable achievement and was heartily applauded.

The prizes were distributed by Mrs. Marrs.

All the prizes for Religious Knowledge and General Proficiency in all the classes were awarded to the value of Rs. 192/-, the amount accrued from an endowment to the College by the late Mr. S. T. M. Pasupathy Chet-



tiar, one of the chief founders and first Treasurer of the College, in honour and memory of the following gentlemen "who have either been directly or indirectly instrumental in establishing the Jaffna Hindu College and have rendered material help to promote its interests": The late Sri La Sri Arumuga Navalar Avergal, the late Messrs. T. Chellappah Pillai, B. A., B. L., Advocate S. Nagalingam, the chief founder and first Manager of the College, William Nevins, Vidvaseromany Ponnambala Pillai, K. Sithambarasubbiah Chettiar, S. T. Muttucumaraswamy Chettiar, V. Casippillai J. P., R. H. Leembruggen J. P., P. Coomaraswamy, A. Sabapathy J. P., V. Sanmugam, R. N. Arulampalam, S. T. M. Pasupathy Chettiar, T. Kailasapillai and Sir P. Arunachalam.

### CHAIRMAN'S ADDRESS

Mr. Marrs addressed the gathering. He paid a tribute to the students who went from the Jaffna Hindu College to live and work at the University College, by saying that their success there was a measure of the efficient work done in their old school, and he congratulated the Principal and Staff on the excellence of their work.

### THE GAP

But the speaker went on to say that the standard of the average boy who sought admission to the University College from the Secondary Schools of the country was low and he was not equal to the course of studies there; that he had therefore spoken on more than one public occasion pointing out the need to fill the gap in the achievement of the pupil who has merely managed to pass the London Matriculation and then proceeded to the University College. He thought that the Secondary schools of Ceylon should make an earnest effort to stuff that gap if the pupil was to derive the full benefit of a course of studies in the University College. Mr. Marrs made it appear by implication that very many boys



and girls who were absolutely unfitted for higher studies went to the University College because they had crammed through the qualifying examination. But he guarded himself by saying that he was no advocate of an intellectual birth control and only wanted to stress the need for the range of knowledge which an English boy entering the University often had.

### TAMIL STUDENTS AT 'VARSITY

Referring to the Tamil boys in University College Mr. Marrs said that in point of numbers they were at one time greater in proportion than the Sinhalese, and as years passed by, the old proportion tended to decrease for the obvious reason that the Sinhalese population far outnumbered the Tamils. But the Tamils had the plums of positions in the University College. While the Tamils held three Professorships, the Sinhalese held none. In Academics the Tamil boy was definitely out for Mathematics and Science and, with brilliant exceptions, had not made any effort on the side of Arts, and the speaker admonished the Tamil students to take to Arts, particularly the Indo-Aryan group of studies, and held up to the admiration of the gathering the brilliant examples of Mr. P. Candiah and Mr. A. M. A. Azeez, C. C. S., Old Boys of the Hindu College. It was a matter of surprise to him that few Tamil boys offered Tamil and fewer Sanscrit. He thought that Hindu Tamils ought to study Sanscrit, for that language was bound up with their religion.

### UNIVERSITY SITE QUESTION

Referring to the expansion of the University College Professor Marrs adverted to the question of the site of the future University. That question was settled, and he thought he was treading on dangerous grounds when he said that sufficient accommodation might not be made for the ever-expanding admissions, and almost



hinted the question whether it was a wise decision to build the University upcountry. His reference to the metropolitan drift of modern Universities, on which subject Sir Michael Sadler is the most authoritative spokesman, was his expression of dissatisfaction with the decision on the site. Concluding his remarks, Mr. Marrs congratulated the College on its good work in the past and wished it ever-increasing success.

### VOTE OF THANKS

Mr. V. Sivasubramaniam, Advocate, an old boy of the College and of Mr. Marrs, proposed a vote of thanks. In doing so he spoke of his personality and of the abiding interest Mr. Marrs took in the welfare of the students in the University College. He said that the Tamils should be grateful to Mr. Marrs for the valiant fight he put up for the city site of the proposed University and hoped that, though a decision had been taken, it would, by no means, be final. Wherever the University might be located, he wished that the University might be started before the retirement of Mr. Marrs, for he thought of no more distinguished person to occupy first the post of the Vice-Chancellor than Professor Marrs, and it would be a fitting end to the abiding services he had rendered to the cause of higher education in Ceylon.

### LIST OF PRIZE-WINNERS

#### Lower First Year

<i>General Proficiency:</i>	Ratnarajah N.
<i>Religious Knowledge:</i>	Ratnarajah N.
<i>Tamil:</i>	( Ratnarajah N. Thayalnayaky T.

#### Upper First Year

<i>General Proficiency:</i>	Rosamma S.
<i>Religious Knowledge:</i>	( Rosamma S. Sivagamasundari T.



*Tamil:*

{ Sivagamasundari T.  
Muthucomaru P.

### Second Year

*General Proficiency:*

Somasundaram P.

*Religious Knowledge:*

Somasundaram P.

*Tamil:*

Navaratnarajah R.

### Fifth Standard

*General Proficiency:*

Padmavathyamma P.

*Religious Knowledge:*

Kulasegarampillai V.

*English:*

Padmavathyamma P.

*Tamil:*

Kulasegarampillai V.

*History:*

Padmavathyamma P.

*Geography:*

Padmavathyamma P.

### First Form

*General Proficiency:*

Ponnampalam R.

*Religious Knowledge:*

Sivasothy P.

*English:*

Arunasalam S.

*Tamil:*

{ Panchadcharam T.  
Kanagamma M.

*Mathematics:*

Gayatri A.

*Geography:*

Ponnampalam R.

*History:*

Mahadevan A.

### Second Form

*General Proficiency:*

Pathmanathan N.

*Religious Knowledge:*

Ratnavadivel V.

*English:*

Pathmanathan N.

*Tamil:*

Pathmanathan N.

*Latin:*

Kaneshamoorthy P.

*Mathematics:*

Ratnavadivel V.

*Geography:*

Pathmanathan N.

*History:*

Pathmanathan N.

*Science:*

Ratnavadivel V.

### Third Form

*General Proficiency:*

Sanmuganathan P.

*Religious Knowledge:*

Rajadurai A.



<i>English:</i>	{ Poopalan T.
<i>Tamil:</i>	{ Balasubramaniam P.
<i>Latin:</i>	Nadarajah K.
<i>Mathematics:</i>	Aliph M. A. M.
<i>Geography:</i>	Sanmuganathan P.
<i>History:</i>	Sivagurunathan S.
<i>Science:</i>	Senathirajah T.
	Kanthasamy C.

**Fourth Form**

<i>General Proficiency:</i>	Kanagasabapathy P.
<i>Religious Knowledge:</i>	{ Subramaniam P.
	{ Velauthapillai V.
	{ Kanagaratnam K.
<i>English:</i>	Somasuntharam P.
<i>Tamil:</i>	Somasuntharam P.
<i>Mathematics:</i>	Sambasivam A.
<i>History:</i>	Kanagasabapathy P.
<i>Chemistry:</i>	Balasingam S.
<i>Latin:</i>	Sivapalan T.
<i>Geography:</i>	Sivasubramaniam S.

**Pre-Matric**

<i>General Proficiency:</i>	Ponnampalam K.
<i>Religious Knowledge:</i>	Ponnampalam K.
<i>English:</i>	Thangarajah K.
<i>Tamil:</i>	Amerasingam T.
<i>Mathematics:</i>	Sivakolunthu S.
<i>Physics:</i>	Ponnampalam K.
<i>Chemistry:</i>	Thangarajah K.
<i>Botany:</i>	Sivaram K.
<i>Logic:</i>	Kanagasabapathy V.
<i>History:</i>	Rajasegaram V.
<i>Latin:</i>	Kanagasabapathy V.

**Matric**

<i>General Proficiency:</i>	Kanagasabapathy K.
<i>English:</i>	Kanagasundaram R.



<i>Mathematics:</i>	Kuganagathan K.
<i>Tamil:</i>	Vythilingam S.
<i>Physics:</i>	Anandacumarasamy S.
<i>Chemistry:</i>	Balasingam K.
<i>History:</i>	Navaretnam K. V.
<i>Latin:</i>	Sabanayagam M.
<i>Logic:</i>	Vythilingam R.
<i>Botany:</i>	Vythilingam R.
<i>Geography:</i>	Selvaretnam P.

**Y. M. H. A. Religious Knowledge:** M. M. Yusoof

**Drawing:**

<i>Junior:</i>	1st S. Balasundaram, 2nd year 2nd P. Muttucumaru, 1st year
<i>Intermediate:</i>	1st A. K. Nadarajah, 4th Form 2nd K. KarthigesuIyer, 2nd Form
<i>Senior:</i>	1st K. T. Selvadurai, Matric

**Singing:**

Boys: <i>Senior</i>	1st S. Somaskandar, Matric C. and E. Sanmugam, Pre-Matric A.
<i>Intermediate:</i>	1st A. Viyan 2nd Sivanathan
<i>Junior:</i>	1st R. Nadarajah 2nd A. Vashishtan
Girls: <i>Intermediate</i>	1st Punithavathi
<i>Junior:</i>	Savundareswari

**Playground Fund Prize:**

Pre-Matric A.

**Inter-House Championship.**

<i>Volley-Ball:</i>	Pasupathy House
<i>Athletics:</i>	Sabapathy House
<i>Football:</i>	Selvadurai House

**Inter-collegiate Championship.**

<i>Senior:</i>	A. Ratnasingham, Matric B.
<i>Intermediate:</i>	C. Yogaretnam, Pre-Matric A.



## THE PRINCIPAL'S REPORT.

SIR—It is my pleasant duty to welcome you and Mrs. Marrs to the Jaffna Hindu College. This is the first time the College enjoys the privilege of having the Principal of the University College to preside at the prize function, and I should like to tell you how happy we are that you have kindly consented to preside over it, and Mrs. Marrs to give away the prizes. We may well have a legitimate claim on you in virtue of your official position, for not an inconsiderable number of the Tamil students who have passed through the University College, are the products of this institution. They have been really fortunate in having an educationist of your character, experience and scholarship as Principal, to mould their character, and shape their destinies. We are all proud that many of them, apart from having won academic distinctions, have proved themselves equally successful in life.

At the last prize-giving I referred to our manager's unique distinction of being the first Tamil leader to be elected Speaker of the State Council. Since then, he has been to England and has returned with two great assets. The first is a redoubled love for Jaffna. "There is no place like Jaffna", he said to our students when they welcomed him back here. The second is the Knighthood conferred on him by His Majesty. We are happy that he still continues to be the Manager of the College and we hope that he will continue to render useful service to the College and the country.

There are now 625 pupils on the roll of whom 45 are girls, and of these one is in the Matriculation Form. At the request of several friends and parents who desired the necessary facilities to educate their girls in a Hindu School near by, we have made this College into a co-educational institution, as we did not feel ourselves



wealthy enough to establish a separate institution for girls. Cynical hearts were beating with trepidation at this conversion, but I believe that by now they must have become normal. Three years have passed since this conversion, and boys and girls have got on very well together to the distinct advantage of both, except for minor quarrels among the girls themselves. There are now girls in all the classes up to the 3rd Form, and it is hoped that they will continue here to complete their Secondary School course. We advisedly do not allow the girls to mix together with the boys to the extent the ultra-progressives desire, but, considering the tradition in which Hindu Society as a whole has been growing, we feel that such mixing can only be slow, gradual and evolutionary. Sports and such other activities are therefore organised separately for girls. I believe that co-education has come to stay in this College. Nevertheless it is true that we are not at present adequately equipped, particularly with regard to the provision of a wider range of extra curricula of activities suitable for girls. A fine hostel for girls is in urgent demand, as several Jaffna parents in Malaya have written to me expressing their desire to send their girls here for their education.

On an occasion like this I may pertinently touch upon what appears to be a glaring defect in our educational system. I refer to the lack of facilities for technical and technological studies. The result has been that an increasing number of our students find it difficult, even after matriculating, to secure jobs. We cannot but deplore the conditions that have accentuated the problem of the educated unemployed in the country. It is rather unfortunate that schools, where education of a technical character is imparted, are not adequate to the needs of the country. The one institution that we have—The Technical College—is not equipped enough to teach students even to the B. Sc. standard in Engineering. A



fully equipped Technical College should be provided in each of the four important towns to enable students after matriculating to proceed to courses of technical studies. It is a sad commentary on the present scheme of education that such Colleges are not in existence. A Ceylonese student has now to go to Europe or India to obtain an ordinary degree in Engineering or in a similar branch, undergoing great inconvenience, and spending a large sum of money. Though the expenditure of the State on Education is mounting high, it will be in the interests of the Island to provide for such colleges if the present scheme of education is to bear more wholesome fruit, and be of enduring benefit to the country.

While providing for those who matriculate, we must not lose sight of those who are unable to do so. These must be looked after and trained to earn their livelihood. Schools of the Polytechnic type must be established where students can learn some craft or trade by which they can earn an honest living. Inability to earn an honest living is a partial cause of the increase of crime in Jaffna, and our scheme of education will remain inadequate and imperfect until provision is made for these courses of study.

The College gives free-studentships and noon-meals to a number of its pupils. This costs the College about Rs. 7,000 a year. We feel the burden rather keenly, yet we have borne it, as it is for a deserving cause. I wish that some wealthy gentlemen will come forward to undertake to meet the expenses of such students and thereby help not only themselves but the deserving youth and the College. If each of our free students can find a benefactor to help him, the College will not be put to severe strain on this score, and desirable improvements in other directions will not be handicapped for lack of funds. May we not hope for some voluntary help and assistance in this matter?



In the Hostel there are about 125 resident pupils. Our Hostel can conveniently accommodate only 100. We have made temporary, though inadequate, adjustments to meet the growing demand. Our permanent Hostel is a two-storeyed one, and, though we have no funds before us, we propose to build a third storey. We are flying sky-wards not because we scorn the earth, but because we have no lands spacious enough to expand. There is now a full-time Hostel Warden. The combination of Teacher and Hostel Superintendent in one person imposes so severe a strain on him that we have abandoned it. Our aim is to have two Senior Masters residing in the Hostel and hope to have them at the beginning of next year. Every member of the Staff supervises the students in their studies by turns, and I take this opportunity to thank the Staff for the very valuable help they are rendering to the College by their voluntary service at the Hostel. Mr. M. Sinnathamby, who is now in charge of the Hostel, is an Old Boy of ours. We have installed an electric pump and hope to have water service at an early date.

The outstanding achievement of the College this year is the acquisition of a playground so close by. It has often been remarked that this College would never be able to own a play-ground in its vicinity, that every year's report would mention this desideratum and that it would remain so for ever. Nevertheless, we have remained optimistic and are now mightily proud that we own about 2 acres of land for our playground with possible room for expansion. The College has spent nearly Rs. 15,000 on the play-ground and, though more lands are now available, we have not the means to venture on a further purchase of lands, at the moment. We are conscious that its present extent is not large enough, but are content with the thought that very soon we shall double its size with the public support. This



great achievement was due to the tact and talent displayed by the Treasurer, Mr. S. Adchalingam, for whose services in this respect the College cannot be too grateful.

We had a formal opening of the New Play-ground on the 25th of June, 1938, by our Vice-President, Dr. S. Subramaniam. All the four Houses of the College built for themselves beautiful pandals where friends and Old Boys were sumptuously treated. It was a grand occasion and everybody was happy over our new possession. As a prelude to our owning a new play-ground, we became bracketted Football Champions in the last Inter-Collegiate Football Tournament and this year, in the Inter-Collegiate Athletic Sports Meet, we did creditably well by winning the second place. Special mention should be made of Master A. Ratnasingam, who broke the Public Schools' Record in the Long Jump, and won the Senior Athletic Sports Championship, and of Master C. Yogaratnam, the Intermediate Sports Champion. In this year's Inter-House Sports Competition, Pasupathy House became Champions in Volley-Ball, Sabapathy in Athletics, and Selvadurai House in Football. Mr. P. Thiagarajah is our Sports-master. He is an Old Boy. Our congratulations to him on the achievements of his boys in the field of Sports.

The Library is housed in the Upstairs Hall of the Science block, and is in charge of a full-time Librarian. But there should be more books than are now found. We are not able to stock all the required books at one and the same time. The Library is being replenished every year and we hope that in the course of a few years it will be an up-to-date Secondary School Library. There is also a wireless receiving set in the College, presented by the Staff.

The Young Men's Hindu Association is doing its work as usual with its new President Mr. V. Ponniah,

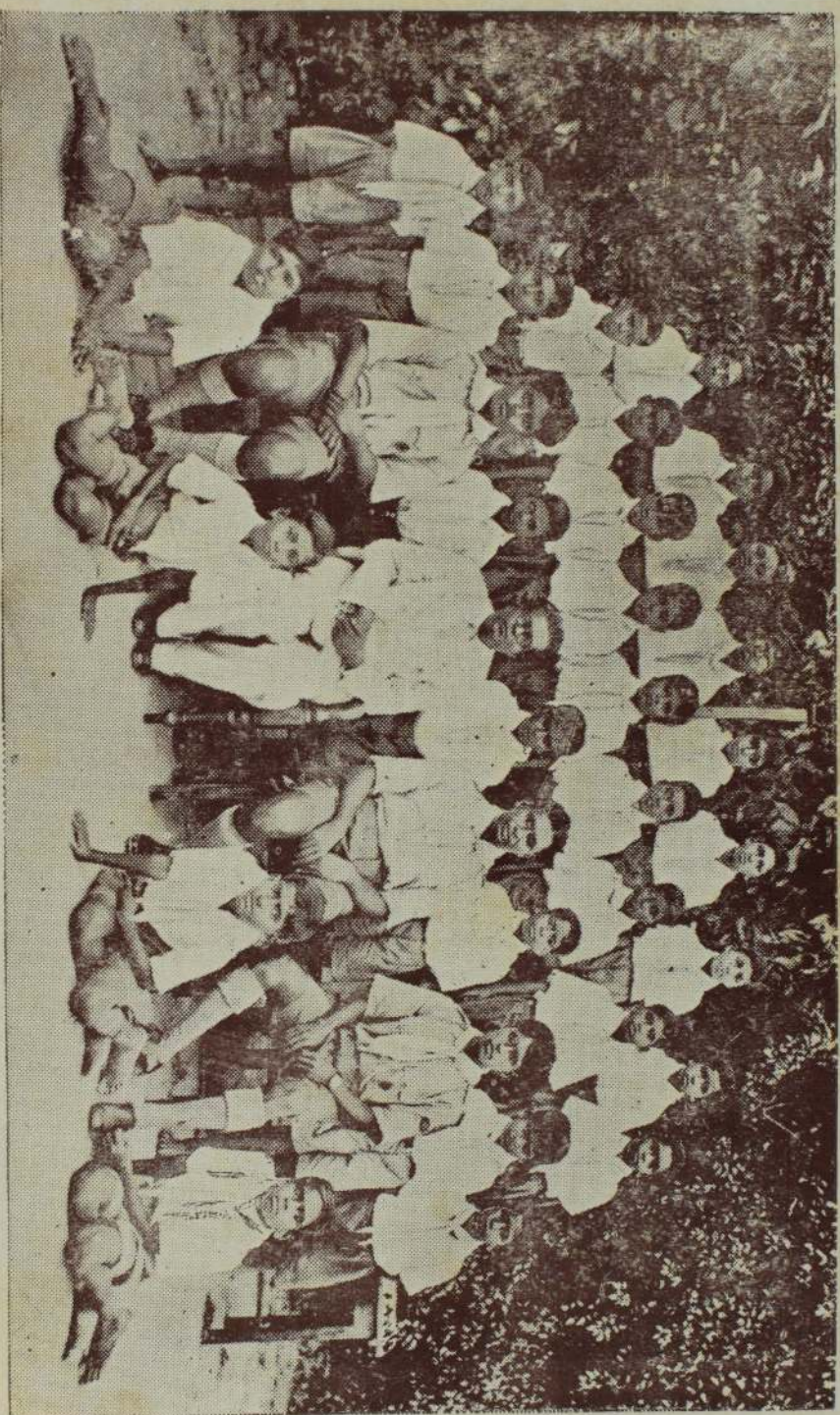


He has organised a special religious study circle which is at the moment studying the Tamil religious classic "Sivagnanasithiar." There is a debating society for every class from Form I, upwards, which meets once a week. The College Senior Lyceum had two Inter-Collegiate debates, with St. John's and Central Colleges. The first was on the occasion of its Annual Celebrations in September last; the second during the "Education Week." The College weekly newspaper which appeared for some time in manuscript has now evolved into the Bi-weekly "Young Hindu," which the Saiva Prakasa Press prints for us. It is edited by two of the Matriculation Form students. Our Scouts, the 4th Jaffna Troop, fared fairly well at the Annual Scout Rally held in September 1937 at the Old Park. The Cubs have found an able master in Mr. V. Sundararajah, and they deserve our congratulations on winning the Dyson's Totem Pole at the King's Birthday celebrations.

The College Dramatic Society staged the Tamil play; "Bhakta Prahalada" under the patronage of Sir W. Duraiswamy. Master A. Vashishtan who successfully played the difficult role of the hero elicited the unstinted admiration of the house by his natural and graceful acting and singing. He was only 9 years old. Our singing classes are continuing as usual under the direction of Mr. Rajupillai Othumar.

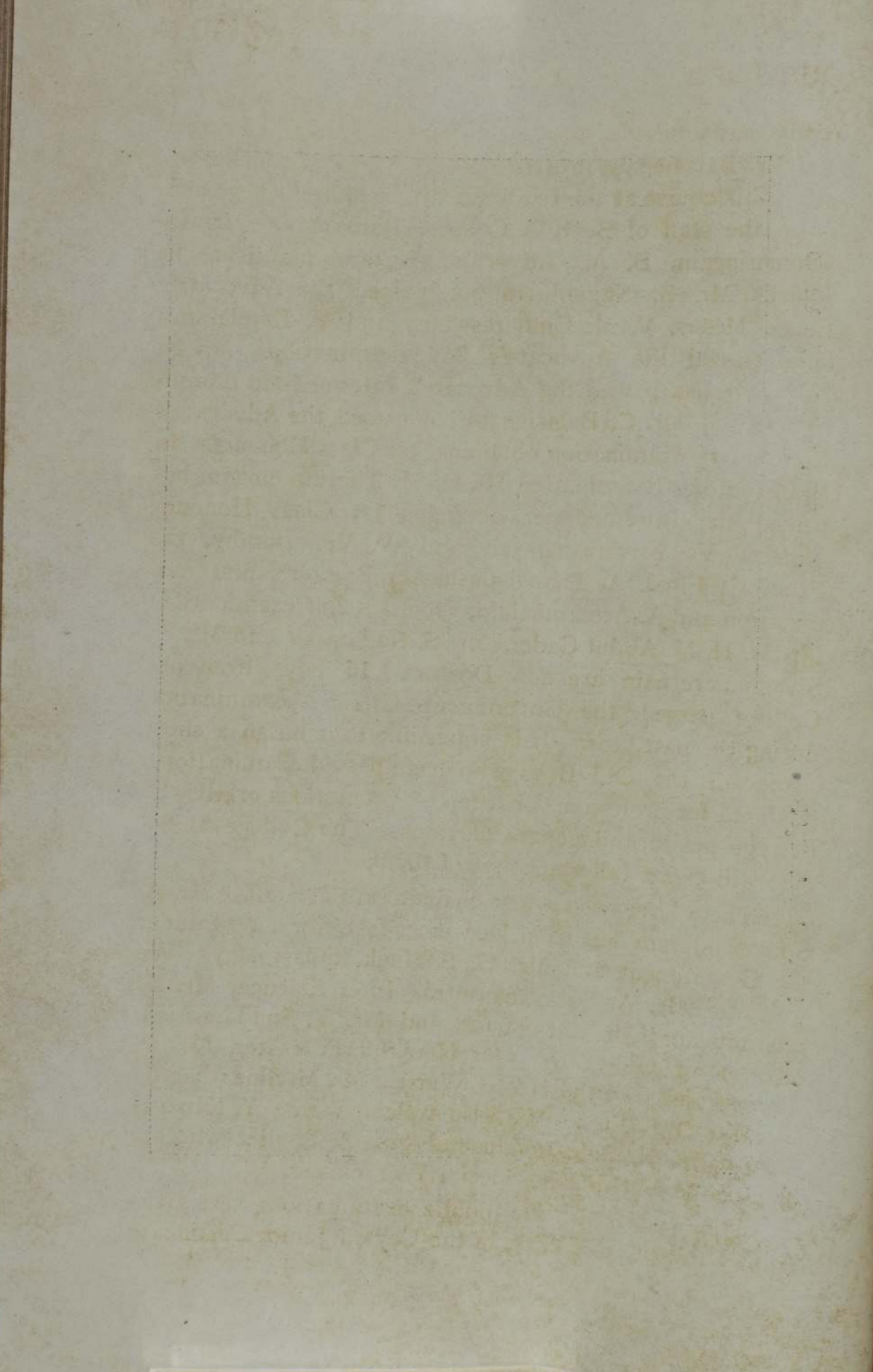
Our Old Boys continue to honour their Alma Mater. Mr. P. Kandiah who is now at Trinity Hall, Cambridge, has won a Sanscrit exhibition. Mr. T. Nagendram, B. A., Advocate, who underwent a special course of training in England, has now been appointed to the Government Analyst's Department. Mr. S. Srinivasan, passed the B. A. (Hons.) examination of the Madras University in the 1st Class, and is Principal of Skandavarodaya College. Mr. K. Sivasithambaram has obtained the B. Sc. Degree of the London University. Mr. K. Kandasamy and Mr. Pasu-





OUR WOLF-CUBS—WINNERS, DYSON'S TOTEM POLE.







pathy have passed the London Intermediate in Science and Mr. Balasingam in Arts. Mr. A. Sivaguru has completed his course at the Government Training College and is on the staff of Seevalli College, Ratnapura. Mr. C. Vanniasingam, B. A., Advocate, is now practising in Jaffna. Mr. S. Nagamuttu has passed the Advocate's Final. Messrs. V. M. Cumaraswamy and V. Kandasamy have passed the Advocate's 2nd examination. Mr. N. Nadarasa has passed the Advocate's Intermediate Examination and Mr. C. Balasingam has passed the Advocate's Preliminary examination obtaining 1st Class Honours. In the Proctor's Examination Mr. C. M. Tharumalingam has passed the Intermediate, obtaining 1st Class Honours, Messrs. V. Navaratnarajah and V. Vinasitamby, the Proctor's Final. A. Thanabalasingam Proctor's first examination and A. Arulambalam, Proctor's 2nd examination. Mr. M. H. M. Abdul Cader, Mr. S. Nadarajah and Mr. K. Sivagnanaretnam are now Doctors. 16 boys from our College passed the Government Clerical examination during the past year. It is impossible to name in a short space all the Old Boys who have passed examinations, qualified for professions or received promotions or all who deserve praise and congratulations. The College Magazine will give a fuller account of them.

There have been a few changes on the Staff. Mr. A. Somasundaram left us in December last, for a post under the Government and Mr. G. S. Mack in last May. We welcome Mr. A. Saravanamuttu, Inter Science, Mr. C. Shanmuganathan, Art Master, and Mr. V. Sundararajah, who is an Old Boy. Our New Sports Master, Mr. P. Thyagarajah and the Hostel Warden Mr. M. Sinnathamby are also Old Boys. We also welcome Miss Y. Kanagasabai, Miss N. Singaravelu and Miss A. Poulier who are doing good work in the Special Year classes.

Our results in the public examinations were satisfactory except, of course, in the Ceylon Junior Certificate



examination. 19 passed the London Matriculation Examination of January 1938, and 13 that of June 1938. At the London Intermediate Examination of July 1937, two students passed from our Inter-Science Form,

It is my melancholy privilege to refer to the sudden death of Mr. Nevins Selvadurai in April last. He was our Principal for well nigh 33 years. He was a recognised educationist in the Island, and in his later days he became interested in politics and endeavoured his best to influence the trend of public affairs in the country for its good. Mr. Nevins combined in himself a high aim and great practical energy which contributed to make his life so rich in achievement. His was a towering personality and he never touched anything without adorning it. We bemoan his loss, and I am happy that the Old Boys are devising means to perpetuate the memory of this great man whose name is so indissolubly bound up with the College.

It is also my painful duty to refer to the death of Mr. K. Namasivayam, who was on the staff for over 15 years. He was an Old Boy and rendered very useful service as teacher and hostel superintendent. He was very dearly loved by all his wards who referred to him as their father.

It only remains for me to thank the members of the Staff for their loyal and devoted co-operation and for their initiative in certain matters calculated to promote the interests of the College. I also take this opportunity to thank cordially our benefactors and Prize-donors for their continued encouragement, and in particular the late S. T. M. Pasupathy Chettiar for giving us a permanent endowment towards the expenses of the Prize-giving. I also thank all the ladies and gentlemen at this function for honouring us by their presence and in a special manner you, Sir, for presiding at the function and Mrs. Marrs for gracing this occasion by her presence and giving away the prizes.



## BRANCH SCHOOLS.

# Hindu English School, Urumpirai

THE School has on the Staff 13 Teachers, of whom one is a Lady Teacher holding a 1st class Trained Teacher's Certificate. The number on the roll is 275 consisting of 198 boys and 77 girls.

### **Accommodation.**

The block of buildings on the Northern side was renovated and extended to provide a corridor on the Southern side down the entire length of the building, while additional buildings were constructed recently to provide accommodation for the special classes. A separate room has been provided for the teaching of Elementary Science.

### **Extra-curricular Activities.**

As stated in the last Inspection report: "Considerable attention has been paid to this aspect of school life and most of the activities mentioned in the last report (namely religious, literary and sports activities) were continued with unabated enthusiasm. The special feature was the handing over of a good deal of responsibility to the pupils themselves. As a result great keenness was displayed by them. A special effort was made during the Education Week. Gardening was done on an extended scale as a profit-sharing business, and separate plots were allotted to each class. The play field accommodation was extended and a portion of it was reserved exclusively for the girls."

### **Public Examination.**

The result in the J. S. C. Examination held in November last was not satisfactory, when compared with



that of 1936. Only 3 came out successful out of 19 presented, while 10 passed (including one girl) out of 21 presented in 1936.

### **Finance.**

Since 1936 the school has been financially in a very sound condition. In 1936-37 the School had a surplus of over Rs. 1,000/- after meeting all expenses, while in the last school year the school had over Rs. 2,300/- left out of the fee collections after meeting the manager's contribution.

### **General.**

The following remarks of the Divisional Inspector of Schools and the Assistant Director of Education bear ample testimony to the fact that the School has been doing very good work.

(a) "18—7—38. Visited the School in the company of Mr. D. C. Gunawardana, Inspector of Schools. I was shown round the class rooms and the school garden and was impressed by the various activities and methods employed to encourage intellectual advancement. I notice that there is a sanitation Committee....."

Sgd. C. T. LORAGE,  
Divisional Inspector.

(b) 9—9—38. Visited the School after a lapse of nearly 15 years. It has grown beyond recognition. This does not surprise me knowing that Mr. Sitaraman is now its head. I was pleased with the measures taken to note the progress made by each pupil during his entire career in the school. "....."

Sgd. J. C. WIREKOON.



## Kokuvil Hindu English School

THE School serves an area of almost a mile and a half radius, and certain sections of Inuvil and Kondavil. For the last ten years, it has worked as an English Mixed School of the Junior Secondary grade.

The present strength of the School is about 260 of which 70 are girls. The Staff consists of 12 Teachers of whom one is a Lady Graduate. Mr. M. Sinnathampy, an Old Boy of the School as well as of the Jaffna Hindu College, joined the staff in July last.

A temporary extension of the Teachers' Reading Room had to be made to provide accommodation for the new admissions. The need for a more permanent structure is likely to arise in the near future.

The introduction of Experimental Science into the curriculum has already materialised. A beginning has been already made with Standards VI and VII. The completion of the new office room and a small store room has helped to vacate the big room in the new block (30' x 20') which was originally intended for the purpose of accommodating the Science furniture and apparatus worth about Rs. 500/-. More equipment will have to be provided during the course of the year for the subject to be taught to the J. S. C. pupils as well.

The scale of fees charged is almost the code minimum. Stationery, Games, and Science fees, in proportion to the needs of each class, are also charged. Free studentships are granted to deserving pupils who form about 22% of the total number.

Fortnightly tests and Term tests are held during each term. Progress Reports based on these tests are issued periodically for the information and signature of the parents or guardians. The Annual Parents' Day



Celebrations came off in last March during the Education Week.

The School Senior Literary Union holds its weekly meetings presided over by members of the staff as well as by elected pupil members. Lively and animated debates on current topics form a regular feature. During the course of last year, Miss Rani Paul of Uduvil Girls' College and Mr. Handy Perinpanayagam of Jaffna College addressed the pupils on "Japan" and "Taste for Reading" respectively, under the auspices of the Union. The subject taken up for debate during the Education Week was "Japan is not justified in attacking China."

The Religious and moral Training Committee celebrated the "Navalar Day" with Mr S. Nadesapillai in the chair. Pandit V. T. Sambandan of the Jaffna Hindu College and Vidwan Karthigesupillai of Patameshwara College were the speakers on the occasion. Fortnightly morning addresses are delivered by members of the staff as well as by enlightened persons from outside. It is proposed to make this a regular feature of the school activities.

The election of the Senior and Junior prefects of the school was an outstanding event of the current year. The pupils of the post primary classes evinced intelligent interest and keen enthusiasm in the election procedure and succeeded in returning the really most deserving pupils. It is proposed to make this an annual event in the school, serving to create a school tradition and as a first step towards practical training in civics.

Attached to the school is a small Boarding House where arrangements have been made to enable even pupils of average means to have a convenient midday meal, at minimum cost. This establishment affords enough facilities especially to pupils who attend the school from a distance.



## BRANCH SCHOOLS

The school co-operative stores was opened 5 years ago. Pupils are thereby enabled to purchase all their school requisites with the least trouble at reasonable prices. Pupils of the school are enrolled as share-holders with a view to giving them training in co-operative work and business habits.

Volleyball and Badminton are the chief games played. The pupils in the neighbourhood have Football practice in the outer courtyard of the adjoining temple. Girl pupils occasionally take part in indoor games like Carrom and Snakes and Ladders. Girl pupils are to take part in rhythmic exercises under the guidance of the Lady Teacher from the commencement of the next term.

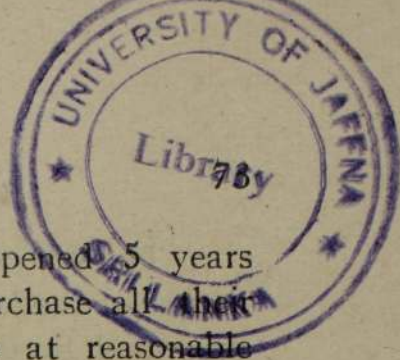
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## Hindu English School, Chavakachcheri

The school is making steady progress year by year. The new school hall, which was started some years ago, was completed early in the year and was formally opened by Sir. W. Duraiswamy in March last. There is ample accommodation now for all the classes.

The strength of the school has also slightly increased during the year. There are now 155 pupils on the roll—125 boys and 30 girls. The staff consists of the Headmaster and six assistants of whom only one is uncertificated.

The two branches of the Literary Association meet regularly every Wednesday afternoon. The other chief activities of the school are volleyball and gardening, for which a separate plot has been enclosed.





The school won a silver medal and two merit certificates at the last Health and Food Exhibition in Jaffna organised by the Health Association.

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## Tondamanar Hindu English School

### **The Staff:**

Mr. S. P. Krishnamurthy Ayyer B. A. (Head-master), Mr. M. Rajendram B. A., Mr. A. Veluppillai, Mr. N. Saravanamuttu and Mr. V. M. Rasanayakam. Mr. R. Kandiah had to leave the school in June last on account of ill-health. He was an ideal teacher, and we feel that his place is hard to fill for a long time to come.

We are glad to note that the above school has produced the best results among our branch schools in the J. S. C. Examination held in November 1937. The Parents' Day celebration which was held in March last was a grand success. Mr. S. Shivapathasundram, B. A., presided over the function and distributed the prizes. It was largely attended both by parents and well-wishers of the institution. The annual inspection held on the 8th and 9th November was reported to be satisfactory on the whole.

The number of girls seeking admission to the school has been steadily increasing and the school bids fair to become a mixed institution very soon. The staff will be strengthened shortly by the appointment of an efficient lady-teacher.



## The Young Men's Hindu Association

It is more than a decade since the Y. M. H. A. was founded in the Jaffna Hindu College. The primary object which prompted the founder of the Y. M. H. A. was to foster Hindu ideals and Hindu principles in the lives of the Hindus. Proselytization is foreign to Hindu methods. Whereas other religionists appeared to be very busy in increasing their fold, Hindus were idle and allowed themselves to be exploited. The methods adopted by the protagonists of other faiths have been various. They established hospitals and schools in the various parts of India and Ceylon, and proselytization was a chief feature of the early days. It was a Vivekananda and an Arumuga Navalar who opened the eyes of the educated Hindus. Swami Vivekananda found that Science stood apart from Religion and tried to harmonize scientific knowledge with revealed truth. He unfolded the scientific basis of our Hindu Metaphysics. Arumuga Navalar took up the ethical side of our system and revealed its scientific implications. But the fact that, in the history of religion as well as of science many theories which had been once held as indisputably true were afterwards discarded, is not to the fore of the religionists. The contradictory views entertained in the field of every religion offer a clear proof that some of these views are wrong. There are very many erroneous certitudes to which credence is given in every religion today. The changes in ethical values and moral standards, which we find in the Hindu Puranas were made capital of by the Christian Missionaries in the past in their attempts to hood-wink the ignorant



masses of the Hindu Faith. More than one president of our Y. M. H. A. has warned us against the danger of attending schools of other denominations, where the principles of our religion may be misrepresented and distorted to suit the whims and fancies of the proselytizers. The speculative and critical aspects of Hindu Metaphysics have been carefully scrutinized in the Y.M.H.A. classes held in the College after school hours. Therein we have learned that the physical sciences are all based on fundamental assumptions such as the conceptions of cause, quantity, quality, space, time etc, whereas the Hindu metaphysics analyses and defines these correctly with a view to interpreting the universe and finding the meaning of life. We feel that certitude is no guarantee of truth and we know today how to tackle problems with open minds in detached impersonal ways. We have acquired the characteristic of approaching problems of knowledge with the same renunciation and the same rigour of procedure that distinguish the true scientist. We do not consider it a blasphemous act methodically to doubt any problem.

We have been having regular debates on the various phases of Hindu life, and the Anniversary of our Association was celebrated last month on a grand scale. The chief feature of the day was a friendly debate with the students of the Thirunelvely Saiva Training College, who proposed that 'Idolatry is best suited for the worship of God'. The opposer, Master S. Somaskandan of our college, brought forth points to prove that Idolatry is not best suited, but suited for the worship of God. His first supporter, Master S. Velauthapillai, urged there is nothing praiseworthy about Idolatry for the worship of God. His second supporter Master V. S. Kantappu, condemned Idolatry as a means to the worship of God. The debate was followed by a lecture by Pandit M. V. Mahalingasivam on 'சைவ இளைஞர்கட்குள்', in the course of which he welcomed the dawn of a new era in the Hindu World.



We express our thanks to all those who came to speak to us on several occasions and especially the students of the Thirunelvely Sriva Training College for having enlivened our anniversary. We also take this opportunity to thank Mr. N. Narayanan, our former president, for the yeoman service he rendered to us during the past, and Mr. V. Ponniah, our present president, for the keen and untiring interest he has been taking in the association during the course of this year. Our grateful thanks are also due to our Patron, Mr. A. Cumaraswamy.

In conclusion we offer our warmest thanks to the members who have encouraged us in our work.

Y. M. H. A.  
*Secretary.*

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## The Senior Lyceum

THE Senior Lyceum is open to all students of the Matric and Prep. Matric forms and contains a membership of over two hundred. It is entirely conducted by the students themselves, under the immediate supervision and able guidance of Mr. V. Nagalingam. The success of the Lyceum is in a great measure due to the influence of his genial and inspiring personality. The members evince great enthusiasm and take lively interest in its proceedings. The Lyceum provides a Forum where the members can sharpen their wits and cultivate their powers of speech and debate. The general attainment in these directions may be said to be fairly high. Meetings are held every week, the proceedings being in English and Tamil on alternate weeks. The programmes are published beforehand in "The Young Hindu", the organ of the Lyceum.

The Lyceum is now in its ninth year of existence and celebrated the eighth birth-day last year with a



friendly debate with St. John's College on the subject "Is machinery an unmixed evil?". We thank St. John's College for kindly responding to our invitation, and Mr. S. H. Perinpanayagam, B. A. for the instructive and thought-provoking address he delivered on the occasion. This year, during the Education Week, we had another friendly debate with the Central College on "Universal suffrage has proved a curse to Ceylon", for which we thank the Central College Debating Society.

I thank our popular principal for the advice and guidance which he has been ever ready to give us and Mr. N. Sangarappillai B A., and Mr. V. Chittampalam for having addressed the Lyceum.

M. S. SITHAMPARAPPILLAI,  
*Hony. Secretary.*

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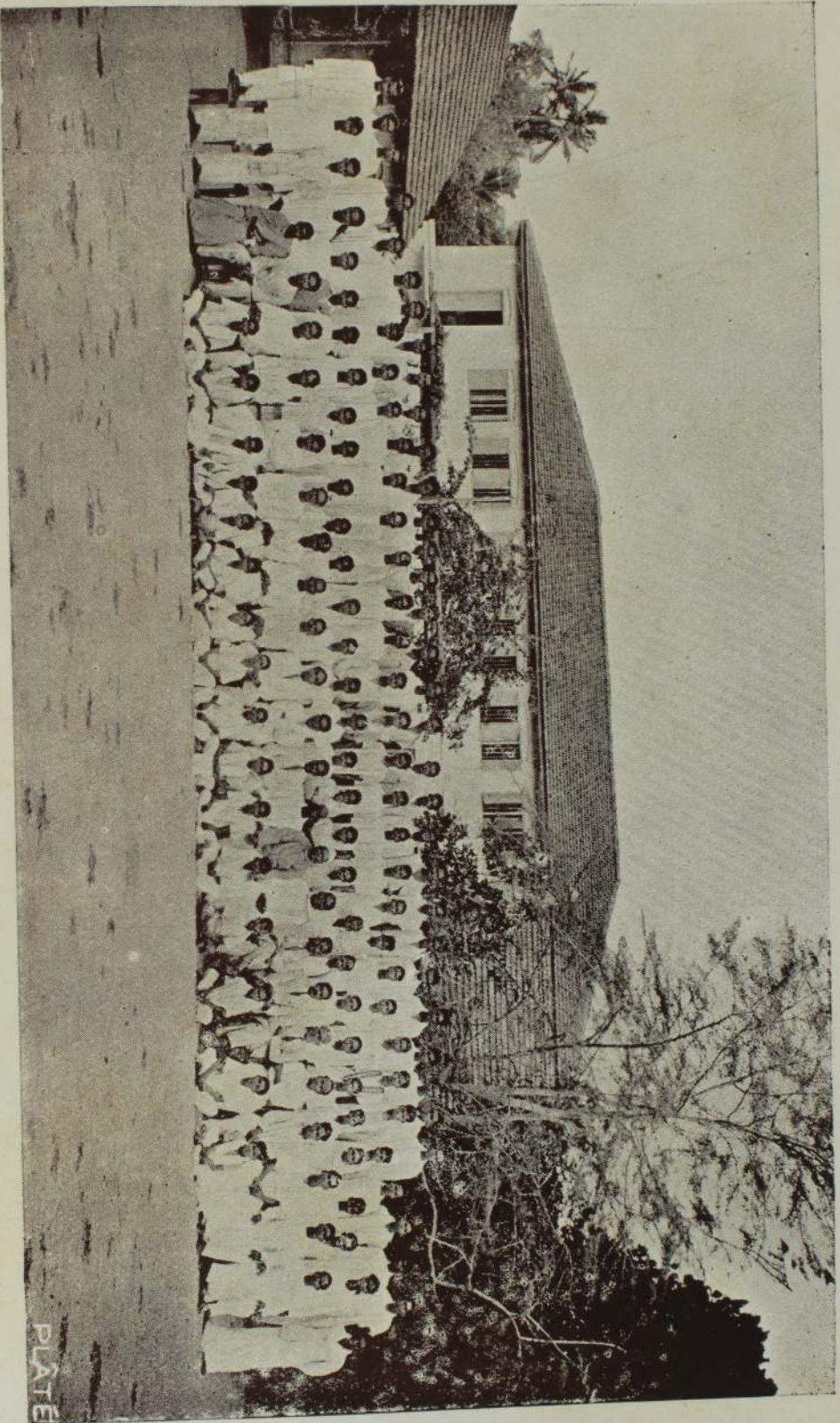
## The J. H. C. Boarders' Union

This year, in connexion with our Boarders' Union, is so full of, various activities, that I hesitate what to record first in order of importance. However, since the art of public speaking and writing counts much in a Union like this, I shall first record the several events concerned with it.

We had very interesting debates and useful speeches both in English and Tamil on Literary and current political subjects. Essay Reading, recitation, declamation, dialogues and story - telling were some of the features mainly intended to encourage the junior members of the Union to cultivate their literary talents.

We publish two literary Organs, one in English called "Our Own" and the other in Tamil named, "இனோசுர் போதினி." Editors for these publications are elected by the Union once a term.

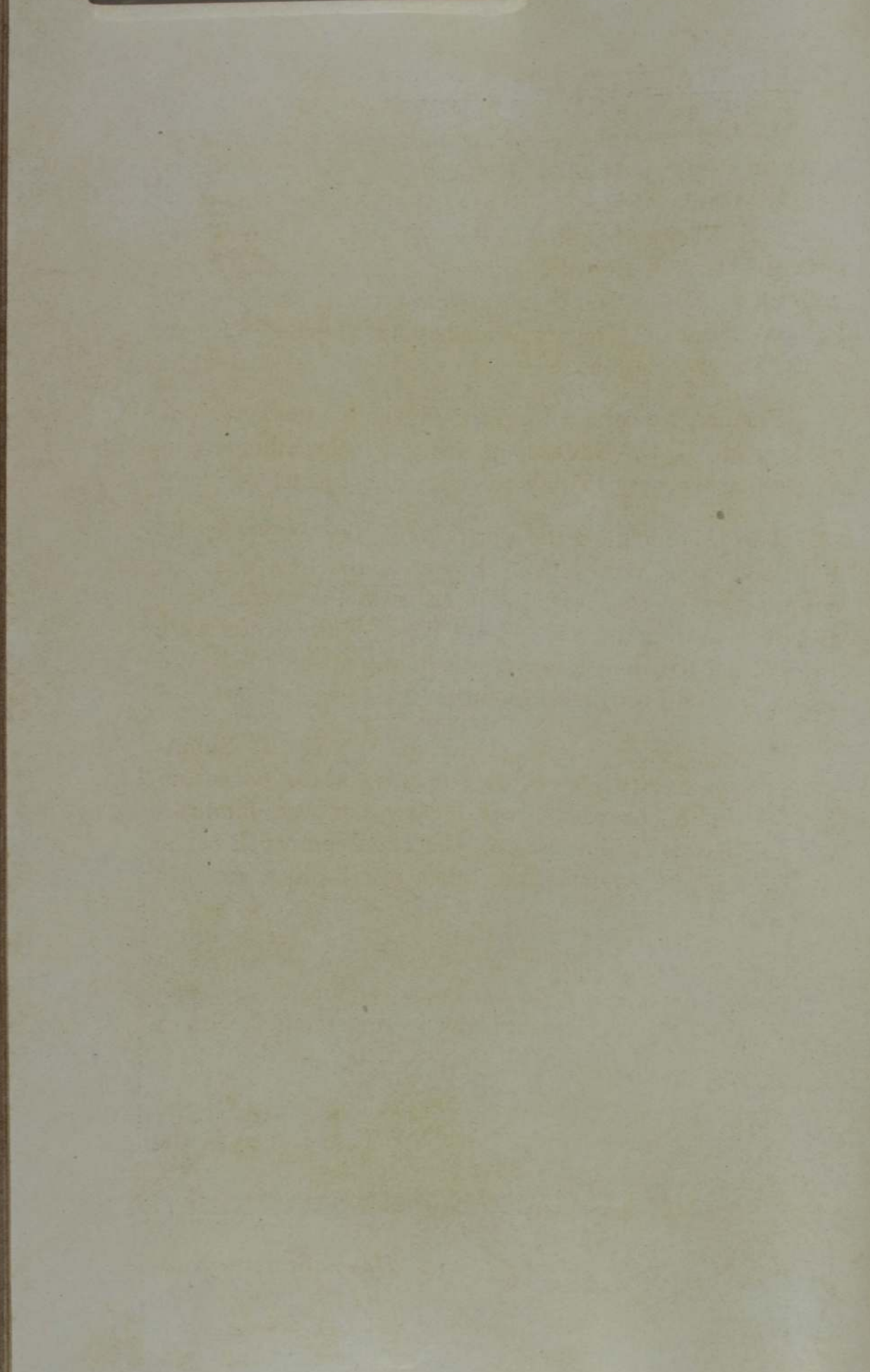




BOARDERS' UNION, 1938.

PLATE







We had several interesting and edifying lectures by gentlemen from outside. I take this opportunity therefore to thank Messrs. V. M. Asaipillai (our Vice-principal), S. Kanapathippillai (Pundit) and Swamis Vipulanantha and Kedeswaranandha. We are also very grateful to Messrs. A. Cumaraswamy (our Principal and Patron) and M. Mylvaganam for having presided on two of the above occasions.

Further, we cannot forget the valuable services rendered by Mr. K. K. Nadarajan, Editor, Inthusathanam, in addressing us every Friday on religious subjects.

The Unveiling of the portrait of the late Mr. K. Namasivayam, our veteran boarding master, was an unique event of the year. All the members of the Staff and some of the prominent well-wishers of the hostel were entertained to a lunch, which was highly appreciated. We thank them all for their presence.

In conclusion we must thank Mr. K. S. Subramaniam, our erstwhile boarding master, whose unceasing interest in the boarders is well seen in the facilities we now enjoy in the use of the Hand pump, Electric pump, the pipe system and other installations recently introduced.

Mr. M. Sinnathamby, our new Warden, is indeed an able administrator, a good disciplinarian and a thorough sportsman. His services are always appreciated with a great deal of affection by all the boarders.

We are very grateful to the various masters who supervised us at our study. Our thanks are due to the Principal for his kind patronage.

S. VEERAVAGU,  
*Hony. Secretary.*



## Games and Sports

I am happy to record, though it has already been made known to the public, that the long-cherished dream of a playground for our college within easy reach, has been realised at last. The credit for the achievement—it is indeed an achievement, considering the land value in the immediate vicinity of the college—should go in a large measure to Mr. S. Adchalingam, the Honorary Treasurer of the College. Thanks are also due to the Board of Management for backing up the Treasurer in his adventure and to the Old Boys and other well-wishers who have liberally helped to body forth a fancy into a fact. While we are thankful for what we have got, we wish that the play-ground were larger, and there is the prospect of this further wish too being fulfilled. What is striking is the happy coincidence of the acquisition of the play-ground and the measure of success the College has won in sports this year.

The student body is happy for it feels that it cannot with reason neglect the essential adjunct of physical fitness, which is as important as intellectual keenness and equipment. The scope of physical activities has naturally been widened. It includes now cricket, football, volley-ball, badminton and other forms of athletics and games. The purpose in drawing up a comprehensive syllabus of physical activities by the college authorities has been to draw in every boy to a game to which he has an aptitude.

I wish to place on record my thanks to the Principal and to Mr. M. Sinnathamby, the College Hostel Warden and to all other members of the College Staff, who have rendered me help and guidance, for all that they have done to make this aspect of the College life what it is today.



I owe it to myself to thank the students for the loyal devotion and co-operation they have shown me on and off the field.

## ATHLETICS

### **(a) Inter-House Sports**

The outstanding event of the year was the Inter-House Sports worked out on the day, memorable no doubt, on which the play-ground was formally opened. It was on 25th June, 1938. Dr. S. Subramaniam, the retired Provincial Surgeon and Vice-President of the Board of Directors, declared the ground open in the presence of a large gathering of old boys, parents and well-wishers of the College. It was naturally a day of great enthusiasm, for the college had a deficiency made good. The members of the four Houses contested for trophies and certificates of merit. Sabapathy House was voted champion after a keen competition. I should thank C. Cumaraswamy Esqr, C. C. S., S. U. Somasegaram Esqr, Messrs Diana and Co, and Messrs. Pioneer Sports Co. for the cups they so generously offered.

### **(b) Inter-Collegiate Athletic Meet**

In the Jaffna Inter-Collegiate Meet we secured the 2nd place, thanks chiefly to the keenness shown by the competitors in attending practice regularly. The fact that our playground was close to the College made it easier for our athletes to practise regularly. A few days prior to this Meet some of our College athletes went for joint practice with some of the Central College athletes on the latter's grounds, and I feel sure that this helped not only to promote good feeling among the athletes of the two Colleges but also to make sure of our subsequent success at the Meet. I should here express my thanks to the Central College Principal and Mr. Selva-



retnam, the Prefect of Games, for their generosity in permitting our athletes to use their grounds for practice. In the Meet we secured 5 individual 1st places, 3 individual 2nd places, 3 individual 3rd places and 1 relay 2nd place.

### Seniors:

*A. Ratnasingham* won the Senior Championship, scoring 13 points. He obtained the 1st place in the 100 Yds'. Dash (equalling the All Ceylon Public Schools' record of  $10\frac{2}{5}$  secs.), 1st place in the Long Jump (breaking not only the Jaffna Schools' record, but also the All Ceylon Public Schools' record) and the 2nd place in Putting the Shot.

*S. Kathirgamathamby*, secured the 3rd place in the Putting the Shot.

### Intermediates:

*C. Yogaretnam* won the Intermediate Championship, scoring 11 points. He secured the 1st places in the 100 Yds'. Dash and Long Jump and the 3rd place in the High Jump.

*A. Ramalingam* did magnificently well winning the 1st place in the High Jump.

*K. Pathmanathan*, won the 2nd place in the 440 Yds.

*K. Elangarajah*, won the 3rd place in the 440 Yds.

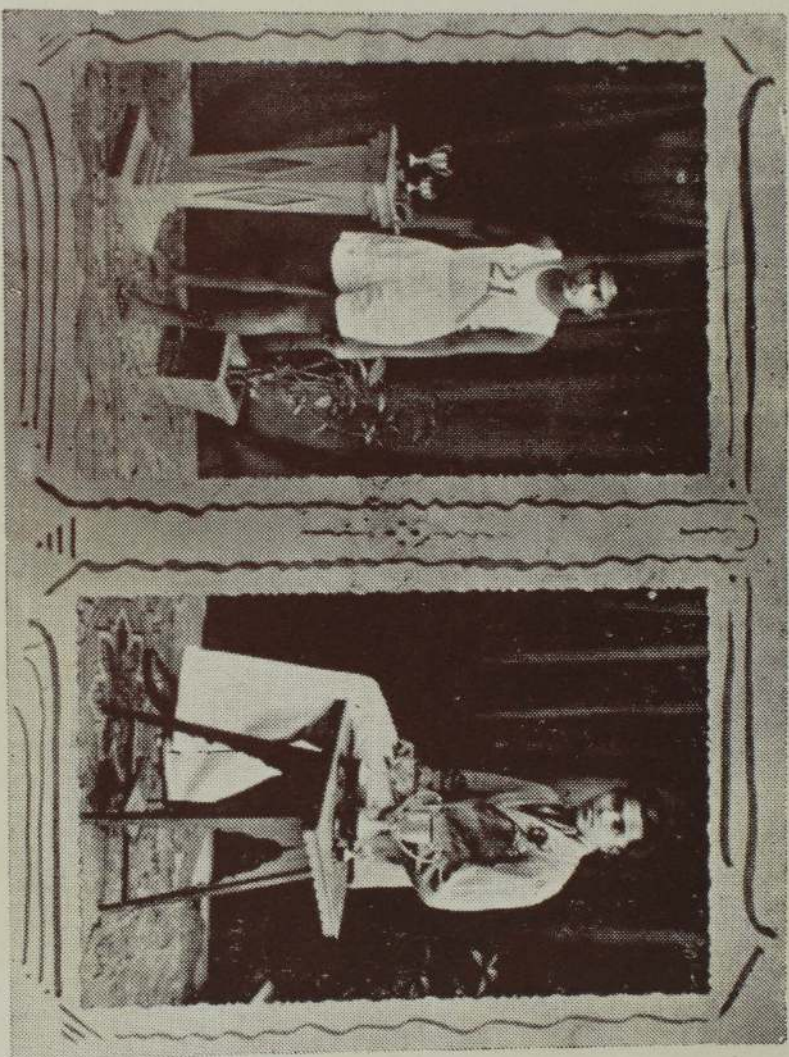
*C. Yogaretnam*, *R. Elangarajah*, *T. Senathirajah* and *A. Ramalingam*, the Intermediate Relay Team, won the second place.

Our congratulations to the above athletes on their excellent performances.

### (c) All Ceylon Public Schools' Meet

*A. Ratnasingam*, the North Ceylon Intercollegiate Champion, was the only representative from our school at this Meet. He entered for 100 yards and the Long Jump. He lost his sprint event through very bad luck and secured





**C. YOGARATNAM,**  
Inter-Collegiate Athletic Champion.  
Intermediate—1938.

**A. RATNASINGHAM,**  
Inter-Collegiate Athletic Champion.  
Senior—1938.







a second place in Long Jump, breaking the existing record. He cleared 21 feet  $1\frac{1}{2}$  inches. Our congratulations to Ratnasingham on his splendid achievement.

## CRICKET

We played in all 6 intercollegiate matches, won one and lost five. To win championship, a cricket team should have not only ability but also experience and luck. Our team lacked the two latter qualities. Though we have not achieved anything worthy of note this year, I feel sure that we shall give a better account of ourselves next year. Congratulations to St. Patrick's College on their cricket championship.

## VOLLEY-BALL

The Inter-house volley-ball matches were played during the second term. There was keen enthusiasm and healthy rivalry among the Houses. Congratulations to Pasupathy House on their well deserved championship.

### *Results:*

Sabapathy vs. Pasupathy	Pasupathy won 2—1
Nevins vs. Nagalingam	Nagalingam won 2—1
Nevins vs. Sabapathy	Sabapathy won 2—1
Nagalingam vs. Pasupathy	Pasupathy won 2—1
Nevins vs. Pasupathy	Pasupathy won 2—1
Nagalingam vs. Sabapathy	Sabapathy won 2—0

## FOOTBALL

### (a) Inter-Collegiate Tournament

Altogether nine colleges entered for the competition. Inter-collegiate matches attracted a greater and more enthusiastic crowd this year. It is regrettable to note that each school played only five competition matches, while there were nine colleges playing for the champion-



ship. Of the five competition matches we played we won four and lost one. We were very unfortunate to lose the championship this year as our team was quite up to the championship standard. Though we failed, we have done creditably well, securing the second place. The team deserves congratulations for its splendid performance, team-spirit and co-operation. In addition to the five competition matches we played two other Intercollegiate matches, one against Manipal Hindu College and the other against St. Patrick's College of which we won one and lost the other. We also played matches against non-collegiate teams and I take this opportunity to thank very warmly all those teams that gave us practice matches.

*Results of the Intercollegiate matches.*

J. H. C. vs. S. J. C.	J. H. C. won 3—2
J. H. C. vs. J. C.	J. C. won 1 nil
J. H. C. vs. J. C. C.	J. H. C. won 4 nil
J. H. C. vs. S. V. C.	J. H. C. won 11 nil
J. H. C. vs. S. H. C.	J. H. C. won 3—1
J. H. C. vs. M. H. C.	J. H. C. won 4—3
J. H. C. vs. S. P. C.	S. P. C. won 2—1

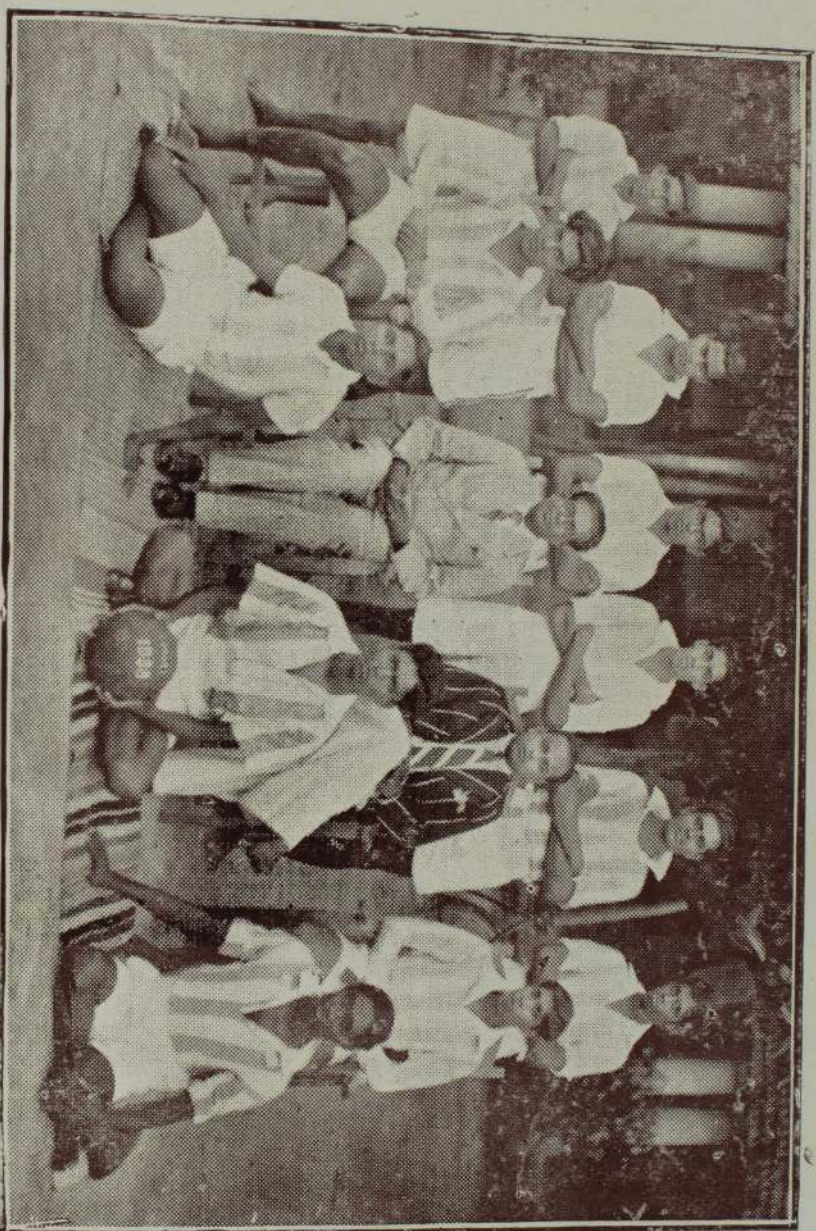
Our congratulations to St. Patrick's College on their well-deserved championship.

**(b) Inter-House Football Matches.**

By the beginning of the third term a new House was formed—Casipillai House—in memory of late Mr. Casipillai. The Inter-House Competition was started during the early part of the third term. All the five Houses keenly contested for the Championship and Selvadurai House emerged Champions.

Congratulations to Selvadurai House on their well-deserved Championship.





OUR FOOTBALL ELEVEN—1938.







*Results:*

Casipillai	beat	Nagalingam	by 3 goals to nil.
Sabapathy	„	Pasupathy	by 5 „ „ 2
Selvadurai	„	Casipillai	by 2 „ „ 1
Nagalingam	drew with	Pasupathy	—1 goal each
Sabapathy	„	Selvadurai	—1 „ „
Nagalingam	beat	Sabapathy	by 3 goals to 2
Pasupathy	„	Casipillai	by 1 goal to nil
Pasupathy	„	Selvadurai	by 2 goals to nil
Casipillai	„	Sabapathy	by 3 „ „ „
Selvadurai	drew with	Nagalingam	—1 goal each

**Basket Ball.**

The College activities were so many that we found hardly any time to have Inter-House Basket ball competition. From next year Inter-House Basket ball competition will be a regular feature.

P. THIAGARAJAH,  
*Sports Master.*



## HOUSE REPORTS.

### Selvadurai House

ONCE more a year is coming to a close, and once more we shall have to wish "Good Bye" to our members who will leave us. We wish those who leave us "Godspeed" in their journey through life; and to those who join us we extend a hearty welcome. In the various activities of this year we have acquitted ourselves creditably. We emerged undefeated champions in the Inter-house Football tournament which was played on the league system. Our first match with Casippillai House ended in a victory for us by two goals to one. Our second match against Sabapathy House was exciting from start to finish, and ended in a draw. Our third match against Pasupathy House ended in an easy win. We defeated them by two goals to nil. Our last match against Nagalingam House ended in a draw.

In Athletics, though we are third, we are proud to record that Mas. C. Yogaratnam, who was the Intermediate Champion at our Inter-house Sports, became the Inter-collegiate champion too. Out of the 46 pts. scored at the Inter-collegiate Sports Meet the two members from our house scored 16 pts., which is the highest contribution made by a single House. Our congratulations to Mas. C. Yogaratnam and Mrs. A. Ramalingam. In Volleyball we had very bad luck. We lost all our matches, but we hope for better luck next year.

In conclusion I wish to express my sincerest thanks to the House Masters and all the other members of Selvadurai House for their unstinted co-operation in helping me to discharge my duties for the time it has been my privilege to wear the mantle of House leader. I have no hesita-



tion in stating that this character of following their leader without question will one day make them great leaders, for they know that before one wishes to command, one must learn to obey. My best wishes go with them for ever; and may the 'Red Thread' of honour which is our House colour be brighter as years roll on!

J. S. KANDIAH,  
*Hony. Secretary.*

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## Pasupathy House

It is with pride that I begin to pen the report of Pasupathy House for the year 1938.

We made ourselves very promising at the beginning of the year by winning the Volley-Ball Championship. We had easy victories over our opponents. We expected to keep up our record in cricket but unfortunately no House matches in Cricket were played this year.

In Athletics we came a very close second to Sapa-pathy House. Indeed the championship would have been ours, had it not been for the fact that some of our promising athletes were disabled. We should like to congratulate Mas. A. Ratnasingam, the Senior Champion, Mas. SriskandaRajah, the Junior Champion and Mas. V. Velauthapillai, on their splendid performances at the Inter-House Meet. Our congratulations are also due to our girls who came out an easy first in the House Sports.

In the Jaffna Inter-Collegiate Sports Meet, the contribution made by Pasupathy towards the points scored by the College, was high. Mas. A. Ratnasingam showed his mettle by becoming the Senior Champion and breaking the Long Jump Record.

In studies too we have been doing well.



We hope that the members of Pasupathy House will continue to co-operate and do their best to retain the reputation which the House has hitherto kept up.

P. THIYAGARAJAH,  
*Hony. Secretary,*

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## Sabapathy House

I have great pleasure in submitting this report of the work done this year.

In our volleyball competition we met with victory and defeat. Perhaps our only failure was in our match with Pasupathy, which made us runners-up.

We had no cricket matches. Otherwise we would have done well in that too.

We won the Athletics Championship this year too. This year we had extra work. Each House erected a pandal. Ours, decorated with 'blue', was inviting to all the visitors. Mahendran, Pancharatnam, and Nadarajah did creditably well, scoring more points than the others. Yet all the other competitors too contributed their share manly. The girls brought us a few points. We hope they would do better next year.

In Football we made a good start under the captaincy of A. Ratnasingam by defeating Pasupathy by the comfortable margin of 5—2 goals. We were unsuccessful against Nagalingam House. This made us runners-up. Our boys have done well in studies too. Many won prizes at the last prize function. K. Balasingam, M. Amirthalingam, S. Kanapathipillai, S. Velluppillai and V. Sockalingam passed the January Matriculation Examination.

We extend our hearty congratulations to the runners-up in Athletics. The continuous encouragement of our House Masters brought us success and progress.



It is the co-operation of the members of the House that made us shine in our activities. I am certain that each and everyone is determined to contribute something towards the House and our combined efforts will always crown us with success. In conclusion I hope Sabapathy House will do their best in every sphere of activity and continue to maintain their traditions.

P. THILLAINATHAN,  
*Hony. Secretary.*

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## Nagalingam House

Nagalingam House has been trying its best to make a steady progress both in studies and in sports.

In Volley-Ball our team was quite up to the championship standard but did not have the luck that was necessary to win the championship. We scored two points out of a possible six and stood third in the ranking. In Athletics we had to be satisfied with the last place since most of our athletes had left us early in the year. In the Tug-of-war event we gave a very hard fight to Sabapathy House, the champions. In the field of Football too, we have not been crowned with success; yet we strove hard and gave our opponents a very hard fight. We started badly—losing to Casipillai House—and this defeat prevented us from topping the list. In the end we were placed third, bracketted with Casipillai House, scoring four points. Of the four matches played we won one, drew two and lost one. In this connection we are proud to record the fact that we contributed three players to the college football team. Special mention must also be made of A. Aruppillai, our football captain, whose services as inside-left in the college team were indeed noteworthy.



In conclusion we thank Mr. C. Sabaratnam, who by his earnest and untiring efforts did great service to the welfare of the house. Our thanks are also due to the other masters of the House who have kept up the spirit of Nagalingam House.

S. KATHIRGAMATHAMBY,  
*Hony. Secretary.*

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## Casipillai House

Casipillai House has, since its inception, arrested the attention of everyone by its tremendous success in studies as well as in the Football field. In the Inter-House Football Tournament, our Eleven, under the able captaincy of Mas. C. Ramanathan, showed excellent form and combination, and secured splendid success in the matches against Nagalingam and Pasupathy, and were defeated through the illness of some of our players in the matches against Nevins and Sabapathy. Thus we scored four points and became third in rank.

Though we contributed in no small measure to the brilliant success of the College Eleven, by contributing to it three of our players C. Ramanathan, A. Dharmalingam (the outside-left and the outside-right respectively) and C. Yogaratnam, (Intermediate Champion in the Inter-collegiate Athletics) we have still among us some players in the making, who, we hope, will do their best next year to win the Inter-House Football Championship and other much coveted honours.

We cannot record, at present, activities connected with Volley-ball, Athletics or Cricket because our House is only a "fresher" this year. The coming year will, of course, witness more from our House.

We have a melodious songster in our House, Mas. E. Shanmugam who, by his fine art, has captivated the



hearts of us all. He obtained the first prize for music in this year's prize-giving. Our congratulations.

In conclusion, we must express our sincere thanks to our House-master, Mr. S. P. Rasiah, whose unceasing interest in our welfare has already been seen in our success in Football. Also we thank Messrs. K. S. Subramaniam, K. S. Rajaratnam, T. Ramasamy, and Miss. K. Charavanamuttu for their hearty co-operation and support.

P. KATHIRAVELOE,  
*Hony. Secretary.*



## OLD BOYS' SECTION.

### Old Boys' Day

The Old Boys' Day was celebrated with much enthusiasm on September 5, 1938. The celebrations began with pooja at the College shrine at 8-30 a. m. A Thevaram singing competition among the present boys followed, and prizes were distributed by Dr. C. Sivasithambaram to the successful competitors. A large number of Old Boys and well-wishers sat for the lunch given by the College at 12-30 p. m.

### GENERAL MEETING

The annual general meeting was held at 2-30 p. m. in the College hall. There was a large number of Old Boys present. Mr. A. Cumaraswamy, the President, occupied the chair. The proceedings commenced with the singing of Thevaram.

The chairman moved a vote of condolence on the death of Messrs. Nevins Selvadurai, V. Casipillai, M. S. Eliatamby, V. W. Thambyayah and T. E. Selvadurai, which was carried, all present standing.

The minutes of the last meeting of the Executive Committee held on the 31st of August 1938 were read and confirmed.

The minutes of the General Meeting held on the 8th of April 1936 were read and confirmed.

The Secretary's report and the Treasurer's statement of accounts were read and adopted.

An amendment to the Constitution was passed, making provision for an Assistant Treasurer.



# OFFICE-BEARERS

The election of Office-bearers then resulted as follows:

*President:* (Ex-Officio) Mr. A. Cumaraswamy.

*Vice-Presidents:* Messrs. C. Coomaraswamy, R. Sivagurunather, A. Chellappah, S. Adchalingam and Drs. C. Sivasithambaram and S. Thurayappah.

*Secretary:* Mr. V. Sivasubramaniam.

*Asst. Secretary:* Mr. M. Kathiravelu.

*Treasurer:* Mr. C. Sabaratnam.

*Asst. Treasurer:* Mr. K. V. Vaithialingam.

*Committee:* Messrs. S. Thuraiyappah, K. Siva-  
pragasam, T. Muttusamipillai, S. T. M. P.  
Sithambaranatha Chettiar, T. Kanapathi-  
pillai, V. Kanagaratnam, S. Subramaniam,  
S. Patanjali, S. Kanagasabapathy, M. S.  
Subramaniam, V. Somasundaram, K. V.  
Rasiah, M. M. Sultan, S. Ambikaipakan, V.  
Nagalingam, S. P. Rasiah, S. Ponnappah  
and S. Balasubramaniam.

*Auditor:* Mr. C. Nadarajapillai.

The President addressed the members present on the needs of the College, exhorted them to contribute their mite and help the College to extend the New Playground and the buildings.

The meeting terminated with the singing of Thevaram.

After a volley-ball match between the Old Boys and the College, the gathering adjourned to the New Playground where the Principal entertained them to tea at 4-30 p. m.

A football match in which two teams of the Old Boys met the College Eleven was then played, ending in an easy win for the College Eleven.



At 7-30 p. m. there was an Old Boys' Dinner, the first of its kind held in the College, at which about a hundred sat.

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## SECRETARY'S REPORT

It is my duty to preface this report with an apology. I have been compelled to walk with hesitant steps through the chasm of humiliation and on the treacherous trails of hope. Permit me to recall to your memory certain facts. The Jaffna Hindu College Old Boys' Association was founded on the 9th day of January 1905, just 15 years after the College was established. Though founded in 1905, it has never functioned regularly and continuously. It has never marched with courage and assurance along the smooth highway of infinite progress and endless triumph. May I venture to submit that the main causes for these recurrent failures and continued neglect are apathy and fatalistic acquiescence of the Old Boys in general and the failure of the Executive Committee, the Presidents, who were always Principals of the College, and the Secretaries, in particular, to discharge, except perhaps perfunctorily, the onerous duties entrusted to them. Let me, here and now, confess that I have failed hitherto to devote sufficient time and attention to the affairs of the Association owing to certain circumstances beyond my control. May I take this opportunity to appeal to the members to elect only such an one as is possessed of exuberant energy, infective enthusiasm immense driving power, abounding health, amazing vitality and, above all, ample leisure, so that he may pave the way for celebrating with due splendour and magnificence the Golden Jubilee of the Jaffna Hindu College.

Although I was unable to discharge all the duties which a Secretary is expected to attend to, I can neverthe-



less lay the flattering unction to my soul that I was able to find time to accompany the Principal, Messrs Adchalingam, Nagalingam, and Aiyampillai Udaiyar and enlist the sympathy and support of several Old Boys resident in the urban area and at Kokuvil, when the campaign for organising and collecting the Ten Rupee Fund was inaugurated. Though my share in bringing out The Hindu in 1937 was almost nil it may yet be a source of legitimate pride and pleasure to leave on record this fact that, although that illustrious personality, who inspired, encouraged and helped me to usher The Hindu into existence in 1933, passed away in September 1936 after editing in regular succession the issues of that magazine during 1933, 1934, 1935 and 1936, the 1937 issue of The Hindu saw the light of day in February 1937, his great loss notwithstanding.

It is now my melancholy privilege to refer to the untimely demise of Mr. M. S. Eliathamby. He was one of the pioneers and the prime founder of this Association and its accredited mouthpiece, nay, God-gifted Organ Voice of the Hindu College and the Hindu Community. He was indeed an unique personality. It is impossible to fill the aching void left in the ranks of the Old Boys by the death of this brilliant loyal and self-sacrificing alumnus. He created imagery out of dust, music out of memories and eloquence out of dreams. His genius ripened with the decline of his political ambitions and fortunes, his magnanimity expanded with discouragement and his style and diction enriched any cause whether forlorn or triumphant.

Before some of us had recovered from the shock caused by the premature passing away of Mr. M. S. Eliathamby, came the news of the death of Mr. V. Casippillai, one of those Titans who founded this institution and was its Manager for the longest and perhaps the most critical



period of its early struggles for existence. He was called upon to succeed Mr. Nagalingam in 1897 and retired from office in 1914 only, and then too because his failing health necessitated his withdrawal from all public activities of an exacting nature. It was Mr. Casippillai who was primarily responsible for the selection and appointment of Messrs. C. Shiva Rau and B. Sanjiva Rao and the recall of Mr. N. Selvadurai—the trio who worked very hard and succeeded in bringing our Alma Mater to the high position it has held and is still maintaining among the educational institutions in the North.

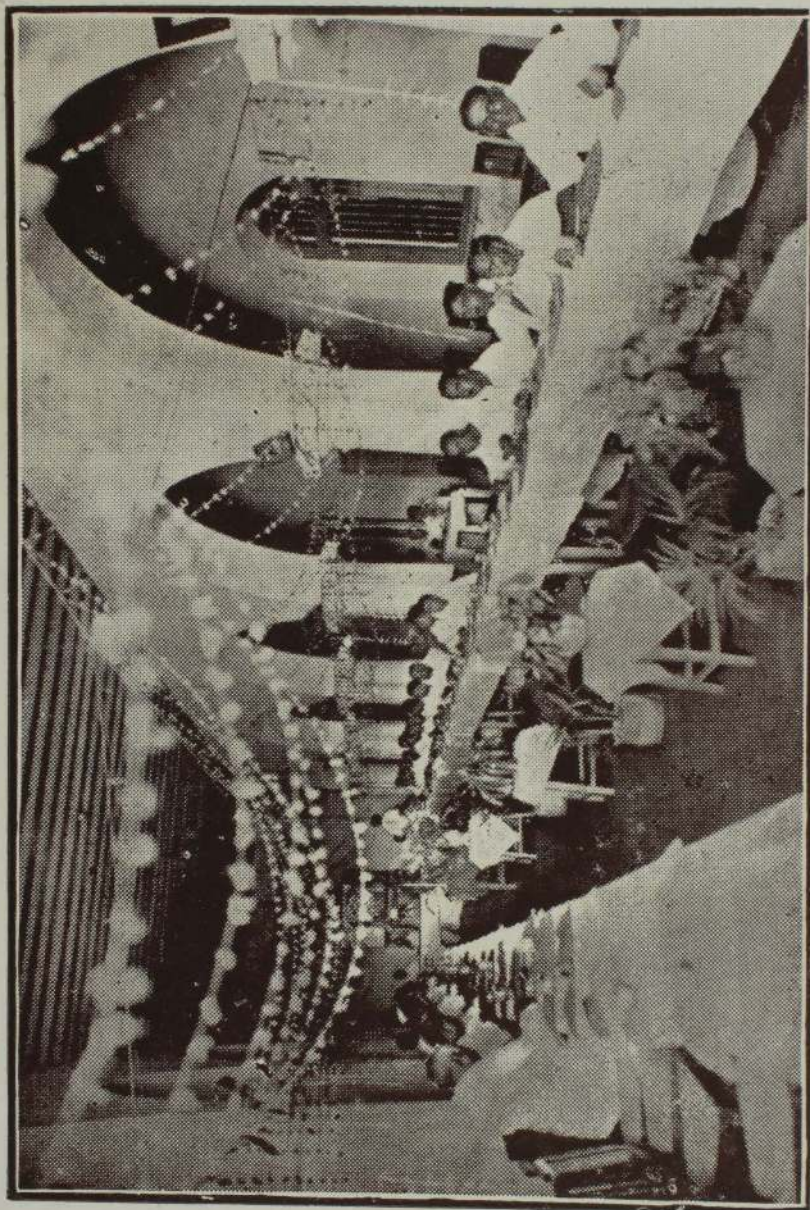
Mr. N. Selvadurai who presided over the destinies of the Jaffna Hindu College for well over 27 years and whose name would always be inseparably linked with that of our College, has passed away from the scene of his activities, full of years and honours. It is hoped that the College authorities and especially those of the Old Boys who had the fortune of having sat at his feet would not be satisfied with the fact that a House has been named after him, but would devise some better method of commemorating the meritorious services rendered by him to our Alma Mater. It is a pity that the attempt made in August 1936 to get a life-size portrait of the veteran Principal executed by an eminent artist of South Ceylon, while the emeritus Principal was still in the land of the living, was still-born and nothing further than getting three gentlemen to subscribe substantial amounts for the portrait, has been done up-to-date.

Let me in conclusion refer to an event which should be considered veritably epoch-making in the annals of the history of the Jaffna Hindu College. Thanks to the indefatigable energy and enterprise and irrepressible enthusiasm of Mr. Adchalingam, the dim and distant vision of a play-ground near the College has become an accomplished fact. The Managing Committee and Mr. Adchalingam have only given us the initial mo.









O. B. A. DINNER—1938.



mentum. It is up to us, Old Boys, to contribute liberally and so extend the playgrounds that the playing fields of our Alma Mater may become a source of pride and the New Playground a Thing of Beauty.

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## O. B. A. DINNER

This was the first dinner organised by the Old Boys and it is perhaps the first Hindu dinner—a vegetarian dinner—organised in Jaffna, and the organisers should be congratulated on the great success it proved to be. As Atigar Naganather observed, it was a surprise that such a dinner could ever be had so well and so nicely.

Covers were laid for 100.

Mr. A. Cumaraswamy, the Principal, presided, and had on his right Sir W. Duraiswamy, and on the left Mr. C. Cumaraswamy, District Judge. The other guests included Dr. S. Subramaniam, Atigar A. Naganather, Mr. S. Natesan M. S. C., Mr. V. Veerasingam, Principal, Manipay Hindu College, and Dr. K. Kanagaratnam, Medical Officer of Schools.

## THE ONLY NATIONAL INSTITUTION

After the loyal toasts, Mr. C. Coomaraswamy, in proposing the toast of the College, referred to it as the only national institution for the Tamils. It occupied that day a pre-eminent position among the educational Institutions in the Island. Referring to his (the speaker's) student-days at the College he said that to them (students) the greatest living man was the late Mr. Nevins Selvadurai.

Mr. A. Coomaraswamy, the Principal, in responding to the toast said:

I have great pleasure in responding to the Toast of the College proposed so enthusiastically by our District



Judge, Mr. C. Coomaraswamy. The College has well-nigh completed its 50th year and we shall be celebrating its Golden Jubilee sometime in 1940. Perhaps you might expect from the Principal some account of the present position of the College. Our College in point of strength stands second in the Peninsula, and the place is so congested and crowded that we cannot accommodate any more unless we increase the number of our class rooms and the space in which the College premises now stand.

### MOST OUTSTANDING ACHIEVEMENT

We are slowly expanding with the limited means at our command. The most outstanding achievement of the College since its inception is, in my opinion, the new playground so close to the College. We must not rest content with its present extent, as it is not quite sufficient for our purpose. Its present size should be trebled, and for it we want money.

We have also made certain alterations in the original structure of the building, and the College Physics Laboratory and Lecture room have been removed from the Chemistry Laboratory buildings and housed separately. This change has been warmly welcomed both by the students and the Science masters. These alterations have necessitated the construction of a new staff room. On all these we have spent over Rs. 15,000, and the College is unable to meet its growing demand without more provision of class-rooms, and more up-to-date equipment.

The original founders of this institution hoped to provide Hindu Education for Hindu children, and, as their accredited trustees it behoves us to take up the work entrusted by them. We should not refuse admission to Hindu children who come to us, and hence no stone should be left unturned to find the means for our full expansion and necessary equipment.



And I am certain, that, with a Secretary like Mr. Advocate Sivasubramaniam, we have before us a period of heavy work and bright future. I should like to express my warm appreciation of the O. B. A. Dinner which has helped us to meet together to promote friendly relations and to show our love and devotion to the Alma Mater. I thank sincerely Mr. Coomaraswamy for proposing the toast of the College.

### TOAST OF THE SISTER COLLEGES

Mr. V. Nagalingam in proposing the toast of the Sister Colleges said:—

Fortunately for us, in the field of education, unlike in in that of politics, the relations between sister institutions, even if they belong to different denominations, have been perfectly cordial and characterised by mutual goodwill and understanding. There is no majority nor minority demand to mar the concord and harmony that have been the distinguishing feature of our educational institutions. For they all feel that they are engaged in the same noble work, animated by the same ideal and working for the same object. The object is nothing less than the moulding of the character of our youth and shaping their destinies in life. Would that the same spirit of goodwill and understanding characterised the relations between the sister communities that inhabit this fair Island! I feel sure that all our political problems can be solved to the satisfaction of the communities no less than that of the country if our politicians and public men seriously tackle them in an atmosphere of goodwill and sympathy and in a spirit of give and take.

You will permit me, gentlemen, to narrow down the significance of "sister institutions" to apply to those institutions that belong to the same denomination as ours. They are all—the Hindu institutions of Jaffna—the



daughters of the same parents. We owe it to ourselves to pay our humble tribute to the memory of those high-souled patriots who felt the call for and the need of an educational institution to minister to the needs of the community and spared no pains and no sacrifices to found the Jaffna Hindu College which will soon celebrate its Golden Jubilee. I make bold to say that the leading Hindu institutions in Jaffna are, in a sense, the products of the Jaffna Hindu College. For, their respective founders were all imbued with the same ideals and inspired by the same motive, that is, to make it possible for the Hindu youth of Jaffna to study in an atmosphere conducive to their religion. We are happy that either at the helm or on the staff of our leading sister institutions we have some of our distinguished old boys. Let me take first Manipay Hindu College, whose Principal, Mr. Veerasingam, is one of our distinguished old boys and was for sometime a teacher on the staff of this College. Mr. Veerasingam will permit me to observe that as he grows older in age he seems to grow younger in spirit. There is no movement calculated to promote the well-being of our youth with which he has not identified himself. In fact he has successfully shaped the destinies of many an educated youth who has made a mark in life. Apart from being a distinguished educationist, he is also one of our leading public men, and has played, is still playing and is bound to play, a very large part in the public life of the country.

I come to another institution associated with the name of perhaps the greatest leader and philanthropist whose memory will remain green in the hearts of his countrymen. I refer to Parameshvara College. I am glad to find Mr. Natesan at the table as one of our guests this evening. Whatever may be one's opinion as to Mr. Natesan's political views or affiliations, there can be no two opinions as to his position as a Tamil scholar of



whom we are all legitimately proud. There is another institution which has been named after the greatest queen in English history, I refer to Victoria College, and I am happy to find Mr. Thambiappah at the table who has recently assumed the Principalship of the College. I have known him for long and intimately, and I am sure that, under his able and inspiring guidance, the College will go from strength to strength. The last but not the least is the Vidyalayam bearing the name of that great Saint of Bellore whose very life has inspired and ennobled millions of men and women the world over. I am glad that in the Headmaster of that institution we have one of our distinguished old boys who, though young, is enthusiastic and patriotic enough to inspire his pupils with the ideal of service and sacrifice. It would be superfluous to commend this toast in a long speech. I therefore call upon you gentlemen to drink to the health, success and prosperity of our sister institutions.

Mr. V. Veerasingam, replying to the toast, said that the English Schools were supplying a real need and observed that their object should be the revival of Saivaism through these schools. He also suggested a co-ordination of work among these schools which would lead to better efficiency and tend to make the realisation of their ideal easy. He said that the nationalism that was prevalent in the country first emanated from the Jaffna Hindu College.

### TOAST OF THE OLD BOYS

Mr. S. R. Kanaganayagam, Advocate, proposed the toast of the Old Boys. He suggested to the College authorities to approach more the cultivator and the trader for any help the College needed than look only to the professional and moneyed classes.

Mr. S. U. Somasegaram, Acting District Inspector of schools, replying, said that, being a bit of a tra-



veller, he found Old Boys of the Jaffna Hindu College in every part of Ceylon and in almost every walk of life. He assured the College authorities of their (Old Boys') unstinted help whenever the College was in need.

### THE GUESTS

Mr. V. Sivasubramaniam, Advocate, in proposing the toast of the guests said that the Speaker, Sir Waithialingam, was one who shed light wherever he went. No function in Ceylon was complete without him. They were fortunate in having as Manager of that Institution a person of this character and purity of mind. Sir Waithialingam's arduous duties as Speaker had not interfered with his position as Manager. He was one of their own and it was something they should be proud of. Seated by his right was that young man of ninety, Atikar Naganather. The secret of Atikar's youth was probably due to his consciousness of the fact that he had set a high standard of honesty as the Shroff of a leading bank. Their other guest, Mr. Natesan, was a harmonious blend of the culture of the East and the West. Referring to Mr. C. Coomaraswamy, the speaker said that he was the best and the truest type of what a Ceylonese gentleman should be.

### SPEAKER'S APPEAL

Sir Waithialingam Duraiswamy, replying, thanked the old boys for the fine entertainment they had provided that afternoon. Sir Waithialingam endorsed the appeal of the Principal for more funds towards the extension of the College. While appreciating the good work done by the Old Boys, Sir Waithialingam said that he wanted them to do more useful service. There was serious work to be done in other directions too. How much they felt when they heard such statements as "crime is increasing in



Jaffna" and "increase of Jaffna's death rate"! Jaffna, which was once upon a time a peaceful land, was now the most criminal. The old boys and present boys of that College should see that the fair name of Jaffna was not brought down. They, the old boys and present boys, must see that the good name of Jaffna was maintained.

Mr. S. Natesan, speaking next, said that he was a supernumerary speaker. From that College had emanated first that stream of light which like a rainbow split itself into various aspects which were represented by the sister Hindu Institutions.

Atikar Naganather, speaking in Tamil, expressed his surprise at the excellence of the dinner. He appealed to the Old Boys to help their Alma Mater. The College was in urgent need of funds for extensions to its buildings and the new playground. Even though he was 99 years old now, he was prepared to go about with them to collect funds for the College. The mother, he added, could look to none else but her children for help in times of need.

The students of the College who were present when speeches were made called for Three Cheers to the Old Boys, which were lustily given. The Principal declared the next day a holiday.

It was 10-30 p. m. when the party broke up.



# Our Old Boys

## NEWS AND NOTES

Dr. M. H. M. Abdul Cader, has been appointed M. O. H. Anuradhapura.

Mr. S. Adchalingam, has been re-elected Treasurer of the Board of Directors of the Jaffna Hindu College.

Mr. B. Albert Alagaratnam, has been appointed S. P. C. A. Inspector at Puttalam.

Mr. A. M. A. Azeez, B. A. (Hons.), C. C. S., has been transferred to Colombo, as Administrative Secretary to the Minister of Health and D. M. and S. S.

Mr. C. Balasingam, has been awarded a Scholarship on the results of the Advocates' Preliminary Examination.

Mr. S. Balasingam, has been transferred to Gampola as Superintendent of Excise.

Mr. V. Canagaratnam, has been appointed Plant Pest Officer, Jaffna.

Mr. A. Chellappah, has been appointed a Justice of the Peace.

Mr. V. M. Cumaraswamy, has passed the Advocates' second Examination.

Messrs. P. Sathivel, V. Subramaniam, K. Ramathan, V. Kandasamy have passed the London Inter Science Examination.

Messrs. S. Thiagarajah and H. S. Raghavachar have been referred in Chemistry in the last Inter-Science Examination.

Mr. S. Jayaveerasingam B. A. (Hons.), has been transferred to the J. H. C.



Mr. L. C. Kanagaratnam, has been selected for training as a Sanitary Assistant.

Mr. A. Kanapathipillai, has been transferred to the P. W. D., Colombo.

Mr. K. Kandasamy, has passed the B. Sc. Examination of the London University.

Mr. P. Kandiah, B. A. (Hons.), has been awarded the Bendall Sanscrit Exhibition on the results of the Cambridge Tripos Examination.

Mr. N. Nadarasa has passed the Advocates' Intermediate Examination and the Inter L. L. B. Examination.

Dr. V. Nadarajah, has been transferred as M. O. H. to the Dehiwela-Mt. Lavinia U. D. C. area.

Mr. V. Nadarasa, Assistant Superintendent of Surveys, has been transferred to Sabrugamuwa Province.

Mr. Thambiah Nagendram, has assumed work as Assistant Analyst for Document Work in the Government Analyst's Department.

Mr. V. Paramanathan, has been appointed Chief Clerk of the Ceylon University College.

Messrs. S. Paramanathan and P. Paramasamy, have passed the Pre-Medical examination.

Mr. Sinnathamby Nagamuttu Rajadurai has passed the Advocates' Final Examination.

Mr. E. Rajaratnam, has been appointed Chief Clerk, Excise Office, Pt. Pedro.

Mr. S. Rajasingam, Assistant Inspector of Schools, has been transferred to Jaffna.

Mr. S. Saravanamuttu, has passed the Advocates' first examination.

Mr. D. J. N. Selvadurai, has been transferred to Jaffna as Excise Inspector.



Mr. M. Sinnathamby, has been appointed Warden of the Jaffna Hindu College Hostel.

Mr. R. Sivagurunather, Proctor S. C., has been re-elected Secretary of the Board of Directors of the Jaffna Hindu College.

Mr. T. Sivapiragasapillai B. Sc. (Hons); of the Harbour Engineer's Department, has been elected an A. M. I. C. E.

Mr. S. Somasundara Iyer, has been awarded the title of Muhandram.

Mr. M. Srikanta, B. A., C. C. S., has been transferred to Puttalam, as O. A. to the Government Agent.

Mr. S. Srinivasan, B. A. (Hons.), has been appointed Principal of the Skandavarodhaya College.

Mr. S. V. Subramaniam, has passed the Bala Pandit Examination.

Mr. V. Sundararajah, has been appointed Assistant Master at the Jaffna Hindu College.

Mr. S. Thanabalasingam, has passed the Apothecaries' Final examination.

Mr. C. M. Tharmalingam, has won the first Scholarship on the results of the last Proctors' Intermediate examination.

Mr. P. Thiagarajah, has been appointed Sports Superintendent of the Jaffna Hindu College.

Mr. N. A. Vaithialingam B. Sc. (Hons.), has proceeded to England for further studies.

Mr. Veluppillai Venasithamby, has passed the Proctors' Examination.



# Board of Directors

The Annual General Meeting of the Board of Directors of the Jaffna Hindu College for the year ended 31-12-37 was held on the 25th inst., in the College Hall.

The meeting commenced at 3 p. m. with the chanting of Thevaram.

The President Atigar A. Naganather occupied the Chair.

The minutes of the last Annual General Meeting held on 31-1-38 were read and confirmed.

The minutes of the Committee meetings held since then were taken as read, were approved and ratified.

The house accepted the resignation of Mr. A. Chelappah, J. P., Auditor, and ratified the appointment by the Committee in his place of Mr. S. P. Kandiah, F. I. S. A. as from 12-9-38.

The Secretary then read his report and the same was adopted on the proposal of Maniagar M. Somasundaram seconded by Mr. V. K. Gnanasundaram. The Managing Committee was authorised to go into the question of additional buildings to the Hindu College and to take early action thereon on the basis of the offer made to the Principal by the Secretary of the Old Boys' Association.

The Treasurer's balance sheet for the year ended 31-12-37 previously circulated among the members was then discussed along with the Auditor's report thereon dated 8-12-38.

Mr. V. K. Gnanasundaram moved and Muhandiram S. Kandiah seconded that the Committee be requested to take early action to recover the amount due on the Insurance Policy taken out in the name of Mr. K. Aiyadurai, in accordance with the resolutions on the subject passed by previous meetings of the Board—carried.



It was resolved to write off the amount of Rs. 278-53 due from Mr. V. T. Sathasivam as irrecoverable.

The Treasurer was requested to adopt the suggestions made by the Auditor to assess all the movable and immovable properties of the Board and to have them included in his future accounts.

The Balance sheet was then adopted on the proposal of Mr. V. K. Gnanasundaram seconded by Maniagar M. Somasundaram.

The budgets of the various institutions under the Board covering their respective current school years as scrutinised and approved by the Committee were then accepted and passed.

The loans on three promissory notes aggregating to a total sum of Rs. 4000/- carrying interest at 6% raised by the Managing Committee were approved and sanctioned.

On the proposal of Mr. S. Rajaratnam seconded by Mudaliyar V. Ponnampalam it was resolved to sanction the Managing Committee's raising emergency loans not exceeding Rs. 5000/- whenever found necessary subject to the Committee's obtaining the approval of the Board at its next succeeding meeting.

Mr. C. Arulampalam proposed and Mr. V. K. Gnanasundaram seconded that the Committee and responsible officers of the Board should hereafter see that by-law No. 7 of the Board should be strictly adhered to—carried.

The proposal to modify by-law No. 22 was then discussed and rejected.

Members of Section C. of the Board of Directors and the Office bearers and Committee members then retired. On the proposal of Mr. S. Rajaretnam seconded by Muhandiram S. Candiah the retiring members of Section C. were re-elected.



## OFFICE - BEARERS

The election of Office-bearers was then taken up and resulted as follows:-

President: Atigar A. Naganather.

Vice-President: Dr. S. Subramaniam.

General Manager of Schools: Hon'ble Sir W. Duraiswamy.

Secretary: Mr. R. Siva Guru Nather.

Asst. Secretary: Mudaliyar V. Ponnampalam.

Treasurer: Mr. S. Adchalingam.

Auditor: Mr. S. P. Kandiah, F. I. S. A.

Visitors: Muhandiram S. Candiah and Mr. C. Arulampalam.

Members of the Managing Committee, besides the Office-bearers: Messrs. S. Rajaretnam, R. R. Nalliah J. P., M. B. E. and P. K. Somasundaram.

The question of Chandrothya Vidyasalai was then taken up for discussion. The Secretary read to the House a letter dated 24-12-38 addressed to him by Mr. K. Kumaravelu on behalf of the Sub-Committee appointed at the Urumpirai public meeting.

Mudaliyar Ponnampalam explained the situation. The House decided that the school should be shifted elsewhere and requested the Committee to arrange for a further extension of the lease till final action was taken in the matter.

The house authorised the Committee to advance to the Principal, J. H. C., a sum not exceeding Rs. 2500 for the purchase of science materials to be included in the budget for 1939.

With a vote of thanks to the Chair and with the chanting of Thevaram the meeting came to a close.



# In Memoriam

## THE LATE

MR. N. SELVADURAI, B. A., J. P., M. B. E.

IN the person of the late Mr. N. Selvadurai the Jaffna Hindu College loses its most illustrious Principal, and Jaffna, one of its distinguished public men. He was the first Principal of the College, and, but for a break for a few years, held that high office continuously till 1926 when he retired through age. During this long period the history of the Hindu College was emphatically the history of Mr. Selvadurai. He was, in fact, its maker, and his strong personality it was that moulded the College and gave it an individual expression. A born teacher, with a most genial and impressive personality, an eloquent and graceful speaker, an accomplished scholar with a consummate knowledge of human nature, he dedicated all his talents and energy to the service of the College and raised it from small beginnings to an enviable position among the secondary schools in the Island. He was in his day, beyond question, the most impressive figure among the teachers of Ceylon. His high qualities as a teacher, his abounding energy, his power to create interest and inspire love of learning in his pupils, his unerring insight into the child mind, and, above all, his earnest and sympathetic nature won for him a measure of affection and esteem among his students such as have fallen to the lot of but a few like Dr. Arnold of Rugby or Sanderson of Oundle.

Besides presiding over the destinies of his College, he made his own contribution to public life as a political and social worker. He identified himself with the politi-



IN MEMORIAM



*Mr. Nevins Selvadurai,  
Our Late Principal.*







cal and social movements of his day and took an active part in the Jaffna Association. He was a zealous temperance worker, and his neighbours found in him a valuable friend and adviser. At public meetings he was a favourite speaker and could keep large audiences spell-bound by his graceful eloquence. His life was exceptionally full, full of honours, of achievement and earthly blessings. In recognition of his services to the cause of Education, Government conferred on him the titles of J. P. and M. B. E. Till his death he was a member of the University College Academic Committee, and of the College Council, and President of the Rural Education Committee. In 1935 the Kayts constituency returned him as a member of the State Council, where he made his mark as a legislator. His students amply demonstrated their loyalty and devotion to him on several occasions, when the Government conferred the honours on him and during the two elections which he contested.

The death of his wife at the beginning of the second election campaign and his defeat at the polls must have affected his health. Outwardly he looked hale and hearty and gave promise of a further ten years. The call came all of a sudden on the 28th April 1938. The great Principal and Tamil leader passed away in his 76th year, full of honours, mourned by a large family, and leaving behind him the inspiration of a noble and gentle life dedicated to the service of his College and the country.

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### THE LATE MR. K. NAMASIVAYAM

We have to record the untimely death of a member of the Staff who made no small contribution to the efficiency of the College both as teacher and Boarding Master. The late Mr. K. Namasiva-



yam was a very successful teacher who never spared himself in the service of the College. Great as was his success in the class-room, his chief claim to remembrance lies in the efficient organisation and healthy tone he was able to maintain in the boarding life for a number of years. So unremitting was his attention to boarding management that his sturdy physical frame could not stand the strain and ultimately gave way. Ill-health compelled him to take leave for some months and in September 1937, he passed away after a brief illness. His portrait, which was unveiled by the Principal in August last year, hangs in the College Dormitory and bears the lineaments of a man keen and enthusiastic by nature. He was just about to enter middle age and, in the normal course of life, might have lived to eighty. Our deep condolences to the bereaved family.

#### THE LATE MR. K. NAMASWAMY

We have to record the untimely death of a member of the staff who was a small but a great addition to the efficiency of the College both as a teacher and boarding master. The late Mr. K. Namaswamy



IN MEMORIAM



*Mr. K. Namasivayam,  
Teacher and Boarding Master.*







# College Notes

BY COLLEGIAN.

## *Golden Jubilee*

In September, 1940, our College will have completed fifty years of its existence. It is therefore the happy duty of teachers, students, old boys and friends of the College to celebrate its Golden Jubilee in a manner worthy of its noble founders and expressive of the great debt of gratitude the Hindus of this Province owe to this premier national Institution. Founded at a time when Hindu parents keenly felt the need for an institution in which their children could be educated in an atmosphere conducive to their religion, the Hindu College has contributed not a little to the educational progress of Jaffna. The products of the College are to be found in every sphere of life, shedding lustre on the country no less than the community. It is not for us to assess the worth and work of this Institution. It has steadily grown from strength to strength until it has come to fill the position which it occupies today. It urgently needs extensions and improvements to cope with its steadily increasing strength and with the progress of the times. The Golden Jubilee which is fast approaching will be a welcome and auspicious occasion for the old boys and well-wishers of the College to demonstrate their love and gratitude in a manner that is best calculated to consolidate its progress and commemorate the service and sacrifice of the high-souled patriots who brought it into being. We would appeal to the old boys in particular to rise to the greatness of the auspicious occasion and rally behind their *alma mater*.

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*In Memoriam*

It is our melancholy duty to record the sudden death of Mr. Nevins Selvadurai, J. P., M. B. E., who was for many years Principal of this College. He was so long and so intimately associated with it that one could not think of him without at the same time thinking of his unique contribution to the progress of the College. The fact is even now gratefully remembered how in those early days of the institution he did not spare himself in its service and had to labour against mighty odds before it came to be recognised as a leading secondary school. Possessed of a magnetic personality and winning eloquence, he proved himself a teacher of singular charm, radiating sweetness and light. Those who have had the rare privilege—a host of them there are in and outside the Island—to read under him will bear witness to this statement. Though a stickler for discipline he was loved and revered by his pupils to whom he was the *beau ideal* of a teacher. To him perhaps more than to anybody else does this College owe its present position. He may well be called the father of Jaffna Hindu College. That he died full of years and full of honours, leaving behind a fragrant memory, is our consolation.

It is also our painful duty to refer to the untimely death of Mr. K. Namasivayam who was for several years a teacher on the staff of this Institution. He was an old boy and rendered very useful service as teacher and Boarding Master. He so endeared himself to all his students that his death was poignantly felt by them.

Our condolences to the bereaved families.

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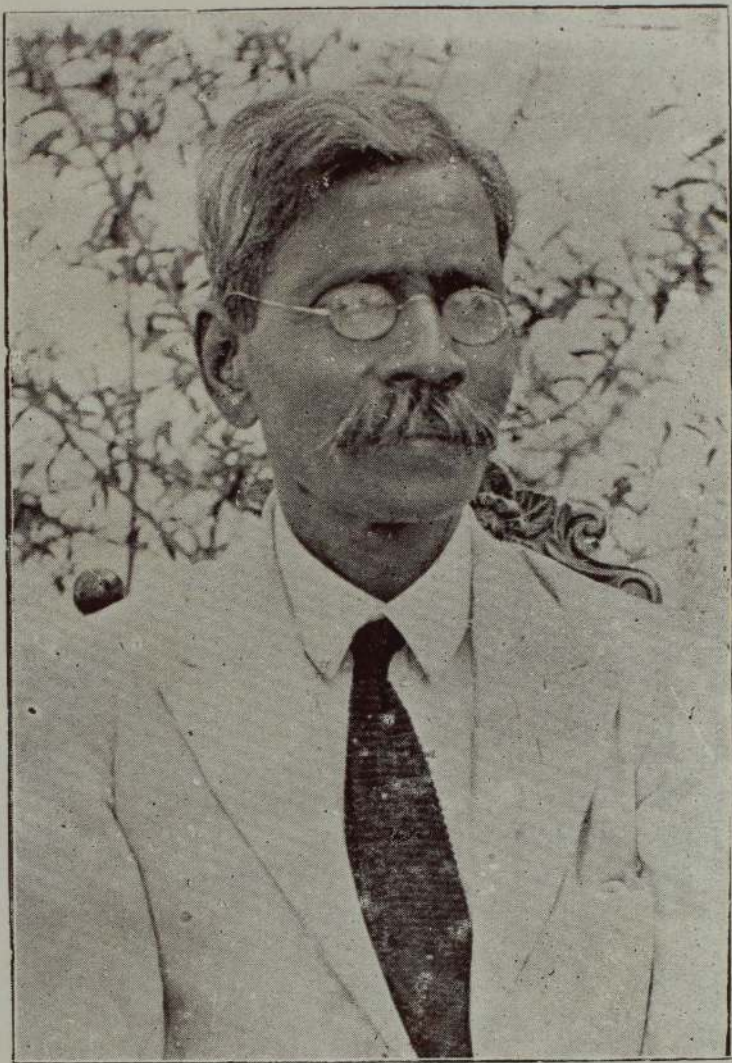
*Our Play-ground*

A Play-ground in close proximity to the College had been for many long years its great desideratum. Thanks to the enthusiastic devotion and labours of the









*Dr. S. Subramaniam, J. P.,  
Cur Vice-President.*



authorities of the College, the playground is today an accomplished fact. Even the most sanguine of us never cherished the hope that the management could obtain land sufficient for a playground in the neighbourhood of the College; for no such lands seemed available. To us, therefore, the new playground is, indeed, priceless. It was formally declared open on the 25th of June, 1938, by the Vice-President of the Board of Directors, Dr. S. Subramaniam, J. P., amidst scenes of great enthusiasm. The auspicious occasion happily coincided with the Annual Inter-House Athletic Meet. We may mention in this connexion that our popular Doctor made a handsome contribution of Rs. 1,000 towards the Playground Fund as an earnest of future benefactions. Our grateful thanks are due to him and to other Directors, Old Boys, and friends of the College who have contributed to it.

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### *Old Boys' Day*

The Annual General Meeting of the O. B. A., was held this year on the 7th of September. The occasion attracted a large number of our Old Boys from different parts of the country all of whom beamed with joy and satisfaction at the happy Re-union. Apart from the Business Meeting, which was conducted in a business-like manner, the Day was enlivened by the Principal's "At Home," sports and games, all of which contributed to the success of the function. The distinguishing feature of the day was the dinner organised for the first time by the Old Boys on a grand scale and in Hindu style, which was really appreciated by the guests as well as the hosts. We hope the dinner will be a regular annual event, marking the Old Boys' Day. Our heartiest thanks to Mr. S. Balasubrahmanyam, the then Secretary of the O. B. A.

\* \* \* \*



### *Our Prize-Day*

Our Annual Prize-Day which came off in the last week of September was presided over by Prof. R. Marrs, Principal of the University College. Mrs. Marrs gave away the prizes. There was an unprecedentedly large and representative gathering on the occasion, and the function proved a great success. In the course of his speech, the President rightly stressed the importance of the study of Tamil and Sanskrit to our youths and paid incidentally a handsome tribute to the character and attainments of some of our old boys at the University College. His observations in this respect will continue to inspire alike our teachers and students to greater efforts in the future.

We congratulate the prize-winners and console the others with the thought that success in examinations is not always an index to success in life.

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### *Sports and Games*

The Inter-House Athletic Meet, held on the day of the formal opening of our playground, was a remarkable success. Keen enthusiasm and healthy rivalry among the masters and pupils of the College prevailed on the occasion. Our congratulations to Sapapathy House, Pasupathy House and Selvadurai House on their winning respectively the championship in Athletics, Volley-ball and Football.

It is a happy augury for the future of the College in the field of sports and games that, with our new playground, the College has fared remarkably well in Inter-Collegiate Sports and games. In the last Inter-Collegiate Athletic Meet our athletes acquitted themselves brilliantly. Retnasingam, the Senior Champion, broke the All-Ceylon Public Schools' Record in the Long Jump; and Yogaretnam easily won the Intermediate Champion-



ship. We are happy that our College secured the second place in the Meet. Our boys should make every endeavour to secure for the College the first place in Inter-Collegiate Sports and Games without resting on their laurels.

In Inter-Collegiate Football, though our team failed to win the championship this season, it is, however, a matter of gratification that we easily secured the second place.

Our heartiest congratulations to our champion athletes, Retnasingam and Ycgaretnam, and to our Football Eleven.

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### *Changes on the Staff*

Messrs. A. Somasundaram B. Sc., who had been for several years our Mathematics Master, doing efficient and successful work, and G. S. Mack, the Sports Master and Librarian, left us during the year to join the Staffs of other institutions with a view to advancing their prospects in life. Our best wishes to them.

We welcome to our Staff Messrs. A. Saravanamuttu, C. Sundararajah, C. Shanmuganathan, P. Thiagarajah and the Boarding Master M. Sinnathamby and Misses Y. Kanagasabai, N. Singaravelu and A. Poulier, all of whom are doing their duties to the satisfaction of everybody concerned. We welcome also Mr. S. Jeyaveerasingham B. A. (Hons.), who will join us at the beginning of the next term.

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### *Boarding House*

The strength of our Boarding House today is 125, which is more than can be conveniently accommodated in it. It is time the authorities of the College seriously considered the question of finding more accommodation in



view of the growing demand. In a College like ours, which is not purely residential, the boarders could set an example to the day scholars in the matter of orderly habits, disciplined behaviour and regulated studies. We are glad to say that our boarders have acquitted themselves creditably in studies no less than in sports.

Thanks to the energy and enthusiasm of our Boarding Master, the Boarding House continues to maintain a high standard of efficiency.

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### *“The Young Hindu”*

It is now nearly a year and a half since The Young Hindu—the organ of the Senior Lyceum—first appeared in print. It is a fortnightly paper edited and managed entirely by the boys to serve as a medium through which to express their news and views. We are glad that The Young Hindu has come to stay, having already caught the imagination of our students. The enthusiastic editors and other regular contributors to it seem to have a *flair* for journalism.

We welcome The Young Hindu as an effective instrument in the education of our students, and wish it godspeed in its useful career.

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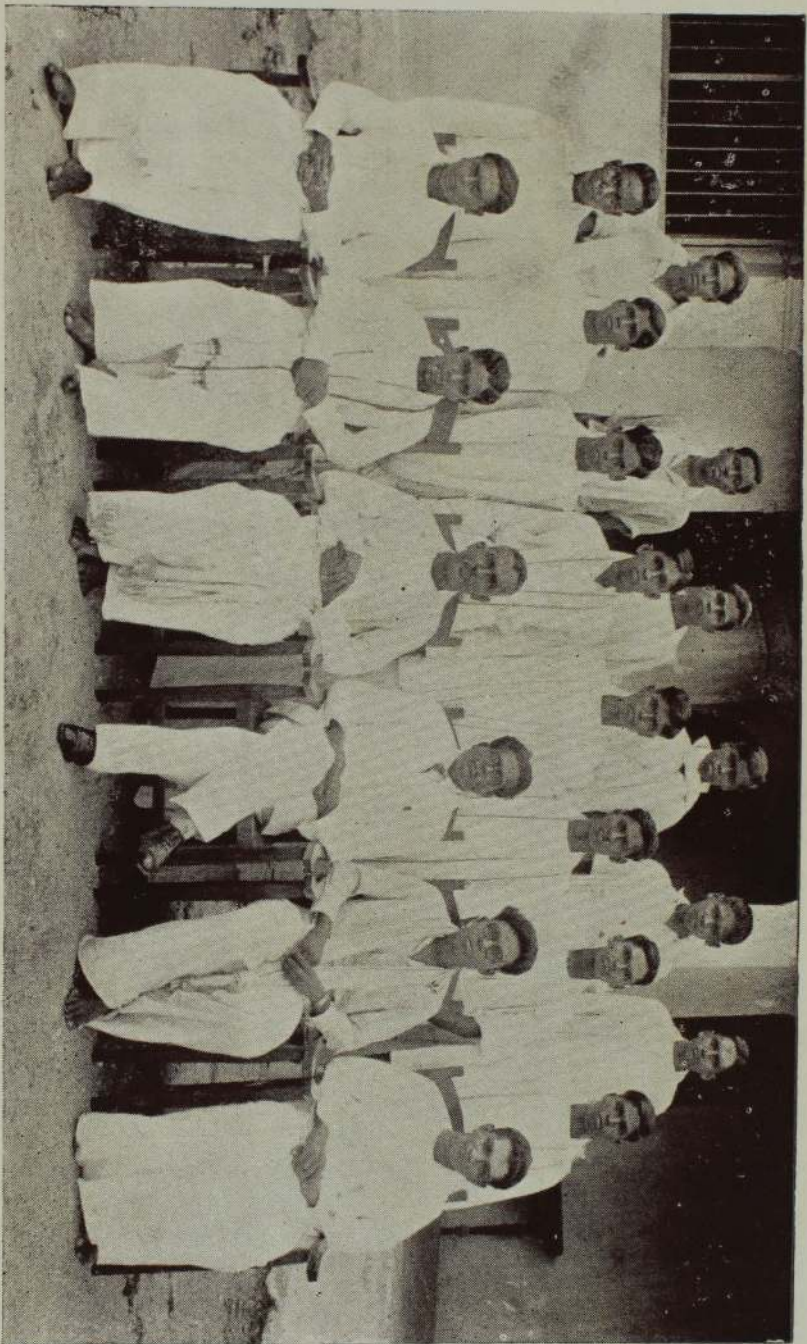
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### *Examination Results*

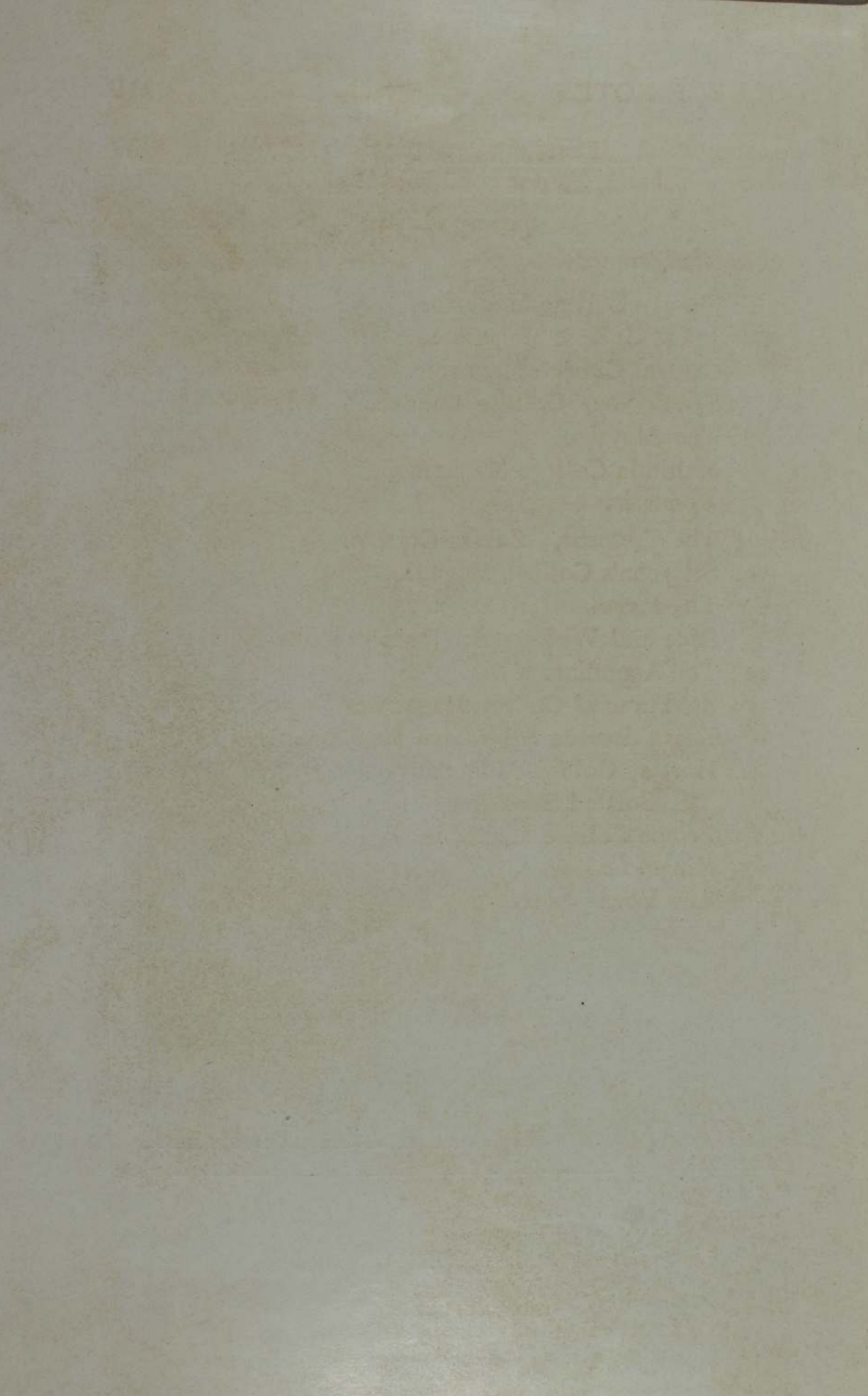
Our results in public examinations were satisfactory except in the J. S. C. examination, which we, in common with other secondary schools, found disappointing. In the London Matriculation examination of January, 1938, 19 boys succeeded, two of whom passed in the First Division. In the June examination we obtained 13 passes, and in the Inter-Science examination of 1938 one of our students





INTER-SCIENCE CLASS - 1938.







was successful. That our examination results in 1939 will be still better, is our confident hope.

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### *Acknowledgements*

Trinity College Magazine.

Jaffna College Magazine.

Central College Magazine.

St. Thomas' College Magazine, Matara.

The Aloysian.

Mahinda College Magazine.

நாவலன்.

The Crescent, Zahira College.

St. John's College Magazine.

The Rajan.

Blue and White, St. Joseph's College.

The Anandian.

St. Thomas' College Magazine, Colombo.

Kotte Ananda Sastralaya Magazine.

Hartley College Miscellany.

The Bottled Sunshine.

Prince College Magazine.

Kingswood.

The Young Idea.



# Editorial Notes

## An Appeal to the Hindu Public

For well nigh fifty years the Jaffna Hindu College has made a contribution to the cause of Hindu education and culture of which it may well be proud. It has sent into the world men of character, imbued with the spirit of service and religion, who have played their part nobly in the public life, the professions and the Government services. The founders of the College and the successive Board of Directors all worked with a spirit of service and with no ulterior motives. It is the oldest and the greatest of the educational institutions for the Hindus of Ceylon. It has had one aim steadily in view all these years, training the mind and character of the youth that enter its portals in the ideals of Hinduism. Under the able management of its Principals it has grown from strength to strength with the result that in point of efficiency, staff, examination results and strength it may compare favourably with the best Colleges in the Island.

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To cope with the increasing demands made by the accession of numbers, it lacks adequate equipment and accommodation. As the Principal has reported to the Board of Directors, immediate extensions to the class rooms, playground and dormitory are a crying need and cannot be delayed without prejudice to the College efficiency. It is for the Hindu Public and the Old Boys to realise their duty by the College and nobly respond to the appeal made by the Board of Directors by subscribing liberally to the funds of the College so as to enable it to fulfil its mission. It is a regrettable fact that many Hindus, even among the educated section, have yet to realise the importance, both to their own children and to the cause of Hinduism, of sending their children to Hindu Schools,



While Christian parents make it a point to send their children to schools of their own denomination, a good many Hindus show indifference on this point. We make an earnest appeal to the public to show their appreciation of the College in a practical manner and subscribe liberally to the funds.

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The Golden Jubilee of the College comes off sometime in 1940. We mean to celebrate the event becomingly and with great eclat to bring home to the Hindu Public its significance and the great possibilities opening before the College. We appeal to the Hindu Public and the Old Boys to evince their enthusiastic appreciation by gathering in large numbers during the Celebrations, taking active part in them, and, above all, by their contributions in money so that we may signalise the event in some suitable practical manner.



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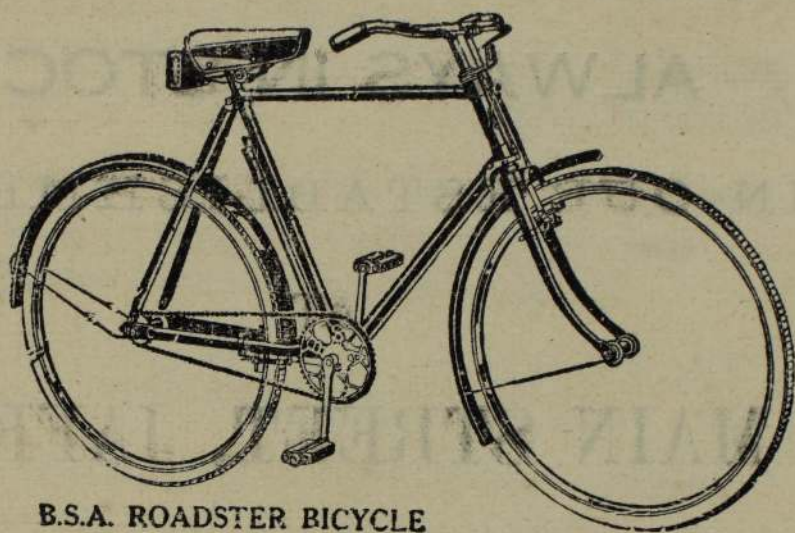


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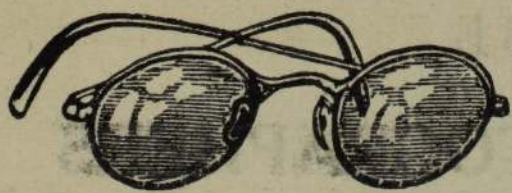
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