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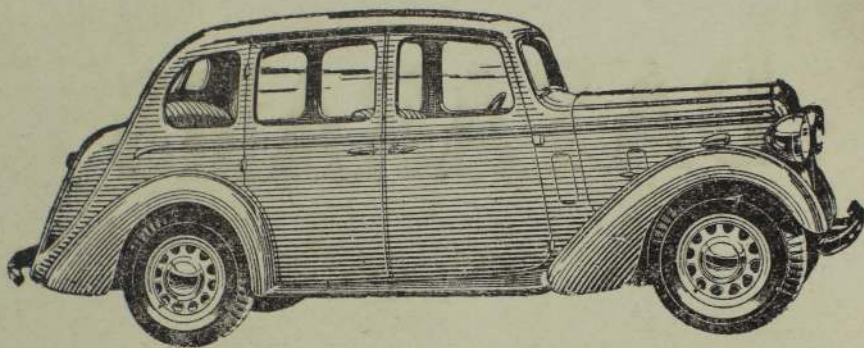
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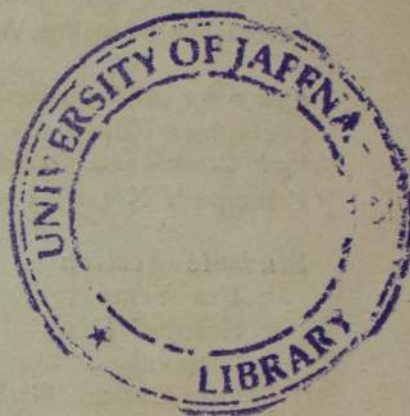
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ANNUAL 1949.



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Kalayogi
Dr. Ananda K. Coomaraswamy.

EDITORIAL

Dr. Ananda Coomaraswamy.

THIS Annual is dedicated to the memory of the great savant Dr. Ananda Coomaraswamy who will always be remembered at the Chavakachcheri Hindu College as his illustrious name is given to one of the four Houses at the college. He has been rightly called one of the greatest minds of our age. His researches were world wide and all embracing; ranging from philology of at least a dozen languages to music and archaeology, from the ancient metaphysics of India and Greece to the most modern problems of politics and sociology. In him the culture of the East and the West had met in rare and surprising unity, bringing forth fruits of the highest values to the stores of the world's culture.

It is not possible nor is it our purpose to present within the limits of this brief note anything like an adequate survey of his great contributions to Art and Culture. We are grateful indeed to Mr. S. Durai Raja Singam, one of the greatest devotees and admirers of Dr. Ananda Coomaraswamy for his special contribution entitled "Kala Rishi Dr. Ananda K. Coomaraswamy as the noblest Interpreter

of Hinduism", appearing in this number. No monument raised to his memory, however, can surpass the brilliant and shining monuments of his own scholarly works. To those who consider Dr. Coomaraswamy dead, we can only commend the thought that he lives for ever in the inspiring and shining pages of his writings that symbolize the supremacy of Indian Culture and Civilisation.

Of particular interest in Dr. Coomaraswamy's life is the period that relates to his stay in Ceylon. He was, we learn from very reliable sources, greatly distressed by his own people's senseless craze for imitating Western habits and customs. In order to stem this undesirable tide of Westernisation he founded in collaboration of some distinguished citizens of Colombo, The Ceylon Reform Society and remained its President for many years even after he left Ceylon. He cried a halt to the trend of denationalisation of the island and moved to safeguard its national traditions and customs and to promote indigenous education and art. He was one of the very few who fought for a university most fearlessly. Today our country has won its political freedom and the university he fought so much for is an accomplished fact. Yet it is relevant to ask ourselves seriously

the question, "How far indeed have we marched towards realising Dr. Coomaraswamy's most cherished dreams and aspirations? It is strange irony that the finest flower of Indian civilization shed its sweetness on a foreign soil; and yet we have a great lesson to learn. Our country will be so much the poorer, if we persist in refusing to honour the prophets of our country. Our freedom and progress will mean nothing to us if we persist in the philistine attitude that made it hot for such immortal souls to thrive.

It was Dr. Coomaraswamy's settled plan to spend the days of his retirement in India at the foot of the Himalayas, or in Tibet, some spot where he would be least accessible. Asked by someone if after having lived thirty years in Boston and accustomed to myriad comforts and conveniences of the American life, he would not find life in the Himalayas difficult, the Dr. answered, "These comforts are beneath contempt. Look at my house I don't have a radio because I can't stand one. The longer I have lived in the United States, the more Indian I have become and therefore I shall be happy when I shall settle down in India."

It was the regret of Dr. Coomaraswamy's life that the Indian students seemed to bring nothing to that country, not an iota of Indian Culture, as they were regrettably ignorant of their own country's heritage. He never really liked the high standard of American way of living. In this

connection he seemed to have observed, "I am against the concept of raising the standard of living endlessly. There will never be a possibility of contentment. Life is larger than bath tubs, radios and refrigerators. I am afraid the higher the standard of living the lower the culture. Why more than fifty percent of Americans have never bought a book in their lifetime, and the Americans have the highest standard of living in the world. Literacy is not education and education is not culture. It is true that Dr. Coomaraswamy touched on many topics that would be subject to eternal controversy; and held opinions and beliefs that would be looked upon with the keenest disfavour by posterity. Whatever that be, it can be agreed that a critical survey of his writings in which he truly lives will take the mind into wonderful realms of knowledge and reward its labours with a lasting culture. We cannot conclude this humble note more appropriately than by quoting Eric Gill who has met him in the flesh.

"Others have written the truth about life and religion and man's work. Others have written good, clear English, others have had the gift of witty exposition, others have understood the metaphysics of Hinduism and Buddhism. Others have understood the true significance of erotic drawings and sculptures. Others have seen the relationship of the True and the Good and the Beautiful, others have apparently unlimited learning. Others have loved, others have been

kind and generous. But I know of no one else in whom all these gifts and all these powers have been combined.....I believe that no living writer has written the truth in matters of art and life and religion and piety with such wisdom and understanding."

The White Paper on Education

The politics of our country was never more rife with propaganda than it is today. People are exploited and their weaknesses are played upon for political ends, and this is most injurious to the common weal. There is much talk and much panic about Free Education in danger. There has been a considerable section of opinion in the country that Free Education was introduced thoughtlessly and in the most casual manner merely to win the support of the unthinking masses on the eve of a general election. If this were true it was a grievous fault and grievously is it bound to crash. But if provision for universal free education were based on principle and the due recognition of the place of education in a planned national economy, it cannot be taken away from the people without causing serious damage to the country's future. The poor and the deserving in the country have become so used to it and are so eagerly looking forward to its fruits, that any attempt to sabotage it will meet with reprisals of a far reaching character. It will certainly amount to deliberate betrayal of the worst kind. Education is not a luxury to be purchased by those who have the

money to pay for it. It is a nation building adventure, to be organised, administered and paid for by the nation. Any White Paper that fails to assume that the State will have to bear a large share of the cost of education is bound to become a waste paper. Denominational Schools that have done invaluable service to the country could be permitted to continue the good work they have been doing, only if they satisfy certain conditions. But the system of "Block grants" which has raised a storm of protest all over the country, will, if introduced, place in the hands of the manager, however honest and principled he may be, unlimited power for evil. It will certainly be opposed tooth and nail by every enlightened section of the country and all those interested in education. The mounting cost of education must however be checked in other ways than by violating a principle in which the masses of the country have begun to set their faith. The rich are not paying enough tax on their income while their children are given free education. The poor children cannot all be given the education they seek while they are least fitted for it. Only a socialist economy can save the state from taking a disastrous step. However, the new system of education we look forward to, should lay its emphasis on the child and not on the manager.

The Principal's Appeal

The Principal is making another appeal in his notes to all

Patrons of Hindu Education, and in particular to the parents of Thenmaradchi, for co-operation and help. It is discouraging indeed that his appeals in the past have yet remained a cry in the wilderness. Today we are a first grade school, the first of its kind in Thenmaradchi. Our numbers have gone up by another 132 giving the college seven more teachers for work in 1950. Accommodation has always been a sore problem and has given the Principal much headache. The school landscape has been for years presenting a cadjanned and combustible outlook. Even "the cattlesheds" are on the verge of collapse and we have no suitable dormitory and therefore we have to deny to our students the benefits of a corporate life which residence at college alone can give them. The Principal has clearly outlined our immediate needs. It is the duty of all the Old Boys, parents and public of Thenmaradchi to help us to realise these needs. They must never fail to realise that the purpose of this institution is to provide as good an education to their children as they would get, if they had the means to attend a bigger school. Our past students have studied here under great handicaps; and we have good reason to expect that they would come forward to remove these handicaps.

Nothing can be done in a school in which parents have no confidence. It is a pity that there is nothing substantial here to remind us of the love, the Old Boys have for their school. One good

school is certainly better than a hundred mercenary contraptions that call themselves schools. This school has more claims for recognition than perhaps any other school in Thenmaradchi. Our comfort, however, and our hopes for the future are in men like Mr. V. Coomaraswamy M. P. and Dr. T. P. Thamoatham who realise the truth and have confidence in our work. We are willing to take all constructive criticisms; we are willing to mend our ways when criticisms are just. We must have their confidence at all costs and their co-operation. It is time the parents and people of Thenmaradchi, and the Old Boys of the Chavakachcheri Hindu College realised their duty to their Premier Hindu Institution and showed their generosity. If every Old Boy can give at least a month's salary or income to the Building Fund, our urgent needs can to some degree be realised, and the amenities of a first grade school reasonably provided. Will all concerned help a very deserving cause—a cause that has suffered prolonged neglect? "Who gives quickly gives twice."

The New Year

Activities like Boyscouting, Girlguiding, Singing, Team Games and House System have been considerably keen this year, and are expected to bring about very beneficial results in the next year. Music is the finest expression of the human soul and is undoubtedly the most important of all cultural subjects. Children nurtured under such crea-

tive influences have greater powers of self expression and new interests with new standards of taste and judgment. Our music students have been very lucky in the appointment of Mr. S. S. Ratnam a musician of repute and an effective exponent of carnatic music. A longfelt need therefore, has at last been realised. What is yet needed is impetus in the form of annual prizes for Indian Music, Thevaram and "Kirthanas". A Dramatic Society can well be organised from among the more talented and the staging of a play must be made an annual event. It will incidentally help collecting funds too.

Changes in the Staff

Farewells in the sense of saying good-bye to people who are leaving the college are today rather common; the 'old school tie' is in fact becoming obsolete in this scientific generation. Two of our teachers who have preferred to move nearer home for work at the end of the year, will leave a large gap in the extra curricular services of the college. Mr. Krishnan has been with us for more than four years and has distinguished himself as a most sympathetic teacher in his relations with students, with a keenness for extra curricular activities especially sports and music, whom

it will be hard to replace. He goes back home to Ramnad for work there and carries with him the best wishes of the staff, his grateful students and friends. Mr. Ramanathan who has completed two years of service here was equally popular with us all. He did much useful work as Librarian in addition to his teaching and was good at infusing the spirit of 'esprit de corps' among students. He too, cannot be easily replaced. He has joined the Kokuvil Hindu College, one of our sister schools. We wish him all success. Miss K. Vaitialingam after serving five years here is today in the second year of her training at the G. T. C. on full pay study leave. Miss P. Sathasivam has joined the Govt. Technical College for a course of training in Arts and Crafts. Pandit H. Dharmaretna Thero has joined the Ceylon University and is pursuing the Arts Course in Oriental subjects. We welcome Messrs. P. T. Sinnadurai, B. A., K. Veluppillai, S. Viswanathan, T. V. Thiagarajah, S. S. Ratnam, R. Sithambaranathan, L. P. Somapala, A. Visuvanathan B. A., K. Kandiah B. A., Post Graduate Trained, and Miss Rajeswary Thamotharampillai.

Our Oriental Section is greatly strengthened by the success of Mr. A. Sivaguru in the last London B. A. General examination. Our sincerest congratulations to him.



Kala Rishi Dr. Ananda K. Coomaraswamy As the Noblest Interpreter of Hinduism

By S. Durai Raja Singam

I. The Spiritual Heritage of India

NOTHING can be a better criterion than to assess the stature of a nation by its contribution to human welfare. Dr. Ananda Coomaraswamy in his book "The Dance of Siva" has adopted this scale of valuation in estimating the part that India, even in its present decadence, has played in civilization. Apart from the material wealth that India has contributed to the West for over four centuries—more in the nature of an exploitation than a voluntary contribution—she has given much to the spiritual pool of man.

What is striking in Indian society is the fact that in sharp contrast to the materialism of the West, it has been throughout pervaded by a noble purpose of life and the realisation of the universal Self. Such a social structure can only be the outcome of a philosophical attitude nowhere vocal in the West to-day. Writing of Europe, he says: "The problem of modern Europe is to discover her own aristocracy and to learn to obey its will.....It is just this problem which India long since solved for herself in her own way."

The marked contrast provided between Indian and Western society lies in their degree of idealism. On an analysis it would appear that Western society has been founded on wealth, sensual and ethical restraint, and as such perforce has its material values attached to the purpose of life. On the other hand, Indian society lays an emphasis on the inner spiritual life of man, and has been built on the rock of a religious philosophy created by its upper classes, the Brahmans. Unlike the West, where industrial competition has led to gross opportunism, in Indian society it is the wisest who rule the roost for the good of the community. While making allowances for individuals in their different phases and degrees of spiritual maturity, Indian society may in fact be likened to guild socialism. And it is in this application of religious philosophy to current social problems that India can be an object lesson to the West of what the ultimate end should be for the benefit of mankind.

Unfortunately, as Dr. Coomaraswamy sees it, the continuity of Indian society has been interrupted

by foreign influence. Young India, though decadent with its impact with the West, still presents a spectacle of society, stible and leisurely. The home is still the foundation of social thought; but there have arisen two main types of political consciousness—the moderates and the idealists. The background of Young India to-day is the struggle between these two elements to retain its spiritual heritage.

II. New Lamps For Old

Most people think of Hinduism and Buddhism as entirely two separate religions, originating in India and differing hazily either in rituals or essentials or both. This imagined chasm, Dr. A. Coomaraswamy admirably sums up in his book "Hinduism and Buddhism" is the outcome of a superficial acquaintance of the subject; an here, in the sphere of religion as elsewhere in matters of human culture, he deprecates the tendency to diversify rather than to unify through a profounder appreciation. Dr. Coomaraswamy sets out to correlate not only Hinduism with Buddhism but with Christianity; but with what success in his undertakings it will depend on the outlook of the reader.

"The more superficially one studies Buddhism," he says "the more it seems to differ from Brahmanism in which it originated; the more profound our study, the more difficult it becomes to distinguish Buddhism from Brahmanism, or to say in what respect, if any, Buddhism is really unorthodox. "The difference, as he sees it, lies in the

fact that Buddhist doctrine was propounded by a historical founder, believed to have lived and taught in the sixth century B. C. Buddhism, in short, is no new religion under the sun, apart from Brahmanism or Hinduism, of which it is but a revived restatement.

In support of this view he cites the attitude of Buddha in disowning the originality of his philosophy and his praise of Brahmans of old who remembered the Ancient Way that leads to Brahma. By emphasis on Buddha as a spiritual state of the Awakening and insistence on its plurality in usage, the author shatters the anthronomorphic Buddha, and reveals Buddha as the spiritual vista to Immortality through realization of the Universal Self.

The book, like the story of Aladdin and the wonderful lamp, offers new lamps for old. Its pervading theme, paradoxical as it may seem, is a categorical denial of most of what European and Indian scholars have attributed to Hinduism. The pantheistic nature of the Vedantic doctrine, Karma in the sense of fate, Maya as an illusion, Reincarnation in the sense of Individual transmigrants—all these come under the author's critical survey. "Hinduism and Buddhism" is an enlightening book not only to the initiate but to inquisitive minds, if only because it sheds light, from fresh angles.

III. World Unity Through Religion

"In the matter of direction towards the Kingdom of Heaven "within you" the modern world

is far more lacking in the will to seek, than likely to be led astray by false direction. From the Satanic point of view there could hardly be imagined a better activity than to be engaged in the "conversion of the heathen" from one to another body of dogmas: that surely was not what was meant by the injunction, "Go thou and preach the Kingdom of God",—or was He mistaken, when He said "The Kingdom of God is within you"?

—**Ananda K. Coomaraswamy.**

(Sri Ramakrishna and World Tolerance. A lecture delivered at the hundredth anniversary of the birth of Sri Ramakrishna, New York, 8th March, 1936 — *Prabuddha Bharata*, (June 1936).)

"For there are many of these Hindus and Buddhists whose knowledge of Christianity and of the greatest Christian writers is virtually nil, as there are Christians, equally learned whose real knowledge of any other religion but their own is virtually nil, because they have never imagined what it might be to *live* these other faiths. Just as there can be no real knowledge of a language if we have never even imaginatively participated in the activities to which the language refers so there can be no real knowledge of any "life" that one has not in some measure lived."

—**Ananda K. Coomaraswamy,**

(Paths that Lead to the same summit: Some observations on Comparative Religion-Motive (May) 29-32 and 35.)

The word "tolerance" is so often used in English in a loose and uncomplimentary sense that, in order to understand Dr. Ananda Coomaraswamy's fundamental attitude to religion, it would be necessary to define at the outset what it is not and what it should not be. Tolerance, when it implies fortitude in enduring things against one's superior knowledge or complete detachment in interest, is of a maladjusted mind, as such it connotes both passive hostility and apathy; and is just the paragon of virtue it should never be. But when a mind, untrammelled by subconscious prejudice, is actively receptive of knowledge with no attempt at passing judgment, when it seeks no justification of preconceived ideas, through comparison, tolerance is in the best sense present and developed.

Dr. Coomaraswamy's religious tolerance is of the latter calibre. Unlike Sri Ramakrishna, he has not successively lived the life of a Hindu, an Islam and a Christian to realize the ultimate goal of God through many venues. Nevertheless, what Sri Ramakrishna gained through a life of experience, Dr. Coomaraswamy gained through a great intellect invested with a vision to see beneath superficialities, to grasp the underlying fundamentals and to unify through diversity.

In a tribute to Sri Ramakrishna, prophet of the harmony of religions, published in *Prabuddha Bharata*, Dr. Coomaraswamy quotes Blake, who says: "the religion of all nations is derived from each nation's different reception of the poetic

genius, which is everywhere called the spirit of prophecy....As all men are alike (though infinitely various) so all religions, and as all similars have one source." Literally hundreds of texts, he maintains, could also be "cited from Christian. and Islamic, Vedic, Taoist and other scriptures and their patristic expositions, in close and sometimes literally verbal agreement."

The world, as Dr. Coomaraswamy sees it, is a hotch-potch of economic and political strife, to readjust which towards unity a sincere understanding of its faiths has never before been more urgently needed. No religion, he maintains, should be made to subserve economic and political ends; for as long as this state of affairs exists, so long will the world remain arrested in its growth in the consciousness of mankind. Much of the superior attitude of the West, patent in its condescension towards the East, he attributes to its ignorance of other religion than Christianity through no fault of any outsider but its insincerity of approach.

One has only to look round to realize the truth of Dr. Coomaraswamy's assertions. Not only has man not outgrown his time-honoured ethnocentrism, despite the rapid progress made in world communication, but ethnocentrism has pervaded his religious life, limiting his vision, stunting universal sympathy and obstructing world citizenry. It is regrettable outlook on life, reorientation of which alone can pave the way towards a better understanding of human relationships and lasting peace.

Dr. Coomaraswamy's religious tolerance is actuated by the desire to see the realization of cosmo-politicism through a profounder appreciation of all faiths. His plea is part of The Open Conspiracy as propounded by the late Mr H. G. Wells, the only difference being his emphasis on the religious instead of the latter's humanist aspect. To achieve this end, he advocates a comprehensive training in comparative religion, not along the present day biased lines adopted by seminaries for would-be missionaries, but in the nature of "exchange-professors" in universities.

He envisages a world unified by a religion of religions underlined and defined by first principles, which must accrue from such a harmonious study. In place of missionary work, which he warns in his essay "Paths That Lead To the Same Summit" must be completely abandoned, he would propose an inter-religious conference to provide the basis for world co-operation. Needless to say, as a catholic theologian, the rationalist and the scientific humanist have no place in his schemata; for these, by their professed outlook, he considers already unattuned to the great task of social synthesis.

It is still too early, however, to predict whether faith, reason or science will ultimately be the motive force to bind humanity and liberate it from an impending catastrophe of ever-increasing dimensions. As in religion so in matters pertaining to world unity there are men of diverse convictions as to the final outcome of their aspirations and the right

course to pursue. The theologian sees hope in a God who is the Father of mankind, the rationalist in nihilism and a standardized atheism, and the scientist, in ethical philo-

sophy. But who knows that these attitudes of mind may not be merging forces, of which Dr Coomaraswamy's tolerance for the sake of religious quintessence is a forerunner?



Dr. Ananda Coomaraswamy

(Jayanta Padmanabha, Colombo)

THE death of Dr. Ananda Coomaraswamy at Boston on September 9th 1947, shortly after the celebration of his seventieth birthday, deprived the world of learning of a scholar and critic who had earned a unique reputation throughout Europe, Asia and America as an authority on art and the philosophy of art. Yet he would have repudiated the notion that any views which he held on the arts, or on philosophy or religion have any special claim on our attention. The present article is merely concerned to sketch very briefly some of the traditional views on these subjects which he expounded as a corrective to the current heresies of the age.

His approach to art was unusual in many ways. He started life as a scientist, and the training in scientific method which he received as a geologist and botanist gave a characteristic exactness and precision to his later studies of the arts. These qualities were developed by his reading of scholastic philosophy, which taught him to begin every critical or speculative discussion with the exact definition of terms. Moreover he was preoccupied with philology as well as philosophy and therefore used words with

a scholarly sense of their derivation and of their semantic overtones.

And finally he had an advantage not enjoyed by every art critic—a deep and intensive knowledge of literature, which appears to have embraced the whole of the secular and religious thought of both East and West. It enabled him, for example, to bring to bear upon Dante, a subject on which he did not claim to be a specialist an erudition which, it has been said, “makes most European criticism look not merely simple but absurdly provincial.”

In one of his more controversial essays, entitled “Why exhibit Works of Art?” he remarks that a museum or art gallery, if it is to serve any useful purpose in the community, needs both a Curator to act as a custodian of the exhibits and a Docent to expound them to the uninitiated. The role of Docent was his vocation and his lifework. He interpreted art as seriously and as reverently as he interpreted religion in books like “Buddha and the Gospel of Buddhism (1916)” or “Hinduism and Buddhism (1946)”. It was not without reason that a writer in “The New York Herald Tribune” called

him "the scholar, curator, and priest of Oriental art."

He took as his point of departure the dictum of Plato that art is an intellectual virtue, and he thought it his function as docent and hierophant not to put forward theories of his own but to expound what he called the "normal" or traditional view of art—a view which is far from being normal in the present abnormal age. He mistrusted the personal view point. In some ways, though the parallel cannot be pressed too far, his contribution to art criticism resembles that of T. S. Eliot to literary criticism. As Eliot in his famous essay on "Tradition and Individual Talent" compared the poet to a catalyst, Coomaraswamy insists that the artist must be not an agent but an instrument of inspiration—not, certainly, a passive instrument like a stenographer but one who consciously makes use of himself as an instrument who is "both a contemplative and a good workman."

Like Eliot too, he had a keen sense of continuity and contemporaneity of diverse cultures. A view of art which held good for ancient India, classical Greece or medieval Europe should, according to him, still be valid for today if today's art were sane and healthy, and above all the civilisations of East and West were complementary and inseparable parts of "one world"

From the fact that the artist is an instrument "inspired" by something outside himself, it follows that art is as the Abbe Bremond argued of poetry, an act of prayer. Coomaraswamy remarks that all religious art is "visual theology". This magnificent phrase would be as applicable to factory and theatre as to cathedral and temple, and as valid for an aeroplane as for a statue. He condemns the subjective or "aesthetic" view of art and argues, on the authority

of St. Thomas Aquinas, that whatever is made only to give pleasure is a luxury and that the love of art under these conditions becomes not merely a frivolity but a mortal sin. All art is symbolic and "the utility of iconography must come to an end when the vision is face to face"

These ideas Coomaraswamy did not claim as his own. He dissected the work of art before him and reconciled the results of his dissection with the generalisations of the great philosophers and mystics on the beautiful, the true and the good. The "Normal" view of art which he arrived at by these methods is in direct conflict with the accepted canons of most modern criticism.

He rebuts, for example, the notion that poetry is not the thing said but the way of saying it, that the purest poetry is that with the least intellectual content and that the test of a poem's greatness is whether the late A. E. Housman would have cut himself if he had happened to remember a line from it when he was shaving.

He opposes the fashionable view of the fine arts, as propounded, for instance, by Paul Valery, that the chief characteristic of art is its complete usefulness; and when critics speak of significant form, he reminds them that the word significant is meaningless unless the form is significant of something and that the value or truth of that something must be considered in assessing the work of art.

At the other extreme he rejects the utilitarian view of art as represented in the saying of Le Corbusier that a house is a "machine for living in." Even domestic architecture is an act of dedication, and a house is "visual theology" in the same way as a church.

Coomaraswamy held that all art had a serious purpose, and as he did not

distinguish in the last analysis between religious and secular art, so he did not differentiate between a fine art and applied art. He believed that our society is sick and impotent because it has created a dichotomy between the beautiful and the useful in everyday life. On the one hand we have men working without joy and without art to produce machine-made objects for sale, on the other hand artists without purpose and without religious sense engaged in producing pictures, statues and 'objects d'art' for exhibition and collection.

In earlier civilisation, he reminded us the artist and the artisan were one and the same thing; and it should be the purpose of a museum or art gallery to restore a sense of the earlier values, when art permeated every part of man's economic, political, social and religious life and was not, as it often is today, an "extra" in the school curriculum, a hobby for collectors, a commercial commodity for dealers and speculators.

His political views, in so far as any are implied in his critical writings, were, if I am not mistaken, in a direct line of descent from William Morris. He believed in Labour in as much as he believed in the dignity of manual crafts and "manufacture by art", but in other respects he was, if not a conservative, at least "a laudator temporis acti". He did not believe in progress or democracy or any of the political catchwords of the machine age. The director of one of the great museums of the Eastern States once remarked to him: "From the Stone Age until now what a decline!" Coomaraswamy quotes this pessimistic reflection with approval in one of his essays and adds: "He meant of course, a decline in intellectuality, not in comfort. It should be one of the functions of a well organised museum exhibition to deflate the illusion of progress."

His lack of faith in what is usually understood by democracy was even more striking than his distrust of "progress." "Whereas it was once the purpose of life" he wrote, "to achieve freedom from oneself, it is now our will to achieve the greatest measure of freedom *for* oneself, no matter from what." He ascribed most of our social and spiritual ills to over-industrialisation, and reminded us that despite our cult of political freedom we are, in the things that matter, much less free than the craftsmen and artisans of the old feudal societies who were the anonymous, impersonal and willing servants of church or state.

But he would not allow you to infer from this whole viewpoint was based upon nostalgia for the age of chivalry. "If I assert", he said, "that manufacture by art is humanely superior to 'industry without art', it does not follow that I envisage knights in armour." He did not want to set back the clock, but he did seek to correct what he considered the heterodoxy of contemporary criticism by the standards of an earlier, serener and more settled order.

These standards were to be deduced not merely from Plato and St. Thomas and the Upanishads but from works of art. As he used the term, this meant not only from painting and sculpture and museum exhibits but also from any communal activity like the dance or the drama, from any directly productive occupation like farming or carpentry, and even from utensils which are custom-made by creative artists and not mass-produced for sale.

For those who are able to accept his doctrine, works of art are not dead stone and inanimate pigment, they are creatures of the living spirit. They do not merely offer themselves to be looked at from the walls of art galleries and the showcases in museums; they look back

at the beholder and say, like the torso of Apollo in Rilke's poem.—"Du musst dein Leben aendern." If society as a whole could be made to accept the challenge of art in this spirit and undergo the change of heart which it demands, there might be some hope of redressing its ills by other than revolutionary methods, and we might be able to get rid of the vanity and violence and despair by which modern civilisation is haunted.

This briefly was Coomaraswamy's message. It is neither novel in substance nor individual in tone, and the last thing he would have claimed is that it is original. Yet it is original in that it deals with origins—original in the sense in which we speak of original sources or original sin.

It seems likely that the form which Coomaraswamy's characteristic greatness took was due in part to his mixed birth. His vast erudition, which he carried with such humility, was a unique synthesis of occidental and eastern learning which could not have been achieved either by a pure Westerner, however learned, nor by a pure Oriental, however cosmopolitan in outlook. Born in an uneasy half-way house between two civilisations, he was the lord and legatee of both. In his calm and unembittered vision the conventional antagonism of East and West is reconciled.

I think it is only fair to add, however, that his life story offers a warning as well as encouragement, when we consider that he spent, apparently, less than a decade of his seventy years in this native land, and was able to perfect his mission only because he worked in exile and at a safe distance from the parochial and personal squabbles which contaminate art and administration in Ceylon. Few of his compatriots are fortunate enough to have seen him in the flesh, but those who have seen his recent photographs or the portrait of him which was unveiled at the University of Ceylon to commemorate his seventieth birthday on August 22, 1947, will understand what an American writer meant by saying that he had "the appearance of a distinguished eagle" or what another admirer in the United States had in mind when he wrote that he was "tall, handsome, of sovereign colour—the image of God, carved in sandalwood." In a letter to me a few weeks before he died he mentioned that he intended to retire at the end of 1947 and lead an "approximately 'Vanaprastha' life somewhere in the Himalayas." It is a tragic irony that soon after he had formed this resolution his untimely death should have cheated his many admirers in Ceylon of the hope that he might be prevailed upon to revisit his native country enroute for the Himalayas and give his countrymen and kinsmen the opportunity to honour him in person.

From "Homage to Kala Yogi"



Selections from the Writings of Dr. Ananda K. Coomaraswamy, D. Sc.

K. NAVARATNAM,

(Secretary Kala Nilayam Jaffna)

True Nationalism

India for the Indians: True: but why? Is it that we may have, or that we may be, and give? Do we fight with attachment to the fruits of works, such as political rights and commercial prosperity: or do we fight for an idea, the duty of self-realisation for the sake of others? If it is for an idea that we fight, victory is assured, if only for a material end, it may be that there also we shall win—or it may be not—but if we do win, it is not obvious what the great gain to humanity will be. Five hundred years hence it will matter little to humanity whether a few Indians, more or less, have held official posts in India, or a few million bales of cloth been manufactured in Bombay or Lancashire factories: but it matters much whether the great ideals of Indian culture have been carried forward or allowed to die. It is with these that Indian Nationalism is essentially concerned, and upon these that the fate of India as a nation depends.

* * *

The inspiration of our Nationalism must be not hatred or self-seeking: but love, first of India, and secondly of England and of the World. The highest ideal of nationality is service: and it is because this service is impossible for us so long as we are politically and spiritually dominated by any Western civilisation, that we are bound to achieve our

freedom. It is in this spirit that we must say to Englishmen, that we will achieve this freedom, if they will, with their consent and with their help: but if they will not, then without their consent and in spite of their resistance.

* * *

It is for us to proclaim that wisdom is greater than knowledge: for us to make anew that art is something more than manual dexterity, or the mere imitation of natural forms. It is for us to investigate the physical and supersensual faculties anew in the light of discoveries of Physical Science and to show that Science and Faith may be reconciled on a higher plane than any reached as yet. It is for us to intellectualise and spiritualise the religious conception of the West, and to show that the true meaning of religious tolerance is not the refraining from persecution, but the real belief that different religions need not be mutually exclusive, the conviction that they are all good roads, suited to the varying capacities of those that tread them, and leading to one end. This and much more is our allotted task.

Aim of Indian Art

It cannot be too clearly understood that the mere representation of nature is never the aim of Indian Art. Probably no truly Indian sculpture has been wrought direct from a living model, or any reli-

gious painting copied from the life. Possibly no Hindu artist of the old schools ever drew from nature at all. His store of memory pictures, his power of visualisation and his imagination were for his purpose finer means: for he desired to suggest the Idea behind sensuous appearance, not to give the detail of the seeming reality, that was in truth but maya, illusion. For inspite of the pantheistic accommodation of infinite truth to the capacity of finite minds, whereby God is conceived as entering into all things, Nature remains to the Hindu a veil, not a revelation: and art is to be something more than a mere imitation of this maya, it is to manifest what lies behind. To mistake the maya for reality were error indeed.

* * *

It has indeed been Ravi Varma's reward for choosing Indian subjects, that he has been to some degree a true nationalising influence; but had he been also a true artist with the gift of great imagination, this influence must have been tenfold deeper and greater. He is the landmark of a great opportunity, not perhaps wholly missed, but ill availed of; melo-dramatic conceptions, want of imagination, want of restraint, anecdotal aims and a lack of Indian feeling in the treatment of sacred and epic subjects are his faults. His art is not truly national—he merely plays with local colour. His gods and heroes are men cast in a very common mould, who find themselves in situations for which they lack a proper dignity. The resulting degradation of what should be heroic and ideal types is quite unpardonable. Ravi Varma's pictures, in a word, are not national art: they are such as any European student could paint, after only a superficial study of Indian life and literature. A reaction from these ideals is represented by what has been called the New School

of Indian Painting founded by Abanindranath Tagore.

* * *

Great art or science is the flower of a free national life pouring its abundant energy into ever new channels, giving some new intimation of a truth and harmony before unknown or forgotten. It is not strange that India, after a thousand years of alien government, often puritan and now philistine, economically and morally impoverished, should have lost her position in the world of art. But we believe that India stands upon the threshold of a freedom and a unity greater than any yet realised. If this be so we need not fear for Indian Art: for the new life must find its self-expression. It rests with each individual to make this fruition possible.

Education

One of the most remarkable features of British rule in India has been the fact that the greatest injuries done to the people of India have taken the outward form of blessings. Of this Education is a striking example; for no more crushing blows have ever been struck at the roots of Indian National evolution than those which have been struck, often with other, and the best intentions, in the name of Education. It is sometimes said by friends of India that the National movement is the natural result of English Education, and of which England should in truth be proud, as showing that, under 'civilisation' and the Pax Britannica, Indians are becoming, at last, capable of self-government. The facts are otherwise. If Indians are still capable of self-government, it is in spite of all the anti-national tendencies of a system of education that has ignored or despised almost every ideal informing the national culture.

By their fruits ye shall know them.
The most crushing indictment of this

Education is the fact that it destroys, in the great majority of those upon whom it is inflicted, all capacity for the appreciation of Indian culture. Speak to the ordinary graduate of an Indian University, or a student from Ceylon, of the ideals of the Mahabharata—he will hasten to display his knowledge of Shakespeare; talk to him of religious philosophy—you find that he is an atheist of the crude type common in Europe a generation ago, and that not only has he no religion but he is as lacking in philosophy as the average Englishman; talk to him of Indian music he will produce a gramophone or a harmonium, and inflict upon you one or both; talk to him of Indian dress or jewellery—he will tell you that they are uncivilised and barbaric; talk to him of Indian art—it is news to him that such a thing exists; ask him to translate for you a letter written in his own mother-tongue—he does not know it. He is indeed a stranger in his own land.

* * *

None can be true educators of the Indian people who do not inherit their traditions, or cannot easily work in a spirit of perfect reverence for those traditions. Others can be, not educators, but merely teachers of particular subjects. As such there is still room in India for English teachers; but they should be, not in power, but subordinate; they should be engaged by, paid by, and responsible to Indian managers, as, in Japan, English teachers are responsible to Japanese authorities.

It will be for us to develop the Indian intelligence through the medium of Indian culture, and building thereupon, to make it possible for India to resume her place amongst the nations, not merely as a competitor in material production, but as a teacher of all that belongs to a true civilisation, a leader of the future, as of the past. Herein the

ordinary English educator can help but little, and can *hinder* much.

Swadeshi

The imitation of European ways of living, whether in respect of dress, food, architecture or what not, has led to the adoption of many European luxuries which are quite unnecessary, and sometimes positively injurious. We shall certainly be much wiser to do without these useless or injurious things altogether—with economy to ourselves—than we should be in making them locally, even worse than they are made in Europe. There is, for example, a large class of goods, cheap and nasty, which are manufactured solely for the Eastern market, and which no one with education or taste would use in England. Yet these are purchased eagerly by Indians who desire to furnish in the European style, and in such quantities that their drawing-rooms are more like shops than living-rooms.

It is just so with other arts and industries: we neglect what lies at our doors, to buy from afar what we do not understand and cannot use to advantage. No wonder that we are poor; aesthetic demoralisation and commercial failure will always be inseparable in the long run. Cast aside the village weaver's traditional skill, not only in technique but in design, and you destroy so much of the national culture, and the whole standard of living is ultimately lowered. Competition with Europe, on the lines of modern commercialism, must involve intellectual, and ultimately industrial ruin. It matters little whether it is the Lancashire manufacturer or the great mill-owner of Bombay who successfully contests the village weaver's market.

Not till the Indian people patronize Indian arts and industries from a real appreciation of them, and because they recognise them not merely as cheaper,

but as better than the foreign, will the Swadeshi movement become complete and comprehensive.

Dance of Siva-Nataraja

It may not be out of place to call attention to the grandeur of this conception (Nataraja) itself as a synthesis of science, religion and art. How amazing the range of thought and sympathy of those rishi-artists, who first conceived such a type as this, affording an image of reality, a key to the complex tissue of life, a theory of nature, not merely satisfactory to a single clique or race, nor acceptable to the thinkers of one century only, but universal in its appeal to the philosopher, the lover, and the artist of all ages and all countries. How supremely great in power and grace this dancing image must appear to all those who have striven in plastic forms to give expression to their intuition of Life.

Every part of such an image as this is directly expressive, not of any mere superstition or dogma, but of evident facts. No artist of today, however great, could more exactly or more wisely create an image of that Energy which science must postulate behind all p'eno-

mena. If we would reconcile Time with Eternity, we can scarcely do so otherwise than by the conception of alternations of phase extending over vast regions of space and great tracts of time. Especially significant, then, is the phase alternation implied by the drum, and the fire which changes, not destroys. These are but visual symbols of the theory of the day and night of Brahma.

In the night of Brahma, Nature is inert, and cannot dance till Siva wills it: He rises from His rapture, and dancing sends through inert matter pulsing waves of awakening sound, lo. matter also dances appearing as a glory round about Him. Dancing, He sustains its manifold phenomena. In the fulness of time, still dancing, he destroys all forms and names by fire and gives new rest. This is poetry; but none the less, Science.

It is not strange that the figure of Nataraja has commanded the adoration of so many generations past: familiar with all scepticism, expert in tracing all beliefs to primitive superstitions, explorers of the infinitely great and infinitely small, we are worshippers of Nataraja still.



ஈழம் என்ற அரிய நித்திலம்

ஒப்பிலாக் கலைச்சுடர் -
டொக்ரர் ஆனந்தக் குமாரசுவாமி

(யாழ்ப்பாணம் நாவலர்கோட்டம் திரு. வை. முத்துக்குமாரசுவாமி)

கலைஞன் எத்தேசத்தானால் என்ன? அவனிடம் உண்மை ஒளி உண்டாயின் எட்டுக் கோணங்களில் இருந்தும் அவன் அடிச் சுவட்டைப் பின்பற்ற தொண்டர் குழாம் குழுமுவர். ரவீந்திர நாத் தாகூர் வங்காள நாட்டைச் சேர்ந்தவராயினும், அவர் உலகத்திற்கே சொந்தமாய் இருக்கின்றார். ஆசியாவின் மும் முத்துக்கள் சுவாமி விவேகானந்தர், வரகவி தாகூர் டொக்ரர் ஆனந்தக் குமாரசுவாமி என எச். எஸ். எல். பொலொக் ஆசிரியர் நவில் கின்றார். சுவாமி விவேகானந்தரை நன்ற நாடு பாரதபூமி. ஆயினும் அவருடைய சொற் பொழிவுகள் உலகு எங்குணும் புதிய உற்சாகத்தை எழுப்பியுள்ளன. கலைக்கு பூமிசாஸ்திர எல்லை அல்லது வரையறை கிடையா; சாதித் திமிரோ, அன்றேல் சமய பேதமோ கிடையா; கலைஞனுக்கு “யாதம் ஊரே, யாவரும் கேளிர்” என்னும் சொற்தொடர் ஒவ்வும். கலையெல்லாம் திரண்டு உருவெடுத்த ஆனந்தக் குமாரசுவாமி அவர்கள் நமது ஈழநாட்டு அன்னை நன்ற அரிய நித்திலம்.

நித்திலம் அல்லது முத்து என்றால் ஒரு வகையாமோ? சிப்பியி னின்றும், தென்னை, கமுகு, கரும்பு முதலிய சில பொருட்களில் இருந்தும் அம்முதலுக்கள் விளைகின்றனவாம். ஆனந்தக்குமாரசுவாமி அவர்கள் மிக அருமையாக அகப்படும்

கரும்பு முத்தென்றே நாம் கூறலாம். இம் “முத்து”யின் தந்தையார் 1876 ல் இலங்கைத் தமிழருட் தலைமைபெற்ற விளங்கிய ஸேர். முத்துக்குமாரசுவாமி யாவர். இவருடைய தாயார் ஓர் ஆங்கில மாதா; இங்கிலாந்து தேசத்திலே கென்ற என்னும் மகாணத்திலே ஷெறிப். என்று கூறப்படும் ஊர் அதிகாரியாகி அமர்ந்து இருந்த பீபி என்பவருடைய குமாரத்தியாவர். இவருடைய தாயாரை தந்தையார் ஏன் மணந்தார் என்பதை மகன் ஆனந்தக் குமாரசுவாமி ஓர் இடத்தில் ஒரு சொற்பொழிவில், “சுமியுநம் ஆங்கிலரும் தபமுள்ளே ஒருவரைபொருவர் நன்குணர்ந்து ஒருவர் மீதொருவர் அன்பு தூண்டி யொழுதுதற்கு ஏதுவாகுமென்றும் நம்பிக்கைகொண்டே விவாகஞ் செய்துகொண்டார்” என்று கூறியுள்ளார். தந்தை ‘யாழ்ப்பாணத்துக் கறு வாக்காடு’ என செல்வாக்குப் பெற்ற மானிப்பாயைச் சார்ந்தவர். சுதந்திரத்துக் காக தம் வாழ்நாளையே தியாகம்செய்த இலங்கைச் சட்ட கிருபண சபைச் சிங்கமாக விளங்கிய ஸேர். பொன்னம்பலம் இராமநாதனும், இலங்கை அரசியல்தந்தை எனப் புழைப்படுபவராகிய ஸேர். பொன்னம்பலம் அருணாசலமும் ஆனந்தக் குமாரசுவாமிபின் மைத்துனராவர்.

கொழும்பிலே உள்ள அரசினர் கள் வூரியில் கல்வி பயின்று தமது 21-ம் வயதில் பி. எஸ். சி. பட்டதாரியானார்.

பின்னர் இங்கிலாந்துக்குச் சென்று 'டொக்டர்' என்னும் பெரிய பட்டத் தைப் பெற்றார். அவர் இலங்கையின் பூமியின் இயற்கையைப்பற்றி ஆழ்ந்த ஆராய்ச்சி செய்தார். இவரே முதன் முதல் இலங்கை உலோக பரிபாலனப் பகுதித் (Mineralogical Survey) கலைமை அதிகாரியாக நியமிக்கப்பட்டுள்ளார். அவர் அப் பகுதித் தலைவராக, இந்நாடு இலங்கையின் செல்வங்களை ஆராய்ந்து அரிய கட்டுரைகள் எழுதினார்.

ஆந்தக் குமாரசுவாமி யவர்கள் மேலைத் தேசத்திற் பூரண பயிற்சி உடைய வனாகவும் முழுதும் ஆங்கிலேயனாகவே வளர்த்து எடுக்கப்பட்டு வந்தும், பின்னர் நமது இலங்கைக்கு வந்ததும் தமிழ் நூல்களை மொழிபெயர்ப்பு மூலமாகவும், ஒரு சிறிது மூல நூல் மூலமாகவும் அபிமானித்து ஆராய்ந்து வந்தார். சுதேசாபிமானம், சாதியபிமானங்களால் பிணிப்புண்டோர், கிழைத் தேசத்துப் பரமார்த்தங்களே நமக்குரிடன எனக்கொண்டு அவற்றின் வசமானார்.

"மத்தியகால சிங்களக் கலை" என்னும் நூல் ஈழ நாட்டுக் கலையின் கருவூலமாக இலங்குகின்றது. இவர் இற்றைக்குச் சில ஆண்டுகளுக்கு முன்னர் தமது பூத உடலை நீக்கினார். ஆயினும் இவருடைய புத்த உடம்பு பந்தூற்றாண்டு கள் வரையும் சிலவும் எனில் உயர்வு நிவிர்ச்சி அணியாகாது.

இவர் சில காலத்துக்கு முன் அமெரிக்காவில் பொஸ்தன் கலாசாலையின் நூல் நிலையத்து அதிகாரியாக நியமிக்கப்பட்டு, சிறந்த கலாஞானியாக விளங்கினார். இவருடைய பல்கலைத் துறை அறிவும், நுண்மானுணுழ புலமையும் சிந்தனைச் செறிவும் ஆந்தக் குமாரசுவாமியை உன்னத பீடத்தில் அறிவுடைய மக்கள் வீற்றி வைத்து மகிழ்ந்தனர். ஆந்தக் குமாரசுவாமியின் விமர்சனங்கள் தனிச் சிறப்புடையன. மேல் நாட்டு மக்களுக்கு ஆதம் கப்பொருட்களில் ஆர்வம் ஊட்டினார். ஆசியா

வின் பண்புச் செம்மைகளைச் சிறப்பாக இந்நியக்கலையின்மேம்பாட்டை அமெரிக்க தேசத்து மக்களுக்கு அழகிய ஆங்கிலத்தில் எடுத்து உரைத்தார். அவர் எழுதிய நூல்களில் மெச்சத்தகுந்தது "இந்த மதமும் பௌத்த மதமும்" என்னும் நூல்; தில்லை நடராஜனின் தாண்டவத்தைப் பற்றி எழுதிய அரிய ஆராய்ச்சி மிகவும் சிறந்தது.

டொக்டர் ஆந்தக் குமாரசாமி அவர்கள் 1906 ம் ஆண்டு இலங்கைக்குவந்த பொழுது, யாழ்ப்பாணத்துக்கு விஜயம் செய்தார். அப்பொழுது ஜூன்மீ 14ந் உயாழ்ப்பாணத்துப் பெரியார்கள் கூடி, ஓர் உபசாரப் பத்திரம் யாழ்ப்பாணம் இந்துக்கல்லூரியில் வாசித்தனர். அதற்கு ஆந்தக் குமாரசுவாமி அவர்கள் உத்தரபமாக ஒரு ஆங்கிலச் சொற்பொழிவு செய்தார். அச் சொற்பொழிவை அபிதான கோசம்: ஆங்கில - ஆங்கில தமிழ் அகராதி முதலிய பல நூல்களின் ஆசிரியர் ஸ்ரீமத் ஆ முத்துத்தப்பிப்பிள்ளையவர்கள் மொழிபெயர்த்து, அச்சிட்டுள்ளார். (இவர் தமது ஆங்கில - ஆங்கில தமிழ் அகராதியின் முதற்பதிப்பை ஆந்தக் குமாரசுவாமி அவர்களுக்கே சமர்ப்பித்தார்.) அப் பிரசங்கத்தின் துணுக்குகள் சிலவற்றை நண்டு தருவோம்.

"இலங்கையிலே வீடுகள் தோறும் ஆங்கில பாஷையே வழங்கு நாளுமொன்று வருமென்னும் கம்பிக்கையையும் உளதாகாதன்றோ. அங்ஙனமின்றி ஆங்கிலம் வீடுகள் தோறும் வழங்கு நாளுமொன்று வருமாயின் அந்நாளில் பிரபுக்களே நமது தமிழ்ச் சாதி உளதாகாது ஒழிந்து விடுமன்றோ. ஒரு தேசத்தாரைத் தேசத்தாராக்குவது யாது? குலமொன்றேபன்று சமய சம்பந்தமும் பாஷா சம்பந்தமும், சாஸ்திரம், சங்கீதம் தொழில் வித்தைகளும்ன்றோ. எத்துனைக் கால கீடித்து சிற்பதாயினும் எவ்வகைப் பராக்கிரமமும் எம்மை ஆங்கிலேயரைப் போல உள்ளவாறு ஆங்கிலேயராகவுள்ளாறு ஆங்கிலேயர் இல்லையன்றோ?

“பேயோ வல்ப்” என்பவர் செய்த காவியமும், “ஆர்தர்” சரித்திரமும், கெல்திக் சிற்பமும், மத்தியம காலத்துச் சங்கீதமும், “கொதிக்” நீர்மாண சிற்பமும் பெயரளவில் அன்றி உள்ளவாறு அறிந்தோர் இங்கெவராயினும் உளரா? ஆங்கிலப் பாலைஷியிலே அழியாப் பிரபல சாஸ்திரம் ஒன்றை இந்தியன் ஒருவன் எழுதுதல் சாத்தியம் ஆகுமா? சிந்தித்துப் பாருங்கள். அக் கருமம் மற்றை ஐரோப்பிய தேசத்தார்க்கும் அசாத்தியமேயாம். ஆங்கில வித்தியா சாஸ்திரங்கள் ஆங்கிலேயர்க்கேயன்றி நமக்கு உண்மைச் சுவை தருவனவாகா.

“ஞான போதப் வேண்டுமானால் நமது பழைய ஆசாங்களையும் பழைய சாஸ்திரங்களையுமே நாம் ஆராய்தல் வேண்டும். இக் கருமத்தை நம மக்கள் கல்வி விஷயத்திற் சிந்திக்கின்றோமா?”

“எங்கள் பெண் மக்கள் தமிழ்ப் பெண்களாயிருத்தல் வேண்டும் என்பதே யான் வேண்டுவது”.

“பெண்களுக்குச் சுவாதந்திரியமும் கல்வியும் அவசியம என யான் விண்ணப்

பஞ் செய்வது யாதுக்கு? என்கள் குமாரர்கள் உலக வியாபாரத்தில் புகுந்து போராடி அந்நியரோடு களந்து நல்லவும் தீயவுமாகிய பல வழிகளை அறிவார்கள். என்கள் பெண்மணிகளைக் கல்வி பபிற்றி அவர்களிடத்து நம்பிக்கை வைப்போமானால் அவர்களே என்கள் சந்ததிக்கு வழி புகட்டிப் பாதுகாப்பவர்க ளாவார்கள்”.

“ஆண் பெண் இரு பாத்கும் உரிய கல்வியில் சங்கீதமும் ஒரு பாடமாதல் வேண்டுமென்பதை உங்கள் மனத்திடை இருந்துவது என விரும்பம்”

“ஐரோப்பிய சங்கீதத்தை அங்கே ரித்துக்கொண்டு இந்திய சங்கீதத்தைக் கை விடுவோமாயின் இந்தியா மாத்திர மன்று உலக முழுதுமே நஷ்டம் அடைவதாகும்”.

டொக்ரர் ஆகந்த குமாரசுவாமி நமது நாட்டின் அரிய மாணிக்கம். ஆசியாவின் கலங்கரை வெளிச்சமாக இலங்கினார். உலகிற்கு ஓர் விளக்காய் நின்றார். ஒப்பிலாக் கலைச் சுடரே! அண்ணலே நுமது பெயர் நீடுழி வாழ்க!



Secondary Education and the Future

BY

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IN modern countries all education above Standard 5, above the age group of 11 plus, is designated as Secondary Education. Secondary education for all is the slogan. In America and Soviet Russia all children go up for Secondary Education. In England and France, the children are allocated to differentiated courses by Tests at 11 plus. What will Ceylon do?

The Special Committee of Education suggested selective tests at 11 plus for selection and allocation. They suggested that only 20 per cent of the children should be allocated for academic education. The rest were to be allotted to Practical Schools. The State Council turned down the proposal of the Special Committee and recommended that selective tests should be held only at 14 plus and differentiation should take place only at the 14 plus age level. The Permanent Secretary to the Ministry of Education in his memorandum (popularly known as the draft White paper) recommended selective tests and differentiation only at 14 plus. He suggested that after a "fitness" test at 14 plus only about 20 per cent of the children should be given free education in academic secondary schools, the rest should go to Gov-

ernment Vocational Schools or have academic education in Assisted Secondary Schools paying fees. The Government secondary schools would not even admit the "misfits" But assisted secondary schools were given the option of admitting "misfits".

If this suggestion were put into effect the educational reform and differentiation for appropriate courses would be rendered nugatory for all practical purposes in the Assisted Secondary Schools. In view of the likely inadequacy of government grant, the Assisted Secondary School Managements will be inclined to admit "misfits" for the sake of financial gain by way of school fees. The recent experience of the grant under the "Free Education Scheme" and the possible introduction of the "block grant" system re-inforces the argument that in future government grant for Assisted Secondary Schools will always be below required standard. If the Permanent Secretary's scheme had been given effect to, with the blessings of the right to admit "misfits" in Assisted Secondary Schools, then in course of time our Secondary Assisted Schools would tend to become largely schools for "misfits" paying for their education. The payment, too, will have to be pretty

high, because the Government will give no kind of assistance for the education of such "misfits."

This was the prospect last year. But pressure of public criticism and the advent of a competent Director of Education have helped to clarify the position. Revised proposals were said to be engaging the attention of the Government. The suggestion to differentiate by I. Q. tests appears to have been definitely abandoned. The I. Q. tests have been declared as unsuited and impracticable for Ceylon conditions.

The present proposal appears to be, that at the end of the standard five level, there is to be a test to eliminate about 15 per cent of the children, generally the mentally defective, below 85 per cent I. Q. level, who would not profit by any further academically biased education. These 15 per cent are to be given in the post-primary classes attached to Primary Schools a general education with an occupational bias and with an emphasis on citizenship obligations. At the end of standard eight these pupils can go to Government Vocational Schools or leave school.

The 85 per cent selected by the tests at the end of standard five will go through a Junior Secondary School Education with a compulsory practical bias added. These children at the end of standard eight level will be tested again. About 60 percent will be selected to continue as free scholars in Senior Secondary Schools working up to the S. S. C. Examination. The other 25

per cent will have free education if they choose to go to Government Vocational Schools. If they choose to persist in academic Secondary Education, they will not be given admission in Government Secondary Schools, but can seek admission to Assisted Secondary Schools paying fees for their entire cost of education.

Under this scheme there is a definitely larger allotment of "fit" pupils for the senior classes (60 per cent as against 20 percent of the permanent secretary's scheme). But even here the option to admit "misfits" on payment of fees may encourage certain managements to admit a large number of "misfits". This danger exists to a greater extent in urban and metropolitan schools where the ability to pay is greater. But if schools admit "misfits" for the sake of financial gain, they would sacrifice efficiency.

The Government, however, appears to be under the impression that "misfits" are likely to be admitted in large numbers in Assisted Secondary Schools. The main plausible argument for "block grant" is that government can subsidise only "fit" pupils by way of a "per capita" grant and to permit a parallel stream of pupils paying their entire cost of education by way of fees. If the assisted schools take in "misfits" for the sake of fees, they would lower the quality of their schools in contrast to Government schools which will cater to only the "fit" pupils. A large number of "misfits" at the Senior Secondary level will, in course

of time, undermine the prestige of Assisted Schools.

The managements of Assisted Schools have to guard against two temptations; the first, the trap of "block grant;" second, the admission of "misfits". The "block grant" system will shift all responsibility for the salaries and increments of teachers to the managers. How an incremental scale can be worked on fixed grant passeth all mathematical understanding. The future school manager may have to be a bit of an actuary capable of calculating the cost of teachers for the rest of their full tenure in terms of his resources on the block grant scheme. Teachers, headmasters and even school managers are agreed that the "block grant" system will plunge

assisted schools into chaos. If the financial difficulties of the block-grant system compel or encourage the admission of "misfits" on a large scale, then Assisted Schools will in that stage be largely schools for misfits. The Government plan will then, in effect, turn out to be a strangulation scheme, as far as assisted schools are concerned.

The post S. S. C. education is generally being planned with a view to separating about 25 per cent for University and the balance for polytechnics to be opened in Colombo, Kandy, Jaffna and Galle. The 25 per cent found fit for University education will be allowed a further two years in H. S. C. classes of Secondary Schools. This appears to be a fair distribution.

“ஓர் பெண்கொடி காமத்தாள்”

[பண்டிதர் சி. கணபதிப்பிள்ளை]

“நற்றனை நல்ல குறுந்தொகை....”
நல்ல குறுந்தொகையிலே, ஒரு பெண் தன் மதிப்புக்குரிய பதிக்கு அஃதாவது கணவனுக்குக் குழப்பு சமைக்கின்றாள்.

அவளுடைய குவளை மலர்போன்ற மையுண்டகண்களில், ‘சூய்ப்புகை’ - தாளி தப் புகை, சூழ்ந்து குடியிருக்கின்றது. விழித்தவை விழித்தபடி - அஞ்சனம் பார்க்கின்றவர்களின் கண்கள் போலே - அவளுடைய கண்கள் சூழம்பைப் பக்கு வம் பார்த்துக்கொண்டிருக்கின்றன. ஒரு கை தழாவிக்கொண்டிருக்கின்றது; மற்றக்கை, முனிதயிர் - கட்டித்தயிர் -

அதைப் பிசைகின்றது.

இந்தச் சிரமத்தில், கை கழுவித் தொடவேண்டிய அவளுடைய உயர்ந்த வஸ்திரம் - கழுவுறுகலிங்கம் - முன்தாளை சிறிது நெகிழுகின்றது. தயிர் தோய்ந்த - காந்தள் இதழ்போன்ற - மிருதுவான விரல்களைக் கழுவாமல், நெகிழ்ந்த வஸ்திரத்தை அவள் சொருகிக்கொள்ளுகின்றாள்.

“முனிதயிர் பிசைந்த காந்தண் மெல் விரல் கழுவுறு கலிங்கம் கழா அது டீ இக் குவளை உண்கண் சூய்ப்புகை கமழத் தான் துழந்து அட்ட தீம்புளிப்பாகர்”

அந்தப் பதிவிரதை சமைத்த குழம்புக் குப் பெயர். 'திம்புளிப் பாகர்' உத்தாவது தித்திக்கின்ற புளிப் குழம்பு - தயிர்க் குழம்பு - காதற் குழம்பு. காதற் பாகர் எனினும் அமைபும்.

'தெய்வத் தொழா அள் கொழுநற்
[ரெழு தெழுவுள்
பெய்யெனப் பெய்யும் மழை']

கற்புடைய மகளிர்க்குக் கணவனே பதி.
பதிக்கூடாகவே பரமபதியை அவர்கள்
அடைகின்றார்கள்.

* * *

திரௌபதி,

"ஐம்புலன்சன் போல் ஐவரும்
பதிகளாகவும் தின்னு வேறெருவன்
எம்பெருங் கொழுநன் ஆவதற் குருகும்
இறைவனே எனது பேரிதயம்
அப்புவிதனில் பெண் பிறந்தவா எயர்க்கும்
ஆடவரில் சும் ஐயின் அல்பால்
நம்புதற் குளதோ என்றனள்; வசிட்டன்
நல்லற மனைவியே அனையான்"

'வேறெருவன்' என்றது பரமபதியை.
திரௌபதி ஐந்து கணவர்களுக்கூடாக
வும், அந்தப் பரம பதியை அடைதற்கு
உருகுசின்றாள். அந்தப் பரம பதிக்கு,
'ஆடவரில் ஆம் ஐ' என்றும் பெயர்.
ஆடவர்களில் சார்ந்ததயம் ஆகின்ற கட
வுள். கற்புடை மகளிர் ஆடவர்களுக்
கூடாக அடையும் கடவுள் என்றபடி.
நம்புதற்கு உளதோ - பதிக்குப்பதியாகிய
அந்தப் பரமபதியன்றி, நம்புதற்குப்
பிறிதுமொரு பண்டமுண்டோ! பரம
பதியே நம்புதற்குரியவன்; நரபன்.

திரௌபதி 'திண்டாத கற்புடைய
செழுந்திரு'; கணவர்களால் திண்டப்படு
தவள்; தீத்திய கன்னிகைகளின் வரிசை
பைச் சேர்ந்தவள்; சிந்தையை நிறுத்த
வேண்டிய பரமபதியிடத்தன்றிப், பிறவி
டத்த நிறுத்தாத நிறையுடையவள்.

இராச சபையிலே, கணவர்கள் ஐவர் களை வெல்லாம் உவர்த்து, உதிர்த்து விட்

களுந் பார்த்திருக்கத் திரௌபதி மான
பங்கஞ் செய்மப்படுகின்றாள் அவள் அத்
தருணத்தில் நம்புதற்குரிய ஒருவனையே
நம்புகின்றாள்; நரபன் அருளில் வஸ்தி
ரம் வளர்ந்து காக்கின்றது.

* * *

"முடிவிலாதுறை சுன்னாகத்தான் வழி
முந்தித் தாவடி கொக்குவின் மீதுவந்
தடைய ஓர் பெண் கொடி காமத்தான்
[அசைத்து
ஆனைக்கோட்டை வெளிகட்டுடை
[விட்டாள்"]

சுல் + நாகம் = சுன்னாகம்; வெள்ளி மலை
என்று பொருள். முடிவிலாதுறை சுன்னா
கத்தான் - ஆதியும் அந்தமுயில்லாத அரும்
பெருஞ் சோதியாகிய கைலாசபதி; வழி-
பிள்ளை. கைலாசபதியின் புதல்வனாகிய
முருகன். முந்தித்தாவு அடி கொக்குவின்
மீதுவந்து அடைய - அம் முருகன், முந்
தித் தாவுகின்ற கால்களையுடைய குதிரை
வாகனத்தின் மீது எழுந்தருளி, வந்தியில்
உலாவா,

ஓர் பெண் கொடி - அதனைக் கண்
ணுற்ற ஒரு பெண் பிள்ளை - காமத்தான் -
அந்த முருகன் மீது அளவு மீறிய பற்று
உடையவளாய், அசைத்து - பந்தங்களை
உதறி - ஆனைக் கோட்டை வெளிகட்டுடை
விட்டாள் - ஆனைக் கொட்பர்கள் போன்ற
தனங்களைப் புறத்தே முடிய வஸ்திரத்தை
நெகிழ விட்டாள்.

இக் கொடி காமத்தான், நெகிழ்த்த
வஸ்திரத்தைக் கார்த்தன் விரல்களினால்
மெல்லச்சரி செய்யவுமில்லை; நெகிழாமல்
இருந்தபடி இருக்கக் கைகுவித்து வேண்ட
வுமில்லை.

குழம்பு சமைத்தவளுக்கு மேலே -
பாஞ்சாலிக்கு உப்பாலே, இந்தக்

கொடி காமத்தான்

'அகன்றாள் அகலிடத்தார் ஆசாரத்தை
வெளிக்கட்டாகிய பிரபஞ்ச ஆசாரங்
களை வெல்லாம் உவர்த்து, உதிர்த்து விட்

டாள்; கட்டு உடை விட்டாள்; பேரதார மளியின்மேனினும் புரண்டிங்ஙன் ஏதே னும் ஆகாள் கிடந்தாள்’.

“மற்றந் தொடர்ப்பா டெவன்கொல் பிறப் பறக்கல் உற்றார்க்கு உடம்பும் மிகை”

* * *

“உடுவிலான் வரப் பன்னாலையான் மிக உருத்தனன் கடம்புற்ற மல்லாகத்தில் தடைவிடாதனை என்று பலாலிகண் சாரவந்தனள் ஓரிள வாலையே”

ஓர் இளவாலை - தன்வசம் இழந்து, ஏதே னும் ஆகாள் கிடந்த ஒப்பில்லாத இளம் பெண்ணாகிய கொடிகாமத்தாள்,

உடுவிலான் = உடுபதி = சந்திரன்; வர-சந்திரன் உதயமாக,

ஆலை - கரும்பு. பன்னாலையான் மிக உருத்தனன் - மன்மதன் மிகவும் தாபம் செய்தான். அதனாலே, கடம்பு உற்ற மல் ஆகத்தில் - கடப்பம் மாலை அணிந்த மல் யுத்தஞ் செய்கின்ற திருமார்பில்; அஃதா வது இருதயகமலத்தில், தடைவிடாது- தடை சொல்லாது, ‘மீளா அடிமை’ ஆக, அணை என்று - சேர்த்தருள்வாய் என்று

வேண்டி, பல ஆலிகண் சார - பலவாகிப் நீர்த்துளிகள் கண்களில் கிறைய, வந்த னள் - முருகன் உலாவரும் வீதியில் - அவன் எதிரில் - அவன் தாளில் தலைப்பட டாள்.

“அன்புக்கும் உண்டோ அடைக்குந் தாழ்.” “தன்னை மறந்தாள் தன்னுமங் கெட்டாள் தலைப்பட்டாள் நங்கை தலைவன் தாளே.”

* * *

“தனக்குவமை இல்லாதான் தாள் [சேர்த்தார்க் கல்லால் மனக்கவலை மாற்றல், அரிது”

“கோளில் பெறியிற் குணயிலவே [யெண்குணத்தான் தானே வணங்காத் தலை”

“தலைப்பட்டார் தீர்த்துறந்தார் மயங்கி வலைப்பட்டார் மற்றையவர்”

* * *

தாடலைப் பட்டாள்

ஓர் பெண் கொடி காமத்தாள்



1949 — 1950

1. 1949—A Year of achievement

The year that has rung out saw the College growing to its full stature steadily. The number of eligible pupils in attendance went up by another 132 giving the College seven more teachers for work in 1950. The Science Laboratories expanded, replenished with equipment of apparatuses, chemicals, models and furniture adequate enough for the teaching of Botany and Zoology and Chemistry and Physics. The general library saw an increase of over 200 volumes, classics and modern literature of both English and Tamil. The class libraries became more full, satisfying the reading needs of pupils of all classes. The Reading Room had on its tables a representative selection of journals and periodicals (educational, social, political and health) appealing to the tastes of both teachers and taught. Sports and Games received a full measure of attention in that over 60% of sports fees of the year went towards procuring sports materials for football, volley ball, net-ball, badminton, table-tennis, boxing and for indoor games like chess and carrom. The Scout-Troup and Guide Company are the two living institutions of the College going strong; the Scout Troup getting a Club Room of its own with the Guide Company nursing a righteous grudge to the Principal, for the lack of a Guide Room. The lady-teachers are cribbed, cabined and confined in two

improvised rooms in the already far-too-congested Old Hall into a Tuck shop and Girls' Rest and Lunch Room. Ingenious indeed. Only the ladies can.

Above all, I take pride in having the assistance of an efficient staff of highly qualified and experienced teachers who have given of their best to the school in building it up and in keeping up the prestige of a Grade I collegiate school which it became on the 1st of January 1949.

What 1949 failed to give us

In my notes for the Annual of 1948, I made an appeal to parents, past pupils, nay to all patrons of Hindu learning to give the College the following forthwith:—

1 A minimum of 12 more class-rooms

2 Sufficiently commodious Homes for

(a) Science Laboratories

(1) Biology (2) Natural Sciences

(b) Library and Reading Room

(c) Hostel (Dormitory, Dining Hall etc., for at least 50 boarders)

and (3) Additional plots of land for bringing the playing fields to their normal size.

My appeal yet remains a cry in the wilderness. Yet with the muni

ficent help of Mr. M. T. Chelliah of Kekirawa and Dr. T. P. Thamotharam and under the lead and patronage of Mr. V. Kumaraswamy M. P. together with the co-operation of my fellow-teachers, we have already started building two blocks of class-rooms. One with five class-rooms and a store or office-room has already gone half-way and if more willing contributions come in time we hope to complete it within a month or two from now. The other on sounder foundations can be a two-storeyed block 150'x27'. If two-storeyed, it will give us 6 or 8 classrooms and sufficient accommodation for the Science Laboratories or the Libraries and the Reading Room.

2. 1950 - The work before us

We begin the year or the Half Century with high hopes, for is it not the privilege of schoolmasters to dream dreams and see visions of glory! With the one aim of bringing out the best in each child by providing for the child all facile aids for him to 'seek good,' to, 'be good' always and to 'do good' ever and anon, we have framed the syllabuses and drawn the schemes of studies broadbased on the religious thought and experience of our ancestors and adapted to meet the needs of the living present. Graded courses of study in Religion and Music, Tamil and Sanskrit together with the Extra-curricular activities like Guru Poojams and observances of religious and national festivals under the direct supervision of our veteran teacher Mr. S. K. Chelliah form an inte-

gral part of education, characteristic of Chavakachcheri Hindu.

A glance of that page of the Annual giving the Staff List shows that the College has on its ranks specialist teachers for English Language and Literature, Citizenship (Geography, History and Civics or Government) Sciences (Natural and Biological) including Mathematics and Oriental Learning (Tamil, Sanskrit and Sinhalese).

The year 1950 witnesses changes in, transfers from or additions to the staff. The untimely death of the mother of Mr. S. Krishnan B. Sc., has deprived the school of the invaluable services of this young but efficient teacher of Biology. He has been with us from February 1946, and it did not take long for him though in his teens, to create an impression as a successful teacher. A good artist, fond of painting and music, a good sportsman and above all, a good mixer, Krishnan obtained with ease an important place in the life of the school. All of us thought he would be with us for a long time, but Fortune willed it otherwise. We wish him all success in life in his mother country. Our sister-college, the Kokuvil Hindu is taking away from us, Mr. V. C. Ramanathan, who for the last two years had been the 'life blood' of the C. H. C. Library and a real teacher to those who had been fortunate to sit at his feet. The best way of expressing my appreciation of his services to the School is to tell him that he leaves a place that's hard to fill and to congratulate the Kokuvil Hindu on its getting a

good teacher. We wish him too, all success.

Miss. K. Vaitialingam who was a teacher of the College for five years joined the G. T. C early in 1949 and is in the second year of her training on full pay study leave; she is on the request of the Principal specialising in Home Science. Rev. Pandit Dharmaratna Thero has left us to pursue higher academic studies at the Ceylon University and his place as Sinhalese teacher was taken by Mr. L. P. SomaPala. Miss. P. Sathasivam has joined the Govt. Technical College for a course of training in Arts and Crafts. We are happy indeed to welcome Mr. T. V. Thiagarajah, certificated both in English and Tamil, Chairman of a Village Committee, an experienced teacher, Mr. S. S. Ratnam, a reputed Music teacher and an able exponent of Carnatic Music, Mr. R. Sithambaranathan with experience as industrialist, a useful addition to the P. T. Section of the College; Mr. A. Viswanathan B A; qualified in History and Economics; Mr. K. Kandiah B A. (Lond). who was a teacher here three years prior to 1947 returning after a course of Post graduate training at the G.T.C. and Miss. Rajeswary Thamotharampillai an 'old girl' of the College—a welcome addition to the Primary Department of the College.

We congratulate Mr. A. Sivaguru an experienced trained teacher with service of nearly twenty years, on his success at the B. A., (Lond.) Examination. Our Oriental Section is greatly strengthened by his suc-

cess, as his subjects are Sanskrit and Tamil.

The Chavakachcheri Hindu has, thus, all barring one thing that goes to make a good school. It has sound, up-to-date equipment for successful teaching. It has a staff of highly qualified and experienced teachers with a spirit of service through work to make the C. H. C. play its role truly and well as the only Grade I Institution for Thenmaradchi. It is one gap that remains to be filled up forthwith. That is more lands and more buildings.

My fellow teachers and I have in looking after the children entrusted to our care taken the preliminary steps through personal letters to parents reporting about the progress of their children, of enlisting the co-operation of Parents to form early next term a Parent-Teachers Association adopting the constitution so kindly prepared by the Education Officer, N. D.

May we therefore, the Principal and Staff appeal to all Patrons of Hindu Education and invite their co-operation and help in getting the blocks of class-rooms already a-building completed and declared open before June, 1950, and thus find sufficient accommodation for the steadily increasing number of pupils, and failure of parents to respond to this appeal of parents would arrest the growth of the school. Will all parents and well-wishers rally round Chavakachcheri Hindu and give through it a truly great public school for Thenmaradchi!

For Years to Remember

The time draws near when we have to bid good bye to our Alma Mater. It may be a year for some of us, and a few months or days to others; and no more will we—the Post Seniors—be seen wielding our pens in the classroom, or moving our limbs in the playing fields. Nor shall we be in the midst of our teachers and comrades sharing life's joy, written on the four walls of the College. However, when we depart from the beloved premises, we carry with us its blessings. We will soon be tossed about from shore to shore without friends to cheer, teachers to guide and a principal to protect. Then it is, we realise with gratitude the true worth of school life.

What memories do we carry with us as we leave our school gates? Our recollection catches fleeting moments of happiness, mischief and fun, hopes and fears, pranks and doubts. Happy old days were they when we entered the College with minds as happy as the lark! From that time onwards, we passed from room to room and from teacher to teacher who studied our minds and moulded our character. We remember, the inestimable advantages we enjoyed under our teachers. They roused in us deep interest in the Literatures of Tamil and English, in the fields of Science and Mathematics. Their ripe experience, besides inspiring us to aim higher, had also lit in us the fire of reasoning and understanding the depth of everything.

Thiruvalluvar and Kambar helped to dispel the darkness of ignorance and narrow prejudices. Wordsworth and Shelley thrilled us indeed! They told us "we have eyes, yet see not, ears that hear not, and hearts that neither feel nor understand." They counselled us "to soar but never roam true to the kindred points of heaven and home." We were attracted

by Thompson's Hound of Heaven and moved by Macbeth's doom. We could realise, immature as we were, yet that "Life is like a tale told by an idiot full of rant and fury signifying nothing". Hardy's ironic humour cleared to us some of the difficult situations that we would meet in life.

We were able to grasp Nehru's views on the Khadi Movement and his attitude to Gandhi; Bertrand Russell's views on Leisure in "The Praise of Idleness." Most of our classes in Biography were instructive indeed! They induced in our minds high aspirations, great hopes—Lincoln and Gandhi who lost their lives in the pursuit of their cause and the contrast between their message and the mess of the modern world,—Roosevelt and Chiang Kai Shek. the lessons of service and self sacrifice, Stalin and one sixth of the world—these we shall never forget.

Now as we stand, just about to step into the threshold of the unknown future, our fears and regrets are great. We look back into the past with mixed pleasure—joy for the good things that have come on our way and regret for the vast undone. We will remember the spacious landscape of our dear school, its generous mango and jak trees, its sheltering tamarind tree perched on whose boughs birds chirped and by their harmony diverted our minds from the tedium of the day's work. We will always remember the eternal din of youthful voices sauntering along the Hall, through the playing fields and on to the dining Hall and kitchen, in quest of work, play, food or drink, or mere fun. Wherever we are, it is our earnest prayer that we do not lose touch with our College. Students may come, and students may go, but our Alma Mater goes on for ever.

T. SIVAGURUNATHAR,
Jr. H. S. C.

Sarojini Devi

Sarojini Devi will be remembered by posterity as the "Nightingale of India". She passed away on March 2nd, last year, at seventy. She was, we learn, still the same blithe spirit at 70 as she was at seventeen. She was born on 13 February 1879 to a Brahmin family. Her parents were anxious to make her a scientist but at a very early age she showed wonderful taste for poetry. There is an old story that when she was nine, she was found one day, sighing and chewing her pencil over a sum in Algebra. It wouldn't come right, so she gave it up and wrote an epic poem instead. Before she was sixteen she had written a novel and had contributed to several magazines. About this time she fell in love with Dr. Naidu, and even her educated father was confused over his daughter's choice. Those were days when parents tore their hair over the caste issue. He packed her off to England, to keep her safe from this affair. But she returned in 1898 and married Naidu in spite of the opposition of the Brahmins.

Soon afterwards she threw herself into the struggle for women's emancipation. She said, "If women were educated, the nation would take care of itself". She became soon one of the brightest lights of the Indian National Congress. In 1925 she was elected its President the first Indian woman to be given that honour. She took leading parts in the salt Satyagraha and Civil Disobedience movements. On one occasion she said that the motto of every patriot should be: "I preserve the country's honour and respect. I work for the relief of the indigent and the timid, labour for the redemption of India from the bonds of poverty and disease". In 1922 she came to Ceylon, when we girls were not born. Her wonderful eloquence and power to sway people could be seen in the speech she made here.

"That little almost naked man, that little fragile figure that could be crushed

between the thumb and finger of a burly Englishman, he languishes indeed in prison today; but all the walls of a prison, nay all the walls of a tomb, cannot silence that imperishable voice of liberty. You in this island, too are in the crucible, you too are being tested so that your dross shall be purged from your pure gold and therefore it is meet that you people of Ceylon should hear from me, the least the lowliest, but most loyal follower of Gandhi, the message that Gandhi was born to deliver to the world and make it full of peace."

Both Mahatma Gandhi and Sarojini Devi lived to see their country free. Gandhi was crushed not by a "burly Englishman" but by an assassin's gun. Mrs. Naidu became Governor of United Provinces—the only woman to govern a province in India. One of her most moving speeches was made on the occasion of Mahatma Gandhi's death, which is declaimed by our sisters at College on Gandhi Remembrance day. "The time is over for private sorrow; and the futile purposes of mourning" she said.

In her poem on "Death" she says

"Tarry a while, O Death, I cannot die
With all my blossoming hopes, unharvested,

My joys ungarnered all my songs
unsung,

And all my tears unshed

Tarry a while, till I am satisfied

Of love and grief, of hearth and faltering sky,

Till all my human hungers are fulfilled
O Death, I cannot die.

We are proud of Sarojini Devi and let us be always worthy of her.

A. KAMALA DEVI,
S. S. C. A.

“Chavakachcheri Hindu” in 2000

Chavakachcheri Hindu College is situated in a rather prominent place. The Colombo—Jaffna Railway line and the Kandy road run alongside of it. The New Railway siding will soon become a popular Railway Station; away from the din of the busy market and the bustle of the fast developing town of Chavakachcheri the College enjoys an arcadian atmosphere. This sylvan retreat will fast become the famous centre of Oriental learning. Students from different parts of Ceylon will flock to this centre for higher learning and research.

Today “Chavakachcheri Hindu” is the only grade one school in Thenmaradchy. It is fast developing in strength of pupils and staff. It has attracted efficient and highly qualified teachers from various parts of Jaffna. A good number of them are in residence round about the school. Corporate life is being strengthened by new buildings for dormitories, by boarders from distant outstations and resident masters who have faith in the educational value of Hostel life. Our library is becoming larger and larger day by day, our laboratories are becoming better equipped. Our playing fields require expansion and levelling. The Assembly Hall should be perfected with walls on the East and the West. The Old Hall is in urgent need of renovation.

At about the end of this century, The College will present an imposing sight to every traveller from South Ceylon. It will unfold a thrilling story—the story of how the Sankathanai School slowly transformed itself into a leading public school in the North. The buildings will be quite

different. Property to the West of the College will be bought and annexed and the lane will be shifted further West. Two storeyed blocks will arise along the Western boundary. One will comprise fully equipped laboratories for Biology and the Natural Sciences, The other will house the Hostel. Parallel to this will run a long row of class rooms. The present block on the South will be replaced by another storeyed structure. This will be the administration block with the library, the staff room, and the Y. M. H. A. Club. There will be minor structures to accommodate the Tuck Shop, Bookstall, the Gymnasium etc,

The playing fields will be enlarged, levelled and turfed. They will present a majestic sight to travellers by road and rail. Future generations of students here will be lucky indeed! They will have suitable opportunities of training themselves all round. The standard of education will be very much higher. Sinhalese and Tamil, Pali and Sanskrit will receive special attention. It will indeed be a centre of cultural unity and communal harmony for scholars of all races. But all this depends upon the support and help, the people of Thenmaradchy are prepared to give today. If this dream were to turn true, the beginning must be made today. It is the urgent duty of every parent, old boy and well-wisher to help Chavakachcheri Hindu march to its destined goal.

C. KODEESWARAN,
Pre. S. S. C.

Our College Girls' Picnic

Towards the middle of December on a Thursday morning we went on a picnic to Kankasanturai. The party mainly consisted of the College girls. It was arranged by our lady teachers. They took some trouble to settle our quarrels for seats in the van.

We could not leave as early as we wished to. The Meesalai ‘birds’ had to wait long. However by nine we began to move. We went singing all the way. Our first halt was at the Tholagatty Farm run by the Catholic Priests called “The Mounasabai”.

One of the monks on duty took us round the large farm. We saw silence everywhere. We saw many kinds of flowers, the flush fountain, different kinds of vegetables, and fruits. We saw grape trees and learnt they distilled wine from grapes. We went into the Church and watched monks in prayer. Outside others were busy making soap, doing carpentry, watering the garden, and cooking food. We were tired and a monk took us to their drink depot and gave us wine to drink.

From there we went on to the Cement factory at Kankesanturai in about fifteen minutes. The Manager of that factory himself took us round and showed us the various pieces of machinery. He explained to us briefly how cement was obtained with the use of the machinery. Mr. S. K. Chelliah thanked the Manager on our behalf and we decided to go next to the Palaly aerodrome. In the twinkling of an eye we were there. We were lucky to see the aeroplanes. "Sri Lanka Devi" was

proceeding to Trichy from Colombo and "Sri Sita Devi" was sick and waiting for treatment.

Our last scene was the "Holy of Holies"—Sannithy. As we reached the sacred spot, we were in a pious mood. We washed our hands and feet in the tank and entered the temple. We prayed to Murugan the favourite God of the Hindus. We sang Thevarams and Thiruppugal. He gave us His grace. The lunch at the 'madam' was excellent; we rested a while. It was evening and the breeze was gentle. We were happy that our picnic had been pleasant.

Soon it was getting dark and we got into the van. It dashed its way back home. It was nine o'clock when everyone of us reached home. Our thanks are due to our teachers who arranged this picnic and made it useful and pleasant.

A. NESAMMAH,
J. S. C., A.

Our School Clock

(An Autobiography)

It was several years ago I was packed in a beautiful box and sent from Switzerland to Colombo. I felt very sad to leave my friends, and homesick in the middle of our voyage. After some days the steamer reached Colombo. I was taken along with other parcels to the jetty. The next day a merchant took me to his shop in a lorry.

I stayed there with my new friends for two days. I felt the terrible heat and the dust was unbearable. I was surprised that my other friends were chiming so merrily. I forgot my sad state when I was admired by many customers. On the third day I was packed to Jaffna. It is about fifty years since I was brought to Chavakachcheri Hindu College. I was the gift of the good founder Mr. Thamotharam to his own school.

After a great deal of excitement I was placed on the wall of the College Hall. I felt proud as I went on tick, tock, tick, tock. Some gazed at my polished frame, some liked my dial, and some praised my musical chimes.

Once a week, a teacher gives me energy and sets me to work in the right way. The one teacher who was devoted to me, has gone away for good to India. I am really sad at his departure. With him my life was peaceful and many interesting things happened in this school. Once a year they whitewash the College, and the servants remove me from my abode. They handle me roughly at times. I am getting old before my time.

I am cursed by many people now for

my irregular habits. I have to blame them for not looking after me carefully. The teachers remark that I am a slow coach. My movements are watched with interest by some of them on Monday mornings and Friday evenings.

It is difficult to please everybody. Some boys hate some lessons or feel sleepy at night study. They want me to go fast and look at me every minute. There are

some girls who like to chat with their friends. They hate me for moving fast. In trying to please everybody, I please nobody.

My life is unhappy. I like my school so much that I do not like to part from it.

M. SIVAPATHASUNDARAM,
IInd Form A.



Why did the flower fade ?
I pressed it to my heart with anxious
Love, that is why the flower faded.
Why did the harpstring break?
I tried to force from it a note
Beyond its power, that is why
The harpstring is broken.
Why did the stream dry up?
I put a dam accross it
To have all the water to myself,
That is why the stream is dried up.

FROM TAGORE'S
"GITANJALI"

தாயின் திருக்கடன் தீர்த்து வைத்தார்

அகரமுதற்கொண்டு அத்தனையுங்கண்டு
அற்புதமாயவை ஆளுந்திறம்பெற்றுப்
பகரமுடியாத பக்குவமோடவர்
பண்ணற்கரியநற் பாவணிகள் பண்ணி (1)

எண்ணியேகண்டவர் ஏங்கிடத்தம்மனத்
துன்னிமுடிமுதல் அன்னையடிவரை
கண்ணுக்கினியநற் கோலங்கொடுத்தொரு
கற்பனைக்குமெல்லை கண்டனரே! (2)

கண்டறியாதவோர் கற்பனையோவியம்
கீறிக்கலையொன்று கட்டிடவேயுள்ளம்
கொண்டவளாமெங்கள் கன்னித்தமிழன்னைக்
கீந்துகழித்தவன் கம்பன்கடன்றன்னை, (3)

பார்த்துவெண்பாவெனும் பூவினிருந்துண்மை
பாரிற்சுழந்து பிறந்தவருய்ந்திடக்
கோத்துமணியாரங்கட்டி மகிழ்ந்தவன்
கன்னியினுள்ளங் குளிர்ந்திடவள்ளுவன் (4)

கால்களிரண்டுங்கலகல வென்னிடக்
கோத்தசிலப்பதிகாரங் குலுங்கிடச்
சால்புறச்செய்தவன் செஞ்செல்வம்நாடிய
செம்மல்இளங்கோவச் செந்தமிழ்ச்செல்வன்.

P. VIVEKANANDA RAJAH, (H. S. C)

யாமறிந்தபுலவரிலே கம்பனைப்போல்
வள்ளுவர்போல் இளங்கோவைப்போல்
பூமிதனில் யாங்கணுமே பிறந்ததில்லை
உண்மை வெறும் புகழ்ச்சியில்லை.

—பாரதியார்.

எங்கள் சுற்றுப் பிரயாணம்

T. K. கார்த்திகேசு. (Pre-S. S. C.)

இக்காலம் போதனைபிழையே எல்லோருடைய கோழும் வீணே செல்வழிகின்றது. அவற்றுட் சிலவற்றையாவது சாதனையில் கொள்பவர்கள் மிகச்சிலரே. வெறும புத்தகப் படிப்பினால் மாணவர்களுடைய அறிவு வளராது, சரித்திர பூமி சாஸ்திர சபந்தமான இடங்களுக்கு ஆண்டுகள்தோறும் சுற்றுப் பிரயாணம் செய்யவேண்டும் என்று பலரும் பேசிக் கொள்வார்கள். சொல்லுவது யாவர்க்கும் சுலபம்தான். “தெய்வம் விடைகொடுத்தாலும் பூசாரி விடைகொடுக்க வேண்டுமே” என்றபடி ஆசிரியர்களும் மாணவர்களும் மனம் ஒருமித்துப் பிரயாணம் செய்ய முன்வந்தாலும் சில பெற்றோர்கள் விடைகொடுத்தாற்றாணே. “போடா இந்தக் காலத்தில் நாங்கள் படுகிறபாடல்ல உங்களுக்கு விளையாட்டாயிருக்கு” என்ற பழைய பல்லவியைப் பாடத் தொடங்குவார்கள். அதற்கெல்லாம் ஏற்றவிதமாக அன்புடன் பேசி அவர்களுடைய அனுமதியையும் பெற்றுக்கொண்டோம்.

புறப்படுத்தல்:

1949-ம் ஆண்டு ஆனிமாசம் 24-ந் திகதி வெள்ளிக்கிழமை பிற்பகல் 4 மணிக்கு மாணவர்க ளனைவரும் தத்தமக் கேற்ற உபகரணங்களுடன் கல்லூரியில் வந்து கூடினர். 5 மணியளவில் அதிபர், உபஆசிரியர்கள், சகபாடிகள் ஆகியோர்களின் ஆசியைப்பெற்று ஆசிரியர்கள் திரு. S. கிருஷ்ணன் B. Sc., திரு. T. S. இராமசாமி B A, அவர்களுடைய தலைமையின் கீழ் எங்கள் பிரயாணத்தை ஆரம்பித்தோம்.

முற்கண்டியில்:

7-30 மணியளவில் முற்கண்டிப் பிரிப்பார் கோவில் யடைந்தோம்.

சுற்றிலும் மரங்க ளடர்ந்த காட்டு மத்தியிலே பாதையோரத்தில் பாங்குடன் திகழும் விநாயகராலயம். அதன் மருங்கே ஒரு கிணறும் இருக்கின்றது இவற்றின் அருமையும் பெருமையும் என்னே! எல்லோரும் கைகால் முகங்களைச் சுத்தி செய்து ஆலயத்திற்குச் சென்றோம். ஏற்றமுறையில் அன்புடன் பூசைபுரிந்து விநாயகப் பெருமானை வணங்கி அருள் பெற்றுப் புறப்பட்டோம்.

மாங்குளத்தில்:

நாம் மாங்குளத்தை யடைந்தபோது நேரம் இரவு 8-40 ஆகிவிட்டது. உதராக் கினியும் உன்னதநிலையை அடைந்துவிட்டது. ஆகவே எங்கள் கட்டுச் சாதகங்களை அவிழ்த்து அனைவரும் பரிமாறிக்கொண்டு பிரயாணத்தைத் தொடர்ந்தோம். நடுக்காடு. அமாவாசைக்கு முந்திய தினம், கும்மென்ற இருட்டு. ‘ரேட்டிலே’ ‘வான்’ (Van)தன் பாட்டிலே போய்க்கொண்டிருந்தது. மாணவர்களுள் சிலர் கும்பகர்ணனுக்கு வரவேற்புச் செய்யத் தொடங்கிவிட்டனர். 9-35 ல் ஒழந்தையில் இறங்கி ஐங்கரமூர்த்தியைப் பூசித்து அப்பாற்சென்று 10-40 மதவாச்சியை யடைந்தோம். அங்கே சுற்று இளைப்பாறிச் சோம்பலையும் தூக்கத்தையும் துறந்தோம். இரக்காலம் இன்பமுடன் இலகுவாகப் பிரயாணம் செய்வதற்கேற்றமையாக இருந்தபடியினால் உற்சாகமுடன் பிரயாணத்தை மேலும் தொடர்ந்தோம்.

கெக்கிருவையில் ஓர் இரவு:

இரவு 12-30 மணியளவில் கெக்கிருவையில் திரு M. T. செல்லையா அவர்களுடைய வியாபார தலத்தை யடைந்தோம். எங்கள் கல்லூரிப் பழைய மாணவன் திரு. V. மகாலிங்கம் எங்களை வர

வேற்று உபசரித்துப் படுக்க வசதியு முதவியர். அன்றிரவு அங்கு தங்கியிருக் குப்பொழுது அவ்விடத்தில் அகப்படுத்தி வைத்திருந்த இரு சிறிய புலிக் குட்டிகளைக் கண்டோம். காட்டு மிருகங்களைக் கைப் பொம்மையாக மதிக்கின்ற அவ்விடத்தி னின்றும் புறப்பட்டுக் காலை 7-40ற்கு மாத்தனையை அடைந்தோம்.

பூமிசாத்திர உண்மைபுரியத் தொடங் கியது இயற்கைத் தோற்றங்களின் வேறு பாடுகளும், ஆங்காங்கே காணப்படும் பல மலைக்குன்றுகளும், அவற்றில் படியும் கரிய முகிர்கூட்டங்களும், ஒங்கிவளர்ந்து மிளிருகின்ற மாரிறை சோலைகளும் மனத் தைக் கவர்ந்து சென்றன. நிரந்தர மழை வீழ்ச்சியினால் செழித்த தோங்கிய றப்பர் மரங்களுக்கிடராக 'ரோட்டு' வளைந்து வளைந்து சென்றது.

கண்டியில்:

கானற் காற்றி லமிழ்ந்திக் காட்டு மரங்களையும், ரோட்டுத் துளிகளையும் கண்டு சலிப்படைந்த கண்கள், செழுமையோடு திகழும் கொக்கோ மரங்களையும் சிறப் புடன் பொலியும் தேயிலைச் செடிகளையும், தண்ணளியுடன் வீசும் இனிய தென்றலை யும் நுகர்ந்து களிப்படைந்த வண்ணம் 9-30 மணிக்குக் கண்டிநகரை யடைந் தோம். காலைப் போசனத்திற்கு கா கக் கடைப்பக்கம் சென்றோம். பெரியதொரு 'பிராமணக் கிளப்'. முப்பதுபேரும் அதற் குள் நுழைந்துவிட்டோம். 'கிளப்காரர்' கள் எங்களைக் கண்டதுதான் தாமதம் பச்சை மாவைக் குழைத்துப் 'பாபா' வென்று தோசை போட்டார்கள். அதற் கேற்றபடி திருகையிற் போட்டெடுத்த சுத்தத் தேங்காய்ப்பூச் சர்ப்பலும் தயா ரித்தார்கள். பசிவந்தால் சுவையேது" இந்த நிலைமையில் அப் பிராமணர்களை விரும்புவதா அன்றி வெறுப்பதா? என்று சொல்ல முடியாது. போசனம் முடிந்த தும் நாவலப்பிட்டி செல்வதற்குப் புறப் பட்டோம்.

நாவலப்பிட்டியில்:

எங்கள் வண்டி நடுப்பகல் 12 மணி யளவில் நாவலப்பிட்டியாவைக்கிட்டிற்று. அரசாங்கப் புகைபோதப் பகுதியில் (Ceylon Government Railway Trans Office) கடமையாற்றும் எங்கள் கல் லூரிப் பழைய மாணவர்களான திரு. M. A. பரமநாதன், திரு. V. தாமோதரம் பிள்ளை ஆகியவர்கள் எங்களை வரவேற் றப் பகற் போசனத்திற்கு வேண்டிய ஒழுங்குகள் செய்துதந்தார்கள். பின்பு அவ் விருவரையும் சேர்த்துக்கொண்டு 'நோட்டன் பிறிட்சை' நோக்கிச் சென் றோம்.

பாதையோ மிகவும் பயங்கரமானது. பாதை தப்பினால் கறணம். சரிவுகளும், வளைவுகளும். ஒருவண்டிக்கு மற்றவண்டி விலகி இடம் கொடுக்க முடியாத ஒடுங் கிய பாதை. சாரதியோ முன்னொரு போதம் சாதனை செய்தறியாத பாதை. இருந்தும், அவர் அங்கே ஓடித்திறமையடைந்த சாரதிபோல் சிறந்த முறையில் வண்டியை ஓட்டிச்சென்றமை அனைவருக் கும் ஆச்சரியத்தையு, அகமகிழ்ச்சியை யும் அளித்தது வானளாவிய மலைத் தொ டர்கள், பாதலத்தைத் தெடுகின்ற பயங் கரமான பள்ளத்தாக்குகள். அதன்கண் அழகுடன் ஓடிச்செல்லும் ஆற்றுகீரின் அமைதி. பாங்கர்களில் பசுமையுடன் திக ழும் கழுகுகளும், ஈரப்பலா மரங்களும், மலைகளில் தவழும் கரிமுகிகள் தூவு கின்ற மழைத்துற்றல்களும், மாபெரும் மலைகளுக் கிடையில் ஆங்காங்கே ஒலி யுடன் வீழுகின்ற சிறிய, பெரிய, நீர் வீழ்ச்சிகளும் எத்தகைச் சிறப்பினவென்று இயம்பமுடியாத, வண்டியும் செல்லச் செல்லக் குளிரும் கூடத் தொடங்கியது. பள்ளத்தாக்குகளின் ஆழத்தைக் கண்ட ஒரு சில மாணவர்களுக்கு மயக்க முண் டாகி வாந்தி எடுக்கத் தொடங்கியது. திடீரென மாறும் சுவரத்திய பேதத்தி னால் இவருக்குச் சூழலு தோன்றிற்று.

நோட்டன் பிறிட்ஸில் (Norton Bridge)

பிற்பகல் 2-30 மணியளவில் நோட்

டன் பிறிட்டுவை சென்றடைந்தோம். பத்து வருடங்களுக்குமுன் ஆரம்பித்துப் பூர்த்தி யாகும் நிலைமையி லிருக்கும் கீர்வீழ்ச்சி மின்சார நிலையத்தின் சாதனங்களையும், (Hydro Electric Scheme) கௌரவ மந்திரி ஜோன். கொத்தலாவலை (போக்கு வரத்து) அவர்களாற் திறந்துவைக்கப் பட்ட அவரது நாமதேயமுடைய பிரமாண்டமான பலத்தையும்கண்டு களிக் கும் சந்தர்ப்பத்தைப் பெற்றோம். கீர்வீழ்ச்சி மின்சாரத் திட்டத்தின்கீழ் அங்குக் கடமையாற்றும் ஒரு யாழ்ப்பாண அன்பர் எங்கள் ஆசிரியர்களின் வேண்டு கோளின்படி எல்லா வேலைப்பாடுகளையும் விளக்கிக் காட்டினார். வேகமாக வருகின்ற ஆற்றை மறித்துப் பெரிய அணை யிட்டுத் தடுத்து அதிலிருந்து அதிகரித்து மேலெழுகின்ற நீரைக் கட்டிடங்களுக் கூடாகச் செலுத்தி வடிகட்டிப் பின் அங்கிருந்து 3 மைல்தூரம் மலைக் கூடாகக் குடைந்த நுழைஞ் சின் வழியாகப் பாயச் செய்து பல ஆயிர அடிகளுக் கதிகமான பெரிய பள்ளத்தாக்கில் வீழ்ச்செய்து அதிவேகத்தோடு சிற்களைச் சுழலச்செய்ய விருக்கும் சத்திதான் என்னே! இதற்கு அண்மையில் இதனைப் பரீட்சிக்கும் லோக்கமாகச் செய்துபார்த்த ஒரு சிறிய கீர்வீழ்ச்சிச் சக்தியாலே இப்போது அவ் விடம் முழுமைக்கும் வேறு அண்மை யிடங்களுக்கும் போதிய அளவு மின்சார சக்தி அளிக்கப்பட்டு வருகின்றது.

பிற்பகல் 5 மணியளவில் அங்கிருந்து திரும்பி நாவலப்பிட்டியாவை அடைந் தோம். அவ்விடத்தில் முன் கூறப்பட்ட இரு பழைய மாணவர்களும் சிறந்ததொரு சிற்றண்டி விருந்தளித்து எங்களை அன் புடன் வழியனுப்பினார்கள். நாங்களும் அவர்களுக்கு நன்றிசெலுத்தி மாவனெல் லையை நோக்கிப் புறப்பட்டோம். எங் கணும் இருள்குழ ஆரம்பித்துவிட்டது. அருமைக் காட்சிகளும் மறையத் தொடங் கியன.

மாவனெல்லையில் ஓர் இரவு:
இரவு 9 மணிக்கு வண்டி மாவனெல்

லையை யடைந்தது. எங்கள் கல்லூரி மாணவனும், பிரயாணக் குழுவினருள் ஒருவருமான திரு. S. H. M யசீனுடைப இல்லத்தில் அவரது பெற்றோர், உடன் பிறந்தார்களும் எங்கள் வரவை எதிர் பார்த்திருந்து அன்புடன் உபசரித்தார்கள். சந்தோஷத்துடன் அன்றைய இராப் பொழுதை அங்கே கழித்தோம். மறு நாட்காலை, அவ்விட மனைத்தையும் வளப் படுத்திச் செல்லுகின்ற மகாஓபாவில் மாபெருமானந்தத்துடன் குளித்தோம். பின் அவர்களால் அன்புடன் அளிக்கப் பட்ட காலைப் போசனத்தை முடித்து அவர்களனைவர்க்கும் நன்றிகூறி அனுமதி பெற்று அங்கிருந்து புறப்பட்டோம். இதுவரை மனச் சஞ்சலமின்றி இருந்த எங்களுக்கு வழியில் ஒரு அசம்பாவித மான கஷ்டத்திற்குட்பட நேரிட்டது. பாதை ஓமாகப் பசிக்கையுடன் தள் ளாடிக்கொண்டு வந்த ஒரு பிச்சைக்காரி, எங்கள் வண்டியின் வேகத்தி லகப்பட்டுத் தத்தளித்துத் தடாலென்று வீழ்ந் தாள். எங்கள் மனங்களும் படபடக்க வாரம்பித்துவிட்டன. அவளுக்குத் தலை மாத்திரம் ஒரு சிறிய காயப் பட்டிருந் தது. இருந்தும் அவ்வதைப் பெண்ணை அங்குள்ள அரசினர் வைத்தியசாலையில் கொண்டு போய் அவளுக்கு வேண்டிய உதவிகளைச் செய்து அவளிடம் அனுமதி பெற்று மனநீர்மதியுடன் பேராதனையை நோக்கிச் சென்றோம். வழியில் கடு கணுையில் கொஞ்சநேரம் தங்கி இளைப் பாறி அங்குள்ள மலைச்சரிவுகளின் வனப் பில் எங்களை மறந்து லயித்திருந்தோம். மலையின் ஒரு புறத்தைக் குடைந்து அத னூடே செல்லும் ரோட்டும் எங்கணும் கீருற்றுக்கள் வழிந்தோடிச் செல்வதும், புகைபிரதப் பாதைகள் அம்மலைச் சரிவு களில் அமைத்திருக்கும் விதமுன் கண் டோரது உள்ளங்களினின்று அகலமாட் டாது.

பேராதனையில்:

காலை 10 மணியளவில் பேராதனையை அடைந்தோம். அங்கு அரசினர் சர்வ

தாவரத் தோட்டத்திலே எங்ஙனைய அநிகமான நேரம் செலவழிந்தது. தாவர சாஸ்திரம் கற்கும் மாணவர்களுக்கு ஆசிரியர் S. கிருஷ்ணன் ஒவ்வொன்றையும் பற்றிச் சிறப்புற விளக்கிக் காட்டினார். அங்குள்ள தாவரங்களின் தன்மைகளையும், அணிபெற அவற்றை நாட்டியிருக்கும் முறைகளையும், பலனிதமான பூச் செடிகளின் பொலிவையும், இவை யனைத்தையும் சுற்றி வளைந்தோடி வளர்ப்படுத்தும் மகாவலிகங்கையின் மகிமையையும், அதன்மே லமைக்கப்பெற்ற தொங்கு பாலத்தின் (Hanging Bridge) மங்காச் சிறப்பையும், பன்றி வளர்க்கும் பயிற்சி முறைகளையும், பார்பண்ணையின் தன்மைகளையும் எத்தகைத்தென யாராலும் கூற முடியுமா! இயற்கை எழிலும், செயற்கை அழகும் ஒருங்கே கூடித்திகழும் சிறப்பைச் செப்பல் இலகுவானதல்ல. சில விசேடமான பூச்செடி விதைகளை விலைக்குப் பெற்றுக்கொண்டு 3 மணிக்கு அவ் விடத்தினின்றும் நீங்கிக் கண்டியை அடைந்து பத்தியானப் போசனத்தை அருந்தினோம்.

பின் கண்டி வாவியையும் தாலத மாளினையையும் அங்குள்ள சரித்திர சம் பந்தமான பொருட்கள் நிறைந்த சிறந்த பொருட் காட்சிச்சாலையையும் (Museum) பார்த்துக்கொண்டு 5-40 மணியளவில் மாத்தளையை யடைந்து தேநீர் அருந்தினோம். அப்பால் அங்கிருந்து புறப்பட்டு மீண்டும் கெக்கிறுவையில் தங்கி இராப் பொழுதைக் கழித்தோம். திரு. மகாலிங்கம் அவர்கட்கு நன்றிசெலுத்தி மறுநாட் காலை அங்கிருந்து புறப்பட்டோம்.

மிருந்தலையில்:

27-ந் திகதி திங்கட்கிழமை காலை 7-30 மணியளவில் மிருந்தலையைச் சென்றடைந்தோம். கண்ணுக்கினிய கானகத்தின் வனப்பு, படிகள் செதுக்கப்பட்ட மலையின்மீது புராதன சின்னமாக விளங்கும் புத்த கேயிலையும் தரிசித்தோம். பழைய 'டாகபா' துரிதமாகப் புதுப்பிக்கப்பட்டு வருதலும், பல இடங்களிலுமிருந்து யாத்திரிகர்கள் வந்து செல்வ

தும் ஈண்டு குறிப்பிடத்தக்கன. "பசி வந்திடப் பத்தும் பறந்துபோம்" என்ற படி, காலைப் பசியால் கதியற்ற நிலையில் சிலர் வட்ட மடைந்தனர். மலையிலிருந்து இறங்கும்போதும் கால்கள் சிலருக்குத் தடதடக்க வாரம்பித்தன. அந்த இடத்தில் அனைவருக்கும் உணவு பெறுவ தெப்படி? ஆகவே மிருந்தலையிலிருந்து புறப்பட்டு 10-30 மணிக்கு வவுனியாவை அடைந்தோம். கரும்பசியுடன் வந்த நாங்கள் கடைக்காரர்களையே திண்டாட வைத்துவிட்டோம்.

திருப்புதல்:

வவுனியாவில் சிறிதுதங்கிப் பின் அவ் விடமிருந்து வீடுநோக்கிப் புறப்பட்டோம். வழியில் 116-ம், 117-ம் மைல்களுக்கிடையில் பாதை யோரத்தில் பருத்துநின்ற ஓர் மரத்தில் எங்கள் பிரயாணக் குழுவின் ரிள் ரூபகார்த்தமாக "C.H.C. 1949" என்று ஆழமாக வெட்டிப் பதித்துவிட்டு 14-30 மீது முறிக்கண்டியை அடைந்து விக்கினேசுவரனை வணங்கி அங்கிருந்து புறப்பட்டுப் பிற்பகல் 2 மணியளவில் எங்கள் கல்லூரியை வந்தடைந்தோம்.

பிரயாணத்தின்போது ஆங்காங்கே எங்களை வரவேற்றுபசரித்த எங்கள் கல்லூரிப் பழைய மாணவர்களுக்கும் மற்றையோர்க்கும் எமது மனமாரந்த நன்றி. எங்களுக்குப் புத்திமதி சொல்லியுட் வேண்டும் சுயாதீனத்தை ஏற்றபடி உதவியும் எங்களை ஊக்குவித்த அருமைப் பெற்றார், ஆசிரியர்களுக்கு நாம் மிகவுட்கடமைப்பட்டிருக்கின்றோம். பாடசாலைக் கல்வியில் மூன்று படிகள் உண்டு ஒன்று தேடல், அடுத்தது பதித்தல், கடைசி பிரயோகம். கடைசிப்படி நிறைவேறு விட்டால் கல்வியினுற் பயனில்லை. கடைசிப்படியின் முக்காற் பங்கும் வெளியுலகுடன் சம்பந்தப்பட்டது என்று, அகநூல் வல்லார் கூறுவர். ஆதலினால் இனிவரும் ஆண்டுகளிலும் இதைப் போன்று சிறந்த சுற்றுப் பிரயாணங்கள் செய்து கல்வியின் பூரண கோக்கை நிறைவாக்க இறைவன் வழிகிடுவானாக!

பெரியார்களின் அமர வசனங்கள்

தொகுத்தவர்: M. சதிரேசு (S. S. C. B.)

சித்திசுளினால் உண்மையான ஆத்ம
சுகம் கிடைக்காது; அகங்காரம் உண்டா
கும். — ஸ்வாமி பரம ஹ்மஸ்.

உலகத்து உன்னத புருஷர்கள் எல்லா
ரும் அமைதியாக, மௌனமாக, பிறர்
அறியாதபடி வாழ்கிறார்கள். சிந்தனையின்
ஆற்றலை உண்மையாக அறிந்தவர்கள்
அவர்களே. தாங்கள் குகைக்குட்புகுந்து
கதவைத் தாழிட்டு ஐந்து உண்மையான
சுருத்துக்களைச் சிந்தனைமார்த்திஞ் செய்து
விட்டு அதோடு மறைந்து போனாலும்,
அந்த ஐந்து சுருத்துகளும் நித்தியமாக
வாழும் என்பதை அவர்கள் அறிவார்கள்.
— ஸ்வாமி விவேகானந்தர்.

உலகத்துப் பெரிய ஆசாரியர்களில்
மூவராகிய புத்தரும், ஏசுவும், முகம்மது
வும் பிரார்த்தனைமூலம் ஒளிபெற்றார்கள்.
அது இல்லாமல் அவர்களால் வாழ முடிய
வில்லை. இதற்குத்தக்க ஆதாரங்கள் இருக்
கின்றன. அவர்களை எல்லாம் பொய்யாக
என்றோ, தங்களைத் தாங்கள் ஏமாற்றிக்
கொண்டவர்களென்றோ, சொல்லி அவ
மதிக்கின்றீர்கள். அது பொய்யாக இருக்கு
மானால் இந்தப் பொய் சத்தியத்தை
நாடுபவனாகிய என்னுள்ளத்தைக் கவர்
கிறது. என்னுடைய வாழ்க்கையின்
ஊன்றுகோலாக இருக்கிறது. அது இல்
லாமல் ஒருகணமேனும் நான் வாழமுடி
யாது. அரசியல் வானில் நம்பிக்கை இழக்
கக்கூடிய சமயங்களில் நான் சாத்தியை
இழந்ததில்லை உண்மையில் நான் அப்படி
இருப்பதைக் கண்டு பொறுமைப்பட்டவர்
களும் உண்டு. அந்தச்சாந்தி பிரார்த்தனை
யினால் கிடைப்பது. — மோ. க. காந்தி

‘பெண்களுள் இருவகையுண்டு’ என்று
படித்தவர் சிலர் சொல்லக் கேட்டிருக்
கிறேன். ஒரு வகையினர் அன்னையின்
இயல்பினை உடையவர்கள். மற்றவர் காதல்
மடந்தையர்.

உயர் வானத்தில் இருந்திறங்கி நீரைப்
பொழிந்து வெம்மையைப் போக்கி, வாட்
சியை ஒழித்து, இன் கனியைத்தந்து
குறைகளை அகற்றும் மழைக்காலத்துக்கு
நேர் எனலாம் ‘அன்னை’ வகையானே.

வஸந்த காலத்தை ஒப்பவன் காதல்
மடந்தை இரகசியம் குடிகொண்ட ஆழ
மான நெஞ்சினன். இனிமையைத் தரு
வது அவளுடைய மோக மந்திரம். அவள்
இரத்தத்தில் அலையை எழுப்பும் சஞ்சல
சுபாவம் உடையவள். பொன் வினை
ஒலிக்கும் ஒரு மணி பண்டபத்துள் மன
தைக் கவரந்து செல்வாள். அவ்வினையின்
ரீங்காரம் உடலையும் உள்ளத்தையும்
துடிக்கச்செய்யும்.

— கவி ரவீந்திரநாத் தாகூர்.

அன்பே ஈசன் திருஉருவம். தாயின்
அன்பிலும், மக்களின் ஒப்புரவு, நட்பு,
காதல் ஆகியவற்றிலும் ஈசன் திருஒழி
யைக் காண்கிறோம். பிராணியும், பறவை
யும், பூச்சியும் தத்தம் குஞ்சுகளின்மீது
காட்டும அன்பு வெறும் விகோதமோ,
இயற்கை விசித்திரமோ அல்ல உலகம்
முழுவதும் பரந்துநிற்கும் கடவுளின் திரு
வவதாரமே ஆகும். அன்பின் மகிமையை
அவ்விதம் அறிந்து போற்றவேண்டும்.
அன்பே எல்லாச்சங்கடங்களையும் தீர்க்கும்.
கைமாறு வேண்டாமல் ஒரு தலைமுடிற்சி
யோடு செலுத்தப்படுமன்பு எல்லா வெறப்
புக்களையும், துவேஷங்களையும் வென்று
இன்பம் பார்ப்பும்.

— சக்கரவர்த்தி இராசகோபாலாச்சாரியர்.

உலகம் மாறிக்கொண் டிருக்கிறது.
ஆனால் மற்ற எல்லாவற்றையும்விட வேக
மாக மாறவேண்டிய மனிதனதுள்ளமோ,
எப்படியோ மாறாமல் ஒரே நிலையில் தீர்
கிறது. துன்பம் நேரும்வரையில் அது
போதுமான வேகத்தோடு சமாளித்துக்

கொள்வதில்லை.

—ஜவகர்லால் நேரு.

மதமென்பது சாஸ்திரீயமான சக்தி; சமுதாய சக்தி, ஆறுதல்தரும் சக்தி நியாயமான முறையில் அனுசரித்துச் சரியான வழிகளைக் கடைப்பிடித்தால், மதம் எல்லா நாடுகளையும் ஒன்றுபடுத்தக் கூடும்.

—ராதா கிருஷ்ணன்.

உன். வேலைகள் அனைத்திலுமே பொய்க்கதைகள் மிதமிஞ்சிவிட்டன. உன் மதக்கொள்கைகள், லௌகீகக் கொள்கைகள், வைதிகநடை எல்லாவற்றிலுமே பொய்க்கதைகள் புகுத்து தலைதூக்கி ஆட இடங்கொடுத்து விட்டாய், இவற்றை நீக்கி விடு. வீட்டிலும், வெளியிலும், தனிமையிலும், கூட்டத்திலும், எதிலும் எப்போதும் நேர்மையாய் இருக்கவேண்டும். பிறரை வஞ்சிக்கலாகாது. பிறரும் உன்னை வஞ்சிக்கலாகாது. பிறர் பிறரை வஞ்சிப்பதையும் நீ இயன்றவரை தடுக்க வேண்டும், எல்லாப் பேறுகளைக் காட்டிலும் உண்மைப் பேறுதான் பெருமை கொண்டது. உண்மை தவங்களுக்கெல்லா முயிர். உண்மை சாஸ்திரங்களுக்கெல்லாம் பேர். உண்மை இன்பத்துக்கு நல்லுறுதி. உன்

மை பரமாத்மாவின் கண்ணாடி. ஆதலால் எல்லாச் செய்திகளிலும் உண்மை நிலவும் படிசெய். —கவி சுப்பிரமணிய பாரதி.

ஆண், பெண் அடங்கலும் கேளுங்கள்: இந்த இயற்கையுடல் ஒரு சிற்றுலகா, ஐர்ப்பூத மாளிகை, நடமாடுங்கோயில், பிரம மந்திரம்! உடல் வெறுப்பு உதவாது. கோயிலை இடித்தா சுவாமி கும்பிடுவது? வாழ்விற்கு ஆதாரமான இந்த ஆத்மாலயத்தை உறுதிசெய்க! உடல் செழிக்க உயிர் செழிக்கும். மாஞ் செழிக்கக் கனி செழிக்கும்.

கல்வி பரவவேண்டும். இருபாலார்க்கும் அறிவு, திறமை, தொழில்வளம், நன்னெறி, கலையுணர்வு, சுகாதாரம் இவற்றை எழிதாகப் பெறும்படி கல்விமுறை வகுக்க வேண்டும். ஆறுவயது வரையிற் குழந்தைகளுக்குத் தாயே கல்வி புகட்டவேண்டும் பெண்களுக்குக் கட்டாயமாகப் பதினைந்து வயதுவரையும் கல்வி கற்பிக்கவேண்டும். சுகாதார முறைகளையும், மருத்துவக் கலைகளையும் கட்டாயம் பயிற்ற வேண்டும்.

—ஸ்வாமி சுத்தானந்தபாரதியார்,

பாரதமாதா கூறியவை

V. N. கந்தையா

S. S. C.—B (Science)

மகனே! கல்லூரியிற் படித்து முடித்தவுடனேயோ அல்லது ஏதாவது ஒரு கட்டுரை எழுதி அது ஒரு பத்திரிகையில் வெளியானவுடனேயோ அல்லது நான்குபேர் கூடியிருக்கிற ஒரு கூட்டத்திலே சறிது வாய் வல்லமையாகப் பேசுகின்ற சக்தி ஏற்பட்டவுடனேயோ 'எனக்கு எல்லாந் தெரிந்துவிட்டது; என்னால் எல்லாம் சாதித்துவிட முடியும்' என்று எண்ணிவிடாதே. அப்படி எண்ணுவாயானால் அது உன்னுடைய வளர்ச்சிக்குத் தடையாகும்.

உலகத்தைக்கூட இவ்வளவு

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வில்லீரணமுடையது, இவ்வளவு தான் நிறையுள்ளது என்று கணக்குச்செய்து ஒரு வாய்பு கட்டி இருக்கின்றீர்கள். அப்படியே சமுத்திரத்தின் ஆழம் இவ்வளவுதானென்று நினைப்படுத்தி விடுகின்றீர்கள். ஆகாயத்திலேயுள்ள நட்சத்திரங்களைக்கூட எண்ணிச்சொல்லி விடுகின்றீர்கள். ஆனால் கற்கவேண்டிய விஷயங்கள் இவ்வளவுதானென்று இதுவரையில் யாராவது ஒரு வரையறை செய்திருக்கின்றீர்களா? 'கற்றது கைம் மண்ணளவு, கல்லாதது உலகளவு' என்ற வாசகம் வெறும் ஏட்டுச் சுவாசம் அல்ல; உன் இருதயத்திலே பதிந்திருக்க

வேண்டிய அழியாத உண்மை.

உன் தகுதியை, உன் சக்தியை, உன் திறமையை, நீ உணரவேண்டும். உன் பொறுப்பை நீ தெரிந்துகொள்ள வேண்டும். உன் கடமையை நீ அறிய வேண்டும். உன் தகுதியை, உன் திறமையை, உன் சக்தியை நீ தெரிந்துகொண்டால் அதற்குத் தக்கபடி காரியங்களைச் செய்வாய். தோல்வியென்பது உனக்கு ஏற்படாது.

இந்தவுலகத்திலே நாம் தெரிந்துகொண்ட விடயம் சொற்பம் தான், என்றவுணர்ச்சி உனக்கு இருக்குமானால் இன்னும் அதிக விஷயங்களைத் தெரிந்துகொள்ளவேண்டுமென்ற ஆவல் உனக்கு உண்டாகும். அதனால் நீ வளர்ச்சியடைந்துகொண்டு போவாய். வளர்ச்சிதானே வாழ்வு.

உனக்குத் தெரிந்திருக்கிற ஒரு விஷயம், உன் சகோதரன் ஒருவனுக்குத் தெரியவில்லை என்று வைத்துக்கொள். அதற்காக அவனை நீ பரிசுசிக்கக் கூடாது. அவனுக்குத் தெரிந்த ஒரு விஷயம் உனக்குத் தெரியாமல் இருக்கலாம். அப்போழுது அவன் உன்னைப் பரிசுசித்தால் உன் மனம் எவ்வளவு வருத்தப்படும் என்று யோசித்துப்பார்.

உலகத்திலே தெரிந்தவரென்று யாரும் இல்லை. ஒன்றிலே அறிவுள்ளவர்கள் மற்றொன்றிலே அறிவில்லாதவர்களாக இருக்கலாம். இதற்காக அவர்களைக் குறைவாகக் கருதக் கூடாது. ஒருவரை உயர்வேன்றும் மற்றொருவரைத் தாழ்வேன்றும் எண்ணக்கூடாது. ஆகாய விமானம் ஒட்டுகிறவனுக்கு மாட்டுவண்டி ஒட்டத் தெரியாதிருக்கலாம். எழுதிப் பிழைக்கிறவனுக்கு மண்வெட்டிப் பிழைக்கத் தெரியாதிருக்கலாம். இதற்காக ஒருவனை உயர்வாகவோ, மற்றொருவனைத் தாழ்வாகவோ நினைக்கவேண்டியதில்லையல்லவா?

அடுத்தபடியாக உன்னுடைய தகுதி, உன்னுடைய சக்தி, உன்னுடைய திறமை, இவைகளையும் நீ தெரிந்திருக்க வேண்டும். அதாவது, இன்னகாரியத்தை நம்மாற் செய்ய முடியும், இன்ன காரியத்தைச் செய்ய முடியாது என்று உனக்கே தெரிந்திருக்க வேண்டும். பணத்தையோ, புகழையோ, வேறெந்தப் பலனையோ, எதிர்பார்த்து உன்னால் முடியாத காரியத்திற் பிரவேசித்தாயானால் உனக்குத் தோல்விதான் கிடைக்கும். அதாவது உனக்கு

அந்தக் காரியத்தில் வெற்றி யேற்படாததோடு கூட உனக்கு அவமானமும் உண்டாகும். இப்படிப் பலதடவைகளில் அவமானமடைந்தாயானால் உனக்கு நீக்கியம் மனச்சோர்வு ஏற்படும். செய்யமுடிந்த காரியத்தைக்கூடச் செய்யாமல் விட்டுவிடுவாய், முடிந்தவர்கள் கூட முடியாதவர்களாய் விடுவதற்குக் காரணம், தங்களுடைய தகுதியையும், சக்தியையும், திறமையையும் உணராமல் ஒரு காரியத்தில் பிரவேசிப்பதுதான்.

இப்படியேதான் ஒவ்வொரு விஷயமும் இருக்கும். முடக்கு வாதத்தினால் அவதிப்பட்ட ஒருவன், பரிசுக்காக ஆசைப்பட்டு ஒட்டப்பந்தயத்திலே போட்டி இடுவானாகில், அவனுக்குக் கிடைப்பது என்ன? தோல்வி! அவமானம்! நோய்! ஆகவே, உன் தகுதியைத் தெரிந்திருப்பதுதான், உன்சக்தியை உணர்ந்திருப்பதுதான், உன் திறமையை அறிந்திருப்பதுதான் உன்னை நியறிவதாகும்.

இப்படிச் சொல்வதனால் உன்னுடைய தகுதி, சக்தி, திறமை, இவைகளுக்கு ஒரு வாய்ப்பு உண்டு என்று முடிவுகட்டிவிடாதே. அப்படி முடிவுகட்டி விட்டாயே ஆனால் உன் வாழ்க்கை மலராத மோட்டாகவே யிருந்து கருகிவிடும்.

மனிதனுக்கும் இயற்கையாகவே சில சக்திகள் இருக்கின்றன. அவை அவனோடு பிறந்தவை. இந்தச் சக்திகளை அவன் வளர்க்க வேண்டும். மனிதன் வளர்ந்து கொண்டு வருகிறனென்றால் அவன் தன்னிடத்துள்ள சக்திகளை வளர்த்துக்கொண்டு வருகிறான் என்பதுதான் கருத்து. இந்தச் சக்திகளைச் சிலர் துரிதமாக வளர்க்கலாம். இந்த அளவிற்கு அறிவுள்ளவர்களென்றும், அறிவில்லாதவர்களென்றும், மனிதர்களுள்ளே வித்தியாசம் உண்டே தவிர, வேறுவிதமான வித்தியாசம் இல்லை. மெதுவாக வளர்கிறவர்களைக்கண்டு வேகமாக வளர்கிறவர்கள் ஏளனம் செய்யக்கூடாது. அப்படியே வேகமாக வளர்கிறவர்களைக் கண்டு மெதுவாக வளர்கிறவர்கள் பொறமைப்படக் கூடாது. இங்ஙனம் மற்றவர்கட்காகப் பாடுபட வேண்டும் அந்தப் பாட்டிலேதான் நமது வளர்ச்சி இருக்கிறது.

மகனே! கடைசியாக ஒன்று சொல்லுகிறேன். நீ உனது மனத்திலே சரி என்று நினைப்பதை மாத்திரம் செய், அதுவே உன்னை மனிதனுக்கும், அதுவே உன் நாட்டை முன்னேற்றும் அடையச் செய்யும்.

College Activities

LITERARY ASSOCIATIONS

I The Senior Lyceum

<i>Patron:</i>	The Principal
<i>Sr. President:</i>	Mr. N. Sabaratnam
<i>Jr. Presidents:</i>	Mas. S. Kandasamy Miss. P. Puvaneswary Mas. S. H. M. Yasseen
<i>Hon Secretaries:</i>	Mas. M. Sinniah „ S. Sadadcharam „ N. Vinayagamoorthy
<i>Editors:</i>	Mas. T. Sivagurunathan Miss. A. Kamala Devi

It is with pleasure that I present the report of this Association for 1949. It has been a period of useful activity and this must give just cause for satisfaction to all the members.

During this period we were able to hold twelve meetings most of which were devoted to speeches and debates, on social and political questions. It is true that some meetings proved rather stormy and provoked strict rulings from the moderator. But for the most part there was evidence of growing interest and enthusiasm on the part of the members. Some of the subjects discussed were:

- (1) Women are better teachers than men.
- (2) Our temples should be thrown open to the untouchables.
- (3) The Transport Services of our

country should be nationalized.

- (4) Prohibition promotes public welfare more than Temperance.

Once a term the Journal "The Courier" was read by the Editors. We had two special meetings in which the constitution drafted by a special committee, was discussed and approved.

Under the auspices of the Senior Lyceum Mahatma Gaudhi's birthday was celebrated. Mr. P. T. Sinnadurai, B.A., and Pandit K. Veluppillai of the College Staff spoke on the life and teachings of the Mahatma and explained to the pupils the real significance of the event. Mr. P. Saverimuttu M. A. (Lond.) of the staff of St. Patrick's College spoke to us on "Social life in England." We are greatly indebted to these gentlemen.

It is with deep regret that we record the death of Miss. Rajeswary Sathasivam who served the association in several capacities. I take this opportunity to thank our Senior President Mr. N. Sabaratnam for his invaluable help towards the success of this Lyceum, and the officials and the members of the Lyceum for their whole-hearted co-operation.

N. VINAYAGAMOORTHY,
Hony. Secretary.

II The Intermediate Lyceum

<i>President:</i>	Mr. S. K. Chelliah
<i>Vice President:</i>	Mr. P. T. Sinnadurai
<i>Hony. Secretaries:</i>	Mas. C. Balasingam „ S. Ponnudurai „ V. Ganeshamoorthy

The year 1949 has been a happy and useful period to us all—the members of the Intermediate Lyceum. Through songs, recitations, dialogues and speeches on easy topics such as "Health," "Tamil," "good conduct", "who are good students"

'Drink' etc., we did try to cultivate the art of speaking in public. We had twenty meetings in all and they were conducted with clock like regularity on every Wednesday.

We are deeply obliged to our President Mr. S.K. Chelliah and our Vice President Mr. P. T. Sinnadurai for the keen

interest they took and the valuable help they gave. I must also thank the office-bearers and all the members for the kind co-operation in helping our association to success.

V. GANESHAMOORTHY,
Hony Secretary.

III The Junior Lyceum

President: Mrs. G. Sathasivam
Hony. Secy: Mas. M. Sivapathasundaram
Treasurer: Mas. S. Selvadurai
Eng. Editor: Mas. A. P. Chelliah
Tamil „ Mas. S. Kanagasabapathy

As the first secretary of the Junior Lyceum, I feel very glad indeed to submit my report of the Junior Lyceum for the year 199. Our strength is 92 and many members took active part in the proceedings of the Lyceum. Twenty one meetings were held during the period, ten in English and the rest in Tamil Recitation, dialogues

and story telling were the usual features of our meetings.

At the end of the first term our social was a great success. We staged two plays one in Tamil, "அந்தக்காலச் சட்டம்பி", and the other in English, 'The Cobbler and the shoe.'

Our thanks are due to our President, Mrs. G. Sathasivam who took keen interest and guided us always, and to all the officers and members for their kind help.

M. SIVAPATHASUNDARAM
Hon. Secretary.



புரட்சி சமாஜம்

1949-ம் வருட ஆரம்பமுதல் இறுதி வரையும் எங்கள் சமாஜம் முன்மாதிரி யாகச் சீரிய நெறியில் நடத்தப்பட்டு, முன்னணியில் இடம்பெற்று விளங்குகிறது.

முகூர்த்தாவாக விருந்து எல்லோரையும் தூண்டி வேண்டிய வேண்டியாங்கு அதிபர் அவர்கள் செய்துவினார்கள்.

பண்டிதர் க வேலுப்பிள்ளை அவர்கள் சமாஜத்தின் தலைவர் பதவியை ஏற்றுச் சமாஜத்திற்கு என்ன வேண்டுமோ, அதைத்

தமது சிரமத்தைப் பாராது, உதவி, ஒவ்வொரு கூட்டமும், சமாஜ முன்னேற்றத்துக் குதவ வேண்டுமென்று தமது அறிவையும் அநுபவத்தையும் அதற்கே அளித்து அங்கத்தவர் களை ஊக்குவித்தார்கள். கடைசிக் கூட்டத்தில் "செய்யுள் நயம்" என்னும் பொருள் பற்றி ஓர் அரிய விரிவுரையைக் கேட்டோர் மனதிற்பதியும்படி நிகழ்த்தினார்கள். பாரதி விழாவில் பண்டிதர் K. S. ஆனந்தர் B.O.L. அவர்கள் ஓர் அரிய சொற்பொழி வாற்றிச் சபைக்கு ஆனந்த மளித்தார்.

லாளின் மனமார்ந்த நன்றி உரித்தாகுக.
வாழ்க பாரதி சமாசம்!

பத்திராசிரியர் பதவியை ஏற்றுப் ‘பால
பாரதி’யைப் புதிய உணர்ச்சியுடனும் வெளி
வரச் செய்தவர்கள்: திரு. வே. சுந்தரம்,
த. கு. கார்த்திகேசு ஆகியவர்களாகும்.
சமூஹத்தின் முன்னேற்றத்திற் கண்ணுங்
கருத்துமா யிருந்து உத்தியோகஸ்தர்களை
ஊக்கி, அவர்களுக்குப் போதிய ஆதரவு
கொடுத்துதவிய அங்கத்தவர்களுக்கும், தீவிர
மாகின்றி உழைத்த அதிபர், போஷகர்,
தலைவர், பத்திராசிரியர் யாவருக்கும் செய்

போஷகர்: அதிபர் திரு. தி முத்துக்குமாரு B.A.
தலைவர்: பண்டிதர் க வேலுப்பிள்ளை.

உபதலைவர்கள்:	{ செல்வன் க. கனகசபை.
	,, கு. தில்லைநாதன்.
செயலாளர்கள்:	{ ,, M. சின்னையா.
	,, ந. வினாயகசூர்த்தி
பத்திராசிரியர்:	{ ,, வே. சுந்தரம்.
	,, த. கு. கார்த்திகேசு

Patron : The Principal
President : Mr. C. Balasubramaniam
Secretary : Mas. N. Vinayakamoorthy

For the first time in the history of the Chavakachcheri Hindu College an Association has been inaugurated to keep the students in close touch with science. As usual with all newly begun Societies we had to face many difficulties in enrolling members. We hope that as time goes on the members will take due interest to keep this Association lively.

We had to be content with only three meetings during the year under review. Some interesting topics on Science and its influence on our daily life were

discussed by teachers and students. We are grateful indeed to Mr. S. Krishnan who gave us a very instructive talk on "Migrations of animals and birds" and to Mr. P.T. Sinnadurai who spoke inspiringly on "Classics and Science". The Botanical excursion organised under the guidance of Mr. S. Krishnan, in August '48 to Peradeniya did much to bridge the gap between theory and practice in the learning of botany at school. Our principal purpose is to create and foster a scientific turn of mind in the students and thus encourage the study of Science at school. Finally, we extend our heartiest thanks to all that encouraged us and helped us.

N. VINAYAGAMOORTHY,
Hony. Secy.

The Saiva Service Society, 1949

The year under review has been a fairly successful one. We continue to guide and control all the religious activities at school. As far as religious studies are concerned, we followed the syllabuses of the Colombo Vivekananda Society and

introduced the books prescribed by the Society for Religious knowledge in all the classes. As usual Friday morning assemblies were devoted to special religious preaching.

Our activities are not, however,

confined merely to the pursuits of Saiva religious studies, and celebrations of the Gurupoojabs of the Saiva Saints. Perhaps the greatest event of the year was the celebration of the first anniversary of the Passing away of Mahatma Gandhi—the greatest Hindu of the age—on January 31st '49. We went through a whole day programme which ended with a public meeting. Inspiring addresses were delivered by Mr. S. H. Periupanayakam Advocate, and Pandit S. Kanapathipillai, dealing with the entire life of the Mahatma, and his message of Peace and Nonviolence to the World. We are very grateful indeed to these gentlemen for their very valuable contribution.

Other events of importance are:—

1. Sundaramoorthy Guru Pooja
2. Manicavasagar ,
- 3 Thiruvalluvar Day „
4. Arumuga Navalar Day
5. Navarathiri Celebrations

The last was conducted on a grand

scale by the various classes from 23-9-49 — 1-10-49. There were Inter House Competitions in singing, which reached a commendable standard during the year, as music is now taught regularly as a subject within the curriculum.

Our principal object, however, is to develop the truly religious atmosphere. This is something that cannot be described but must be lived in. Matters relating to temple worship, sanitation, and music, come within the purview of this society.

My sincere thanks are due to all the members of the staff and the students—“Thondar Sabhai”—that helped me in my duties. Let me close this report with the appeal that this Society should enlarge its scope and make the Saiva religion the dominating influence in the life of the school.

S. K. CHELLIAH,
President.

The C. H. C. Boarders' Union, 1949

In reviewing the year's activities I am happy to state that it has been one of steady progress. We have English as well as Tamil meetings every week on Wednesday and the members derived great benefit from the debates, speeches and lectures. We are about thirty in number and we hope to move into a new block which is under construction within the school premises.

Subjects debated like “Boarding house Life is better than Home life” “Our Temples must be thrown open to the Depressed Classes” “Another World War can be avoided,” “அரசாங்கப்பாலைச் சிங்களமாக விருக்க வேண்டுமா” “அல்விச் செல்வமே, பொருட் செல்வத்திலும் பார்க்கச்

சிறந்தது” and speeches from the budding orators of the House, and songs from the talented made our life very useful and happy.

The Union is proud indeed that it possesses a good many leading athletes sportsmen and brilliant students. Our heartiest congratulations go to Master M. Sittampalam who passed the J. S. C. in the first division with four distinctions. A good many who sat for the S. S. C. Examination in December are expected to be successful.

We are deeply thankful to Mr. N. N. Gunaratnam our Patron for his guidance and help. I shall be failing

in my duty if I do not thank the other resident masters Messrs. N. Sabaratnam, S. Krishnan and T. S. Ramasamy Iyer, who did much to make our life and work so useful and pleasant.

Finally let me thank the office

bearers and the members of the association for their kind co-operation in making the work of this union a great success.

K. ALAGARATNAM,
Hony. Secretary,

The Prefects' Council 1949

The Prefects' Council has had another year of useful work and had been of service to the College authorities and to the students themselves.

The members have always been equal to the tasks assigned to them. The Council met once a fortnight, by itself and twice a term with the monitors, to discuss problems and to exchange views. These meetings have always helped to work the system efficiently. Our main task has been to discover the appropriate activities of the College that should come within the purview of the Council. We have no doubt that the training they receive now will fit them for the shouldering of greater responsibilities in the future.

Our last Head Prefect Mr. S. Kandasamy left us in the middle of the year to join the Government Clerical Service. Mas. S. Sadacharam succeeded him,

Other members of the Council are:—

Mas. P. Amirthalingam

„ K. Thillainathan

Miss. P. Puvaneswary

„ S. Thangamuttu

My sincere thanks are due to Mr. N. Sabaratnam, Master in charge of Discipline, for his valuable guidance in all matters that pertained to the council, and to all the members for their kind co-operation.

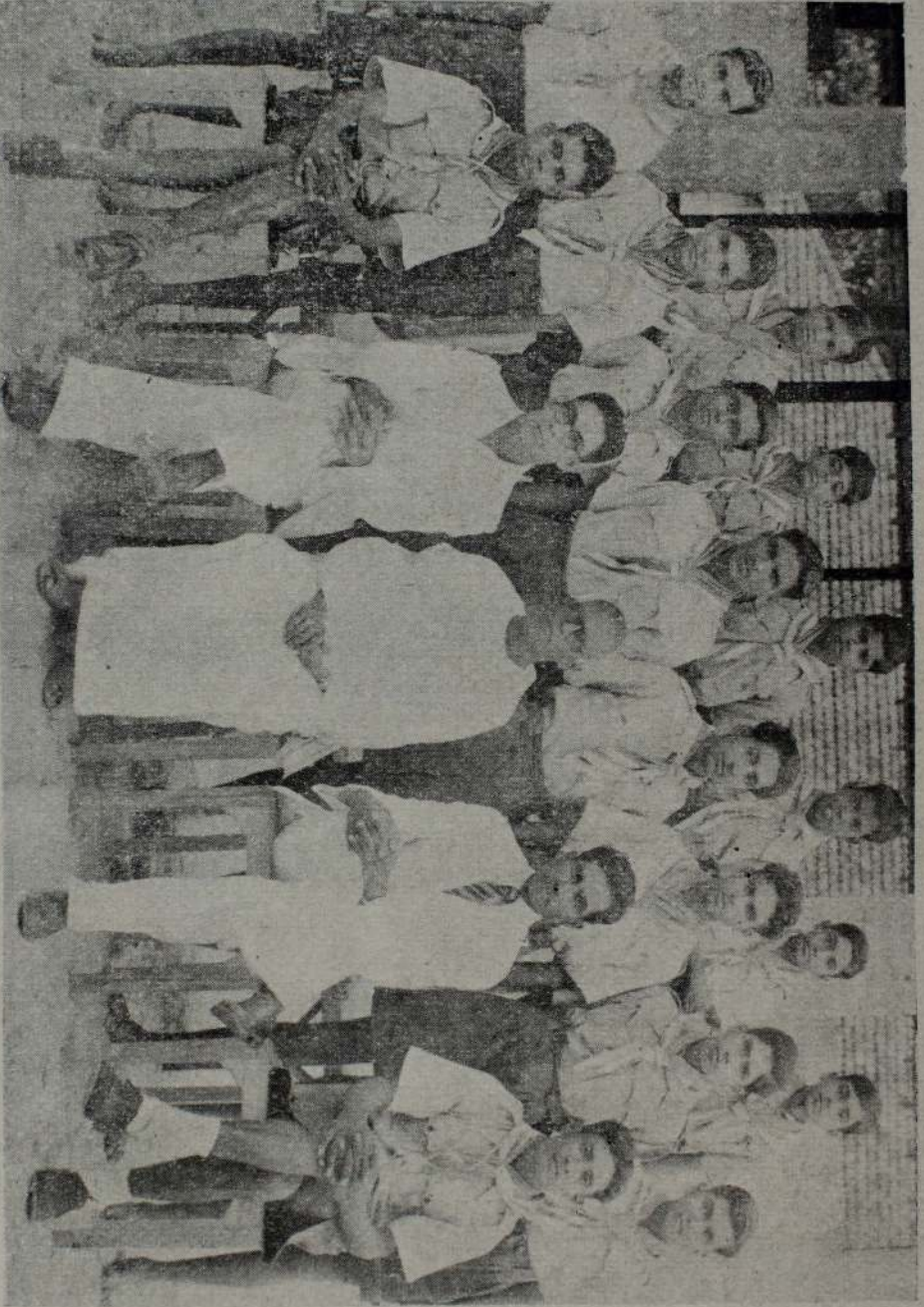
S. H. M. YASSEEN,
Secy.

The Scout Movement at C. H. C. 1949

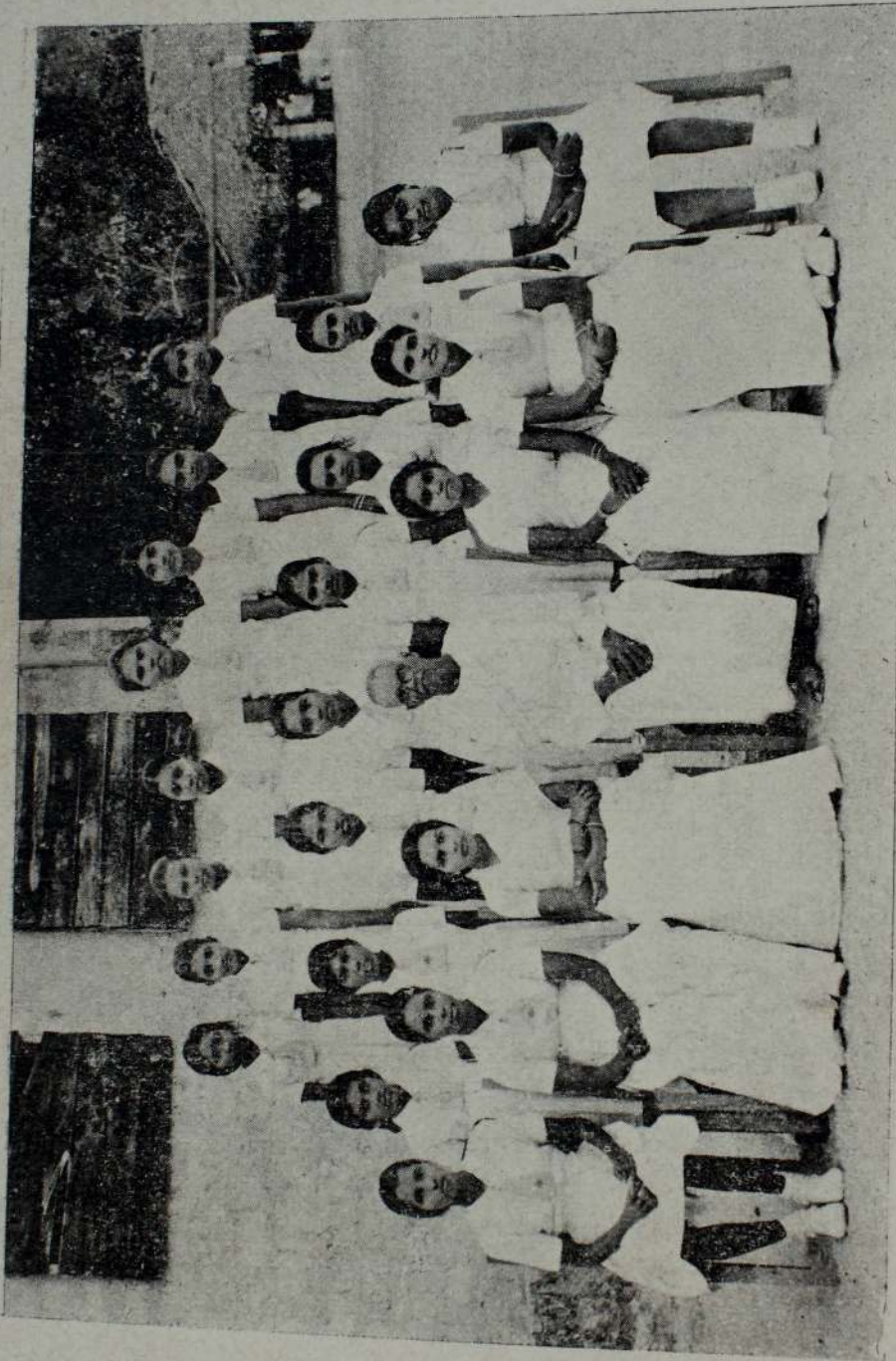
We dream many dreams but only a few come true. Our troop is barely one year old; and we are gathering strength rather steadily. Thanks to the efforts of our energetic Scoutmaster, Mr. T. S. Ramasamy Iyer, and the generous support of our Principal we had been able to acquire a club room. We celebrated Lord Baden Powell's Day on the 22nd February 1949. On that occasion our club room was formally declared open by Mr. S. U. Somasegaram M. A. (Lond.) E. O., N. P. District Boy-Scouts' Com-

missioner.

This year was quite a successful one, and we thoroughly enjoyed the various activities in which we took part. We held regular troop meetings. We attended the Independence Day Rally at the Jaffna Esplanade on February 4th. We went on a camp to the Nallur Training College. We attended the Patrol Leaders' Training Camp at the Forest Department. We also took part in the Annual Scout Rally at the Old Park, Jaffna. The



C. H. C. SCOUT TROOP



C. H. C. GUIDE COMPANY

most interesting event for the Scouts during the year was the boating trip to Shalampan.

I will be failing in my duty if I do not take this opportunity to thank our energetic Scout Master Mr. T. S. Ramasamy Iyer for all his services and the encouragement he gave us. Our sincere thanks are due to all the members of the staff who entertained us and encouraged us with their "teas" and talks.

Finally we should thank the Principal for all his services and generous support without which we could not have lifted our heads so quickly.

Good Scouts—keep your promise, climb the ladder and become good citizens of the world. Courage and faith will carry you through. May God help us in all our endeavours.

K. LAMPOTHARAM,
Troop Leader.

The Girl Guide Movement

Guiding at C. H. C. is a little more than one year old. It was started in September 1948 with Miss K. Vaitialingam as the captain and Miss P. Sathasivam as the lieutenant. Miss. Thomas and Mrs. Rajanayakam helped us in organizing it.

In January 1949 Miss Vaitialingam left us for the Govt. Training College and in October Miss P. Sathasivam entered the Technical Training College. We wish them all success.

When our captain left us, Miss M. Thambippillai was elected captain and Miss Rajeswari Sathasivam as Troop Leader. The Guiders Misses. M. Thambippillai and P. Sathasivam attended a training camp, organised at Puthur by Misses, Baker, Doer, Thomas and Sinniah.

The Troop was divided into four patrols with a Leader in charge of each patrol. Misses S. Thangamuttu, P. Puvaneswary, A. Kamala Devi and V. Rajaluxmy took keen interest as leaders of the respective patrols. We were registered as the First Chavakachcheri Company in March. This movement had made a rapid progress when it sustained a slight setback through the sudden and

untimely death of our beloved Troop Leader, Miss Rajeswari Sathasivam. She was indeed a jewel among our guides working with a willing heart. Her place is difficult to fill and her memory will always be an inspiration to all girls in general and to the guides in particular. "May Her Soul Rest in Peace."

It is clear that guiding has come to stay at our College. In May we received our Tenderfoot badges and we hope to get our 2nd class badges shortly. We are increasing in strength steadily and it may become necessary for us to be divided into two groups. We took active part in the Toy and Drill Competitions and the Rally organized by the Local Association. We gave a small display in conjunction with the Scouts to the Staff and Inspecting officers on our annual Inspection Day.

The Court of Honour meets twice a week and draws up the programme. We meet once a week and have a gala time. Songs, games, and Socials are regular features. Our thanks are due to the Principal, the Scout-Masters and the staff for all the help they rendered.

P. POOMALAR,
(Hony. Secy.)

In Memory of the Late Miss Rajeswary Sathasivam

A Guide Writes:-

What hosts of memories spring unbidden to think that our friend and leader is no more! "*Rajes Akka*" was a true friend of us all. To all the girl students of our College she was a real leader. One of our teachers called her "a mass of genuine girlhood". Her sudden death came as a sad blow to all the girls and to the guides in particular. She was most useful to us; and much of the success of the company was due to her ability and enthusiasm. Missing her calm and genial presence, as we shall most sadly, our thoughts turn to those who will miss her most. To her parents, and brothers and sisters go our heartfelt sympathy and our prayers for comfort and strength.

Lord Baden Powell's Day

at Chavakachcheri Hindu College

The College quadrangle was the scene of a happy gathering that assembled to celebrate Lord Baden Powell's Day on the evening of Tuesday the 22nd ultimo. The highlight of the programme was the opening of the College Scouts' Club Room by Mr. S. U. Somasegaram, M. A., (Lond.) E. O., N. P. District Boys' Scout Commissioner. The Principal Mr. T. Muttucumar, called upon Mr. Somasegaram to open the club room. Mr. Somasegaram then declared open the Club room by lighting a brass lamp while a Scout sang a Thevaram.

Speeches were delivered by Mr. N. Sabaratnam B. A. (Lond.), and Pandit K. S. Anander B. O. L., on "The message of Lord Baden Powell". Mr. R. C. S. Cooke appealed to the public of the area to support that noble movement. Mr. S. U. Somasegaram who spoke from the chair congratulated the Group Scout

Master Mr. T. S. Ramasamy Iyer, his assistants and the Scouts on their good work and wished them all success. In his opinion Scouting was the most effective method of developing a child's character. Scouting as an institution was older than the days of B. P. and its elements could be traced to the days of the Indian Epics. The virtue of the institution was in seeking to adapt its ideals to the genius of the Nation or Race.

The College Girl Guides and Scouts then entertained the gathering with select demonstrations and to Tea.

Mr. T. S. Ramaswamy Iyer the Group Scout Master proposed a hearty vote of thanks.

From "Hindu Organ"
March 1st 1949.

C. H. C. Teachers' Fellowship

The most striking thing to record in the report of the Staff Fellowship for 1949 is the increase in our strength. This augurs well for our future. We have great pleasure in welcoming all new recruits and wishing them a long and happy life at college. Another commendable feature of our Fellowship is the earnest and sustained efforts of many of our teachers to improve their academic and professional qualification. This is very welcome indeed at this stage of progress of the school, when it has entered Grade I. Mr. K. Kandiah has returned to us with his post graduate training and Mr. A. Sivaguru has become a trained graduate by getting his London B. A. degree in December last. Our sincere congratulations to them. Miss. K. Vaitilingam has entered the Government Training College for a two year course. Pandit H. Dharmaretna Thero has entered the Ceylon University. Miss. P. Sathasivam has entered the Technical Training College for a two year course. Three are sitting for the Degree Exam. in June this year and four for the Inter. Exam. About half a dozen are expecting to enter the Training College. We wish them all success.

Our main academic problem throughout the year has been the problem of improving English at all stages in the school. The question of syllabuses, schemes, textbooks, spoken English, class libraries etc., came up for detailed consideration. A good measure of improvement is expected in the years to come through the practical steps adopted as a result of these deliberations.

On the professional side we discussed problems and exchanged views, as a Joint Fellowship of Teachers of the

Chavakachcheri Hindu College and the Drieberg College. This is gaining strength and is expected to bear fruit soon. We had two big socials one at Drieberg (with Drieberg Staff as hosts) and another at our college (with us as hosts). At the latter we had the pleasure of listening to a lecture on "The rights and duties of the teacher today" by Mr. P. Saverimuttu M. A., Dip-in-Ed. (Lond.) An interesting discussion followed.

On the social side, we held a reception to Mr. V. Kumaraswamy M. P., a past member of our staff for his distinguished success of obtaining the first place in the Advocates' Final Examination. We have had a number of farewells and 'farewell' teas—to Rev. Dharmaretna Thero, Mr. V. C. Ramanathan, Mr. S. Krishnan. Miss G. Nallathamby became Mrs. Sathasivam in May 1949 rather suddenly. We wish her and her husband many happy years together. And now there is space only to congratulate Mr. T. Mutucumaru and Mr. N. Sabaratnam on their appointments to Special Posts Grade I.

I extend my sincere thanks to all the members of the staff and others who have helped me to run the Reading Room which is according to the present E. O., N D, "one of the best Reading Rooms in the Island."

May this fellowship of mind and Spirit live for ever and grow in the love and service of the children at C. H. C.

P. T. SINNADURAI,
Hony. Secy.

HOUSE REPORTS

One of the major renovations at school during the year under review was the renaming of the four Houses as Ananda K. Coomaraswamy House No. I, Jawaharlal Nehru No. II Sri Sumangala No. III, Thamotharam No. IV. This was done after careful

deliberation of the Principal and the Staff. The Principal who was the prime mover in the matter explained at length the ideals for which each name stood at a special assembly of the Staff and the students.

I. Ananda K. Coomaraswamy House

House Masters; Mr. S. Saravananuttu
 „ P. T. Sinnadurai
 „ K. Perampalam

House Mistress: Mrs. G. Sathasivam

„ *Captain:* Mas. P. Naganathan

Joint Secretaries: Masters. S.H.M.Yasseen
S. Kandasamy.

It is with special pleasure that I submit the report of our House, for the issue of the College Annual is named the Ananda Coomaraswamy Number. In the field of athletics we did our best though we failed to secure a prominent place.

We are proud of our House Captain P. Yoganathan who scored 16 points for our House and won the Senior Champion Cup. We congratulate Mas. K. Kanaga-

sabri who secured the first place in Tamil elocution in the Inter-House Competitions. We are also proud of our championship in both football and volley-ball.

In athletics we entertain high hopes for the future as there are prospective athletes who are expected to bring great credit to our House. We are grateful to our athletes who displayed keen enthusiasm at the last sports meet.

In conclusion we express our deep gratitude to our House Masters and House Mistress for the invaluable service, they were ready to give throughout the year and their wise guidance.

S. H. M. YASSEEN,
(Hony Secy.)

II. Jawaharlal Nehru House

House Masters: Mr. N. Sabaratnam

" " " T. Kanagaratnam

House Mistress: Miss M. Thambippillai

House Captain: Mas. K. Alagaratnan

House Secretary: N. Vinayakamoorthy.

The year under review has been moderately successful for us members of the Jawaharlal Nehru House.

that we can boast of athletes like S. Duraisingham Rajasekaram and Indranee who were the Champions in the Intermediate, Junior and Senior Groups respectively. Our heartiest congratulations to them. We were Volley ball champions bracketed with Ananda. Our congratulations to the team.

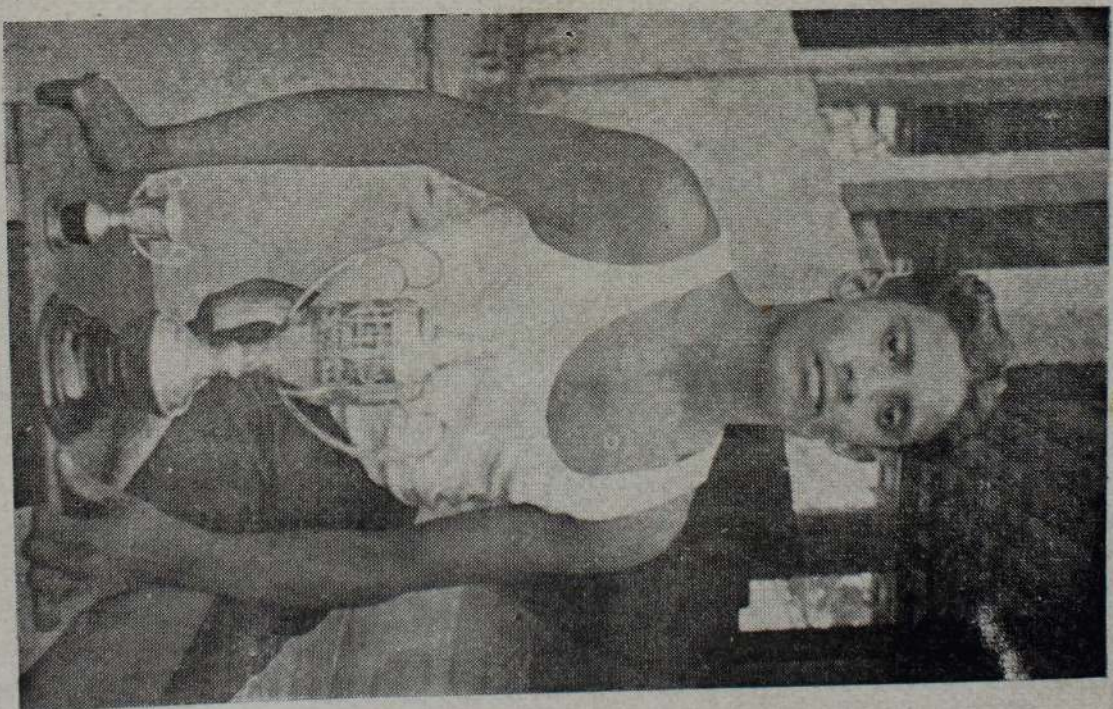
Though we failed to become the Athletic Champions yet it is to our credit carried the first place in Decoration; Our Pandal was commended highly by all the judges and the visitors who were

SENIOR GIRL CHAMPION



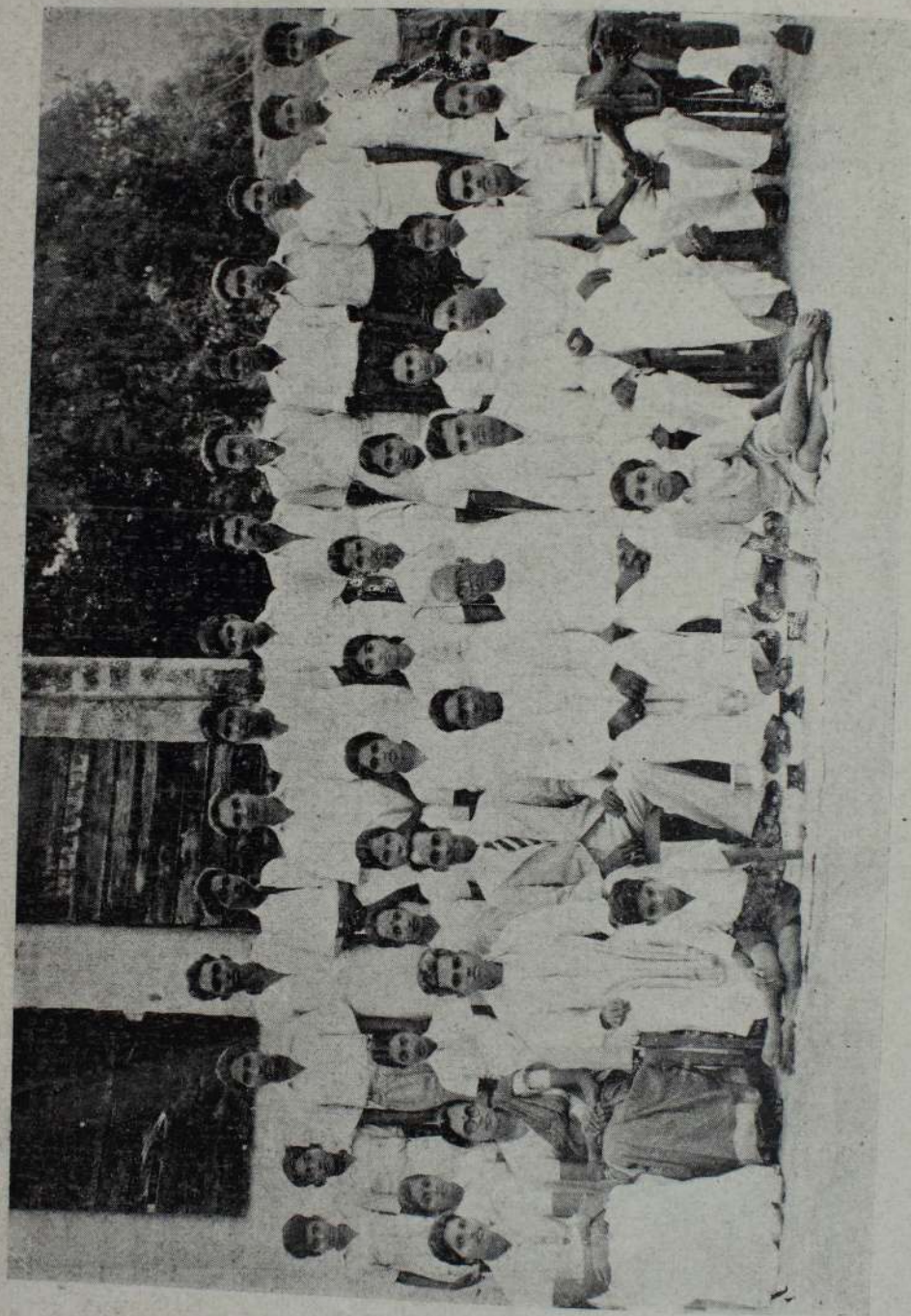
MISS INDRANEE ARIYARATNAM

SENIOR BOY CHAMPION



MAS. V. VAMADEVAN

SRI SUMANGALA HOUSE



INTER - HOUSE, ATHLETIC CHAMPIONS - 1949.

greatly attracted by its simplicity and charm. We are grateful to the Decoration Committee for this achievement. Special mention must be made here of Miss M. Thambippillai, Our House Mistress K. Nagammah the Girls' Captain and A. Indranee, the Girls' Athletic Captain who did much useful service in training the athletes and helping us in various ways. Our thanks are due to them. Our Athletic Captain Mas. A. Sharvanandan was a devoted worker and worked hard throughout the meet. Much of our success is due to his efforts. Our thanks are due to him indeed.

In studies we have fared very well. A large part of the good harvest at the J. S. C. examination belongs to Nehru house, and quite a good number are

expected to be successful in the S. S. C Examination.

One of the notable events of the year was the celebration of Pandit Jawaharlal Nehru's 61st birthday. Our House-Master Mr. N. Sabaratnam presided. The chief speaker was Mr. P. T. Sinnadurai of the staff. It was a very profitable meeting indeed.

It is my duty to thank our House Masters and House Mistress and the various officers who brought credit to our activities by their co-operation and genuine interest in our doings.

N. VINAYAGAMOORTHY,
Hony. Secretary.

III. Sri Sumangala House

House Masters: Mr. V. C. Ramanathan
 ,, C. Balasubramaniam
 ,, K. Veluppillai
 ,, S. Rajanayakam
House Mistress: Mrs. R. Kandiah
House Captain: Mas. C. Amirthalingam
Girls' Captain: Miss. P. Puvaneswari
Hony. Secy: Mas. C. Kodeeswaran

In presenting the report of our House for the year 1949, I have great pleasure in mentioning that we have done splendidly well and are well on the way to building great traditions for our House.

At the Inter House Sports Meet held in July last we became Champions carrying not less than five out of the six cups offered as prizes. The brilliant performance of some of our athletes, particularly Mas V. Vamadevan and Miss K. Nagammah will be remembered by all those who witnessed the meet. Our heartiest congratulations to all the prize winners of our House. In Volley ball we did well though we were placed third. At singing elocution and debating our achievements are notable. Miss P. Poomalar obtained

the first place in English elocution and Masters T. K. Karthigesu and N. Kandiah secured the 2nd and 3rd place respectively in Tamil Elocution.

In Foot ball we did not fare so well as we expected and for the enthusiasm that prevailed among the members and the team. However, on the whole we have an excellent record to our credit—a record which I hope will be maintained in the years to come. In conclusion, I wish to express our deep gratitude to Mr. V. C. Ramanathan our House Master and to all the other Masters of our House who helped us to achieve success in the first year of Sri Sumangala's life. I wish also to express our deep appreciation of the good feeling and cordiality which the members of other Houses have shown towards us. Incidentally I may also mention that in studies too our members are doing very well.

May the same feeling of unity, co-operation and comradeship continue to prevail among us all in the future and lead us to victory.

Sri Sumangala—Ki—Jai.

C. KODEESWARAN,
(Hony. Secy.)

IV. Thamothearam House

House Masters: Mr. S. K. Chelliah

„ „ „ A. Sivaguru

„ „ „ S. Viswanathan

„ „ „ V. Thillainadesa Pillai

House Mistress: Miss P. Sathasivam

„ *Captain:* Mas. M. Vaithilingam

Girls' Captain: Miss S. Thangamuthu

Hony. Secy. Mas. K. Lambotharam

I have great pleasure in submitting this report for what has been a successful year though we failed to carry with us the much coveted cups and shields.

In the field of Sports we did our best while our sisters have acquitted themselves creditably in most of the school activities. Our congratulations to them. We congratulate Sri Sumangala on their meritorious championship in Sports. We were placed second.

At the Inter House Competition in Debate held during the Navarathiri we won the first place both in English and Tamil. In English elocution for Seniors Miss A. Kamala Devi got the 2nd place. In the last J. S. C. Examination we got a large share of the harvest.

I take this opportunity to thank the House Master Mr. S. K. Chelliah and his assistants and the House Mistress Miss P. Sathasivam for their sustained support and guidance, and all the encouragement they gave us Members of the Thamothearam House! Remember that you belong to the House named after the Founder of the college. Remember the sacred traditions that have grown up in the march of years. Courage and faith will carry you through.

May God help us in all our endeavours.

K. LAMBOTHARAM,
Hony. Secretary.

Sports

Prefect of Games' Notes

Athletics

In the field of Sports the year under review has been a year of considerable activity and encouragement particularly in Athletics. After some years we re-entered the J. S. S. A. Competitions in athletics with a tiny team of seven. Six of them secured places, scoring 18 points to the credit of the college; We were placed fifth in order of merit. This must certainly be enough encouragement for our athletes whose prospects of distinguishing themselves are bright indeed.

Special mention must be made of young Vamadevan who distinguished himself by securing the first place in Pole Vault at the J. S. S. A. Sports Meet, clearing ten feet. He was rather unlucky at

the All Ceylon Public Schools' Meet, where he secured, however, a third place in Hop-step-and jump. We wish him all luck next time.

The Annual Inter-House Sports Meet was held on the 30th of July 1949 under the patronage of Mr. S. P. Sateunan Education Officer, N. P. It was adjudged to be the best meet held in recent years. A Press report is attached to this. A few records were broken and the competition was keen throughout. I take this opportunity of congratulating Sri Sumangala House on becoming champions, an honour they fully deserved. The credit of organizing the meet so efficiently goes mainly to Mr. S. Krishnan, and a few other masters to whom my sincere thanks are due. With

the kind co-operation of the staff, the old boys and the public, the events were worked off smoothly to time. The ranking of the houses was as follows:—

1. Sri Sumangala	127½ pts
2. Thamotharam	119½ „
3. Jawaharlal	110 „
4. Ananda K. Coomaraswamy	89 „

The champion athletes of each group are as follows:—

Boys

Post Seniors: M. V. Vithilingam

Seniors: V. Vamadevan

Inter: S. Thuraisingam

Junior: S. Rajasegaram

Girls

Seniors: A. Indranee

Inter: S. Kanagammah

Foot ball

It is unfortunate that we had to suffer a little setback in this field of activity. We had high hopes about both the elevens, considering the enthusiasm they displayed the previous year. But our hopes were based on what appeared to be a successful negotiation for spacious grounds. This attempt, sad to say, has fallen through. In the middle of the J. S. S. A. Soccer Competitions we had to scrap the first eleven and present a fairly well balanced 2nd eleven team. Even then, we did not fare so well as we expected. We lost with all. We must be determined to wipe out this weakness and strive to do better. To realise this we must get over our major hurdle—the lack of spacious grounds. For a college with more than eight hundred students on its roll, the ground space and sports materials available are rather scanty.

The Inter House Competition in Foot ball was a little satisfactory. The ranking of the Houses was as follows:—

1. Ananda
2. Jawaharlal

3. Sri Sumangala

4. Thamotharam

Volley Ball

Though Volleyball was played throughout the year, enthusiasm was at its highest during the first term. Inter House Competitions were organised very successfully during the latter part of the first term. The most striking feature was the fine sense of healthy rivalry that prevailed throughout. Ananda K. Coomaraswamy and Jawaharlal were declared joint champions. The ranking of the Houses was as follows:—

1. Ananda K. Coomaraswamy and Jawaharlal Nehru
2. Sri Sumangala
3. Thamotharam

My thanks are due to all the gentlemen from the public that officiated as referees and helped to maintain a good standard in the game.

Other forms of activity include Boxing which gives promise of bright future under the guidance of Mr. B. P. Somapala, Badminton, Tennekoit, Carrom and Net ball.

Girls

The Girls played Badminton and Tennekoit, and relaxed themselves at Carrom; Net ball was held up for want of a suitable playground; their former ground was robbed of them for new buildings. They had to be content with one Inter House Competition—Tennekoit. Sri Sumangalas were champions and Ananda K. Coomaraswamy—runners up. Table Tennis and Carrom were popular with them throughout the year.

Let me close these notes by expressing my gratitude to the Principal and other members of the staff who have in various ways helped me to carry on my duties as Prefect of Games.

C. MANICCAVASAGAR.

Field Day at Chavakachcheri Hindu College

The Inter-House Sports Meet of the Chavakachcheri Hindu College came off on Saturday the 30th of July under the patronage of Mr. S. P. Sateunan, Education Officer, N. P. The College playground presented a festive sight of colours, predominant with the green leaves of the fan palm. A large and representative gathering witnessed the several events that were worked off according to the programme from 3 p. m. One of the highlights of the meet was the record created by young Vamadevan who secured the first place in Pole Vault at the J. S. S. A. Sports Meet clearing ten feet and showed promise of brilliant performance at the forth-coming C. P. S. A. Meet. Sri Sumangala House emerged as champions in a keen contest that was marked by a spirit of healthy rivalry.

At the public meeting that followed, Mrs. S. P. Sateunan gave away the prizes. The Patron Mr. Sateunan in a brief but sparkling speech stressed the educational value of the Sports Meet which revealed the tone and progress of a school far more than a dozen inspections. Personally he viewed the idea of awarding prizes and medals to winners with mistrust for that created in the minds of the young false attitude of looking for reward of duty successfully done. The facts of life, he added, seemed to endorse his view. His message was mainly directed to those that failed to win prizes, whom he exhorted not to be disheartened and lose in the battle of life, merely because they failed

to secure places in that day's meet through some chance or circumstance beyond their control.

The Principal, Mr. T. Muttucumaru thanking Mr. and Mrs. Sateunan for the kind patronage extended to this year's Sports Meet congratulated the prize winners and commended the Sports Master Mr. C. Manicavasagar and the Secretary of Games Mr. S. Krishnan and the various House Masters for what was perhaps the most successful meet held at college, in spite of the limitations of the small playground, sandy in nature. He made a spirited appeal to owners of land to the north and west of the school premises to give to the college their lands at a fair and reasonable price forthwith and help the authorities to replace the existing temporary class-rooms by permanent ones. He made this appeal in the name of their children, and if they gave the lands without delay, be assured them that the school would be fully equipped with a row or rows of a minimum number of 15 class rooms and a playground enlarged, raised and turfed, which form the bare minimum of what a Public School of the status of the Chavakachcheri Hindu College needs.

A hearty vote of thanks was proposed by Mr. C. Manicavasagar, the Sports Master.

From the "Hindu Organ"
August 12th.





V. KUMARASWAMY, M. P.
(An Old Boy)

OLD BOYS' CORNER

It is time that our Old Boys many of whom are doing well in different walks of life in various parts of the island, realised the urgency of keeping themselves in close contact with their Alma Mater. They should certainly be proud of the rapid progress she has been making in recent years. They should form themselves into an Association—though Old Boys' Associations sometimes prove more a nuisance than help—that they may be of great service to the school at the most critical stage of its development as a real

Grade I Hindu School for Thenmarachchi,

We are therefore, very happy indeed to inaugurate this new feature in our Annual. We appeal to Old Boys for co-operation to keep the 'Old Boys' Corner' conspicuous and up-to-date. We regret this list is far from complete. It is earnestly hoped that our readers will overlook all omissions and errors and communicate to us early all information they would care to have published in this section—Ed.)

Notes and News

- Dr. T. P. Thamotharam is D. M. O. Jaffna,
- Mr. V. Kumaraswamy M. P., Chavakacheri who obtained the first place in the Advocate's Final is practising his profession in Jaffna.
- " A. M. K. Kumaraswamy, is Registrar of The Ceylon University.
- " V. S. Karthigeanu, J. P. U. M. Proctor is practising in Jaffna.
- " M. Peethamparam, is Principal Govt. Junior School, Madduvil.
- " T. S. Sivanarayanamoorthy, is in the Land Development Dept. Colombo.
- " T. S. Balakrishnamoorthy, B.Sc. is on the Staff of St. Joseph's College, Colombo.
- " S. Saravanamuttu is translator, Postal Department, Colombo.
- Messrs. C. Arunasalam, N. Thangavadivel, T. Chelvadurai, S. Kankesu, T. Thambippillai are in the Postal Department, Colombo.
- Mr. T. Cumaraswamy is in the Attorney General's Department Colombo.
- Mr. K. Vaithilingam is Apothecary, Govt. Dispensary Velanai.
- Mr. T. Thambippillai, is in the Income Tax Office Colombo.
- " C. Yogasundaram is P. W. D. Engineer.
- " K. Ponnampalam, is Court Mudaliyar Magistrate's Court, Colombo.
- " C. Naganathan, Maniagar Kodikamam has retired from Service.
- " C. Balasubramaniam B.Sc. is on the Staff of Chavakacheri Hindu College.
- " P. Pathmanathan, is in the Govt. Leather Factory Colombo.
- " K. Sanmugasadas, is in the Audit Office Colombo.
- " C. Kumaradasan, is in the Quarantine Office, Colombo.
- " C. Yogeswaran, is in the Civil Hospital Kandy.
- " C. Nadarajah, is in the Ministry of External Affairs and Defence Colombo.
- " C. Sanmugasundaram. is in the P.W.D. Office Colombo.
- " P. Kathiravelu is Sanitary Inspector Uduvil
- " S. K. Gulasekaram is in the Irrigation Dept. A'pura.

- Mr. V. Gunaratnam is in the C. G. R. Colombo.
- „ A. Paramanathan is in the C. G. R. Nawalapitiya.
- „ V. Thamothersampillai is in the C.G.R. A'pura.
- „ S. Manickavasakar is in the C, G. R. Nawalapitiya.
- Messrs. K. Vaitilingam & S. Navaratnam are Sub Inspectors of Co-operative Societies Batticaloa.
- Mr. N. Arumugam, is in the Commodity Purchase Dept. Colombo.
- „ S. Thirunavukkarasu, is in the Electrical Dept. Colombo.
- „ A. K. Sangarappillai, is Teacher Hinguruloia Govt. School Mawanalla.
- Messrs. V. Poopalasingam, V. Navaratnam, V. Mahalingam, & V. Veeravagu are all in the Police Dept.
- Mr. V. Sabanayakam, is in the Irrigation Office Kilinochchi.
- „ V. Vaitheeswaran, is in the Civil Hospital Batticaloa.
- Mrs. R. Kandiah, is on the Staff of Chavakachcheri Hindu College.
- Miss M. Thambippillai, is on the Staff of Chavakachcheri Hindu College.
- Miss K. Vaitilingam, is in the Govt. Training College, Colombo.
- Miss R. Thamothersampillai, is on the Staff of Chavakachcheri Hindu College.
- Mrs. R. Sabanayakam, is on the Staff of Sangaththanai Tamil School.
- „ M. Thirugnanasampanthan, is on the Staff of Sangaththanai Tamil School.
- Mr. V. Kanagassbai, Proctor is practising at Chavakachcheri.
- „ S. Thillampalam, is Sub Post Master Meesalai.
- „ S. Kandiah, is Sub Post Master Poonakari.
- „ T. Ramanathan, is O. I. C., C. G. R. Pallai.
- Messrs. S. Ganeshalingam and A. Sanmugalingam are in the Registrar's Office Colombo.
- Mr. A. Ramanathan, is Village Headman Chavakachcheri North.
- „ K. Rasiyah, is Village Headman Meesalai North.
- „ C. M. Sanmuganathan, is at the D.R.O.'s Office Thenmaradchy.
- „ Mr. Raja Ariaratnam, is Asst. Editor Eelakesari.
- Mr. K. Thangarajah is on the staff of Drieberg College Chavakachcheri.
- Pandit K. Veluppillai, Messrs. K. Thillainathan S. Saravanamuttu are on the staff of Chavakachcheri Hindu College.
- Mr. M. A. Thangarajah B. Sc. is on the staff Puloly Boys' English School.
- „ K. Sathasivam is in the Kachcheri Jaffna.
- „ R. Vaitilingam is overseer, Kilinochchi.
- „ A. T. Subramaniam is in the Magistrate's Court, Jaffna.



SUCCESS AT EXAMINATIONS

S. S. C. July 1949

Passes

S. Kanapathippillai Exemption
T. Saraswathy

Referred

S. Veluppillai (English)

December 1949

Passes

Chinniah A	Vinayagamoorthy N Dist in Com. Arith.
Lambotharam K Dist in Hinduism	Puvaneswary P
Nallathamby N Dist in Com. Arith	Nadarajah K
Sadadcharam S	Kandiah S
Sarvanandan P	Veluppillai S
Sivagurunathan T Ref. in Maths for Exemption	Chandramany D P

Referred

Kandiah S (Eng.)	Vythilingam M (Eng.)	
Kandiahpillai K (Civics or Elements of Com.)	Arudsothy A (Eng.)	[Christianity]
Velautham E (Eng.)	Nagammah K (Eng. Lit., Tamil Lit. or	

N. P. T. A., J. S. C., December 1949

First Division

M Sittampalam Dist in Ariths, Maths. Tamil	C Kodeeswaran
T K Karthigesu „ Arith [Hinduism	V Carthigesu Dist in Arith
A Chelliah „ Arith, Maths, Tamil	K Somasundaram „ Arith, Tamil
N Kanapathipillai „ Arith, Maths, Tamil	P Rajappah „ Arith, Math.

Second Division

T Arunasalam	K Karthigesu
P Amirthalingam Dist in Arith, Maths	S Markandu Dist in Arith
S Mahesan „ Arith	S Ramalingam
S Rajasingam	K Sinnathamby „ Arith
V Kugathan	K Kanapathipillai
V N Vallipuram „ Geog, Arith	S Ganeshalingam
M Varithamby „ Arith	S S Nagaratnam
K Sadasivam „ Arith	S Nagaratnam „ Arith
M Kathiresu „ Arith	K Subramaniam
N Kandiah „ Arith	V Vamadevan
K Thillainathan „ Arith	K Kulasingam
K Logasundaram	K Asaippillai
S Kandasamy „ Arith	P Poomalar
T Kandasamy	K Easwary „ Arith
T Nadarajah	V Kanagammah „ Arith
P Nadarajah „ Arith	K Kanagammah
P Thiyagarajah „ Arith	K Kanagambikai
S Muttuthamby „ Arith	M Theivanayagam.

College Calendar for 1950

1st Term

January	15th	College Reopens
„	30th	Gandhi Remembrance Day
February	15th* & 16th*	Mahasivarathiri
March	29th	Term Exam. begins
April	5th	College closes for Hindu New Year Holidays

2nd Term

May	15th	College Reopens
„	30th*	Buddhist Posen
June	2nd	Thirugnana Sampanthar Guru Poojah
„	8th*	King's Birthday
„	21st	Maniccavasagar Guru Poojah
July	8th	Inter-House Athletic Meet
July	17th*	Ramzon Festival.
August	16th	Term Exam begins
„	23rd	College closes for Nallur Kandasamy Festivals

3rd Term

September	13th	College reopens
October	2nd	Mahatma Gandhi's Birthday
„	12th	Navarathiri Poojah begins
„		Inter House Competitions in Debate, Declamation and Singing
„	20th*	Saraswathi Pooja and Vijaya Dasami
November	9th*	Deepavali
„	10th*	Last Friday in Appasi
December	15th	College closes for Thiruvembavai Holidays.

* Indicates School Holidays.

The Staff 1950

Principal: Mr. T. Muttucumaru, B. A., (HONS) LOND.

Vice-Principal: Mr. S. K. Chelliah, First Class Trained (G. T. C.)

Pandit K. S. Ananthar, B. O. L. (Madras) Inter-Arts. (Lond)

Mr. N. Sabaratnam, B. A., (LOND) Post Graduate Trained (G. T. C.)

„ T. S. Ramasamy Iyer, B. A. (Madras)

„ A. Sivaguru, B. A. (LOND) First Class Trained (G. T. C.)

„ C. Balasubramaniam, B. Sc. (Madras)

„ P. T. Sinnadurai, B. A. (Cal.)

„ K. Kandiah, B. A., (LOND) Post Graduate Trained (G. T. C.)

„ A. Viswanathan, B. A. (Madras)

„ Dan. S. Devasagayam B. A. (Cal) F. R. Econs. (Lond.) First Class English Trained

„ S. Senthilnathan (G. T. C.)

„ S. D. Navamany, B. Sc., (Madras)

„ J. Yaddehi Kanda

Miss. K. Vaithilingam, (On study leave at G. T. C.)

Mrs. R. Kandiah, Inter-Arts (Lond.)

Mr. C. Manicavasagar, English Trained (G. T. C.)

Mr. K. T. Nathan, First Class English Teachers' Certificate

Mrs. S. Sathasivam, Inter-Arts (Lond.)

Mr. N. N. Gunaratnam, English Trained (G. T. C.)

Pandit K. Veluppillai, English Trained (G. T. C.)

Mr. S. Viswanathan, English Trained (G. T. C.)

„ S. Rasanayagam, Inter-Arts (Lond.)

„ R. Sidambaranathan, Lond. Matric, Dip-in-Leather Technology

„ V. K. Veluppillai, Vocational Education Trained (G. Tech. C.) Tamil Trained.

„ Rural Education Trained (Martandam) Scout Trained (Minuwangoda)

„ S. Shanmugarajan, First Class Drawing Teachers' Certificate

„ S. S. Ratnam, Dip-in-Music (N. C. O. M. S.)

„ S. Saravanamuttu, 1st. Class Tamil Trained. Camb. Senior

Miss. M. Thambippillai, S. S. C. Eng.

Mr. K. Perampalam 1st Class Tamil Trained.

„ V. Thillainadesapillai, 2nd Class Eng. Teachers' Certificate

„ Mr. T. V. Thiyagarajah, S. S. C. Eng. & Tamil, Eng. & Tamil Teachers' Certificates

Miss. R. Thamothersampillai, Lond. Matric.

Mr. K. K. Nadarajah, Clerk & Accountant.

THANKS

It only remains for us to express our sincerest thanks to all our contributors,—to Mr. S. Durai Raja Singam of Malaya whose devotion to Dr. Ananda Coomaraswamy and his ideals made it possible for him to bring out an excellent book of tributes to his Gurudev, presented on his 70th birthday. We are doubly grateful to him, for his own contribution, as well as for the courtesy in allowing us to reproduce the scholarly essay of Mr. Jayanta Padmanabha from the same collection,

to Mr. K. Navaratnam Secretary Kala Nilayam Jaffna, who happens to be one of the very few in Jaffna who are really familiar with the learned savant's works. His judicious selection of Dr. Coomaraswamy's writings is a really useful contribution that is sure to stir the minds of readers for a closer study of his works,

to Pandit S. Kanapathipillai who needs no introduction to our readers, for the depth of spiritual thought and the charm of language so characteristic of his speeches and writings, seen in his “ஓர் பெண் கோடி காமத்தாள்”

and to Mr. A. E. Tamber the well known President of the All Ceylon Union of Teachers whose writings and utterances on matters educational are heard and read with the greatest interest by teachers all over the island, for his frank and free discussion of the Future of Secondary Education.

Our thanks are also due to all the advertisers, and to all the Schools that sent us their magazines.—*Ed.*



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கே. என். எம். மீரன் சாகிப்

தங்கப்பவுன்—நகை—இரத்தின வியாபாரம்.

52, கன்னாதிட்டி, :: யாழ்ப்பாணம்.

S. R. S. டிரேட் மார்க்கு

ஜவுளிகளையே வாங்குங்கள்

கோயமுத்தூர், சேலம், மதுரை, பெங்களூர், அருப்புக்கோட்டை, பெத்தாடூர், கஸ்மீர், மேற்படி ஊர்களில் இருந்து நேரே தருவிக்கப்பட்ட முதல் த்மான நூல் வேலைகள், பட்டுத் திணிசுகள் மலிவான விலைக்கு தோகையாகவும், சில்லறையாகவும் பெற்றுக் கொள்ளலாம்.

சி. இ. செல்லத்துரை,

ஜவுளி வியாபாரம்,

No. 216, K. K. S. ரோட், :: யாழ்ப்பாணம், கரையநகர்.

Telagrams:- "KAMALAM"

மக்களின்
தேவைகளைப்
பூர்த்தி செய்ய

மாபெரும்
திட்டங்கள்!

மங்கையரின்
அலங்கார
அழகிற்கு

மனம்
மகிழும்

அணிகலன்கள்

● நம்பிக்கை

○ நாணயம்

● நயம்

எப்பொழுதும் எம்மிடம் வாருங்கள்.

தந்தி: "கமலம்"

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