

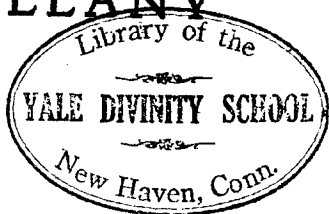
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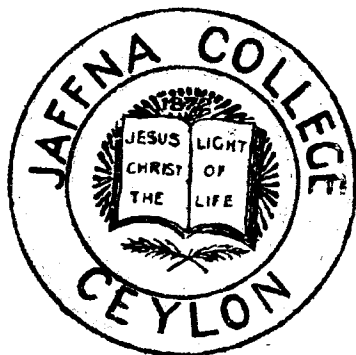
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(1939)

JAFFNA COLLEGE
MISCELLANY



MARCH, 1939.



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v. 49

Jaffna College Miscellany

March 1939.

VOL. XLIX.

No. 1.

JAFFNA COLLEGE MISCELLANY

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The Jaffna College Miscellany is published three times a year, at the close of each term of the College year. The rate of annual subscription is Rs. 2.00 including postage. Advertisement rates are sent on application.

Address all business communications and remit all subscriptions to :—

The Manager,
Jaffna College Miscellany,
Vaddukoddai, Ceylon.

American Ceylon Mission Press,
Tellippalai.

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O YOUNG AND FEARLESS PROPHET

S. Ralph Harlow

Tune "Aurelia"

1.

*O young and fearless Prophet of ancient Galilee;
Thy life is still a summons to serve humanity,
To make our thoughts and actions less prone to please
the crowd.
To stand with humble courage for Truth with hearts
uncowed.*

2.

*We marvel at the purpose that held Thee to Thy course
While over on the hilltop before Thee loomed the cross;
Thy steadfast face set forward where love and duty
shone,
While we betray so quickly and leave Thee there alone.*

3.

*O help us stand unswerving against war's bloody way,
Where hate and lust and falsehood hold back Christ's
holy sway;
Forbid false love of country, that blinds us to His call
Who lifts above the nation the brotherhood of all.*

4.

*Create in us the splendor that dawns when hearts are
kind,
That knows not race nor station as boundaries of the
mind;
That learns to value beauty, in heart, or brain, or soul,
And longs to bind God's children into one perfect whole.*

5.

*Stir up in us a protest against the greed of wealth,
While men go starved and hungry who plead for work
and health,
Whose wives and little children cry out for lack of
bread,
Who spend their years o'er-weighted beneath a gloomy
dread.*

6.

*O young and fearless Prophet we need Thy presence
here,
Amid our pride and glory to see Thy face appear;
Once more to hear Thy challenge above our noisy day,
Again to lead us forward along God's holy way.*

Amen.

These words may be used as a poem or a hymn.

EDITORIAL NOTES

(Only the Editors are to be held responsible for views expressed in these notes.)

IN DEFENCE

Mr. T. S. Oppenheim's article in our last issue has received the publicity we expected it to receive. That we publish any article is no proof that we assent to the opinions expressed therein. Whenever we are satisfied that a point of view honestly held and reasonably stated is embodied in a contribution, we do not hesitate to publish it. If we are prompted to express a dissent, we do so in these notes. About Mr. Oppenheim's article, we are on the whole satisfied that it embodies a wholesome criticism of our people and that we are all the better for having read the criticisms of this candid friend. Nor do we for a moment doubt the honourable intentions of our mentor; but we are also eager that he and those who have seen his side of the picture should also see the other side, which it is our task to present to our readers in fairness to the people who have been the objects of Mr. Oppenheim's well meant and honest strictures. Moreover, the disappointment that Mr. Oppenheim confesses to is more than half a compliment, for his disappointment was proportioned to his expectations, which in turn must have been fairly high to cause such acute disappointment; nor would such expectations have been entertained except on good grounds.

The present writer was present, when the talk which finally took shape as the article under consideration was given, and what he said to Mr. Oppenheim on that occasion seems even now valid and worthy of reproduction.

To blame the Government for every defect in a country is said to be a characteristic fault of us orientals. That a thing is usual is no proof for its being wrong. Modern political theories too lend some support for this view. Apart from all this, our critics should know the rudiments of our history before they criticise us for any lapse. Let a country be under foreign rule for three hundred years in succession and let all these foreign rulers in different degrees and by different methods strive to stamp out the vestiges of indigenous culture; is it not a miracle that anything at all should remain of the indigenous culture at the end of these three centuries? Even eating off a plantain leaf was so serious an offence in the Portuguese times that, when people, who to all appearances were Christian, observed their fasts according to Hindu custom, in fear and trembling, with the risk of discovery and punishment haunting them every moment, they concealed their plantain leaves in the ola roofs of their houses. This is a sample of the patronage that indigenous culture received from our conquerors. We hope we are not speaking treason when we say that the British themselves, though more tolerant and less brutal, looked not upon indigenous culture with a kindly eye. All conquerors from the days of Rome to the present have not been content with a mere political conquest. With unerring instinct they knew that political conquest was incomplete without cultural conquest. To keep a subject people even tolerably reconciled to their lot, the conquerors knew, it was necessary to win over their allegiance to their political masters' culture and ideology. Some conquerors do it openly and brutally. Others do it peacefully and insidiously. The whole political and educational machinery of the conqueror is directed to magnify his own culture and his nation and to disparage the conquered in every manner.

Till very recently the Missionaries from the West too either knowingly or unknowingly lent their support and prestige to propaganda of this nature. Many of our readers must remember how often they were reduced to speechless indignation and mute pain at the partisan propaganda of Missionaries, who were as much apostles of Western Culture as of Christianity. They looked upon themselves as the bearers of the torch of civilisation to countries wrapt in abysmal darkness and hence the burden of their song was: Let the antiquated and barbarous practices of the East give way to the enlightenment that comes from the West. It is not very long ago that the "national costume", so much in vogue to-day, was frowned upon by the Missionaries. It is not our intention to blame the Missionaries or the Government; it is merely to state certain facts that shed a flood of light on the statements contained in Mr. Oppenheim's article. Is not our plight truly pathetic? Mr. Oppenheim's predecessors bade us give up the evil ways of Easterners and adopt the noble ways of the progressive West. We took them at their word and here comes Mr. Oppenheim and taunts us for being imitation Westerners. O Ye gods and little fishes! What consolation is there for us?

The fact that we published Mr. Oppenheim's article is proof of our estimate of the value of his censure, but it is good for Mr. Oppenheim and others to know the other side of the picture.

ADMISSION TO THE UNIVERSITY COLLEGE.

Legislation has been introduced to enable the authorities of the University College to restrict the admission of students. The measure is avowedly a temporary expedient rendered necessary by exigencies that any sensible Government must have

foreseen. Numbers have been known to swell at the University College for the last five years at least. Either the University scheme should have been put into execution or the accommodation at the University College enlarged. It is a vicious principle that the Ceylon University College so eminently staffed and so well equipped should select the cream of Ceylon's Matriculates and leave the poor material to the less prosperous institutions, or, what is worse, to the candidates' own resources. In as much as the Ceylon University College does no more than prepare candidates for the London examinations, we see no *raisonable* for the authorities there to place another hurdle for the aspirant to a University degree to clear. The University itself, which must be presumed to know its business, sees fit to throw open the doors of its higher faculties to any one who has matriculated. So on first principles, it is absurd and unfair that our University College should want to subject aspirants to higher education to another test; but facts must be faced and we recognise that physically it is impossible to accommodate all who want higher education in the buildings at present available. It is not usual in Ceylon for things introduced as temporary expedients gradually to assume a more permanent character, until finally every body takes the temporary expedient of yesterday as already filling a very necessary niche in the scheme of things, forgetting the fact that this was only an interim measure meant to meet special circumstances. The public and the State Council must jealously be on their guard against being jockeyed into such a position in the course of time.

Logic of course has never been a strong point in the policy of our Government. The Educational Department has frowned on any Secondary School preparing students for the Intermediate Examinations,

The work that teachers do in the Intermediate Classes is not reckoned for the twenty hour rule. Efforts were even made to make the effect of this rule retrospective and recover from Secondary Schools sums given out as grants before the rule was officially enforced. Now that the University College itself has no accommodation, why not make it possible for the Secondary Schools to prepare students for the Intermediate Examinations, or at least why not help such of them as have been doing this work by recognising the work teachers put in these classes for the purpose of the twenty hour rule, until the University College is able to provide the necessary accommodation or the University is established? Now the authorities propose to restrict admission to such candidates as only take a certificate that they have followed a recognised post-Matriculation course in some Secondary School or who pass an additional admission examination. We question whether this device will help appreciably to restrict the numbers. Let us take a concrete instance. In July 1940, nearly all who fail to pass the admission test in July 1939 will have qualified for entrance by joining some post-Matriculation class. They will have to be admitted as a matter of course. Then there will be those who pass the admission test. The sum of these two numbers will be nearly equal to the number of Matriculates that seek admission in any one year. One way to check this number will be to make the admission examination a competitive one and fix a certain quota to be admitted every year on the results of the examination. But those who fail in any one year will have to be admitted the next year since they will all normally have had the post-Matriculation course. To say the least, the proposed measure is very inadequate to relieve the congestion at the University College. It seems to us that, all

things considered, the best solution of the problem is to enable some Secondary Schools to prepare students for the Intermediate examinations. If it be feared that schools inadequately equipped for the task may venture to have Intermediate classes, the Department can lay down certain minimum requirements by way of equipment and staff to enable any school to send up students for the Intermediate examinations.

A NEW DEPARTURE

At long last the demands of the Hindu Old Boys of the College that one of them at least should find a place on the Directorate of the College has been granted and at the last annual meeting of the Directors Mr. S. Kanagasabai, Crown Advocate, Jaffna, was elected a member of the Board of Directors of Jaffna College. We know that with the most liberal intentions imaginable the powers-that-be hesitated for long before taking this step, deterred by practical considerations. After all, every achievement over which man may take pride has to be won in the face of difficulties. We are sure that in spite of the difficulties inevitably encountered the gain is commensurate to the efforts bestowed and this event is the beginning of a new era in the affairs of Jaffna College. The most devoted Hindu Old Boy harboured with perfect justice, a grievance that however intense his devotion to his school and however excellent his character and scholarship he had no chance of serving on the Directorate or the teaching staff of the College. We are happy that this state of things has ceased to be in regard to the Directorate and it is our hope that it will soon cease to be in regard to the teaching staff. The time is

ripe even now for the authorities to take the other step and completely remove the sense of grievance and bitterness that many an Old Boy of the Hindu faith has felt and expressed.

As regards Mr. Kanagasabai, it is difficult to say if there are many others among our Hindu old students more entitled to this honour. Urbane, cultured, unostentatious, never hankering after tawdry honours, high principled and mild mannered, dignified in appearance, Mr. Kanagasabai is an epitome of what is praise-worthy in the Hindu tradition. Elevated to this position of responsibility and honour, without any effort on his part, Mr. Kanagasabai, we are sure, will bring to bear on the duties he is now called upon to perform the poise and balance and fairness that seem writ large in his person. The Hindu Old Boys have cause for satisfaction that now at last their demand has been heard. Others connected with the College have cause for thanksgiving in as much as a long deferred act of justice has now been done.

WILLIAM BUTLER YEATS

With the passing away of William Butler Yeats there has passed away from contemporary English poetry its chief glory. Though Yeats was an Irishman and one of the foremost figures in the Irish renaissance and looked to the legends and folklore of his Gaelic forbears for his inspiration, the medium in which he poured out the fullness of his intoxicated imagination was English. G. K. Chesterton in his small book on William Blake, while adversely criticising philosophic outlook of Yeats, refers to him as the greatest personage in contemporary letters that writes in English.

Of Sir Humphrey Davy, it is said that his greatest contribution to science was the discovery of

Michael Faraday. While Davy presented but one Faraday to science, Yeats gave to literature three well-known figures. Rabindranath Tagore was first introduced to the English world by Yeats. Yeats discovered J. M. Synge in Paris and took him to Ireland and induced him to write the plays which have now become famous. It is certainly probable that Lady Gregory, who by the bye was the wife, of an ex-Governor of Ceylon, might never have written plays had not Yeats urged her to do so. With Lady Gregory he founded the Abbey Theatre in Dublin and both of them produced their first plays in this theatre. The Countess Cathleen, one of Yeats' earliest and most well-known plays, was produced in the Abbey Theatre. It is the story of a noble woman who sells her soul to the devil to save her people from starvation. There was an outcry against this 'blasphemy' from the orthodox and against the 'insult to the national honour' of Ireland from the patriotic. Orthodoxy, always unpoetic and humourless, saw in this play an encouragement, if not a direct exhortation, to people, noble and otherwise, to sell their souls to the devil. Patriotism possessing no more humour or poetry, declared that the play was a libel on the character of the Irish people, who would never think of selling their souls or bodies for any consideration! But time, indicated Yeats' poetic sense and to-day it is among the most popular of his plays.

In all his writings, dramatic, poetic and otherwise, Yeats is a mystic. It was this mysticism that drew him to Tagore and Hindu philosophy. It was again this mysticism that made him an ardent student of Berkley's philosophy. Mysticism may be defined as the direct or immediate apprehension of the absolute, independent of logic. Yeats was a mystic in this sense. Even in poetry he had no use

for the various theories that sought to interpret the poetic genius and its function in relation to some intellectual category. He believed rather in mystic moods, that came upon the poet like flashes of illumination, revealing a reality more splendid and more intense than that of the work-a-day world. We say, 'come upon' him as though they came upon from somewhere beyond and outside him. But Yeats held that this heightened sensibility and fervid vision of reality that comes to man now and again comes from within. A God, wholly transcendent dwelling in the clouds and flashing upon man's mind intermittently, was not how Yeats interpreted the ultimate ground of his mystic faith. In perhaps the finest of his plays, he sets forth his mystic creed in the very title of the play—"Where there is nothing there is God"—which, we believe, has much in common with the Nirguna Brahma of Hindu philosophy. He was a mystic in a more popular sense too. He believed in the supernatural to a degree unusual in contemporary life. Spirits and fairies were no figures of speech with him. They were as real to him as human beings in flesh and blood. Four days after his marriage, his wife revealed to him that she possessed the gift of automatic writing. He believed in the phenomenon absolutely and often in his life, as he claimed, important revelations were vouchsafed to him in this manner. He even went so far as to say that many of his views or poetry and art came to him through this channel of revelation from the Beyond.

From what has already been said it must be clear that his poetry could not but be tinged with the mystic quality that was so integral to the life of the poet. Fluid, fragile, promising and suggesting realms of beauty lying in the beyond, rich in fancy and phantasy, hinting at realities that we are too

coarse to behold his poetry was great more in its suggestions than in its revelations. A quality of other worldliness, a foreshadowing of eternities, a refusal to accept as final the limitations of the finite where we are, are characteristics that any one may see in his verse.

The following lines from *The White Birds* are given as a sample of what we have been trying to convey to our readers.

I am haunted by numberless islands, and many a Danaan shore,

Where Time would surely forget us, Sorrow come near us no more;

Soon far from the rose and the lily, and fret of the flames would we be,

Were we only white birds, my beloved, buoyed out on the foam of the sea !

As regards India and her philosophy, Yeats loved these probably next to his own Ireland. We have already referred to the services he rendered to Rabindranath Tagore in introducing him and his Gitanjali to the Western readers. But that was but one of the many instances of his interest in Indian Philosophy and Indian personalities. He has with Purohit Swami translated the principal Upanishads into English. His latest activity in this regard is the introduction he wrote to Purohit Swamy's translation of the Yoga-Sutras of Patanjali.

SOCIALISM AND CHRISTIANITY IN AMERICA.

DR. S. RALPH HARLOW

Ever since the World War the leadership of the Church in the United States has been much disturbed by the social implications of the Gospel. We do not believe in 'a social gospel' and "a personal gospel" as some would urge upon us. We believe that there is *one* Gospel, but we are seeing that within that Gospel there are social implications to which the followers of Christ have remained blind. We are persuaded that in many a church the worship of Jesus has been made a substitute for following in His steps. As we read his words we feel our hearts burn within us as He says: "Why call ye me Lord, Lord, and *do not* the things which I say".

Among the things which He said we find that feeding the poor, loving the enemy, unselfish co-operation rather than acquisitive self-seeking are stressed by the Master. An increasing group of our ministry are discontented with arguments concerning theological dogmas which ascend into academic stratospheres about man's inherent evil nature and the character of Sin, while glaring in our faces we see *sins* rampant and unrebuked. No theological concept which throws the responsibility for man's redemption wholly back on God and is content to admit that men will and must participate in wholesale slaughter of their fellows in war is acceptable to this group. Any philosophy which so identifies man with the state that its claims upon him may demand participation in machine gun raids and poison gas attacks, can hope to capture the hearts and minds of a host of Christian leaders in the Church in America to-day. A theology which fails to relate

itself with the deeper implications of that prayer which Jesus taught: "*Thy Kingdom come, thy will be done on earth* as it is in heaven" can awaken any enthusiasm among us.

That section of our country which is most concerned with theological dogmas and credal demands for church membership is least concerned with Christlike living and with those sins which break down God's reign of love in the lives of men—War, Race Prejudice, Economic Exploitation of the Weak. One may hold very conservative views on the Atonement and support militarism, insist on an intellectual belief in the Trinity and refuse to sit down at the table with a man of another race, hold firmly to "Biblical religion" and remain an enemy of any effort on the part of the mass of the working class to gain decent wages and living conditions. We have had abundant evidence of this in the United States.

It is for such reasons as these that Socialism has made a stirring challenge to the leadership of the Church in America. At a recent Church Conference which I attended last June I noted that six of the eight platform speakers were members of the Socialist Party. At a previous conference in another section of the country eight of the ten speakers were members of the S. P. At the last National Convention of the party which I attended, the chairman was a Methodist minister, the candidate for President of the United States on the last three tickets has been an ordained Presbyterian minister and many of the outstanding leaders of the party are leaders in the Church. Three outstanding ministers, one a Congregationalist, another a Disciple, and the third a Universalist have run for Congress on the Socialist Party ticket. The man now run-

ning for Governor of my State, Massachusetts, is an ordained Congregational minister.

In a recent poll of nearly 20,000 ministers less than 12% voted that Capitalism as practiced in the world today is consistent with the teachings of Jesus Christ and several thousands voted that Socialism was. The question is: "Why have these Christian ministers taken this stand?" The answer is to be found in a candid and open study of Socialism.

Take the definition found in the Encyclopaedia Britannica, which reads: "The ethics of Socialism are closely akin to the ethics of Christianity". Would one find any such definition of a social and economic system built around the principle of profits and the ownership of the land and means of production by the few? Who will deny that Jesus proclaimed the "more abundant life"? Do we really fool ourselves into believing that greed and exploitation, selfish gain and luxury, which are part and parcel of our present economic order, are consistent with the life more abundant for the mass of the people? There is nothing in Socialism as radical as the words we repeat so frequently in church when we sing the Magnificat. Read it.

Crushing poverty, wretched slums, sickness and despair on the one hand, and on the other massed wealth, palatial dwellings, vacations in the mountains and at the sea, the best medical skill at one's command, and the good things of life in the form of education, culture, travel and recreation. Nothing but their labour to bargain with on the one hand and power, dictatorship and position on the other. And all too often "Government of the politicians,

or the vested interests, by the privileged class." Never has the word "Liberty" been more abused than in these days when the class defending the *status quo* uses it to entrench themselves in their vested "rights" By "Liberty" they mean freedom to go on exploiting the masses of underprivileged.

Socialism challenges the followers of Christ in Gospel terms. It stands for a new civilization. It is a world-wide movement, just as Christianity is supposed to be, for better food, better clothing, better homes, more education and culture—in short the creation of an environment in which children may grow up and become the kind of men and women God would want them to be—the more abundant life. Socialism stands for two terrific propositions, but worn to tatters in Church phraseology, namely, all men are brothers, not merely brothers in name, but brothers in fact, with a common blood, common interest, common cause. The welfare of one is the brotherly concern of all of us, and being brothers, all war and strife and hatred should cease. The second proposition on which Socialism is based and on which it appeals to followers of the Carpenter of Nazareth is this. The things that men need in common should be owned in common and supplied for the common good, not for private profit. The cry, that the issue is private property versus public ownership is a scarecrow; for under Socialism more people would be able to own their own homes, own better clothing, have more books, have better vacations than they have ever had under Capitalism. The great natural resources, the means of transportation and production on which all of us are dependent would be owned and operated by the people for the common good—that is true. Just as today our schools, our police, our fire departments, our

post offices and a host of other things are owned by the people for the people.

We talk a lot about freedom, but what man is free if he has no right to a job, to the chance to earn a decent living, get married, have children and give his wife and children protection? Our present system gives plenty of protection to those who have private property but offers doles rather than the right to work to countless thousands. The owners of wealth and the means of production decide to a large degree what wages shall be paid, what working conditions shall be and whether men shall have a right to earn their bread. Those who work under the wage system are not alone in enslavement to this system. With every increase in power and concentration of wealth the educated and professional class are forced more and more into subjection to the owning class, so that they dare not teach or preach save that which their masters are willing to have them proclaim. Prophetic tongues are stilled in such an environment.

It is because in Socialism so many of us have found the application of the Sermon on the Mount to life that this growing host of Christians in the United States are flocking to its support. Socialism is evolutionary in method rather than revolutionary. We have been the first to work for and advocate old age pensions, unemployment insurance, the right to collective bargaining, minimum wage laws, child labour protection, and dozens of other social measures now written into our laws.

Such measures can prevent some of the misery and suffering and poverty, but not till we change the present economic system to one based on unselfish co-operation rather than private profit will the vision splendid march to its glorious fulfilment.

Rise up, O men of God,
 His Kingdom tarries long,
 Bring in the day of brotherhood,
 And end the night of wrong.

THE COLLEGE BANYAN TREE:

A SONNET

O, giant tree! Full fifty years are gone
 Since I did stand beneath thy grateful shade,
 A wistful stripling, quite perplexed and lone,
 But keen on wisdom's lore. Thou seemest made
 To stand guard o'er these gates, to weicome give
 To youths of a hundred years that have here come
 To drink at wisdom's fount. Thou dost yet live!
 Hast thou glad tales, or sad, to tell of some
 That passed this way? What mem'ries glad revive!
 What youthful pranks! What giddy ways and vain!
 I live a boy again. When this my life
 Has sped on hasty wings, thou wilt remain.
 Old friend! Art thou, then, substance true, tell me,
 And men mere shadows that will cease to be?

I. M. C.

SOME ANCIENT TAMIL POEMS

BY

Mr. J. V. CHELLIAH, M. A., J. P.

(Concluded)

IV. MULLAIPATTU

Now I proceed to notice briefly another Idyll, *Mullaipattu*, which is the shortest of the Ten Idylls. It was written by a merchant-poet of Kaveripattinam. *Mullaipattu* means an idyll of the jungle. True to the characteristics of *Mullai*, as described by Tholkappiar, the *agam* or love part relates to the patience shown by a loving wife who lies with grief in her palace at the absence of her lord who is away on a military expedition. It is the rainy season :

It is a short and gloomy eve, the showers fall
From clouds that travel fast with water drunk
From the cold, resounding sea.

The wife is inconsolable and sends out an old woman to consult the omens. She goes, and sees a cow-herd comfort a tender calf which is wailing, saying that its dam will soon come. She returns,

"And so" says she, "O fair one, now forget
Your pain and grief," But she no comfort finds
Despite assurance given o'er and o'er again.
Her painted flower-like eyes shed drops of tears
Resembling pearls.

This is the picture of the wife as she lies down with grief in her palace :

The wife sees not her lord in slumber sweet
Reposing by her side, and plunged in grief,
Directs her thoughts to him. Her loneliness
Now makes her sad and pains her mind.

And then reflecting long consoles herself,
 And sets her loosened bangles right. Again,
 She shakes with passion, deeply sighs, and quakes
 Like a pea-hen struck with arrows; from her hands
 Her bangles slip.

Suddenly

Her listening ears
 Are filled with sweet and various swelling sounds
 Announcing her triumphant lord's return.

The *puram* or war side, relates to the chieftain, whose name is not mentioned, who has gone on a military expedition. There is an elaborate description of his camp, the tents, the elephants and horses, his watchers and guards, his military operations, his anticipation of the next day's battle, his engagement and victory. The poet thus describes the triumphant return of the chieftain thus:

The flags of triumph wave, and horns and chanks
 Proclaim the victor loud. And blossom now
 The flowers blue of thick-leaved *gaya* plant
 That grows in sandy soil. The *konrai* tree
 With shoots and buds fine golden blooms do shed;
Kanthul buds do blossom like the palm;
 The clusters of the *thonrai* blooms blood-red.
 He passes wide, red-soiled thick forest lands,
 Where mid the bending stalk of *vargu* grain
 Well-watered with abundant rain, the stags
 With twisted horns do leap about with hinds.
 He leaves behind the woods where *valli* roots
 Mature in the month before bright rains set in.

The poem has references to the influx of foreigners into the Tamil land at the time. There are Yavana guards who probably were Greeks.

Armed with whips
 Concealed within their tight and bulging dress.
 They are of frightful mien; their limbs are strong,
 Their eyes are fierce.

The Mlechas are the guards set around the camp. There are one or two allusions to Aryan influences. The Aryan gods, Mal and Lakshmi, are mentioned, and there is a reference to the ochre coloured garments of the sanniyasi. The keepers of elephants tame them by the use of Sanscrit words.

There are a few interesting customs alluded to in the poem. The custom of consulting omens has already been referred to, and there was also the belief in the auspicious words spoken by good men having a beneficent effect. Time was calculated by water clocks, and the mid-night hour was tolled by watchers. That waiting maids who trimmed lamps were employed in the camp and were armed with "strong handled, flashing dirks", shows that there was no purdah system among the Tamils at that time.

V. *Nedunalvadai*

Nedunalvadai is another of the Idylls. It resembles *Mullaipattu* in many respects. Like the *Mullaipattu* it is an Idyll of the jungle. The title of the poem means "the good long winter." It belongs to the same period in which *Mullaipattu* was written. The author is the famous poet, Nakkirar, the author of another Idyll, *Thirumurugattupadai*. The poem begins with a splendid description of the winter, a portraiture of Nature that will compare favourably with any similar passage in English Literature. I translate the opening lines :

When clouds to seasons true do circle hills
To the right, and pour down op'ning showers,
The earth is cooled; and herdsmen then that dread
The rain and wield their cruel wands, their herds
Of sheep and mated cattle scatter wide
To graze on unknown pasture grounds. Distressed,
They lonely feel in leaving wonted grounds.

The *kanthal* buds with petals long are seen
 Disfigured by the fall of rains. Intense
 Is the cold that people's bodies bite. They warm
 Their hands before the fire, and shiv'ring much
 Apply the heat to warm their cheeks. The beasts
 Forget to graze: the monkey shiv'ring sits;
 The birds that perch on trees drop down from them.
 The cows do rudely spurn from them their young.
 The mid-night cold is like the chill on the hills.
 On every bush the slender-tendrilled vine
 With flowers round and white, and the golden gourd
 Unfold their blooms. The cranes whose feet are green,
 Whose plumage, soft, and red-striped herons too
 That after rains arise from whitish sands
 That cover dark, clay soil, do everywhere
 Devour the carps in streams that swim
 Against the current strong. From the wide expanse
 The spreading white clouds fall in drizzling drops.
 The rice that richly grows with graceful leaves
 On lovely, broad, well flooded fields, doth bend
 With ripened ears. In clusters that emerge
 From sheathed spathes that hang round em'rald necks
 Of wide-stemmed areca palms, the green nuts' sides
 Contain clear juice, and being rounded swell
 And ripen into sweetness with fine sap.
 The wide groves' tops are thick with flowers and trees,
 On whose boughs hang the drops of shining rain.

The *agam* or love element of the poem is practically the same as that of the previous poem. The queen who is separated from her lord is thus described:

She only wears now, parted from her lord,
 On the bosom of her rounded breasts that bore
 The pearl-strung necklace once, the *tali* alone.
 Some locks disordered lie on forehead fair.
 Her small-holed ears that bore the ear-ring marks
 Hang slightly down, as she has put away
 Her long and shining pendants. On the hand
 That was adorned with bangles, she now wears
 An armlet made of right-whorled chank. And then
 She binds it with a simple string. She wears
 A red ring round her pinkish finger shaped

Like the mouth of a fish. Her rounded hips
 Once draped by lovely raiment now are clothed
 With a faded garment made of shining thread.
 She looks like a picture with no colours drawn.
 Soft maids complexioned like the mango shoots
 With skins with patches wide of beauty spots,
 With shoulders soft and round like smooth bamboo,
 With breasts confined with ribbons tight that look
 Like lotus buds, with round and slender waists,
 Now chafe their mistress' feet. Attendants too
 With pinkish faces and with fine soft hair
 That's partly grey, speak words of comfort then
 To the lady saying things untrue and true,
 Consoling her they give assurance strong
 Of the quick return of husband dear from war.
 But she remains distressed with comfort none.
 She wipes away with finger red her tears
 That gath'ring in her eyes drop from her lids.
 She says, "O Mother, grant him victory now,
 And end the war, and thus remove the thoughts
 That greatly pain the loving lonely wife".

The *puram* or war element relates to the military operations of the king, probably a Pandyan king, against his enemies. The following is the description of the king as he goes out at night to inspect his wounded soldiers and comfort them:

A leader bears a lance of handle strong
 Whose head is bound with flowers of the neem.
 Behind him goes a proud and prancing steed
 Adorned with little bells. With large-knobbed bits
 It is untired by the saddle. Off it shakes
 The rain-drops on the dark and muddy streets.
 The King's left hand holds up his slipping robes,
 His right rests on the shoulders of a youth
 Of aspect stern, a sword slung on his arm.
 A white umbrella decked with strings of pearl
 Protect him from the noisy drops of rain.
 He goes about with cheer at midnight dark
 Attended by his men and takes no thought
 Of resting in his tent.

The palace of the king, his royal apartments, those of his queen unapproachable by males save

the king, her splendid couch, all these are described with such vividness, realism, and wealth of detail that we are charmed by the poem. There is one little reference that should not be missed. The citizens (of Madura) know that it is evening from the fragrance of the beautiful petals of jasmine buds.

As in the other two poems there are references to show the growing Aryan influence in South India. "Those learned in architecture" probably refers to those versed in the *śilpa śāstra* of the Aryans. The part of the wall into which the top of the door frame is fitted is called "a beam named after a star", in other words, *uttaram*, which means a star and also a beam. Again, the poet speaks of the "chamber named after the womb" thinking probably of the Sanscrit *Karpagraha*, the sacred part of a house or a temple. Forty is described by *thasa nanku*, *thasa* being the Sanscrit word for ten. The zodiac is described as the "constellations beginning with the strong horned *adu (ram)*" showing that the Aryan zodiac had begun to be used by the Dravidians. Rohini, a purely Aryan mythological person, is mentioned as one whose conjugal felicity is envied by the queen.

There are, as in other poems, references to the presence of foreigners. The able-bodied men who go about the streets fully drunk with toddy no doubt are the Mlechas. We are told definitely that the statues attached to the lamps were made by Yavanas or Greeks.

From the poem we infer that the people generally worshipped the tutelary deity in their homes: *illur theivam* (house deity). There is a mention of a purely Dravidian goddess, Kottavai, war-goddess, to whom the queen appeals to end the war.

In concluding may I say that I will feel satisfied if this contribution of mine will induce some to take up the translation of some other ancient work so that the outside world may know what a rich literature ancient Tamils produced many centuries ago. I may say here that it is my intention to translate the other remaining Idylls.

SOCIALISING THE INDIVIDUAL.

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The social objectives involved in the process of child nurture are sadly overlooked in our present system of education. Not that the child is to be made sociable, a "good companion", with traits of sweet amiability and engaging good manners. But that, in aiming to help the child towards that self-realisation which is the ultimate end of all cultural endeavour, there should be a deliberate attempt to bring the child and society together. For the real test of all educational values rests on the measure of success achieved in making it possible for the growing individual to increasingly participate in the common life of the group, and vitally contribute to improving it.

This social orientation is not definitely kept in view. Helping the child become conversant with the tools of social intercourse, such as language and numbers, is not enough. Nor yet is the task done when education has opened the eyes of the child to the treasures of literature, art and science which society has gradually accumulated through generations. We

would have yet to help him discover and appreciate social values, and to develop habits of thought and conduct whereby he could benefit himself and his fellows to the fullest extent. And this would not be possible unless he learns to acquire in the process of education an inner control whereby he may judge and guide himself in the interest of social well-being.

The basal process in education, then, should be social reaction recognised as a vital factor from the very beginning. So that the individual is consciously "socialised," and, in the course of time, begins to realise the value of just living in the various relations as also of well directed labour which will contribute to the improvement of the common life of the groups.

It may be true that this principle is to some extent already in operation: but only as an unrecognised factor. And even then, it is restricted to the more obvious relations between pupil and teacher, and between pupil and pupil. Nor is it often that a calculated effort put forth to transform this impulsive good-heartedness of childhood into steady, reflective good-will in later maturity. The mere inculcation of principles of social conduct, however valuable they may be in themselves, will not effect this transformation. For in the final analysis, social character and efficiency are to be achieved through social experience.

Little we realise in India, that if the Battle of Waterloo was won on the play-grounds of Eton the elaborate scheme for communal representation in our body politic was forged in every class-room in India, and that it is being perpetuated by the every day facts of school life. Communal consciousness, like

patriotism, does not overwhelm the adult mind with a catastrophic suddenness; it is a social attitude which germinates in early childhood, buds in adolescence and blossoms with maturity. Likewise, tragically enough inter communal consciousness which is today not merely a desideratum but a veritable social necessity.

In view of the menace of a possible world war which would certainly be disastrous to the future of world culture, a serious effort is being made in progressive schools in England and America to create an international mindedness in the young. Every opportunity is availed of to make the pupils realise, in the class-room and outside, the terrible effects of war, the imperative necessity for peace, if civilisation is to last. In curious contrast to this, the Russian educator spares no pains to impress on his pupils from the earliest stage the terrible social and economic consequences of individualism. He consciously sets about to disabuse the child of all faith in a God and the supernatural so that the child may grow up to believe in the natural realm of social values, in the mass-man.

Is it irrelevant, then, to ask how much deliberate orientation there is in our programme and methods of child nurture towards such social experience as will lead to inter-communal consciousness? And even then, it would be only touching but one aspect of our social life. The larger issues create a social consciousness.

The vital problem then is the creation of scales of values, of inmost loyalties and of life purposes — the germinating centre, so to say, of every developing character. This would mean that the aim in educating for society would include the purpose of producing in the growing mind, individual self-gui-

dance towards the social good. Such self-guidance implies both knowledge of social cause and effects, and preference for certain effects as over against others. For there cannot be discrimination of social ends unless one is taught to think about one's relation to the social whole and recognises one's own tendencies to selfishness.

In the case of the child this is best achieved not by comparing himself with some abstract ideal of duty or of perfection in the abstract but by considering the consequences of conduct especially in the welfare or otherwise of others. Social character and efficiency, then, can be acquired only through social experience; and social experience is to be had primarily through the performance of social functions. It need not be always extended to the young through the imagination to possible life-situations. For, in his relations within the family, the play group, the school, the city, the child has from the beginning problems of adjustment, social efficiency and social reconstruction of his own.

Progressive American Pedagogy goes still further. It works on the principle that social experience is most effective educationally only when the pupil experiences no hiatus between his own life interests and that of the larger society. In civic anniversaries and public elections and community charity campaigns the school pupil is also included, not merely as an interested spectator, but as an active participant. The pupils are made acquainted at first hand with the machinery of local government. For one thing, they are "recruited" into the police force as "auxiliaries" and their co-operation is sought in the maintenance of traffic regulations, for instance. For another, children are organised to keep streets and alleys clean, and so to help combat infection and disease. And in the new type of boarding schools,

like the Swiss Landerziehungsheim, children live together in a country home where in the society of their teachers they manage their own establishment, construct and repair buildings, and make apparatus for their games, all in connection with their traditional "studies." On the same principle in the public schools of Gary, Indiana, (U. S. A.), we are told that the pupils themselves keep the accounts and even pay the teachers.

Professor John Dewey who propounds a social theory of education is convinced that even the curriculum can have significance only in as far as it stands the test of social fruitfulness. He holds that what has to be mastered in graded subject-matter of instruction is function or enterprise—"a term that applies equally to learning a trade, learning the duties of a voter, and mastering the processes involved in playing at store keeping or with dolls." The "knowledges" and "skills" incorporated in the curriculum would be, then, taught in an order that is determined by the pupil's own growing social needs and functions. And civic ideals and enterprises, instead of being withheld from the pupil until he shall in some manner inexplicable step from "education" to "life," now becomes the very material of education. So that throughout his life at school the pupil also would be functioning as a recognised member of society.

Such teaching will lead the young to think socially, and the result is bound to be discontent with the existing social order. They will no longer regard social classes and economic conditions as naturally predetermined and static, much less as a divinely constituted order. Reflective good-will and deliberate justice acquired through social experience will lead to their recognising human life of supreme

value. As a consequence they will learn to value things and rights only as they actually minister to life. Not less than this will be the cost of a really socialised education.

GESTALT PSYCHOLOGY

BY

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The School of Gestalt psychology had its origin in Germany about the year 1912 and is regarded among contemporary schools as the one which holds the key to the future. The word Gestalt is a German word and its English equivalent is sometimes given as configuration for want of a better word. Before proceeding to discuss this school of psychology with its educational implications, I wish to go over very briefly the psychology that preceded the contemporary period in order to get a glimpse of the background from which Gestalt psychology arose.

“The old order changeth yielding place to new” and this has been very true of psychology. Each school began as a revolt against the established order and cannot be understood without taking account of its historical background. Each established order, one must remember, was itself at one time new and revolutionary. So it looks that one has to go back to the beginnings of psychology and follow the various revolts and new movements to understand fully the present existing schools of psychology.

Till 1890 psychology was a part of philosophy. The real beginnings of modern psychology started in the seventeenth century with Descartes, the French

philosopher, though it is generally accepted that Aristotle was the founder of the ancient "soul" psychology. To the Greeks the psyche (soul) was the essence of an organism. To them the organism was composed of three souls — the nutritive, whose function was to assimilate food; the sensitive, whose function was to sense and feel and the rational, whose function was to reason. The Greeks thought that these souls gave life and form to the organism, just as cement and shape would constitute a flower pot. In the middle ages when the study of theology received prominence the mental and spiritual aspects of the soul had become separate subjects of study — the psychologists (the philosophers in those days) emphasising one and the theologians the other. But the problem of the relationship between body and mind remained puzzling and unsolved down to the end of the mediaeval period. Early in the seventeenth century when Galileo and others revolutionised physics and Harvey made a start to explain physiological processes in physical terms, Descartes sought to apply physics to the understanding of animal and human behaviour. Descartes said that the essence of mind was consciousness. So from his time psychology gradually became the science of consciousness. This meant that this science was introspective, metaphysical and subjective. Early in the nineteenth century the wonderful achievements in chemistry and the effective use of experiments in physiology began to be felt, and so the introspective psychology was regarded as unscientific. Then there was the influence of general biology, the theory of evolution which brought into view a whole mass of problems that were foreign to the older psychology and also to physiology, chemistry and physics. Towards the end of the nineteenth century topics like the mental development in the individual and in the race

as influenced by heredity and environment, child psychology and differences between individuals began to appear in psychological writings. All these outside influences that made themselves felt in the psychology of the nineteenth century raised new problems which had to be treated in a manner in keeping with the then scientific age of experimentation. This brought the idea of treating psychology as an objective science and of divorcing psychology from its old union with philosophy and to align it with the natural sciences. Such was the established order of 1900 against which the contemporary schools have revolted. Years of intense activity in psychological circles started and psychologists began to increase and they started to pick flaws in the established order. It was observed that people reacted or behaved when they were conscious. To an observer a person's behaviour was the index of his consciousness. So people said why not study his behaviour as consciousness was unable to produce any factual data. So schools were started which disagreed with each other fully as much as with the older psychology, and the result has been a very lively period with order not yet re-established. All schools accepted the observable responses to stimuli as the subject matter of psychology but they gave different interpretations to this behaviour. To use the words of Woodworth "first psychology lost its soul, then it lost its mind, then it lost consciousness; it still has behaviour of a kind."

One such school was the behaviourist school with J. B. Watson as its chief interpreter. The Watson school objected strenuously to psychology as the science of consciousness and to introspection as the method for use in the study of man. They were interested in motor performances and in the theory of 'conditioning'.

Then there was the psychoanalytic school with Freud, Adler and Jung as its chief exponents, which said and insisted that the unconscious was the governing factor in all behaviour. They said that the biggest field of psychology was the unconscious, and that the abnormal and maladjusted individuals and children were the best subjects for investigation. Then there was the purposivist or hormic school of McDougall which stressed the importance of striving and goal seeking in all behaviour. All these schools rejected the notion that psychology was the science of consciousness, though they rejected this notion in different ways. Then come Gestalt psychology with Kohler and Koffka as its leading exponents and it revolted against the mental chemistry ideal of the nineteenth century psychology and against Wundt and his associationist psychology of the 18th century. Associationism aimed at analysis and Gestalt psychology revolted against analysis as the fundamental problem of psychology. Gestalt psychology had no objection to introspection in a broad sense but objected seriously to the analytic type of introspection.

To show how the system against which Gestalt psychologists revolted let me give a very brief outline of Wundt's way of thinking and outlining the task of psychology. This is what Wundt says—"experience comes in complexes or compounds not in elements. Every experience, every idea, every emotion, every intention to act is complex. Therefore, the job of psychology is to first analyse these complex processes into their elements and then to study how elements are combined and the laws of their combination. First identify the elements and then work up to larger and larger compounds". The Gestalt psychologists called this 'a brick and mortar psychology with emphasis on the brick, because the

trouble was to find the mortar'. The mortar problem was a serious one for the associationists. Some of its opponents had pointed to its bankruptcy in this regard, and had argued for accepting a mind, or soul or ego as the agent that did the combining. But the Gestalt psychologists introduced the notion of form quality into psychology and said that form quality is a property possessed by a whole and did not belong to any of the parts making up the whole. For example a melody is made up of the different notes but is not present in the notes taken singly. Put the notes together in one way you get a certain tune. Put them in another way you get an altogether different tune. In the same way the Gestalt psychologists say that we cannot get a true picture of a person's character by listing the various personality traits, giving the individual a rating in each trait and finally placing his ratings side by side in a table. Such a table fails to show which trait is central and dominating in the individual's personality and which are of secondary importance. The personality is not a mere sum of traits but an organised whole. To put it in mathematical language the whole is greater than the sum of its parts. So they say that we should forget the old problem of elements and study organised wholes as they occur in experience.

In spite of these differences of view between the different schools, psychologists are trying to see each other's point of view and are trying to bridge the gaps between their views with the result that there is a certain amount of unity in the diversity.

As stated before, the original exponents of Gestalt psychology were the young German psychologists Max Wertheimer, Kurt Koffka and Wolfgang Kohler, and some of their early converts were R. M. Ogden and R. H. Wheeler of America. The experiments of

Wertheimer were on the seeing of motion. A good illustration of his original experiment is the flicker photographs with which all budding sportsmen are familiar. The flicker photographs of Bradman making a certain cricket stroke or of Tilden making a smash at the net are well known to most students in the West. By flicking these photographs in quick succession one gets the idea of motion and this is of very great interest to the children. Wertheimer carried out his experiments on some such similar thing like the above and came to the conclusion that the impression the mind got was not the individual pictures which were there in that set, but the idea of motion produced by flicking these pictures in quick succession. To produce this motion several pictures or drawings were necessary. So his conclusion was that the impression of the whole is presented to the mind *earlier* than the impression of the parts composing the whole. This is true of the cinema pictures where a series of still views are presented to the mind in rapid succession and the mind gets the idea of the motion through the series of positions and not the separate positions. So he said we are forced by our organisation to see the motion as a continuous whole and not as a sum of the successive positions. Wertheimer carried out a number of experiments and I would like to mention another very simple experiment he carried out. He drew the picture of a human face and covered half of it leaving the nose, the eyes and the forehead. He noticed the expression of the eyes. Then when he uncovered the face he found the whole expression of the face and eyes changed. We can ourselves carry out this experiment and convince us of the truth of his findings. So he said that the shape of the face resided in the face as a whole and the expression of the face likewise.

Gestalt psychologists devote much of their energies to the investigation of sense perception; this is not because they regard motor activities as falling outside the field of psychology. It has appeared to them that the study of sensory processes afforded about the best approach to the dynamics of behaviour in general. Also they are sure that behaviour can never be understood in the least degree without taking account of perceptual processes. They hold that motor activity is determined by perceptual activity, or rather each taken alone is an artificial fragment since the organism acts as a whole.

Gestalt psychologists dislike the stimulus-response conception of the behaviourists. It also objects to the theory that learned behaviour consists of reflexes linked together by the process of 'conditioning'. Professor Kurt Lewin, one of the Gestalt group, has attacked this stimulus-response theory from another angle. He says that stimulus-response bands do not bring about action. He gives an illustration from every day life to support his pronouncement. This is what he says "suppose I have stuck a letter in my pocket, impressing on myself the necessity of placing it in a box when I pass one in the street. I have thus established a bond between the sight of the letter box, as stimulus, and the response of taking that letter out and posting it. I see a letter box and post the letter. The Associationist or stimulus-response psychologist would cite the case, so far, as a good instance of his doctrine. The Associationists also say that exercise of this stimulus-response connection strengthens it. Therefore, when I reach the second letter box my response of reaching in my pocket for the letter will be even stronger. On the contrary, that tendency is probably all wiped out. When I placed the letter in the first box I said to myself "That is done, and appar-

ently erased the stimulus-response bond". Lewin urges that the driving force which activated the behaviour was not the bond nor even the letter box as stimulus, but a tension set up when he placed the letter in his pocket with the intention of posting it. This tension was relieved when the letter was posted. To take another example, when the editor asked me to write this article, a tension was set up in my brain which was relieved only after I finished writing this article. In education this would imply that only such tasks as could be done by students should be assigned to them for success and relief from this tension are essential to the mental hygiene of the child.

The Gestalt psychologists are opposed to the Thorndike trial and error method of learning, Thorndike had been convinced from his studies of cats, dogs and monkeys that all animals learned by trial and error, that is, they stamped in the successful reactions and stamped out the unsuccessful. Reasoning and insight had no place in Thorndike's theory of learning. Kohler entertained doubts on this matter, and believed that Thorndike's associationist background had led him to a false interpretation of the results. Thorndike had used mazes and puzzle-boxes—blind situations not open to the animal's inspection. Kohler argued that if Thorndike had left a clear unimpeded path to the goal the animals would naturally have gone straight to the goal, and there would have been nothing to learn. Kohler tried a number of experiments on his chimpanzees and concluded that insight, in the sense of seeing what one is doing, was essential in all learning processes. To take an example, if a dog is brought into a strange yard, containing a length of fence, and if, while the dog is at the middle of the fence, some food is placed directly in front of him but on the other side of the fence, the dog almost immediately, so Kohler

found, makes a dash around the end of the fence to the food. The dog was able to see the way to the food though it was not a direct one. The dog saw the situation as a whole and saw just what it had to do. In Thorndike's experiments the animal had to explore the whole of the complicated maze not being able to see the whole path to the goal. Koffka seems to reach the same conclusion, that all learning consists of insight and Thorndike's supposed learning by trial and error was a mistake. So we see that the Gestalt psychologists placed their emphasis *on the perceptual factor of learning*. Here is another interesting experiment which supports the above—a few hens were trained to seek their food in the darker of two grey boxes (say A & B). Let A be darker than B. The box B is removed and another box C with a darker grey than A's is put instead; the hens were found to be rushing to the darker of the two grey boxes. So the Gestalt psychologists say that what the hens have learned is not a response to a particular grey but a response to the lighter-darker pattern. Today there is a debate going on with regard to the theory of learning between the 'trial and error' school of Thorndike, the 'conditioning' school of Watson and the 'insight' school of the Gestalt psychologists. Each school could make out a plausible case for explaining all the facts in their own way. But it has been accepted today by most psychologists that the learning curves obtained for animals is really a superposition of the trial and error curve and the insight curve. So they accept that in all learning there is trial and error, conditioning and insight. All these factors contribute to the process of learning.

Let me now state the principles formulated by the Gestalt psychologists.

1. *Principle of figure and ground.* To the Gestalt Psychologists the distinction of figure and ground (back-ground) is absolutely fundamental in the organisation of experience and behaviour. People knew that rythmical drum or the periodic fall of rain drops on a metallic plate stands out as a figure against the general back-ground of less distinct noises. To take another example, something moving on the skin stood out from the general mass of cutaneous sensations. But their psychological significance was overlooked till the school of Gestalt psychologists pointed it out. In education this will mean many things. In our teaching a topic we should make the theme stand out against the general back-ground. For instance in teaching geography we should not bring in unnecessary details which will cloud the main point out. In order to show where rubber is grown in Ceylon we should not employ the general map of Ceylon where one finds the towns, railways, roads etc. The best map would be a mere outline of Ceylon, where if the positions of the places where rubber is grown are shown to the students, they would be able to form a clear and distinct idea about these positions. Again in teaching history there should always be some sort of introduction which will help towards better understanding of the topic to be studied. For example to help students to understand the present political situation in India a back-ground of India's economical and educational survey will be found to be extremely useful. This principle will also imply that in the black-board work of the class it will be very helpful to students if teachers used coloured chalk whenever necessary, especially in the teaching of geometry, to make a particular figure stand against the general background of others. In the kindergarten work a recognition of this principle will be very valuable in the teaching of arithmetic

and drawing. To sum up, a teacher should always try and provide a background for any topic he may want to teach for the background tends to contribute to the clarity of the figure.

2. *Principle of Patterns or wholes.* I have already referred to this earlier. In education it would mean many things. Since our natural tendency is to see patterns and wholes from the very beginning, it would follow that the whole method of teaching was more efficient than the part method. Experiments were actually tried to find whether whole or part method was better. The results on the whole seem to confirm the Gestalt view. As a matter of fact the whole method of teaching was adopted before Gestalt psychology came in. Gestalt psychology gave scientific support to this method which was already adopted. For example, to help students to learn a language, teach sentences first, then the words and then come to the alphabet. This is opposed to the traditional way of teaching language, (especially in our vernacular schools) where the children are started on the alphabet first. Today we find schools adopting the Gestalt point of view and the alphabet is taught last. To take other examples, in teaching geography take the country as a whole first and then come to details like rainfall, products etc. later. An acceptance of this principle would imply that the whole is greater than the sum of its parts. The Gestalt psychologists investigated the question of learning and of transfer of training in connection with this principle of patterns. It is here that they made their most valuable contribution to education. The behaviourists said that all learning consisted of establishing neural bonds but the Gestalt psychologists say that in all learning we should aim at insight into patterns. They further say that this insight into patterns is very necessary

for transfer of training. Because the hens were able to get an insight into the lighter-darker pattern of those boxes they were able to transfer this pattern to another situation. This finding of the Gestalt school opposed the very popular theory with regard to transfer of training advocated by Thorndike and Woodworth, namely that spread of practice occurs only where identical elements are concerned in the influencing and influenced function. In this experiment with the hens the same identical box B was used in the second experiment. So according to Thorndike and Woodworth the hens should have gone to box B for no box could be more identical with B than the box itself. Instead they went to box C.

3. *Principle of Transposability.* This implies that a pattern is transferable. For this reason we must develop general concepts in order that the pupils may be able to recognise the patterns in different situations in which they might exist. For example, a teacher of mathematics in all kinds of mathematical situations trains his pupils to ask themselves "Is this a new problem? If it is, what must be done to turn it into a form with which I am familiar?" Every new problem must be twisted into the form of an old problem whose solution is already known. The teacher may show also that the principle — the new must always be solved or interpreted in terms of the old — is of *universal* applicability. So in education this principle would mean that teachers in the teaching of their various subjects should look for patterns or concepts which are of wide applicability and should point these patterns out to the students. So here is a bit of advice we get from this principle. Develop clear ideas about the matter we deal in our class rooms so that these ideas may be transposable in situations outside the class room.

4. *Principle of closure.* I have many a time drawn a circle on the board without fully completing the circumference, and the students have on every occasion ignored that small gap in the circumference and have taken the figure to be a complete circle. I would ask my readers too to try it out for themselves, not only with circles but with triangles, quadrilaterals etc. The Gestalt psychologists make much of this closed figure. If a figure is drawn with one or more small gaps in it, these gaps are apt to be overlooked in looking at the figure or to be disregarded as unimportant. So the natural tendency seems to be to close up gaps. The Gestalt psychologists believe that it represents the inner brain dynamics in receiving a mass of stimuli from the eye. This principle of closure is applied to explain higher thought processes and acts of will and is consequently regarded as of prime importance by the Gestalt psychologists. Thought is explained as being due to a disturbance of equilibrium of potential set up in a nervous system. I would like to refer here again to the illustration I used before of the letter and intention to post it at the next pillar box, and as to how the gap was closed when the letter was posted. In education it means that it is no mistake to leave gaps in the ideas we are developing. The child will close them. So teachers should take care not to spoon-feed the children with a lot of facts, not to tell everything to the child. Leave some gaps for the child to close through his library reading and the like.

5. *Principle of Pragnanz* or principle of progressive clarification. Since we naturally proceed to see whole first and then proceed to discriminate parts (opposed to the Associationists' theory), it is well for us to remember this principle in our teaching. In teaching geography we should take the whole country

first and then come to its people, its industry etc. In teaching poetry we should take the whole poem first. Teach the boys to appreciate the poem and then treat it stanza by stanza with its meaning etc. In teaching history we should take the period first and should then come to the kings, economic survey etc.

6. *Principle of Intimacy.* We know that the addition of a rod to form the diagonal of a quadrilateral obtained by four freely jointed rods makes the whole system very stable. The addition of this single rod has altered the form of the figure. In education this would mean that a teacher should come to the same point from different angles and should bring in different connections to organise the knowledge acquired. Teachers should specially bear this point in mind when they are trying to improve the memory of the children. One additional link will make all the difference in the retentive power of the children.

It is not my intention to canvas the loyalty of my readers for Gestalt psychology. As a matter of fact one finds in the world quite a number of psychologists of repute sitting on the fence, as it were, not accepting any particular brand of psychology. These psychologists prefer to adopt a certain eclectic hotch-potch of all these different schools of psychology not deriding any particular school as unimportant. When Einstein advanced his theory of relativity, controversy broke out and both his supporters and opponents put his theory to the test on astronomical observations — his opponents hoping to give a knock out blow to his theory. When the evidence obtained favoured the theory the general attitude quickly became favourable. Similarly when Gestalt principles were formulated the opponents of this school tried to give a knock-out blow, but in the end the weight of experimental evidence won over many con-

verts to the Gestalt camp. I should say that the Gestalt school was really stimulated by the early resistance it encountered from the general body of psychologists and has to a very great extent succeeded in showing the world the value of its own line of study. No one will deny that the Gestalt school has given us teachers, very valuable ideas and lines of approach which could be made use of in our class room with profit to our pupils.

THE NOBEL LAUREATE OF 1938

Pearl Buck, in private life Mrs. Walsh, prefers to be known by the name of the man from whom she secured divorce *a vinculo matrimonii*. Born of Missionary parents who gave more than half a century of their lives to the cause of winning the "heathen" to their faith, she has revolted from their narrow orthodoxy without abandoning the vital elements of the faith that sent them to a "heathen" land, where all foreigners were addressed as 'Foreign devils'. This 'foreign devil' who has become a Chinese in tone and outlook and to whom the speech of the Chinese countryside is the natural idiom has set before herself the task of interpreting China and the quaint *nuances* of her prehistoric civilization to the relatively newer civilizations of the Western World. Although the general proposition that no foreigner can interpret a people's intimacies, is true, it happens now and again that a foreigner possessed of uncanny avenues of approach sees through the intricacies of a culture, and outlook and orientation alien to his own and perceives the kernel of a strange civilisation with the penetration of a genius. Kipling's effort to interpret India -- rather Anglo India -- is a bewildering mixture

of intuition and prejudice, of the White Man's burden and the brown man's bitterness. While Kipling's genius is undoubted, he failed to perceive and therefore to reveal the inner intricacies of the Indian soul because he came to the task with a mind highly charged with prejudice and a sense of Mission; pride of Empire and consciousness of superiority to the "sullen peoples, half child and half devil" impaired the sympathy and objectivity that such an interpreter needs.

Lafcadio Hearn and Pearl Buck have acquitted themselves more creditably in their self-appointed roles of interpreters of the yellow races. Hearn became Professor of English Literature in the Imperial University of Tokyo, made Japan his home, married a Japanese wife and set himself to the congenial task of interpreting Japan to the West in a series of penetrating studies which are yet unequalled for their sympathy and insight into the core of Japan's inmost self.

Pearl Buck has had advantages that were denied to Hearn. Though born in the United States, she spent all her childhood in China and learnt to speak and read in Chinese before she learned to do so in English. So Chinese forms the basic idiom of her thought. The daughter of a Chinese scholar who studied the Confucian classics in order to familiarize herself with the noblest speech of the Chinese people, she claims to think in Chinese in the first instance and then only to translate these thoughts into English. China has been the soil from which her spirit drew its energies and China is the background against which she views the panorama of life. If her English ideas capture the spirit of the King James Bible, she says, it is because she thinks in Chinese, which like the English of the King James

Bible springs from the concrete realities of the soil and is remote from the abstractions of philosophers.

Her claims to the Nobel award are not based on any single book but rather on her entire work, though it is hard to believe that any one would have failed to give a very large place to "The Good Earth" in assessing Pearl Buck's title to literary fame. It is, as has been aptly described, an epic of China's great unwashed. Its theme is the history of the Wang family. The dirt and squalor of the home, the details of the fish market teeming with silver fishes and brown crabs, the grain market and the suggestion of plenty, and the poverty of the Wangs, all find a place in the story with realistic appropriateness. Wang, like the majority of mankind both in the East and the West, looks upon his wife merely as a person to minister unto his creature comforts. On the morning of his marriage he indulges in a reverie conjuring the good things that marriage will mean to him. He is sure from that day onward it will not be necessary for him to rise early from bed, to light his fire or get his bowl of water with a few tea leaves. His wife will do it or if she wearies, the children will do it. He is rid of this tedious business for the rest of his life.

The picture of the school again is a great piece of realistic writing. It is run by a man who had made many attempts to pass government examinations, and enter government service. Having failed in which, he decides to make a livelihood and earn the respect of his fellows by turning schoolmaster. This again is inexpensively done, for he converts the middle room of his house into the schoolroom. The little ones are alternately taught and thrashed except during the hot months when they have a respite; for the teacher sleeps in his stool after the noon

meal and the children are free to draw naughty pictures and to speculate whether the worthy school-master will eventually swallow the fly that had taken its place on the jaw of his cavernous mouth which was wide open during his slumbers. Often enough this merriment is interrupted by the schoolmaster who has made a fine art of waking up suddenly as though he had never slept, and of catching the delinquents in their pranks without any kind of warning, and cracking their skulls with his huge fan, which does duty for a cane also. When the neighbours i. e. the parents of the children heard the howlings of their little ones, they were satisfied that everything was being done for their children.

This note is not meant to be an exhaustive review of Pearl Buck's work. We hope that in some future number of the Miscellany we will give our readers a fuller study of Pearl Buck and her writings.

S. H. P.

மூன்று கண்கள்

(தொடர்ச்சி)

ஆக்கியோன் சி. கணபதிப்பிள்ளைப்பண்டிதர்

மூன்றாம் கண் “வட்டுக்கோட்டை வேளான்

முத்துக்குமாரர் சிதம்பரப்பிள்ளை”

இந்த உலகத்திற்கு மூன்றாவது கண் அக்கினிக்கண், நியாயிக்கும் விஷயத்தில் நெருப்புப் போன்றவர் முத்துக்குமாரர் சிதம்பரப்பிள்ளை.

இவரை மூன்றாவது கண் என்று சொல்லாமல் மூன்று கண் என்றொரு சொல்லாம், ‘எண்ணுமெழுத்துங் கண் ணெனத்தகும்’, என்பதில் ‘எண்’ என்பதற்குக் ‘கணி

தம்' என்று, 'தருக்கம்' என்றும் பொருள் கூறி வித்துவான்கள் அபிப்பிராய பேதப் படுகின்றனர். 'எழுத்து' என்பது 'இலக்கணம்'. ஆனால், முத்துக்குமாரர் சிதாபாப் பிள்ளை எந்த வித்துவானின் கிரேதத்துக்கும் பாத்திரமாகாமல் கணிதம்-தருக்கம்-இலக்கணம்—மூன்றையும் தமக்குக் கண்களாகக் கொண்டவர், சுன்னாகம் பூர்வத அ—குமாரசுவாமிப்புலவரவர்கள் இவரை "அரம்போலுங் கூரிய கிவேக சீலர்" என்று தமிழ்ப்புலவர் சரித்திரத்தில் பாராட்டியிருக்கின்றார்கள்.

யாழ்ப்பாணம் இந்துக்கல்லூரியில் கெடுங்காலம் பிரதமாளியராயும், சட்டசபை அங்கத்தவராயுமிருந்த செல்வத்துரைப்பிள்ளை யவர்களுக்கு இவர் தந்தையார். உதவி கித்தியா கர்த்தர் பூர். உவாற்சன் இவருடைய தென்கித்திரர். 'கல்லாமற் பாதி குலவித்தை' என்பதை இவர் குறிப்பம் காட்டிக்கொண்டிருக்கிறது.

இவர் தமிழ், சமஸ்கிருதம், ஆங்கிலம் மூன்றிலும் மகாவிற்பத்தமான்; வட்டுக்காட்டைச் செமினரியில் ஆங்கிலம் பயின்றவர்; தமிழ், சமஸ்கிருதம் படிக்கிறதற்கு இடமேவெண்டியதில்லை. அக்காலத்தில் தக்க தமிழறிஞர்கள் சமஸ்கிருத கித்வான்கள் இருந்தவர்கள், அவர்களிடம் பயின்றிருக்கவேண்டும்.

இவர் பல ஆங்கில பாடசாலைகளிலே ஆசிரியராயிருந்து அநேக மாணவர்களைப் படிப்பித்திருக்கின்றார். எந்த விஷயத்தையும் புதிய முறையில் துண்ணிதாக ஆராய்ந்து பேசுவதும் எழுதுவதும் இவருக்கு இயல்பாய் அமைந்தவைகள். உயர்ந்த பட்டதாரிகளுடன் வலிந்து போய் வாதிஞ்செய்து, பட்டங்களுக்கும் படிப்புக்கும் எவ்வித சம்பந்தமும் இல்லையென்று பரிசாசம் பண்ணுவர் என்றுங் கேள்வி.

இலங்கை தேசனென்ற அக்காலத்துத் தமிழ்ப் பத்திரிகையில், 'பாடசாலைக்கணிதம்' என்று ஒரு கட்டுரை எழுதி இருக்கின்றார். அக்கட்டுரையைப் படித்து கிளங்குகிறதற்கு இப்பொழுதுள்ள தட்டல்தடவல் தமிழ்ப் படிப்புப்போதாது.

“இங்கேயாம் எழுதித்தரும் சிந்தியங்களைத் தமிழ்ப் பாடசாலைகள் எங்கும் வாசித்து வரும் கிர்த்தியார்த்திகளும் அவர்களுடைய உபாத்தியாயர்களும் படித்து அவதானஞ் செய்து, தங்கள் புத்தி விவேகங்களை விசாலமாக்கி, லோக வியாபாரத் துறைகளிலே சாதனை செய்வார்களென விபேட்சிக்கின்றனர். கிர்த்தியாப்பியாசத்திலும் கலைஞானப்பயிற்சியிலும் யுத்தி விவேகம் முதலிய காரணங்களைத் தீட்சணித்து ஸ்திரப்படுத்துவதும், பற்பல அநுபாத பிரமாணங்களுக்கு ஆதரமாய் இருப்பதும், ரவி, மதி, கிரகம், கேசிகம் தாமரையினும் அனந்த பாகரங்களையும் கோற்கை தமீகரம் முதலிய ககனோற்பனங்களையும் அளந்து குணத்திற்குக் கருவியாயிருப்பதும் கணிதசாஸ்திரமே” என்பது அக்கட்டுரையின் முதற்பகுதி. ‘தசசங்கியானத்திலே.....’ என்று அடுத்த பங்கு தொடங்குகிறது. இக்கட்டுரையில் விபரிக்கும் துறைகள் பல. அவற்றுள் ஒரு புதிய துறை.

“ஒன்பது என்னுஞ் சொல் எண்மான முறைக்கு விருபமாய் இருக்கின்ற படியால் ஒன்பதின் இடத்திலே ‘தொண்டு’ என்னும் சொல்லைப் பிரயோகித்த, பதின்மூன்று, பதினெட்டு என்றோரோர் ‘பதின்னெண்டு’ என்றும், நார்பது என்பது என்றோர் போலே ‘தொண்’ என்றும், அறுநூறு எண்ணூறு என்றோர் போல் தொண்ணூறு என்றும், எண்ணூறுமென்றோர் போல் ‘தொளையிரம்’ என்றும்— கிரம நிரையே வழங்கினம். நிலைமொழியுடன் வருமொழிப் புணர்ச்சி சொல்ல வந்த ஆசிரியர், ஒன்பானெடு பத்து நூறும் ஒன்றின்—முன்னதின் ஏனைய முரணி ஒவ்வொடு தகர நிரீ இப் பஃகசுற்றினவ்வை—நிரலேணளவாத் திரிப்பதி நெறியே.—எனக்கணித விதிகுற உலகமலைவு ஆதலானும், எண் சொற்களுள் ஒன்பது விருபம் எனறே ‘தொண்டு’ எனும் எண் சொல்லைப் பிரயோகித்து, எண் சொற்களின் இலக்கணம் அமைதியான் முடித்தனம்” என்ற இறுதிப்பகுதி இவ்வாசிரியர் வழங்கிய ‘தொண்டு’ என்ற சொல் ஒன்பது என்ற பொருளிலே பழைய சங்க நூலாகிய பரிபாடலில் வருகின்றது.

தமிழிலும் இங்கிலிஷிலும் உள்ள நியாய நெறிகளின் அரிய விதிகளைத் தொகுத்து ‘நியாய இலக்கணம்’ என்று

ஒரு அரிய தருக்க நூல், பாட்டும் உரையுமாகப் பழைய தமிழ்மரபில் செய்து 1850 ம் ஆண்டில் இவ்வாசிரியரால் லெளிப்படுத்தப்பட்டது. இந்நூலை யாழ்ப்பாணப் பெருமை கூறமிடத்து, யாழ்ப்பாணத்தவர்கள் செய்த சிறந்த நூல்களின் வரிசையில் வைத்து ஸ்ரீலங்கா ஆறுமுகநாவலரவர்கள் பாராட்டி இருக்கிறார்கள். இந்நூலிலுள்ள விஷயமும் பாஷையும் ஒன்றை விட ஒன்று கடினம். இந்நூலைப் பயிலு வதற்கு இக்காலத்து நுனிப்புல் மேயுந்தமிழ் மாணவர்களுக்கு மூளைப்பலம் போதாது. “எளிய பாஷை வேண்டும்” “எளிய விஷயம் வேண்டும்” என்கிற இக்காலத்தாருக்கு இந்நூன்முக த்தில் ஒருபந்தியில் நல்ல ஏச்சு இருக்கிறது அப்பந்தி இது.

“நூல்கள் கற்கப்புகுவோர் நூலிலுணர்த்தப்படும் பொருள்களெவர்க்கும் லெளிப்படையான இயற் பொருள்களாயி ருக்க வேண்டுமெனக்கருதுவது அபத்தமாம். தெளிந்த இயற்பொருள்களைக் கற்க வேண்டுவதில்லையே. தெளியாத புதப் பொருள்களே கற்கத் தகுந்தது. நூற் பொருளின் அருமை போலேயே அதன் பெருமையும் இருக்கும். கற்க அரிய நூலென்றவிடாது இந்நூலுள் உழைப்பரேல் அவர் புந்தி எந்நூலுளும் நுளையவல்லதாம்.”

ஆ-தி-பா-வி-சங்கத்தார் இந்நூலை யச்சிட்டுப் பண் டித் பரிகைக்குப் பாடமாக வைத்துப் பண்டிதர்களென்று வருபவர்களின் மூளையைப் பலப்படுத்தி விடுவது பெரும் புண்ணியம்.

ஆங்கில மொழிகளுக்குச் சமமான பொருளுடைய தமிழ்மொழிகளை ஆராய்ந்தெடுத்துக் கல்விமான்களுக்கு உப யோகமாகுமாறு இங்கிலிஷ் தமிழகராதியென்று இவரார் செய்யப்பட்டது என்று கேள்வி. உவின்கிலோ என்ற அக ராதிக்கு இவர் பெருந்துணைபுரிந்தவர்.

ஆங்கில மொழிகளைத் தமிழிற் பெயர்க்குங்கால் அவற் றிற்குப் பொருளாலே நன்கியையும் தமிழ்ச் சொற்களையும் வடசொற்களையும் ஒசைபிறழாமல் தெரிந்தெடுப்பதில் பழைய யாழ்ப்பாண அறிஞர்கள் மிகச்சிறந்த வன்மையுள் ளவர்கள்; மற்றவர்களுக்கு வழி காட்டிகள். இவர்களின்வரி

சையில் சிறந்தஸ்தானம் இவ்வாசிரியருக்கு அளிக்க வேண்டும். செனமராதக் கலைமகளில் சென்னைச் சர்வகலா சங்கத்தார் வெளியிட்ட 'கலைச்சொற்கள்' என்ற ஆக்கநூலுக்கு எழுதிய மதிப்புரையில், யாழ்ப்பாணத்தார்வெளியிட்ட 'அங்காதிபாதம்' 'தத்துவசாஸ்திரம்' 'கெமிஸ்தம்' என்ற மூன்று பெரிய புத்தகங்களிலும் கொடுத்துள்ள 'சொற்களைத் தயாரித்த முனையையும், சொற்களின் அட்டவணைகளையும் தமிழகம் இழந்த மறந்துவிட்டதாக கவனத்துடன் கூறுது' என்று ஒரு பிரஸாபம் இருக்கின்றது. அந்தப்பிரஸாபத்தில், இவ்வாசிரியர் ற்றிய 'நியாய இலக்கணம்' விசுவநாதபிள்ளை இயற்றிய 'விசகணிதம்' வேலுப்பிள்ளைப் போதகரீயற்றிய 'கோத்திரகணிதம்' என்ற மூன்று புத்தகங்களிலும் கொடுத்துள்ள சொல்லட்டவணைகளையும் சேர்த்துக் கொள்ளவேண்டுமென்று பிரஸாபிக்க வேண்டியிருக்கிறது.

இவ்வாசிரியர், பாரதம் இராமாயணம் முதலிய இலக்கியங்களிலிருந்து சில கல்களைத் திரட்டி 'இலக்கிய சங்கிரகம்' என ஒரு நூலும், இலக்கண விதிகள் சிலவற்றைச் சேர்த்துத் தமிழ் வியாகரணம்' என்ற ஒரு நூலும் இயற்றிய சிசுட்டவர் இந்நூல்களை வைத்திருப்பவர்கள் அவற்றைத் தமிழிலுக்குப் குபகரிப்பார்களாக.

நாவலர் சைவப் பிரகாச வித்தியாசாலை மாணேஜர் காலஞ்சென்ற பூரீமத் த. கை. அவர்களை, இவ்வாசிரியரைப் பற்றிக்கேட்டப்போது, இவர் எவ்வாறும் நியாயிக்கும் இயல் புள்ளவரென்றும், நாவலரவர்களை அடிக்கடி வந்து சந்தித்து உரத்தகுரலில் சம்பாஷிக்கிறவரென்றும், சொன்னார்கள்.

நியாய இலக்கண நூன்முகத்தில் 'சைவசித்தார்த்தம்' என்று தொடங்கும் பந்தியின் தொனியிலும், மற்றொரு பந்தியில் புத்தநெறியை யிகத்து தத்தம் மனஞ் சென்று முன்ற புத்தியின்பாற் படர்வோர்—இருப்பெருங் கடலுள் யாமத்கெறி மருத்திடைப்பட்டாந்து—பொருட் பெருங்கடலாம் வெள்ளம் புடைதொறுமலைப் பெய்த்து—மருப்பெருங் கடலைக்கும் வண்ணமொன்றறியாது—இகபர யதார்த்த பிரயோசனங்களை இழந்து மயங்குவார்.' எனக்கற்புரண அடிகளை இடைமறித்தெழுதும் வசனங்களிலும், இது

தயிற் சித்தியாரளவையைச் சேர்த்திருப்பதிலும், பிற இடங் களிலும் சைவ அறிவு துளிக்கின்றது.

“பரம கடவுள் பதமலர் இறைஞ்சி
மொழிகுவன் நியாய இலக்கணமுமையே”

என்ற நியாய இலக்கணக் காப்புச் செய்யுள், தமிழ்ச் சொல்லகராதிக்குக் கதிராவேற்பிள்ளை யவர்கள் செய்த.

“திருவாரூலஞ் சிருட்டித்தளிக்கும்
அருவார் பொருட்டென்னகம்”.

என்றகாப்புச் செய்யுள் போன்று பொதுநிலைகொண்டிருக்கிறது.

இவர் இறக்கும் பொழுது தாம் நடத்திவந்த ஆங்கிலப் பள்ளிக்கூடத்தைச் சைவர்கள் கையில் ஒப்பித்தார் என்றும், அப்பள்ளிக்கூடந்தான் யாழ்ப்பாணம் இந்துக்கல் லூரி உண்டாவதற்கு அடிப்படையாயிருந்த தென்றுங் கூறப்படுகின்றது.

இவருக்குக் கவி பாடுஞ்சக்தி இயற்கையில் அமைந்திருந்தது. இளமையில் கரிக்குருவியொன்று இறந்து கிடப்பதைக்கண்டு, அதற்கு ஒருசரம கவிப்பிரபந்தஞ் செய்தாரென்றும், அப்பிரபந்தம் மிகச்சிறந்த பொருள பொதிந்ததாக அக்காலத்தில் பாராட்டப்பட்டதென்றும் அறிந்தவர்கள் சொல்லுகின்றார்கள்.

THE PRIZE GIVING

The annual prize giving of Jaffna College came off on Saturday the 11th of March. The Ottley Hall was tastefully decorated with crimson and gold festoons. At 6 o'clock the hall was packed with the audience and the chief guests arrived. The platform accommodated the Board of Directors, the staff and the chief guests.

The programme commenced with a prayer by Rev. S. P. Vijayaretnam. Then a welcome song, specially composed for the occasion by Mr. S. A. Visuvalingam, was sung by Miss Ranjitham Sundarampillai. The next item was an interesting debate on Co-education; Mas. D. T. Wijayanathan opposed and Miss S. Sivaguru supported. Then the boys' choir sang a song. The Principal then read his report which was followed by a song by the girls' choir. After the distribution of prizes by Mrs. Suntharalingam, Prof. C. Suntharalingam addressed the audience.

Mas S. Rajaretnam, President of the Student Council, proposed a vote of thanks to Prof. Suntharalingam. Mr. P. Nagalingam, Proctor, seconded. The meeting came to an end with the singing of the College song.

WELCOME SONGS SUNG AT THE PRIZE-GIVING.

வேண்பா

செந்தமிழும் ஆங்கிலமும் செம்மை மிகுந்திலங்கச்
சந்தத் தனிலற்றின் தானோங்க—முந்துபல
எண்ணார் கலைதெங்க ஏன்றவெங் கல்லூரி
கண்ணார் அறிவுக் கலம்.

வருத்தம்

சுந்தர கிரணம் போலத் தண்ணளி தானே தந்து
சுந்தர லிங்க மாகித் தோன்றிடு மண்ண லேயெம்
இந்தநற் சாலை தானும் எழில்பெறு மித்தி னத்தில்
தந்திடு சமுகம் தன்னை யாம்புரி தவமென் போமே.

2

தலைநகர் தன்னை நீக்கி யெமையொரு பொருட்டா யெண்
ணிக்
கலைவலா யிங்கு நண்ண அதுப்பாலி விழக்கு மன்றோ
ஆலைவிலா எப்பூர் ஆங்கண் பொலந்தரு திலக மாகி
மலைநிகர் சாலை தானும் மலிதவம் செய்த தினே.

3

பலகலை நிறைந்து வந்திப் பள்ளியில் அதிபரான
குலமிகு **Bunker** ஓடு குலவிய குரவர் நாமும்
தலமிதல் தந்ததாம் எங்கள் வந்தனை சபையு ளோரே
உலமிகக் கொண்டு நீரும நன்மொழி வழங்கு வீரே.

வாழ்விருத்தம்

சித்தமுடன் மன்பதைதாம் புரக்க வந்த
திரியக நாதனது போதம் வாழி
சத்திநிறை சர்வகலா சாலை தன்னில்
தக்குபுக ழெண்டேரா சிரியன் வாழி
புத்திதரு மதிபரோடு பொறுமை நின்ற
பகரோசர் மாணவரும் பண்பாய் வாழி
இத்தரையி லான்றபுகழ் ஈட்டும் கழகம்
இனியகலை பொலிவெய்தி நாளும் வாழி.

S. A. Visuvalingam.

THE PRINCIPAL'S REPORT.

As I was casting about in my mind for the best way to begin this report, I thought of the many thanks which should be offered: to the company of alumni and friends before me now – to all the members of the College whose thought and energy prepared the programme, the arrangements and the prizes; very specially thanks to Professor and Mrs. Suntharalingam for interrupting their full days in Colombo to come all the way to Jaffna to be present here tonight. But I thought of the one group which alone makes a Prize-Giving possible, to which our thanks are therefore chiefly due, but which I have not heard thanked in the school Reports that have come to my attention: I refer to the prize-winners. Without prize-winners we could scarcely have a Prize-Giving. So we are thankful indeed that there are students of the College who are apt enough in their studies to make such a pleasant occasion a necessity.

With these words of thanks I would welcome you all to Jaffna College this evening. But I wish to speak a special word of welcome to our chief speaker and to Mrs. Suntharalingam. We cannot claim you, Sir, as an Old Boy of our College; but, as I hope the name of our College will ever remind us—nothing that is of Jaffna is foreign to our interest and concern. Your mastery in your field of learning, the loyalty both to yourself and your scholarly ideals which you inspire in your students, your interest in the problems of Jaffna (extending, I understand, to all four constituencies of the State Council) and of all Ceylon—all mark you as a great teacher and one of Jaffna's ablest sons. You honour us by consenting to be our chief guest and by coming to speak at our Prize-Giving. And in

the same breath I would welcome Mrs. Suntharalingam and thank her for consenting to come and distribute the prizes.

Prize-Givings are supposed to be yearly events, but this is the third in less than a year and a half for Jaffna College. Now that we have worked the Prize-Giving up to the first term, we hope to fit in with custom; but to-night I have more of a Semi-Annual than an Annual Report to give.

Nevertheless, in the seven months since the last Report there have been a number of changes here. The departure from Ceylon of Dr. Curr and Mr. Oppenheim left vacancies in the Mission representatives on the Board of Directors which are now filled by Mr. I. P. Thurairatnam and Mr. J. C. Amarasingham. The filling of the vacancy created by the death of Mr. Nevins Selvadurai has set a new precedent in the history of the management of the College. At its annual meeting two weeks ago, the Constitution of the College was amended by the Board to allow the election to the Board of an alumnus of the College, without regard to religious affiliation. Thereupon Mr. S. Kanagasabai, an Old Boy whose loyalty to the College, and whose sterling character and leading position in his profession make him known and honoured by all, was unanimously elected to the Board. I extend a warm welcome to these new members, but especially to Mr. Kanagasabai as this is the first opportunity he has had to join us in a College activity as a member of the Board.

There have been changes in the staff of the College also. Mr. Oppenheim, after more than three valuable years, has returned to America, leaving a gap in our ranks that cannot easily be filled. His

gifts as a teacher, who was pains-taking yet imaginative, informal yet respected, were combined with a generous nature that was friendly, unselfish and sincerely interested in every phase of our life here. He was an influential and helpful colleague, and one who was learning all the time he was teaching. We have no doubt that one with his gifts will soon find his niche in America, and we wish him every success.

Mr. C. C. Kanapathippillai ' has returned to the College staff. We are happy to have his experience and interest in teaching methods once more available. Also, Mr. M. Rajasundram is back with us again as a part time teacher doing Intermediate Physics and Mathematics. We welcome his demonstrated ability and feel our Intermediate work, definitely strengthened.

We are fortunate in having secured the services of Miss N. Perumal of Colombo as the Warden of the Women's Hostel. That Hostel has been transformed by her presence and the life of our co-educational boarders enriched.

In last year's Report, I noticed in anticipation Mr. K. A. Selliah's return. He has now been working with us again for several months and showing how valuable for the College were his two years spent on study leave.

As for the students, there is the usual coming and going of other years, except that in 1939 the coming has exceeded the going to such an extent that our numbers now reach 596. (The high watermark last year was 525.) Of these, 204 are in the Lower School, 39 in the Post Matriculation Class, and 23 in the Intermediate Classes. Of the total,

90 are girls. The Women's Hostel is full and we have had to turn away several candidates temporarily; this has led us to make it a rule that hereafter we will receive into the Women's Hostel only students in the Matriculation and higher classes. The boys' dormitories also were so full that we had to rent a neighbouring house to hold our Post Matriculation boarders. Thus, so far as numbers can indicate, we are prospering.

Another test of success is the results we get in examinations. Here the results are mixed. In the June London Matriculation Examination we presented 22 candidates and 11 passed, giving an average of 52%, which was a slight fall from the preceding January results. In Inter Arts we presented 8, only one passed, while one was referred in Latin. This is a percentage (shall we say) of 20. Needless to say we are not happy about this and are hoping we can soon bring it up to the Inter Science standard where we presented 5 and 3 passed, giving us a percentage of 60. When we come to the J. S. C. examination, a word of explanation is necessary. Only those students take this examination who do not show a particular aptitude in academic pursuits. We wish to give these students a chance to get a certificate of lower standard than the Matric; so we presented 25 students for the J. S. C. for the first time this year; of this group, only 2 passed giving us 8%.

In partial explanation of the Inter Arts results, I might point out that Latin presents a special problem. It is a required subject, yet we get many students who have passed the Matriculation without Latin applying for the Inter Arts course. Our Post Matriculation class study in which we normally require before entrance into the Intermediate class is permitted (thus showing the way to University College),

helps a little, but two years is too short a time for most students to bring their Latin up to the Intermediate standard. I would like to urge upon all who hear this report that if they have among their children or friends aspirants for the Inter Arts certificate please start them early on Latin.

To turn now to the field of sports, we should record first the opening of Bicknell Field for use this term. I would that Mr. Bicknell might have seen it the opening day: the pavilion decked with colour, the field so smooth and green, and a cricket match in progress. I know how he would have enjoyed it all. It was his idea and he who acquired the land for the College with the very real help of Mr. C. H. Cooke. Mr. Lockwood and I simply carried on what he started. And the end is not yet, for we need a permanent pavilion and should have tennis and volleyball-courts around the edges. But certainly it is a great addition to the life of the College.

But before we moved on to the new field we had the Jaffna Schools Athletic meet just after last Prize-Giving. In it the College was placed fourth, but V. G. George broke the High Jump record; clearing 5 ft. 11 in. and tied as Senior Champion with K. Ratnasingham of Jaffna Hindu by winning two events and placing second by half an inch in a record-breaking broad jump. It was bad luck that George came down with malaria just before the Ceylon A. A. A. meet and could not compete but he went to the All-Ceylon Schools meet and placed first in High Jump and Pole Vault, but did not have the competition to push him to yet another record. But there is another year coming on and we do not think he has reached his limit.

In foot-ball we won all our matches except the first one against St. Patrick's, which happened to be

the most important one. We did not win the championship, yet it was a successful season with many good and exciting games and it was followed by a trip to Colombo with two matches there that were useful in teaching the team something about the finer points of the game.

Finally we come to cricket— and an inveterate base-ball addict has to admit that there is something to be said for the game. Of our three matches before this week-end we won two by innings victories, but lost the first to St. Patrick's—a match that was notable to us for the plucky stand of our tail-end that saved us from an innings defeat.

Inter collegiate matches are by no means the only sports activities of the College. This year we are starting out with a refurnished House system, even the girls are included in the Houses now and it already shows signs of growth. Both extra cricket pitches and volley-ball courts are in almost constant use, but those who are interested in the results here I shall have to refer to the reports in the Miscellany.

But before leaving the area of sports I should record the fact that the 'Teachers' Tennis Club has given the College a fine cup—the Bicknell Challenge Cup—for student tennis. As yet we have but one Tennis court restricted normally for the use of Post Matriculation and Intermediate students; but even so a tournament was held this year and V. Thuraisingam won the Bicknell Cup, while Thuraisingam and A. K. Ratnavel won in the doubles competition. Several friendly matches with Jaffna Central College have also been worked in. We hope that more courts may be built before long so that a larger number may participate in the excellent sport.

Turning now to other student activities, we find the Student Council moving on smoothly and usefully. The student-run Tuck shop has a rougher road, but we have not yet given up hope that the students will rise to the challenge and show that they can work harmoniously on a co-operative venture of this sort. The Literary Associations are suffering a sea-change. Our aim is to restore them to their original honorary and voluntary estate while providing a rhetorical period for all the classes in the regular time table. At present they are voluntary, but the honorary element has not yet been defined. "The Young Idea," our student managed fortnightly paper, is thriving, at least it has doubled its size recently under the persistent demand for a Tamil section. The exuberance and occasional lack of balance of the student mind sometimes lead to ill-considered remarks and articles, but the experience gained in the expression of ideas and in responsibility for the management in our estimation counter-balances such lapses.

The religious activities of the students continue. The Y. W. C. A. has gone the even tenor of its ways. The Y. M. C. A. has opened its building for its own use at last three of the four rooms being used for its activities: a small chapel, a committee room, and a games room. It is a great benefit to our College life to have these added facilities in use and the Y. M. C. A. has combined with them a greater variety in their meetings which has been beneficial. The College itself has inaugurated a change in the conduct of its religious activities. In place of a religious service four mornings a week, we now have an assembly of the whole school of a secular nature on two mornings, and on the other two mornings a definitely Christian service conducted by the Principal which all Chris-

tian students are expected to attend, but to which any others who wish to may come. The morning church service on Sunday is required for Christian students only, but all boarders attend our College vesper service in the evening. This policy of differentiation has been instituted partly out of a desire to be fair to all groups and partly from the conviction that our Christian students should have a more intensive training in and understanding of their own religious heritage.

There was one serious omission in my last year's Report : I failed to mention the formation of our Parent-Teachers Association. A large number of parents came to the College to organise the Association, a constitution has been drawn up and adopted and we have had our first regular meeting, at which Mr. V. K. Nathan spoke on "Understanding our Children." The address was in Tamil and all the proceedings are in Tamil except when the Principal's handicap necessitates the use of English. The aims of the Association which are briefly, to acquaint the parents with what the school is trying to do, and to acquaint the teachers and administration with the wishes and hopes of the parents, give evidence of being achieved. This is a step which I am certain is to help increasingly educational work we are trying to do.

We come now to the physical plant of the College, and I wish first to refer to one of our chief grounds of pride at the College and one of our greatest assets : our Library. The number of volumes now stands at over 7300. 300 volumes were added in the last year. Under the watchful care of our Librarian the amount spent each year is divided so that every department benefits, while books of general interest receive special attention.

All students having free periods spend them in the Library. In such an atmosphere and with such a feast before them, as well as by the steady encouragement of the teachers, it is our hope that many will learn before they leave our halls to treat books as they should be treated (both physically and spiritually), but especially to learn the pleasures and the profits that accrue from the reading habit. The 35 different magazines we subscribe to from England, America, India and Ceylon may distract some from the more solid reading of great books, yet we believe that such a list encourages our students to get an understanding of the world's current affairs that is invaluable. That many a student leaves us without learning what he might and should from this Library is unhappily true ; but for the student who wishes to learn, here is a rich mine to be exploited.

To turn to the new and planned parts of our physical plant : The Water System has now been functioning for several months and nearly 4000 gallons a day pass through it. Bicknell Field has already been mentioned. There are a number of major repairs to buildings that must be carried through, but most of our attention is now turned to the new administration building which is to arise approximately on the same site as the old one. The ground floor will house the administration offices, a teacher's room, a temporary sick-room, and a bath. The first floor will probably be used for a dormitory for a time at least, though there are numerous things for which we could use the space. The contract has been let, work should start soon, and by the third term, we hope to move into it. The building has been made possible by a special grant from our Board of Trustees in America, to whom we extend our hearty thanks.

Our Affiliated Schools call for notice. They have been showing the fruits of the time and thought that Mr. J. V. Chelliah, their Manager, has been giving them, and the continued efforts of their Headmasters to improve them. The number on the rolls has increased in every school, and they have done splendidly in the last J. S. C. examination. 62 candidates were presented and 44 of them passed—a fine percentage of 71. We might single out the Drieberg School at Chavakachcheri for special mention. They presented 16 and 15 passed. At that school, permission has been granted for a Senior School certificate class which now has 20 pupils. It is encouraging to see this improvement in attendance and results. Now if only they can achieve a larger measure of economic self-sufficiency and send a few more students of promise to Jaffna College, the Board of Directors may regard them with a somewhat less critical eye; but these things must be demonstrated just as the standard of teaching has been demonstrated this year.

There have been several changes in the staff of the schools. Mr. Kanapathippillai's place as Headmaster at Tellippalai has been taken by Mr. S. K. Rasiah, whose place at Uduppiddy has been taken by Mr. K. T. John. Mr. L. V. Chinnathamby has taken over Mr. John's duties.

But to see the full life of the College one must look even beyond Chavakachcheri and Uduppiddy, for one cannot weigh any school's influence without considering the impact of her alumni upon the world in which we live and this takes us throughout Ceylon and beyond her shores to India and the Malaya Peninsula. I wish it were possible to see here tonight, or at any time, the useful work being done

by Jaffna College's sons and daughters, whether in the State Council or on the Judge's bench, at an office desk or in executive positions, in the class-room or the pulpit, the hospital or the business world. The nearest we can come to it is to attend an Old Boys' Day function, and there one can indeed be humbled by the realization of the importance of his school-mastering task and also, fortunately, be heartened by the loyalty and helpfulness of our former students. We had such an opportunity on Alumni Day here at the College on September 17th., when we were busy from early morning tennis, through rhetorical and singing competitions and a business meeting, to the largest attended dinner we have had here. We had a similar opportunity in Colombo at the Principal's tea on August 28th., and at the Annual Meeting and dinner, November 26th. We are grateful to all those who, by their presence, came to encourage us to look upon our job with renewed seriousness, and especially to the two secretaries, Mr. A. W. Nadarajah, and Mr. M. Ramalingam, who furnished so much of the motive power for all the function.

In an effort to get an even more complete picture of Jaffna College's outreach, we are publishing an Old Boys' Register in the next issue of the Miscellany with the request that any corrections that should be made will be sent to us along with any information that any one can send that will fill in the gaps in our record. Your co-operation here will be most truly appreciated.

Just one more word about the Alumni Association and I am nearly done. At the last Annual Meeting of the Association here, a committee was appointed to revise the Constitution. This committee has done yeoman service and has produced a docu-

ment as nearly letter perfect as a group of promising lawyers and comma-counting grammarians could possibly make it. It will appear in the next Miscellany and come before the Association at its meeting in July.

It is our hope that a host will come (if only to show one semi-colon missing) to adopt it and then to join with us in the camaraderie of all our activities.

There is so much that calls for comment, not to say pronouncement, going on in the world in general and in Ceylon in particular, that it is not easy to let this golden opportunity pass. But as the shoemaker should stick to his last, so I believe the Principal should stick to his reporting, at least on an occasion like this. So with a statement of confidence in the soundness of the traditions of this school, with a word of appreciation to our Board of Directors, our staff, and our students for their loyalty and self-giving and a final line of thanks to all parents and friends gathered here or thinking of us in their absence, I draw a curtain on the year of 1938 at Jaffna College.

PROF. C. SUNTHARALINGAM'S SPEECH

May I at the very outset offer on your behalf and on mine our congratulations to the Principal for his varied report for the year 1938: It is not 18 months since he reached Ceylon, but in his report he has very well put down an account of his stewardship and I remember some time after Mr.

Bicknell's death there were doubts and misgivings in the minds of the Old Boys of Jaffna College as to who his successor would be. I assured them, knowing as I did, the meticulous care with which the Board of Trustees both in England and America select Principals of schools, they need have no fear. If what Mr. Bunker has done during the last 18 months is an earnest of what is going to happen hereafter, Jaffna College can congratulate itself on having such a worthy successor to Mr. Bicknell.

I am aware of the great traditions which your predecessors have so far established in this institution. I have not been an Old Boy of this College, but I have had the pleasure and privilege of having among my students and friends a good number of the Old Boys of Jaffna College. I know that each and everyone of them treasures those traditions. The privileges which you the students and staff enjoy here are the envy of those of the other institutions.

One such great privilege, inspite of the debate you have had here, is Co-Education. When the lady student who opposed the motion referred, towards the end of her speech, to dowry system, my mind was taken back to the first enactment, where it is laid down, that the Jaffna Tamil marries not a girl but a dowry. This institution, which has been responsible in the past for taking such drastic steps to solve many Jaffna evils, would, I hope, deal with such a social evil as dowry system. We have gone very far in perpetuating this system and I feel that it is high time that this system is got rid of, by the young ladies and young men of the peninsula.

You referred to certain particular features of your College life. I am rather interested in three of them.

The first is the reference to the harmonious working of your co-operative enterprise. I find that I am entering into a very delicate and difficult question, when I come to the problem of harmonious co-operation of Tamils, in any undertaking whatever I know that the Jaffna man is a very thinking man. He would seldom, if ever, sub-ordinate his thoughts to those of another. That feeling has its merits and demerits. To inculcate a sense of harmonious co-operation by disciplined leadership is a great thing. I am not talking to a people who are unused to this discipline. Men like Sir. P. Ramanathan and Sir. P. Arunachalam were of such type Tamils of Ceylon. They were meticulous in their duties. But I wonder and I often wonder whether we of this generation take so much of trouble and time to study the questions before us. Often we seem to arrive at conclusions on the impulse of the moment. Often we take decisions without knowing the consequences of our own actions. We proceed from blunder to blunder.

Coming to the Parent-Teachers Association, I would like to make one appeal, namely that the school-boys' mind is not solely trained by the teacher. His mind is largely influenced by the environments in his home, and the influence of his village. If your home indulges in bribery and other forms of evil, you can be certain that your children will suffer in the long run.

I always have been feeling for some time past whether Jaffna is not losing her soul. In the past the people from the North were known for their sense of duty, their industry, but above all their character. I do hope that the great traditions will be pursued and handed down to our successors for all time.

The second aspect which you dwelt with is the exercises of the students. I always welcome the exercises of the students. As long as they are students and as long as they commit mistakes and make errors, it is the duty of the teachers and the Principal to correct them. I wonder whether you Mr. Principal referred to some correspondence which appeared in one section of the press lately. I am happy to see the termination of that correspondence. But in connection with that it is the privilege of the boy or the girl to commit mistakes, as I know that such mistakes made the lives of many boys transformed. "The wilder the animal the better the race horse."

The other aspect in your report was the tradition of religious instruction. You have stated definitely that you have made religion compulsory for Christian students, thereby implying that those students should be brought up in the faith to which they belong. In regard to the non-Christian students, you provide that it is optional. I am particularly struck by the real comment of the statement. I also noticed that the first boy to receive a prize had the name of an Iyer. There has been and there is no doubt that there will continue to be at all times any amount of unpleasantness in regard to faiths. I suppose it was a right feeling which makes a man say, "Well, this is not my religion." If that man will take the trouble to read and study the Bible of his own religion, what conclusion will he come to? Well, I say a Hindu will not become a worse Hindu because he studies the Sermon on the Mount. Similarly a Christian will not be a worse Christian if he studies the Bhagavad Gita. I have never felt sorry for having studied in a Christian College. I learned the life of Christ and I am particularly

happy to say that the first prize I got in school was for the knowledge of scripture. To the Hindus here, I speak as a Hindu. You will find in your shastras, things which you will feel ashamed of. You would find in the teachings of Christ many things that you can put into practice and make a part of your life. You will be better Hindus, better parents, and above all better men in the world.

In your report, Mr. Principal, you have referred to a certain section of your school which has let you down very badly in the J. S. C. Examination. You compared them with a branch of your School. That seems to be a difficult problem with Ceylon Educational World. Many a parent is particularly anxious that his child should go up to the Junior Local or Senior Local and even higher Examinations, I feel myself that while that normal desire is there, yet along with that desire, there is a great danger. You do not expect all these children who are receiving instruction in English to become clerks or Civil List officers. That is entirely out of the question. What do we want these young people to do? In the past, even if a boy failed his Junior Local, there was the Malay Peninsula. But Malay Peninsula has closed its doors. They have raised the slogan of Malays and I often wonder what will become of Jaffna on the day when the Malayan Pension will cease to be received in Jaffna. I realize that we will find ourselves in dire want. We have indeed been very fortunate up till now, but we cannot expect this state of affairs any more.

When young men come to me asking for this job and other, I wonder whether this system of taking too many children through a secondary English education is a satisfactory system. I do not

want to burden you with figures, but if we examine the figures, we will find that 85 % of the school-going children in Ceylon pass from the primary into the secondary stage. In England you will find not more than 85 % of the children pass from the primary into the Secondary stage. Similar figures obtain in Germany. But as I told you before, in Ceylon more than 85 % of the children pass from the Primary into the Secondary schools. I feel that it is a considerable wastage of efforts. They are unfit to become clerks. They are unfit to turn their hands to soil. Are we justified in having a system which creates permanent unemployment and disappointment? I am only aware of the anxiety of parents who are anxious that their sons should go forward. But I would like to say, if the child is unfit to go through a course of secondary education, please withdraw the child and teach him something useful. It should not necessarily be land. It may be commerce or industry. How many of our people are engaged in business or trade? We have not yet started a single Insurance Company in Ceylon. Are any of our people having a single Bank in Ceylon? Are they having one small steamer to do any part of the export or import of this country? All these are in the hands of non-Ceylonese. In passing examinations we have been able to get some cushy comfortable jobs. But have any of us taken to business which is manned almost entirely by non-Ceylonese? Five years ago all the middlemen were Jaffna Tamils. Today they are any thing but Jaffna Tamils. I want you one and all to realize that unless we go back on the system that now prevails we will leave our successors a bad legacy. Still worse we will be leaving them a false idea of dignity. I am told that in Jaffna there are a number of educated young men loitering about in

junctions, bent on doing some mischief. I sympathise with them. They are not to be blamed, but we are to be blamed. If we are to be blamed, it is time we took action to remedy this system.

I am afraid that I have taken a very long time; but your report Mr. Principal has been so provoking and even though I did not see a copy of your Report before I heard you read it, I have come out with this purely *ex tempore* speech. If at Jaffna College you can bring up the young men in those wonderful ideals and traditions, these men will go out into the world and put their ideals into practice whatever difficulties or obstacles may be put on their way. Indeed, it is needless to say, that you have succeeded in your mission. But if you think that you can forget character training, then I think, this institution like others will fail. If any body would say that it is good to be honest, nice and gentlemanly in the classroom, but it would not pay to do so in the larger life of the world, then it would be a philosophy of temporary success. This is bound to result in permanent defeat. You, boys in Jaffna College, I address you in particular now, when you leave this College, remember that you have duty to your Alma Mater; that you shall keep clear of temptations and pursue to the best of your ability those things which you have learnt from her lips. "If the salt has lost its savour wherewith shall it be salted?" If you will be true to yourself and untrue to your traditions, then indeed there is no hope either for you or for your country. Whatever your difficulties may be, you must always try and maintain a pure, noble and sincere character.

**JAFFNA COLLEGE PRIZE WINNERS
FOR 1938.**

Inter Arts.

J. P. Thurairatnam General Proficiency

Inter Science.

Jeevamany Somasundram General Proficiency

N. Veerasingham " "

Thomas Abraham " "

Post Matriculation.

K. Eladchumana Iyer General Proficiency,
Tamil and Geography,
Selvarani Rasiah General Proficiency and
Mathematics.
M. A. Gunanayagam English, History and Latin.
M. Sabanayagam Logic.

London Matriculation.

C. Sntkunanantham First Division.
S. Selvajeyan General Proficiency.
V. Kanapathippillai " "
N. Vijayasegaram " "
A. Mahesan " "
P. Theagarajah Mathematics 1st Prize.
T. Jeyaratnam " 2nd Prize and
English 2nd Prize.
D. T. Wijayanathan English 1st Prize and
Latin.
K. Ethirnayagam Chemistry 1st Prize.
T. K. Welch " 2nd Prize.
C. Jeyasinghe Physics.

Fifth Form.

Nasaratnam Devasagayam	General Proficiency, Mathematics 2nd Prize, Chemistry 1st Prize, Latin 1st Prize.
K. Nadarajah	General Proficiency, English 1st Prize, Chemistry 2nd Prize, Latin 2nd Prize.
Edward Gnanapiragasam	General Proficiency, English 1st Prize, History 2nd Prize.
P. Chelvanayagam	Mathematics 1st Prize.
S. Somasundram	History 1st Prize.

Fourth Form.

N. Vijayaratnam	Chemistry 1st Prize.
H. N. Ponnambalam	Chemistry 2nd Prize.
K. Rajaratnam	Latin 1st Prize.

Third Form.

K. Kumarasamy	General Proficiency, Gen. Av. 85. Mathematics 1st Prize, History 1st Prize, Latin 2nd Prize, Science 1st Prize, Scripture 2nd Prize, Tamil 2nd Prize.
K. Jegatheesa Iyer	General Proficiency, Mathematics 2nd Prize, Latin 1st Prize, Tamil 1st Prize.
Ruby Appadurai	General Proficiency, Science 2nd Prize, Scripture 1st Prize.

S. Balakrishner	General Proficiency.
A. Veluppillai	General Proficiency, History 2nd Prize.
V. Buvanasundram	General Proficiency.

Second Form.

S. Sanmugam	General Proficiency. Mathematics 2nd Prize.
S. Balaraman	Mathematics 1st Prize.

First Form.

S. Patmajeyan	Mathematics 1st Prize.
T. Thurairatnam	Mathematics 2nd Prize, Tamil 2nd Prize.
P. Gnanasundram	Tamil 1st Prize.

LOWER SCHOOL PRIZE WINNERS 1938.**Fifth Standard.**

Mahendran, V.	Arithmetic 1st Prize.
Nadarajah. K.	Arithmetic 2nd Prize.
Gunaratnam, S.	English 1st Prize, History 1st Prize, Scripture 1st Prize, Writing 2nd Prize.
Nageswary, N.	Writing 1st Prize.

Second Year.

Arasaratnam, S.	General Proficiency, History 1st Prize, English 2nd Prize, Scripture 2nd Prize.
Arumugam, K.	Arithmetic 1st Prize.
Visuvanathan, S.	Arithmetic 2nd Prize.
Thevasundrarajah, N.	English 1st Prize, Scripture 1st Prize.

Parasakthy, K.
Rajaratnam, D.

Writing 1st Prize,
Writing 2nd Prize,

First Year A.

Kandasamy, K.
Thiruchelvam, K.

Arithmetic 1st Prize,
Writing 1st Prize.

First Year B.

Velayutham, E.

General Proficiency,
Arithmetic 1st Prize.
Writing 1st Prize.

Kandasamy Arumugam

General Proficiency,
Arithmetic 1st Prize.

First Year C.

Rajendram, N.

Arithmetic 1st Prize.
Tamil 1st Prize.

Visuvanathan, K.

Arithmetic 2nd Prize.

Mabel Jeyamany, B.

Writing 1st Prize.

First Year D.

Worthington,

English 1st Prize.

Satchithanantham, A.

English 2nd Prize.

Current Events Prize

1ST PRIZE.

C. Sivagnanam

Post Matric.

2ND PRIZE.

K. Mathiapparanam
and

Post Matric.

R. J. D. Ariaratnam

„ „

Fifth Form and Fourth Forms.

1st Prize.

K. Palasundrampillai

Fourth Form.

D. Thuraiaratnam

„ „

Third — Forms.

1st Prize

Dharmarajah Rajaratnam	I A
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2nd Prize

J. Jeevarajah and	II A
S. Patmajeyan	„

Thuraisingham Mathematics Prize

J. Jesudasan	London Matric. A.
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Y. M. C. A.

THE OPENING OF THE NEW BUILDING

This term has been one of great importance in the history of the “Y” for it was during this period that a long cherished desire of the “Y” members for a separate building for their use came into fruition with the formal opening of the spacious Y. M. C. A. building. The dedication ceremony on Wednesday the 1st of February at 6 P. M. commenced with the Invocation by the President, Mr. K. A. Selliah. The Secretary then read the lesson and led the gathering in prayer. Mr. P. W. Ariaratnam of the College staff, who has been connected with the work of the Y. M. C. A. for a long time, at this stage made the following statement about the building.

Statement about the Y. M. C. A. Building

“I am thankful for this privilege given to me to say a few words on this momentous and happy occasion. I don’t think there is any one among you more happy than I at this moment.

This event marks another great step forward in the realisation of the vision of Dr. York. The first

step was taken when the corner stone for this building was laid in 1934.

The desire to have a separate "Y." building originated as early as 1912 when Dr. York was President of the "Y." An appeal was sent out during the previous year for subscriptions to erect a Tablet commemorating the establishment of the first student Y. M. C. A. in the East. In 1912, Dr. York sent out another appeal which ran something like this: Now that the money for the Tablet is come, we shall be glad to receive contributions for the erection of a separate building for the Y. We need it; we need it badly. We hope we can lay the corner stone at the same time that the memorial Tablet is dedicated.

One of the first persons to respond to this appeal was Mr. Lysle of Leavenworth, Kansas. He gave us a donation of \$ 500, equivalent to nearly Rs. 1500. through the International Committee of Y. M. C. A's. The International Committee while handing over the money made a request that one of the rooms be named "Lysle Memorial." This request was acceded to by Dr. York, the then President.

In keeping with this pledge given by Dr. York, we are naming our Committee Room "Lysle Memorial".

Friends and past members responded to the appeal and soon there was an amount of Rs. 2494, collected and this was invested with the Principal of Jaffna College. At our annual meetings we always looked forward to the Treasurer's report telling us how this fund was increasing year by year.

In 1929 the building question came up for consideration. It was the year when the renovation of Ottley Hall was undertaken. The Principal, the late

Rev. J. Bicknell, offered us in return for our money the wing which at present consists of the Principal's office, College office and the Inter Arts class room to be used as Prayer Room, Games Room and Committee Room respectively. This proposal was not agreeable to the Committee as we wanted a separate building for the Y.

1934 was the Jubilee year of the "Y." and preparations were being made to celebrate the event in a fitting manner. The Committee decided that the laying of the Corner Stone for the new building should form a part of the celebrations. This decision met with the approval of both the Principal and the board of Directors. The Building fund amounted to Rs. 8,16, 16 cts. in 1934.

The request to give us a separate site for the building was not granted and the Committee was persuaded by the authorities to agree to a plan of renovating an old building to suit our needs and requirements. We were also assured that there would be no interference whatsoever by the College regarding the building. The College would not only spend more than the amount set apart for this building, but would also get it completely furnished. The conditions held out were so promising that we accepted the plan of renovating this old building.

So when the Y. celebrated its 50th Anniversary, on Saturday Oct. 27th 1934, the Corner Stone for a four-roomed building was well and truly laid by Mr. C. H. Cooke, our oldest Old Boy. It is needless to remind those who were present that day what a solemn occasion it was.

Though the foundation stone was laid in Oct. 1934, the actual building work started after nearly a year.

The Building was completed in Oct. 1936 and the Principal called for suggestions, plans and estimates to adequately furnish the rooms. Before anything definite could be done came the untimely and unexpected death of our beloved Principal and hence this happy event of dedication had to be postponed.

The events that happened from that time up to now are only too well known to you that I need not repeat them again.

Of these four rooms, the one on the extreme right is the Chapel for individual and group devotions. At present mats are provided for sitting. Soon we may have pews for this purpose. The next room is the Committee room where the Committee will meet for prayer and for transacting business. The third room, which is the largest of all, will be our games room where members and others could have indoor games. The other is the visitors' room. This room at present is used by the College as a class room and will be available for us when the College Administration Block is completed. This is only an indication of the relationship that exists and should exist between the "Y." and the College.

A word about the visitor's room. The idea that was in the minds of those who planned this building was that this room is not primarily to serve as residential quarters for visitors to the College. It is to be a place of rest and recreation for those of our Old Boys who, after finishing their studies, wait for employment and find time hanging heavy on them and also help to maintain a contact between the College, and the Old Boys.

This was definitely planned to be a flat roofed building so that the terrace could be used for open air and public meetings.

May I, at this juncture, as one connected with this building project for a long time, express our very sincere thanks to our Principal, Rev. S. K. Bunker for having made this dedication possible. He has reaffirmed the assurance given by the late Rev. J. Bicknell regarding this building and has given us the necessary furniture to make a start, with the promise to add more as need arises.

This building has cost nearly Rs. 10,300. The criticism has always been made and is made that an entirely new building and perhaps more attractive this could have been erected for this money. While I agree with these experts of finance, building construction and architecture, may I make one request of you all, and that is that from to-day we look upon this building from a different angle and think of it as a new creation on an old foundation. When we look at this building as we pass in and out of College, may it remind us that it is an outward symbol representing the J. C., Y. M. C. A. as a new creation of power and Christian influence adjusting itself to changing needs and conditions but based on the noble idea of the founders.

In the words of the late Rev. J. Bicknell, who gave us our 'horoscope' at the Jubilee, this building is not going to mean greater privileges for a few students. This building is to increase the Y's forces and field of action. It is to be thought of as a power house in which may be gathered together all the forces for good in the whole group of students and in which there may be concern for the well-being of every student of Jaffna College."

Mr. Thamboe Buell J. P. retired Principal at A. M. School at Byculla, Bombay and a Foundation

member of the "Y" then formally opened the building. In the course of his address he traced the history of the Y. M. C. A. and offered some good suggestions to be carried out by those in charge of the Y. M. C. A. work now. "The Lysle Memorial Room" was then declared open by the President Mr. K. A. Selliah. Rev. S. K. Bunker then offered the dedicatory prayer and pronounced the benediction. The gathering then inspected the various rooms and participated in the amusements provided till late in the night.

II. THIS TERM'S WORK

The meetings this term have taken a different form. We have had devotional meetings in the Prayer Room and occasional discussion of subjects like "Why should I join the Church?"

The public lectures, which ere this were held once a week, have been reduced to three for the whole term. We should thank Mr. E. J. Jeevaratnam Niles for his lecture on the "Alwaye Conference."

The devotional meetings are confined to Christian students while the public lectures are open to all.

The following are the office bearers for the year 1939.

President:	<i>Mr. K. A. Selliah</i>
Vice President:	<i>Mas. J. A. Navaratnam</i>
Recording Secretary:	<i>„ S. S. Sathaseevan</i>
Corresponding Secretary	<i>„ E. Jeyaveerasingham</i>
Treasurer	<i>„ K. Amarasingham</i>
Publicity Committee	<i>Mr. P. W. Ariaratnam</i>
Missionary „	<i>„ R. J. Thurairajah</i>
Study Circle and Personal Piety Committee	<i>„ E. J. J. Niles</i>

Sunday School Committee	Mas. K. Amarasingham
Entertainment	„ „ D. T. Danforth
Social Service	„ „ Thomas Tharmarajah
Membership and Programme	„ Mr. C. S. Ponnudurai

SAM. S. SATHASEEVAN,
(Hony. Secy.)

THE ROUND TABLE ANNUAL REPORT 1938

This year we have been as busy as in the past holding eight general meetings in which the following subjects were discussed.

- (1) "Meaning of Christian Education" *Rev. S. K. Bunker, B. A., B. D., B. Litt.*
- (2) "Who is a Christian?" *Rev. S. Kulandran, B. A., B. D.*
- (3) "Modern Trends of Thought" *Dr. P. D. Devanandham, M. A., Ph D.*
- (4) "Three years' Impressions of Ceylon" *Mr. Theodore S. Oppenheim B. A., B. D.*
- (5) "Visit to S. India" *Mr. A. Mathuranavagam Brodie*
- (6) "My Stay in England" *Mr. K. A. Selliah, B. Sc., Dip. Ed.*
- (7) "Contribution of Psychology to Modern Educational Thought." *Mr. K. A. Selliah*

- (8) "Influence of Science and Religion on Educational thought." *Mr. D. C. Arulanantham*
B. Sc., Dip. Ed.

An interesting feature of this year's activities was the formation of a Parent-Teachers Association which has been hailed by parents as a great advance in creating a better understanding between the school and the parents.

The Executive Committee met on four occasions. I must express my sincere thanks to the members of the Committee for their whole hearted co-operation.

We have had to bid farewell to two assistant masters of the College: Mr. M. Rajasundaram, B. Sc., who was with us just over a year acting for Mr. K. A. Selliah, at a lunch and Mr. T. S. Oppenheim B. A., B. D. whose company we had for three years at a dinner.

We again acted as hosts to the West Jaffna Teachers' Association.

We have had subjects interesting to us both as teachers and as Christians discussed. Our thanks are due in great measure to the various speakers.

In conclusion, as I hand over to my successor, I do so with the wish that he will achieve what I have not been able to do.

L. SAVUNTHARAM WILLIAMS,

HONY. SECY.,

Round Table.

OFFICERS FOR 1939

The following are the office-bearers of the Round Table for the current year.

President: Rev. S. K. Bunker
Secretary and Treasurer: Mr. C. S. Ponnudurai

STUDENT COUNCIL

With the advent of the new year and therefore the second year in the life of the revived Student Council things seem to be shaping very well.

The following office-bearers were elected for the ensuing year:—

President: S. Rajaratnam (Post-Matric.)
Secretary: Sam. S. Sathaseevan (Lond-Matric.)

The Student Council is primarily the outlet of the wants and needs of the student body of the College, and it also acts as judiciary, to some extent at least, where student members sit in camera over their unfortunate brethren deciding what punishment should be meted out to the offenders

We have had such a case before us of late and I should here not fail to record the sympathetic, and the student point of view, with which the matter was tackled. We are, therefore, proud to say, that the Student Council is active and energetic in that it serves to bring out the student point of view in any matter, however controversial it may be. This has been the aim of the Council and we

are glad that we are doing our duty by the students.

Many subjects of varying interest have been discussed, and with the able guidance of our Faculty Advisor, Mr. M. I. Thomas, we are sure we will steer clear of any icebergs and obstacles that may lie on our way and arrive at many a safe point of vantage.

Once again we have had the privilege of having our President to propose the vote of thanks at the Annual Prize Giving.

SAM. S. SATHASEEVAN,
Hony. Secretary.

THE FORUM.

With the coming of the New Year the Faculty decided that the Forum should be held on a voluntary basis. Even then a good number of members turn up to our meetings.

The following were elected office-bearers.

President : K. Kumaraswamy.

Vice-President : A. Rajadurai.

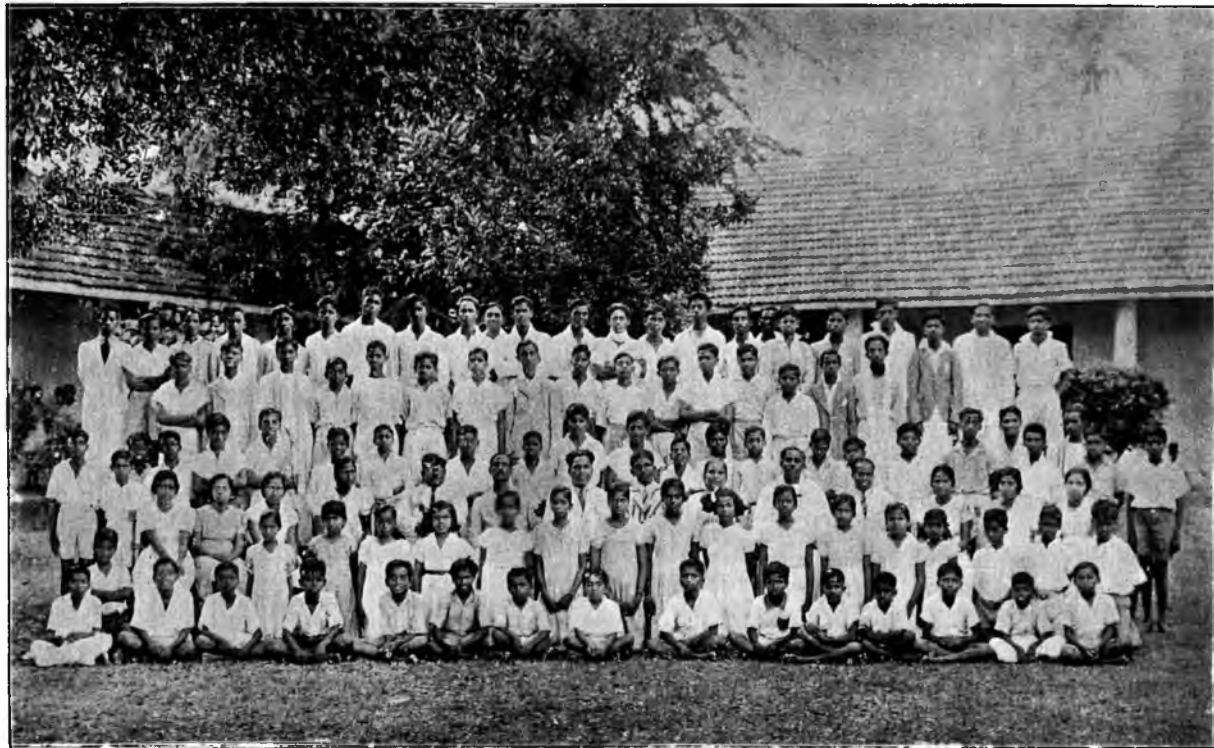
Secretary : M. A. Velupillai

English Editor : R. Brodie.

Tamil Editor : K. Jegatheesa Aiyai.

Treasurer : S. Karunaratnam.

The subjects debated were "Caste system should be abolished," "Ceylon needs the services of foreigners".



ABRAHAM HOUSE.

The members take a keen interest in this Association and the meetings are carried out orderly.

M. A. VELUPPILLAI,
Hony. Secy.

HOUSE REPORTS.

ABRAHAM HOUSE

“Play up, Play up, and Play the Game.”

With the departure of our house Captain N. Narendra, our House has lost the efficient leadership of one, who, by his keen enthusiasm and unreserved energy, proved himself particularly fitted for the role he played in our House.

I would be erring if I did not make mention of the fame that Abraham House earned last year under the captaincy of Narendra as triple invincible champions of Cricket, Soccer, and Athletics—an achievement about which we of Abraham House could not only boast, but also arouse a true sense of keen rivalry among the houses.

It is my duty to convey on behalf of Abraham House our sincerest thanks to Narendra for all that he did for our House. Narendra's mantle has fallen on my shoulders, and I hope, with the help of our House Master, Mr. K. A. Selliah, whose genial personality will go a long way to help the members of the House, to be able to maintain the tradition of Abraham House.

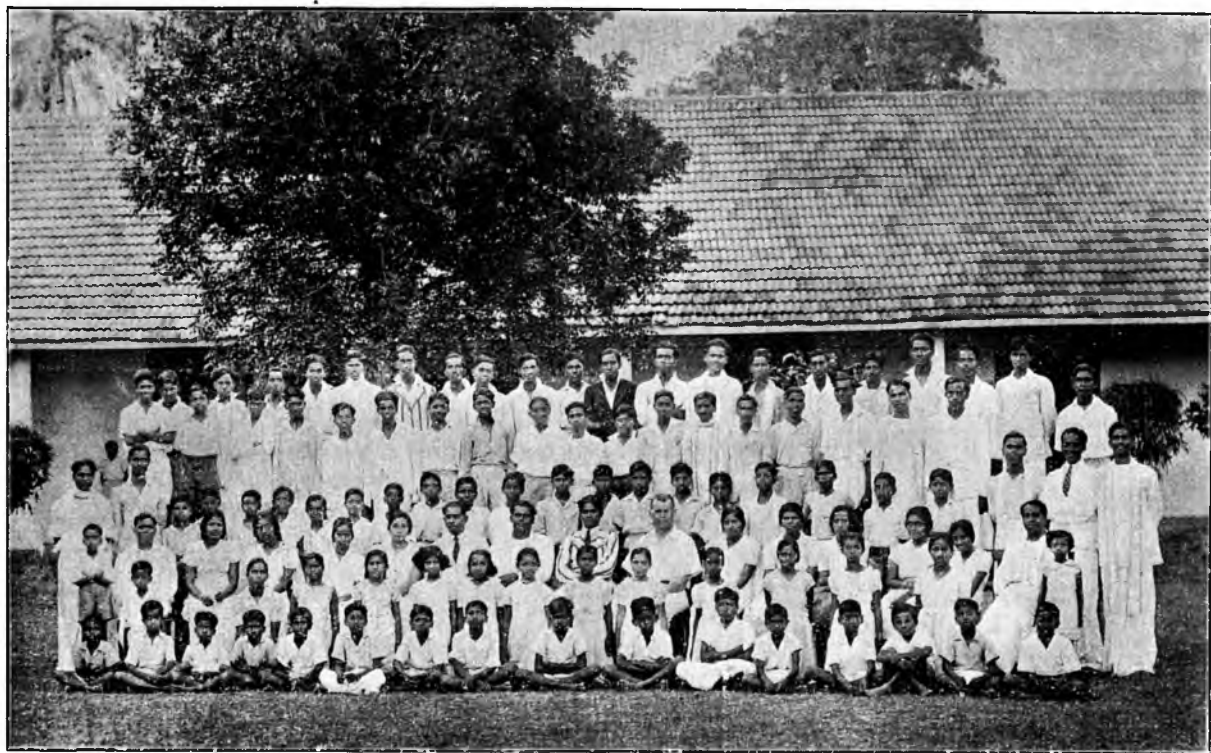
The vigour and excitement of Cricket has enthralled our Senior Members, who had to fight

vainly the battle without the assistance of the Inters, Post-Matriculates and the members of the College XI, which consists of a majority of those who represented our invincible House team last year; and there stirs a pang of regret to the members of our last year's House XI, that they can have no more of House Cricket, owing to the introduction of the new House system; but there is however the solace that the new system will induce more of our members to evince an interest in the House activities.

To counteract the weakness of our Seniors, I might make bold to say that the Post-Matriculates and Inters are potential Volley-ball, Basketball, and Tennis champions. The College Tennis VI is composed of four members of Abraham House and the success of the Team is mainly due to the good play of Thuraisingham, Selvaratnam, and P. Nadarajah—all of Abraham House.

It is quite evident after the great victory of the Juniors over Hasting and Brown houses in Cricket and Volley-ball that our Juniors are no more in the cradle, but are making a bold bid for the championship. Our Intermediates too are doing well in Cricket and we hope that they will live up to the expectations of the House. Though last but not least I feel happy to mention that the lady members of our House are giving us their support to maintain our tradition by their enthusiasm, but we would wish them to show their enthusiasm occasionally in a practical manner. Let them at least, until separate inter-House competitions for the girls are introduced, be present at our House matches in order to inspire us to success.

This account will not be complete without reference to the encouragement given by our



BROWN HOUSE

Principal by his effective House announcements in the hall, and by the help given by our House Master and the Staff members of our House ; also for the true spirit in which every member played the game.

K. AMARASINGHAM,
(House Captain.)

BROWN HOUSE

At the end of the first sextant we were placed first with the Hitchcock House close on our heels and the Hastings and the Abraham not too close to worry us. Our prominent place is largely due to our Boy Scouts who brought us $67\frac{1}{2}$ points out of a total of 365 $\frac{1}{2}$. We are lucky, very lucky, to have in our House a very enthusiastic lot whose co-operation can always be depended upon. Our Juniors are House crazy.

"Are we having a match today?" is always the question on a Junior's lips. Our girls there are to back us up in whatever manner they can, whether it be by cheering our teams or by playing or studying. And last come our teachers: Messrs. S. Selvadurai. D. S. Sanders, E. C. Lockwood. L. S. Kulathungam. A. M. Brodie, K. Sellaiah, J. Sinnappah and Miss M. Appadurai and Miss R. David, keenly interested in our welfare.

Our Senior Cricket team is an excellent one though we may not get the championship. Ours is a team that enjoys the game to the fullest extent, irrespective of victory or loss. In Volley Ball the Seniors have not done too well but many have learned the game. The Intermediate Cricket team will

annex the Cricket championship with ease. Our Juniors are not too good in Cricket and in Volley Ball all divisions have not fared well, but one cannot but appreciate the sportive spirit that exists in everyone of the Brown House.

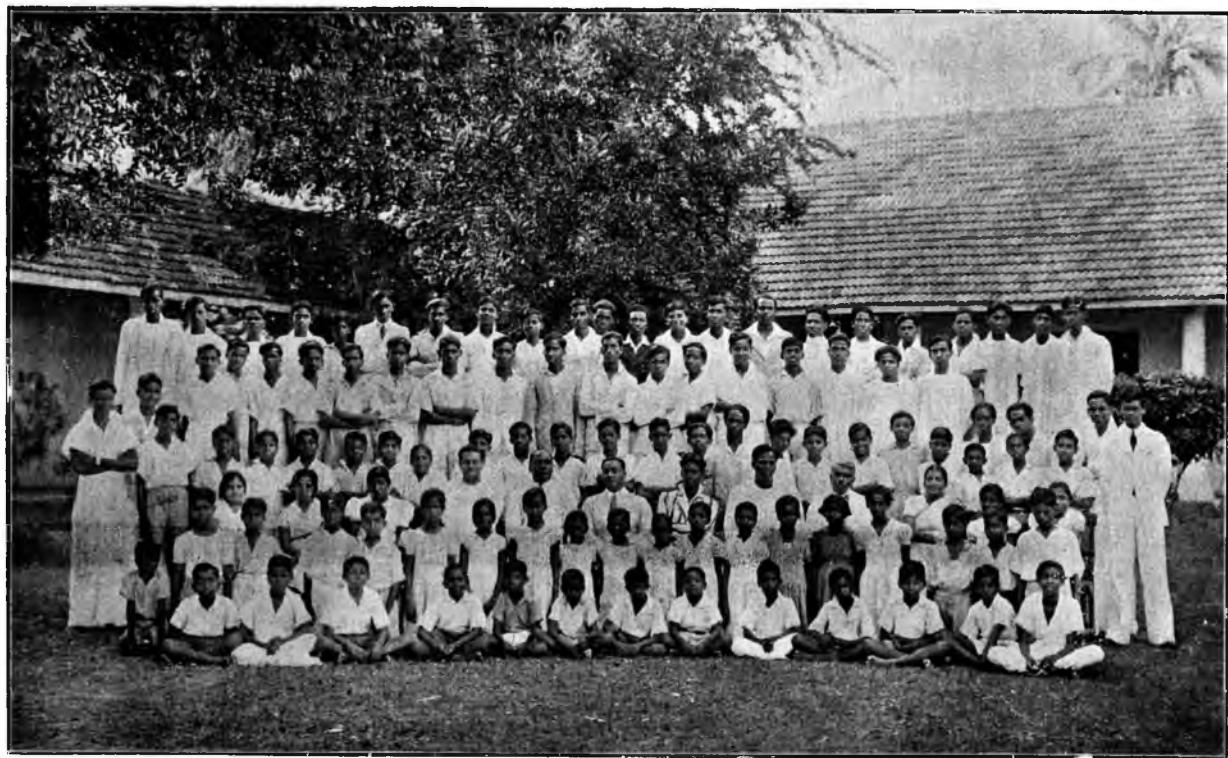
We hope to retain with ease our place at the top rank of Houses at the end of the term, and throughout the year. We cannot help hoping so with the keen enthusiasm, and the spirit of service that prevails predominantly in our Brown House.

The prize winners at the recent Prize-Giving from Brown House were: Eladchumana Iyer, Miss A. Gunanayagam, T. K. Welch, K. Nadarajah, S. Somasundaram, N. Wjeyaratnam, Jagatheesa Iyer, A. Velupillai, S. Sanmugam and T. Thuraiatnam. They deserve special mention as they will bring us a number of points towards the championship.

Whether it be in first eleven Cricket, Choir, Music class, or any other activity, Brown House plays its part creditably, as it has always done.

OFFICE HOLDERS FOR 1ST TERM, 1939.

<i>House Master—</i>	Mr. S. S. Selvadurai
<i>House Captain—</i>	Mas V. G. George
<i>House Girls' Captain—</i>	Miss Mercy Handy
<i>Senior Cricket Captain</i>	Mas. S. Sathaseevan
<i>Intermediate Cricket Captain</i>	„ R. Selvarajah
<i>Junior Cricket Captain —</i>	„ M. Veerasingham
<i>Junior Volley Ball Captain—</i>	„ W. Singhe
<i>Inter & Post Matric. Volley Ball Captain—</i>	„ S. Mahadeva
<i>Treasurer—</i>	„ S. Sathaseevan.



HASTINGS HOUSE.

We are very sorry to know that our House Master Mr. S. S. Selvadurai will be leaving us on study leave by the end of this term for two years to pursue studies at University College. He has been our House Master ever since 1936. A lover of sport, always to be seen on the field watching budding sportsmen, enthusiastic and one who always endeavoured to help the "Blues" to cultivate the right spirit, we will miss him badly. We while thanking him for his great help and services wish him success and the best of luck at the Varsity.

HASTINGS HOUSE.

House Master—Mr. E. J. J. Niles.

House Captain—Mas. N. Selvarajah

House Captain (for the Girls) Miss L. P. Aseervatham.

Volley Ball Captain—Mas. A. Sivalingam.

Cricket Captain—Mas. N. Selvarajah

The departure of Mr. T. S. Oppenheim left a gap which was difficult to fill. We thank him for the lively interest he took in us and for his valuable counsel and efficient management of our House, which were chiefly responsible for our success in the past years.

We, Reds, are very glad that Mr. E. J. J. Niles has been made our House Master. He has already proved to be a worthy successor of Mr. Oppenheim, for already he has our interest at heart and is one of the most enthusiastic House Masters about the place. We assure him of our loyalty and our whole-hearted co-operation in each and every activity of the House.

This House takes a legitimate pride in the fact that it has contributed four First Eleven Cricket players. We are proud to say that they are doing well.

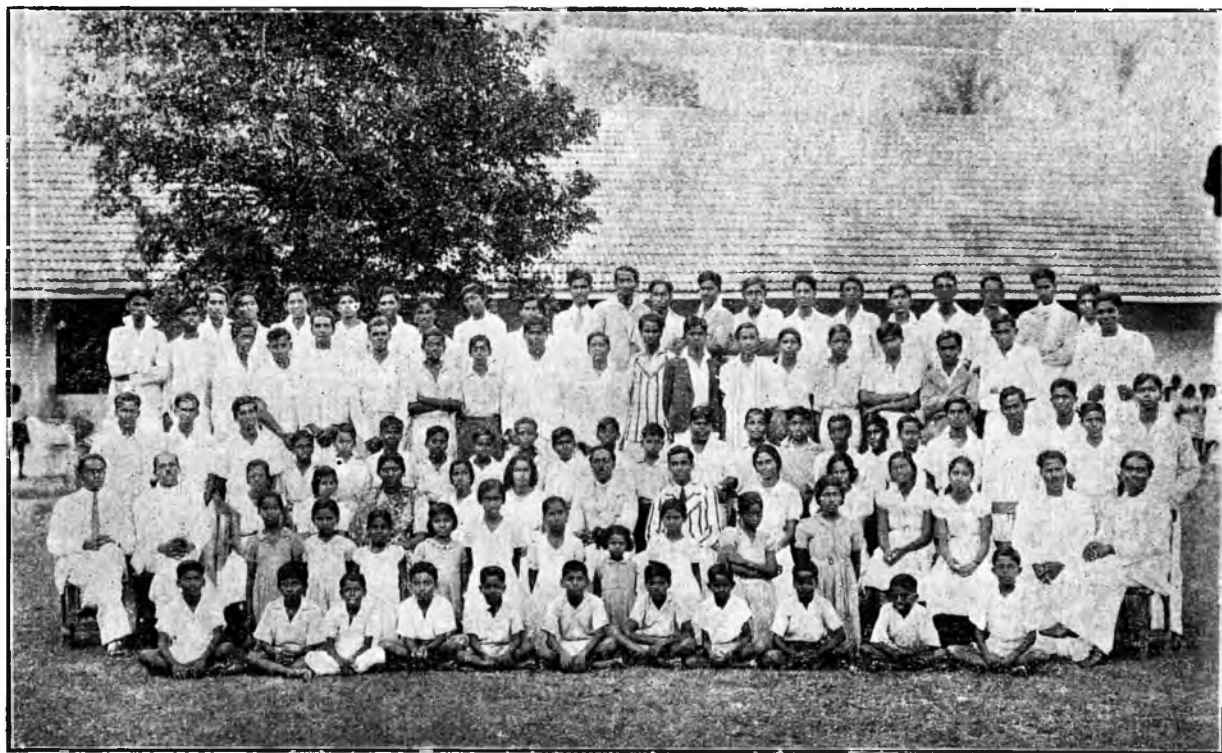
The Seniors have done extremely well in winning the Cricket championship. We have set up a new Inter-House record by scoring 170 runs for 8 wickets against the Hitchcock House, which had some very able bowlers on their side. Although we have not annexed the championship honours in Volley Ball, yet we rejoice over the fact that we have gained immensely by our defeats. Our standard of sportsmanship has been considerably raised.

A great deal of keenness has been shown by the younger members of the House, but the new House system has left members of the Inter and Post-Matriculation classes rather inactive. We hope they will show greater interest in the future by helping the rest of us to gain the All-Round Cup.

We hope that our sisters also will be keener and give their brothers greater encouragement than in the past. We are, also, confident that every girl student of the Hastings House will stand by her colours.

The New House System has been an incentive to everyone in College and the "Dangerous" Red House expects every one of its member to do his or her duty.

N. SELVARAJAH,
House Captain.



HITCHCOCK HOUSE.

HITCHCOCK HOUSE.

We began this term with the election of new office-bearers. R. Shanmugaratnam was elected House Captain, while Miss J. D. Amarasingam was elected Captain of the girls. The Cricket and Volley Ball captaincies went to N. Beadle and M. S. Ratnasabapathy respectively.

We welcome Miss N. Perumal, who is the new women's hostel warden and Mr. Ariapooshanam, the new Atheneum dormitory master, who have been labelled "Whites."

Definite results cannot be given since all the competitions have not been gone through as yet. Yet we may, without fear of contradiction, say that we can easily annex the Volley Ball championship, for the Seniors have defeated all the other Houses while the Juniors have won all their matches.

In Cricket we have not been very successful except for the achievements of the Juniors. The Seniors have won only one match while the Intermediates have lost all the matches. The Juniors played only one match and won it.

In the Inter and Post Matric Volley Ball competition the championship match between Abraham House and us is yet to be played. A. K. Ratnavale, a member of our House, won the Doubles championship in the College Tennis championship meet which we hope will also come under the House System.

It is indeed a matter for sorrow that the competitions among the girls were not promptly had this term for we expected our members to do very well.

In the field of studies we are doing just as well. S. Rajaratnam a member of our House was elected President of the Student Council.

My thanks are due to all members of the House, the House Master Mr. K. V. George and to Mr. A. T. Vethaparanam who acted for him in his absence.

R. SHANMUGARATNAM,
House Captain.

THE HUNT DORMITORY UNION

The meetings this term have taken a new form. From the very outset we have endeavoured our best to have speakers from outside. We did not like to follow the stereotyped programme of our other Literary Associations and further we felt the lack of much knowledge on current events. So the change was widely appreciated.

One of our meetings took the form of a grand varietyentertainment in honour of the Hartley College Cricket Eleven which spent the night at College. We should be thankful to all who contributed items on that day.

Dr. S. K. Chinniah, D. M. O., Vaddukoddai, was kind enough to deliver a very amusing and instructive address on: "Scientific significance of some of our Tamil customs." Our thanks to him.

Another of our meeting was graced by Mrs. E. C. Lockwood, who gave a short and instructive talk on "Friendship."

SAM. S. SATHASEEVAN,
(Hony. Secy.)

THE ATHENEUM

At the beginning of the term we were deprived of the services of Mr. J. V. Thambinayagam.

We are glad to welcome Mr. P. Rodgers Ariapooshanam as our new Patron.

Under his guidance things are running on smoothly.

The debate we had was on "Government offices should be thrown open to women."

Mrs. E. C. Lockwood interested us with her instructive speech "I am the grandest tiger" and Mr. K. Jeyakody spoke on "தற்கால நாசரீகமும் அதன் கேடுகளும்."

Our sincere thanks are due to them.

N. S. RATNASINGHAM,

Hony. Secy.

MR. T. S. OPPENHEIM'S FAREWELL

The unusual sound of the drums in the Inter Hostel compound on the 9th December made us all aware of the farewell to be accorded to Mr. T. S. Oppenheim who was leaving for America after a stay of three years. Mr. Oppenheim was taken in a procession from his residence in the Inter Hostel to the Ottley Hall in a decorated car. The farewell meeting began at 4-30 p. m. with the Principal in the chair. As Mr. Oppenheim and Mr. Bunker took their seats in the platform they were garlanded by two students of the lower forms.

The proceedings commenced with the singing of a welcome song (specially composed for the occasion)

by Mr. S. A. Visuvalingam) by Miss R. Sundrampillai. Mas. D. T. Wijeyanathan read an address and presented it, artistically got up in a beautiful frame to Mr. Oppenheim. Mas S. Thevandrapillai, as President of the "Farewell Committee," in a humorous speech, deplored the inability of the Committee to reward Mr. Oppenheim's services "with an Eastern bride". He on behalf of the students of the College presented Mr. Oppenheim with an "Eastern teapoy" and a book stand.

Mas. D. T. Danforth, as President of the Student Council, voiced the sentiments of the students and spoke in appreciation of the services which Mr. Oppenheim, as teacher, counsellor, and Scout Master had rendered to the student population. He said "Mr. Oppenheim broke through the conservative traditions of our country in order to establish free relationship between the sexes. You have championed the cause of women and whether the single woman will champion your cause is yet to be found".

Miss N. Kandiah, representing the girl students of the College said, "Today is a red-letter day in the annals of Jaffna College not because a lady member speaks at a farewell function, but because it is the first time that a farewell function is organised on the initiative of the students, purely on democratic principles". The speaker later dwelt at length on the indelible impression which he had left behind as a teacher. She added, "the girls in particular and the students in general, whatever their faults may be, are not wanting in the feeling of gratitude and I assure you, your name- "Oppenayam" which is similar to any of our Tamil names, Rasanayagam or Selvanayagam, will be cherished with affection and admiration for a long time to come and in the living memory of the students, another name will

be included—that of one—who in his own sphere has done so much for the advancement of them.” She wished him bon-voyage and hoped that he would visit Jaffna later with his wife, who would be as good as him.

Mr. Bunker in a short speech said that during the past few days he had been presiding over so many farewell functions to Mr. Oppenheim that he had exhausted everything about him. “Further” he added, “eloquent tributes have been paid to him and I don’t think there is anything left unsaid which should be said.”

Mr. Oppenheim, amidst thunderous applause, rose to speak. The victim of the day “opened his heart” very humorously. He said that he was overwhelmed by the heaps of tributes that had been unnecessarily heaped upon him. “The unusual sound of the drums tickled me”, said he, “because there is a superstition among the Tamils, that it accompanied the driving away of the evil spirit from a person.” He hoped that the “Farewell Function Committee wasn’t trying to do anything of the sort.” He said that he had seen men beating tom-toms in a funeral procession. He added that his false notion that he was going to be given a funeral procession, was dispelled when he was taken in procession to the Ottley Hall and not to Punnalai!

Mr Oppenheim then spoke at length on the co-education fabric. “Co-education is at its highest here”, he said and illustrated his statement with a story. It was all about a girl, who dressed as a boy (in longs, shirts, etc.) tried to frighten the rest of the girls in the women’s Hostel. There was a scream and Mr. Oppenheim having heard it, dashed all the way to the women’s Hostel, only to

find that the elusive intruder had disappeared. Later, so he said, he came to know "that he (the unwelcome intruder) was a she." Refuting the statements of the previous speakers about his marriage he said that there had been even proposals to him. "One student," he said, "would query. are you going over to Uduvil today Sir." Another inquisitive lad asked him, "By the way, who is the person who comes cycling all the way from Manipay"? Mr. Oppenheim at this stage narrated another story of how one of the distinguished Old Boys congratulated him on his wedding! It was a Comedy of Errors. Someone else was married to someone else and he was congratulated!

Mr. Oppenheim was coming to the end of his long speech. The parting was really painful to him. He was visibly moved, in the usual eastern custom bent his head low and said: "பேயிற்று வாதேன்."

Mr. Oppenheim was taken in a procession round the College premises amidst deafening sounds of drums and firing of crackers. He was "cheered" all the way from the College gate to his residence in the Inter Hostel, while the boys sang "For he is a jolly good fellow."

The Young Idea.

BICKNELL FIELD OPENING CEREMONY.

Bicknell Field was officially opened on Saturday the 28th January, 1939, at 4-30 p. m. by Miss L. G. Bookwalter, Principal, Uduvil Girls' English School.

At 4.15 p, m. the Cricket match in progress was adjourned for tea. The players joined the visitors at a tea in the Pavilion. Rev. S. K. Bunker called upon Miss Bookwalter to declare the grounds open who said,

“On coming to this field this afternoon one's first thought is—how beautiful it is, laid out level and broad and green, in the open with beautiful trees and vivid paddy fields round about. Then comes the second thought—how very befitting it is to name the field after Mr. Bicknell.

“Mr. Bicknell was a man, who loved the great out-of-doors, who took keen joy in the game and in the fun of playing. On the Tennis court we have seen him putting his whole self into his play and taking great delight in the game. He played the game as he played the game of life—fairly, straightforwardly with all the enthusiasm of his nature, and with all his joy in life.

“His desire for his boys was that they might play the game fairly and well that they might stand for fair play, and that they might play the game of life honestly and rigorously. That is what we wish for those who play here—that they will learn to *play the game of life*.

“May this field be to the boys of Jaffna College a place of joy in achievement.

“I have great pleasure in naming the field the Bicknell Field and in opening it for the use of the boys of Jaffna College.”

These words of Miss Bookwalter will always ring in the memory of every boy or girl of Jaffna College who plays on this or any other field.

Mr. D. S. Sanders briefly thanked Miss Book-walter and the visitors. Then the visitors watched the continuation of the match in which Mr S. S. Perinpanayagam, the Tamil Union Cricketer, displayed fine batting style.

Our Physical Director, Mr. R. J. Thurairajah must be congratulated on the very efficient management of the opening ceremony. As far as one could see, he seemed overworked. The field has been a pet scheme of his. He has been at it for the last two years and has at last brought it to the present condition when it is acclaimed by everyone as the best play ground in Jaffna to-day.

(The Young Idea)

PHYSICAL DIRECTOR'S NOTES.

Cricket.

The team under the supervision of Mr. Vethaparanam and the leadership of Mas. V. G. George has done well. Out of the six games played we won two, drew with three, and lost against one. Our team has given an impression to many a visitor that it is a strong batting side, and this fact has been proved to some extent in the Inter-Collegiate games. I dare say that we are an all-round side. There is enough material to make up an all-round team, but the blame may be put on the Association that runs these games, if we have not done well in fielding and bowling. Time plays a great part in the making up for a team. Especially Cricket above all the other games needs a lot of time for

practice. The short period of two weeks given to us by the Association just before their tournament is hardly enough to improve all the sides of the game. It gives satisfaction to the one at the training of these youngsters that they are daily improving. Our batting strength can be judged from the number of scores over 50 runs scored this term. The number has even given the impression to the authorities concerned that they should raise the special prize standard from 50 runs to 75 runs. The following are some of the special performances this term:—

BATTING	Ratnasamy, N.	55	runs	Vs: St. John's	
	Amarasingham, C.	83	"	"	"
	Kandiah, K.	56	"	"	Hartley
	Jeyasooria, D. J. P.	63	"	"	St. Henry's
	George, V. G.	72	"	"	"
	Selvadurai, N.	77	"	"	J. Central
BOWLING		O	M	R	W
	Ratnasamy, N.	5.4	4	1	5
	George, V. G.	9	3	9	5
	Amarasingham, C.	9.3	4	5	3
	Kandiah, K.	7	3	21	6

Bicknell Field

The opening ceremony of Bicknell field took place on the 28th. January, 1939. A whole day's programme was arranged with a Cricket match starting in the morning. At about 4 p. m. the visitors were entertained at a garden party. After the garden party, Rev. Bunker called upon Miss Bookwalter who declared the grounds open. A full description of the function is given in this magazine elsewhere.

We are proud of this new field which gives our first teams a chance to play in the open field. The field is still under construction and cannot be called perfect till we have annexed the adjoining com-

pound. With the purchase of this plot we may call our field the best play ground in Jaffna. The adjoining plot ought to be bought for many reasons. The increasing interest in games calls for more space, and the standard of athletics calls for an ideal field. Our field will not be ideal without more space.

The field with this addition and the permanent pavilion, which we hope to have in a few months' time, will turn out to be the best play ground in Jaffna.

House System

The introduction of the House System at Jaffna College has been announced in the earlier issue of this magazine. During this short period the new system has advanced beyond expectations. To start with, the House system was confined to sports alone. At the beginning of this year a new scheme was launched by which we brought in all the activities of the College under this system. The lack of interest among the members of the Houses was one of the many things that made us start anew. The different activities go under the following heads:—Sports, Scholarship, Organizations, Discipline. The new system has increased a lot of interest amid the students, specially the girls who come in large numbers to witness their House members in action. As a result of this rising interest, we are able for the first time to publish the House photos, the expenses of which were entirely met by the members of the different houses.

New Games introduced

We have introduced Indoor Base Ball and Boxing to form part of the regular Inter-House competitions. There has been a constant request from the students for the introduction of Boxing and Hockey

I have tried my best to introduce these two games, but the present finances of the Department do not allow these two games to find a place together. I have therefore managed to introduce Boxing competitions to be run during the course of second term. Hockey ought to be introduced. I hope we will find the money to start this game next year.

Games for Girls.

We are sorry to mention that the programme of games for girls has not been carried out this term. Owing to various difficulties this had to be pushed to the second term, when we are hoping to have as many games as possible for girls.

OLD BOYS' SECTION.

JAFFNA COLLEGE ALUMNI ASSOCIATION

NEWS AND NOTICES.

Annual General Meeting 1939.

The next Annual General Meeting of the Association and Alumni Day celebrations will be held on Saturday, 15th July 1939 at the College.

Members are kindly requested to send in their Annual Membership subscription of Re. 1-00, Dinner Fee Rs. 2-00 and the College Miscellany subscription Re. 1-00 to the Hon'y. Treasurer of the Association.

The attention of members is drawn to the fact that according to the rules of the Association only mem-

bers who have paid their annual subscription for the current year shall be eligible to exercise their vote at the forthcoming Annual General Meeting.

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Constitutional Reforms.

In pursuance of the resolution passed at the Annual General Meeting held on 17th September 1938, the EXECUTIVE COMMITTEE has revised the entire provisions of the present Constitution of the Association. A draft of the New Revised Constitution is published in this issue of the Miscellany. The draft will be placed before the members to be passed at the next Annual General Meeting to be held on 15th July. Members are hereby notified that if they desire to make any fresh rules or alter, amend, add to or cancel any of the rules in the said draft, they are requested to give notice of such alterations etc. in writing to the Hony. Secretary, at least three days before the next Annual General Meeting.

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The Register.

A Register of the Old Boys of the College will appear in the next issue of the Miscellany. Mr. K. Selalah, Librarian of the College, is responsible for this compilation. He is spending much time on this job and we thank him for this excellent piece of work he is doing for the College and the Association. The best way to appreciate this work is for every Old Boy to send in his name, address, occupation and details of his activities while at College and also wherever possible, similar information of the

TREASURER'S ANNOUNCEMENT.

Members are kindly requested to fill in the form attached below and send it with their remittance to me, before 1st June, 1939.

R. C. S. COOKE,
Hony. Treasurer,
J. C. A. A.

To 1939
MR. R. C. S. COOKE,
Hony. Treasurer, J. C. A. A.,
Third Cross Street, Jaffna.

Dear Sir,

I enclose a
order for Rs. towards
my Annual Membership Subscription for
1939 of Re. 1 and the following items:-
Jaffna College Miscellany
Subscription, 1939 - Re. 1-00
Annual Dinner Fee
Member per head-Rs. 2-00
Lady-Guest ,, -Re. 1-00
Men-Guest ,, -Rs. 2-00
Yours truly,

Address

other Old Boys, specially of those who were his contemporaries at College

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The Board of Directors of Jaffna College

Since the incorporation of Jaffna College by ordinance No. 7 of 1894, the provisions of the Constitution of the College did not permit the election of a Non Christian to the Board of Directors. In response to the recent request of our Alumni Association, the members of the Board of Directors of the College made it possible for them to elect a Non-Christian to the Board. The Directors of the College appreciated the request made by the Alumni Association and at the last meeting of the Board, they elected Mr. S. Kanagasabai to serve as a member of the Board. This new move and progressive policy of the Board is a splendid gesture. We offer our thanks to the members of the Board.

Mr. S. Kanagasabai, Crown Advocate, Jaffna is a distinguished Old Boy of the College. He is the leader of the Jaffna Bar and a very popular figure in social Jaffna. We confidently assert that he will be a valuable asset to the Board. Our sincere congratulations to Mr. Kanagasabai.

We offer our congratulations to Mr. J. C. Amarasingham and Mr. I. P. Thurairatnam, the two new members elected to the Board of Directors of the College. Both are Old Boys of the College. It is refreshing to note that young men are welcome to serve on the Board.

A. W. NADARAJAH,

Hony. Secretary,

Jaffna College Alumni Association

THE JAFFNA COLLEGE ALUMNI ASSOCIATION

Preamble Whereas an Association styled and known as the "Jaffna College Alumni Association" was established at Vaddukoddai in July 1879 for the purpose of promoting the moral, intellectual and social welfare of the members, to further the interests of the Alma Mater, and for the purpose of effectually carrying out and transacting all matters connected with the said Association according to rules and regulations agreed to by its members:

And whereas the constitution of the said Association has been amended in parts during the years 1905, 1923, and 1935, it is now desirable and expedient to consolidate these amendments and also further amend various other sections of the constitution, to make provision for a New Revised Constitution for the purpose of more effectually promoting the aims and welfare of the said Association and transact all its business:

The Executive Committee of the said Association therefore presents a New Constitution as follows:—

CONSTITUTION

Name 1. This Association shall be called and known as the Jaffna College Alumni Association.

General Objects 2. The general objects for which the Association is constituted are hereby declared to be:

- (a) To promote the moral, intellectual and social welfare of the members.
- (b) To promote unity and co-operation among its members.
- (c) To further the interests of the Alma Mater.
- (d) To promote and foster a close and cordial relationship between the members and the College.
- (e) To undertake and carry on all such activities as may appear necessary to attain the aims and objects of the Association.

Executive 3. The affairs of the Association shall, subject to the rules in force for the time being of the Association, as hereinafter provided in the schedule, be administered by an Executive Committee consisting of a President, four Vice-Presidents, the Honorary Secretary, the Honorary Treasurer, and fourteen other members to be elected in accordance with the rules and regulations, for the time being, of the Association.

Register. 4. The Executive Committee shall cause a register to be kept, in which every person who at the date of the passing of this Constitution is a member of the Association and every person thereafter duly admitted a member of this Association hereby constituted shall have his name inscribed.

The Register shall contain the following particulars :

- (a) The full name, address and occupation of each member.
- (b) The time during which the member was a student at the College.
- (c) The last examination the member passed from the College.
- (d) The Special activities the member was interested in while at College.
- (e) The date at which the name of any person was inscribed in the register as a member.
- (f) The date at which any person ceased to be a member.

Power to 5. It shall be lawful for the Association from time to time at any General Meeting of the members and by a majority of votes of the members present and voting at such meeting to make rules :

Make Rules.

- (a) For admission, withdrawal or members'
- (b) For the conduct of the duties of the Executive Committee and the various officers and agents of the Association.
- (c) For the procedure in the transaction of business.
- (d) For the election or appointment of the officers of the Association and of the members of the Executive Committee and for their tenure of office and
- (e) Otherwise generally for the management of the affairs of the Association and the accomplishment of its objects.

Such rules when made may, at a like meeting, be altered, added to, amended or cancelled subject however to the requirements of section seven.

The Rules in 6. (1) Subject to the provisions of the Schedule the preceding section, the rules, to be the set forth in the schedule hereto, shall Rules of the for all purposes be the rules of the Association. Association, provided, however, that nothing in this section shall be held or construed to prevent the Association at all times hereafter from making fresh rules or from altering, amending, adding to, or cancelling any of the rules in the schedule hereto or to be hereafter made by the Association.

(2) All the members of the Association shall be subject to the rules in force, for the time being, of the Association.

Power to 7. No rule in the schedule hereto nor any Amend Rules rule hereafter passed at a General Meeting shall be altered, added, to amended or cancelled except by a vote of two-thirds of the members present and voting at any subsequent General Meeting, provided that such amendment shall have been previously approved by the Executive Committee.

General 8. It shall be lawful for the Executive Committee in all cases, not provided hereto, to Powers of the Executive act in such manner as shall appear to it Committee. best calculated to promote the welfare of the said Association.

SCHEDULE**RULES OF THE JAFFNA COLLEGE ALUMNI ASSOCIATION.****1 Designation:—**

This Association which was founded in 1879 shall continue to be called the "Jaffna College Alumni Association."

2. Objects:—

The objects of this Association shall be:

- (a) To promote the moral, intellectual and social welfare of the members.
- (b) To promote unity and co-operation among the members.
- (c) To further the interests of the Alma Mater.
- (d) To promote and foster a close and cordial relationship between the members and the College.
- (e) To undertake and carry on all such works as may appear necessary to attain the aims and objects of the Association.

3. Membership:—

- (a) The members of this Association shall be:

- (1) All those who have been regular students at Jaffna College for a period of not less than two years in the Upper School (by Upper School is meant Form I and the Classes above it.)

- (2) and All those who shall have passed a public examination from Jaffna College, and they shall be of not less than eighteen years of age.
- (b) The members of the Staff of Jaffna College, who are not Alumni of the College, after one year's service at the College and having all the above objects of the Association in view, are eligible for membership and they shall on admission as members sign the constitution and the register.
- (c) Members of the Board of Directors of Jaffna College who are not alumni of the College and who are not members of the Staff of Jaffna College shall be honorary members.
- (d) Any person who has rendered distinguished service to Ceylon or his country may be elected as an honorary member at the General Meeting of the Association.
- (e) The subscription payable by members shall be Rupee One per annum, payable in advance.
- (f) Every application for membership shall be forwarded to the Hony. Secretary in writing with the annual subscription in advance, who shall submit it to the Executive Committee for approval. The Executive Committee shall make such order on such application as it shall think fit.

- (g) The Honorary Secretary shall keep a register in which every person who at the date of the passing of this constitution is a member of the Association and every person thereafter duly admitted a member of this Association shall have his name inscribed.

The Register shall contain the following particulars:-

- (i) The full name, address and occupation of each member.
- (ii) The time during which the member was a student at College.
- (iii) The last examination the member passed from the College.
- (iv) The special activities the member was interested in while at College.
- (v) The date at which the name of any person was inscribed in the register as a member.
- (vi) The date at which any person ceased to be a member.
- (h) Every member who shall have been a member of the Association for six months immediately preceding a general meeting and whose subscription shall not have been in arrears, shall have the right to vote at the General Meeting.
- (i) If a member be in arrears of subscription for a period of three years, his name may be removed from the register of members, after three months' notice. He may not be re-elected until the arrears due from him are paid.

4. *Management.*

- (a) The general administration and control of this Association and all their affairs shall be vested in an Executive Committee consisting of a President, four Vice-Presidents, an Honorary Secretary, and an Honorary Treasurer who shall be *ex-officio* members of the Executive Committee and not less than fourteen other members, all to be elected at the Annual General meeting of the Association, voting being by ballot.

They shall hold office for one year or until their successors shall have been elected and have entered upon their duties. The retiring members shall be eligible for re-election.

- (b) The President or in his absence one of the Vice-Presidents shall be the Chairman at the meetings of the Association. When there are more than one Vice-President present, then the Vice-President who secured the largest number of votes at the time of the election; shall be the Chairman. If none of the Vice-Presidents be present, then a member shall be voted to the chair. The Chairman shall also have a casting vote.
- (c) In the case of any vacancies occurring during their term of office the remaining members of the Executive Committee shall have the power to fill such vacancies for the unexpired term.

- (d) The Honorary Secretary shall be the Chief Executive Officer, subject to the control of the Executive Committee, and shall be responsible for carrying on the various activities of the Association. It shall be his duty to advance the best interests of the Association in every possible way.
- (e) The Honorary Secretary shall keep a true and proper record of all the meetings of the Association and of the Executive Committee, a register of the members of the Association, and any other record that may be necessary. He shall at every Annual General Meeting present the report of the Executive Committee regarding the work done for that year and of the general state of the Association.
- (f) The Honorary Treasurer shall receive and keep full and correct accounts of, all moneys and funds belonging to the Association and shall make such payments as authorised by the Executive Committee. He shall prepare and submit through the Executive Committee a duly authorised and audited statement of accounts at the Annual General Meeting of the Association; and his books shall be open to the inspection of the members at all reasonable times.
- (g) The members of the Association shall elect at the Annual General Meeting two Auditors from among the members, who shall audit the accounts

of the Association for the ensuing year. In the event of the auditors so appointed not being able to act through any cause, the Executive Committee shall have power to elect others instead.

- (h) The Executive Committee shall be empowered to appoint wherever necessary sub-committees and special committees from among themselves and the members of the Association to supervise, manage and conduct any branch of the activities or business of the Association.
- (i) The President and Honorary Secretary shall be *ex-officio* members of all the committees of the Association.

5. Meetings.—

- (a) The Annual General Meeting of the Association shall be held every year in the month of July on or about the 3rd Saturday.
- (b) The Executive Committee shall meet at least once in every four months to transact business, seven days' notice in writing being given by the Honorary Secretary to the members.

The quorum for meeting of the Executive Committee shall be seven.

- (c) At the instance of the Executive Committee, or upon the written requisition of not less than twenty-five members, who are not in arrears, a

Special General Meeting of the Association shall be called, of which seven days' notice at least shall be given to the members, specifying the business to be transacted in writing ; and no other business shall be transacted.

The quorum for a Special General Meeting shall be thirty-five.

- (d) The proceedings of all the meetings of the Association and of the Executive Committee shall be duly recorded in a Minutes Book.

6. Branches.—

Branch Associations may be established wherever possible under such conditions as shall be determined by the Executive Committee. All such Associations shall be worked on the same principles as defined in these rules. A certificate of application shall be issued to Branches so formed.

7. Amendment to the Constitution.—

This constitution may be altered or amended only by a vote of two thirds of those present at a General Meeting of the Association, provided that such amendment shall have been previously approved of by the Executive Committee and ten days' notice shall have been given to the members of the Association, the proposed alteration or amendment being stated in the notice.

8. Transitory Provision.—

Notwithstanding anything contained in this constitution, all those who have been mem-

bers of the Association at the time of the passing of this constitution shall continue to be members of the Association and shall be deemed to have been admitted members of the Association under the provisions of this constitution, provided that the existing members pay their annual subscription for the year 1940 and have their names inscribed as members in the register of the Association, on or before 1st January 1941.

ALUMNI NOTES.

[Gathered by *Alumnus*]

GENERAL

—*Dr. C. Ponnambalam*, of the Medical Department, Ceylon, who was away in England on study leave, has returned to the Island and assumed duties at the Lunatic Asylum, Angoda. While in England, he obtained the Diplomas in Psycho - Medicine and in Tropical Medicine and Hygiene.

—*Mr. V. K. Nathan*, B. A., of the Education Department, who was away in England on study leave, has returned to the Island. He has been appointed the Divisional Inspector of Schools of the Batticaloa Division, which has been newly formed. Mr. Nathan has obtained the Diploma in Education of the Oxford University and has been made a Fellow of the Royal Geographical Society.

—*Mr. S. P. Satcunam*, B. A. of the Education Department, has taken up duties as the Acting District Inspector of Schools, Northern Division.

—*Mr. M. S. Seevaratnam*, Chief Audit Examiner, Auditor General's Department, has been appointed to act as the Chief Assistant Accountant of the Electrical Department.

—*Mr. Winslow Wijayaratnam*, Proctor S. C., Colombo, has been appointed Labour Inspector of the Department of the Controller of Labour.

—*Messrs. D. W. Chelvaratnam*, of the Trincomalee Kachcheri, *A. Perumynar*, of the Audit Office, Colombo, and *J. M. Sabaratnam* of the Pembroke Academy, Colombo, have been appointed to the newly created posts of Revenue Officers in the Tamil speaking areas.

—*Mr. T. Sam. Chinnatamby*, Chief Clerk of the Signal Department of the Railway, has been promoted to the first class of the Railway Clerical Service.

—*Mr. J. C. Amarasingham*, B. A., Principal of the Sinnatamby Training School, Chavakachcheri, has been nominated by His Excellency the Governor to be a member of the Board of Education for a period of three years from January 1939.

He has also been elected as a member of the Board of Directors of Jaffna College, representing the newly devolved American Ceylon Mission.

—*Mr. I. P. Thuraiaratnam*, B. Sc., Principal of the Tellippalai Bilingual School, has also been elected as a member of the Board of Directors of Jaffna College, representing the Mission.

—*Mr. S. Kanagasabai*, Crown Advocate, Jaffna, has been elected a member of the Board of Directors of Jaffna College, representing the Old Boys.

—*Mr. K. A. Selliah*, B. Sc., Dip. Ed., F. P. S., of the Jaffna College Staff has been elected as a member of the Standing Committee of the Board of Directors of Jaffna College.

—*Rev. R. C. P. Welch* has been elected as the Executive Officer of the Jaffna Council of the South India United Church. He has also been re-elected as the President of the Council.

—*Rev. G. D. Thomas* has been re-elected as the Vice President of the J. C., S. I. U. C.

—*Mr. B. C. D. Mather*, B. D., has been elected as the Secretary of the J. C., S. I. U. C.

—*Mr. L. V. Chinnatamby* has been appointed as the Head Master of the English School at Pandateruppu.

—*Mr. S. K. Rasiah*, Head Master, A. M. English School at Uduppiddy, has been transferred to the A. M. English School at Tellippalai as its Head Master.

—*Mr. C. C. Kanapathipillai*, Head Master A. M. English School, Tellippalai, has rejoined the Staff of Jaffna College.

—*Mr. J. C. Arulampalam* of the Excise Department Colombo, has been transferred as Excise Inspector at the Excise Station, Chankanai, Jaffna.

—*Mr. A. C. Thambirajah* of the Postal Department has been transferred to Kayts as Post Master.

—*Mr. T. S. Selviah* has been nominated to be member of the U. D. C., Badulla.

—*Mr. Earnest Appadurai* has joined the staff of St. Thomas College, Matara.

Messrs. G. R. Olagasegaram and *N. Rajasingham* have joined the Staff of St. Thomas College, Mt. Lavinia.

—*Mr. N. Ponnampalam*, has passed the class III of the Clerical Examination and is attached to the Colombo Municipality.

—*Miss Ruby David* has joined the Staff of Jaffna College.

—*Miss Sounthararani Nagalingam* has gained admission to the Government Training College, Colombo.

—*Messrs. W. T. Hunt, George Evarts and M. Jebaratnam* have finished their Sanitary Learners Course and are awaiting appointments.

—*Mr. J. V. Thambynayagam* has joined the staff of Drieberg English School, Chavakachcheri.

Examination Successes

We extend our heartiest congratulations to the following on their success at their respective examinations:

Messrs. K. R. Navaratnam, K. Ratnasingam and D. C. Singaratnam—Proctors' Final, Ceylon Law College.

DEATHS

Requiscat in Pace

—*Professor William John*, M. A. retired Professor of the Forman Christian College Lahore, Punjab, died on 23rd February of this year.

—*Mr. C. T. Tharmalingam*, Advocate, Batticaloa, died in February this year.

—*Mr. C. Kulanthaivelu*, Advocate, Point Pedro died on the 16th March of this year.

Matrimonial

Our heartiest congratulations to the following couple, on their marriage:

Mr. S. Rajadurai and Miss Christina Thavamany Ragunathan.

Mr. S. Sivagnanam and Miss Thangaretnam Ponniah.

And to the following couple on their engagement

Mr. A. Gunanayagam and Miss Lily Raneenayagam Kumarakulasinghe.

THE OLD BOYS' REGISTER.

We had hoped to be able to publish in this issue of the Miscellany a Register of our Old Boys. But with the best will in the world, we have not been able to carry out our purpose and we are constrained to hold it back for our next issue. Some of us have given time and thought to this register. Yet with all the effort bestowed on it, the list now in our possession is quite inadequate, especially in regard to our old pupils who are employed outside Ceylon. Between now and the next issue we shall be making renewed efforts to produce a more satisfactory Register, in which effort the co-operation of our Alumni will be inestimable. We shall be forwarding copies of the Register, as we now have it, to a few Old Boys in Ceylon and Malaya with a request that they read it over and return it to us with any corrections or additions they may make in consultation with other alumni who may be able to help them in the work. We are sorry for the delay. But we are afraid it was unavoidable seeing the difficulties that beset the task, the chief of which has been the want of interest on the part of our Old Boys, only a few of whom took the trouble to return the slip in the Miscellany which we had specially prepared for the purpose of compiling a Register of our Alumni with as many details as possible.

THE ANNUAL MEETING OF THE BOARD OF DIRECTORS.

The Annual Meeting of the Board of Directors of the College was held on February 25th, 1939, in the Principal's Bungalow. All members were present except Mr. I. P. Thurairatnam, who was prevented from attending his first meeting by illness.

Mr. Thurairatnam and Mr. J. C. Amarasingham are the new members of the Board elected by the Mission. At the meeting Mr. K. Balasingham and Mr. J. V. Chelliah were re-elected to the Board for regular terms of three years. One of the most important actions of the Board at this meeting was the amendment of the Constitution so that one alumnus of the College might be elected to the Board without regard to religious affiliation. Thereupon, Mr. S. Kanagasabai was elected.

Some of the actions of the Board are the following: A committee was appointed to draw up a thoroughly revised draft of the Constitution, incorporating the changes that have been made recently, and providing Bye-Laws to guide the Board in its actions hereafter.

The building of a two-storey Administration Building was approved.

It was laid down that hereafter the College would support only those candidates for the ministry of the Jaffna Council of the South India United Church at Bangalore Theological College who have passed at least the London Intermediate examination.

The results of the elections were as follows:

<i>President :</i>	K. Balasingham, Esq.
<i>Vice-Pres:</i>	J. V. Chelliah, Esq.

- Secretary:* The Principal
Treasurer: E. C. Lockwood, Esq.
Auditors: C. V. Muttiah, Esq.
 Lewis Supramaniam, Esq. •
- Executive Committee:* Rev. R. C. P. Welch. Mess'rs
 J. V. Chelliah, A. R. Supramaniam, T. C. Rajaratnam, T. Buell, K. A. Selliah, and the Principal.
- Finance Committee:* Mess'rs T. C. Rajaratnam, J. C. Amarasingham, A. R. Supramaniam, the Principal and the Treasurer.
- Manager of Affiliated Schools:* Mr. J. V. Chelliah.

Before adjournment, Mr. Buell told the Board of the death of Professor William John M. A., one of the oldest of our alumni, after a life-time of teaching service, and the Board passed a vote of condolence by rising and standing in silence.

S. K. BUNKER,
 Secretary.

THE BROTHERHOOD.

There was a marked lull in the activities of the Association during the term under review owing to the Cricket season. We could not hold our meetings on Saturdays and hence we were forced to hold them on Friday nights.

One thing that stands foremost among our activities this term is the debate with the Ingirtha

Vithiya Sangam of the Uduvil Girls' English School. The high standard of oratory, the orderly presentation of arguments and the absence of any unpleasant personal remarks were the admirable features of this wordy warfare.

Another chief feature, which I must not fail to mention, is the restriction of the members. Only those who reached a certain scholastic standard have been allowed to be members. This innovation has greatly reduced our number.

The following is a list of subjects that we debated this term:

1. Is the Munich pact justifiable?
2. Tamils should co-operate with the Sinhalese to safeguard their rights.
3. Scientific inventions have been detrimental to mankind.

THE 30TH ANNUAL CELEBRATION OF "THE BROTHERHOOD"

The 30th Annual Celebration of the Jaffna College Brotherhood came off on the 18th of March 1939. The General Meeting which was presided over by the Patron Mr. D. S. Sanders was held in the Ottley Hall. The hall was packed with old members present members and well-wishers. The meeting commenced at 6.15 P. M. with devotions led by Mas. K. Amarasingam. This was followed by the welcome

song—rendered by Mas. K. Velliampalam and Mas. S. Retnasamy, which was specially composed for the occasion by Mr. S. A. Visuvalingam. The Secretary then presented a report of the Brotherhood for the term under review. The English and Tamil papers were read by Mas. K. Nadarajah and Mas. A. Sivalingam respectively. The most important item of the day was the debate on "Scientific Inventions have been detrimental to mankind," Misses V. G. Joseph and R. Kandiah spoke for the proposition, while Masters Nadarajah and Jayasinghe spoke for the opposition. After the debate was over the Patron offered some remarks and then thanked the audience for having responded to our invitation. The meeting ended with the singing of "Our Brotherhood"

Soon after the meeting, some guests, members of the staff and members of the Brotherhood were entertained to dinner in the College Hall.

An excellent menu was gone through.

The following is a list of the number of toasts and speakers.

Our Land—Chairman— Mr. D. S. Sanders.

The College—Proposed by—Mr. S. Sivapragasam.

Responded to by Rev. S. K. Bunker.

The Brotherhood—

Proposed by— Dr. S. K. Chinniah

Responded to by— Mas. K. Muttukumarasamy.
(President)

The Sister Associations—

Proposed by the Secretary.

Responded to by Mr. I. Ponnambalam,
(Representative, Senior Literary Association Central College.)

The old members—

Proposed by

Mas. Devadason.

Responded to by

Mr. K. S. C. Thurairatnam

The guests—

Proposed by

Mas. C. Jayasinghe

JEYERETNAM T.

Hony. Secy.

NOTES FROM A COLLEGE DIARY

Monday, Jan. 15. College reopens for the new-year. Several new changes are evinced among which the following are a few: Mr. J. V. Thambinayagam leaves us and in his stead we have Mr. Ariapooshanam as supervisor of the Atheneum Dormitory. In place of Mrs. A. Pullenayagam, Miss N. Perumal becomes the Warden of the Women's Hostel.

—The old form of Chapel Service is no more. Instead, on Tuesdays and Thursdays we have a Religious Service for all Christian students only; on Mondays and Wednesdays we have the Assembly for all students.

Friday, Jan. 20.

—Scholarship examinations begin and go on till Saturday. Our congratulations to those who have won scholarships.

Saturday, Jan. 21.

—We play a practice Cricket match against Mr. Kasipillai's team and win the game.

Sunday, Jan. 22.

—Rev. S. K. Bunker speaks at the Evening Service.

Thursday, Jan. 26.

—Mr. J. S. Aiman, Secretary of the National Council of Y. M. C. A's India, Burma and Ceylon, pays a visit to the College and meets a few members of the Y. M. C. A.

Saturday, Jan. 28.

—A practice Cricket match is played against a selected team.

—The new play-field named after the Rev. John Bicknell, over at the Eastern end of the College campus, is declared open by Miss L. G. Bookwalter, Principal, Uduvil Girls' School.

Sunday, Jan. 29.

—Miss E. Scowcroft, Principal, Vembadi Girls' School, speaks at the evening service.

Wednesday, Feb. 1.

—The Y. M. C. A. building is ceremoniously declared open by Mr. Thampoe Buell, J. P.—Only three rooms are ready for use at present. It has become a centre of attraction to all students, both boys and girls. Our sincere thanks to the Principal for having made this possible.

—The Annual General meeting of the Round Table takes place to day.

Friday, Feb. 3.

—Tennis tournaments have been taking place among the students of the College during the course of this week, for the Bicknell Memorial challenge cup, offered by the Teachers' Tennis Club. Our congratulations to V. Thuraisingham on his becoming the College Tennis Champion.

Saturday, Feb. 4.

—We play a practice Cricket match against the Excise team and win it.

Sunday, Feb. 5.

—Sing - song Service at Mr. Lockwood's bungalow.

Tuesday, Feb. 7.

—The Post Matriculates shift to their new abode across the lane. K. Jeyakody of the Inter-Arts class becomes their Warden.

Wednesday, Feb. 8.

—Mr. C. S. Ponnudurai leads a devotional service of the Y. M. C. A. at the Y. M. C. A. chapel.

Friday, Feb. 10.

—Our first Inter-Collegiate Cricket match starts today against St. Patrick's College on our grounds, and goes on till Saturday. This time too we suffer defeat. St. Patrick's College should be congratulated on her repeated brilliant victories over us.

Sunday, Feb. 12.

—Mr. C. R. Wadsworth speaks at the Evening Service.

Wednesday, Feb. 15.

—Mr. E. Jeevaratnam Niles speaks at the Y. M. C. A. meeting of the "W. S. C. F. Conference at Alwaye".

Friday, Feb. 17. The College breaks up for the sextant.

—Our second Inter-Collegiate Cricket match is played against St. Henry's College on their grounds. We start out by knocking up a score of 376 runs for 8 wickets, and finish with a victory over them by an innings and 194 runs.

Wednesday, Feb. 22.

—The members of the Y. M. C. A. engage themselves in a discussion on the subject "Why should I join the church?" This subject is taken up a fortnight later.

—A meeting of the Parent-Teachers' Association. takes place in Ottley Hall. Mr. V. K. Nathan, District Inspector of Schools, delivers a lecture on:—"Understanding our children."

Friday, Feb. 24.

—The whole College is inoculated against enteric fever.

—A cricket match against Hartley College begins today and goes on through Saturday, on our grounds. We win the game by an innings and 121 runs.

—The Hunt Dormitory Union provides a variety entertainment in the Ottley Hall.

Sunday, Feb. 26.

—Miss Rane S. Paul, of the Uduvil Girls' English School, speaks at the Evening Service.

—A Fellowship meeting of the J. I. C. C. F. is held at Pt. Pedro. Jaffna College is represented by 15 students and a sprinkling of teachers at this meeting.

Wednesday, March 1.

—Miss E. Scowcroft, Principal Vembadi Girls' School, speaks at the Round Table Meeting on "Teaching of Mental and Moral Hygiene."

—Mr. C. R. Wadsworth leads the devotional service of the Y. M. C. A in its chapel.

Friday, March 3.

—Second inoculation day.

Saturday, March 4.

—A Tennis Tournament between the students of Jaffna College and the Tellipallai Tennis Club on

their grounds. Jaffna College wins five matches out of seven.

Sunday, March 5.

— The Universal Day of Prayer for the S. C. M. is observed at the College. Mr. D. S. Sanders speaks at the Evening Service.

Tuesday, March 7.

— Mr. A. M. Brodie speaks to the students of the College on "The Governor's Despatch." Mr. S. H. Perinbanayagam presides.

Wednesday, March 8.

— The discussion is again taken up by the Y. M. C. A. on the subject "Why should I join the Church?"

Saturday, March 11.

— The Prize-giving function takes place with Prof. C. Suntharalingam of the Ceylon University College as our chief guest. Mrs. Suntharalingam distributes the prizes. An interesting item of the function is a debate on "Co-education."

— A Cricket match against St. John's College began yesterday and goes on through today on our grounds. The match ends in a draw in our favour.

Sunday, March 12.

— Mr. K. A. George speaks at the Sunday Evening Service.

Thursday, March 16.

— Sadhu Peter of India speaks in the Church under the auspices of the Y. M. C. A.

— An Inter-Schools debate takes place between the Ingiritha Vithiya Sangam of Uduvil Girls' School and the 'Brotherhood' of Jaffna College at Uduvil. Uduvil wins.

Friday, March 17.

—We play a Cricket match against Jaffna Central College on their grounds starting from today and going on through Saturday. This time also the match ends in a draw in our favour.

Saturday, March 18.

— The Annual celebration of the Brotherhood takes place today.

Sunday March 19.

—Mr J. V. Chelliah speaks at the Evening Service

Monday, March 20.

— The Dental Van of the Dental Institute, Colombo, pays a visit to the College. Throughout the day a large number of students are treated.

Saturday, March 25.

—The Cricket match against Jaffna Hindu played on their grounds commencing from last evening ends in a draw in our favour.

Sunday, March 26.

— Sing - song Service.

Monday, March 27.

— The Matriculation withdrawal examinations start.

--The Round Table's term-end Dinner and Social.

Tuesday, March 28.

— The Term Examinations commence.

Friday, March 31.

— The College breaks up for the long vacation.

OUR CONTRIBUTORS

Dr. Ralph S. Harlow, who came out to Ceylon on the Carnegie Peace lecture tour, cannot be easily forgotten by any who heard him. Honest, upright, frank, generous and impulsive, Dr. Harlow sees in socialism at least the beginnings of the Kingdom of Heaven on earth, for his soul hungering and thirsting after social righteousness sees in the poverty and oppression and exploitation that mark the capitalist regime the denial of the social implications of the protelarian Gospel that Jesus preached. Dr. Harlow stood three times as socialist candidate for the U. S. Congress and was every time defeated—probably because with him his convictions are too deep to admit of compromise.

Mr. K. A. Selliah of our staff who is making his debut in the current issue of the Miscellany with his article on the Gestalt Psychology had two years of study in London and is the holder of a Diploma in Education. His stay in England has naturally brought him in contact with the progressive educational ideology and technique of the West, the first fruit of which is now made available to the readers of the Miscellany. We are sure this is the first of a series that Mr. Selliah will be writing to the Miscellany.

Dr. P. D. Devanandham of Bangalore Theological College one time teacher, in Jaffna College, has already been introduced to our readers.

Mr. J. V. Chelliah concludes in this issue the contribution he commenced in an earlier issue.

பண்டிதர் கணபதிப்பிள்ளையுடைய மூன்றாம் கட்டுரை இம்முறை வெளியாகிவிட்டது. இக்கட்டுரையாளரை அறிமுகப்படுத்த நினைப்பதும் மிகையாகும்.

EXCHANGE LIST.

The following exchanges were received since the publication of the last issue of the Miscellany.

- Our Boys—Kingswood College Magazine, Kan̄dy.*
The Uduvil Girls' School Magazine.
College of St. John Magazine, Nugegoda.
St. John's College Magazine, Chundikully.
The Madras Christian College, Magazine.
The Pachaiappa's College Magazine, Madras.
The University College Magazine, Colombo.
The Hindu—The Annual of the Jaffna Hindu College.
The Young Hindu—Jaffna Hindu College Students' paper.
The Bottled Sunshine—St. Patrick's College Students' paper.
United Theological College Magazine, Bangalore.
The Central—Jaffna Central College Magazine.
The Nalanda—The Magazine of Nalanda Vidyalaya, Colombo.
The American College Magazine, Madura.
St. Thomas College Magazine, Colombo.
The National College Magazine, Trichinopoly.
The Anandian—Ananda College Annual.
The St. Joseph's College Magazine, Trichinopoly.
Raffles College Magazine, Singapore.
The Kumbakonam College Magazine, Kumbakonam.
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Wanted !

Can any of our readers send us a copy of the "Jaffna College Miscellany" Vol. 13, No. 2. to complete our files in the Library? Please communicate with the College Librarian.
