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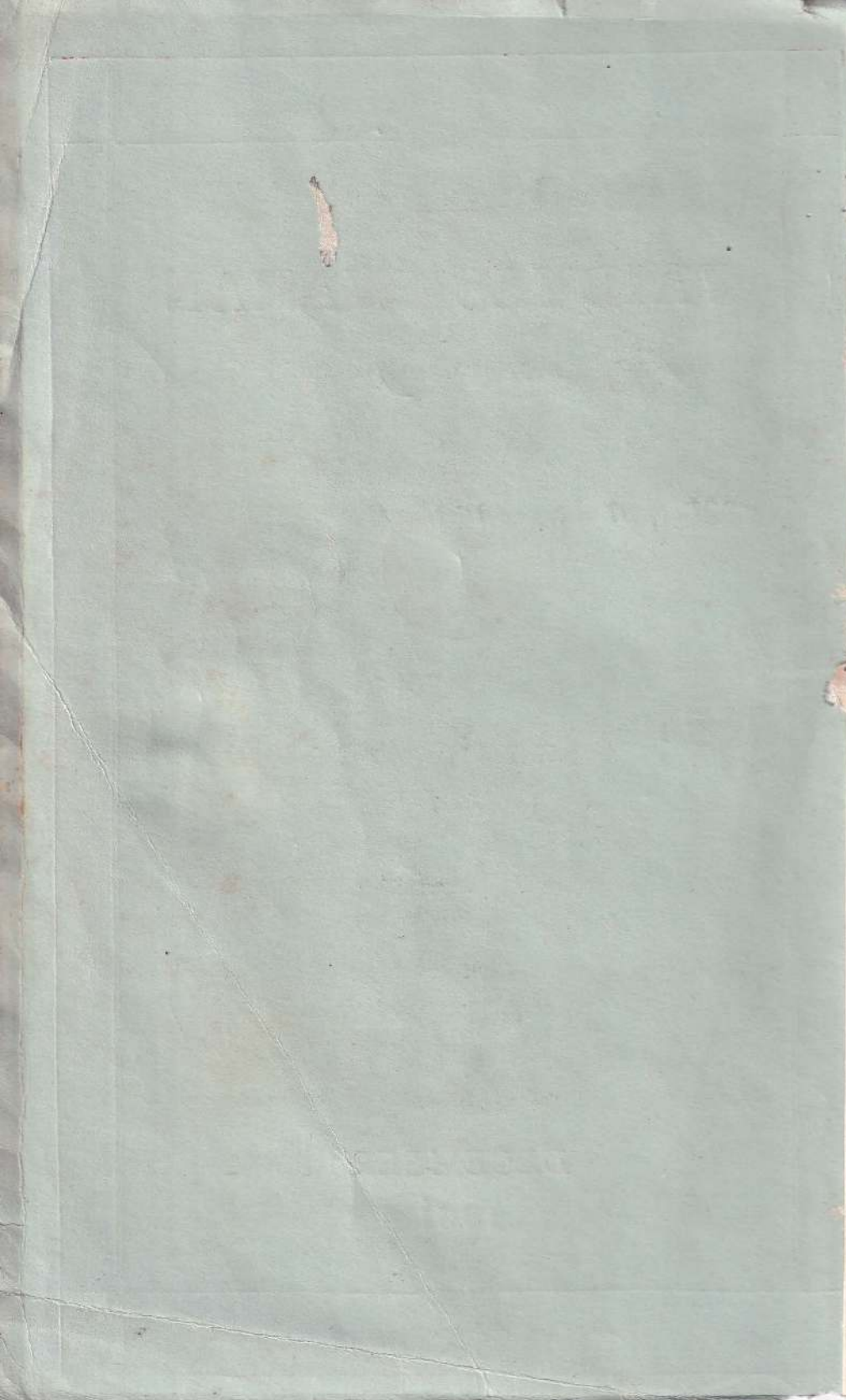
THE
VAIDYESHWARAN



DECEMBER

1951





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THE
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Sir Mutu Coomaraswamy

Sir Mutu Coomaraswamy.

by

S. Durai Raja Singam

ONE of my treasured books is an English translation of the Tamil Poem "Arichandra"* by the illustrious SIR MUTU COOMARASWAMY who had dedicated the book to Queen Victoria. This first Ceylonese to be graced with the knighthood is none other than the father of the world-renowned Orientalist and art-critic Dr. Ananda Coomaraswamy.

Sir Mutu Coomaraswamy was born in the year 1833 in a respectable and distinguished Hindu family. His father Gate Mudaliar Coomaraswamy was the leading figure among the Ceylon Tamils, particularly the Hindus. He was the Governor's Tamil Interpreter and later, as a reward for the important services which he had rendered to the British Government and to the Tamils for upward of 40 years, he was nominated to the Legislative Council. He was the first Tamil to be so nominated during the period 30th May, 1835 to 14th May 1837. Sir Mutu Coomaraswamy's brother-in-law Edirmana Singham, Mudaliyar of the Governor's Gate, was also a Tamil member of the Legislative Council, while his granduncle, Swaminather, Mudaliyar of Manipay, besides being well versed in Tamil literature and the theory of Dravidian music, was a reputed singer and actor. Nor did his mother (Vairavasthan Sellachi) fail to contribute to the

* A Martyr of Truth.

greatness of her son, for she was the great granddaughter of the famous Caralasinga Mudaliyar.

Unfortunately young Mutu Coomaraswamy did not have his father's guidance, having lost him in his infancy. His education was, however, not neglected; he had the benefit of several English tutors, and he completed his education in the Colombo Academy—the present Royal College—under the Presidency of Rev. B. Boake M. A. He came off with flying colours in every examination, thereby winning the admiration and affection of all teachers. He also won the Turnour Prize awarded by the Ceylon Government to the best student in Greek, Latin and English classics and in 1851 his name was inscribed in the Royal College Hall as the most intelligent and proficient boy for that year. Later he read under Rev. Dr. Mac Vicar, the head of the Scottish Church in Ceylon, who was known as a metaphysician and natural philosopher of great ability. The Government came to know of Mutu Coomaraswamy's ability and gave him a Civil Service post while he was still very young. He started his career at the Colombo Kacheheri and after some time was transferred to Mullaitivu in December, 1854 as an Assistant Government Agent. But he was not destined to be in the Civil Service for long. He fell ill and had to go back to Colombo without performing even a month's duties.

He now turned to the study of law and became an advocate in 1856. At the Colombo Bar he had a very lucrative practice and was, therefore, regarded by one and all as the "Lion of the Metro-

nolitan Bar" In 1936 his portrait was unveiled at Royal College by the Governor, Sir Reginald Edwards Stubbs. But even as he practised his profession he continued his study, this time, of other European languages and their literature.

In 1861, a vacancy occurred in the Legislative Council, owing to the death of Edirmanasingham Mudaliyar. The Tamils petitioned for his appointment to the seat of Tamil member which his father had first filled. Sir Charles M'Carthy Bart, the Governor, a gentleman of very liberal views, ever ready to encourage merit and talent among the Ceylonese, promptly acceded to the wishes of Tamils, and on 18th July of that year he took his seat in the council. He remained a councillor till his death in 1879.

After satisfactory service in the Council for about a year Mutu Coomaraswamy left for England in 1862. Here he soon hit the headlines by delivering lectures on "The Truth of Hinduism" and topics from the "Arichandra Purana" and being the first non-Christian and the first Ceylonese to be called to the Bar (1863). Not being a Christian, he had many obstacles to encounter before admission. But he overcame them and thereby pioneered the way for the admission of his countrymen to the English Bar.

This fact was noted by the London "Times" which in discussing the general subject of Indian education said:—

"As a mark of the progress which the Hindu Aristocracy has of late made, we may mention

that only a few days ago our journal announced among those called to the Bar at Lincoln's Inn the name of an Indian gentleman of rank and position in the East --Mutu Coomaraswamy, who is a member of the Legislative Council of Ceylon, and the representative of the Tamil nation in it—the first non-Christian Hindu who has gained admission into the ranks of the English Bar. This shows that Indians are no longer content to remain in idleness, but, appreciating the advantages of our Government and institutions, are prepared to qualify themselves by every means in their power for the various posts of distinction and honour which under the last proclamation of the Queen to the Hindus—their Magna Carta—they are entitled to fill”.

While in England Mutu Coomaraswamy also published an English translation of the Tamil Poem “Arichandra”, which he dedicated to the Queen. The dedication and preface are master-pieces of English prose. In 1936 a copy of this translation was auctioned in Colombo and an eminent Sinhalese lawyer paid a very handsome price for it.

Being a gifted man who had proved his intellectual ability he was taken in hand by Monckton Miles (afterwards Lord Houghton) father of Lord Crewe who captured and piloted every celebrity that visited England through the drawing rooms of Belgravia. Miles's attentions were not in vain. The Ceylonese celebrity created such a fine impression in London that the author of “Men and Memories” wrote of him:

“The perfectly dressed, perfectly mannered Coomaraswamy with his faultless English accent was much sought after by the lion-hunters of fashionable London”.

Even at Court Coomaraswamy's true Eastern magnificence was so dazzling that the “Court Journal” commented,

“There were two or three Eastern costumes worn at Levee (held by the Prince of Wales for Her Majesty on the 25th February, 1863) which attracted considerable attention. One of the most magnificent dresses was that worn by a native Member of the Majesty's Legislative Council of Ceylon, named Mutu Coomaraswamy Mudaliyar, which was a long Indian robe, stiff with gold embroidery, three or four large gold chains round the neck, from the largest of which was suspended a large medallion or badge”.

This magnificence has been commemorated by Cardwell in the song which he composed on Coomaraswamy to the air of “Annie Laurie”.

“His coat was like the snow drift,
His pants of similar hue;
His turban shone with diamonds,
and his girdle—it was blue”.

While in England he also became a friend of two of England's Prime Ministers—Lord Palmerston and Disraeli (later Earl of Beaconsfield). C. A. Lorenz, the great Burgher representative in Council, in his “Christmas Debates”, writes a set of verses in which the following lines occur:

“Try Coomaraswamy there
After dining with His Grace.
He would hardly, hardly dare,
To refuse the Place”.

“Samy Coomaraswamy
He doesn't care what harm is done
Samy Coomaraswamy
He's a friend of Palmerston”.

And his friendship with Disraeli and the latter's high opinion of him is proved by two facts. First it was on the recommendations of Disraeli that Coomaraswamy was knighted by Her Majesty, Queen Victoria, in 1874. Incidentally, Coomaraswamy was the first Ceylonese to gain this much-coveted distinction.

Secondly **Kusinara**, a character in Disraeli's unfinished novel, closely resembles Coomaraswamy. Sir P. Arunachalam in a letter to the London “Times” thought that “Kusinara” depicted in the novel was no other than his uncle, Sir Mutu Coomaraswamy. This is how Disraeli introduces Kusinara in the novel:

“a gentleman approached her of distinguished mien. He was young, but of mature youth, his fine countenance serene but commanding. His costume, though simple, was effective and, though he wore no ribbon, he was decorated by a star in brilliants”

It is a known fact that Coomaraswamy did wear such an ornament and other details of the description confirm the conjecture. Further, the character in introducing himself says:

"I am a subject of her Majesty and an inhabitant of Ceylon. I have heard much of late of the decay of faith in England and the evil consequences that many come from this Being independent and long educated in these high matters. I resolved to visit Europe and especially England and see whether steps may not advantageously be taken to advance this great remedy which alone can cure the ills of the human race".

During his stay in England in 1876 he married Elizabeth Clay Beeby, an English lady of high social rank. Latter he was taken seriously ill and his life was despaired of; but his health improved and he returned to Ceylon soon afterwards.

On his arrival he was accorded a warm reception by the Tamils of Colombo. An address was read and he was presented with a gold cup and chain. In the same year, a beautifully bound copy of Rousselet's "India and its Native Princes" was presented to Sir Mutu Coomaraswamy by no less a person than H. R. H. the Prince of Wales.

In 1864, constitutional troubles arose in Ceylon and all the members of the Legislative Council resigned. Thus there was no Tamil Member and J. H. Eaton acted as the representative of the Tamils. On his return from England Mutu Coomaraswamy was, however, persuaded to resume his seat for the sake of expediency. From that time till his death fifteen years later he took a leading part in the important bills and debates that marked the work of the council.

But MutuCoomaswamy's ambition was greater than membership of the Legislative Council of Ceylon. He wished to become a member of the British Parliament. But his ambition was not to be realised. After 18 years of meritorious service to the Tamil and Muslim communities as a Legislative Councillor, he again fell ill and died on 4th May, 1879 (at the young age of 46)—the very day on which he was to embark for England, at "Rhineland" in Kollupitya. Had fate granted him good health, there is no doubt that he would have been the first Asian to become a member of the British Parliament.

When in August of the same year Sir James Longden, the Governor, opened the session of the Legislative Council, he paid an eloquent tribute to Sir Mutu Coomaswamy:

"I cannot conclude my address upon this occasion without expressing publicly my regrets for the loss which the Council and I may truly say, the colony has sustained in the death of the oldest unofficial member of the Council. Sir Coomaswamy had attracted the attention of distinguished men in Europe by his learning and ability. He had been specially honoured by the distinction conferred upon him by our Sovereign, and he won the respect of all his colleagues in this Council by his talents and by the un-wearying attention he paid to every measure brought forward. After his death I received in numerous petitions, proofs of the esteem in which he was held by his countrymen by whom his name will long be held in remembrance".

This was high praise but every word of it was well deserved. As a Legislator he was in a class by himself, and this was how "Ceylon Celebrities" referred to his work in the Council:

"He was known for his mastery of language, clearness of diction and fearlessness of expression. Sir Mutu Coomaraswamy was a model for future Legislators".

He opposed the Kandyan Marriage Ordinance (1870) the Gansabhawa Ordinance and the private practice of the Queen's Advocate. His firm opposition to the short sessions of the Legislative Council is worth quoting:

"Our duty is thus twofold. We meet here not simply to make laws. We have an additional work imposed upon us of watching the general welfare of the country. To fulfil both these duties a session of three months' duration is quite inadequate. The work of the five or six months could not well be done in two or three and those who curtailed the time possibly had for their object the suppression of all discussion under the XVI Section. But this would be to strike at the root of the constitution, and we should all jealously watch that more of our privileges are not forfeited. There was once amidst us a statesman—a Governor (Sir Henry Ward) — who took a liberal view of things. His opinion on this matter ought to have some weight. There is no more important institution in the island than this Council. Whatever be the estimation in which it is held by the official or un-

official community here, I know that it is held in high esteem by English Statesmen, who look to it as the centre of much good. Mr. Bright has referred to it in eulogistic terms. And on the extension of British Liberalism, as involved in the establishment of Colonial Councils, even Lecky, the historian, has many a thrilling period. It will be a disgrace, therefore, that in a British dependency any misunderstanding should prevent the developement of British institutions of which Englishmen are so proud that they have conferred them on us; and of which the natives of this country should be equally proud, in that they found in them the sentiments of self-Government."

Sir Mutu Coomaraswamy's greatest speech was in the debate on the dis-establishment of the Church of England in Ceylon. He had married an English lady in order perhaps to justify his ambition to enter Parliament. He had a wider conception of politics.

In addition to his intense political activity, he took great interest in the proceedings of the Royal Asiatic Society of Ceylon, to whose journal he contributed several interesting articles on Indian religions and literature. He was also elected a member of the Royal Asiatic Society of Great Britain, Fellow of the Royal Geographical Society, Fellow of the Geological Society and Member of the Asiatic Society of Paris.

The Tamil Knight has also published the following:

- “Arichandra” — (London 1863)
“The Dathavansa” — (London 1874)
“Sutta Nipata” — (London 1874)
“Thayumanavar” — (Announced but never published)

It is no wonder, therefore, that Sir Mutu Coomaraswamy was considered in Ceylon, the polished intellectual and literary giant of his time.

Nor has the eminence he secured for his family in the public life of Ceylon been allowed to die away. The traditions which his father, brother-in-law and he himself created have been maintained and, in fact, enriched by his nephews P. Coomaraswamy, Sir P. Arunachalam, and Sir P. Ramanathan. These “three brothers” were in their times members of the Legislative Council. Of them the “Hindu Organ” said in 1906:

“They were each admittedly head and shoulders above their compeers among the Tamils, and even in the case of the other communities in Ceylon; no three brothers ever rose to such eminent and commanding position as occupied by Messrs Coomaraswamy, Arunachalam and Ramanathan”

Equal in greatness (but in a specialised field) to these in Dr. Ananda Coomaraswamy, the son of Sri Mutu Coomaraswamy, Curator in the Oriental Department of the Museum of Fine Arts in Boston, U. S. A., Dr. Coomaraswamy was one of the leading art critics of the world and one of the greatest Orientalists.

The Visit of Swami Vireshwaranandaji to Jaffna.

The public of Jaffna welcomed Srimath Swami Vireshwaranadaji, Assistant Secretary of the Rama krishna Mission and President of the Ceylon Branch during the early part of July when he visited this place. The Secretary of the Mission was accompanied by Srimath Swami Asanganandaji, the Vice President of the Ceylon Branch and Srimath Swami Nadarajanandaji the Manager of the Ramakrishna Mission Schools.

During their short stay they were taken to the Mission Schools and to other places of importance by the Principal.

In the afternoon the Principal and Staff of Vaidyeshwara Vidyalaya invited the public of Jaffna to a garden party given in honour of Swamiji's visit to Jaffna.

The party was followed by a public meeting in the College Hall. Dr. C. Guruswamy occupied the chair and in introducing the lecturer spoke of the valuable services of the Mission.

The Swamiji spoke on "The need for Religion Today". The following is the gist of the speech.

Although scientific progress has brought material prosperity yet we are not happier than the ancients. In certain respects we are much worse than our forefathers. Science is a curse to humanity, when it is used for destructive purposes. A deeper interest in religion is necessary if humanity is to be saved from impending destruction. After the downfall of the Roman

Empire, when there was chaos in Europe, it was the message of Jesus Christ that attempted to bring peace and harmony. Today it seemed in Europe and in America there is a growing desire to understand the teachings of the ancient religious teachers of the East, because these people have become to realise the loose foundations on which their civilisation has been built. For the last three or four centuries the impact of Western Civilisation on the East has been very great indeed. But now there is a counter-attack. It was left to Swami Vivekananda to interpret the philosophy of the East to the West.

We are sure of progress if we believe in the ultimate reality—that infinite spirit which is manifest in all. Our goal should not be the killing of one another but the killing of selfishness. Sri Ramakrishna realised that the essential truths of all religions were the same. His message was not for a particular religion and he realised that religious truths can be proved not by philosophical discussion but by practice. His message was universal.

If God is infinite then any definition of God was bound to be imperfect. That is why the Upanishads do not attempt a definition of God. They simply say it is beyond mind and speech. There is a lot of religious conflict in the World today, because people did not understand the limitations of each religion. No religion can claim to represent the absolute truth. If any person said that his religion was perfect it was sheer fanaticism. The essentials of religion can never change and they are applicable for all times, while certain other doctrines known as "Smirthis" have been made to suit the needs of that particular age and society. For example the Laws of Manu cannot be made applicable to the present society.

Religion was being attacked of being other-worldly and anti-social. Before decrying religion one has to

practise it. A truly religious man cannot afford to neglect social improvement, although social improvement was not the ultimate goal of a religious life.

There are defects in religions, and therefore healthy changes in religious practices have to be welcomed. If we resist these changes then there will be a reaction against religious life.

Vedantic religion would stand a scientific test. In the present world there is bound to be yearning to understand the religious truths preached by the ancients.

The principal Mr. S. Ambikaipakan in proposing a vote of thanks said that Swamiji's speech was very timely. Many Hindus in Ceylon did not realise the difference between the essentials and non-essentials of religion. If they understood it they would not oppose the much needed reforms in their religion:

Even the greatest fool can accomplish a task if it be after his heart. But the intelligent man is he who can convert every work into one that suits his taste. No work is petty.

* * *

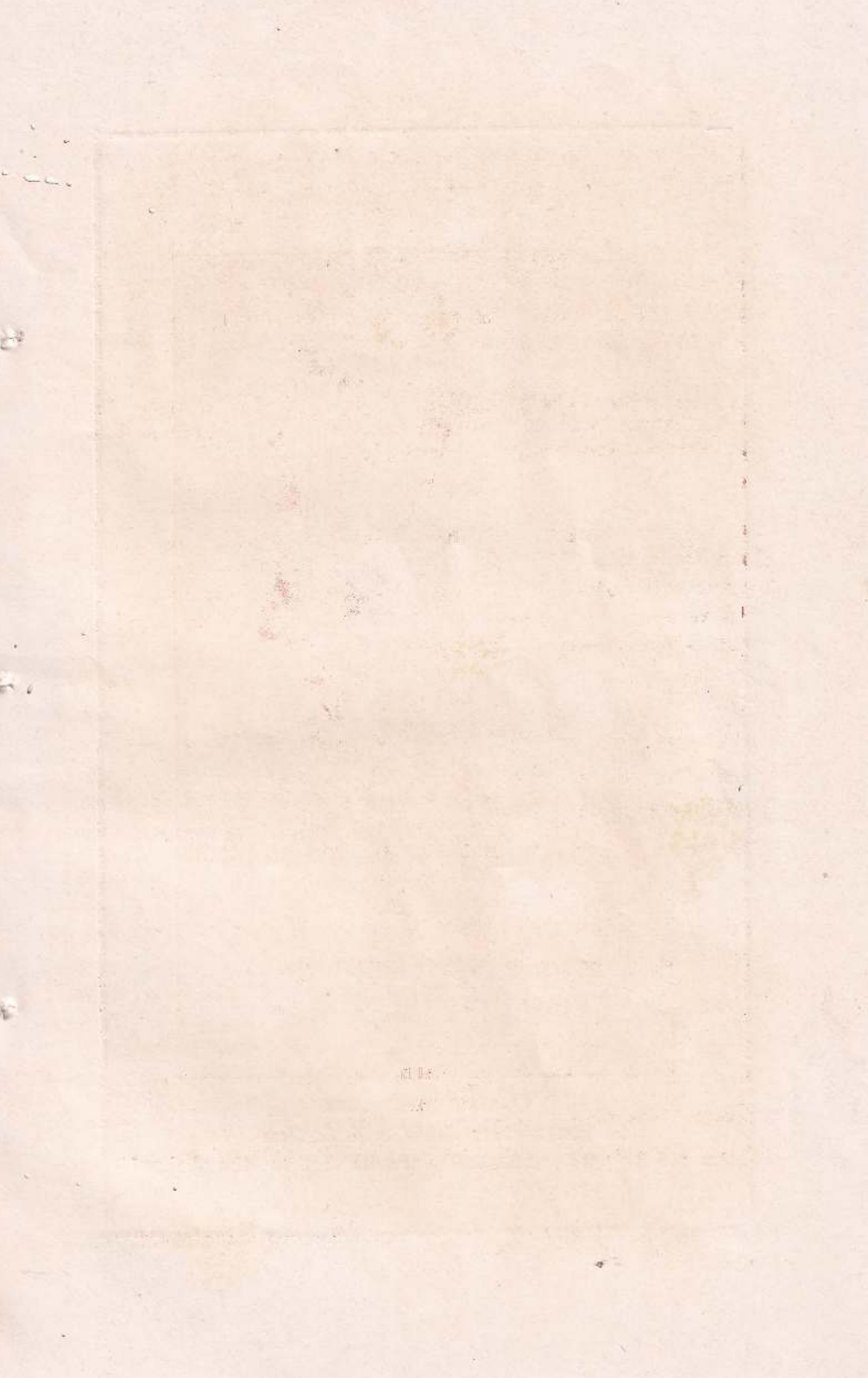
It is struggle against nature and not conformity to nature that makes man what he is.

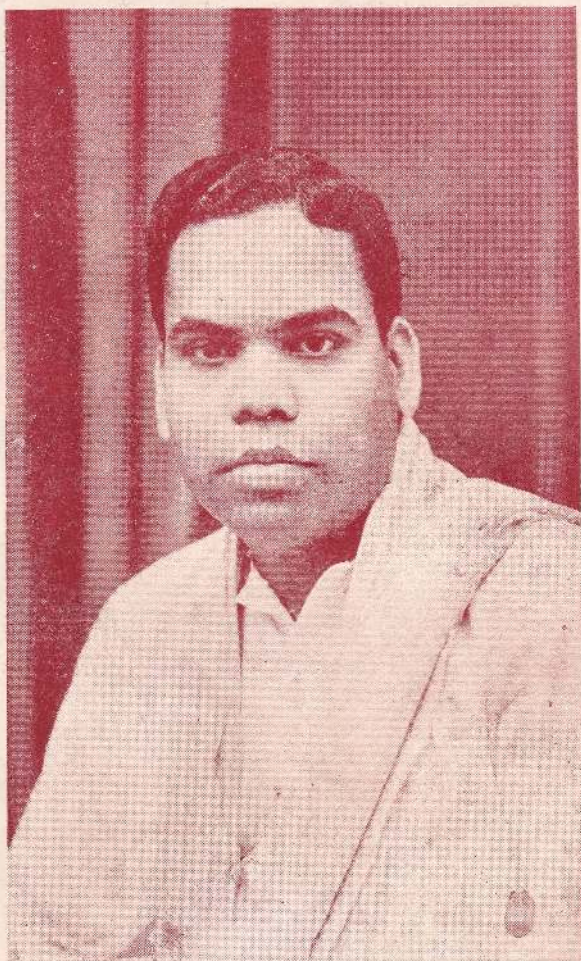
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Never talk about the faults of others, no matter how bad they may be. Nothing is ever gained by that. You never help one by telling about his faults, you do him an injury, and injure yourself as well.

* * *

— Swami Vivekananda.





N. Ragnathan

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Students Section. English.

My Island Home.

My Island is called Analativu. The name of the Island reminds us of a beautiful lady who first stepped in it. From that day onwards it bears the name of the lady "Analai". A visitor is apt to call it the Pearl of Palk Strait just as people call Ceylon the Pearl of the Indian Ocean.

Now let me describe what I know about my Island. It is situated in the North West coast of Ceylon. It is three miles in length and one and a half miles in breadth. Geographically it belongs to the Arid Zone. But there is an abundant supply of underground water. It is for this reason I am very proud of my Island. Its climate is somewhat hot but the moist soil moderates the climate.

The soil can be divided into three major kinds. They are red, clay and sandy. In the far North and South there is red soil. Along the middle West we find clay and mixed red soil in abundance. In the middle east there is sandy soil but if tilled properly it can be made productive. The major crops are paddy and tobacco. Paddy is the food crop and tobacco the cash crop.

Every one owns a few lachams of paddy field and garden land. Only a few people depend on the wages they receive from the farmers. But unlike other labourers in the tea growing districts in the hill country these people who work for daily wages lead a happy life. There is a house and compound for each family in this land. As this Island has an abundant supply of underground water which never goes dry, it is not affected by drought. Hence there is no

water shortage in this Island. For the past three years there was a long drought in the Northern Province, particularly in the Island divisions, but Aanalativu has not been affected by the drought. Last year only the paddy crop failed, while tobacco has filled everyone's hands with gold coins.

There are many stone built houses all over the Island. There is an English School in the centre of the Island. It is maintained by the people of the Island. They manage it through a local body called Vidhyasangam. If it does not work properly the public can call for a meeting in which a new Board will be formed. There are two Government Schools, one in the North and the other in the South.

There are three community centres in my Island. One is in the South, one is in the North and the other is in the centre. The central Community Centre is equipped with a Radio provided by the Government. There are nine popular temples in my Island. Hinduism is the religion of the people. The population of the Island is about three thousand and five hundred. The Aiyandar and the Nageswary temples are the most popular temples. People from other islands visit them occasionally for Festivals and Pongals.

There are maternity homes, a dispensary and a sub-post office. There is Radio Telecommunication between Jaffna and this Island. There are steam launches connecting this Island with other Islands. Kayts is the nearest market town to which people go to buy goods. There are sailing boats to carry goods to and fro. Goats and cattle are reared in the rich pastures of this Island. As the island is surrounded by sea there is not much contact with other places.

E. Ponnampalam.

S. S. C. (prep).

Students and Society.

—:0.—

The days when we were called babes have past; the years when we played with our small friends in the streets have rolled away. We are now students. We are the future citizens of our country. So, we should think seriously about its future.

There is a saying that our mother and mother country are greater than heaven. We should make them famous. The present society is becoming weaker and weaker day by day. The evils that destroy it are increasing. Each man is born free; he has the right to lead a happy and pleasant life. But at present some are called "Harijans". They are untouchables. They are not given sufficient education so they are ignorant. They are denied the pleasures and privileges which are enjoyed by others. Consider why they who are like us in every respect should not be equal in status. Rise up! ring the knell of these bonds and barriers of caste and creed.

Man is the most intelligent of all living creatures. He has the power of thinking and reasoning. But man loses all his powers when he takes alcoholic drinks. There are many today who abuse their intelligence in this manner. The money which is got by their hard labour is wasted in this way. And so their families suffer from hunger and want. Oh! Stir up! Let the people realise this. Bury that giant in order to make our society prosperous.

"He pray' th well who loveth well,
Both man and bird and beast"

This is the golden teaching which all religions preach. According to this we should not hurt any living creature. Yet, in the present society animals such as goats are sacrificed in the name of God in temples. We should not let this system to continue any longer.

Even in the international affairs there are two camps—Capitalists and Communists. The struggle between these two is increasing. So there is no real peace. People fear that war and destruction might break out suddenly. We should not let this state of affairs to continue. We should set up a classless and casteless society. Peace will be preserved then. The differences between the poor and the rich, the worker and employer will not be there. All will be happy and prosperous.

These things may be too much for some of us. Some may say "We students cannot build such a society". There is nothing which we cannot do. History proves this. Turn the pages of History of any country. The names of students who have sacrificed their lives for their country are written in letters of gold. Turkey which was once considered the "Sickman of Europe" was changed into a modern state. Who brought about the change? Who did help the brave and patriotic hero Bose in the struggle against the British? Don't you agree that it was the group of brave young students of India?

So, we can and should build a new society of ours. It is our duty. Let us write about our society in books; speak about it in the country and act according to our convictions and build the prosperous, peaceful, and progressive society we all wish to see.

"March; the goal is near"

K. Sivasundaram,
S. S. C.

The Nallur Car Festival.

The Nallur Car Festival was the 24th festival and it took place on Friday, 31st. August. This was the best festival.

After getting permission from my father I went to the Nallur Temple with my friend to see the Car Festival. On the way we saw many Pandals in which they gave cool drinks. They did this to comfort the tired people who had come from far off places. On both sides of the road there were many shops. There were some people rolling towards the temple.

When we got near the temple we saw a beam across the road and on a board it was written, "Road Blocked". This was to prevent vehicles from going near the temple. On the middle of the road there were big barrels filled with sand. A rope was tied to these barrels to divide the road into two, so that people could go along one side and return by the other. People who chewed betel, had to spit in the barrels placed on the road. This was a good thing because the road was not made dirty.

On both sides of the road there were many shops. Most of the shops were filled with eatables. There were also shops which interested ladies. These were the shops filled with glass and other bangles.

When I got to the temple I found that sand had been spread on all sides of the temple. This was done so that people might sit and rest comfortably. Many people were rolling round the temple, while others went in and worshipped. At every junction there were loud-speakers. Through this we could hear the Bhajanas and announcements. The Bhajana was broadcasted, so that people in other parts of the island could hear it.

At 6-30 a. m. the puja was over and at eight the image of the God was placed in the beautifully decorated car. Many people pulled it. Most of the people shouted "Arohara" and it was pulled round the temple.

At 10 O'clock the car came to its stand. It stood there for a long time till people who took Kavadies arrived at the temple. Then at about 5 O'clock the image of the God was taken into the temple. Then I bought some grams and returned home eating them all the way.

N. Theviam

J. S. C. A.

A Film Show held in our School.

The Hon. Mr. Kesava Menon, the High Commissioner for India in Ceylon sent a documentary film to be shown in Jaffna schools. This was shown in our school on Saturday, the 30th of June. Many students and their parents assembled in the school hall to witness the film show. At 7 p. m. the show began.

At first they showed a film about Mewar State, We saw the dances held in temples and the big buildings of Mewar. Then they showed a film dealing with the Indian dances called Bhartanatiyam which was divided into two groups. One is dancing according to a song and the other is ordinary dancing.

Next they showed the cave temples of India such as the cave temples of Bombay. The walls and pillars of these temples were carved with images of Gods and Goddesses. This was followed by the film dealing with the Asian Games.

The Asian Games were played under the patronage of Pandit Jawaharlal Nehru and this was very attractive to one

and all. In this film they showed running races, javelin-throw, hurdles, discus-throw, pole-vault and so on. Many of the Asian countries took part in this athletic meet. There were some very fat competitors. The most interesting games were the diving and walking races. At the request of the students this film was shown a second time. As this film was very attractive, the students will never forget it.

The next one was Nehru's visit to Indonesia. He went there by plane. At the Delhi aerodrome there were many people to give him a send-off. When he reached Indonesia Nehru was welcomed by Soekarno and Hatta.

After showing this film they showed a film about Nehru's visit to America. To America also he went by plane. Sri Vallabhai Patel and Mr. Rajagopalachariar went to the aerodrome to give him a send-off. At Washington, the capital of North America, Mr. Truman the President of America and the High Commissioner in America, Mrs. Vijayalaxmi Paudit, sister of Jawaharlal Nehru, welcomed him cordially. There he visited the different parts of America such as New York and San Francisco. In all the places he was welcomed by the people warmly. Nehru delivered speeches in all places which he visited and they were very nice to hear. There he said that India and America should work together for peace. At last he returned to India.

Next came the film dealing with the advancement of science in India. Sir J. C. Bose, Sir, C. V. Raman, Sir P. C. Ray and Dr. K. S. Krishnan are the great scientists of India. The experiments done by the scientists in the laboratories were shown.

At last they showed a film about Shantiniketan, the home of Rabindranath Tagore. This show ended at about 10 p. m.

K. Bavananthar
J. S. C. A.

EARLY RISING.

'Early to bed and early to rise makes a man healthy, wealthy and wise', is a common proverb known to all. The wisdom that lies in it is never disputed but ever neglected. To keep awake until late in the night is a bad practice and is the probable cause of late rising. Going to bed early and rising up early surely helps everybody to lead a pleasant life.

The student who practises the good habit of rising early finds it easy to understand what he reads early in the morning; as his mind is undisturbed and fresh. He is bright and intelligent throughout the day and does very well in the class. He is capable of doing more in his studies. He is healthy and is not affected by idleness. He who rises late finds himself idle and sulky. He is not able to understand what he reads or what he is taught. He idles his time and his brain becomes the seat of evil thoughts. He finds himself always sick and unhealthy and tends to lead an unpleasant life.

Great men of the world have always practised the good habit of early rising. They considered the early hours of the day as the best time for reading and strengthening their memory power as their minds will then be free and fresh.

The best time to pray, to read, to think, or to sing is the early hours of the day. It is therefore the duty of every lad and lass to practise the habit of early rising.

Aneesa Ibrahim,

Form III 'A'

*Manifest the divinity within you, and everything
will be harmoniously arranged around it.*

— Swami Vivekananda.

A HAPPY DREAM.

One day I arranged with a friend of mine to go to the cinema. Then I went home and asked Mummy for money. But instead of money I received only a hot rebuke. She told about our poverty and that she had no money. So I was very much disappointed and went to my bed room. I laid myself on the bed and started weeping. Soon I fell asleep.

In my sleep my friend came to me and asked me to go with him to the picture. But I told him that I could not go because I was poor. My friend told me to go with him and that he would make me rich. So I went with him. We walked for a great distance. At last we came to the entrance of a cave. We went into the cave. In the cave, we saw many bags. The bags were filled with gold and silver coins. My friend asked me to take as much as I could. I took as much gold and silver as I could carry. Then without informing my friend I ran home shouting, "Mummy, we are no longer poor. I have brought you riches."

With these words I opened my eyes and I saw myself lying on my bed with mother by my side. She asked me why I shouted and then only I realised that it was all a dream. I was so much ashamed and disappointed that I turned to the other side and slept.

K. Amarasingham,

Form Two B.

*Doing good to others out of compassion is good,
but the seva (service) of all beings in the spirit of
the Lord is better.*

— Swami Vivekananda.

PRINCIPAL'S NOTES

The passing of the Education Amendment Act is a landmark in the history of Education in this country. Before the passing of the Act there was a lot of uncertainty about the future of Education but this Act has to some extent made things clear. The chief reason why a good number of assisted schools stood out of the Free Education Scheme was the inadequate equipment grant paid to schools that had joined the Free Scheme. There was also the fear that the freedom enjoyed by them would be curtailed. The grants proposed under the new Scheme, the permission given to schools to charge a 'facilities' fees and the assurances given by the Minister and the Director to the assisted schools have induced many schools to join the Free Scheme. Even these changes have not satisfied a few schools and they have become Independent Schools.

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The permission given to schools to charge a 'facilities' fees has come in for criticism from a section of the public. These critics say that as a result of this many poor children would be deprived of the benefits of Free Education. But they fail to realise that schools cannot maintain satisfactory standards without adequate funds. As long as the State is unable to pay adequate grants it is nothing but proper that schools should be allowed to levy reasonable fees from the parents. At the same time it is the duty of the schools to see

that the fees charged have some relationship to the facilities provided and the financial capacity of the parents.

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The standard of English expected of our students by the Education Department does not take into consideration the changed conditions. The English papers set for the Standard VIII Selective Test and the last S. S. C. Examination (Dec. 1951) prove this. Having made the mother tongue the medium of instruction in the Primary classes, the Department cannot expect the same old standard from the students. This is a matter which does not concern the schools alone; it is time the parents took up this matter as otherwise this will result in the 'massacre of innocents'.

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The visit of Srimath Swami Vireshwaranandaji Asst. General Secretary of the Mission and the President of the Ceylon Branch, was a unique event for us. It is not always that we have the privilege of welcoming such a distinguished member of the Ramakrishna Order of Monks. An account of Swamiji's visit to Jaffna will be found elsewhere in this number.

Srimath Swami Siddhatmanandaji who was the Vice-President of the Ceylon Branch during a difficult period has gone to the Headquarters. During his period the activities of the Mission expanded in many directions. The acquisition of

the extensive site in front of the Ramakrishna Math, Wellawatte, was one of his major achievements. The services he rendered during the Second World War, especially when Colombo was bombed, will be cherished by a grateful public.

His place has been taken by Swami Asanganandaji who is no stranger to us. He is one of the Senior members of the Order and has come back to us after a long stay at the Headquarters. We are sure that the Mission activities will make further and rapid progress under his guidance.

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Our institution is making rapid progress. The number on roll is 875 and we have 33 teachers on the staff. In these days of scarcity of qualified teachers we are lucky in getting together a competent and qualified Staff. Two of our teachers have come out successful in the London University Examinations. Mr. V. Vythilingam one of our senior teachers and an old student of the school has got through the B. A. Examination and Miss. S. Cumaraswamy another old student has got through the Inter-Arts Examination. Our congratulations to them both.

Mr. S. Viswanathan, H. S. C. & (English Trained) joined us last month. Mr. S. Senthilnathan B. A. (Ceylon) an old student of ours will be joining us next term. It gives us great pleasure to see that a good number of our teachers are our old students. Miss P. Thamothersham (S.S.C. English and Tamil Trained) and Mr. C. Sivapirakasapillai (Diploma in Physical Education) will also be

joining us at the beginning of the next term. We extend a hearty welcome to all these teachers.

Mr. C. Canagasabai, B.A. and Mrs. A. Sinnathamby left us during the course of the year. We wish them the best of luck in their new spheres of activity.

It is with great sorrow that we record the sudden death of Mr. A. Sivasamy, one of our retired teachers who at the time of his death was serving the school as a clerk. We expected that his knowledge of school routine would be of use to us but destiny had willed it otherwise. His place has been taken by Mr. T. Ganesharatnam an old student of the school. We wish him a long stay in our midst.

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Now that we have a highly qualified staff and a well-equipped laboratory, we have decided to start the H.S.C. Classes in Science and Arts, with the beginning of the next term. We are sure that our school will increase its usefulness to the public by this step.

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It gives us great joy to find that our old students are doing well in different walks of life. A good number have got through the competitive examinations. News about them will be found in the Old Students Corner. It has been decided to inaugurate the Old Students Association

during the December holidays and we hope to meet a good many of them on that occasion.

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Our resources are being taxed to the maximum in providing adequate accommodation, furniture and equipment to the increasing numbers. We held a Benefit Show at the Manohara Theatre on the 13th. of November and we sold tickets for Rs. 4399.00. We hope to collect the outstanding sums and realise the full amount before the end of the month. In this connection we wish to express our thanks to the Board of Directors of the Manohara Theatre for giving us the first Benefit Show at their newly built theatre. Our thanks are also due to our parents and friends who extended their patronage to this show. The work put in by the staff and students in selling tickets is worthy of high praise. In spite of the inclement weather they worked in batches and contacted almost all the parents. As long as this team spirit prevails, the progress of our school is assured.

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Mr. N. Ragunathan, an old student and Proprietor of Lingam & Son, Jaffna, has made a gift of a radio set to the school. Mr. K. Sivaguru of Tinnevely, Jaffna, another old student has of his own record sent us a donation of Rs. 100.00 to the Building Fund. We hope the example set by them will be followed by other old students.

சிந்தனையும் சமுதாயமும்

இ. இ. ஜயாத்துரை [Prep. S. S. C.]

வேகமாக ஓடிக்கொண்டிருந்தது ஒருமான். அதைத் தொடர்ந்து கொண்டிருந்தான் மனிதன். எதிரே உள்ள மூங்கிற்புதரில் தீ பிடித்துக்கொண்டது. மானின் கதி.....? தன்னைத் தொடர்ந்து கொண்டிருந்த மனிதனுக்கு அஞ்சி அக்கினியை ஆலிங்கனம் செய்துகொண்டது அம் மான்.

உணவுக்கு ஏங்கித் திரிந்துகொண்டிருந்த மனிதன் நெருப்பிலே வெந்துகிடந்த மானின் உடலில் ஒரு விரலால் தொட்டுச் சுவை பார்த்தான். அது அவனுக்கு இதுவரை உண்டுவந்த இறைச்சியினும் பார்க்க மிக்க சுவையுள்ளதாக இருந்தது.

அவன் உள்ளத்தில் ஒருவித கிளர்ச்சி ஏற்பட்டது. தூண்டுகோல் ஒன்று இன்றிப் பெட்டியுட் பாம்பாய்ச் சோர்ந்திருந்த எண்ணங்கள் சற்றுத் தலைநீட்ட ஆரம்பித்தன. நெருப்பிலே வெந்த இறைச்சியைப் புசித்த மனிதன் வேகவைத்து உண்ண ஆசைக்கொண்டான். ஆனால் நெருப்பு? நெருப்பை உண்டாக்கவாவது தெரியுமா? இல்லை. சிந்தனையில் ஆழ்ந்திருந்தான் மனிதன். சிந்தனை சென்றுகொண்டிருக்க அவனதுகைகள் கற்களுடன் விளையாடிக்கொண்டிருந்தன. விளையாடிய கற்களிலிருந்து தீப்பொறி பறந்தது. திரும்பத்திரும்பச் செய்துபார்த்து நெருப்பு உண்டாக்க அறிந்துகொண்டான் அந்தமேதாவி. நெருப்புக்கேங்கிய மனிதன் கல்லோடுகல்லை உரோஞ்சி நெருப்புண்டாக்கலாம் என அறிந்துகொண்ட தினத்திலிருந்து அவன் எண்ண அலைகள் வாழ்வுக் கடலில் ஓய்வில்லாது ஓடிக்கொண்டிருக்கின்றது.

சிந்தித்த—சிந்திக்கின்ற மனிதனுக்கு அவனுடைய சூழ்நிலைதான் காரணமாக இருந்துவருகின்றது. மரத்தின்கீழ் படுத்திருந்தவன் ஏன் அம்மரத்தின் காய் கீழ் நோக்கி விழவேண்டும்? பக்கங்களுக்குப் பறந்துபோய் விழுந்தால் என்ன? அல்லது மேல் நோக்கிப் போனால் என்ன என்று சிந்தித்தான். தேரீர் வைத்துக் கொண்டிருந்த சிறுவன் ஏன் 'கேற்றில்' மூடி மேலே தள்ளப்படவேண்டும்? அதிலிருந்து புறப்படும் ஆவியின் சக்தி இவைகளுக்கு ஆதாரங்காண முயன்றான். எண்ணங்கள் வளர்ந்தன. சிந்தனைகள் திக்கெட்டும் பரவின. பலன். ஆகாய விமானம்—அணுக்குண்டு. ரீராவிக் கப்பல்—ரீர்மூழ்கி, நேடியோ—ரொலிவிசன். இத்துடன் சிந்தனைகள் சோர்ந்துவிடவில்லை. சீர்திருந்திய மனிதன் சிந்திக்கின்றான்.

கொடிய விலங்குகளுக்கு அஞ்சிக் கூட்டமாய் வாழ்ந்த மனிதன்-சிந்தனையினால் சீர்திருந்திய மனிதன் தன்னைச் சூழ்ந்தவர்களை எண்ணினான். அங்கே சமுதாயம் உருப்பெற்றது. அவர்களுக்கு ஒரு தலைவன். அவன் அரசனானான். ஆனால் ஆளப்பிறந்தவன் என்று அன்று அவன் எண்ணவில்லை. மனிதர் யாரும் சமானம் என்று எண்ணியபோதுதான் தொழில்கள் வகுக்கப்பட்டன. உழவன் அவன். உழுது பயிரிட்டும். தச்சன் வீடுகட்ட, கம்மாளன் கலப்பை செய்ய—இப்படியாக அமைந்த தொழில்கள் காலகதியில் சாதிகளாகத் தலைகீட்டின. ஊமைப்பேச்சுப் பேசியவன் தன் பேச்சுக்கு உருவங் கொடுத்தான். அது மொழியாகியது. அம்மொழிக்கு இலக்கணம்—மாத்திரை என்பன கண்டறிந்தான். பின்வந்தோர் படித்தார்கள் சிந்தனைகள் எழுந்தன. கவிஞன் சிந்தித்தான்-கற்பனைகள் வளர்ந்தன. அவை இலக்கியங்களாக உருப்பெற்றன. மொழியின் வளர்ச்சியாலே தான் சிந்தனை வாழ்வு சீர்பெற்றது. மனிதன் ஓர் நியதியின்பாற்பட்டு வாழத் தெண்டித்தான் அது சமயமாக மாறியது. அக்கினியை வணங்கினான். ஆகாயத்தை

வணங்கினான். பேயைப்—பிசாசை வணங்கினான். வணங்கியவைகள் தெய்வமாக காலகதியில் இடம்பெற்றன. அன்றைய சமுதாயமனிதன் சிந்தனையில் செயலாற்ற சமயத்தை ஆதரித்தான். அதனால் சீர்திருந்தியது அவன் வாழ்வு.

இன்றைய சமுதாயம்:- சிந்தனையில் இருந்து சீர்திருந்திய உலகம் இது. செடிகொடிகளில் பதுங்கி வாழ்ந்த மனிதன் சிங்காரமான மாளிகையில் வாழ்கின்றான். ஆனால் அன்றைய மனிதனுக்கும் இன்று வாழும் விஞ்ஞான மனிதனுக்கும் இடைப்பட்ட காலம் பெரிய போராட்டத்தினாலே முன்னேறி இருக்கின்றது. ஆளவந்தவன் அடக்கி ஆளத்தொடங்கினான். சமுதாயம் தாறுமாறானது. சிந்தனைக்கு-சிந்தித்தவர்களுக்குச் சித்திரவதைகள் நடந்தன. ஒருசிலரைவிட மற்றையவர்கள் அடையாளர்கள் என்றுதான் கூறமுடியும். ஆட்சிபீடமும்-மதமும்-மதகுருமாரும் சிந்தனை வாழ்வுக்கு முற்றுப்புள்ளி வைத்தார்கள்.

இந்நிலையிற்றான் சீர்திருந்திய சிந்தனைகள் வெழிப்பட்டன. மக்கள் அறிவு மாண்டு கொண்டிருந்ததைக் கண்டு ஒருசிலர் சிந்தித்தனர். சிந்தித்த சோக்கிறற்றீஸ் கதி! நஞ்சூட்டிக் கொல்லப்பட்டார். சிந்தித்தவர்களின் கதி எமமைச் சிலிர்க்க வைக்கும். சிந்தித்த கவிவியோவின் கதி தெரியுமா? நாதுண்டிக்கப்பட்டார். அவர்கள் சிந்தனைகள் இன்னும் வாழ்கின்றன. எந்த நாட்டின் சரித்திரத்தைப் புரட்டிப் பார்த்தாலும் அங்கே சிந்தனைச் சிற்பிகளின் செயல்களைக் கரணலாம். படிந்து கொண்டு இருந்த பிரான்சிய மக்கள் ருசோவின் சிந்தனையினால் உயிர்பெற்றனர். மார்க்ஸ் - லெனின் என்போர் நாடுகடத்தப்பட்டும் அவர்கள் சிந்தனையால் ஒப்பற்ற சமுதாயமாக உருப்பெற்றது. ரஜ்ஜியா? இந்நிலையில் சிந்தித்துச் சீர்திருந்தியிருந்த தமிழன் ஆளவந்தோராலும்-மதத்தாலும் சிறைப்பட்டான். கடவுள்-விதி என்பவைகளுக்குப் பயந்து சிந்தனைக்கு வேலை

கொடுக்க மறுத்துவிட்டான். இன்றுவது சிந்தித்தால் சாதிகள் தொலையுமே-அங்கே சகோதரர்களாய் வாழலாம். மதங்கள் புனிதமடையும் - வாழ்வு வளம் பெறும் அப்பன் வெட்டிய கிணற்றுநீர் உப்புத்தன்மையாயி ருந்தாலும் குடிக்கத்தான் வேண்டுமென்ற கட்டாயத்தை உணர்ந்தாலு. ஏன்? என்னத்திற்கு? என்பதைச் சிந்தனைக்கு எடுக்கவில்லை. எழுச்சி விருமபும் இளம் சிந்தனையாளருக்கு ஒரு வார்த்தை! சிந்தனையிழந்து - சீரழிந்து வாழும் தமிழரினம் உருப்படவேண்டுமானால் அது எம்மால்—எதிர்காலப் பெரியார்களாகிய இளைஞர் களாலேதான் முடியும். சிந்திக்க மக்களுக்கு நேரங் கொடுத்துத்தான் சீர்திருத்தக் கொள்கைகளைப் பரப்ப வேண்டும். இன்று சிந்தனைச் செயல்வீரர்கள் வாழுகின்றகாலம். பழமையையும் - புதுமையையும் பகுத்து ணர்ந்து மக்கள் வாழும் கொள்கைக்கே மலர்ச்சி கொடுக்கின்ற சிந்தனைச் செயல்வீரர்கள் செயல்புரி கின்ற காலம் இது. சிந்தனையைக் கிழறி செயலில் மக்களைத்தூண்டுவதுதான் எங்கள் கடன் என்பதை நாங் கள் சிந்தனையில் பதிக்க வேண்டும்.

யாழ்ப்பாணத்தில் தமிழ் விழா.

க. சிவசுந்தரன் எஸ். எஸ். வி.

எம் தாய் மொழியாகிய தமிழ் அந்நியர் ஆட்சியில் அல்லை அற்றது. பேசுவது, எழுதுவது, படிப்பது எல்லாம் ஆங்கில மொழியாக இருந்தது. ஆனால் இன்று அந்நியரின் அடிமைத் தனை— ஆட்சி அகல, மாண்பு மிகுந்த எம் மாதர் மதிக்கப் படுகின்றனர். தமிழர் பல கழகங்கள் உண்டாக்கி தேமதுரத் தமிழோசை உலகமெல்லாம் பரவும் வகை செய்ய முன்வந் துள்ளனர். இக் கழகங்களுள் “தமிழ் வளர்ச்சிக் கழக”மும் ஒன்றாகும்.

தமிழ் எழுத்துக்களில் சில சீர்திருத்தங்கள் செய்து, தமிழில் 'டைப்' அடிக்க இலேசான முறைகாண முயலுகிறது. இதுபோல இன்னும் அரும் பெரும் தொண்டுகள் செய்து வருவதும் இக்கழகமே.

இக் கழகம் உண்டாகி நான்கு வருடங்களாகின்றன. மூன்று தமிழ் கிழாக்கள் முறையே மதுரை, திருவாரூர், கோயம்புத்தூர் முதலிய இடங்களில் நடைபெற்றன. நான்காவது தமிழ் கிழா செந்தமிழ் பேசும் யாழ்ப்பாணக் குடா நாட்டில், மாண்பு மிகுந்த மக்கள் பிறந்த திருநெல்வேலியிலுள்ள பரமேஸ்வரக் கல்லூரி மைதானத்தில் இவ் வருடம் நடைபெற்றது. இவ்விழாவிற்கு எல்லா இடங்களில் இருந்தும் பல பெரும் பிரமுகர்கள் சமூகம் அளித்தனர்.

வீறு பெற்று விளங்கிய கிழலானந்த மண்டபத்தில் கிழா நடைபெற்றது. அழகாக அலங்கரிக்கப்பட்ட அரங்கிலிருந்து அறிவொளி வீசும் அண்ணல்கள் அரிய சொற்பொழிவுகள் ஆற்றினர். கிழாவை திரு. கே. எஸ். கிருஷ்ணன் அவர்கள் திறந்து வைத்தனர். கிழா மண்டபத்திற்கு தமிழ் சுவடிகள் ஊர்வலமாக எடுத்துச் செல்லப்பட்டன.

இழ்கிழா மூன்று நாட்களாக கொண்டாடப்பட்டது. இந் நாட்களில் இலக்கியம், விஞ்ஞானம், சரித்திரம் ஆகிய துறைகளில் அறிஞர் பலர் பேசினர். மூன்று நாட்களிலும் திருவாளர்கள் ரா. பி. சேதுப்பிள்ளை, கே. எஸ். கிருஷ்ணன் ச. நடேசபிள்ளை ஆகியோர் முறையே தலைமை தாங்கினர். இந்நாட்களில் கிழா காலை 8-30 முதல் 11 மணிவரையும் மாலை 3 மணிமுதல் இரவு 10-30 மணிவரையுமாக நடைபெற்றது. முதல்நாளிரவு குழிக்கரை திரு. பிச்சையப்பா நாதஸ்வரம் வாசித்தார்; மறு நாளிரவு பாலைக்கூத்து நடந்தது; மூன்றாம் நாளிரவு ஸ்ரீமதி வஸந்தகுமாரி அவர்களின் இன்னிசைக் கச்சேரி இனிமையாக நடந்தேறியது. இங்கு நடந்த யாவும் 'றேடியோ சிலோனில்' ஒலிபரப்பப்பட்டன.

வான் புகழ் பெற்ற வள்ளுவனை வாழ்த்தினர். சிலப் பதிகாரம் என்றோர் மணியாரம் ஈந்த மன்னனை மதித்தனர். கவித்திறன் படைத்த கம்பனை எமக்குக்காட்டினர். இன்னும் எம்மொழியில் இலங்கும் இன்பக்களைப்பற்றி இனிய சொற் பொழிவுகள் ஆற்றினர். மேலும், சுகாதாரம், உணவு, கிஞ்ஞானப் பெருமை என்னும் நுண்ணிய பொருள்கள் பற்றி தகுந்த முறையில், தமிழில் சொற்பெருக்க காற்றினர். தமிழின் பெருமையையும் தருக்கிழந்த எம்மொழி தலையெடுக்க நாம் செய்யவேண்டுவன பற்றியும், மாண்புற மக்களுக்கு எடுத்துக்காட்டினர்.

சுருங்கக் கூறின், இவ்விழா சிறப்பாக நடைபெற்றது. இத்தமிழ் விழாவின் கண்ணேதான் தமிழ்வளர்க்கும் எம் பெரியார் மகா கித்துவான் கணேசையர் பட்டாடை போர்த்து பராரட்டப் பெற்றனர்.

மக்கள் மழையென்று, வெயிலென்றும் பாராது, இரவேன்றும், பகலென்றும் எண்ணாது, திரள் திரளாக வந்து கூடினர். பாலரும், ஆண்களும், பெண்களும் வந்து சூகிந்து இன்பமுற இனியன கேட்டு—பார்த்த தம் இல்லம் எனினர். பண்டைத்தமிழர் நாகரீகத்தை 'கலைக்காட்சி' என்ற பிரிசின் வைக்கப்பட்டிருந்த பொருட்காட்சியில் கண்டுகனித்தனர்.

நாம் இச்சிறப்பான பெருந் தமிழ்விழாவின் பயனையடைய வேண்டுமாயின் வீறபெற்று கிழிப்படைய வேண்டும்; இதைப் போல் இன்னும் பல விழாக்கள் தமிழர் வாழும் இடங்கள் எல்லாவற்றிலும் கொண்டாடவேண்டும்; தன்னிகரில்லாது விளங்கும் தமிழ்நூல்களை பிறமொழிகளில் ஆக்கவேண்டும். அன்று நமது, ஈடில்லா இன்பம் அளிக்கும் இனிய தமிழ் உலகமெங்கும் பரவும்; பாரதியின் கனவும் நனவாகும்; நாம் பெற்று அநுபவித்த இந்த அளவிடலா இன்பத்தை—இவ்வையகம் பெற்று மகிழ்தல் வேண்டும்.

என்ன உலகம்.

B. மொசியதீன் (J. S. C.)

உலகத்தில் உண்மையை கிளைநாட்ட முயற்சித்தவர்கள் அனேகர். அம் முயற்சியில் வெற்றிகண்டவர்கள் சிலரே. உண்மையைப் போதித்தவனை உலகம் வெறுத்தது. உண்மையைக் கடைப் பிடித்தவனை உலகம் அப்புறப்படுத்தியது. ஆனால் உண்மையிலிருந்து தவறியவனை உலகம் ஏற்றது. உண்மையைப் புறக்கணித்தவனை உலகம் அறிவாளியென மதித்தது. உண்மையைக் கண்டித்தவனை உலகம் தலைவனெனப் போற்றியது. மேலும் அவனையே தனது உண்மைக் காவலனெனப் ஒப்புக் கொண்டது. ஒப்புக் கொள்கின்றது. மெய்யனைப் பொய்யனெனக் கருதி அவனைத் தன்னில் நின்றும் நீக்கியது. நீதபுடையோனை அநீதியானவனென உன்ணி அவனைச் சிரச் சேதஞ் செய்தது. மெய்ஞ்ஞானத்தின் வேரை அடியொடு அழித்து அஞ்ஞானத்தை ஒக்கி வளரச்செய்தது. தீய செயலைக் கையாள்பவனை மஹாபெரும் வீரனெனக் கணித்தது. என்னே இப்பரந்த உலகின் பாண்பு!

எத்தனை பெரியார்கள், எத்தனை மேதாவிகள் உலகில் பரந்திருந்த அஞ்ஞான இருளையகற்றி மெஞ்ஞான மெய்ச்சுடரைப் பரப்பும் பொருட்டு தமது செல்வங்களையெல்லாம் தியாகஞ் செய்தார்கள்! இதுமட்டுமா? எத்தனை தலைவர்கள் உலகிலே உண்மையைப் பரப்பும்பொருட்டு தமது உடல், பொருள் ஆவி முதலியவற்றையெல்லாம் தியாகஞ்செய்தார்கள். இத்தனை பெரியார்களையும், இத்தனை தியாகிகளையும், மேதாவி்களையும் உலகம் கணித்ததா? இவர்களைப் பெரியார்கள், தலைவர்கள் என உலகம் போற்றியதா? சிந்தித்துத்தான் இவ்வினாக்களுக்கது விடை பகர வேண்டியிருக்கிறது. ஈற்றில் விடை 'ஆம்' என்பதே. இவ்விடையைப் பிழையென மறுக்க எவராலும் முடியாது. உலகம் அவ்வாற்தமாக்களைத் தன் பெரியார்களென மதிக்காவிட்டாலும் அவர்களின் போதனைகளை ஏற்றுத்தான்

நடக்கின்றது. ஆனால் அப்பெரியார்களின் உடல் தன்னை விட்டும் மறைந்த பின்னரே அவர்கள் காட்டிய உண்மை வழியில் செல்கின்றது.

இன்றைக்குக் கிறிஸ்தவ உலகம் தன் இறையென்ப போற்றும் இயேசுகரதரின் முடிவென்னவென்பது உலகமே அறிந்த விஷயம். அவர் உயிருடன் இருக்கும்போது அவரை அங்வுலகம் ஏற்றதா? இல்லை. அவரின் போதனைகளையேற்றதா? இல்லை. ஆனால் அவரைச் சிரச்சேதஞ் செய்து தன்னை விட்டும் அப்புறப்படுத்திய பிறகே அவரையும் அவரின் நற் போதனைகளையும் ஏற்றது.

இன்றைக்கு இஸ்லாமியவுலகம் போற்றும் உத்தமன் முஹம்மது நபியின் வாழ்க்கையில் நிகழ்ந்தவை யாவன என்பதும் இவவுலகமறிந்த உண்மையே. அவர் தான் போதனை செய்யும் சமயத்தில் எதனை கஷ்டங்களையனுபவித்தார். அவரையும் உலகம் முதலில் வெறுத்தே பின் ஏற்றது.

கிரேக்க நாட்டிலே வாழ்ந்த சாக்ரட்டீஸ் (Socrates) உலகுக்குக் காட்டிய உண்மைகளை உலகம் ஏற்றதா? அம் மஹானையும் தன்னை விட்டும் நீக்கிய பின்னரே போற்றியது.

உண்மையெனும் சிகரத்தை தகர்த்தெறியச் சிறிதும் அஞ்சாத அஞ்ஞான உலகமே! வன் சொல்லுடைய கல்லாரைப் போற்றும் வஞ்சக உலகமே! உண்மை உள்ளமுடையோரை உதறித்தள்ளும் கொடிய உலகமே! உனக்காக, உன் நலத்திற்காக, உன் சுகத்திற்காக தம் ஆசியையே உர்ப்பனஞ் செய்ய முன்வந்த காந்திமஹானை நீ சும்மாவிட்டாயா? உண்மைத் தத்துவங்களை உனக்கு நய முன்வந்த உத்தமோத்தமன் காந்தியை சும்மா விட்டாயா? ஆஹ! காந்தித்தாத்தா எனது தந்தை; அவர் எனது கடவுள் எனப்போற்றுக்கின்றாய் அவர் உன்னைவிட்டு நீங்கியபிற்பாடு. ஹே! மட உலகமே! அப்பெரியார் உயிருடன் இருந்து தன் செவிகளால் நீ அவரைத் தந்தையெனவும் கடவுளெனவும் போற்றுவதை கேட்டால்

எவ்வளவு சந்தோஷம் அடைந்திருப்பார்—என்பதைச் சிந்தித்துப்பார்? அம்மஹானை உன் துரோகியென நினைத்து உன்னை விட்டும் நீக்கிவிட்டாயே. ஆம். அவ்வுத்தமன் உன் துரோகிதான். ஏன்? அவர் உனக்கு உண்மை ஒளியினை சுந்ததினால் அவர் உன் பரம விரோதிதான். நீதியை அநீதியென மதிக்கும் உனக்கு அவர் பகைவன்தான்.

மாண்பற்ற உலகமே! நல்லவனுக்கு உன்னிடத்தில் இடமில்லையா! அநீதிக்கஞ்சியவனுக்கு உன்னிடத்தில் இடமில்லையா! நீ சகலதையும் அறிந்ததின் பயனென்ன? யனிதவுலகமே! அறிவுடையோனைப்போற்று. உண்மையைக் கடைப்பிடிப்பவனைப் போற்று. உனக்காக உழைப்பவனைப் போற்று. அவ்விதம் செய்வாயாகில் நீ புகழ் பெறுவாய்.

பெருமையை நிலை நாட்டுங்கள்.

சி. கமலாம்பிகை Form II. 'B'

மாணிலத்தில் வாழும் மங்கையர் பால் அமைந்திருக்க வேண்டிய பிரதானமான குணங்கள் நான்கு. அவை நாணம், மடம், பயிர்ப்பு, அச்சம் என்பனவாகும். நளனுக்கு அன்னம் தமயந்தியின் குணசீலங்களைப் பற்றி விபரிக்குமிடத்தில் முதலாவதாக எடுத்துக் கூறுவது “நாற்குணமும் நாற்படையா” என்பது. பண்டைத் தமிழ் மகளிர், பெண்மையின் சின்னங்களாக விளங்கினார்கள் என்று பல நூல்கள் நமக்குத் தெளிவு படுத்துகின்றன. நக்கண்ணையார் என்ற பெண்பாற்புலவர் ஒரு முறை அரசிளங்குமான் ஆழர்மாமல்லனோடு நிகழ்த்திய மற்றோரைப் பார்க்க ஆசைகொண்டார். ஆனால் பெண்களுக்குரிய சிறந்த குணமாகிய நாணமோ அவரை விடவில்லை. ஆதலால் ஒரு பனை மரத்தினடியில் மறைந்து நின்று அக்காட்சியைக் கண்டு களித்தார்.

பழந்தமிழர் ஆட்சியில் பெண்ணடிமை இல்லை. அன்பு வாழ்க்கையே களிநடம் புரிந்தது. இதற்கு அகநானூறு முதலிய நூல்கள் சாட்சி பகரும். பண்டை நாளில் பெண்கள் ஆண்களோடு சகல துறைகளிலும் சரிநிகர் சமானமாக வாழ்ந்தனர். ஆண்களைப் போல் பெண்களும் கல்விச் செல்வத்திற் சிறந்து விளங்கினர். புதியரசரும் தலை வணக்கத்தக்க புலமை படைத்தவராக வாழ்ந்தவர் ஒளவையாரன்றோ? மற்றும் காக்கை பாடினியார் நச்சென்னையார் போன்ற பெண்மணிகளும் சங்கப் புலவர்களாகத் திகழ்ந்தனர். பழங்காலத்திலும் சரி இக்காலத்திலும் சரி வீரத்திலும், தீர்த்திலும் பெண்கள் ஆண்களிலும் பார்க்க குறைவுடையவர்கள் என்பது மறுக்கமுடியாத உண்மை.

அன்று மாற்றான் பறையோசை கேட்டுப் பாலொழுகும் தன் மகளை அழைத்து கைவேல்கொடுத்து போர்க்களத்தே அனுப்பிவைத்தாள் ஒரு வீரத் தாய். தன் மகன் போரில் புறமுதுகிட்டு மாண்டான் என்ற செய்தி கேட்டு நெஞ்சம் கொதித்து நெடுமொழிகூறிப் போர்க்களம் சென்று மார்பக் கத்தே அம்பு பட்டு மாண்டு கிடப்பதைக் கண்டு ஈன்று பொழுதிலும் பெரிதவந்தாள் மற்றொரு வீரத்தாய்.

அரச நீதி பிழைத்த பாண்டியன் முன்னின்று வாதப் போர்செய்து அவனது ஆவியையும், அரசையும் அழித்ததோடமையாது மதுரையையும் ஒழிப்பேன் என வஞ்சினம் கூறக் கூடற்பதியையும் தீக்கிரையாக்கி அரசியற் புரட்சி கிளைத்தாள் கற்புடைக் கண்ணகி. இத்தகைய எத்தனையோ நிகழ்ச்சிகள் நமக்கு எடுத்துக் காட்டுகளாக முன்னிற்கின்றன. அன்று கற்பின் தெய்வங்களாகக் கணிக்கப்பட்டார் பலர் நளாயினி, சீதை, தமயந்தி முதலிய வீரப் பெண்மணிகள் கற்பின் தெய்வங்கள். நமது மனக்கண்முன் தோன்றாமலோ! முற்றுந் துறந்த முனிவனின் சரபத்தைக் கற்பின் திறனால் வென்ற காரிகை நளாயினியன்றோ? தனது கற்பின் மகிமையால் மனாளனின் உயிரை இயமன் கையில் இருந்து மீட்டவள் சாவித்திரியன்றோ? தழுவில் மூழ்கித் தன் கற்பை உலகோருக்கு

எடுத்துக் காட்டியவள் சீதையன்றோ? இவர்களால் நமது தாய்க் குலமே பெருமை அடைகின்றது.

பெண்கள் குலம் பெருமையடையத்தக்கதாய் வாழ்ந்த பழங்கால மங்கையர்களைப் போல் இக்காலத்திலும் வீரமும், கற்பும், ஆற்றலும் நிறைந்த மென்மணிகள் நிறைந்த சமுதாய மாக நாம் மிளிர் வேண்டும். நமது பெருமை எங்கே? கஸ்தூரிபாய், விஜயலட்சுமி, சரோஜினி, அன்னிபெசன்ட் முதலியோர்களின் வாழ்க்கை வரலாறு நமது பெண் சமுதாயத்தைத் தட்டியெழுப்புவதாக?

வாழிய பெண்ணுலகம்!

ஆறுமாதக் கடுங்காவல்.

எழுதியவர் K. S. வடிவேல். S. S. C. (A)

ஆறுமாதக் கடுங்காவலா! ஐயோ! எனக்கா ஆறுமாதக் காவல். பால் மணம் மாறா பச்சினம் குழந்தையின் பசியைப் போக்க ஒரு படி அரிசி திருடிய எனக்கா ஆறு மாதக் கடுங்காவல். நாசகரா உலகமே! சிறுகை நீட்டி, தளர்நடை போட்டு நடந்து வரும் எனது இன்பக் குழுவின் இன்பமும் காண நான் இன்னும் ஆறுமாத காலம் அடைப்பட்டுக் கிடக்க வேண்டும். இப்பரந்த உலகில் என் பசுக்கிணியை பராமரிக்க யாரும் இல்லையே முடியாது! என்னை என் அமுதாவிடம் இருந்து அகற்ற முடியாது! நீக்கமுடியாது என்று கந்தன் அலறிக் கொண்டே மூர்ச்சையாகிவிட்டான்

“கந்தன்” இதுதான் அந்த விறகு வெட்டியின் பெயர். தானுண்டு தன் வேலைபுண்டு என்று இருக்கும் ஒருவனைச் சொல்ல வேண்டுமானால் அது கந்தனைத்தான் இருக்கும். அல்லல் மேல் அல்லல் அனுபவித்த அவனை இப்பரந்த உலகில் வாழவைத்தது ஒரு பச்சை மண்—ஆறுவருஷம் இன்னும் தாண்டாத அரும்பு—பசுமையின் வழுவழப்பு மாறாத பச்சினங் கொடி—அமுதா என்ற அவனுடைய ஆசை மகன்தான். அமுதா

வாடிவதங்காமல் தளிர்விட அவன்பட்ட துன்பங்கள் சொல்ல முடியாது.

இன்பம் இழைந்தோடிய அவன் வாழ்க்கையில் விதி சிரித்தது. பத்து நாட்கள் விடாமல் பெய்த மழையினால் கந்தன் வெளியே கிறகு வெட்டப்போக முடியவில்லை. இருந்த பணத்தைக்கொண்டு ஆறநாட்கள் கடத்திவிட்டான். மிகுதி நாட்கள் பணமில்லாமல் திண்டாடினான். அவன்தான் பட்டினி கிடந்தாலும் தாயற்ற அவன் அன்புக்கொடி அமுதா பட்டினி கிடப்பாளா? துன்பமே இன்னதென்று தெரியாமல் வளர்ந்த அமுதா “அப்பா பசிக்குது” என்று அலறியபொழுது அவன் இதயத்தை யாரோ கசக்கிப் பிழிவது போன்றந்தது. ஏழைக்கு இரங்கிக் கடன்கொடுப்பவர்கள்தான் இந்த உலகத்திலேயே கிடையாதே. கந்தன் நீண்டநேரம் சிந்தித்தான். முடிவு அவன் தன் வாழ்நாளிலேயே செய்தாராத, மனதினாலும் எண்ணியாராத திட்டம். திருடுவது, தன் ஆசைமகள் வாடி வதங்காமல் வாழத் திருடுவததான் சிறந்தது என எண்ணினான். அவனுடைய இன்பப் பொக்கிஷமாகிய அமுதாநின் எண்ணம் அவனுடைய இளகிய மனத்தையும் இரும்பாக்கியது.

மாணிக்கஞ் செடியார் மாளிகையில் நடுச்சாமத்தில் புகுந்து கொள்ளை அடித்தான் என்று குற்றம் சாட்டப்பட்டுக் கூட்டில் நிறுத்தப்பட்டான். குற்றவாளி “ஐயா” என ஒரே மகளின் பட்டினியைப்போக்க ஒருபடி அரிசிதான் கள்வாடினேன். உண்மையில் நான் கள்வனல்ல என்று கதறினான் கந்தன். குற்றவாளியே குற்றத்தை ஒப்புக்கொள்ளும்பொழுது நியாயவாதி ஒருபடி என்று பார்ப்பாரா அல்லது ஒரு மூடை என்று பார்ப்பாரா. “ஆறுமாதக் கடுங்காவல் தண்டனை” இதுதான் அவர் அளித்த தீர்ப்பு.

பாவம்! கந்தன் விதியை நோவானு அல்லது தன் ஆசை மகளின்மேல் கொண்ட அன்பை நோவானு அல்லது திருடிக் கொண்டு வரும்பொழுது, வழியில் பொலிங்காரன் அதட்டிக் கேட்டபொழுது, “ஆம்” ஒருபடிதான் திருடினேன் என்று உண்மையைக் கூறிய அவன் மதியை நோவானு!

Report of the Teachers' Guild—1951.

The following office-bearers were elected at the Annual general meeting held on 6-12-50 to function during the year 1951.

President :- Mr. T. Seenivasagam.

Vice-President :- Mr. V. Subramaniam.

Secretary :- Mr. C. M. A. Jeffrie.

Treasurer :- Mr. C. Vinayagamoorthy.

Librarian :- Mr. V. Sathasivam.

Committee Members:- Messrs. C. Vyramuttu, V. Vytilingam, C. Chelliah, and C. Kanagasabai.

During the period under review, four general meetings and four Committee meetings were held. At a meeting held on 6-2-51 it was decided to contribute only in the month of February this year one per cent of teachers special living allowance towards the guild fund and to donate Rs. 100/- towards the expansion of the teachers' room. A few more news papers and magazines both in English and Tamil were added to the existing list and a start has been made in the formation of a Teachers' Reference Library.

We regret very much the departure of Messrs. R. S. Rajan, C. Kanagasabai and Mrs. A. Sinnathamby. At the farewell functions organised for the purpose, Mr. R. S. Rajan was presented with a book and a group photograph was taken on the occasion when Mr. C. Kanagasabai left us. Due to unavoidable circumstances the guild could not meet to bid farewell to Mrs. A. Sinnathamby. We wish all our friends a pleasant period in their new spheres of service. We congratulate Mr. C. M. A. Jeffrie on his marriage. The members of the guild gave a reception to Mr. and Mrs. Jaffrie and presented them with a gift. We congratulate our Pre-

sident Mr. T. Seenivasagam and Mr. V. Vythilingam on their success in the Inter Arts and B. A. Examinations respectively.

The school has had seven additions to the teaching staff including M. V. Karthigesu who came back after successfully completing his course at the Training College. We accord him and the others Misses. S. Velupillai, N. Murugesu and S. Cumarasamy and Messers. S. Balasubramania Iyer, P. K. Kannupillai and S. Visuvanathan, a hearty welcome and wish them a happy and long stay with us.

This report will not be complete if nothing is said about the urgent and immediate need of the guild namely a more spacious and comfortable Teachers' room. I hope the school authorities will find it possible to satisfy this need as early as possible.

Let me in the end extend my sincere thanks to the wise and experienced President, the energetic Treasurer, the enthusiastic Librarian and all the other members of the guild who gave their ready co-operation and made my task easier.

Secretary.
(Teachers' Guild)

RELIGIOUS EXAMINATIONS.

In 1950 for the examinations in religion conducted by the Vivekananda Society, our school, presented 136 candidates for all the three divisions namely Infant, Lower and Middle. The prizes were awarded to the best students in each of the section.

In 1951 we presented 137 students in all the divisions. I should not fail to thank all the teachers who spared no pains in preparing the students for the above Examinations.

S. NADARAJAH.

Young Hindu Students Association.

In presenting this report of the activities of this Association, I am glad to note that the period under review was a very successful one.

The office bearers elected in February were:—

<i>President:</i>	Mr. C. Vinayagamorthy B. A.
<i>V. President:</i>	Pandit S. Nadarajah
<i>Secretary:</i>	Master R. R. Aiyadurai
<i>Asst. „</i>	„ K. Tharairajah
<i>Treasurer:</i>	„ M. Yoganathan

Under the auspices of the Y. H. S. A. Sri Ramakrishna's birthday was celebrated on the 9th of March. Our Patron Mr. S. Ambigaipakan presided over the public meeting and welcomed the distinguished gathering of ladies and gentlemen. Srimath Swami Vadivelu delivered a lecture on "Adiyar-Perumai". Pandit, Saba Anandar B. A., B. O. L. spoke on the greatness of Sri Ramakrishna and Mr. K. Kumarakulasingham gave a musical rendering of the teachings of Ramakrishna. Two students from our school also spoke.

Saint Sambanthar's grupooja was celebrated on 23rd of May. Saraswathy Pooja was celebrated on a grand scale on October 10th.

I take this opportunity to thank all the office bearers, committee members, students and the members of the Staff for their co-operation in carrying on the activities of this Association.

R. R. Aiyadurai,
Hony. Secretary.

Our School Cricket and Soccer Teams, 1951.

Keen interest was evinced by all the students in the Inter-House cricket and soccer matches. Sharvanandha House became the champions in cricket and Nagamuthu House in soccer for the year. Our congratulations to both.

In intercollegiate soccer though this is only the second year we have entered for this competition, our first and second eleven teams especially the former acquitted themselves very creditably. Out of the seven schools which we met, we drew with Parameshwara and defeated Atthiar Hindu by 7—0, Chavakachocheri Hindu by 4—0 and Somaskandha by 5—0. It may not be out of place to mention that Urumpirai Hindu the "A" group champions defeated Somaskandha only by 1—0 and drew with Parameshwara. We defeated the Old Boys who are all veteran players by 8—0. This is indeed a great achievement when we consider the disadvantages we suffer from. These we hope to get over next year. Our playground is at a distance. There is no special instructor for games and sports. It was also unfortunate that the manner of fixtures of matches as drawn up by the J. S. S. A. happened to be distinctly disadvantageous to us.

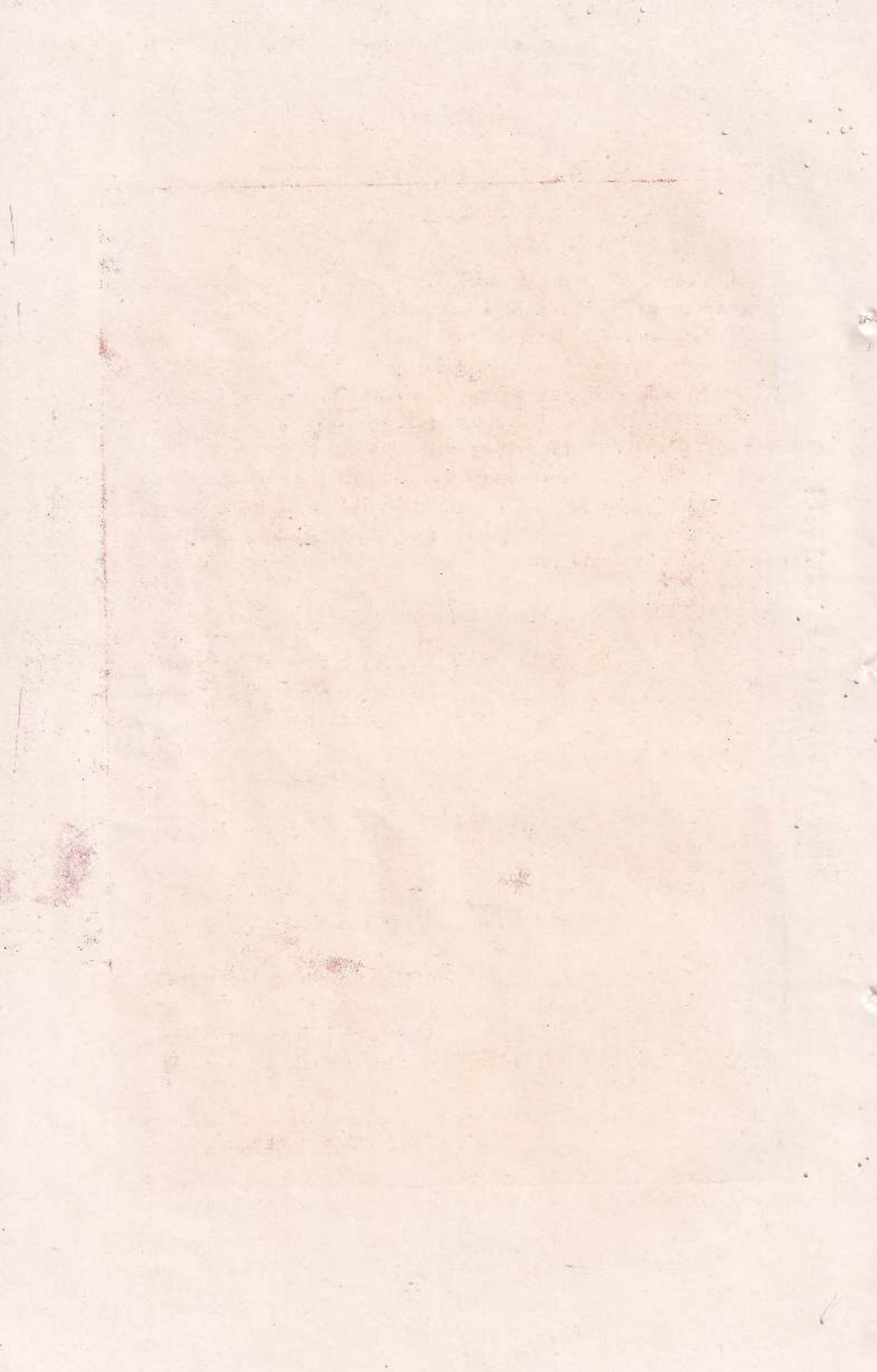
Popular opinion of our first eleven team is very encouraging. We have a very strong defence line in K. Senthilnathan, S. Navaratnam, A. Kanagarajah, K. Vadivel and the goalkeeper G. Balakrishnan. Of the forward line special mention should be made of C. Shanmugam, the captain, Abdul Carder and R. Sebastianpillai. All of them may be classed among the best soccer players of the season.

With the establishment of the College hostel and the appointment of a qualified instructor for games and sports next year, we hope to do much better.

V. Karthigesu,
Sports Master.



FIRST XI. FOOTBALL TEAM.



The R. K. M. Vaidyeshwara Vidyalaya, Scout Troop.

The troop which is three years old is making steady progress. The numbers have increased both in patrols and the pack.

Now we have three patrols namely Cockrels, Hounds and Woodpeckers. The troop meets two days in the week on Wednesdays and Fridays. The S. M. and the A. S. M. take the Scouts and cubs by turns. On Fridays the leaders and seconds of respective patrols with the troop leader meet to be instructed and troop meetings are held on Wednesdays.

True to the Motto 'Be Prepared' our boys are always ready to respond to the call of the school authorities and the Local association. During the year our troop has been participating in the following activities.

March past on the King's birthday.

Guard of honour on the premier's visit to Jaffna.

Our troop was well represented at the annual Rally held in the Old Park last month.

The troop is busy preparing to join the contingent representing Jaffna District at the all Ceylon Jambooree in February 1952. There is a keen competition between the three patrols in equipping their members to qualify themselves for service.

Group Scout Master,

Sharvanandha House. (Orange)

<i>House Masters:-</i>	Messrs. T. Seenivasagam, V. Vaithilingam, S. Canthappillai, C. Vinayagamoorthy, S. Thuraisingam and S. Gopalapillai
<i>House Mistresses:-</i>	Misses P. Aiyadurai and N. Murugesu.
<i>House Prefects:-</i>	Mas. V. Wigneshwaran, Mas. T. Pathmanathan Miss M. Kamaladevi and Miss S. Sivagnanasundari.
<i>Cricket Captain:-</i>	Mas. C. Shanmugam. Vice-captain T. Sathianathan
<i>Athletic Captain:-</i>	C. Shanmugam.
<i>Foot-ball Captain 1st XI</i>	C. Shanmugam, Vice-captain K. Vadivel
" " 2nd "	T. Mahendran
<i>Championship:-</i>	Cricket and Athletic.

Before I begin to review the achievement of our house we welcome Mr. T. Seenivasagam, who on Mr. V. Karthigesu's return from the Training College was able to take charge of our house. Mr. T. Seenivasagam has very ably acted as the sportsmaster during Mr. Karthigesu's absence and we are very glad to welcome Mr. Seenivasagam as our House master again. We hope that our house will progress well under their able guidance. We must also congratulate Mr. T. Seenivasagam on his success at the London Inter-Arts and Mr. V. Vaithilingam at the London B. A. Examination. Our House has done well both in studies as well as in games. We opened the year 1951 by winning the cricket championship. We must congratulate our cricket captain who was mainly responsible for this achievement. During the second term we won the house championship in the Inter-House-Athletic meet. Special mention must be made of the achievements of Mas. T. Pathmanathan and Mas. R. Yogunathan who won the Senior and Junior championship respectively. Our house won the relay cup as well. Our heartiest congratulations to Mas. A. S. Pathmanathan and Mas. C. Shanmugam who secured the second and third places respectively in the Marathon race. We must also congratulate Mas. K. Vadivelu who secu-

red the third place in high jump as well as in Pole-vault. This year we won the first prize for house decoration.

In foot-boll we did our best but our efforts were not crowned with sucees. We are proud of the fact that Mas. C. Shanmugam who is the College cricket Vice-captain, and captain of the college Foot-ball team is from our House. He had distinguished himstlf in cricket. Foot-ball as well as in Athletics and in Volley-ball. We congratulate him on his keen interest in Sports activities.

We very much miss Mas. S. Nagarajah, the Senior Prefect and a distinguished Marathon runner of the college. We also had to bid farewell to Mas. T. Nadarajah who had been our House Prefect. We wish them all success in their new fields of activity.

Students of our house are also keen in their studies. Mas. T. Nadarajah got through his S.S.C and many of our students passed the J.S.C, Examination. We congratulate them on their success.

Our thanks are due to Mr. V. Vaithilingam, our acting house master and Miss Aiyadurai for the inestimable services they rendered during our Inter-House Athletic meet.

We heartly welcome the new teachers and new numbers to our house. I hope that they will give us all possible help in the coming years.

I shall be failing in my duty if I do not thank our house teachers for the guidance and help they had given us. I must also thank all the members of our house for their kind and sincere co-operation.

Finally I would make an earnest appeal to all the members to take greater interest in all house activities and keep the orange flag ever flying.

V. Wigneshwaran,
House Prefect.

Vipulanandha House (Green)

House Masters:- Messrs. C. Vyramuthu, V. Sathasivam, S. Nadarajah, E. R. Williams, V. Subramaniam and T. Paramanathan.

House Mistresses:- Misses S. Velupillai and Cumarasamy.

House Prefects:- Mas. Ariyanayagam and Mas. N. Vengadesan and Miss A. Thangaretnam

Foot-Ball captain:- C. Sanmuganathan Vice-captain:- S. Navaratnam

Foot-Ball 2nd XI Captain:- S. Kumarasoorian Vice-captain P. Jeganathan

Cricket captain:- G. Balakrishnan Vice-captain N. Vengadesan

Athletic " " " " " " N. Vengadesan.

In sports this year though we were runners up in the Inter House Athletic meet and the foot ball yet we obtained the Relay cup while the Senior Intermediate champion and the Girls junior champion are from our House. Jeganathan an active member of the House brought honour to the school by securing a place in the J. S. S. A. sports meet this year. Our first XI after holding the championship for the two years successively, had to lose it to Nagamuthu House this year. Our 2nd XI remain unbeaten holding the championship for the past four years.

In studies good progress has been made by our house in general and special mention must be made of our enthusiastic member C. M. Ansari who got through the S. S. C. and who was absorbed into the Government Service almost immediately. Our congratulations to him.

Mr. C. Kanagasabai, one of our enthusiastic House master who in no small measure identified himself with the house activities left us this year. In Mrs. A. Sinnathamby we really miss an active and an enthusiastic House Mistress. She left us after her marriage. We wish them well in their spheres of activity.

Of the active members of our House during the year we had to bid good bye to masters C. M. Ansari, K. Muruganandan and C. Gopalasamy. Our best wishes go with them.

During the year we welcomed Messrs V. Sathasivam, V. Subramaniam and Paramanandam as our House masters, and Miss Velupillai and Miss Kumarasamy as our House Mistresses. In Mr Sathasivam we find a good substitute for the House master who left us this year. He steered us clear through our difficulties and led us for the unqualified success at the sports meet. Mention must be made of Miss Velupillai's keen interest in House activities and unostentatious help and services. All teachers who joined us this year were a great help to us and we hope they will remain with us long.

It is my pleasant duty to thank all our house masters and mistresses who are a source of inspiration to us and to whose continued encouragements we owe our success this year. I should not fail to thank all the senior members who took keen interest in all the activities of our house. Special mention must be made of Thurai Rajah, our house treasurer who took keen interest over the sports meet. I should also not fail to express thanks to our energetic sports master V. Karthigesu and Mr. C. M. Jiffree the secretary of games for the keen interest they took in our Sports activities. In conclusion we hope that these successes will be maintained always and that the Green flag will never be lowered.

T. Ariyanayagam,
House Prefect

Nagamuthu House (Blue)

<i>House Masters:—</i>	Messrs. C. Chelliah, C. M. A. Jiffry, U. K. Kumaran, E. Paranchothi; S. Rajadurai, P. K. Kannuppillai, P. Gopala & K. Vaithianathan.
<i>House Mistresses:—</i>	Misses K. E. Elayappah and S. Pakkiam
<i>House Prefect:—</i>	Mas. S. H. M. Mohamed
<i>House Captains:—</i>	
<i>Athletic</i>	Mas. T. Kanagarajah
<i>Foot-ball</i>	Mas. V. Ranganathan
<i>Cricket</i>	T. Kanagarajah
	Foot-ball 2nd XI Mas. K. Kumarasooriar.

It is with feeling of joy that I submit the report of the Nagamuthu House. The period under review was a fairly successful one.

It is interesting to note that we are doing well not only on the playing field but also in studies. The chief house activities for the year are the Inter-House cricket, athletic and foot-ball competitions.

We won the cricket match against Vipulanandha, but unfortunately the championship was snatched away from our hands by Sharvanandha. We congratulate them on their success. Special mention must be made of Mas. T. Kanagarajah, the captain and Mas. V. Ranganathan, the vice-captain, who contributed much towards our success in cricket against Vipulanandha.

Though regrettable it must be stated that we were not able to do well in Athletics. But we feel proud to say that Mas. Lay John, who won a place in the cycle Marathon race from Palali to Jaffna, belongs to

our House. He also obtained the first place in the mile race and the Marathon race round the Jaffna Town, in the Inter—House competition. Mas. T. Kanagarajah and Miss P. Sathasivam of our House were the champions in their respective groups.

We won the Foot-ball championship this year. We are also proud to announce here that many of our members represented the college Foot-ball Team.

My report will be incomplete if I do not thank the House masters, and the House mistresses and the Senior members of the House for the untiring efforts which they showed in all the House activities.

We welcome Mr. P. K. Kannuppillai the new House master who has joined us lately and we feel sure that his valuable services will be available to us in the future.

We are sorry that we are unfortunate in missing the Services of our House master Mr. R. Sunthararajan who by his geniality and unfailing good humour won his way to the hearts of many among us. We wish him success and happiness in his new sphere of activity

S. H. M. Mohamed
House Prefect.

EDITORIAL NOTES.

OUR readers will be delighted to find in this fourth volume of the Vaidyeshwaran, the steady progress made by the institution in all its varied activities.

We wish to thank Mr. S. Durai Raja Singam, Abdullah School, Kuantan, Malaya for contributing an article on Sir Mutu Cumaraswamy. He has taken as his life work the study of the Life and Teachings of Dr. Ananda Coomarasamy and the spread of his message.

He has already published a volume of tributes on Dr. Ananda Coomarasamy under the title, "Homage to Dr. Ananda Coomarasamy." The second volume is in print. He deserves all encouragement from his country men in Ceylon in this noble task. He has surveyed the life of Sir Mutu Cumarasamy in this brief essay portraying not only the man but also the time in which he lived and the important movements in which he took an active part as a legislator.

It was a red letter day in the history of the school when Srimath Swami Vireswaranandaji visited Jaffna. He delivered a lecture in the college Hall, the substance of which is given in these pages. The Swamiji administered the medicine of faith in religion to the spiritually sick masses of this age.

It gives us great pleasure to see more and more of our students doing well in various walks of life. Some of our students who succeeded in the last S. S. C. Examination have already entered the Government Clerical Service and other allied walks of life. We congratulate them on their success.

We are endeavouring to inaugurate an old Students Association during the latter part of December, which might serve as a perennial fountain of strength to the institution at all times.

We express our thanks to all those who have helped in the production of this number. Our thanks are due especially to the Principal and the members of the magazine committee for their assistance and guidance in seeing this volume through the press. Special mention must be made to Sellams Studio our photographers and the staff of Rajakumaran Press our printers who have executed to our satisfaction the work that was entrusted to them.

In conclusion we wish our students past and present, Teachers and well-wishers a happy and prosperous New Year.

Vaidyeshwara Vidyalaya Annual Inter-House Sports Meet 1951.

The annual sports meet of the Vaidyeshwara Vidyalaya, Jaffna, was held under the distinguished patronage of Mr. S. Thambydurai, Magistrate, Jaffna. The events included a marathon race round Jaffna Town covering a distance of 5½ miles. A card of 25 events was worked off with great success.

The sport was thrilling and entertaining. The keenness and enthusiasm displayed by the boys and girls were greatly appreciated by the visitors.

The principal, Mr. S. Ambikaipakan thanked all present and the officials who had helped the meet to be a success.

The patron commended the Vidyalaya's progress during the past 35 years and paid a tribute to the late Mr. Nagamuttu, the founder of the school.

The Sharvananda House emerged Interhouse champions, defeating the 1950 champions Vipulananda House by 8½ points.

The following were the results:—

Long Jump

Juniors: 1. R. Yoganathan, 2. Kanagalingam, 3. P. Kumarasamy.

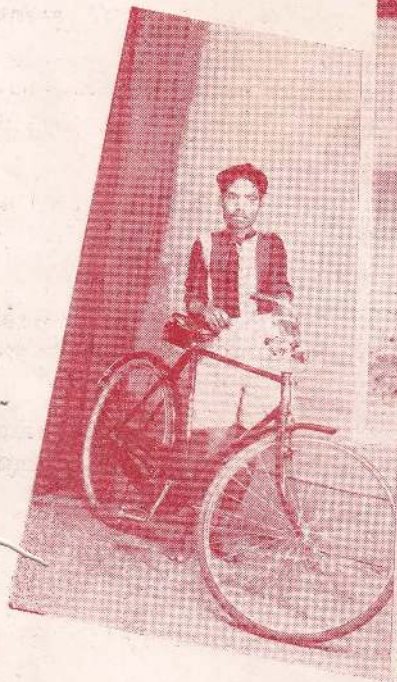
Inter: 1. P. Jeganathan, 2. U. A. Sathar, 3. R. Sanmugarajah.

Seniors: 1. N. Sri Venkadesan, 2. S. Rajamanickam
3. K. Senthilnathan.

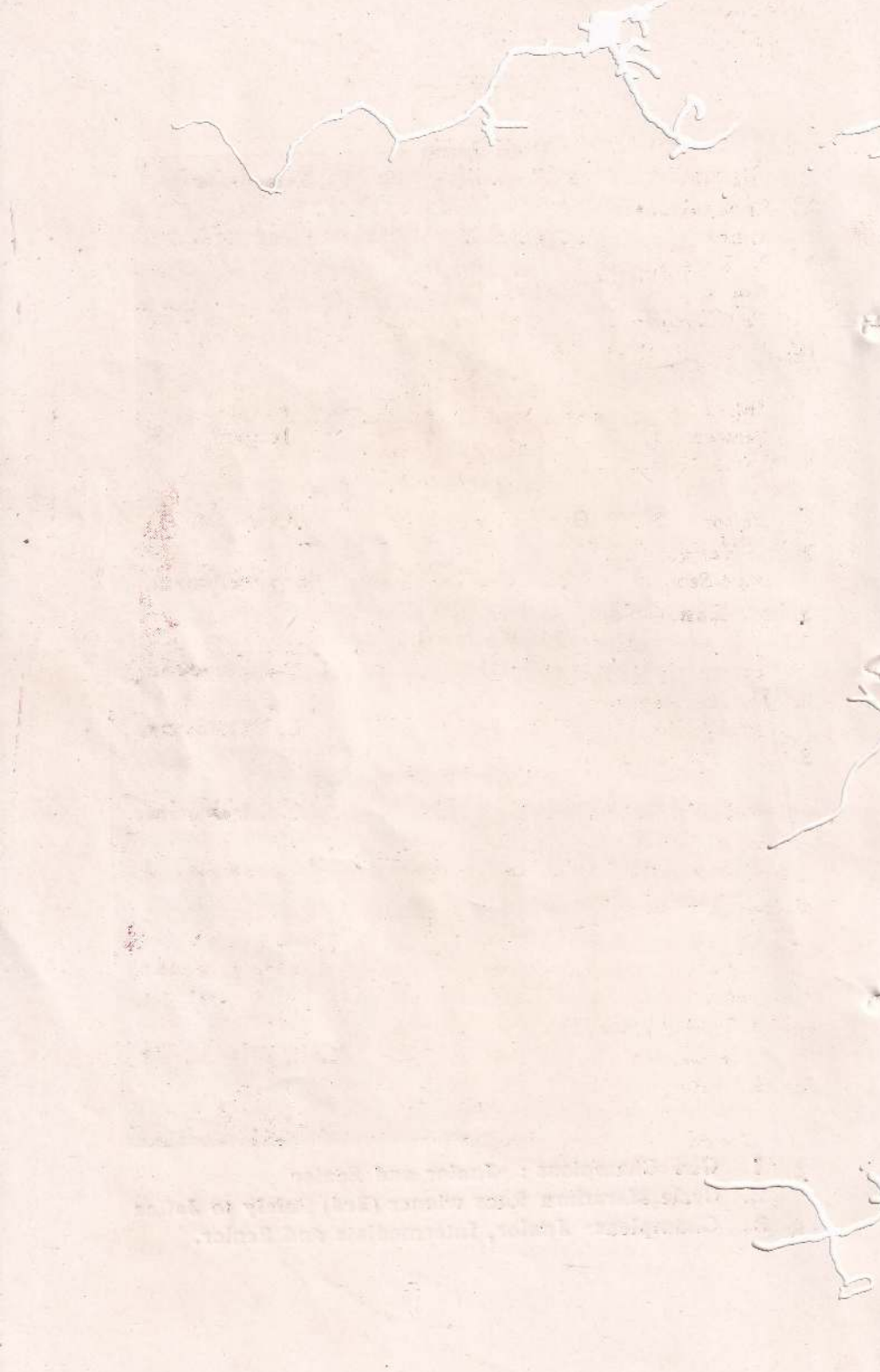
Post-Seniors: 1. C. Sanmuganathan, 2. G. Balakrishnan, 3. M. M. A. Cader.

Marathon (Open)

1. S. Ley Jhon, 2. A. S. Pathmanathan, 3. C. Sanmugam.



1. Girl Champions : Junior and Senior
2. Cycle Marathon Race winner (3rd) Palaly to Jaffna
3. Champions; Junior, Intermediate and Senior.



High Jump

- Juniors:* 1. P. Kumarasamy, 2. V. Vijayaratham,
3. Kanagalingam.
Inters: 1. P. Jeganathan, 2. T. Mahendranathan,
3. S. Kulasagaram.
Seniors: 1. K. Vadivelu, 2. V. Ranganathan.
Post-Seniors: 1. C. Sanmuganathan, 2. T. Sathiana-
than, 3. G. Balakrishnan.

Pole Vault

- Inters:* 1. P. Jeganathan, 2. K. Ranganathan.
Seniors: 1. K. Vadivelu, 2. N. Gunalingam, 3.
S. Kumarasuriar, 4. V. Ranganathan.

Putt Shot

- Seniors:* 1. N. Gunalingam, 2. K. Vadivelu 3. D.
R. P. Illangaratna.
Post-Seniors: 1. N. Jeyaram, 2. V. Sangaralingam,
3. M. Kandasamy.

Javelin Throw

- Seniors:* 1. N. Gunalingam, 2. V. Ranganathan,
3. M. Mailvaganam
Post-Seniors: 1. N. Jeyaram, 2. L. Pakrisamy,
3. G. Balakrishnan.

Discus Throw

- Seniors:* 1. K. Navaratnam, 2. S. Kumarasooriar.
3. M. A. Ghaffoor.
Post-Seniors: 1. T. Kanagarajah, 2. N. Jeyaram, 3.
V. Sangaralingam.

440 Yards

- Inters:* 1. T. Mahendranathan, 2. K. Gopalakrishnan
Seniors: 1. T. Pathmanathan, 2. K. Senthilnathan,
3. P. Kanagarajah.
Post-Seniors: 1. C. Sanmugam, 2. S. Ley John, 3.
T. Ariyanayagam.

Mile

- Seniors:* 1. T. Pathmanathan, 2. A. S. Pathmanathan
3. C. Mahadeva,
Post-Seniors: 1. S. Ley Jhon, 2. C. Sanmugam, 3.
S. Sivapragasam.

Half Mile

Seniors: 1. T. Pathmanathan, 2. A. S. Pathmanathan.
3. C. Mahadeva.

Post-Seniors: 1. S. Ley Jhon, 2. C. Sanmugam, 3.
M. M. Abdul Carder.

4x110 Relay

Juniors: 1. Sharvananda, 2. Nagamuttu, 3. Vipulananda

Inters: 1. Sharvananda, 2. Vipulananda, 3. Nagamuttu

4x440 Relay

Seniors: 1. Vipulananda, 2. Sharvananda, 3. Nagamuttu

100 Yards

Juniors: 1. R. Yoganathan, 2. K. Kanagalingam,
3. B. Gurusamy.

Inters: 1. U. K. Sathar, 2. K. Gopalakrishnan, 3.
A. Ganeshu.

Seniors: 1. N. Sri Venkadasan, 2. K. Navaratnam,
3. P. Kanagarajah,

Post-Seniors: 1. T. Kanagarajah, 2. C. Gopelasamy,
3. T. Arianayagam.

Slow Cycle Open

1. G. Balakrishnan.

Hop. Step. and Jump

Seniors: 1. N. Sri Venkadesan, 2. K. Navaratnam,
3. S. Rajamanikam.

Sandal Ball Race

Seniors (Girls): S. Punithavathi, 2. S. Vanajadshy,
3. S. Saraswathy.

Juniors (Girls): 1. G. Dharmambal, 2. V. Nagulambikai
3. S. Kanagamma.

Musical Chair

Juniors (Girls): 1. V. Nagulambikai, 2. G. Dharmambal,
3. S. Thilagavathy.

100 Yards

Seniors (Girls) 1. S. Punithavathy, 2. V. Sarasvathy.
3. Sivagnanasundary.

Lime And Spoon Race

Senior (Girls) 1. S. Punithavathy, 2. Thangaratnam.
2. A. Ratnawathy.

50 Yards

Juniors (Girls): 1. A. Sarojinidevi. 2. K. Kamaladevi.
3. K. Valambikai.

Thread And Needle

Seniors: 1. A. Thangaretnam. 2. A. Ratnavathy
S. Punithavathy.

Junior: (Girls) 1. A. Sarojinidevi. 2. M. Punithavathy
3. S. Nithialaksmi

75 Yards Hoop Relay

Infants; 1. Sharvananda, 2. Vipulananda. 3. Nagamuttu

4 x 55 Relay

Juniors: 1. Nagamuttu. 2. Vipulananda. 3. Sharvananda.

3. Legged Race

Infants: (Boys) 1. Karthigesu Thiagaratnam.
2. Sulaiman Krishnamoorthy. 3. Surendranathan Perumal
Reddy.

75 Yards

1. V. Sundaralingam. 2. S. Karthigesu. 3. Kanmanthan

50 Yards

1. S. Karthigesu. 2. Masilamany. 3. Thiagarajah and
Ariyanayagam.

Tug Of War

1. Vipulananda House

Visitors And Officials Race

1. K. Naganathan. 2. M. M. A. Cader. 3. V. Muthu-
kayaroganam.

Visitors And Officials Race

Ladies: 1. Miss P. Aiyadurai. Miss N. Rasanayagam.
3. Miss. P. Kathiravelu.

Junior: Champion: R. Yoganathan.

Intermediate Champion: P. Jeganathan,

Senior Champion: T. Pathmanathan, N. Sri Venkadesan

Post Senior Champion: T. Kanagarajah

Junior Champion (Girls) G. Dharmambal.

Senior Champion (Girls) S. Punithavathy.

Inter House Champions: Sharvananda House.

Examinations Results 1951.

G. S. S. C.

- | | |
|----------------------------|-----------------------|
| 1 S. Retnasabapathy | 5 S. A. Abdul Caffoor |
| 2 S. M. Ansari | 6 V. Kandasamy |
| 3 M. S. M. Mohamed Ibrahim | 7 V. Karthigesu |
| 4 M. Vivekananthan | 8 T. Nadarajah |

J S. C.

- | | |
|-------------------------|-------------------------|
| 1 S. M. Abdul Cader | 22 T. Pathmanathan |
| 2 M. S. Abdul Cader | 23 E. Ponnambalam |
| 3 M. A. Abdul Raheem | 24 V. Poomany |
| 4 A. Abdul Salam | 25 S. Rajendram * |
| 5 M. A. Abdul Latif | 26 A. Ratnavathy |
| 6 P. M. M. Aboobucker | 27 A. Rukmany |
| 7 R. R. Appadurai * | 28 V. Sabaratnam |
| 8 M. A. Halith | 29 V. Sakthivel |
| 9 N. Jeyaram | 30 R. Santhanagopalan |
| 10 P. Kanagarajah | 31 V. Sangaralingam |
| 11 A. Kandasamy | 32 R. Sarasanandavel |
| 12 V. Krishnapillai | 33 V. Saraswathy |
| 13 N. Mahalakshmi | 34 S. Sivarajalingam |
| 14 K. Mangayarkarasi | 35 K. Shanmugam * |
| 15 P. Mariappar * | 36 N. Shanmuganathan |
| 16 N. Mylvaganam * | 37 S. Shanmuganathan |
| 17 R. Muthukrishna Iyer | 38 J. Subramania Iyer |
| 18 O. Muthusamy * | 39 K. Thurairajah |
| 19 N. Nageswary * | 40 K. Visakapooshanam * |
| 20 S. Namasivayam | 41 A. Visuvanathan |
| 21 S. Pathmanathan | |

* . First division

STAFF 1952.

1. Mr. S. Ambikaipakan, B. A. (Principal).
2. „ C. Vyrarnuttu, B. A. (Vice-Principal).
3. „ T. Seenivasagam, First Class Trained & Inter Arts.
4. „ V. Sathasivam, B. A., M. Litt., Dip. Ed.
5. „ V. Vytilingam, B. A.
6. „ S. Canthapillai, B. A.
7. „ S. Thuraisingam, B. A.
8. „ C. Vinayagamoorthy, B. A.
9. „ S. Senthilnathan, B. A.
10. „ U. Kumaran, B. Sc.
11. „ P. K. Kannupillai, B. Se.
12. „ E. Paranchothy, Inter-Arts.
13. „ C. Chelliah, English Trained.
14. „ C. M. A. Jeffrie, English Trained.
15. „ V. Karthigesu, English Trained.
16. „ S. Viswanathan, H. S. C. & English Trained
17. „ E. R. Williams, 1st. Class Drawing Certificate.
18. „ V. Subramaniam, Tamil Trained. (Head Teacher)
19. „ Vidwan. A. Kanagasabai, Tamil Trained.
20. „ Pandit. S. Nadarajah, Tamil Trained.
21. „ S. Gopalapillai, Tamil Trained (Bala Pandit)
22. „ T. Yoganathan, Tamil Trained.
23. „ P. Gopal, Tamil Trained.
24. „ T. Paramanather, Tamil Trained.

25. „ K. Vaithianathan, Tamil Teachers' Certificate & Bala Pandit.
26. „ S. Rajadurai, S. S. C. English
27. „ T. C. Subramaniam, Tamil Teachers' Prelim.
28. „ C. Sivapragasapillai, (Diploma in physical Education.

29. Miss. S. Cumaraswami, Inter Arts.
30. „ K. Elaiyappa, English Teachers' Certificate.
31. „ P. Aiyadurai, Diploma in Music & S. S. C. English.

32. Mrs. S. Packiam, Tamil Trained.
33. Miss. S. Velupillai, S. S. C. English.
34. „ N. Murugesu, Tamil Trained.
35. „ P. Thamotharam, Tamil Trained & S. S. C. English.

Clerk.

Mr. T. Ganesharatnam.

Calendar 1952

Vaidyeshwara Vidyalaya, Jaffna.

First Term.

Thursday,	Jan.	17	First Term begins.
Monday,	Feb.	4	Independence Commemoration Day—Holiday.
Tuesday,	Feb.	26	Birthday of Ramakrishna-Paramahansa—Holiday.
Friday,	April	4	First Term Ends.

Second Term

Monday,	May	12	Second Term begins.
Thursday,	June	5	King's Birthday—Holiday.
Monday,	July	21	Adi Amavasai—Holiday.
Friday,	August	8	Second Term Ends.

Third Term

Tuesday,	Sept.	2	Third Term begins.
Friday,	Oct.	17	Deepavali—Holiday.
Friday,	Nov.	14	Last Friday in Aippasi—Holiday.
Monday,	Dec.	1	Mohamed's Birthday-Holiday
Monday,	Dec.	8	Last Monday in Karthikai—Holiday.
Wednesday,	Dec.	17	Third Term Ends.

Old Boys' Corner

We are glad to announce the success of our old students at the various examinations. Our congratulations to them.

Dr. N. Kandasamy passed the M B., B. S., of the Ceylon University.

Messrs. S. Senthilnathan, B. A. (Ceylon), and V. Vytilingam, B. A. (London).

Miss S. Cumarasamy, London Inter Arts.

Mr. T. Gengatharan was selected as a Rural Development Officer.

Messrs. K. Pathmanathan, S. Balasubramaniam, S. Thirunavukarasu, S. Vinayagamoorthy, N. Rajanayagam, P. M. M. Abdul Gaffoor, C. M. Ansari, S. Ratnasabapathy, and S. Ganageyan have passed the Central Clerical Examination and taken up appointments in various Government Departments.

Mr. K. Rajaratnam was selected for appointment in the Local Government Clerical service.

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பெற்றுக்கொள்ளலாம்.

சொற்ப முற்பணத்துடன் தாங்கள் கொடுக்கும்
ஓடரை காலதாமதமின்றிச் செய்து கொடுக்கப்படும்.
நிறைக்கும் பவுணுக்கும் உத்தரவாதம்.

சி. தம்பிப்பிள்ளை அன் சன்

நகை வியாபாரம்.

191. K. K. S. ரோட், பெரியகடை, யாழ்ப்பாணம்.

பேராசிரியர் கா. இளையதம்பி அவர்கள்

இயற்றிய நூல்கள்:

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பூகோளம் 2-ம் பாகம்	1-50
பூகோளம் 3-ம் பாகம்	1-50
பூகோளம் 4-ம் பாகம்	1-75
இனந்தழீஇய பாலபாடம் மூன்றாம் புத்தகம் (மூன்றாந்தரப் பூமிசாஸ்திரம் முழுவதும்டங்கியது)			30
இனந்தழீஇய பாலபாடம் நான்காம் புத்தகம்			45
மூன்றாந்தரக் கணிதம் (திருத்தப்பட்டது)			75
பாலசிட்சை	15

இப் புத்தகங்களைப் பிரபல வியாபாரிகளிடத்திலும்
எம்மிடத்திலும் பெற்றுக் கொள்ளலாம்.

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VAIDYESHWARA VIDYALAYA.
VANNARPONNAI, JAFFNA.

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