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IN HIMALAYAN SOLITUDES

BY SWAMI VIPULANANDA

It is the tenth day of the moon. There is not a speck of cloud in the sky. The deep shadows of the tall Himalayan cedars alternating with bright patches of moonlight lend a mysterious beauty to the whole scene. The snow ranges in the north, glimmers softly like a dream vision. Almost at the Zenith stands Mars, the red planet. Now it glows mildly like a live charcoal and again it sheds the soft lustre of a Ceylon ruby. In the western sky Venus appears in all its glory, reminding one of the goddess of love and beauty, whose name it bears. There is nothing martial or forbidding in the outward appearance of the red planet. It may be that softer sentiments of love directed towards the wave-born Aphrodite has calmed down the heart of the god of war. 'Jove's planet rises yonder silently over the pine-trees'. Its soft bluish rays make the eastern sky beautiful. Higher up stands the constellation of the Pleiads appearing pale amidst the glare of the moonlight. Close to this constellation stands Saturn, sombre, forlorn and down-hearted like a king deposed from his throne. There is nothing malignant about this planet. It only evokes in one's heart feelings of pity. Even a god in his fallen state deserves the compassion of a mortal.

Venus, Mars, Jupiter and Saturn are all assembled tonight in our beautiful Himalayan sky. It appears that they have forsaken their own Olympus, may be with the object of taking their abode somewhere here. It may also be that they are in deep consultation about the conflict that is raging in this planet of ours. Let us leave the celestials to their own plans and direct our attention earthwards to the eternal snows which from time immemorial have been

the abode of ascetics who endeavoured to find a solution to the question of the ultimate destiny of man.

Homely joys and sorrows have been left behind in the plains. Here there is neither joy nor sorrow; there is only a peace that passeth understanding. Stillness reigns over the whole place. The monks are in their cells performing their evening meditations, covering themselves up with thick woollen rugs. The thermometer stands 38° F. As the winter advances, there may be a fall of ten degrees more when the water in the garden pond will be frozen. Of course, there will be a cheerful log-fire in the sitting room, long before that.

A peculiar squealing sound falls on the ears of the solitary star-gazer breaking the stillness of the night. It comes from the valley five hundred feet below the peak on which he stands. There is a little rivulet trickling down the valley. Unmistakably the squeal comes from a bear that is quenching its thirst in the clear waters of the rivulet. There are acorns in the oak-trees and ripe pumpkins in the garden. Bears are very fond of acorns and pumpkin seeds. A week ago the house-boy solemnly declared that he saw a bear slinking away near the water cistern. We had no reason to doubt his veracity, yet as good grown-ups always do, we wounded his feeling by laughing at him. Two days after, the hunter came and reported that a whole herd of bears had taken their abode in the valley below. The constellation of the Great Bear is indeed a pleasing sight in these northern latitudes, but a bear in flesh and blood is quite another proposition. Star-gazing and poetizing are not the proper things to do for the ascetic who should be at this time closed up in his solitary cell calmly meditating upon the eternal problems of existence.

GAJABAHU I AND HIS TIMES

(Concluded)

BY THE LATE DR. S. C. PAUL

According to Pliny there was no year in which India did not drain the Roman Empire of at least fifty-five millions of sesterces (£986,979) sending in return wares which were sold for a hundred times their original value. South India had also an extensive trade with other countries such as Egypt, Ceylon, Sumatra, Java, China, Malay Peninsula, Burma, and Northern India. This flourishing trade and the alliance with Rome gave the South Indian kings opportunities for political supremacy over their neighbours. Their policy of employing Roman soldiers in their armies secured for them efficient and well trained soldiers equipped with all that Roman military genius had attained. In naval warfare they probably enlisted the aid of Roman soldiers as Rome was equally interested in the suppression of piracy. The court bards of these kings naturally spoke in ballad and song, the glorious achievements of their patrons in their wars and conquests. The suppression of piracy, and Muziris being mentioned as the chief port in the west coast, fix Senkuttuvan's period after the death of Pliny in 79 A. D. and before the cessation of the Roman trade in 217 A. D. Gajabahu's visit to South India must be placed before 163 A. D. as, when Ptolemy wrote, Uraioor had again become the capital of the Cholas, while the great port and capital Kaveripattinam has sunk into insignificance as an emporium only. When Manimekalai was about to leave for Kaveripattinam she learnt that the city had just been destroyed by the sea, and she was advised to go to Vanchi where a temple had already been built in memory of her step-mother. It would therefore be more correct to

adopt the old date for Gajabahu's reign as from 113 A. D. to 135 A. D. than Fleet's chronology sixty years later. I may venture the suggestion that Gajabahu's visit was sometime after 125 A. D. It should be remembered that in the Mahawansa, Gajabahu was credited with only a reign of 12 years. It would appear according to Tirukonasala Puranam, Thakshina Kailasa Puranam, and Konesar Kalvettu, that Gajabahu had embraced Hinduism. The devotees of the Hindu temple at Trincomalee were collecting lotus flowers in a tank midway between Anuradhapura and Trincomalee when some Buddhist priests objected to their doing so. A free fight ensued in which the Buddhist priests were worsted. They went to Anuradhapura and reported how when they prevented some Sivites from collecting flowers from the tank they were attacked by them. The king grew angry and immediately ordering the army to follow him, he rode furiously and reached the tank. When he reached the shores of the tank, he suddenly lost the vision of both his eyes. While the king was suffering great pain of mind at this sudden affliction, God Siva appeared in the form of a mendicant with long white hair, his body smeared with ashes, and wearing a rosary of beads and approached the king and said: "You have lost your eyesight because of your intention to destroy my temple at Konesar, but if you become a Sivite and smear the holy ashes on your forehead your sight will be restored to you." Thus saying he gave him the ashes. The king calling on the name of Siva rubbed the ashes on his forehead. Immediately the vision of one eye was restored. From this circumstance he named the tank Kantalai which means "the restoration of vision of the eye." While the king overjoyed fell down and worshipped the mendicant, he disappeared. With mingled joy at the restoration of his sight and

sorrow at the disappearance of the religious man, he decided to go and worship Siva at the Konesar temple at Trincomalee. He halted at Tambalagam on his way and worshipped in the temple there. Here the scales fell from his other eye also and he was able now to see with both eyes. He named the temple and the rock on which it stands "Kanthalaikal" or the rock of the restoration of vision.[1] Although miraculous events are interwoven in this account, there must be a kernel of truth in the story. It is difficult to believe why Gajabahu of all the kings should have been selected if this is a purely romantic story. It is just possible that the king was suffering from some eye trouble and that he was cured by a Sivite sannyasi, and as the result of the cure, he embraced Hinduism. His apostasy from Buddhism alienated the sympathy of the Buddhist clergy, which would account for the scant notice of his reign, both in the Dipawansa and the Mahawansa. All events subsequent to his apostasy have been omitted. In spite of this he had succeeded in capturing the popular imagination in the innovations he introduced in the religious outlook of the people, and as I have already pointed out, the Pattini worship and the yearly perahera in connection with it, have stood the test of time. The Kandyan dance which closely resembles the Katakali dance of Malabar was probably introduced by him. It is said that Senkuttuvan was fond of Kuttu or dancing and drama which was liberally patronised by him. On his return from his successful expedition of the north at Paravur, a town in. North Travancore, he and his queen were entertained by one Sakkaiyam, a well-known actor, by the recitation with appropriate action of the story of Trpura-Samhara.[1] Gajabahu was probably greatly

1 Cera kings of the Sangam Period by Sesha Iyer P. 26.

impressed by this type of dancing and he must have brought with him a company of dancers with their families, who to this day have preserved their identity, social customs and their dress, in spite of the changes both in customs and dress of the rest of the population of this country. Perhaps it was more to this spectacular dancing that the annual perahera had got hold of the popular imagination and had secured for itself all these long years a permanent affection in the hearts of the populace.

It may be permissible to suggest that Gajabahu I went to India at the invitation of the Chera king Senkuttuvan to attend the Rajasyu sacrifice to which the kings of Kongu, Malwa, and Magadha were also invited. These neighbouring kings were invited because they had been of some service to Senkuttuvan in his invasions of the north. It is not quite clear as to the reason of the invitation of king Gajabahu. Perhaps it was for the reason that Senkuttuvan was instrumental in breaking the power of the Mukkuwars, the sea pirates, who for over four-hundred years had dominated the maritime provinces of Ceylon. Gajabahu must have expressed his gratitude and thanks to this king for having broken the power of these pirates, and consequently sought his alliance. Soon after this ceremony, the Chera king dedicated his new temple to Pattini Devi at which these kings were present. I suggest that Gajabahu at least had leanings towards it, decided to introduce this worship into Ceylon. For this purpose he got a replica of the gold foot ornaments of Pattini made and also obtained a copy of the ritualistic service in Tamil. He also got the arms of the four gods of Ceylon made in gold, to be used in his temple in Ceylon for he found that in India, instead of the image of the whole idol being made of gold only the head and arms

were made of gold and the rest of the idol's body was hidden by vestments. Accompanied by Malabar dancers who were going with him to Ceylon he reached Kaveripattinam to take ship to Ceylon. Here a deputation of the Mukkuva captives who were brought to work on the Kaveri scheme of Karikalan, and who were now without work, appealed to him to be repatriated, to which the Chola king had no objection. But a great difficulty confronted Gajabahu. In the past, these men had been a menace to the Sinhalese kings on account of their piracy. He agreed to take them back if they consented to settle away from the maritime provinces. And he was also anxious to take with him an equal number of Indian seaboard men who would take their place on the maritime coast in Ceylon and act as a check to any piratical activities of the members of this clan who were still living on the sea coast. On this supposition it is easy to understand why Gajabahu settled the Ceylonese captives in the interior districts of the island while the Indians were settled on the sea coast extending from Negombo to Puttalam. It would thus appear that this story had grown up in stages from a bald statement of Gajabahu's friendly visit to the court at Vanji to highly fantastical descriptions of his so called achievements. When the various statements are examined in chronological order of their appearance, they are found to bear marked traces of accretions, each author in giving a fanciful tern to his description.

No mention was made in the earlier chronicles of Karikalan's exploit of carrying away 12,000 captives to build his dams on the Kaveri river. This is quite explicable as the maritime provinces had ceased to be under Sinhalese rule for over three h ndred years and any historical events of kingdoms other than their own affairs were not recorded

The destruction of the forts at Mantai first by Karikalan, then by Imayavaramban, and finally by Sankuttuvan, found no place in the island's chroni cles. One would, however, expect a mention of Gajabahu's friendly visit to the Chera court. Either because Gajabahu had embraced Hinduism at this time or because he introduced an alien faith on his return, he lost favour with priestly biographers, and hence their silence of his reign after his fifteenth regnal year.

The historian of the Pujawallia was aware that Gajabahu went to India unaccompanied by an army and that he returned with the Ceylonese who were working on the Kaveri scheme and also with a number of Indians whom he settled on the sea coast. He did not know under what circumstances the Ceylonese had gone to the Kaveri, nor does he account for Gajabahu's determination to get back these workers by a personal visit to the Chola capital. As was usual for writers of this period to invoke the miraculous where commonsense would not fit in, he is said to have divided the waters of the sea by striking it with his iron mace, and crossed over with his warriors without wetting his feet; and having displayed his powers the nature of which he does not disclose he is said to have brought back the Ceylonese with an equal number of Indians. He says nothing of Pattini worship or spoils of victory, but states that he celebrated his triumph but not in what manner. The Ragaratnakara, and the Rajawallia which were written later had based their account on the Pujawallia with additions and amplifications. The Rajaratnakara practically repeats the Pujawallia account and adds that Gajabahu settled the Malabars he brought with him in Alutkuru Korale, and that he also brought with him certain bones of the Buddha and his drink-

ing cup. The author of the Rajawallia further varies the story by the statement that the Ceylonese were taken as captives by a Chola king in a previous reign and that Gajabahu went to Soly Rata from Jaffna attended only by his faithful attendant. No mention is made that the captives were made to work on the Kaveri bunds or about his crossing over to India by the parting of the waters of the sea. He then deals with the singular deeds of valour of the king and his attendant which so terrorised the Chola king that he yielded to all his demands. Then he falls into the error of stating that the foot ornaments of Pattini Devi which had been carried away during the reign of the former king along with the arms of the four gods and the patrya dawtoo of the Buddha were brought by him after admonishing the Chola king never to be guilty of removing such spoil any more. Pattini was not worshipped in Ceylon prior to the visit of Gajabahu to India.

I have endeavoured to show that Gajabahu I, instead of being an avenger to the insult offered to Ceylon in a previous reign and returning to Ceylon with spoils of victory and the repatriation of the Ceylonese captives who were accompanied by an equal number of Cholian prisoners, went over to India as an honoured guest of the Chera king Senkuttuvan to attend his Rajasyu sacrifice and dedication of the newly erected temple to Pattini who a few years before had immortalised herself by her chastity and her faithful devotion to her husband who least merited it. Gajabahu and the other kings who attended this dedication festival were desirous of building altars to this goddess in their own countries, as they were convinced that the worship of this goddess would give seasonable rains and freedom from epidemics to their countries. He pro-

vided himself with replicas of the anklets or this goddess, and returning to Ceylon he established temples in her honour and a yearly festival in his capital in the month of August. Ceylon is indebted to his memory that to this day the annual festival that he instituted is carried on a grand scale. The characteristic feature of the festival is the performance of the Kandyan dancers who are the descendants of the dancers who were brought from Malabar by Gajabahu. The internal evidence of this festival as it was conducted before the reign of king Kirti Singha reveals the fact that it was a festival dedicated to the goddess Pattini to invoke her blessing on this island, so that seasonable rains would fall on the land and the country would be rendered free from visitations of famine and epidemics. It was in Kirti Singha's reign that the tooth relic headed the procession and gave the festival a Buddhistic cast, and yet preserves in all other respects its Hindu characteristics and its early associations with Malabar.

Gajabahu is therefore to be regarded not as a victor of Southern India but as a pacific king who visited South India whose rulers were at this time undisputed masters of both land and sea power in India. The Rajasyu sacrifice to which he was invited by the Chera king was organised to celebrate the paramouncy of Senkuttuvan who by his victories over the northern kings and the complete destruction of the pirate fleets earned this distinction. His claim to be invited to this function depended on the fact that this country was for a long time precluded from foreign commerce by these pirates, and as the result of Senkuttuvan's aid this menace was at last destroyed. His action in settling the captives of Karikalan in the interior provinces of Ceylon and replacing them with the Cholian sea-

men to counteract any future attempts of the pirates lends further support to this theory.

Incidental to this visit he introduced to this island the worship of Pattini, at the dedication of whose temple he was present. It is a remarkable fact that all the Pattini temples in North Ceylon lie along the route from Anuradhapura to Jambukula, the present Sambuturai, which was the port from which at that time people embarked for India. Gajabahu on his return from India through Jaffna appears to have established altars and temples to Pattini all throughout his route. "A king of no account in the old chronicle but who attained a certain fame in popular legend" as Codrington puts it, Gajabahu of sea skirt Lanka according to Silapadikaram was an honoured guest of Senkuttuvan's court, and the founder of Pattini worship in Ceylon. Gajabahu's merit to fame lies in the survival today of those institutions which he established in spite of the vicissitudes caused by the shifting of capitals, changes of dynasties, and the many reforms of the Buddhist faith inaugurated during several reigns.

12

PLANNED EDUCATION

BY

S. H. PERINBANAYAGAM

One of the most fruitful ideas contained in the philosophy of life known as Socialism is that every historical process contains in itself the germs of its destruction. While one idea is working itself out— or is worked out— in all its implications, there are laid bare its imperfections and there is a movement to remedy these and evolve a newer and more comprehensive formula wherein the contradictions inherent in the older formula will be resolved.

The Nineteenth century in its early and middle decades was dominated by the idea of competitive individualism. In Biology, in Economics, in Politics, it was taken for granted that competition i. e. the struggle for existence with the survival of the fittest and the wiping out of those who were unequal to the rigours of the struggle was an eternal principle whose validity was self evident.

But the century which in its early years had accorded divine honours to this principle of unbridled competition had not run its full term when the inadequacy of competitive individualism as a final philosophy of life was evident. Anxious questionings and upsurging doubts began to appear where before there had reigned an unshakable faith in the efficiency of individualism. The waste, the absence of ordered and organized effort, the failure to establish a connection between human needs and their satisfactions, the accidental nature of the circumstances that often gave permanent advantages to favoured groups and individuals, the ruthlessness of the whole competitive process began to focus attention on themelves. Then there set in a reaction against the

sufficiency and worthwhileness of competition as a final philosophy of life.

In every department of life and speculation where competition had been the accepted doctrine, there occured a revolution in men's thoughts. In Biology, in Economics, in Politics, there appeared thinkers who drew attention to the defects of the philosophy prevailing at that time and attempted to suggest remedies. Then emerged the ideas of planning, forethought, conscious and deliberate adaptation of human effort to the satisfaction of human needs and to comprehensive organization where heed will be given to the capacities and needs of the entire social fabric. Men began to feel the injustice of allowing initial advantages which were often due to accidents and seldom to merit, to influence the destinies of human beings for all time.

Society as represented by the state should endeavour to counteract this basic injustice and to equalise opportunities for every one of its members. These are some of the ideas that are operative in the world of today.

This preface is rather long, but, I think, necessary. What has been said about individualism, competition and planned economics has a very direct bearing on Education. Education too like everything else was looked upon as an entirely private and individual matter. Whoever wants education provided he can pay for it, let him have it. Regardless of his aptitudes and of the needs of the society to which he belongs he can have whatever education he can pay for. Whoever wanted to impart education, whatever his abilities or training, let him give it. Dotheboys Hall is an unforgettable picture depicting the state of Education in

England in Dickens' time. It is obvious that this system—or rather absence of system—was exposed to all the evils that competition and absence of planning had caused in other departments of life. The capacities of students or teachers, the needs of the nation, the claims of social justice were all overlooked. We see the effects of this system in our land today.

All the education that is worth the name at all is of one type producing one type of students and putting a premium on just one kind of ability and endeavouring to force all who seek education to conform to that one type. If we ignore for the moment the negligible efforts that are being made to provide industrial and agricultural education we cannot deny that all our education is all cast in the same mould. Whether the country needs engineers and technicians and agriculturists, whether the students have any aptitude for Latin or Mathematics are matters of indifference to our educational machine.

Pundits and pseudo-pundits are the only products this education can yield. Their days of usefulness are over. This is a survival from an earlier age. This education was introduced at a time when our rulers wanted minor officials to carry on the administration of the country. The supply was for some time inadequate to the demand. Soon it caught up with the demand. Now it is far in excess of the demand. Yet our schools and colleges are producing just the same kind of students. Certainly one of the causes of unemployment among the educated is that these educated young folk are qualified for just one kind of employment. And since the number of posts that can be filled by these people is more or less cons-

tant and the number of people who can satisfactorily fill them is increasing year after year, it comes to pass that year after year, the number of the educated unemployed is also increasing.

Just because there is only this kind of education available. the aptitudes of pupils also are ignored. Our children do not receive the education they are fit for but are forced to fit themselves to the education that is available. No effort is made to ascertain a child's peculiar tastes or gifts. And every child is presumed to be capable of receiving the maximum benefit from the education now available in the country. Originality is smothered and a dull routine of conformity is enforced.

Yet another evil that owes its origin to the present chaotic condition in education is that while there is an excess of young men competent for one kind of work that the community needs there are not enough men available for other kinds of work that are equally or more valuable to the community—engineers, manufacturers, agriculturists, craftsmen whom the community needs as much as it does clerks. schoolmasters and lawyers are not available to the community in proportion to the demand that there is for them.

Many, if not all of these evils are due to the unorganized individualistic and haphazard basis on which the education of this country has been carried on. If that be granted, then it follows that the remedy for all these evils lies in a policy of planned education.

If we are to have in Ceylon, a comprehensive educational policy and programme, can the agencies engaged in education, whether private individuals or denominational bodies inaugurate such a policy and

programme ? Can we expect that these agencies all of whom are now employed in imparting one kind of education will agree among themselves about their respective roles in the planned educational economy we have in view and accept a scheme that would necessitate the abolition—of many existing schools and the alteration of the status of many others ? As things are today in this country Academic studies i. e. the studies provided for in our present system of schools, enjoy a certain amount of prestige and all parties now employed in education will want to continue these schools. It is not easy to imagine that the agencies now engaged in education will of their accord arrive at some mutual understanding by which they will evolve a system of schools where all the educational needs of the country will be adequately provided for, i. e. can we seriously believe that all the technical, industrial, agricultural and other specific educational needs of the country will be provided for by the parties now carrying on education in Ceylon on a basis of mutual understanding and adjustment. ? Were even this impossible feat possible and these warring parties should agree on a system of schools adequate to all our manifold needs, can they put into effect the system they have agreed upon ? The essence of planning in this field is that every child should receive the kind of education for which he or she has the aptitude. But since every parent believes his child is a genius and the child too will endorse his fond father's estimate of his capacities, every child will insist on having that education to which he or his parent feels the child entitled to whatever others may think of the particular child's aptitude for that kind of education. All the apparatus of scientific testing now available or hereafter to be developed will not make any impression on the self esteem of the father and the son. The organized opinion of the country as

embodied in the state will be the only power that can avail in such a situation. Even if this obstacle, to me insurmountable, is somehow circumvented, can private and denominational enterprise command the financial resources necessary for such nationwide planning as the present and future needs of the country require? I am convinced that education planned and carried out by the state is the only way to eliminate the waste of money and human material that our present chaotic education entails. Such a system alone can reasonably bring it to pass that the country reaps an educational benefit commensurate to the expenditure of energy and money that is being absorbed by education.

When we speak of planning an educational policy, it is obvious this planning cannot be in isolation i. e. it will necessarily depend upon factors that are not strictly educational, for education is not a thing apart, out of contact with the exigencies of a people's political and social life.

Educational planning can take place only in relation to some social end the community seeks to achieve. Therefore when we are thinking of a planned educational economy for our country, the planning must be in terms of a political and social philosophy explicitly, and deliberately held by those who are responsible for the planning. What is the end or aim in reference to which Ceylon's educational policy is to be planned? Fortunately for me the question need not be answered wholly by me, nor even by others. Forces over which men living in Ceylon today have little control have to a large extent fixed the social and political philosophy of the future. Although, today Fascism is making a desperate bid for the world's soul I believe the ultimate truimph will rest with the libertarians i. e. to those

who pin their faith to freedom as an ultimate spiritual value which Humanity cannot forego without at the same time foregoing other values which differentiate man from the rest of creation. Freedom is not just one isolated good. It is a good which involves and engenders other distinctly human goods.

I shall be content to regard my belief in the ultimate victory of Freedom as an act of faith and not go into the evidence which justifies this faith. Those who do not share my faith need not read the rest of this article, for what I am proposing to say hereafter rests largely on such a faith. This faith may even be due to 'wishful thinking'. But constituted as I am, I cannot help this kind of wishful thinking. In interpreting the objective evidence available to us on matters of this kind I am afraid the most scrupulously honest among us cannot avoid importing subjective factors into whatever assessment of facts they may be called upon to perform. Temperament and personal predilections cannot be eliminated from such an act of judgement. Therefore one might just as well plead guilty to wishful thinking at the outset and avoid debate and argument.

The social order which I am envisaging for Ceylon in the very near future is one grounded on the fundamentals of democracy defined in a comprehensive manner. By this I mean that this New Democracy will approximate more closely to the definition of Democracy as a system of Government which gives due recognition to the worth of Human personality. Advantages conferred by accidental circumstances like birth, wealth and social positions will not be allowed to play the decisive role they are now playing in human affairs. The phrase 'equality of opportunity' will be made to mean what it says instead of being the expression of pious wish to be

realized in some remote and possibly unearthly future.

In other words the evils of competitive individualism which our generation has perceived with unprecedented insight will be eliminated from the new social order. About fifty years ago Sir William Harcourt said "We are all socialists now." That remark is truer today, if by socialism we mean the supersession of competitive individualism by a philosophy which has begun to think of wholes rather than of parts, of nations than of individuals, of Humanity than of nations. A new political idiom is in process of supplanting the old and a new social orientation is already in progress.

The new order, then, in relation to which our educational planning has to be undertaken is one in which the basic conceptions of Democracy and of socialism will be reconciled—A state of afffairs where the material wherewithal for living the abundant life (not merely in a materialist sense) and for all the spiritual values of democracy will be available. Legal restraints will be imposed on private cupidity. The Law is already circumscribing your right to do what you wish with your own and in the Social-Democratic state I am envisaging these restraints will operate not in the piece meal fashion now obtaining but according to a comprehensively planned national economy. There will be the maximum co-ordination between needs and the means for satisfying them, between rights and the capacity and training to exercise them. For example we have in Ceylon today universal adult suffrage without any effort being made to provide universal free education to teach the voters their duties and rights. Democracy presumes every person's capacity to exercise the vote intelligently. Social Democracy shall insist that by the time a

citizen is called upon to exercise his vote he shall know how to discharge his reponsibilities efficiently. It will not leave matters of so much moment to chance. But rather as far as in humanity lies it will base its policy on forethought training, planning and discipline. To sum up, our educational future must be planned to train our citizens to play their part in such a system.

I believe I have said enough to show that if we take all aspets of the problem into account, there is no real alternative to a state controlled and state-planned educational policy. I know there are objections, some of them of a serious nature to the proposals I have been puttting forward. But nothing human ingenuity can devise, can be free from objections. Reasonable people balance the good and the evil a proposal involves and decide the issue on the preponderance of the good over the evil. There is a well known Tamil story in which an ayurvedic physician deputed to buy vegetables for a meal goes to the market and returns home, having made no purchases since he had valid hygienic and dietetic objections to every vegetable offered for sale. Even so the case for a planned system of education financed, organized and controlled by the state, cannot be abandoned because there are objections of varying degrees of validity against it.

I have hitherto said nothing of the great battle that is being fought in this connection over the question of conversion and proselytization. Fulminations and counter-fulminations have flashed forth from the contending camps. I say that in this controversy this is an irrevalent interlude that has obscured the real issues. The relationship that exists between state education, denominational education and proselytization is more psychological and historical

than logical. It is not difficult to see that the controversy has little relationship to present day realities. It serves now as a nuclear element round which unconscious animosities focus their blind and elemental energies. The history of denominational education is so charged with emotional overtones that a dispassionate evaluation of the question is almost impossible; violent partisanship and equally violent hostility are the only two moods this topic evokes.

This attitude, I repeat, is due to historical causes and does not bear any logical relation to the merits of the argument today. The case for a planned educational economy rests on grounds that have little to do with the preventing of unfair proselytization—and the case for denominational schools today does not rest on the desire of religious bodies to use their schools as media of proselytization. Yet from the controversy that has been raging for some time, one would have been justified in believing that the issue of proselytization was the sole and exclusive factor to be taken into consideration in deciding between state schools and private (including denominational) schools.

The problem I have attempted to show should be solved in quite other bases. That is why my remarks on this point are in the nature of a post script.

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அண்ணாமலை நகர் நினைவுகள்

ஆன்றோன் க. மதியாபரணம், எம். ஏ.

"யாமொன்றை எண்ணத் தெய்வம் பிறிதொன்றை எண்ணும்" என்பது ஆன்றோர் கூற்று. யாம் மிதுனியும் விழைவதைப் பெரும்பாலும் பெறுவதில்லை. பெறினும், விழையும் வண்ணம் பெறுவதில்லை. பெறும் பேறு சில வேளைகளில் நாம் ஒரு போதும் எண்ணியிராத தொன்றுவ தும் உண்டு. ஆசிரியனாய்ப் பணி செய்ய யான் முதன் முதற் றொடங்கும்போது, தமிழ் இலக்கியவிலக்கணமே யான் கற்பிக்கும் முக்கிய பாடமாயிருக்குமென எள்ளள வேனும் யானெண்ணியதில்லை. எனது பணியைத் தொடங் கியதற்கடுத்த ஆண்டே 'சீனியர்' வகுப்பிற்குத் தமிழ் கற் பிக்கும்படி தெய்வம் பணித்தது. (தெய்வம் என்னுஞ் சொல் இறைவன் என்றும் ஊழ் என்றும் பொருள்படும். ஏற்றதைக் கொள்க.) தெய்வத்தின் பணியை யார்தான் மீறத் துணிவர். எனது தமிழறிவின் குறையைப் பன்முறை தலைவ ருக்கு யான் கூறியும், அவர் அதனைப் பொருட்படுத்தாதமை யாற் பணியைச் சிரமேற்கொண்டு தொண்டியற்றுவதைவிட யா தொன்றும் என்னாற் செய்ய முடியாது போயிற்று. காலஞ் செல்லச் செல்லத் தமிழிலக்கியத்தை ஓய்வுநேரங்களிற் கற் கத் தொடங்கினேன். கற்க கற்கத் தமிழிலக்கியமே எனக் கேற்ற பாடம். அதனையே யான் பெரிதுங் கறக்கவேண்டும் அதனையே யானியன்றளவு கற்பித்து நாட்டுள் பரப்பவேண் டும் என்ற உணர்ச்சி உள்ளத்தில் உறைப்பாய் வந்துவிட்டது.

வந்ததன்பின், முறையாய்த் தமிழைக் கற்கவேண் டும் என்ற எண்ணம் உள்ளத்தில் முகிழ்த்தது. முகிழ்க்கவே, கற்பதற்கு வழிவகைகளை ஆராயுங்கால், ஈராண்டு கல்விப் பகுதியாரிடமிருந்து விடுமுறைபெற்றுச் சென்னையில், அன் றேல், அண்ணாமலை நகரிற் கல்லி பயில்வதைத் தவிர வேறு வழியில்லை எனத் தெரிந்து தெளிந்தேன். விடுமுறை அளிப் பதற்குக் கல்விப்பகுதியாரையும் இசையச்செய்தது முன்

உதவிய தெய்வமே. பல வசதிக்குறைகளிருப்பினும் என் உள்ளமும் இசைந்தது. சென்னையில் தேர்ச்சி (Examination) மட்டுமேபன்றிக் கல்வி பயிற்றுதல் இல்லாமையால் அண்ணமலை நகருக்குப் போய்க் கல்வி பயிலுதல் வேண்டும் என்னும் முடிவுக்கு வந்தேன். அம்முடிவுக்கு வந்த நாட் டொடங்கிப் பிரயாணமாகும் வரையும் என்னுள்ளத்திற் பலப் பல எண்ணங்கள் உண்டாயின. முன்னர் மும்முறை யான் இந்தியாப் பயணஞ் செய்கையில், மும்முறையுஞ் சிதம்பரம் வழியே சென்றிருந்தும், அங்குச் சிலநாட் டங்கிப்போக விரும்பிய விருப்பம் நிறைவேறவில்லை. இப்போது சில நாளல் லப் பல நாள் – இரண்டாண்டுகள் தங்க இறைவனளித்த வாய்ப்பை நினைந்து நினைந்து மகிழ்வேன். தமிழை இயன் றளவு கற்கவேண்டும் என்ற வேணவா ஆண்டுகளாக இருந் தது. அதனை ஓரளவுக்குத் தீர்க்கும் நாள் வந்துவிட்டதென்று கழிபேருவகை கொள்வேன். பழைமை வாய்ந்தனவும் பழைய தமிழிலக்கியத்துக் கூறப்பட்டுள்ளனவுமான எத்தனையோ இடங்களைப் பார்க்க வசதி கிடைத்திருக்கிறதென்ற களிப்பு மெனக்கிருந்தது. மனைவி மக்களை விட்டுப் பிரிந்திருக்க வேண்டும் என்ற துன்பம் இருந்தபோதிலும், துன்பமின்றி இன்பமில்லை என்ற எண்ணம் உள்ளத்தில் வந்தது அன்றி யும் பிரிவிருப்பினன்றே கூடலின்பம் நிறைந்திருக்கும். பாலைத் திணையினன்றே சிறந்த இலக்கியந் தமிழிலுண்டு மனைவி மக்களைதன் பிரிந்திற் பெறுமின்பம் இல்லாதபொழுதன் றே அதன் சிறப்பு விளங்கும். நிழலின் நுமையை வெயிலி னின்றல்லவோ பார்க்கவேண்டும்! என்றின்னோரன்ன உணர் ச்சிகளாலத்துன்பமும் நீங்கி இன்பமானது. ஆகவே இந் தியா சென்று ஈராண்டு கல்விபயின்று வரவேண்டுமென்ற தீர்மானம் இன்பத்தையே அளித்தது.

கடைசியாய்ப் பிரயாணப்படுவதற்கு நாள் வந்தது. பிரியாவிடை கூறவேண்டியவர் யாவர்க்குங் கூறிப் புறப்பட் டேன். நண்பர் சிலர் என்னுடன் பிரயாணஞ் செய்தனம

யிலும் புகைவண்டியிற் பலர் நண்பராயினமையினாலும் பிரயாணஞ் சிறிதும் இளைப்பின்றிச் சென்றது. புகைவண்டி நண்பர் சிலருடன் அளவளாவி அறிந்தவற்றுட் சிலவற்றைக் கூற விழையினும், விரிவுரையின் பீடமஞ்சி விடுகிறேன்.

சிதம்பரத்திலிறங்கியதும், என்னை வரவேற்க நின்றவர்போல் யாழ்ப்பாணத்தார் இருவர் அங்கு நின்றனர். அவர்களைக் கண்டு நான் பேசத் தொடங்கியதும், ஒன்றரைகாட் பிரயாணஞ் செய்ததன்பின்னும் யாழ்ப்பாணப் புகைவண்டி நிலையத்திலேயே நிற்பது போன்றதோருணர்ச்சி உண்டானது. எனென்றால், நான் வண்டியையிட்டிறங்கியதும், என்னுடன் பேசிபோர் யாழ்ப்பாணத்தவராயிருந்ததோடு அவர்கள் பேசியவையும் யாழ்ப்பாணத்தைப்பற்றிய செய்திகளே. அவர்களுள்ளும் ஒருவர் யாழ்ப்பாணக் கல்லூரியிற் பல ஆண்டுகளுக்குமுன் தான் என்னுடன் ஒரே வகுப்பிற் கற்றுள்ளனர் என்று கூறக் கேட்டதும் அகமிக மகிழ்ந்து யாழ்ப்பாண நிலையத்திருந்து வட்டுக்கோட்டை திரும்பிப் போயிருந்த எனது கல்லூரி நண்பர் ஒருவருடன் பேசிக்கொண்டிருப்பது போலுணர்ந்தேன். எனினும் அவர் இன்னரென்பதைச் சிறிதளவுமென்னால் மட்டிட முடியவில்லை. மக்களை ஒருவரிலிருந்து இன்னொருவரைப் பிரித்துக் காட்டுவது முகமேயாயினும், அதன் இயற்கைத் தோற்றம் அதற்குரிய பிரித்தறியுந் தன்மையை ஓரளவுக்கு மறைத்துவிடுமன்றே! அதுவும் முன்னர் எஞ்ஞான்றும் செயற்கை அழகுடன் கண்ட ஒருவரைப் பின்னர் செயற்கை நீக்கிய இயற்கை வனப்புடன் காணின், அவரை மட்டிடுவதரிது என்பதை யாருமறிவர்.

இவ்வாலாற்றை இம்மட்டில் நிறுத்தி யாழ்ப்பாணத்துக்குஞ் சிதம்பரத்துக்குமிடையில் முற்காலத்திருந்துவந்த தொடர்பு, இப்போதிருக்குந் தொடர்பு முதலியவற்றை எண்ணிக் குறிப்பிடுவது பொருத்தமாகும். மேற்கூறிய எனது நண்பரு மொருசாலை மாணவருமாயவர் இளமையில் மலாய் நாட்டிற் கல்வி பயின்று தனது கல்வியை முற்றுவித்தும்படி

யாழ்ப்பாணத்துக்கு வந்தவர். வந்து எமது கல்லூரியில் பல்கலைக் கழக ஆயத்த வகுப்பிற் (Matriculation) சேர்ந்து என்னுடன் கல்விகற்றார். அதன்பின் மலாய்நாடு திரும்பி ஒருத்தியோகத்தமர்ந்து பணிசெய்து வந்தார். சிலவாண்டுகளுக்குப் பின் உபகாரச் சம்பளம் பெற்றிளைப்பாறினர். இளைப்பாறிச் சிறிதுகாலஞ்செல்லத் தனது பழைய வாழ்க்கையை முற்றத் துறந்து காசி சென்று சிலவாண்டுகள் அவ்விடங் கழித்தபின் சிதம்பரத்தையடைந்து அங்குத் துறவறத்தை நடத்துகிறார். இவரது வரலாற்றை இத்தனை விரித்தது யாழ்ப்பாணத்துக்குஞ் சிதம்பரத்துக்குமுள்ள தொடர்பைச் சிறிது விரித்துரைப்பதற்காகவே.

இவ்விரண்டிடங்களுக்குமிடையிற் பெருடர்பை ஆறுமுக நாவலரே முதன்முதல் உறுதியாய் ஏற்படுத்தியுள்ளாராயினும், அதற்கு முன்புந் தொடர்பு இருந்துள்ளதென்பதற்குப் போதிய சான்றுண்டு. சிதம்பரத்துள்ள யாழ்ப்பாணத்தவர் மடங்களுள் ஒன்றுக்கு முன் இருப்பதாய ஞானப்பிரகாசர் குரும் பதினெட்டாம் நூற்றாண்டிலோ அதற்கு முன்போ யாழ்ப்பாணமிருந்து போன ஞானப்பிரகாசர் என்னும் பெயருள்ள ஒருவரால் வெட்டப்பட்டதெனக் கூறுகின்றனர். யாழ்ப்பாணத்துக்குஞ் சிதம்பரத்துக்குமிடையில் முன்னமே சிறிதளவில் ஏற்பட்டிருந்த தொடர்பை உறுதியாக்கியவர் ஆறுமுக நாவலரே. சிதம்பரத்திலுள்ள கற்றோருள்ளும் மற்றோருள்ளும் நாவலரை அறியாதார் யாருமில்லை. பட்டணத்தின் நடுவிலே அவரமைத்த கல்விக் கழகமிருக்கும் போது யார்தான் அவரை மறப்பர்! அங்குக் கல்வி நெடுங்காலமாகப் பயிற்றிவந்தவர் யாழ்ப்பாணத்துப் புகழ்பெற்ற வேற்பிள்ளை உபாத்தியாயராணமையாலும், அக்கழகத்துக்குச் சிறிது தூரத்து யாழ்ப்பாணத்தவர் மடங்களிருப்பதனாலும் துறவிகளாயோ சுவாமி தரிசிப்பதற்கென வந்தவராயோ யாழ்ப்பாணத்தவர் பலர் சிதம்பரத்தில் வந்து சில ஆண்டுகளாகவோ பல ஆண்டுகளாகவோ காலங் கழிப்பதனாலும், அங்குள்ளோர் யாழ்ப்பாணத்தையும் யாழ்ப்பாணத்தவரையும்

மறப்பது முடியாததொன்று. அண்ணுமலை நகருக்கடுத்த கிராமமாகிய சிவபுரிக்குப் போகும் வழியிலுள்ள நெல்வயல்கள் சிதம்பரக் கோயிலுக்கு காவலர் வாங்கிவிட்டனவென்றும் தெருவின் இருபக்கங்களிலுமுள்ள தென்னைகள் காவலர் காட்டியவையென்றும் அறிந்தோர் சொல்லக் கேட்டுள்ளேன். அங்குள்ள யாழ்ப்பாணத்தவர் மடங்களின் வரலாறுகள் காண் கேட்டறியாவிடினும் ஒன்றுமாத்திரம் அவற்றைப்பற்றி அறிந்துள்ளேன். அது யாதெனின், அம்மடங்கள் சிலவற்றின் மேற்கூரைக்குப் பயன்படுத்தியுள்ள பனைமரங்கள் யாழ்ப்பாணத்திருந்தே அனுப்பப்பட்டவையாகும்.

சிதம்பரத்திலுள்ள யாழ்ப்பாணத்தவரை வெவ்வேறு பிரிவராய்ப் பிரிக்கலாம். யான் மேற்கூறிய கண்பர்போன்றோர் ஒரு வகுப்பினர். இல்லறத்தை நீத்துத் துறவறம் பூண்டுள்ள எம்மூரவர் சிலர் தமது வாழ்க்கையை நடத்துவதற்குச் சிறந்த இடமாய்க் கொண்டுள்ளனர். திருவாரூரிற் பிறந்தோரும், காசியில் இறந்தோரும், சிதம்பரத்தில் ஒரு காளேனும் வாழ்ந்தோரும் முத்தியடைவர் என்ற கூற்றை அவர்களறிந்தே அத்தலத்தைத் தமது வாழ்க்கைக்குகந்ததாகத் தெரிந்து கொண்டனர்போலும். யாழ்ப்பாணக் கல்லூரியிற் கற்றுக் கிறீஸ்தவராய்ப் பலவாண்டுகளாயிருந்த இன்னொருவரும் அங்கே முற்கூறியவர்போன்ற கோலம்பூண்டு தனியாயுள்ளனர். எமது கல்லூரி தம்மிடத்துக் கற்கும் மாணவரைப் பல்வேறு துறையிற் சென்று வாழ்க்கை நடத்துவதற்குப் பயிற்றுகின்றது. அவற்றுள் துறவறமுமொன்றாதலும், சந்நியாச நிலையையிட, வானப்பிரத்த நிலையை நடத்துபவரையுமிடையிடையே சிதம்பரத்திற் காணலாம். மக்கட்பேறில்லாது உலக வாழ்க்கையை வெறுத்து இறைவன்மாட்டுத் தங்கருத்தைச் செலுத்த அங்கு வந்திருப்போர் சிலருளர். இல்லற வாழ்க்கையினின்பத்தை அறியாது தனிமையாயுள்ள சில ஆண்களும் பெண்களுந் தாம் விரும்பிய விரும்பிய காலத்து வந்து நாள்களோ, மாதங்களோ, ஆண்டுகளோ செலவழித்துப் போவதுண்டு. இவர்கள் தவிர, மடங்களின் பொறுப்

பாளிகளும் காவலர் பாடசாலைப் பொறுப்பாளிகளும் அங்குப் பெரும்பாலும் இருப்பர். சிலர் தம் சொந்த ஊரைவிட்டு வந்து தம் குடும்பத்துடன் சிதம்பரத்திலும் அண்டையி லுள்ள இடங்களிலும் பல்லாண்டாக வாழ்ந்து அவ்வவ்விடங் களில் மணத்தொடர்புகள் தொடுத்து இரண்டு அல்லது மூன்று தலைமுறையாகவும் அங்கிருக்கின்றனர். இன்னும் யாழ்ப்பாணத்துக்குஞ் சிதம்பரத்துக்குமிடையிலிருந்து வரும் தொடர்பை உறுதிப்படுத்துவதற்குப் பல்கலைக் கழகம் பெரு நியமுறுதவுகின்றது. இக்கழகத்திற் சென்ற மூன்று அல்லது நான்கு ஆண்டுகளாகப் பதின்மருக்கு மேற்பட்ட யாழ்ப்பா ணத்தவர் கல்வி பயின்றுவருகின்றனர். எமது கல்லூரிக்குஞ் சிதம்பரத்துக்குமிடையில் தூறினிகள்மூலமாய் ஐந்தாறுண்டு களுக்கு முன்னேற்பட்ட தொடர்பு மாணவர்மூலமாய் இப் போது உறுதிப்படுத்தப்பட்டு வருகிறது. நான் கல்வி பயின்ற இரண்டாண்டுகளும் முடிந்து திரும்பி வந்தும் எங்கள் கல் லூரிப் பழைய மாணவராய கி. இலட்சுமண ஐயர் இன்னும் இரண்டாண்டிருப்பார் என்பதை நினைத்து மகிழ்கின்றேன். அவரிங்குத் திரும்புவதற்கு முன் சிலரோ பலரோ எமது கல் லூரியிலிருந்து மேற்படி கழகத்துக்குச் செல்வார்களென் பது எனது நம்பிக்கை, அதுவே எனது விருப்பமும். எமது பழைய மாணவருள இன்னொருவர் இந்த ஆண்டு கல்வி பயில அங்குச் சென்றுள்ளனர். அங்ஙனமே இன்னும் பலர் செல்வார்கள் எனபதற்கையமில்லை.

"இடுக்கண்டால் விடுவனே யாழ்ப்பாணத்தான்" என்ற முதுமொழியினுண்மை இப்போதுதான் எனக்குத் தெளிவாகின்றது. எனது தென்னிந்திய வாழ்க்கையின் நினைவு களை எழுத வாய்ப்புக் கிடைத்தவுடன் யாழ்ப்பாணத்துக்குஞ் சிதம்பரத்துக்குமிடையிலுள்ள தொடர்பை இவ்வளவு நீள எழுதினேனே என்பதை உணர்ந்தவுடன் இம்முதுமொழி ஞாபகத்துக்கு வருகிறது. இன்னும் யாழ்ப்பாணத்திற் பேசுந் தமிழைப்பற்றியும் தென்னிந்தியர் யாழ்ப்பாணத் தமி ழரிஞரைப்பற்றி எண்ணுவதைக் குறித்தும் எழுத விரும்

பும்போது இம்முதுமொழி உண்மையிலுண்மை என்பது தெற்றென விளங்குகிறது. அது யாதாகினுமாகுக. யான் கூறவிழைந்ததைக் கூறுமலோ விடுவதில்லை.

யாழ்ப்பாணக் கல்லூரியில் என்னைக் கற்பித்த ஆசிரியருள் ஒருவர் முன்னொரு முறை தாயகந்தியாவுக்குச் சென்றபோது அதன்னிந்தியர் பலர் தான் பேசிய தமிழை வியந்து கூறி "நீர் நூல்களிலுள்ள தமிழ் நடையே பேசுகிறீர்" என்று சொன்னதுண்டு எனக்கூறியுள்ளார். யாழ்ப்பாணத்தவர் பேசுந் தமிழை அவர்களத்தினை மதிப்பதுண்டு எனப் பிறர் வாயிலாகவும் யான் கேட்டிருந்தேன். புகைவண்டியிற் போகும்போதே பலர் என்னோடு பேசுவதற்கு விரும்பியதுடன் யாழ்ப்பாணத் தமிழைக் குறித்து மிகவும் புகழ்ந்து பேசினர் பின்பு பல்கலைக்கழகத்திற் போய்ச் சேர்ந்ததும் அங்கேயுள்ள மாணவர் பலர் கூட்டங் கூட்டமாகக் கூடி இவர் பேசுவது தமிழ்தானா அல்லது வேறு மொழியா என்று ஐயப்பட்டனர். ஆங்கிலந் தெரியாத சிலர் என்னுடன் பேச விழைந்தும், நான் பேசுந்தமிழ் தங்களுக்கு விளங்காதென எவ்வளவோ காலம் பேசாது விடுத்தனர். ஆனால் கழகத்து மாணவர் யாவரும் யாழ்ப்பாணத்தவர் பேசுந்தமிழைப் புகழ்ந்தபடியே இருந்தனர். சில வேளைகளில் நாங்கள் பேசுஞ் சில சொற்களையுஞ் சொற்றொடர்களையும் மனனம் பண்ணித் தாங்களும் அங்ஙனம் பேசப் பழகுவார்கள். 'இணைப்பாறுதல்' என்ற சொல்லை நானேதோ தொடர்பிற் பயன்படுத்தியபோது (Doctor) மகாமகோ உபாத்தியாயர் சாமிநாதையர் 'retire' என்பதற்கு இச்சொல்லை யாழ்ப்பாணத்தில் வழங்குவார்களா எனக்கேட்டு அச்சொல் வழக்கை வியந்து பேசினர். ஆனாற் சில சமயங்களில் நான் வழங்குஞ் சில சொற்களையும் நானுச்சரிக்குஞ் சில உச்சரிப்புகளையுங் கேட்டுச் சிலர் நகைத்ததுண்டு. எனது சொல் வழக்கும் உச்சரிப்பும் எங்ஙனம் பிழையாகமட்டா என்பதை ஆதாரத்துடன் எடுத்துக்காட்டியபோது, அன்னார் டங்கினர். எடுத்துக்காட்டாக, 'வேம்பு' என்ற சொல்லிலுள்ள

'ஏ' என்னுமொலியை ஈங்களுச்சரிப்பது 'தேம்பு' என்பதி லுள்ள 'ஏ' என்னும் ஒலியைப்போலவே, ஆஞலிந்தியரோ வேலை, என்னும் மொழியிலுள்ள 'ஏ' போல உச்சரிப்பர். இதுபோன்ற எத்தனையோ வேறுபாடுகள் உச்சரிப்பிலுஞ் சொல்வழக்கிலு மூண்மையினுலேயே யாழ்ப்பாணத்தவரது தமிழைத் தென்னிந்தியர் விளங்கமுடியாது வருந்துவர்.

தொல்காப்பியர் காலந்தொடங்கி மிகநியும் வேறு பாடின்றி ஏறத்தாழ ஒரே நிலையிலிருந்து வந்த தமிழ் வெவ்வேறு நாட்டிலுள்ளார் பேச்சில இத்தனை வேறு பாடடைதற்குக் காரணத்தை ஆராயுங்கால் ஒரே மொழி பல்வேறு நாட்டிற் பல்வேறு வகையாய்ப் பேசப்பட்டுவந் தது விபப்புக்குரியதன்று. எங்கெங்கே அம்மொழியைப் பேசுவோர் வேறு சாதியாரது கலப்பின்றித் தனிமையாயி ருந்தனரோ அங்கங்கே மொழியுந் தூய்மையாயிருக்க நேரி ட்டது. யாழ்ப்பாணத்தமிழ் இயன்றளவு தூய்மையாய் இரு ந்து வந்ததற்குக் காரணமிதுவே. வேறுரு மொழியாள ரும் எமது நாட்டில் இல்லாமையால், எங்கள் தமிழ் தூய் மையாயிருந்து வந்திருக்கிறது. எங்கெங்கே தமிழைப் பேசு வோர் வேறு மொழியாளருடன் சேர்ந்திருக்கவேண்டி வந் ததோ அங்கங்கே மொழி தூய்மைகெட்டு வேறுமொழி கலந்து மணிப்பிரவாள நடையிற பேசப்பட்டு வந்திருக்கி றது. தென்னிந்தியாவிலும் அதிகந் தெற்கேயுள்ள திரு நெல்வேலி, மதுரை முதலிய பிரிவுகளிலும் சேட்டி நாட்டி லும் பேசுந் தமிழுக்கும் யாழ்ப்பாணத் தமிழுக்கும் வேறு பாடு சிறிதேயாம். காட்டாகத் 'தடிமன்' என்னுஞ் சொல் வழக்குச் சேட்டி நாட்டிலுண்டு. 'இங்கே' என்பதற்கு 'இஞ்சை' என்னுமுலக வழக்குத் திருநெல்வேலியிலுண்டு. தஞ்சாவூர் முதற் சென்னையீருக இவ்வழக்குகளைக் காண லியலாது. சோழசாட்டில் 'தடிமன்' என்பதற்குச் 'சளி' என்னும் வழக்கும் 'இஞ்சை' என்பதற்கு 'இங்கே' என் பதும் உலக வழக்காம். அவ்வாறே எத்தனையோ சொற்க ளுஞ் சொற்றொடர்களும் யாழ்ப்பாணத்துக்குந் தென்னிந்

தியாவின் தெற்குப் பிரிவுகளுக்கும் பொதுவாயிருக்க, வட பிரிவுகளில் உள்ளோர் அவற்றை வினங்கமாட்டார்கள். மதுரை முதலிய பிரிவுகளிலுள்ளோரும் யாழ்ப்பாணத்தாரைப்போன்று பிறமொழி பேசுவோருடன் அதிக கலப்பில்லாதமையின், அவர்கள் பேசும்மொழி இனனும் தூய்மை கெடாதுள்ளது. தஞ்சாவூர் தொடங்கி வடக்கே செல்லச் செல்ல பிறமொழியாளர் கலப்புடன் வடமொழிப் பயிற்சியுடைய பிராமணர் கலப்புமுள்ளமையின் அவ்விடங்களிலுள்ளோர் பேசும்மொழி தன் தனித்தன்மை நீங்கி வடமொழியும் பிறமொழியும் கலக்கப்பெற்றுள்ளது. பிராமணர் 'குளித்தாயிற்று'? என்பதற்கு ஸ்நானமாயிற்று? என்றும் 'தண்ணீர்' என்பதற்குத் 'தீர்த்தம்' என்றுஞ் சொல்வர். இவ்வாறு அவர்கள் பேசுவதைக் கேட்கும் மற்றையோர் புதுமைபற்றியோ வேறுகாரணம் பற்றியோ அச்சொற்களையே வழங்குவர். இவ்வண்ணமே சோழநாட்டிலுள்ளார் பேசுந்தமிழ் தனித்தன்மையற்றுக் கலப்புத் தன்மையடைந்துவிட்டது.

இத்தொடர்பில் யாழ்ப்பாணத்தவர் தமிழறிவைப் பற்றியும் அவர்களாற்றலைப்பற்றியுந் தென்னிந்தியரெண்ணுவதையும் யாண்டுக் குறிப்பிடவேண்டும். சென்ற நூற்றாண்டின் நடுப்பகுதியில் இனிய செய்யுளடைக்குமீனாட்சி சுந்தரம் பிள்ளையவர்களும் செவ்விய வசனநடைக்கு நாவலரவர்களும் தமிழிந்தியா முழுவதும் புகழ்பெற்றுத் திகழ்ந்தனர். நாவலர் காலத்தின் பிற்பகுதியில் சுன்னாகம் குமாரசாமிப் புலவர், நாவலர் மருகன் பொன்னம்பலம்பிள்ளை, வேற்பிள்ளை உபாத்தியாயர், சபாபதி நாவலர், நா. கதிரவேற்பிள்ளை முதலியோர் இந்தியரால் மிகவும் மதிக்கப்பட்டனர். நாவலர் காலத்துக்கு முன்னமே வாழ்ந்த பேராற்றலமைந்த சின்னத்தம்பிப் புலவரொழிய கல்வளைடந்தாதி, மறைசையந்தாதி முதலிய நூல்களை வரலாற்றுமுறையாய்த் தமிழ்க் கற்போரின்னும் போற்றிப் புகழ்ந்து கற்கின்றனர். மேற்கூறிய பொன்னம்பலம்பிள்ளையவர்களது இராமாயணப் பயிற்சியுஞ் சிந்தாமணிப் பயிற்சியும் இந்தியர் நன்கு அறிந்ததே. சபாபதி

காவலருக்கு மாணவராயிருந்த ஒருவரது மகன் நாவல்லைப் போற்றுவதன்றி அவர் விரிவுரை செய்வதுபோல் செய்யுமாற்றலும் பெற்றிருக்கின்றனர். திரு. ந. கதிரவேற் பிள்ளையவர்களே அவரது மாணவராய திரு. கலியாணசுந்தரம் பிள்ளை போற்றுத இடமில்லை. எமது கல்லூரியிற் தமிழ்ப் பண்டிதராயிருந்த சதாசிவம்பிள்ளை அவர்கள் (J. R. Arnold) எழுதிய 'பாவலர் சரித்திர தீபகம்' இற்றைக்கு 35 ஆண்டுகளுக்கு முன் சில ஆண்டுகளாக மதுரைப் பாலபண்டிதர் வகுப்புக்குப் பாடமாயிருந்தது. எமது கல்லூரியின் தாய்க் கழகத்துக்கு அளப்பரிய புகழளித்த சி. வை. தாமோதரம்பிள்ளை அவர்களே இந்தியர் மதிக்கும் மதிப்பு அளவிடற்கரிது. 'நேதிகர் மலரி'லுள்ள 'அலடினில் வாத மந்திரவாதி' என்ற கட்டுரையை வாசிப்பின், தென்னிந்தியர் அவரை எங்ஙனம் மதித்தனர் என அறிந்துகொள்ளலாம். இக்காலத்தில் எமது அயல்நாட்டவராகிய விபுலானந்த சுவாமியவர்களே வடவேங்கடம் முதல் தென்குமரி ஈறுகத் தமிழறிவுக்கும் ஆற்றலுக்கும் எத்துணை மதிக்கின்றனரோ அத்துணையே பிறதுறைகளிலவர் பெற்றிருக்குமாற்றலுக்கு இமயம் முதல் வேங்கடமீறுக மதிக்கின்றனர். அவரே அண்ணாமலைப் பல்கலைக் கழகத்து முதற் பேராசிரியராய்ப் பணியாற்றிய புகழ்பெற்றவர்.

தமிழிலக்கியத்தில் மாத்திரமன்று, சமயத்திலும் எம்மனோர் இந்தியரின் மதிப்பைப் பெற்றுள்ளனர், நாவலர் சமயத்துக்குச் செய்த தொண்டு எல்லாருமறிந்ததே. சித்தியாருக்குள்ள பல உரைகளுள் யாழ்ப்பாணமிருந்து இந்தியா சென்று துறவறம் பூண்டிருந்தவராகிய ஞானப்பிரகாச மொழிந்ததுமொன்று. தற்காலத்து இந்தியா முழுவதுஞ் சைவசித்தாந்தந் தழைபோகக் கற்றவரெனக் கொள்ளப்படுபவர் முன்னையவரைப்போன்று இந்தியாவில் இளமை தொட்டுப் பல்லாண்டாகத துறவற வாழ்க்கை கடத்துபவராகிய யாழ்ப்பாணத்தவரொருவரே, அவரை இலக்கண சுவாமியென அழைப்பர். சைவசித்தாந்த மகாநாடுகளுக்

கெல்லாமனுப்புங் கட்டுரைகளை மேற்பார்வையிடுவதவரே. முற்கூறிய தமிழறிஞரை விட, கும்பகோணக்கல்லூரியிற பலவாண்டுகளாக ஆசிரியராயுஞ் சிலவாண்டுகளாகத் தலைமை யாசிரியராயுமிருந்த ஜே. மு. ஹென்ஸ்மன் (J. M. Hensman) அவர்களைப்பற்றியும் பல ஆண்டுகளாகச் சென்னையிலாசிரியராயுந் தேர்ச்சிப் பொறுப்பாளராயு (Examiner) மிருந்த யா. மோ. வேலுப்பிள்ளை (J. M. Veluppillai) அவர்களைப்பற்றியுமறியாத கற்றோரில்லை. பின்னையவர் எமது கல்லூரியின் தாய்க்கழகத்திற் கற்றரங்கேறினவர்.

இனிப் பல்கலைக் கழகத்தைப்பற்றிச் சிறிது கூறுவாம். கேட்டனவற்றிலுங் கண்டனவே உறுதியுடையன என்ற பழமொழிக்கேற்ப இக்கழகததைப்பற்றி நானெத்துணை கூறினும், இதனை வாசிப்போர் சென்று தங்கள் கண்ணாலதனைக் கண்டாலேயன்றிக் கழகத்தைப்பற்றிச் சரியான மதிப்புப் பெறமுடியாது. ஆதலின் கழகத்தினுடலைக் குறித்துக் கூறுதலை விடுத்து உயிரைக் குறித்துக் கூறுவேன்.

பலதுறைகளிற் கல்வி பயிற்றியும் எல்லாத் துறைகளுக்குமேற்ற ஆசிரியர் இந்தியராகவே இருப்பது வியக்கத்தக்கதே. அங்குள்ள ஆசிரியர் தொகை நூற்றுக்கு மேற்பட்டது. தென்னிந்தியாவிலுள்ள எல்லா மொழியாளரும் ஆசிரியராயமைந்துள்ளனர். ஆசிரியருட் பெரும்பாலானோர் அண்ணாமலை நகரிலேயே வசிக்கின்றனர். மாடங்கள் அளிக்கப்பட்டு அங்ஙனமவர்களங்கு வாழ்வது மாணவராயினார் வாழ்க்கைக்குங் கல்விக்கும் பெரு நன்மை பயப்பதாம்.

இனி அங்குள்ள தமிழ்ப் பகுதியைப்பற்றியும் அத்துடன் நெருங்கி இசைந்துள்ள இசைப்பகுதியைப்பற்றியும் சிறிது கூறுதல்வேண்டும். ஆறுமுக நாவலர் பாடசாலையில் பல ஆண்டுகளாகச் சென்னைப் பல்கலைக் கழகத்துவித்துவான் தேர்ச்சிக்கு மாணவரைக் கல்விபயிற்றி வந்தனர். மீனாட்சிக் கல்லூரி தொடங்கியபோது அங்கேயுமத்

தேர்ச்சிக்குப் பயிற்றினர். அதன் பின் அக்கல்லூரியைப் பல்கலைக் கழகமாக்கியபோது சென்னையில் தமிழ்த் தேர்ச்சிகளிருந்தும், தமிழ்க் கல்வி பயிற்றப் படாமையில், அதற்கெனப் பல்கலைக் கழகமொன்று வேண்டுமென்பதை உணர்ந்தே அதனை அவ்வாறாக்கினர். ஆனாற் பல்கலைக் கழகமாயின், பலதுறைகளுமங்கிருக்க வேண்டுமென்று வேறு துறைகளையுமங்குச் சேர்த்தனர். சேர்க்கவே காலவடைவில், ஒட்டகத்தின் கதைபோலத் தமிழ் ஒதுக்கித் தள்ளப்படக் கணிதப் பகுதியும் விஞ்ஞானப் பகுதியும் வளர்ந்தோங்கின. எனினுமிடையிடையே அவ்விடத்துத் தமிழுக்களிக்கவேண்டிய மதிப்பைக் குறித்துப் பல பெரியோரும் நினைப்பூட்டுகின்றமையின் தமிழினும் ஒதுக்கித் தள்ளப்பட்டொழியாது தலைகாட்டிக்கொண்டு நிற்கின்றது.

தமிழ்ப்பகுதிக்குப் பேராசிரியராயிப்போதமைந்திருப்பேர் திரு. கா. சுப்பிரமணியம்பிள்ளையவர்கள். அவர் பல்லாண்டுகளாகத் தமிழுக்கென உழைத்துவருகின்றனர். அவர் மறைமலையடிகளைப் போற்றனித்தமிழையே தமிழர் யாவரும் வழங்கவேண்டுமென்ற கொள்கையினர். தமிழின் பழமைக்கு மாறாய் யாரேனும் பேசத் துணியின், சிங்கம்போற் சீறித் தனது கொள்கையை நாட்டிவிடுவர். குறளினுஞ் சமய நூல்களினும் மிகுதியும் பயிற்சியுடையவர். பெரிய புராண மும் குறளுஞ் சமயநூல்களும் அவரிடங் கற்பது பெரு மகிழ்ச்சியை அளிக்கும்.

சென்றாண்டுத் தொடக்கத்திலிளைப்பாறியோர் இருவர். அவர்களுளொருவராகிய ரா. ராகவையங்காரைத் தமிழறிஞர் பலருமறிவர். அவர் ஆராய்ச்சிப் பகுதிக்குத் தலைவராய் முதன்முதலமைக்கப்பட்டிருந்தும், இளைப்பாறுவதற்கு இரண்டு அல்லது மூன்றாண்டுகட்குமுன் விக்டவரன் வகுப்புகளுக்காசிரியராயுமிருந்தனர். தற்காலத் தமிழுலகத்திலுள்ள கற்றோருள் இலக்கிய அறிவிலவரிற் சிறந்தவரில்லையெனக் கூறலாம். தமிழ்நாட்டுத் தவப்பயனுய்ப் பிறந்த அரசன் சண்முகனாராய பெரும்புலவர்தானும் அவரதிலக்

கிய அறிவை மெச்சிப் பராட்டியதுண்டு. அவரெழுதிய 'பாரிகாதை' அவர் பாவன்மையை கன்கு காட்டும். குறுந் தொகையுரை சங்கவிலக்கியத்தில் அவருக்குள்ள பயிற்சிக்கு மறிவுக்குமேற்ற சான்றாகும். அவரது பூதவுடம்பு எத்து ணைச் சிறுத்துங் குறுகியுமுளதோ அத்துணைப் பெருத்தும் நீண்டுமுள்ளது அவரது புகழுடம்பு. அவர் கண்கள இத் துணை நீண்டகாலமாக ஏடுகளையும் நூல்களையுந் தருவித் தருவி வாசித்துக் கற்றமையின் பார்வைகுன்றி நோய்வாய்ப் பட்டுப்போயின. எனினும், , எக்நேரமவர் இல்லம் செல்லினும், யாதாயினுமொரு நூல் அவர் கையில் வைத் துக் கற்றுக்கொண்டேயிருப்பதைப் பார்க்கலாம். அவரது ஊக்கத்தை நாடோறுங் கண்ணுறும் அவர் மகன் அதைக் குறித்து வியந்து பேசுவார். அவர் பின்னேரங்களிற் சிறிது தூரஞ் சிற்றுலா செய்து வரும்போதும் தமிழிலக்கியமே அவருள்ளத்தைக் கொள்ளைகொண்டிருக்கும். தமிழிலுள்ள அகப்பொருளிலக்கியம் முழுமையுந் தரைபோகக் கற்றுள் ளாரிவர். இக்காலத்திலுள்ள தமிழறிஞருள் அகநானூ ற்றை இவரைப்போல் ஆழ்ந்து தெளிவாய்க் கற்றோரைக் காண்டலரிது.

மூற்கூறிய இருவருள் மற்றையோர் சிறிது காலத் துக்கு முன் சென்னை அரசாட்சியாரால் மகாமகோபாத்தி யப்பட்டமளிக்கப் பெற்றவராய்ப் பண்டிதமணி கதிரேசச் செட்டியார். தென்னிந்தியாவிலுள்ள தமிழறிஞருள் அவ ரொரு சிறந்த இலக்கிய ஆராய்ச்சியர். தமிழிலக்கியத்துள்ள பலசுவையுள்ள பகுதிகளை கணக்கற்று அவற்றைப் பொரு ளாசக்கொண்டு கேட்போர் பெரிதுமுவக்கும் நீண்ட விரிவுரை கள் செய்யுமாற்றலுடையோர். அவர் விரிவுரைகள் என்றுந் தெவிட்டா இன்பமளிப்பவை. தமிழைச் சிறிதுங் கல்லா தோர் பலர் சொற்சுவை பொருட்சுவை நிறைந்த அவர் விரிவுரைகளைக் கேட்டுத் தமிழிலக்கியத்தை கன்கு கற்க வேண்டுமென்னும் வேணவாக்கொண்டு கற்றுத்தேறியது மூண்டு. முதன முதல் யாழ்ப்பாணத்தில் அவர் செய்த விரிவு

ரைகளை யான் கேட்டபோது இத்துணைச் சிறந்த இரசிகரிடம் யான் பாடங்கேட்டாலோ என்ற எண்ணமுண்டானது. எத்தனையோ ஆண்டுகளின்பின் அவரிடம் பாடங் கேட்கும் வாய்ப்பு எனக்குக் கிடைத்ததைக் குறித்து வேண்டியோர் வேண்டியாங்கு செய்ய உதவுமிறைவனை வழுத்துகிறேன்

இன்னொரு பெருந் தமிழறிஞர் யான் கழகத்திற் சேர்ந்த மாசமே கழகத்தைவிட்டு நீங்கினர். ஒருமணிநேரம் வரை அவரைத் தனிமையாய்க் கண்டு பேசுவதற்கும் அவர் சிறிது நேரம் பிரியாவிடையாய்க் கூறிய சிலவற்றைக் கேட்பதற்கும் எனக்குத் தருணங் கிடைத்தது. நக்கீரர் கபிலர் முதலிய புலவர் வரலாற்றை எழுதியுள்ள திரு வேங்கடசாமி நாட்டாரவர்கள் மதுரைத் தமிழ்ச்சங்கம் பண்டிதச் சோதனை முதன்முதல் நடாத்திய காலத்துச் சித்தியடைந்தவராவர். குறளிலும் அகநானூறு கலித்தொகை முதலிய சங்கநூல்களிலுஞ் சிறந்த பயிற்சியுடையரென்றும் நன்னூலிலாசிரியர்க்குக் கூறிய இலக்கணங்கள் பல அமைந்துள்ளவரென்றும் அவரிடத்துக்கற்ற மாணவர் கூறுவர்.

மேற்கூறிய நால்வரிலும் யான் மிகவுமதிகம் நெருங்கிப் பழகியவரும் ான் கற்ற நூல்களிலெல்லாம் எழுமையங்கள் யாவற்றையும் நீக்கியவரும் தமிழிலக்கியத்தின் சிறப்பை எனக்கு நன்கறிவித்து அதனைக் கற்கும் முறையையும் விளக்கிக் காட்டியவருமாகிய திரு ரா கந்தசாமியாரவர்களைக் குறித்துச் சிறிது கூறுவதின்றியமையாதது அவர் தமிழைக் கற்ற முறையைக் கேட்பின், தமிழிலவர் எத்துணை ஆர்வமுடையரென்பது தெளிவாகும். இப்போதுள்ள தமிழறிஞருள், தமிழ்க்கல்வியை வரலாற்று முறையாய்க் கற்றவருள் அவருமொருவர். அதன் பயன அவரது தமிழிலக்கிய இலக்கண நூற்பயிற்சியிலுமம அவற்றையாளுந் தன்மையிலுலும் பெரிதும் புலனாகின்றது.

ஒன்பது வயதாயிருக்கும்போதே தமிழை ஐயந் திரிபறக் கற்கவேண்டுமென்ற உணர்ச்சி உறைக்க உண்டாய்விட்

டது. பெற்றோருடன் வீட்டிலிருந்து தான் விரும்பியவாறு கற்கையலாதென்பதை கண்கு அறிந்த அவர் அவ்வயதிலே யே வீட்டைவிட்டு நீங்கித் துறவியானார். பல்வேறு பாடுகள் பட்டுச் சிலவேளைகளில் ஊணுறக்கமின்றித் தான் விரும்பிய கல்வியை இருபதாண்டுகள்வரையிற் கற்று முடித்தனர் அவர் கல்விக்காகப் பெற்றோரை விட்டது மரக்கிரமன்றி இல் லறத்தையும் காடாதுவிட்டனர். தமிழ்க் கல்வியையே தனது தலையாயக்கி இயற்கைப் புணர்ச்சி, இடந்தலைப்பாடு முதலிய வறறை கடாத்தி. அறக்தொடு நிற்கத் தாய் தந்தையர் தனது மணத்துக்கியையமையின், உடன்போக்கிற் சென்று இடை யறு இன்பமளிக்குந் தமிழ் மங்கையுடன் இல்லறத்துட் பொருந்தித் துறவறம் கடத்துகின்றார். இவர் தமிழ்க் கல்வி யறிவில் தனிப் பெருஞ் சிறப்பமைந்துள்ளனர். அன்றியும் தமிழிலக்கியத்துப் படைத்துள்ள புலமையே இலக்கணத் தும் படைத்துள்ளார். அளவை (logic), சமயம் முதலிய வற்றிலும் அத்துணைப் புலமை நிறைந்துள்ளனராவர். ஒரு பொருள்பற்றி எழுதப் புகின், அளவை நூல்முறையாகச் சங்கிலிக் கோவைபோல் வேண்டாச் சொற்களும், வசனங் களும் புகுத்தாது எழுதுமாற்றல் நிறைந்தவர். பழைய நூல்களுள் உள்ள மூட்டுகளை அறுத்துத் தெளிவுபடுத்தற்கு அவர் பெற்றுள்ள இலக்கண அறிவும் அளவை நூலறிவும் பெரிதுமுதவுகின்றன. அஃதன்றியும், கற்றவற்றை மறவாது நினைத்திருக்குமாற்றல் அவருக்கு மிகுதியும் உண்டு. நிகண்டு களும் இலக்கணங்களும் அவருக்கு ஒன்று தலைமுது மனப் பாடம். யாப்பணி நூல்களில் உள்ள செய்யுள்கள் தானும் அவர் நினைவிலுண்டு.

அவர் இளமையில் ஆங்கிலங் கற்றவர்களுடனும் ஐரோப்பிய மிஷனரிமாருடனும் பழகியுள்ளமையினாலும் பழைய உரையாசிரியர் உரைகளைத் துறைபோகக் கற்றுத் தேர்ந்தமையினாலும் அவர் எழுதுவனவற்றிற் கையாளும் கடையும் முறையும் பிறமொழியாட்சி உடையோரது கடை யும் முறையுமன்று. இருபத்தைந்தாண்டு வரையில் அரசன்

சண்முகனாருடன் நெருங்கிப் பழகி அவரிடங் கல்விகற்றமை யின், தமிழிலக்கியவிலக்கணத்தின் உண்மைநோக்கும் பான் மையும் நன்கறிந்துள்ளனர்.

இன்னொன்றுமட்டும் இவர் தொடர்பிற் கூறி இவர் வரலாற்றை முடிக்கின்றேன். இவர் மதுரைச் சங்கத்திற் படித்தநாள் தொடங்கி யாழ்ப்பாணத்தவருடன் பழக்கமுள் ளவர். அன்றுமுதல் இன்றுவரை அவர்களே கலந்து கவ னித்து அவர்கள் பழக்கவழக்கம், உளப்பான்மை முதலிய வற்றை அறிந்துள்ளார். யாழ்ப்பாணத்தவர் பொதுவாய்க் கூரிய புத்தியுள்ளவர்களும் கல்வியிலாசையுள்ளவர்களும 'செய்வன திருந்தச் செய்' என்னுங் குறிக்கோள் உள்ள வர்களுமென அவரெனக்குப் பலமுறை சொல்லியுள்ளார். யாழ்ப்பாணம் சிறியவிடமானமையினாலும் தமிழ்க்கல்வி பயின்றோர் பலரங்கில்லாமையாலும், தமிழங்கு வளர்ந்தோங்க வேண்டியளவுக்கு வளர்ந்தோங்கவில்லையேயன்றி வேறொன் றன்று என்பர்.

பேராசிரியரது தளரா ஊக்கத்தினால், ஆராய்ச்சிப் பகுதி வளர்வதற்கேற்ற ஒழுங்குகள் செய்யப்பட்டுள்ளன. அப்பகுதிக்கு மேற்பார்வையாளராய் மகாமகோபாத்தியாயர் பண்டிதமணி கதிரேசஞ் செட்டியாரை நியமித்திருக்கின்ற னர். அத்துடனப்பகுதிக்கென ஒரு கட்டடமும் அச்சியக் கிரமும் அமைப்பதற்குத் தீர்மானமாயிற்று. யுத்தம்முடிந்து எல்லாமொழுங்குக்குவந்ததும் வேலை தொடங்கும்.

தமிழ்ப் பேராசிரியர் தமிழ்த்துறையை வளர்ப்பது போல, இசைத்துறையையும் பெரிதும் வளர்க்கின்றனர். தமிழ் நாட்டில் பலவிடங்களிலும் அளிக்குமிசை விருந்துகள் தமிழர் சுவைக்கமுடியாத தெலுங்குமொழியிற் பாடியுள்ள இசைப் பாக்களே. தமிழ்ப் பாட்டுகளுடன் அதே இசையை இசைத்துப் பாடின், அது தமிழருக்கு எங்ஙனம் பயன்படும் என்பதை உணர்ந்த பேராசிரியர் தமிழிசை மாநாடொன்று கூட்டி, அதன்மூலமாயும் வேறு வகையிலும், தமிழிலுங்

தெலுங்கிற் போன்ற இனிய பாட்டுகள் பாடலாமென்பதையும் எந்த இசையையுந் தமிழ்மொழியோடொட்டி இசைக்கலாமென்பதையுந் தமிழுலகுக்கறிவுறுத்தினர். அதன்பின் இலட்சுமணபிள்ளையவர்கள் பாடிய கீர்த்தனைகளை அவரே அங்கு வந்து பழக்குவதற்கு ஒழுங்குகள் செய்யப்பட்டுள்ளன. இன்னும் பலரியற்றிய தமிழ்க் கீர்த்தனைகளை நூலாய்த் தொகுப்பதற்கேற்ற வசதிகளுஞ் செய்திருக்கின்றனர்.

இனி அங்குள்ள பிராமண மாணவரைக் குறித்து நான் விளங்கியவற்றுட் சிலவற்றைக் குறிப்பிட விரும்புகிறேன். கழகத்திற் கல்விபயிலும் மாணவருள் நூற்றுக்கு அறுபது வீதம் பிராமணரே. அவர்கள் கொள்கைகளை நான் மட்டிட்டளவில், அவர்கள் பிராமணரல்லாதாருடன் நடந்து கொள்ளும் முறை எங்ஙனமெனக் கேட்பின், அதுபற்றி அவர்களை மூன்று பிரிவாய்ப் பிரிக்கலாம். ஒரு கிறீஸ்தவரும் ஒரு பிராமணரும் ஒரேவகுப்பிற் கற்றனர். ஒருமுறை எதோ ஒரு தொடர்பில், "என்னதான் பாடுபடினும், என்ன குறையிருப்பினும் பிராமணனுப்பிறப்பது மக்களுக்குக் கிடைக்கும் அரும்பேறுகளுளொன்றே" என்று பிராமண மாணவர் மற்றவர்க்குக் கூறினர். அம்மாணவர் போன்றோர் பிராமணருள் ஒரு வகுப்பினர் என்னதான் சிறப்பு மற்றையோரிலிருப்பினும், தங்கள் பண்மடங்கு சிறந்தவரென்பது அன்னோர் கொள்கை. அங்குள்ளோருள் நூற்றுக்கு இருபது வீதம்வரை இக்கொள்கையினரே. ஒருவித வேறுபாடுமின்றி எல்லா மக்களும் ஒரே தந்தையின் பிள்ளைகளென்றும், சாதி இரண்டொழிய வேறில்லையென்றுங் கொள்ளும் பிராமணர் தொகை நூற்றுக்கு நாற்பது வீதமிருக்கும். பிராமணருக்கென வேறுபடுத்தியுள்ள சாப்பாட்டறைகளிற் சிலவேளைகளிற் பிராமணரல்லாதாரை அவர்களழைத்து விருந்தளிப்பதுண்டு. அன்றியும் அக்கொள்கையினர் மற்றையோர் பிரிவுகளிற் சேர்ந்துண்பதுமுண்டு. சாப்பாட்டறைகள் சமயலறைகள் முதலியன பிராமணர்க்கென்றும் அல்லாதார்க்கென்றும் வேறுபடுத்தி வைப்பது முறையன்ற என விடுதியை மேற்

பார்வைசெய்யும் ஆசிரியருடன் வாதாடுதலுஞ் செய்வர். மேற்கூறிய இருவகுப்பினரைவிட இன்னொரு வகுப்பினரு முளர். தாம் பிராமணரல்லாதாரை வேறுபடுகாட்டி நடப்பது தம் பெற்றூர்க்காகவேயன்றித் தமக்காகவன்று என அவர் கூறுவர். பிராமணர் சாப்பிடுமறைகளில் தாம் சாப்பிடுவது தமது தந்தையர் தம்மைக் காண்பதற்குத் தமது வீட்டிற்கு வரின், தமது கொள்கைபற்றிக் குறைகூறுவர் எனபதற்காகவே தாம் பிராமண மாணவர் கூட்டத்தைச் சேர்ந்து கொள்வது என்பர். இவர்கள் தாம் சரியெனக் கண்டுணர்ந்ததைக் கடைப்பிடிப்பதற்குப் பெரிதும் அஞ்சுகின்றனர் என்பதுமட்டுந் தெளிவாகின்றது.

சென்ற இரண்டாண்டுகளும் தென்னிந்தியாவில் யான் கண்டவற்றுள், எத்தனையோ பழக்கவழக்கங்கள் யாழ்ப்பாணத்தள்ளவற்றிலிருந்து வேறுபட்டிருந்தன. அவற்றுளொன்றே வேறுபட்டிருந்ததோடு வியப்பையுமளித்தது. மண்ணுலகத்திற் கற்பகதருவெனக் கூறப்படும் பனைமரத்தையும் அதன் பயன்களையுந் தென்னிந்தியர் அறியாதிருப்பதுவே அது. யாழ்ப்பாணத்திலும் தென்னிந்தியாவிற் பனைகள் குறைவாயிருப்பினும், அங்குள்ளவற்றின் தொகை அதிகங் குறைந்ததன்று. பண்டங்களினருமையை நம்மவர் உணர்வதுபோல, அதுவுமிக்காலத்துணர்வதுபோல, அவர்களும் உணர்வராயின், அவர் வறுமையிலொருபங்கு நீங்கிவிடுமென உறுதியாய்க் கூறலாம். தென்கொன்றையே சிலவிடங்களிற் பயன்படுத்துவாரன்றி வேறுமன்றையும் பயன்படுத்த அவரறியார்.

PRINCIPAL'S NOTES

It is a very different looking world since last I sent some Notes to the Miscellany. I need only remind you that the last time I wrote was before December 7th.; the rest any reader can fill in. Quite apart from the air-raids on Colombo and Trincomalee, our ties with Malaya have been so close that I suppose there is not an educated family in Jaffna that is not intimately affected by what has happened in that unhappy land. We can only rest back on hope that better days will tell us that the realities there were not as bad as our fears.

The shortened first term of ten weeks instead of twelve and the disturbed conditions of those days made the issue of the Miscellany impracticable. Therefore I must cover two terms in this review of events, so I can only touch on the chief events and those but briefly. I think all the staff of the College (I cannot speak for the students) hope they will never see another term like the first term. A. R. P. rehearsals, with changing advice as to what is or is not a safe place and the correct posture in an air-raid, added to the blackout and the food and petrol rationing, made the running of a boarding school no easy matter. However, we survived and without casualties except to the dignity of some of our teachers during air-raid rehearsals. This second term has been quite normal, with less tension and with good work done. The science block and the Staff Room have been made into reasonably safe shelters: shelters which we trust we shall have no call to use except in practice.

Now our chief trouble is that which each of us faces: the difficulty of getting many supplies and the high price of everything one is able to get. Yet on the whole I think it is surprising how well we do fare, and while we all enjoy grumbling over

it I think we are fortunate not to have anything serious to complain about. Of all the jobs on the campus I think that of Miss Perumal's, of finding good and varied food for a large number of hungry students, has been the most difficult, but it has been performed with real imagination and success. One other notable effort has been that of Mr. Wright whom the College loaned on full time for several months, and who, as Deputy A. R. P. Controller for Jaffna, has really done a fine job of organizing A. R. P. throughout the peninsula. He now divides his time equally between the College and this civil defence work and will continue to do so for the rest of this year.

* * *

We have been happy to welcome Mr. Mathiaparanam back from Annamalai University after his two years away. His second class in the Tamil Honours course was creditable and we shall enjoy the benefit of his study in days to come. We have also to congratulate Mr. S. S. Selvadurai on the news of his B. Sc. results from London. We are sorry that Mrs. Nagalingam has reached the age-limit and has had to retire from work in the Preparatory School. Many classes of children have now been ushered into the world of our school by her and they could not have found a more understanding guide nor one who would so quickly and skillfully overcome any fears or reluctance to enter. We shall miss her greatly. Her place has been taken by Miss Ruby David. Another newcomer is Miss P. Kandiahpillai, one of our Old Girls, who is helping us meet the problem of increased attendance owing to evacuation from Colombo by teaching for the rest of this year in the Lower School.

* * *

Mr. & Mrs. Lockwood and their children have left for America on furlough. The decision to go was rather suddenly made, for they had not planned to go home until July; but sailings are few and far between these days, and so when the American Government arranged a liner to take all Americans who wished to go they seized the opportunity. They sailed May 31st. and we had word from them in Cape Town. Now (mid—July) we are anxiously waiting for word that they have reached New York. I fear they will find war-time America a very different place from the country they left in 1936, but we wish them a satisfying time in the home-country and a safe return to us, possibly to a different and even more responsible work here.

* * *

There was one other wholly new addition to our staff at the beginning of this year. Rev. S. Kulandran was appointed Honorary Chaplain at the College. We should like to have had him as full-time Chaplain, but his duties to the Church, both as President of the Council and as Pastor of the Vaddukoddai Church, made this impossible. As it is, he takes the higher Scripture classes, but his greatest contribution is his presence within the College walls for his outstanding abilities and devotion show us what dynamic Christian leadership can be.

There have been changes in our Board of Directors. Our most serious loss has been the passing away of Rev. R. C. P. Welch. It is hard to express the greatness of that loss. Mr. Welch was an alumnus of the College, a true example of the very best in our tradition of sterling independence of character. He was long a member of the Board of Directors and there was no member more zealous of the good name of the College. His absolute inte-

grity was his most notable trait and this made him the trusted leader of the Church and the supporter of every good policy for the College. Few men I have known have been so worthy of reverence.

* * *

The first persons to be affected by the new rule of the College constitution which provides for a sabbatical year for members of the Board were our President, Mr. K. Balasingham, and Vice- President, Mr. J. V. Chelliah. It scarcely seems the Jaffna College Board of Directors without them and we expect to see them counselling with us once again. Mr. S. Kanagasabai has also left us and we were happy to have him with us for one full term as the first non-Christian to find a place among the Directors. The four places thus left vacant have been filled by Mr. W. P. A. Cooke, upholding the family tradition, Mr. A. W. Nadarajah, the representative of the Alumni, Mr. J. F. Ponnambalam, the representative of the College staff, and Rev. D. T. Niles, the Secretary of the Ceylon Christian Council. Youth is the dominant note in this motif and we welcome them all.

* * *

Already these notes have threatened to prove their title false and to become a dissertation, but I must add a few statistics which will interest many readers. The evacuation of many students from Colombo has meant an increase in our numbers, but not a very large one, fortunately. The fifty or so who can properly be called evacuees (but whom we hope to convert to residents) have set new high water mark of attendance, the total enrollment being 646 at present and at a time when we normally have a falling off in numbers. Our Collegiate Department is strong with 39 registered in

the Post - Matriculation classes and 30 in the Intermediate classes. Probably our examination results have something to do with the attendance, for they read as follows: in the June (1941) Matriculation Examination, thirteen entered, eight passed: in the December Special S. S. C. Examination 44 entered. 30 passed, 13 with Matric. exemption: in July (1941) Inter Science, five entered, two passed and two were referred in a subject; Inter Arts nine entered, eight passed, and one was referred in one subject. Our recent successes in the Inter Arts Examinations have been well-nigh unprecedented and we extend our congratulations and thanks to the teachers responsible.

* * *

I cannot close without referring to the death of Mr. D. S. Seevaratnam. It was he who greeted me in the name of the Old Boys as I first set foot in Ceylon and put the first garland round my neck. It was he who showed me unwearied kindness, in those first days especially, and his love for and loyalty to the College have ever kept me aware of how great a place a school can have in the life of those who pass through it. He was restless whenever I saw him because his own sons could not be in Jaffna College, and retirement had for him this pleasant aspect, that he could bring them to Jaffna and send them daily to the College. To me his life, so marked by friendliness, courtesy and service, is typical of what the College has produced, and may she long continue to send out men of his spirit and character.

THE Y. M. C. A.

In presenting the report of the Y. M. C. A. for the terms under review, I should say at the very outset that we have had a few months of very successful work. Apart from the numerous activities that the Y. M. C. A. was engaged in, the one that helped to direct to a certain extent the spiritual life of the students is a refreshing one. From the various remarks made by students of all shades of convictions, we should feel thoroughly gratified and strengthened — gratified that our endeavours were not fruitless; strengthened that we may do more useful work in this direction.

The business meeting which was delayed owing to unavoidable circumstances made the following elections for the year:

President :	Mr. W L. Jeyasingham.
Vice-President :	C. S. Nagalingam.
Secretary :	Sanders Arulrajasingham.
Treasurer :	J. K. Mills.

There were some lively meetings held during the first term. The speakers and their topics were:—

(1) Mr. D. S. Devasagayam — "Christian Socialism and Communion",
(2) Mr. G. A. Winslow—Devotional Meeting.
(3) A meeting at Kanavakai to do social work.
(4) Sing-song meeting.

We began the second term well and I am proud to say even now we are doing magnificently well. We felt the need of amending the constitution and we did it most successfully with the able guidance of Mr. P. W. Ariaratnam.

Owing to unavoidable circumstances we were not able to have the Wednesday meetings very regularly, but still in the meetings that we had there

were lively discussions. During the second term our meetings were still livelier, because of the members of the Y. W. C. A. They have come in large numbers from the first. We thank them for having helped in our meetings. We thank Miss Regina Thambiah for helping us with the music. When she left us, Miss R. Navaratnasingham very readily took her place. Our thanks are due to her for her ready help.

The following are the speakers and their topics:

1. Mr. J. J. Ratnarajah — "The Bible".

2. Mr. G. K. C. Sundrampillai —"War and the Christians".

3. Rev. S. Selvaratnam—"Pioneers of God".

Once again the Students' Week of Evangelism came round and brought with it Rev. D. T. Niles. We were really fortunate in having had him as the leader in charge of the Vaddukoddai centre. His talks were instructive and enlightening. Some of our members profited a great deal by the contact they made with him. Of the three meetings we had we gave one to the Y. W. C. A. Rev. D. T. Niles on the first day met the Y. W. C. A. after dinner. The next day he met the Y. M. C. A. at 4o'clock. Our thanks are due to Rev. D. T. Niles for the same.

In conclusion, I thank Mr. W. L. Jeyasingham, our President for all his valuable help and guidance. Our thanks are also due to the Executive Committee for having co-operated in our work all through, specially during the Students' Week of Evangelism. I thank the Y. W. C. A. also for their kind help.

SANDERS ARULRAJASINGHAM,
Hony. Secy. Y. M. C. A.

SCHOOL COUNCIL

In submitting my report for the period under review, I have got to mention a few things. The Council has entered its second year of existence, and I can with confidence say that the experiment is beginning to be a successful one.

This term saw a new council functioning, as eleven new members were elected to fill in the vacancies of those who left us. The new council has been empowerd with enhanced rules, and thereby with more power and responsibilities to the student representatives.

In maintaining discipline and order, the co-operation of the students is essential. We are thankful to the students for their co-operation so far. What we want from them is more of it.

Under the able presidentship of R. Shanmugaratnam, we hope to make much headway in maintaining order among the students.

In conclusion I must thank the councillors who left us, for their whole-hearted co-operation.

M. A. MAHENDRAN,
Hon. Secretary.

THE AGRICULTURAL CLUB

The new term commenced with the new patron Mr. S. T. Jeevaratnam and the new instructor Mr. H. L. Hastings, who succeeded Mr. E. C. Lockwood and Mr. V. Ehamparam respectively. Circumstances have forced our energetic patron, Mr. E. C. Lockwood, to leave us for America and Mr. V. Ehamparam to join the military. Three of our most energetic members, M. A. Veluppillai the Secretary

K. Sathasivam the President and C. Rajaratnam, being chosen as students of agriculture at Peradeniya, had to leave us.

Now our strength is forty. All the members have been divided into four groups. The office-bearers and the group leaders are as follows:

President:	M. A. Mahendran
Secretary:	S. Ganesan
Treasurer:	P. Rajendrem
Rodrigo Group:	Luther Gunaratnam
Senanayake Group:	A Kumarasamy
Balasingam Group:	R. Yohanathan
Peiris Group:	V. V. Chelliah.

Last term, we cultivated tomatoes and cabbages on a fairly extensive scale and the produce obtained was very encouraging. And almost the whole produce was distributed among the members of the club. In the old garden, that part which was left uncultivated for a long time was also cleared up and turned into good cultivable land.

At the end of last term, a new patch of land beside the sports field, which had been turned into a fine garden, was added on the care of the club. Realising the need for food production, some students volunteered to come and work during the last holidays. The Kambu and millet, which were sown during the holidays, have already been harvested but the tapioca plants which were planted over a very wide area are still being watered regularly, though with difficulty. This term we have planted onions and chillies on a fairly large scale in the new garden and some brinjal, in the old one.

Now, theory classes on agriculture are being conducted by Mr. Hastings in the evenings for those who are interested in it. The new patron

and the instructor, who are very happy to see the students take all responsibilities into their own hands, are watching their independent-mindedness with anxious eyes, doing their best to help them wherever possible.

More and more active work is being done in our Club. The fact that coolies have been employed on not more than three or four occasions this term reveals the intense interest which the students have taken in agriculture. More and more energetic members are joining the Club, but still many more such members are needed.

This Agricultural Club was started with great difficulty and the people responsible for this, had to face many criticisms and objections to the effect that it would fail and end only in vain expenditure, because they thought that the students would not take any interest in it. But we, the members of the Agricultural Club, are determined to make it the most leading organisation in the whole College, though we realise that it is not very easy Therefore we appeal to the students for their wholehearted support.

S. GANESAN,
Hon. Secretary.

THE GEOGRAPHIC ASSOCIATION

The report which I submit is an account of our work from January this year. Last term we had about four meetings in which students read papers or subjects of Geographical importance.

This term we could not hold any meetings owing to many difficulties. The chief one was the Inter and Matric examinations, which prevented stu-

dents of the higher classes from taking a keen interest.

Next term we hope to make up for all that was lost this term, by holding frequent meetings and discussions.

It is with greet interest that we note the increase of Geography students.

Finally I must make mention of our energetic president K. Segeram, who left us early this term.

M. A. MAHENDRAN,
Hon. Secy.

THE GIRL GUIDE MOVEMENT

We are proud to present the first report of the Guide Movement at Jaffna College. It introduces a new phase in the annals of the Co'eds life; and we are happy to say that we are making very good progress.

Our pack consists of about thirty-two students and we meet weekly on Wednesdays The Guide hour with all its "fun and frolic" is eagerly anticipated by each guide. The first Guide enrolment came off on the 8th of July. It was quite a success in itself. The Guides in their trim uniform and tie, right royally received their tenderfoot badges and were reminded that they were from thence members of a worldwide organisation. Well, we can't boast of any great achievement as yet, but the future promises fair.

We give Miss Vaithilingham our Captain a warm welcome and hope she will enjoy her work along with us.

I take this opportunity to thank the school authorities, our brother Scouts and other friends concerned for their invaluable help rendered to us. Any progress we can boast of is all due to their untiring help and kind encouragement.

N. AMBALAVARNAR.
Secretary.

JAFFNA COLLEGE TUCK-SHOP CO-OPERATIVE SOCIETY

President:	G. N. Vijayaratnam
Vice-President:	M. A. Mahendran
Secretary:	E. R. C. Selvanantham
Asst. Secretary:	J. K. Mills
Joint Treasurers:	Mr. C. A. Gnanasekaram G. N. Vijayaratnam

I have to mention at the outset that the majority of the members were not very keen about the welfare of this Society, as was evinced by their absence from many of the meetings called during the course of this year. The indifference of the members made it necessary for the Managing Committee to act on its own initiative in all matters.

Various changes took place in the personnel of the Managing Committee during the last two terms. E. S. Moorthy, our joint Treasurer, left us early this year, and M. A. Veluppillai, the then Secretary, acted as Treasurer until he left us during the early part of this term. We are greatly indebted to these two members for the yeoman service they rendered to this Society. E. S. Moorthy was the live-wire of the Society during his stay with us.

Mr. C. A. Gnanasegaram, the Senior Treasurer, was solely responsible for restoring the equilibrium

of the Society after the rapid fluctuation that took place during the last two terms.

Now the President G. N. Vijayaratnam is carrying on the office of Joint Treasurer as well. We are very much thankful to him for his sacrifice of time and energy in his dual capacity, to make this Society a success.

M. Nadarajah and V. Jacob have left us, and their places in the Managing Committee have been filled recently. In passing, I thank T. Thurairatnam for his valuable service to the Society.

I appeal to all the members to take a lively interest in the Society especially at this time when it is being greatly affected by the rise in price of commodities, owing to war conditions.

E. R. C. SELVANANTHAM.
Hony. Secretary.

REPORT OF THE HUNT DORMITORY UNION

President:	M. A. Mahendran
Vice-President:	T. Sinnapapillai
Secretaries:	K. Alagaratnam
	Gunaratnam Luther

The term under review was very interesting in spite of the fact that we had only a few meetings. This was due to many boarders going home during week-ends. Many problems such as food rationing, water supply, sick-room etc. were the topics of discussion in our meetings and I am glad to say that when our suggestions were represented to the authorities, they did not turn a deaf ear to our grievances.

Early this sextant, the Union was deprived of its energetic President M. A. Mahendran. He was elected both a member of the School Council and its Secretary. Our heartiest congratulations are due to him.

In conclusion, I must also make special mention of J. K. Mills, T. Sinnappapillai and S. Selvanandham for their unceasing and unselfish co-operation as senior members in making our meetings a success.

GUNARATNAM LUTHER,
Secretary.

HOUSE ACCOUNTS

ABRAHAM HOUSE

House Masters:	Mr. C. Gna nasegaram
	Mr. W. L. Jeyasingam
School Councillors:	A. F. Tampoe
	S. Ganesan
	E. Sanmugam
Athletic Captain:	B. Nesarajah.

In submitting the report for this term, I am proud to say that this term has been a successful one for the Greens. There were not many sports activities during this term except the Inter House Athletic Meet. In this Meet our athletic team led by B. Nesarajah, after a keen contest with the Hitchcock House for the first place, came second. Our congratulations to the Hitchcock House on their splendid success. Though we did not get the first place in this Meet, some of our athletes distinguished themselves by their outstanding performances. G. Joseph and B. Nesarajah came first and second in hop-step and jump clearing 41 ft. 11 in and

40 ft. 1 in. respectively. Joseph did remarkably well in long jump and pole-vault too. He was one of the senior champions and was also awarded a special prize for the best performance in hop-step and jump.

I thank all those who took part in the Meet and all those who rendered valuable help in the decorations and in the discharge of my duties to make the Meet a success.

We had a special meeting this term for the election of school councillors. A. F. Tampoe and S. Ganesan were elected to represent the inter-boarders and the day-scholars respectively.

C. SANMUGAM.
House Captain.

BROWN HOUSE

House Masters:	Mr. C. R. Wadsworth Mr. C. S. Ponnuthurai
House Representatives in the School Council:	G. N. Vijayaratnam A. Mahendran P. Ratnasabapathy
Athletic Captain:	K. Sitsapason
Girls' Captain:	Miss R. Navaratnasingham.

In submitting the report of my House, I regret to say that the term under review was not a very successful one.

"Success sways with the breath of Heaven". In Athletics we found these words to be very true. Though we did not annex the Athletic Championship this year, yet no one can say that Brown House hadn't the best Athletic Team. In spite of

our failure we had two outstanding Athletes in our House. They were G. Kurien the Intermediate champion and S. Kularatnam the Junior champion. I congratulate them on behalf of the House. Miss J. Rangithamalar and Miss G. Alice also deserve our congratulations for obtaining the first and second places in the Potato Race, the only event for the Junior girls.

This term we had to bid farewell to our old councillors N. Nadarajah, S. O. A. Somanathar and T. Vyravanathan, the House Captain.

Under T. Vyravanathan's captaincy last year Brown House was all round champions. He also did much to keep up the morale of the House. We wish him all success outside College.

In the place of the old councillors, G. N. Vijayaratnam, A. Mahendran and P. Ratnasabapathy have been elected.

Before I end my report I wish to thank the House Masters, the Councillors, the Athletic Captain and other members of the House for the valuable service rendered to me in making the Athletic Meet a success.

P. RATNASABAPATHY,
House Captain.

HASTINGS HOUSE

House Masters : Mr. A. T. Vethaparanam
„ C. C. Kanapathipillai
House Captain : C. Paramjothy.

With the redivision of the Houses, some of our most eminent members who had taken great interest in the House have left us. On the other hand

this redivision has brought in many new members who, I am sure, will help the House on to fame and glory maintaining past traditions and achieving new ones.

S. Kandasamy, K. Velliampalam and C. Paramjothy were elected as representatives of the House to the School Council - and C. Paramjothy as the House Captain. R. Theagarajah was elected Captain of Athletics, Miss N. Subramaniam was elected a representative of the Women's Hostel in the School Council. Miss P. Somasundaram, N. R. Balasingham and C. Paramjothy are members of the Editorial Board of the Young Idea. C. Paramjothy is the Vice-President of the Brotherhood and S. Mahesan is its Secretary.

Vying with the Brown House for the third place on Field Day our House came out victorious, thanks to the fruitful labours of K. Kumarasamy, our ex-House Captain and R. Theagarajah our Athletics Captain. Our next step should be to get the second place next year and the first the year after.

It is a matter of great regret that we are losing the invaluable services of many of our prominent members. K. Kumarasamy, M. K. Segaram and Rajakone have been the pillars and bulwarks of the House for many years. We are sorry to lose their services. We are also denied the services of S. Rajaratnam, our energetic and hard-working Secretary. The task of making the House function has thereby been made all the more difficult. We all hope that our Secretary soon gets well and comes back to us. To those who have left us to go for higher education or for getting employed we wish them all a bright future.

In conclusion, I would like to say that in addition to College activities our House is taking a great

interest in social service for the village. A number of the members of the House took part in A. R. P. and First Aid work during the summer holidays and Social Service work was done among the depressed classes. For all these activities we have in our House Masters two very industrious and willing workers.

C. PARAMJOTHY,
House Captain.

HITCHCOCK HOUSE

House Masters :	Mr. K. V. George Mr. Samuel Beadle
School Councillors:	R. Sanmugaratnam (President of the Council) R. Ratnasingham K. Kandiah
Girls' Captain :	Miss Saraswathy Amarasingham
Athletics Captain :	K. Alagaratnam

This is the first report of the House for this year and I am proud to have something worth mentioning. Last term we did not have any competition, so we were doubting whether we would have our Annual Athletic Meet this term.

But when the Meet began points came by themselves and we had the highest number of points on the first day. On the second day also we kept up and no other House was able to defeat us during this Meet. Thus we were left Champions.

I must not fail to thank Mr. S. Beadle (Coach) K. Alagaratnam (Captain) and the members of the team for their splendid work on those two days. Also I must thank the Girls' Captain Miss S.

Amarasingham for the enthusiasm she showed towards the Meet.

Special mention must be made of Thevarajah Beadle and Kanagasabapathy for contributing much towards gaining the first place. Also I must congratulate Miss Kanagamalar Beadle of the Junior section for willingly taking part with the Senior girls in the 50 yds. dash and winning a place.

K. KANDIAH,
House Captain.

THE ACADEMY

Altogether six meetings were held during the first term. At the first meeting of the year, presided by the Patron Rev. S. K. Bunker, the office-bearers for the term were elected. P. C. Rajacone was President and the energetic Secretary was S. Manickavasagar. The veterans have left us now after having sat for their Intermediate examination, and for the current term new hands form the majority in the Executive Committee. T. M. Ponnaiyah has been elected President for this term, he has worthily discharged his duties. .We had five meetings this term ; one of them was conducted in Tamil. The introduction of Freshers was a tedious programme, because we had ever so many freshers. The Academy has increased considerably in number. We had two lively debates:

(1 தாய்ப்பாலைத் தட்டியமான பாடமாக இலங்கைச் சர்வகலாசாலையில் வருக்கப்படவேண்டும்."

(2) "Women should be given equal right as men".

E. N. VIJAYARATNAM,
Hony. Secretary.

PHYSICAL DIRECTOR'S NOTES

1. Annual Inter House Athletic Meet
(Field Day)

The Annual Inter-House Athletic Meet took place on the 16th. and 17th. of July on the Bicknell Field. The Meet was run under the distinguished patronage of Mr. and Mrs. M. Prasad. The competitors took a very keen interest and the Meet reached a good standard. The introduction of events for the girls proved a grand success. Girls from almost all the classes took part and our thanks are due to those who took part and made the Meet a success. Special mention ought to be made of the two outstanding performances of G. Joseph and P. Ratnasabapathy who did 41 ft. 8¾ in. in Hop, Step and Jump and 34 ft. 3 in. in the Throwing the Weight respectively. With the help of the Officials and the co-operation of the House Captains the Meet was run to time and without a hitch. At the end of the Meet, Mrs. M. Prasad gave away the prizes. I should not fail to thank the Ceylon Hardware Stores for their kind offer of a beautiful cup for the best performance, which cup was won by G. Joseph for his record jump of 41. ft. 8¾ in. in the Hop, Step and Jump.

Ranking of Houses

Hitchcock House	97 Points
Abraham House	87 ,,
Hastings House	76 ,,
Brown House	75 ,,

Individual Championships

Senior Division	G. Joseph R. Theagarajah
Intermediate Division	G. Kurien B. Thevarajah
Junior Division	S. Kularatnam

2. *Inter-Collegiate Athletic Meet*

The Annual Inter-Collegiate Athletic Sports Meet was held on the 30th. and 31st. of July and 1st. of Aug. Even though Jaffna College failed to come within the first three, some of our athletes did extra ordinarily well to win some of the coveted prizes. Special mention ought to be made of the George brothers who created records at this Meet. G. Joseph won the Senior Championship with a new record of 43 ft. 2½ in. in Hop, Step and Jump to his credit. This event was judged the best in the Senior division and Joseph was awarded the Parsons cup. Joseph has won the Parsons cup for the second year in succession. G. Kurien our Intermediate Athlete created a new record in the 100 Yds. Hurdles by doing it in 14. 4 sec. Well done George brothers!

Our congratulations to all those athletes who won points at the above Meet.

OUR RESULTS

January 1942

1st Div.
1. Jegatheesa' Iyer K. (Panchanatha Iyer)
2. Balakrishner S.
3. Palasundram K.
4. Buvanasundrarajah V.
5. Kumarasamy K.
6. Alfred Devasagayam Daniel.
7. Jacob Chacko
8. Sundranadarajah K.
9. Veluppillai M. A.
10. Kandasamy V.
11. Kanagalingam T.
12. Sellathurai S.

13. Thiruchelvam K.
14. Chelvarajah K.
15. Sitsapesan K.
16. Kandasamy C.
17. Krishnasamy M.
18. Jeyaseelan K.
19. Thambimuttu M.
20. Balasubramaniam K.
21. Ratnasingham N. S.
22. Mahendram K.
23. Nadarajah N.
24. Carrim M. A. C. M.
25. Ranee Welch
26. Thangasothy Welch
27. Parameswary Somasundram
28. Regina Harriet Atputhamany T.
29. Ruby Appadurai
30. Mahenthiram A. (*Referred*)
31. Navaratnam V. K. ,,
32. Vaitheeswaran M. ,,
33. Rasiah J. J. ,,

Intermediate Examination Results

Arts:

1. Maheswary Somasundram
2. Leelavathy Ponnambalam
3. Lily Ariamalar Chelliah
4. Violet Pushparanee Kanapathippillai
5. Rajapoopathy Kandiah
6. Mahadevan M.
7. Sharvanandha S.
8. Navaratnathasan S.
9. Nancy Jeyamany Bartlett (*Referred*)

Science:

1. Sivalingam A.
2. Jesudasan J.
3. Jeyasingh C. (*Referred*)
4. Shanmugarajah T. ,,

Government Clerical Examination Results

M. A. Veluppillai
K. Kumarasamy
K. Gnanasambanther
V. Thurairatnam
T. Shanmugarajah
K. Kailasanathar
K. Subramaniam
T. Wijayasingham

Agricultural Learners

M. A. Veluppillai
K. Sathasivampillai
C. Rajaratnam
R. Ethirveerasingam

Sanitary Learners

K. Tharmaratnam

JAFFNA COLLEGE ALUMNI ASSOCIATION

STATEMENT OF ACCOUNTS FOR THE YEAR 1941

RECEIPTS			PAYMENTS		
1940 Subscriptions (arrears)	Rs.	38 00	Dinner	Rs.	271 45
1941 Subscriptions	,,	168 00	Printing and Stationery	,,	44 75
Miscellany Fees	,,	65 00	Postage	,,	34 36
Dinner Fees	,,	226 00	Miscellany	,,	65 00
Donations	,,	39 50	Clerical Allowance to Secy.	,,	10 00
			Advertisements	,,	18 50
			Music for Concert	,,	5 00
			Refund to Bicknell Memorial Fund		50 00
			Refund to Secretary	,,	17 65
			Refund to Treasurer	,,	19 79
	Rs.	536 50		Rs.	536 50

NOTE:—The following old debts have been cleared.

To Bicknell Memorial Fund	Rs.	50 00
,, Secretary	,,	17 65
,, Treasurer	,,	19 79

A sum of Rs. 48 75 is still due to the Treasurer.

E. J. Jeyarajah,
Hony. Treasurer,
J. C. A. A.

Names	Subscription 1941	Miscellany Fees	Dinner Fees	Guests	Donation	Subscription Arrears 1940	Total
	Rs. cts.	Rs. cts	Rs. cts.	Rs. cts	Rs cts	Rs. cts.	Rs. cts
Abraham A. W.	1 00	... ...	... ...	... ...	... ...	1 00	2 00
Amarasingham J. T. (Dr.)	1 00	1 00	2 50	1 50	4 00	... ...	10 00
Amarasingham J. C.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Ambalavanapillai C.	1 00	1 00	... ...	... ...	... ...	1 00	3 00
Ambalavanar V S.	1 00	1 00	... ...	... ...	... ...	1 00	3 00
Annamalai S.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Appadurai E. S.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Ariakuddy K.	1 00	... ...	... ...	... ...	... ...	1 00	2 00
Arianayagam S. R.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Ariaratnam P. W.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Ariaturai S.	1 00	1 00	2 50	... ...	... ...	1 00	5 50
Arulampalam J. C.	1 00	1 00	... ...	... ...	... ...	1 00	3 00
Arumainayagam J. C.	1 00	... ...	... ...	... ...	... ...	1 00	2 00
Arumainayagam T .	1 00	1 00	... ...	... ...	3 00	... ...	5 00
Beadle S. B.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Black Wm.	1 00	1 00	... ...	... ...	... ...	1 00	3 00
Broodie A. M.	1 00	... ...	2 50	2 50	... ...	... ...	6 00
Buell T.	1 00	... ...	2 50	... ...	1 50	... ...	5 00
Bunker S. K. (Rev.)	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Canagasabai S.	1 00	1 00	2 50	... ...	... ...	... ...	4 50
Candiah S.	1 00	1 00	2 50	... ...	... ...	1 00	5 50
Cathiravelu V. C.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Chellappah S. (Mudlr.)	1 00	1 00	2 50	... ...	... 50	... ...	5 00
Chelliah C. T. Dr.	1 00	... ...	2 50	1 50	... ...	... ...	5 00
Chelliah H. P (Dr.)	1 00	1 00	... ...	... ...	... ...	1 00	3 00
Chelliah J. V.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Chelliah R. T,	1 00	1 00	2 50	... ...	... ...	... ...	4 50
Chelliah V.	1 00	... ...	... ...	... ...	... ...	1 00	2 00
Chinnappah M. A. (Mrs)	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Chinnatamby L. V.	1 00	1 00	... ...	... ...	... ...	... ...	2 00

Names	Subscription 1941	Miscellany Fees	Dinner Fees	Guests	Donation	Subscription Arrears 1940	Total
	Rs, cts.	Rs cts,	Rs. cts	Rs. cts	Rs. cts.	Rs. cts	Rs. cts.
Chinniah S. V.	1 00	... ...	... ...	... ...	... ...	1 00	2 00
Cooke C. H.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Cooke R. C. S.	1 00	1 00	2 50	1 50	... ...	... ...	6 00
Cooke W. P. A.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Cumaraswamy A.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
David E. G. (Mrs.)	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Devasagayam D. S.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Duraisamy E A. (Dr.)	1 00	1 00	2 50	1 50	3 00	1 00	10 00
Edward K. T.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Edwards R. S.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Ehamparam N	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Elias C. O.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Elias M. (Miss)	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Gallegoda J.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
George K A.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
George K. V.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Gnanasundram C. A.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Jeevaratnam S. T.	1 00	... ...	2 50	1 50	... ...	... ...	5 00
Jeyarajah E. J	1 00	1 00	2 50	1 50	... ...	... ...	6 00
Jeyasingham K. S.	1 00	... ...	2 50	1 50	... ...	... ...	5 00
Jeyasingham W. L.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Jesudason A P.	1 00	1 00	2 50	... ...	... ...	... ...	4 50
John K. T.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Kanaganayagan S R.	1 00	1 00	2 50	... ...	... 50	... ...	5 00
Kanagaratnam A. S,	1 00	1 00	2 50	... ...	... ...	... ...	4 50
Kanagaratnam G. M. (Rev.)	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Kanagaratnam T. S,	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Kanagasooriam R.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Kanagathungam W. B	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Kanapathipillai C. C.	1 00	... ...	2 50	... ...	... ...	... ...	3 50

Names	Subscription 1941	Miscellany Fees	Dinner fees	Guests	Donation	Subscription Arrears 1940	Total
	Rs. cts.	Rs. cts	Rs. cts.	Rs. cts.	Rs. cts.	Rs. cts.	Rs- cts.
Kandasamy S	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Kandayah J. P.	1 00	1 00	2 50	1 50	4 00	... ...	10 00
Kandiah A K.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Kandiah V.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Kathiravelu A.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Kathiravelu M.	1 00	... ...	2 50	2 50	... ...	... ...	6 00
Kathiravelu M. (Dr.)	1 00	1 00	... ...	... ...	3 00	1 00	6 00
Kirupainayagam E T	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Kulendran S. (Rev.)	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Kulathungam L. S.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Kuruvilla K A.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Lockwood E C.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Mahesan S.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Mather A. S.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Murugasu V. R.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Muttiah S. S.	1 00	1 00	2 50	... ...	... ...	... ...	4 50
Nadarajah A. W.	1 00	1 00	2 50	1 50	... ...	... ...	6 00
Nadarajah K. V.	1 00	... ...	... ...	... ...	... ...	1 00	2 00
Nagalingam P.	1 00	1 00	2 50	... ...	50	... ...	5 00
Nagalingam V.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Nalliah M. S.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Navaratnam C.	1 00	1 00	... ...	... ...	2 00	1 00	5 00
Nvaratnam C V. Ed.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Navaratnam D. K.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Navaratnam P.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Nales E J. J.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Parinpanayagam S. H.	1 00	... ...	2 50	1 50	... ...	... ...	5 00
Plilai S V.	1 00	... ...	2 50	... ...	50	... ...	4 00
Ponna..balam J. F.	1 00	1 00	2 50	1 50	... ...	... ...	6 00
Ponnambalam V. Mudaliyar	1 00	1 00	... ...	... ...	... ...	... ...	2 00

Name	Subscription 1941	Miscellany Fees	Dinner Fees	Guests	Donation	Subscription arrers 1940	Total
	Rs cts.	Rs, cts.	Rs. cts.	Rs. cts.	Rs. cts.	Rs. cts.	Rs. cts.
Ponnuthurai C. S.	1 00	... ...	2 50	1 50	... ...	... ...	5 00
Ponnuthurai E. V.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Proctor R. C.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Ragunathan A. S.	1 00	1 00	2 50	... ...	... ...	... ...	4 50
Rajadurai U.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Rajah S.	1 00	... ...	... ...	... ...	... ...	1 00	2 00
Rajanayagam A. R.	1 00	... -	... ...	... ...	... ...	... ...	1 00
Rajaratnam A.	1 00	1 00	... ...	... ...	... ...	1 00	3 00
Rajaratnam S.	1 00	... ...	... ...	... ...	... ...	1 00	2 00
Rajaratnam T. C.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Rajasundram M.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Rajendra P. R.	1 00	... ...	2 50	... ...	50	1 00	5 00
Rasiah S. K.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Ratnasabapathy T.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Ratnasabapathy A. E.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Ratnasar H A C.	1 00	1 00	2 50	... ...	... ...	... ...	4 50
Ratnesar S W. (Dr.)	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Sabapathipillai A.	1 00	1 00	... ...	... ...	... ...	1 00	3 00
Sabapathipillai G. T.	1 00	- ...	2 50	... ...	... ...	1 00	4 50
Sabapathipillai V.	1 00	1 00	2 50	... ...	... ...	1 00	5 50
Sabaratnam T.	1 00	... ...	2 50	... ...	... ...	1 00	4 50
Samuel M. S.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Sanders D. S.	1 00	... ...	2 50	1 50	... ...	... ...	5 00
Sanders J. M,	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Sanders S S.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Sangarapillai M	1 00	1 00	2 50	... ...	... ...	1 00	5 50
Sanmugam R,	1 00	1 00	... ...	... ...	... ...	1 00	3 00
Saravanamuttu A, V.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Saravanamnttu K. S.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Satcunam S, P.	1 00	... ...	3 00 (part)	... ...	... ...	1 00	5 00

Name	Subscription 1941	Miscellany Fees	Dinner Fees	Guests	Donation	Subscription rates	Total
	Rs. cts.	Rs. cts.	Rs. cts.	Rs cts.	Rs cts.	Rs. cts.	Rs cts.
Selliah K.	1 00	... ...	... ...			... ...	1 00
Selliah K. A.	1 00	... ...	2 50	3 00	... ...		6 50
Selvadurai A. S. K.	1 00	1 00	2 50	... ...	... ...	1 00	5 50
Selvaratnam M.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Singaratnam C. D	1 00	1 00	2 50	... ...	... ...	... ...	4 50
Singham C. S R.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Sinnadurai K.	1 00	... ...	... ...	... ...	... ...	1 00	2 00
Sinnappah J.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Sithamparanathan S.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Sithamparapillai A.	1 00	1 00	... ...	... ...	... ...	1 00	3 00
Sittampalam V.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Somasundram B K.	1 00	... ...	... ...	... ...	... ...	1 00	2 00
Somasundram J. M.	1 00	1 00	2 50	1 50	4 00	... ...	10 00
Somasundram V K.	1 00	1 00	... ...	... ...	... ...	1 00	3 00
Subramaniam A. R.	1 00	1 00	2 50	... ...	... 50	... ...	5 00
Subramaniam A. V.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Subramaniam C.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Subramaniam K.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Subramaniam Lewis J.	1 00	1 00	2 50	... ...	3 50	... ...	8 00
Subramaniam J. P (Dr)	1 00	1 00	2 50	1 50	3 00	1 00	10 00
Subramaniam M. K.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Subramaniam R.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Subramaniam V. K.	1 00	... ...	... ...	... ...	... ...	1 00	2 00
Sundrampillai A. C.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Sundrampiliai G. K. C.	1 00	... ...	... ...	... ...	... .	1 00	2 00
Tambe C. K	1 00	1 00	2 50	... ...	5 50	... ...	10 00
Tamber J. V. (Dr.)	1 00	1 00	... ...	... ...	... ...	1 00	3 00
Tharmalingam A.	1 00	... ...	1 50 (part)	... ...	... ...	... ...	2 50

Name	Subscription rates Rs. cts.	Miscellany Fees Rs. cts.	Dinner Fees Rs. cts.	Guests Rs. cts.	Donation Rs. cts.	Subscription arrears 1940 Rs. cts.	Total Rs cts.
Tharmalingam J. V.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Thiagarajapiliai K.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Thirunavukarasu M.	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Thomas J. M.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Thomas M. I.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Thurairajah R J,	1 00	... ...	2 50	1 50	... ...	... ...	5 00
Vallipuram M	1 00	1 00	... ...	... ...	... ...	... ...	2 00
Vaithilingam T. (Miss)	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Veerasingham U.	1 00	... ...	... ...	... ...	... ...	1 00	2 00
Vethaparanam A. T.	1 00	... ...	2 50	1 50	... ...	... ...	5 00
Vinayagamoorthy T.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Vijayaratnam S. P. (Rev).	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Visuvalingam S. A.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Wadsworth C. R.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
Welch T K.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
William K.	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Williams L. C. (Mrs.)	1 00	... ...	... ...	... ...	... ...	... ...	1 00
Williams L. S.	1 00	... ...	2 50	5 50	... ...	... ...	9 00
Williams Victor	1 00	... ...	2 50	... ...	... ...	1 00	4 50
Wright R. S.	1 00	... ...	2 50	... ...	... ...	... ...	3 50
	168 00	65 00	187 00	39 00	39 50	38 00	536 50

E. J. Jevarajah,
Hony. Treasurer,
J. C. A. A.

OLD BOYS' NOTES

[Gathered by Alumnus]

GENERAL

—*Mr. K. Kanagaratnam*, Deputy Auditor General has been appointed Acting Auditor General. Our heartiest congratulations to him on his well-merited promotion.

—*Mr. G. Crossette Tambyah*, Additional District Judge, Colombo, has been transferred to Jaffna as District Judge.

—*Rev. S. Kulandran*, B. A., B. D. has been elected the Chairman of the Christian Council in Ceylon for the current year. He has also been elected as the Executive Officer of the Jaffna Council of the South India United Church.

—*Mr. S. P. Satcunam*, B. A., L. C. P., has been appointed Acting Divisional Inspector of Schools, Northern Division.

—*Mr. V. Veerasingham*, B. A., Principal of Manipay Hindu College, was given the title of J. P. on the King's Birthday.

—*Mr. A. S. Ponnambalam*, Advocate, Colombo has been appointed Acting Crown Counsel.

—*Mr. T. C. Rajaratnam* Proctor S. C., J. P., has been appointed Unofficial Police Magistrate for the Jaffna Division. He has also been elected Vice-President of the Board of Directors of Jaffna College.

—*Mr. Tampoe Buell*, J. P., has been elected President of the Board of Directors of Jaffna College.

—*Mr. J. F. Ponnambalam*, Proctor, S. C., has been elected the representative of the Jaffna College Staff on the Board of Directors. He has also been elected the Secretary of the Board.

—*Mr. S. Jeevaratnam*, B. Sc., of Jaffna College, has been elected a member of the Standing Committtee of the Board of Directors.

—*Mr. W. P. A. Cooke*, M. Sc., Divisional Agricultural Officer, Galle, has been elected a member of the Board of Directors of Jaffna College.

—*Dr. J. S. Amarasingham* has been transferred to Jaffna as School Medical Officer.

—*Mr. V. Nalliah* has been transferred to the Fiscal's Office, Jaffna.

—*Mr. A. Ponniah*, of the Audit Office, Colombo, has been made a Chief Audit Examiner.

—*Mr. R. K. Arulambalam* has been transferred as Registrar of Lands, Jaffna.

—*Dr. S. G. Mills*, of the Green Memorial Hospital, Manipay, has retired from active service after 42 years of work in the institution.

—*Mr. Winslow Rajakone* has been appointed Junior Assistant Irrigation Engineer, Matara.

—*Mr. R. Vyravippillai* is now attached to the Forest Department, Colombo.

—*Mr. R. C. Thavarajah* is now attached to the Police Office, Ratnapura.

—*Mr. M. Kantharatnam* is now attached to the General Treasury, Colombo.

—*Mr. J. J. Ratnarajah* has joined the Serampore Theological College, winning an academic scholarship there.

—*Mr. Charles B. Paul*, formerly of the Anglo-Chinese School, Singapore, has returned to Jaffna and is now attached to the Chankanai Church as its worker.

—*Mr. S. H. Perinpanayagam*, B. A., of Jaffna College, has been elected the representative of the All-Ceylon Union of Teachers on the University Court. He has also been elected a Vice-President of the A. C. U. T.

Examination Successes

Our congratulations to the following on their success at their respective examinations:

—*Mr. K. E. Mathiaparanam*: the B. A Hons. of the Annamalai University.

—*Mr. C. E. Rajasingham*: the B. A. of the London University.

—*Messrs. S. S. Selvadurai, K. P. Abraham and N. Jeyaseelan*: the B. Sc., of the London University.

—*Messrs. J. A. Bartlett and S. Navaratnarajah*: London Intermediate in Science.

—*Mr. K. Lakshmana Aiyer*: the Preliminary examination for the B. A. Hons. of the Annamalai University.

—*Mr. T. Rajadurai*: the Teachers' Diploma in Commercial Subjects. He has also been made a Fellow of the Institute of Commerce, Birmingham.

Matrimonial

Our congratulations to the following newly married couples:

Mr. C. E. Rajasingham and Miss Ruby Navamany Stickney.

Mr. T. Jeyaratnam and Miss Raniratnam Poniah.

Mr. K. Sabaratnam and Miss Punithavathi Sivaratnam.

Mr. D. S. Williams and Miss Cecilie Thangapoopathy Rajanayagam.

Mr. P. Balasundrampillai and Miss Ramalingam.

Mr. K. Shanmugam and Miss Maheswary Ramalingam.

Mr. P. G. Jeyaratnam and Miss Annapackiam Paramanathan.

Mr. E. T. Kirupainayagam and Miss Poothathamby.

Mr. S. S. T. Thuraisingham and Miss Angelina Pakia Sironmany Nathaniel.

Mr. E. B. Anketell and Miss Susan Emily Selvaratnam Watson.

Our congratulations to the following newly engaged couples:

Mr. S. Ariathurai to Miss Ranjitham Sundrampillai (Old Girl)

Mr. A. C. Balasingham to Miss Lily John.

Old Girls' News

—*Miss Leela Candiah* has finished her course of studies at the Ceylon Medical College, passing her final examination in the First Class, obtaining two medals.

—*Miss Kamalanayaky Karthigesu,* has also passed her final examination of the Ceylon Medical College.

—*Miss Punithavathy Kandiahpillai,* has joined the Staff of Jaffna College.

—*Miss Monie Elias* has passed her Matriculation examination of the Madras University.

In Memoriam

The Rev. R. C. P. Welch, Executive Officer, Jaffna Council of the South India United Church, died on the 31st January.

Mr. K. S. Pillai, Pensioner, F. M. S., died on the 2nd February.

Mr. A. A. Ward, retired Missionary, died in America on the 10th February.

Mr. L. B. Fritts, former Professor at Jaffna College, died in America in March.

Mr. Ratnam Edwards of the Oriental Government Security Life Assurance Co. Ltd., died on the 1st May.

Mr. D. S. Seevaratnam, retired Inspector of Schools and retired Principal of St. Mathew's College, Colombo, died on the 20th June.

The Rev. V. M. John, retired Minister of the J. C., S. I. U. C., died on the 27th July.

Mr. A. K. Selvadurai, Pensioner F. M. S. died on the 29th July.

Mr. A. Ponniah, retired Inspector of Schools, died on the 5th June.

NOTES FROM A COLLEGE DIARY

First Term

January, 12.

—College re-opens after the Christmas vacation. Many new faces are seen.

January, 13.

—The London Matriculation examinations commenced and continued through the week.

January, 14.

—Thai pongal—Holiday.

January, 28.

—The Annual General Meeting of the Round Table takes place.

February, 6.

—We play our first inter-collegiate Cricket Match against St. John's College on their grounds.

February, 7.

—The Cricket Match is continued. We are defeated.

February, 13.

— Our second inter-collegiate Cricket Match. We meet St. Henry's College on our grounds.

February, 14.

—The Cricket Match is continued. The College XI defeats the opponents by an innings and 57 runs.

February, 17.

—The London B. Sc. results are out. Mr. S. S. Selvadurai, a member of our College Staff, is successful in the exam. Our congratulations to him.

February, 20.

—Sextant home going and holiday.

February, 23.

—The Boarders return after the sextant break.

February. 28.

—Our College XI meets the Hartley College XI at a Cricket Match on their grounds.

—We defeat our opponents by 7 wickets and 13 runs.

March, 4.

—At the Teachers' Round Table meeting, Miss E. Peek, a member of the Uduvil Girls' English School Staff, speaks on "Some trends of Education in America and her experience on her voyage from America to Ceylon."

March, 6,

—Inter-collegiate Cricket Match. St. Patrick's College vs. Jaffna College.

March, 7.

—The Cricket Match is continued. We defeat our opponents by 4 wickets and 5 runs.

March. 20.

—College closes for the Easter vacation.

—Cricket Match. Jaffna Central College vs. Jaffna College.

March, 21.

—The Cricket Match is continued. The match ends in a draw.

March. 27.

—The last inter-collegiate Cricket Match, Jaffna Hindu College vs. Jaffna College,

March, 28.

—Cricket Match is continued. The match ends in a draw in our favour.

—Kandiah and Kuruvilla put up a record partnership of 207 runs.

SECOND TERM

May, 11.

—College re-opens after the long Easter vacation. We see many new faces. The after effects of the air raid on the Metropolis of the island on Easter Sunday.

—The new Junior Intermediate classes are formed.

May, 17.

—Mr. K. A. Selliah, Vice-Principal, speaks at the Vesper Service.

May, 18.

—Senior Inter withdrawal, Senior Inter Entrance, and Matric. withdrawal tests begin and continue through the whole week.

May, 27.

—Mr. G. K. C. Sundarampillai speaks at a meeting of the Y. M. C. A. on "The Christian Student and the Present International situation."

May, 29.

—A half holiday for Jaffna National Evangelical Society Festival.

June, 1st.

—Mr. W. R. Watson, retired Director of Education, speaks at a meeting of the Round Table on "The Ceylon University."

June, 2nd.

—The London Matriculation examinations commence and continue through the whole week.

June, 10.

—Mr. J. J. Ratnarajah delivers a lecture at a meeting of the Y. M. C. A.

June, 11.

—King's Birthday. Holiday.

June, 13.

—Sports Meet. Boarders vs. Day Scholars.

The day scholars get the day. Boarders ! Better luck next time.

June, 14.

—Mr. W. R. Watson, retired Director of Education, speaks at the Vesper Service.

June, 18.

—At a meeting of the Round Table, Captain Thambiah speaks on "The teacher and the taught."

June, 20.

—The College Second XI meet the Union College Second XI at Cricket. The College XI defeats their opponents by 8 wickets and 1 run.

June, 22nd.

—The new Senior Intermediate classes are formed.

—The staff gives a farewell tea to Mrs. S. Nagalingam, member of Lower School Staff.

June, 25.

—Rev. S. Selvaratnam speaks at a meeting of the Y. M. C. A. on, "Th Pioneers of God."

June, 28.

—Mr. C. A. Gnanasegaram conducts the Vesper Service.

June, 29.

—Matriculation application and sextant tests begin and continue through the whole week.

July, 4.

—Sextant Holiday. Boarders go home.

July, 6.

—The Students' Week of Evangelism commences, Rev. D. T. Niles conducts a morning worship on "The Problem of a Broken Well."

—In the evening he delivers a public lecture under the auspices of the Y. M. C. A. and the Y. W. C. A.

July, 7.

—Rev. D. T. Niles conducts a morning worship on "Life's Ambition".

—He delivers a lecture in the evening under the auspices of the Y. M. C. A. and the Y. W. C. A. on "Punishment, Suffering, Meaning."

July, 8.

—Rev. D. T. Niles speaks at the Assembly, on "Democracy."

—He delivers his last lecture of the series on "God's Answer."

—The Guide Company of the College holds an investiture ceremony. About 28 of the Guides are invested.

July, 16.

—The Inter House Sports Meet commences with full vigour. Keen competition prevails among the athletes, both boys and girls.

July, 17.

—The Finals of the Inter-House Sports take place. The first time in the history of this institution the girls take part in track events. Great enthusiasm prevails.

—The Hitchcock House annexes the championship.

July, 19.

—Mr. M. I. Thomas speaks at the Vesper service.

July, 21.

—The January Matriculation results are out. 29 out of 47 pass. 7 gain first division—Well done!

July, 22.

—The semi-annual meeting of the Y. M. C. A. takes place.

July, 29.

The Valigamam West Health Exhibition with Mr. A. T. Vethaparanam, of the College staff as

Secretary is held in the College Campus. In view of this Exhibition school is closed.

July, 30.

—Health Exhibition is continued. Our students are benefited by the lectures delivered by various doctors on various diseases such as "Dental diseases" and "Tuberculosis."

July, 31.

—The Exhibition is continued. The students learn more of cottage industries like, twine making, weaving, etc.

—The girls learn more about the preparation of various kinds of dishes.

August, 1.

—The Finals of the Inter-Collegiate Sports Meet is held on the Central College grounds in Jaffna.

Once again Joseph George, and Kurien George rise to the occasion and maintain the standard and dignity of the College in Sports by breaking each a record. Kurien breaks the hurdles record. Joseph breaks the record in hop, step and jump by 2 feet and 4 inches and brings home the Parson's Challenge cup. We are proud to note that this is the third year in succession that this cup has been brought to the College.

Congratulations to all those who contributed points, especially to Joseph and Kurien.

August, 2.

—Mr. Lyman S. Kulathungam speaks at the Vesper Service.

August, 3.

—The football season commences with great enthusiasm.

August, 4.

—The Inter-House football matches commence.

August 5.

—Inter-house football match. Abrahams vs. Hitchcocks. Abrahams defeat the Hitchcocks by 4 goals to 1.

August, 6.

—At a meeting of the Y. M. C. A., Mr. K. E. Mathiaparanam speaks in Tamil on "தமிழரும் இல்லறமும்."

August, 9.

The Annual Guide Rally takes place in the Old Park. Some of our Guides and Brownies attend this Rally.

August 11.

—Term exams. commence and continue through the whole week.

August, 14.

—College closes for the August vacation.

C. S. N.

EDITORIAL NOTES

THE CEYLON UNIVERSITY

We are happy, as every one interested in the educational advancement of the country should be, that the University, which was a tantalising vision for over a hundred years, has now become a reality. We should take this opportunity to congratulate all who were responsible for the ushering of it. It is needless to remind ourselves that but for the vigorous efforts of Dr. Jennings even for another few years the question of the Ceylon University would not have passed beyond the discussion stage. Dr. Jennings deserves all the thanks of our people for bringing the University into being so quickly as his year.

However, our happiness is mixed with some disappointment with regard to the restriction of admissions into the University. While we welcome the residential system as very desirable, we cannot but condemn any arrangement that restricts higher education to only some. It is certainly true that the residential system will lift the University far above a mere degree producing factory, but it is equally true that it will restrict a university education only to a select, privileged few. No artificial restrictions should be placed in the way of any one wishing to have a university education. As things are at present and as they will continue to be for a long time after the 'Varsity has gone to its new Kandy site, the accommodation in it will be necessarily limited. Until such time as when the 'Varsity can provide accommodation to all seeking admission the authorities should make one or both of these two things possible: the creation of a few constituent colleges and the allowing of the London examinations to continue. In saying this we do not want to be misunderstood as advocating the continuing of the foreign examination as a desirable thing. Our convictions on the subject of foreign examinations are too well-known to our readers to be repeated here. The sooner they are done away the sooner will the educational renaissance of our people come in. But the allowing of these examinations to continue for a time seems to us to be a better alternative than starving the craving of a good number of our capable, qualified students for a higher education. In our opinion, there are a number of colleges which can be recognised as constituent colleges to the University, and which can function as such adequately and successfully.

There is another matter that the authorities must tackle in connection with this residen-

tial system; it always involves a high cost. Even when accommodation is available at the 'Varsity the expenses involved in residing there will prove prohibitive to a good number of students. We would suggest that, as it is done in some foreign countries, the fees charged should be based on the incomes of the parents of the students. If our university authorities do not address themselves to this question seriously and find ways and means by which such financial aid can be given to the really deserving students, they would be impoverishing the intellectual standard of our people. That intellectual ability and aptitude for higher studies are not the monopoly of the privileged rich need hardly be stressed here.

The advocates of a system which restricts higher education have a stock excuse that it would prevent unemployment. To them our reply is this: The educated unemployed always have a better chance of employment than the unemployed or the half educated. It is better to have educated unemployed than the others. And we are not of those who would look at education only from the utilitarian view. Who can gainsay the fact that the cultural life of the country will become richer and richer as more and more young people get out from its university? Perhaps, what these advocates are really troubled about is the possibility that such a wide university education will create discontent in the country. Yes, we have no doubt but that it will; and the divine discontent created will be truly a blessing.

One more remark we would like to make about the university and that is with regard to its course of studies. Though the languages and the history of Ceylon are given a place in the course of studies, we regret that as yet there are no signs that

our university is going to carry with it any thing distinctive of the culture of our land. We grant it cannot be done overnight; but a more vigorous, positive policy towards giving this orientation to the university is needed. We do not want our university to be a mere replica of Oxford or Cambridge. While at this subject, we should like to draw the attention of the authorities to an undesirable arrangement which has been made in the grouping of various subjects. Pali, Sanskrit, Tamil and Sinhalese have all been included in one group. It is our opinion that Tamil and Sinhalese should each have a separate department.

Let us hope that public opinion, which has been rather dormant on this matter of the university will awake and take the steps necessary to remedy these and other matters relating to the 'Varsity.

Higher Education in Jaffna College

At this time, when the whole question of education in Ceylon is in the melting pot, it is necessary that the authorities of Jaffna College should address themselves to the question of providing for higher education. Our institution has its past traditions to keep in this respect. It is in no vainglorious mood that we ought to remind ourselves of the part we as an institution have played in providing higher education in this country for a century and two decades. If any school in Ceylon is qualified by virtue of the resources and equipment, not to speak of its staff which has been uniformly successful in producing good results in examinations and in turning out leaders for our country, to provide any course of higher studies, it is Jaffna College. Hence, we would urge on our authorities to examine this whole question once again with a view to finding ways by which we can be more useful than even in the past to our land.

THE LATE DR. SAMINATHA IYER

When Dr. Saminatha Iyer died in Madras a few months ago, there passed away from Tamil Learning its chief glory. A savant, who with single eyed zeal and devotion gave his whole life to the cause of Tamil Learning Dr. Iyer had at the time of his death become a venerable figure claiming and receiving homage from all who were interested in Tamil Literature and its ancient classics. With tender solicitude and almost superhuman diligence and patience he hunted high and low for manuscripts of Manimekalai, Cheevakachintamani and Silappadikaram, and years of study and collation are enshrined in the editions of these works, he has made available to the Tamil reading public. The tale of Dr. Iyer's pursuit of elusive manuscripts is an entrancing romance comparable to the finest products of the human imagination. In his quest for manuscripts he begged, he travelled far, he pressed into his service eminent figures in the Tamil land. And lovers of Tamil can never be too grateful to him for his services. Yet it is sad to reflect that among Ceylon Tamils, there was at the end of his life a feeling of resentment over certain disparaging remarks he had made about the late Sri La Sri Arumuga Navalar and C. W. Thamotharampillai: but even those who most bitterly resented those remarks cannot forget their debt of gratitude to Dr, Iyer for his imperishable services to Tamil learning. In addition to, perhaps in spite of, his ripe scholarship and profound familiarity with the classics, Dr. Iyer was the master of an easy, lucid and smoothflowing narrative style which was the delight of all his admirers both learned and not quite so learned. We too pay our humble tribute of gratitude and admiration to this departed scholar.

The Late Rev. R. C. P. Welch,

Death has, with unexpected suddenness, robbed Jaffna College of a true and valued friend, and the Jaffna Christian community of a respected leader in the person of the Rev. R. C. P. Welch. Mr. Welch was a very loyal and distinguished Old Boy and an influential member on our Board of Directors for a number of years. His counsel was sought after very much and listened to with great respect and attention in the management of our College affairs, as in all matters with which he identified himself. He was one whose personality left an indelible impression on all those who came in contact with him. It could never be said of him that in any matter he was actuated by any selfish motive or had any axe to grind. Nurtured in the best traditions of independent thinking, strengthened and inspired by a strong Christian faith, he stood always uncompromisingly for justice and truth. His Christianity was of the vigorous type that hated and exposed all cant and hypocrisy, and that exalted the Christ above all. His early death has undoubtedly left us and the whole Christian community the poorer at a time when his proved leadership would have been of the greatest use.

Congratulations!

In our last issue we extended our congratulations to an Old Boy, Mr. A. W. Nadarajah, on his being elected by the Old Boys as their representative on the Board of Directors of the College. Today it is our pleasant privilege to congratulate Mr. J. F. Ponnambalam, another Old Boy, on his being elected as the representative of the College Staff on the Board. Mr. Ponnambalam, it need hardly be said, deserves the honour the staff has conferred upon him and the responsibility they have put on his

shoulders. From what we have seen of his doings in connection with this position of his, we have no doubt that, acting on the best parliamentary traditions, he will prove a worthy and valuable representative of the staff. The staff is also thankful to the Board for having even at this long last recognised the right of the employed to be represented on the Board governing them. We would like to take this opportunity to congratulate Mr. Ponnambalam also on being elected as the Secretary of the Board.

An Apology

Whenever the Miscellany fails to appear, it is a fact to be taken note of and explained, for it is seldom that it fails to make its appearance at the appointed time. It is said that Kant's fellow townsmen set their clocks and watches by his daily walks. We do not know whether our readers have made use of the Miscellany's regularity for any such purpose. If there be any such, we tender them our apology for our failure to bring out the Miscellany at the end of last term. But let them and others remember that the blame is not wholly ours. By the end of March, the whole of Ceylon was in a state of tense unrest, not knowing when the Japanese planes will visit our skies; and the College too shared this unrest. The term ended a fortnight earlier than planned; and the normal term-end activities, including the publication of the Miscellany, had to be abandoned. The time is out of joint and a fair share of the blame for our failure falls on that fact.

Our Contributors

Srimat Swami Vipulananda writing from the Himalayan heights is too well known to need any introduction. Many who know the Swami think of him as a man of

God and a Tamil scholar only, failing to do justice to his versatility. At the time he sent us his Musings, he was Editor of the Prabuddha Bharata, an influential philosophical journal managed by the Ramakrishna Mission. Let those who think of the Swami as a Tamil scholar only now see what a fine and discriminating taste he has in English too—our congratulations to him on his being nominated member of the University Senate.

Dr. S. C. Paul, the last instalment of whose article on Gaja Bahu and His Times is appearing in this issue, has gone into the Great Beyond. We too are among those who knew his gifts and valued them highly and shall miss him very much.

Mr. S. H. Perinbanayagam is a member of our staff and one of the Editors of the Miscellany.

க. மதியாபரணர், எம் ஏ.

அவர்கள் இக்கல்லூரித் தமிழ்ப்பேராசிரியர். சென்ற இரண்டு ஆண்டுகளாய் அண்ணாமலைப் பல்கலைக்கழகத்தில் தமிழில் உயர்தரக்கல்விகற்றுத தேறி எம். ஏ. பட்டமும்பெற்று மீண்டும் இங்குவந்து தமிழ்த்தலையில் தொண்டாற்றுகின்றனர். தமது அண்ணாமலை நகர் நினைவுகளைப் பிறருக்கும் பயன்படுமாறு எழுதியுள்ளார்.

We Rejoice

As we go to Press, we hear with great pleasure the news of the election of Mr. Handy Perinbanayagam as the representative of the All-Ceylon Union of Teachers on the University Court. This is a high honour indeed. That Mr. Perinbanayagam richly deserves this honour and is eminently fit to discharge the duties attached to this position a those who know him will testify to. It is awkl-

ward for us to sing his praises in these pages. Suffice it for us to congratulate him on this honour and to convey to him the jubiliations of the whole College and her Old Boys over it.

L. S. K.

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