

Jaffna College Miscellany

March, 1936.

VOL. XLVI.

No. 1.

American Ceylon Mission Press,
Tellippalai, Ceylon.

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College Miscellany

1849

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*A boy was born at Bethlehem
that knew the haunts of Galilee.
He wandered on Mount Lebanon,
and learned to love each forest tree.*

*But I was born at Marlborough,
and love the homely faces there;
And for all other men besides
'tis little love I have to spare.*

*I should not mind to die for them,
my own dear downs, my comrades true.
But that great heart of Bethlehem,
he died for men he never knew.*

*And yet, I think, at Golgotha,
as Jesus' eyes were closed in death,
they saw with love most passionate
the village street at Nazareth.*

E. HILTON YOUNG.

EDITORIAL NOTES

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

THE ANATOMY OF FRUSTRATION.

The London Spectator is publishing a series of articles by H. G. Wells on this subject. For nearly half a century, H. G. Wells has been castigating Humanity for its failure to evolve a planned economy. Socialism most comprehensively viewed is nothing but a plea and a plan for organised national and international economy.

He and his great contemporary, Shaw, have been preaching the evangel of a new order of things in season and out of season.—Incidentally, these two outstanding literary figures in contemporary England have been 'Journalists' in the best sense of this much misused word.—They had no patience with that motto of Decadent Aestheticism, 'Art for Art's Sake'. They both took hold of Literature purely for propagandist purposes and have put it to use almost exclusively for didactic ends. That the ethical ideals they seek to propagate and the Gospel they proclaim is, in many respects, different from what traditional religion has been setting forth, is admitted. But this admission has no bearing on the statement that these two writers are pre-eminently didactic in their aims. There is current a prejudice against the introduction of a moral purpose into a book, for people argue that to introduce a moral purpose into a work of Art is to misconceive the aims of Art and to prostitute Art. Without venturing on a lengthy dissertation on Aesthetics, we would just like to point out that some of the best books acclaimed as masterpieces by mankind are instinct with a moral purpose and are aflame with a moral fervour. The Thirukurral by which every Tamil man swears is avowedly a didactic work. Victor Hugo's masterpiece 'Les Miserables' and Harriet Beecher Stowe's 'Uncle Tom's Cabin' have each a very obvious moral purpose to serve. Among poets Browning and Shelley may be cited as men to whom moral issues were the breath of their poetry. In Shakespeare's Merchant of Venice, John Masefield sees an impassioned plea for Religious toleration.

So without claiming any finality for our conclusion, we would like to say that a didactic purpose is a legitimate one in a book, but with one reservation. One can moralize prosily or one can moralize scintillatingly. When one moralizes platitudinously and ponderously one courts and deserves neglect. But if people can preach their gospels as pleasingly as Shaw and Wells have done, let us have more of their kind. This new effort of Wells is written after the manner of Burton's 'Anatomy of Melancholy'. But as Wells himself insists, the present epoch's groans are begotten not of Melancholy, but of Frustration. The characteristic feature of the Western, and to a lesser extent, of the Eastern world in the present century, is a feverish activity that seems to lead nowhere.

In the first of these articles Wells introduces his mouthpiece, through whom he proposes to carry out the analysis of the most far-reaching spiritual ill of the epoch. This method has its obvious advantages, for it offers the writer the chance to set forth and assess ideas with a certain detachment and without the embarrassments that a narrative in the first person would involve.

The problem of Frustration has a personal as well as a Human appeal, for there are tragedies of personal Frustration, looming up against the frustration of Humanity, that seems to be again on the verge of a catastrophe in spite of years of endeavour in quest of a different goal. Perhaps the most poignant phase of what the Theologians call that Problem of Evil, is the Problem of Frustration. Therefore we are eager to see what Wells has to say on this topic. As we go to press, we have seen only two articles. We hope to revert again to this theme when the whole series has appeared.

AN EXAMINATION OF EXAMINERS.

The publication in England, recently, of the finding of a Commission on the reliability of Examinations as an objective assessment of the merits of examinees, has caused no small concern in Educational circles everywhere. This Report has received such publicity that we do not deem it necessary to go into details. Suffice it to say that the investigation has shown

that in valuing the same paper, there is a wide discrepancy between one examiner and another and between the valuations of the same examiner when a period of time has lapsed between them.

What is sought to be achieved through having a stranger value the papers is objectivity. But it looks as though no such thing as an objective attitude did exist in any human mind. Personal predilections seem impossible to be rid of. Since we are constrained to admit that Examinations of some sort should exist, we seem to be faced with a dilemma.

As far as we see, there seem to be two ways out of the difficulty. One would be so to stereotype the examination as to make it proof against personal idiosyncracies. This can be achieved by framing the questions in such a manner that there can be but one correct answer. Such a solution is open to many criticisms. Obviously this method can be used only to test the candidate's knowledge of facts. When the purpose of the test is to gauge the student's constructive capacities, i. e. to find out if he can make out a cogent and coherent presentation of a problem, the essay type of answer is inevitable and it is in evaluating such papers that personal prejudices play havoc with the dispassionate objectivity expected of an examiner.

Paradoxical as it may seem, you cannot expect objectivity from a person whose only acquaintance with the examinee is through the answer paper. In most departments of life, our first impressions approximate to objectivity only when they have been subjected to corrections through later impressions. A teacher who deals with a student for a year is likely to have an assessment of his abilities that will be more nearly objective, than an examiner who sees but one specimen of the examinee's handiwork. So, our claim is that the State and the University should, in the main, accept the evaluation of the school authorities, for the view of a man who has seen a thing hundred times is likelier to correspond to reality than that of one who has seen it only once. Far be it from us to claim absolute infallibility for the evaluation of any mortal, even a teacher. Our claim is that taking into account all the factors, this is the least imperfect criterion

we can think of. Now that we are engaged on the subject of examinations, we would like to make a few observations on 'Oral Examinations' and about the 'Viva Voce' in particular. Of all methods of examination this is the least scientific, for too many factors interfere with the objectivity that is sought to be achieved. The examiner is after all human and subject to moods and predilections like other mortals. There is a story about Huxley which will help to bring out what we have in mind. Huxley, it is said, was once examining a candidate in the 'Viva Voce' and the young man had the impudence to answer all the questions correctly; Huxley was nettled and with a view to 'flooring' the presumptuous young man asked him the height of a certain waterfall in North America and the answer came "so many feet and so many inches". Huxley losing his professorial equanimity lapsed into slang and turned on the candidate with "How the H...ll do you know that?" The answer was "This waterfall happens to be in my father's North American Estate and I spent my last vacation there". The story is probably apocryphal, but it illustrates a very lamentable trait, only too common in the best of us. Apart from the easily wounded personal vanity of examiners, there are the intellectual and political prejudices of examiners which make it unsafe for a candidate to be too candid in his answers. A convinced Imperialist and Protectionist is hardly the person to give full credit to an examinee who professes Free trade or Socialist principles. Then there is another objection, which we think, is still more formidable. Few people, especially young people, are truly themselves when they are facing the ordeal of an oral examination. Excitement has robbed the examinee of self possession. There are differences of idiom between examiner and examinee, which do not conduce to an easy relation between the two.

The following extract from Professor John Adams bears out our view: "Let us see what we can make of John as a boy. How are we to study him? At the very threshold of our subject it is well to give up all hope of help in this study from John himself. John is of a modest and retiring disposition, having no pleasure in the process of being interviewed. Even an infusorian is not quite his natural self under the

fiere light that beats upon the stage of a microscope. It is not to be wondered at, then, that as soon as he knows himself to be under observation, John ceases to be himself. He becomes a new boy: he plays his part as bravely as his seniors." Without doubt these objections apply to all examinations. But we believe they are reduced to a minimum in written examinations.

OUR CONTRIBUTORS.

Mr. V. Coomaraswamy is one of our older Old Boys, who has graciously responded to our invitation to place at the disposal of our readers, the fruits of his Tamil Scholarship. We are happy to see that Mr. Coomaraswamy intends to follow up this article with other contributions, where he will elucidate and amplify issues which he has just glanced at, in the present article.

Dr. Devanandham, now a Professor in the Bangalore Theological College, was a teacher in Jaffna College about a dozen years ago. After leaving us he went to America for further studies. A friend of his, who saw him recently, tells us that although his stay here was all too brief, he even now has very lively and pleasant memories of Jaffna College, where he was a teacher bearing the name of P. D. David.

Those of us, who know Pundit S. Kanapthipillai, deem it a privilege, for he belies the usual idea that people have of a Pundit. A Pundit is usually an obnoxious person, vain and pedantic, heavy and intolerant, who would feel his dignity compromised if he spoke a language that ordinary mortals could understand. And to imagine a Pundit with a sense of humour is a feat that few would attempt. But Pundit Kanapthipillai is a young man, with a living interest in Tamil Literature, eager for new knowledge whencesoever it comes; critical, broadminded, endowed with a lively sense of humour; this un-Pundit-like Pundit is eager to create in Tamil new Literary Forms, that will express the ideals and aspirations of twentieth century Ceylon.

Mr. K. A. George, whose paper on "Relativity" is the substance of an address delivered before the

Jaffna College Round Table, is Professor of Mathematics at Jaffna College. Mr. George is of an unostentatious disposition and would blame us if we praised him. But we may be permitted to say this at least: We have heard it said by those, who ought to know, that Mr. George is about the only person in Jaffna, who is competent to speak with some authority on this very difficult subject.

Mr. T. B. Ilangaratne of the Income Tax Office has sent us at the request of the enterprising Secretary of the Colombo O. B. A., a pen picture of the "Vedarala", which among other things reveals how much there is in common between the Tamils and the Sinhalese, by way of Folk-lore. The two stories he tells of the skill of the Vedarala are household tales in Jaffna, applied as occasion demands, to divers physicians of repute.

"Diogenes" prefers to be anonymous, and we have permitted him to use the cloak of anonymity on the promise that he should remain strictly impersonal.

Our thanks are due to all contributors and we express the hope that this will not be the last Number of the Miscellany where their contributions will appear.

By religion I mean the power, whatever it be, which makes a man choose what is hard rather than what is easy, what is lofty and noble rather than what is mean and selfish; that puts courage into timorous hearts, and gladness into clouded spirits; that consoles men in grief, misfortune, and disappointment; that makes them joyfully accept a heavy burden; that, in a word, uplifts men out of the dominion of material things, and sets their feet in a purer and simpler region.

A. C. BENSON.

EDUCATION FOR HAPPINESS.

A PARENT'S POINT OF VIEW.

By P. D. Devanandham, Esq., M. A., Ph. D.

One of the alarming trends in modern education is the increasing emphasis laid upon making things generally pleasant for the pupil. He is made not to feel the irksomeness of strenuous effort. Indeed, no pain is spared by the futurist in educational theory to eradicate all distinction between work and play in this progressive type of education.

Elaborately planned schools of this persuasion are springing up in our bigger cities with the avowed intention of giving the children a thoroughly good time of it. Where such children can look forward to a life of well-provided comfort and care-free leisure nothing perhaps is lost, nor gained, for that matter. But to the children of the average professional and business man, whose future when they leave school and University would have to be of their own making, these new-fangled schools will eventually prove tragically futile, if not positively calamitous. For unlike the children of the rich few, the school-going generation from the middle-class many will have to find their happiness in adult life within society, and not in spite of it.

It is true that we are constantly looking forward to the evolution of a new social order. But, whatever it is to be, the new world cannot be the sort of pastoral paradise of plenty and pleasure of which obviously the ultra-modernist educator is dreaming. Whether society continues to be individualistic and capitalistic or becomes communistic and socialised, it is the capacity of the individual to adequately cope with the complex demands of his social environment which would make for his happiness and usefulness. Or else it is inevitable that in an individualistic state of affairs the individual would be gradually discarded as a back number; and in a socialistic state violently pushed aside, and perhaps shot down as burden on the group.

From the standpoint of the middle-class parent, then, education to be worth while should help his

children to grow up adequately equipped, capable and efficient enough to hold their own. Such competence, in the final analysis, is the outcome of rigorous discipline. For the knowledge and capacity to think involved in all efficiency are really the fruits of moral and intellectual discipline. "Essentially", as somebody has observed, "Knowledge is acquired by mastering an enormous mass of heterogeneous and often boring data". Knowledge involves discipline in the process of acquiring it. This fact was given special emphasis in the ancient educational institutions of our national heritage, and in these piping times of our national degeneracy it seems well to remind ourselves of the increasing need for it, in the period of the early training of our children. Even under modern conditions it still remains true that no one has so far made a success of himself professionally unless he had managed to master all the intricate details in his calling, whatever that may be. Inclination is not everything. No one, for instance, however ideally fitted he may be otherwise to become a doctor can prove competent as a surgeon unless he has mastered the many uninteresting facts about thousands of bones, muscles, nerves and so forth spending hours of concentrated labour over them. That is, he must possess discipline, and a goodly measure of it.

Would education which is designed to set young minds on the quest of happiness help to build such patterns in early childhood as would later develop self-mastery and discipline? There seems to be very little in the philosophy of this current education for happiness which tends in the direction of the training of a disciplined sense of responsibility, the development of the habit of duty for duty's sake. A child brought up to look to happiness for itself in doing things is more likely to develop indifference, sloth and carelessness than the habit-pattern of feeling uneasy at the neglect of duties. For the sake of happiness in the process of training, the ultimate happiness of the man the child will eventually grow up into is sacrificed. Of course a boy toiling over a difficult problem in Arithmetic or struggling with the conjugation of an irregular verb cannot be expected to be happy. But it seems equally wrong to say that he is unhappy. He is relatively happy. For he could be less happy.

were he employed in carrying a heavy load of cotton or in weeding a paddy field, for instance, than he is over the naughty sums that would not come right.

Besides, there is another insidious element of danger in making all work undistinguishable from play. With the increasing complexity of life it is recognised more and more that in the maturity of adult life there should be a rhythm between work and play. For the individual to function effectively in society there should be a healthy alternation between periods of intense mental and physical strain, and times of complete relaxation and wholesome recreation. The boundary line between work and play needs to be kept clearly marked so that the alternation between toil and rest is noticeable if one is to get the most out of life. The theorist in modern educational methods seems intent upon deliberately erasing this distinction, while the conservatists of the older generation of teachers found no place for the development of the play instinct. We do not want our children to grow up in the dread that life means unrelieved effort and incessant strain. Nor do we desire that they should be brought up under the delusion that the future holds in store for them an endless round of pleasure and continuous fun. The child would then be left to discover for himself by the painful process of trial and error that life is hard, and ruthlessly destroys those who do not fulfill the expectations of the group. Education for happiness planned with tender care to save the sensibilities of our children will only lead, it would appear, to make them insensible to the joy of hard work as well as to the wholesome pleasure in play.

Again, whether the future of society is to be individualistic or socialistic emphasis is bound to be increasingly placed in the future on large organisation of work. There would be a bureaucracy to contend with, in some form or another. From this standpoint there is no radical difference between a highly individualistic form of industrial society, as the United States of America, and the admittedly communistic form of social organisation for which modern Russia stands, leaving aside, for the moment, the question of the ownership of the instruments of labour and the

distribution of the produce thereof. In either case the individual has to start life from humble beginnings and climb up the ladder. Let us remind ourselves that we are not here concerned with the fortunate few. We are considering the case of the children of the average business and professional man. Surely they cannot set up for themselves on their own. It is being abundantly made clear that an increasing percentage of men and women in the future would have to enter private or governmental organisations for a 'career'.

That means for the individual a rigid system of subordination at any rate, for some years at the start. The competent person who would prove successful and happy would be one who would possess the needed willingness and ability to take orders and instructions and carry them out faithfully. The modernists plea for happy childhood is not often an excuse for the child to have his own way. No parent, it is true, would want his son to grow up to be always submissive and deferent. But at the same time to err on the side of the other extreme is to bring him to certain disaster. The relation between the teacher and the taught need not be that of tyrannical task-master who would always demand abject obedience. But need it be sentimentalised, as it being increasingly done, so that the young develop to maturity without any idea of dependence on constituted authority and cheerful obedience to superiors?

In a recent address before a Teachers' Conference, the Principal of a well-known Girls' High School in South India rightly indicated that in her experience the majority of Indian children, with noticeable exceptions, came to the schools without any sense of self-control or discipline instilled at home. This is inevitable where the father of the middle class professional home finds increasingly less time for contacts with his children, and the proper emotional responses to superiors has to be developed elsewhere than in the home.

This habit-pattern of willing subordination to superiors in office need not hinder the corresponding development of an attitude of sufficient detachment to safeguard the 'inner self, the essential personality. It

ought to be possible in the training of the young to combine self-expression and a spirit of freedom with discipline and self-control. After all there is more truth than we realise in the adage that happiness comes to him who does not look for it.

It is not too much, then, to expect that the unrestrained freedom in this mistaken quest for happiness in childhood which is characteristic of the modern trend of educational theory would lay the foundations of such character-traits as would lead to success in adult life.

FOLK-LORE LYRICAL POEMS IN TAMIL LITERATURE.

By V. Coomaraswamy, Esqr., B. A.

From times of remote antiquity to which our Tamil Literature extends, folk-lore lyrics have occupied an unique place. *Tholkappiam* (தொல்காப்பியம்) our ancient Tamil grammar which may safely be ascribed to at least half a millennium before Christ gives such Lyrics a place among the species of compositions known to Tamil poetry. A treatise on grammar in any language presupposes the existence of a mass of prior literature from which the rules of grammatical form and structure are deduced for future guidance and cultural standardisation of productions in that language. It, therefore, goes without saying that folk-lore pieces formed an integral part of Tamil literary productions even before the age of தொல்காப்பியம்.

The earliest specimens of folk-lore compositions are to be found in *Silappathikaram*, (சிலப்பதிகாரம்) the most ancient indigenous Tamil epic work worth its name. As the author of this marvellous epic himself states in the epilogue at the end of this poem, the work is a mirror reflecting the whole Tamil national life and culture of his times.

“செந்தமிழியற்கையில்,
ஆடி கன்னிழலிவீழிருங்குன்றம்
காட்டுவார்போல”.

In this poem the poet, a Royal ascetic, a younger brother of the Tamil monarch of the Chera Kingdom of the west coast of Malabar, which then exercised a hegemony over the other two kingdoms of South India, viz, the Chola and the Pandya and as well as over the Sinhalese State of Ceylon, had so designed the theme and the thread of the narrative of his epic as to enable him to make a rapid survey of the whole of South India. The pictures he presents to us—of the civic and social life of the Tamils, rural and urban, of the political institutions, executive, administrative and judicial (both central as well as local) of the inter-relations of states and principalities, coordinate and subordinate, of the relations of the Tamil Kings with the foreign powers of the Deccan and N. India and finally of war and the mode of war, force and the celebration of military triumphs—are so complete that one marvels at the genius of a poet who could bring all these multifarious matters within the concise compass of this epic.

It is in the course of the description of the facts and circumstances which led his hero and heroine to depart from their palatial home at Puhar, the then Chola capital on the East, to Madura, the capital of the Pandyas, with the idea of starting life afresh, and amassing fortune by the sale of a pair of anklets of the heroine, the only worldly possession at their disposal, and the cruel fate that met the hero in Madura and the subsequent solitary journey of the heroine from Madura to the Chera Kingdom on the west, the poet skilfully inter-weaves the folk-lore lyrics found in the epic. The first of such lyrics is Canto 7 called the கானல்வரி the beach lyrics—folk-lore song of the maritime region—in the course of the singing of which the hero parts with his courtesan and resolves once for all to turn a new leaf in his book of life. The next is வேட்டுவவரி (Canto 12) or the song of the hunters, the tribes of the desert region. It is introduced as taking place in the courtyard of a Durga temple where the hero and heroine were taking a temporary rest in the course of their journey

to Madura. The third of such lyrics is the ஆய்ச்சியர் குரவை (Canto 17) or the dance odes of the shepherd maids of the pastoral region. This is introduced as taking place in the abode of the shepherd tribes in the suburbs of Madura on the banks of the river Vaihai. After a halt in the shepherd's quarter the hero had gone into the city to find a purchaser for the anklets and met his death at the hands of the King's executioner, under tragic circumstances. Simultaneously with this calamitous incident in the city, prognostications and evil foreboding were not wanting in the shepherd's quarter where the heroine tarried. And the shepherd maids' dance and songs are introduced by the author as being designed to appease the protecting deity and averting evil to the heroine. The fourth of the folk-lore kind is குன்றங்குரவை (Canto 24) or the dance of the hill tribes-folk-lore of the mountainous region-which is introduced in the poem as taking place in one of the hills of the western coast. The heroine departing alone after setting aflame the city of Madura to avenge her husband's cruel death made a mad rush through the western gates of Madura, vowing not to rest her feet nor take food or drink until she joined her husband, either in the human form or any other. She did meet her husband on the hilly top, and the hill tribes saw the hero and the heroine taken in a celestial car higher up beyond the clouds. This miraculous event was the occasion for the poet to introduce the hillmen's dance into his epic. The readers will note that two of these are called merely as வரி or வரிப்பாட்டு songs and the other two as குரவை or dances, though all of these are action songs or songs to the accompaniment of appropriate action or dance. It will further be noticed that these songs or dances have a regional background, that is to say they fall under one or the other of the *five thinais* (ஐத்திணை) or regional classification which permeates all Tamil classical literature. It will thus be seen that the four folk-lore cantos referred to above fall under (1) *Neythal* (நெய்தல்) or maritime region, (2) *Palai* (பாலை) or desert region, (3) *Mullai* (முல்லை) or the pastoral region and (4) *Kurinji* (குறிஞ்சி) or the hilly region respectively and that (5) *Marudham* (மருதம்) or the agricultural region is conspicuous by its absence.

From this it is obvious that in the first or second century A. D., the date of the epic, the Marudham region had ceased to exist as a region of tribal organisation and that the more cultured *Velir* (வேலிர்) and other agricultural communities had become land owners and had reduced the primitive tribes of these regions to the position of vassals and labourers attached to their farms. This inference gains confirmation from the incidental manner in which reference is made to the folk-lore songs of the agricultural region. In (Canto 10) *Nadukunkathai* (நாடுகாண் காணை) the epic refers to five varieties of folk-lore songs connected with field operation (viz) (1) the song of the watchers in the field shouting joyous songs to keep out wild beasts from damaging the plantations or crops (2) the entertainment songs of the women planting, weeding or doing other labour in the farm (3) the *Ermangalam* (ஏம்மங்கலம்) or the worship of the deity and the plough at the time of beginning field operations, (4) the *Mugavaipaddu* (முடிவைப்பட்டு) or the songs at the time of reaping and threshing of paddy and (5) *Thirukinai* (திருகினை) songs accompanied with drums from the professional musician classes that gathered in the threshing floor for their share of the bounteous distribution of the paddy before it is carried to the barns or stores. All these must be noted as coming from labourers on the farms in various capacities and not from a regional tribe as in the other four cases.

Besides this regional classification, folk-lore admits of another division, which is common to both the town and the village in all these five regions. This division has its basis in amusements or recreations in doors and out-doors and songs connected with occupation or work and songs for children. In Canto 29 *Vallu Kathai* (வாழ்த்துக்காணை) of the epic under consideration, we have instances of *Ammanai var* (அம்மானைவரி) or songs accompanying the game of *Ammanai* அம்மானை; *Kanthugavari* (கந்தகவரி) or songs accompanying the game of balls; *Oosalvari* (ஔசல்வரி) or songs accompanying the recreation on the swing or the merry-go-round and the *Vallaipaddu* (வள்ளைப்பட்டு) or the pestle songs of women-folk while engaged in pounding rice or condiments. All these are recreations of the women folk. Instances quoted from the epic of *Silappatikaram* represent the way the folk-

lore is found interspersed with other poetry in Tamil literature.

Coming down to later times we find the Hindu religious revivalists—the Saiva saints and the Vaishnavite Alvars—utilising the folk-lore songs for a spiritual appeal to the masses who had embraced heterodox faiths—Jainism and Buddhism—to wean them from those false faiths and to bring them back to the fold of orthodox Saivism and Vaishnavism. A typical instance of this is saint Manickavachagar's hymns in Thiruvagasam. To this category we must put down *Thiru Ammanai* (திரு அம்மாளை) the same as that found in the epic referred to above; *Thiruporchunnam* (திருப்பொற்சுண்ணம்) or the pounding of the golden dust, the same as the *வள்ளைப்பாட்டு* in the epic; *Thiruththelanam* (திருத்தெள்ளேணம்) or the Tambour song, another amusement of the lady folk in which the singing is accompanied by the striking of small drums to keep time, very much similar to the Rabana of the Sinhalese; *Thiruchaldal* (திருச்சாடல்) or songs with clapping of hands; *Thiruonthiyar* (திரு உந்தியார்) a game similar to the battle dore and shuttlecock of the Westerners; *Thiruththonokkam* (திருத்தோனோக்கம்) or songs of action which end with the placing of the hands of each opposing pair on the shoulders of the other, which I may incidentally mention, I have personally witnessed being performed in a Vaishnava temple at Conjeevaram during my visit to the place in December 1933; *Thirupponnoosal* (திருப்பொன்னூசல்) the same, as the swing or the merry-go-round songs of the epic; *Annaippathu* (அன்னைப்பத்து) or the song of the mother and the child to all of which the Saiva saint attaches a spiritual significance and gives a religious interpretation. Similar hymns on folk-lore themes are to be found in the religious compositions of the Vaishnavite Alvars.

The subsequent development of folk-lore is typical of the new orientation given to Tamil classical literature in the period following the age of religious revival in the Tamil land. Unlike in Europe, where a renaissance literature followed the reformation or the religious revival, in the Tamil land a classical literature (differing much in structure and theme from the Sangam classics) followed the age of the Alvars and the Saiva saints. This was the age of Chekkilar and Kachchiappar, Kamban and Oddakuthan, Puhalenti

and Jayankondar not to speak of many other luminaries of this period whose literary productions find a circle of votaries and admirers far wider than that of the archaic Sangam Poetry, decipherable only with the help of commentaries of a later date. This age also corresponds roughly to the age of the Chola empire, 900 to 1250 A. D., during which the political paramountcy of the Tamils was at its zenith. This Tamil social organisation also underwent a tremendous transformation. The tribal communities of the five regions had been almost swept away. Of the change that had taken place in the agricultural tribes as early as the first or second century A. D. I have made passing mention earlier. The tradition of the birth and nurture of Krishna in a shepherd home and the spread of the Vaisnava Cult in the Tamil land exercised a tremendous influence in elevating the social status of the tribes of the pastoral region. The tribes of the maritime region had come under the urbanising influences of the sea coast towns; and the large industries and trade communications that had sprung up on the wake of the oversea conquests of Raja Raja Chola and his successor, Rajendra Chola, had transformed their social status. The predatory tribes of the desert region, the Maravars and the Kallars, had been requisitioned into service as soldiers of the Kings and their feudatory chiefs. They had settled down to some sort of civic life, though their hereditary predatory instincts found occasional outbursts. So that, when during this period all the possible themes for poetic composition found a classification known as the 96 Prabandhams or themes of poetry, three of the folklore variety found a place among these 96 themes. These three are Pillai Tamil or the songs of the nursery of the child from the stage of raising and waving its head in the cradle down to its guiding a toycart, Kuravanchi or the song of the Kuravars or hillmen, and the Pallu, or Wzhathiar Paddu songs of the ploughmen and ploughmaids.

The first of these needs no comment as it is on the theme of nursery rhymes common to children of all grades of society in all regions. The second variety, Kuravanchi, is of special interest to us as

the Kuravars of the hilly region represent a tribe that has not undergone any material alteration of status or civilisation from the age of Tholkappiam down to the present day. The third one, the Pallu, is of absorbing interest for more reasons than one and this should form the subject of a separate thesis. But, I wish to emphasize again that Pallu is not a tribal song and is certainly the regional song, which had undergone modifications from the age of Tholkappiam downwards to suit the circumstances of the time and is certainly the most popular of all folk-songs.

Jaffna's contributions to Tamil literature are few and far between as compared with South India, and the earliest surviving ones are of a later date than the beginning of the 14th century. Though the Pillai Tamil variety is to be found in many scores in the South Indian Tamil literature, the Pallu Poems do not exceed a dozen and the Kuravanchi compositions do not come up to half a dozen. Jaffna has the proud distinction of counting as its own at least three of the Pallu specimens and two of the Kuravanchi type. The two Kuravanchi contributions known in Jaffna literature are the *Nallai Kuravanchi* (நல்லைக் குறவஞ்சி) of Senathiraya Mudaliar which appears to be irretrievably lost to us, although the date of its composition was in the early decades of the 19th century or a little over a hundred years from today. The other Nakula Malai Kuravanchi is of a still later date about the middle of the 19th century, and this has once been printed and published by the late Mr. A. Cumarasami Pulavar.

But we have three distinguished specimens of the Pallu Prabandham, (viz) Kathiraimalai Pallu of the closing decades of the 16th century, Parala: Vinayagar Pallu of Sinnathamby Pulavar of the earlier half of the 18th century, and Kanakarayan Pallu of the closing decade of the same century, all of which have been recently published. Reserving the consideration of the many interesting aspects of these three Pallu poems for separate treatment on another occasion, I may complete the further history of folklore literature in Jaffna. In the early part of the British rule when freedom of worship and celebration of religious festivals were restored in the Tamil provinces of Ceylon, there appear-

ed a species of folk-lore compositions known as Vasanthan (வசந்தன) of which I have had access to at least two—one from the Village of Kadduvan by a local poet known as Visvanathar, the other of an earlier date from the well known poet Sinnathamby Pulavar of Inuvil. Visvanathar's folk-lore appears to be a medley of action songs intended to amuse worshippers in a temple in the Vasantha Mandapam—or the recreation hall of the temple from which the composition appears to derive its name—during the annual festivals, before the deity is taken out in procession in the other court yard. It combines in it portions of the Pallu, the Kuravanchi and caricatures of extravagancies in social life, such as the Dumbachari or the Dandy, Sellappillai or the extravagant child brought up in luxury, Parangi and Kappili or the burgher and the Kaffir, Nondi or the lame man, Sinnakkone or the shepherd boy, etc.

Other varieties of folk-lore cited from the epic of the anklets and from Tiruvachagam, such as Oosal, Ammanai, and Kummi, a modern substitute for the choral of Saint Manickavasagar continue as convenient folk-lore down to the present day. There is another variety of folk-lore, which is much in vogue in Mullaitivu and the Vanni district. This is known as *Sinthu* (சிந்து) (from the name of the metre employed in these songs) and covers a wide range of topics from the praise of the deities to the description of the devastation of wild birds and beasts. The following are only typical instances (கொக்குச்சிந்து) *Kokkusinthu* and (குருவிச்சிந்து) *Kuruvisinthu* on birds; (பிள்ளையார்சிந்து) *Pillayarsinthu* and (ஆமமன்சிந்து) *Ammamsinthu* on deities the last mentioned being the story of the Pathini Goddess narrating the story of the anklet, though differently from the epic in several details. This narration followed up by a description of Pathini worship in North Ceylon and some of the important places in the Mullaitivu and Jaffna districts where shrines of the goddess Pathini have become famous from days of yore; and (ஐவரசிந்து) *Aivarsinthu* narrating the story of the Mahābhārata epic in the Sinthu-metre.

Omission must not be made of Thaladdu or cradle song and Oppari or lamentation song, Kinathu Vettup-

paddu or well diggers' song, all of which have their local varieties in Jaffna. This completes the history of folk-lore in Tamil literature. Each one of the above varieties of folk-lore has its historic and cultural value besides its value as song of amusement and recreation and as throwing side lights on the social customs and conditions current at the time of its composition. The study of these must be utilized to awaken, stimulate and sustain national life and consciousness, specially among the masses.

மூன்றுகண்கள்

(ஆக்கியோன்: பண்டிதர் சி. கணபதிப்பிள்ளை)

I

கடவுள் இரண்டு கண்களை மனிதர்களுக்கு அருளியிருக்கின்றார். “எண்ணூடம்புக்கும் தலையே பிரதானம்.” இப்படிப்பட்ட தலையிலும் இந்த இரண்டு கண்களுமே மிகப் பிரதானமானவை. கண்ணில்லையாயின் மனிதப் பிறப்பால் பயனேயில்லை. மனிதர்களுக்குள்ளே இரு கண்ணும் பொட்டையானவர்களும், ஒரு கண் பொட்டையானவர்களும், கண்ணிற பலவகை ஊறுகளை உடையவர்களுமாகப் பலர் இருக்கின்றார்கள். அவரெல்லாம் மனிதப்பிறப்பால் அடையக்கூடிய பலனை இழந்தவர்களும், அப்பயனில் குறைந்தவர்களுமேயாவர்.

மனிதர்களுக்குப் போலத் தெய்வங்களுக்கும் கண்கள் உண்டு. தெய்வங்களுக்குமூன்று கண்கள் இருப்பதாகப் புராணங்கள் கூறுகின்றன. ஆனால், மனிதர்களுடைய கண்களுக்குப் போலத் தெய்வங்களுடைய கண்களுக்கு ஊறுகள் வருவதில்லை. தெய்வங்களுக்குள் கண் பொட்டையான தெய்வங்களும் இல்லை. தெய்வங்களுடைய கண்கள் மிகப் பிரகாசமானவை; எத்துணைக் காலங்கொண்டும் ஒழி மழுங்காதவை; வெகு வெகு தொலையிலுள்ள பொருள்களையும் தரிசிக்கக்கூடியவை. மூக்குக் கண்ணாடி தரிக்கும் வழக்கம் தெய்வங்களுக்கில்லை.

மனிதர்களுக்கும் தெய்வங்களுக்கும் போலக் கல்லூரிகளுக்குக் கண்கள் உண்டு. யாழ்ப்பாணத்திலே ஆங்கில கல்

லூரிகள் பல இருக்கின்றன. அக் கல்லூரிகள் ஒரு சிலவற்றிற்குக் கண்களையில்கூட, கண்ணடையாளங்கூட இல்லை. ஒரு சில கல்லூரிகள் ஒரு கண்ணெட்டையானவைகள். கருவிழியில் பூப் படர்தல் முதலிய உறுகளைடைந்து, பார்வையிழந்த கல்லூரிகளும் சில இருக்கின்றன. சுத்தமான இரு கண்கள் படைத்த ஒரு மனிதக் கல்லூரியைக் காண்டல் அரிது. யாழ்ப்பாணத்திலுள்ள பெரும்பாலான கல்லூரிகளின் இயல்பு இங்ஙனமாக, வட்டுக்கோட்டையிலுள்ள ஆங்கில கல்லூரிக்கு மாத்திரம் சுத்தமான மூன்று கண்கள் இருக்கின்றன. அக் கல்லூரி கல்லூரிகளுக்குள் தெய்வத்தன்மை படைத்தது. அத ஒரு தெய்வக் கல்லூரி. அக் கல்லூரியின் மூன்று கண்களையிதழ் பிரகாசமானவை. நூற்றுக்கு மேற்பட்ட ஆண்டுகள் கழிந்தும் ஒளி மழுங்காதவை; பெயர்மீறும் மெய்மையினின் பேதங்களை உள்ளபடி காணும் சக்திவாய்ந்தவை, காட்ட முயன்றவை. அந்த மூன்று கண்களுள்,

முதலாம் கண்: சி. வை. தாமோதரம்பிள்ளை அவர்கள்.— இவர்கள் சிறப்பிட்டி வைரவரதபிள்ளையின் குமாரர்; 1832 ம் ஆண்டு செப்டம்பர் மீ 12 தேதி பிறந்தவர்கள். 1824 ம் ஆண்டில் அமெரிக்காவின் சங்கத்தாரால் வட்டுக்கோட்டையில் செமினரி (சர்வசாஸ்திரசாலை) என வழங்கும் ஒரு ஆங்கில கல்லூரி ஸ்தாபிக்கப்பட்டது. அங்கே உயர்தர சாஸ்திரங்களெல்லாம் தக்க ஆசிரியர்களால் நன்கு கற்பிக்கப்பட்டன. பிள்ளையவர்கள் அக் கல்லூரியில் 1844 ம் ஆண்டு அக்டோபர் மாதம் தமது 12 ம் வயசுற் சேர்ந்து, இருபதாம் வயசுவரை (1852 ம் ஆண்டு செப்டம்பர் மீ) உயர்தர கலைகளை நன்கு பயின்று அவற்றில் முதன்மையடைந்து, பரிசுகளும் பெற்று வெகு சீர்த்தியடைந்தார்கள். இவர்கள் இளமையில் தழீழ்ப்பாஷைக்குரிய கருவிநூல்களைத் தமது தந்தையாரிடத்தும், மேற்படி கல்லூரியிலும், உயர்தர இலக்கண இலக்கியங்களை, அக்காலத்துப் பிரபல வித்துவாய்சரும் கவிதாசக்தி கைவந்தவருமான சுன்னாகம் முத்துக்குமார கவி ராஜ சேசரிடத்தும் முறைப்படி கற்றுக்கொண்டார்கள். இவர்களுக்குச் சமஸ்கிருதத்திலும் போதிய கிற்பத்தியுண்டு.

பிள்ளை அவர்கள் மேலும் ஆங்கிலக் கல்வியில் அபிவிருத்தியடையவிரும்பி 1857 ம் ஆண்டில் முதன்முதல் சென்னைச் சர்வகலா சங்கத்தாரால் நடாத்தப்பட்ட பிரவேச பரீட்சையிலும், அடுத்த நான்கு மாசங்களுள் அக்கலாசங்கத்

தாரால் நடாத்தப்பட்ட பி. ஏ. பரீட்சையிலும் சித்தியடைந்தார்கள். சென்னைச் சர்வகலாசங்கத்தாரால் முதன்முதல் நடாத்தப்பட்ட பி. ஏ. பரீட்சையில் சித்தியடைந்தவர்கள் யாழ்ப்பாணத்தவர் இருவரே. அவர்களுள் ஒருவர் பிள்ளை அவர்கள். 1871 ம் ஆண்டில் நியாயசாஸ்திர (பி. ஏ. எல்.) பரீட்சையிலும் சித்தியடைந்தார்கள்.

பிள்ளை அவர்கள் முதலில் (1853 ம் ஆண்டளவில்) கோப்பாய்ப் போதனா சக்தி கித்தியாசாலையில் ஓர் ஆசிரியராயும், அதன்பிறகு சென்னையில் பாசிவல் பாதிரியார் நடாத்திவந்த "தினவர்த்தமானி" என்னுந் தமிழ்ப் பத்திரிகைக்கும் பத்திரி காசிரியராயும், அதன்மேல் சென்னை இராசதானிக் கல்லூரியில் தமிழ்ப் பண்டிதராயும் 1857 ம் ஆண்டளவில் கள்ளிக் கோட்டையில் இராசாங்க கித்தியாசாலையில் உதவி ஆசிரியராயும், பின்பு சென்னை இராசாங்க வரவு செலவுக் கணக்குச் சாலைத் தலைவராயும், 1871 ம் ஆண்டளவில் நியாயவாதியாயும், 1887 ம் ஆண்டு தொடக்கம் புதுக்கோட்டைச் சமஸ்தான டிகாமன்றத்து நீதிபதியாயும் உத்தியோகக் கடமை பார்த்திருக்கின்றார்கள் அன்றி, சென்னைச் சர்வ கலாசங்கத்திலும், நியாயசாஸ்திர பரிபாலன சபையிலும் அங்கத்தவராயும், சர்வகலாசாலையாரின் தமிழ்ப் பரீட்சா சங்கத்து அக்கிராசனாகுபதியாயும் இருந்திருக்கின்றார்கள்.

பிள்ளை அவர்களுடைய மனம் பக்தர்களுடைய மனம் போல எந்தெந்தத் துறையிலே எந்தெந்த தொழிலைச் செய்தாலும், அதில் தோயாத மற்றொரு துறையில் படிந்து, அதனை இறுகப் பற்றிக்கொண்டிருந்தது. பழைய தமிழ் நூல்கள் ஏட்டுச் சுவடிகளிலிருந்து செல்லுக்கிரையாகாமல், இராம பாணங்களுக்கு இலக்காகாமல் அவற்றை அர்சுவாகன மேற்றிக் தமிழணங்கிற்கு ஓர் அலங்கார கிழா எடுக்கவேண்டும் என்பதுதான் அந்தத் துறை. இதனால் பிள்ளையவர்கள் பாரிய குடும்பஸ்தர்களாயிருந்தும், பெரிய உத்தியோகங்களை வசுத்தவர்களாயிருந்தும், அரிதாகக் கிடைக்கும் ஓய்வுவேல்களைப் பழைய ஏட்டுப் பிரதிகள் தேடுவதிலும், அவற்றைப் பரிசோதனைஞ் செய்வதிலும் கழித்துவந்தார்கள். இவ்விஷயத்தில் அவர்கள் பட்ட கஷ்டங்கள் சொல்லுந்தாமல்ல. சில இடங்களிலே தொடவும்முடியாமல் பழுதடைந்து கறையான் புற்றினால் மூடுண்டுக்கிடந்த அரிய பழைய ஏட்டுப் பிரதிகளை

பிள்ளை அவர்கள் முகத்தில் ஒழுக்கி ஓடிய கண்ணீர்ப் பிரவாகமே சத்தஞ்செய்ததாகச் சொல்லுவார்கள்.

அவர்கள் காலத்தில் சங்கத்துச் சான்றோர் நூல்களைப் படிக்கிறவர்கள் இல்லை. அவற்றின் பெயர்களைத் தானும் பிழையறச் சொல்லுகிறவர்கள் கூட இல்லை. அது ஒரு தலபுராண காலம். இப்படிப்பட்ட காலத்தில் பிள்ளை அவர்களின் அரிய பெரிய முயற்சியின் பயனாக 1853 ம் ஆண்டளவில் இளமைப் பருவத்திலே நீதிசெறி விளக்க உரையும், 1881 ம் ஆண்டில் வீரசோழியமும், அதனை அடுத்துப்போலும் இறையனார்களவியலும், 1883 ம் ஆண்டில் திருத்தணிகைப்புராணமும் 1885 ம் ஆண்டில் தொல்காப்பியப் பொருளதிகாரமும், 1887 ம் ஆண்டில் சலித்தொகையும், 1889 ம் ஆண்டில் இலக்கணவிளக்கமும், சூளாமணியும், 1891 ம் ஆண்டில் தொல்காப்பியம் எழுத்ததிகாரம் நச்சினூர்க்கினியமும், அதன்பிறகு போலும் தொல்காப்பியம் சொல்லதிகாரம் நச்சினூர்க்கினியமும் அச்சுவாகனம்மரீன, மடாதிபதிகள், கித்துவான்கள், பிரபுக்களெல்லாம் தமிழணங்கின் விழாவை எதிர்கொண்டு வாழ்த்தி வணங்கினர். பிள்ளை அவர்களின் கீர்த்தி தமிழ்நாடு முழுவதும் பரவியது.

தொல்காப்பியம் எழுத்ததிகார உடைமுன்னமே மழவை மகாலிங்கையர் அவர்களால் அச்சிடப்பட்டது. தொல்காப்பியத்தில் சொல்லதிகாரம் பொருளதிகாரம் என்னும் இருபகுதிகளுமே மிகப் பிரதானமானவை. சொல்லதிகாரத்துக்குச் சேனாவரையர் செய்தவுரை மிகக் காடிநயமானது. அக்காலத்து கித்துவான்கள், தொல்காப்பியத்தின் தொன்மையை அருமை பெருமைகளையும் உணர்த்திருந்தபோதும் சாண்டிக் குறிப்பிட்ட பகுதிகளை அச்சிடுதற்கு மிகவும் அஞ்சியிருந்தார்கள். பிள்ளை அவர்களே துணிந்து அப்பகுதிகளை இன்றும் என்றும் உயிரோடு நிலைக்கச் செய்தவர்கள். சொல்லதிகாரம் சேனாவரையர் உரை நாவலர் அவர்களைக்கொண்டு பரிசோதிப்பிததுப் பிள்ளை அவர்களால் அச்சிடப்பட்டன. தொல்காப்பியத்தில் பிள்ளை அவர்கள் கையிடாதிருந்தால் அதன் நிலை அகத்தியத்தின் நிலையை அடைந்திருக்கும் என்பதில் ஐயமில்லை. பிள்ளை அவர்கள் அச்சிட்ட நூல்களுள் சில மிக அருகிக் தமிழ்நாடு முழுவதிலும் இரண்டொரு பிரதிமாதிரையாயே இருந்ததுமுண்டு. வீரசோழியப்பதிப்புக்கு ஒரு பிரதி மாதிரிந்தான் ஒருவாறு உதையதாகப்

பிள்ளை அவர்கள் குறிப்பிட்டிருக்கின்றார்கள். அக்கால வித்துவான்களுள் வீரசோழியப் பிரதியைக் கண்டவர்களைக் காணுதலுமரிது. அப்படிப்பட்ட காலத்தில் அந்நாளை உருப்படுத்தி வெளியிட்ட அருமையை கியந்து, வடதேச வித்துவானொருவர்,

“இறந்த பூம் பாவை யெலும்பினைச்சம் பந்தர்
சிறந்த பெண்ணைச் செய்தசிறப்பாந்—திறம்பலசேர்
தாமோ தான் வீரா சோழியத்தார் சாற்றுருவம்
பூய்தியைந்த தெனப் போற்று.” என்றிங்ஙனம் பாராட்டியிருக்கின்றார்.

பிள்ளை அவர்கள் பழைய நூல்களைப் பரிசோதித்து அச்சிட்டதன்றித், தாமாகவும் சில நூல்கள் இயற்றி அச்சிட்டிருக்கின்றார்கள். குளாமணி வசனம், கட்டளைக் கலித்துறை, இலக்கணம், சைவ மகத்துவம், ஆறும் ஏழாம் வாசகப் புத்தகங்கள், நட்சத்திரமாலே, ஆதியாகம கிர்த்தனம் முதலியன பிள்ளையவர்களால் இயற்றப்பட்ட நூல்கள்:—இங்ஙனமன்றி, சென்ற நூறு வருடத்தில் தமது மாதா பிறந்த ஊராகிய ஏழாலையில், ஒரு தர்ம கீத்தியாசாலை தாமித்து, வித்துவ சிகாமணிகளாகிய சுன்னாகம் முருகேச பண்டிதர், குமாரசாமிப் புலவர் என்னுமிருவரையும் உபாத்தியாயர்களாக நியமித்தார்கள். உயரிய இலக்கண இலக்கியங்களும், தருக்க நூல்களும் பிறவும் இலவசமாகக் கற்பிக்கப்பட்டன. தருக்க சாஸ்திரத்தில் மகா பாண்டித்தியம் படைத்த மகா வித்துவான் சிவானந்தையர் அவர்களும், இலக்கண இலக்கியத் துறையில் பழுத்த மகா வித்துவான் கணேசையர் அவர்களும் மேற்குறித்த கீத்தியாசாலையிற் கற்றுத்தேறியவர்கள்.

பழைய நூல்களைப் பதிப்பித்தும், சில நூல்களைத் தாமாக இயற்றியும், சென்னைச் சர்வதலா சங்கத்தில் அங்கமாயிருந்தும், தர்ம கீத்தியாசாலை தாமித்தும் பிள்ளையவர்கள் தமிழ்ப் பாஷைக்குச் செய்துவரும் செயற்கருந்தொண்டுகளை நோக்கி சென்னை இராசாங்கத்தாரும், மைசூர் புதக்கோட்டை, திருவனந்தபுரம் முதலிய தென்னாட்டு வேந்தர்களும் பிள்ளை அவர்கள் வெளியிட்ட நூல்களைப் பரிபாலித்தும், அவர்கள் எடுக்குங் கருமங்களுக்கு வேண்டியபொருள் உபகரித்தும், பழைய ஏட்டுப்பிரதிகள் தேடி

உதவியும், பலவாறு பாராட்டியும் ஊக்கப்படுத்திவந்தார்கள். இங்ஙனமன்றி, சென்னை இராசாங்கத்தாரால் 1895 ம் ஆண்டில் 'ராவ்பகதூர்' என்னும் கண்ணிய பட்டமும் பிள்ளை அவர்களுக்கு வழங்கப்பட்டது.

இப்பொழுது பிள்ளையவர்களுக்கு வயசும் முதிர்ந்த உடலும் தளர்த்துவிட்டது. இவ்வளவேடமையாமல் திராசு குடும்பக் கவலைகளும் சேர்ந்தகொண்டன. இங்ஙனம் இருந்த பழைய நூல்களைப் பரிசோதனம் செய்வதில் சிறிதும் ஆர்வம் குன்றாது, எட்டுத் தொகையில் முன்னமே தாம் அச்சிட்ட கலித்தொகை தவிர, ஏனைய தொகை நூல்களைப் பரிசோதிக்க விரும்பி, முதலில் "அகநானூறு" என்னுந் தொகைநூலைப் பரிசோதிக்கக்கொண்டு சென்னையிலிருந்தார். ஆனால் அது நிறைவேறாமல் நாளுக்கு நாள் சுகங்குன்றி, வரவா கோய் அதிகரித்தது. "இருபதாம் நூற்றாண்டு தக்க பெரியோர்களுக்கு உரிய காலமன்றி" என்பதைத் தெரிவிப்பவர்கள் போன்று 1901 ம் ஆண்டு 1 ர் தேதி சென்னைமாநகரில் தமிழ் நாடு முழுதும் கண்ணீர் பொழியத் தேகவியோகம் எய்தினார்கள்.

பிள்ளை அவர்கள் யாழ்ப்பாணத்தவர்களேயாயினும் அவர்களுக்குக் குந்தியிருக்க ஒரு குழல் கூட யாழ்ப்பாணத்தில் இல்லை. தமது வாழ் நாளின் பெரும் பாகத்தைத் தென்னிந்தியாவில் சென்னையிலும் பிற இடங்களிலும் கழித்தவர்கள். பெரிய உத்தியோகங்களை வகித்திருந்தும் பெரும் பொருள் சம்பாதித்தற்கு வழிகளிளிருந்தும், பெரிய மாடமாளிகைகள் கட்டவேண்டும், பிற சந்ததியாருக்குச் சேகரித்து வைக்கவேண்டும், என்ற எண்ணம் பிள்ளையவர்களுக்கு எட்டுணையும் இருக்கவில்லை. அவர்கள் ஒரு பெரும் பரிசாபகாரி. யாராவது தமது உதவியை விரும்பினால் மறுக்கும் வழக்கம் பிள்ளை அவர்களுக்கு இல்லை. அன்றி அடுத்த கணத்திற் செய்து வைப்பதாகத் தவணையிடுவது மில்லை. ஒவ்வொரு கணப்பொழுதையும் பொன் போற் போற்றியவர்கள் பிள்ளை அவர்களே. இதற்குப் பல வேட்ககைக் கதைகளுமுண்டு. இது நிற்க; உடல் பொருள் ஆகிய முன்றலையும் தமிழ் மக்களுக்கு அர்ப்பணம் செய்தவர்களும் பிள்ளை அவர்களே.

பழைய நூல்களைப் பரிசோதித்துச் சுத்தமாக அச்சிடுவதில் இப்பொழுது சிறந்து வளங்கும் திராவிட வித்

தியாபூஷணம், தாமிரநாத்திய கலா நிதி மஹாமஹோபாத்தியாய டாக்டர் சாமிநாதையர் அவர்களுக்கு அவ்விஷயத்தில் தேர்தக் கற்றுக்கொடுத்தவர்கள் பிள்ளை அவர்கள்தாம். அதனை ஐயரவர்கள் தாம் முதன் முதல் 1887 ல் பதிப்பித்த சிவக சிந்தாமணி முகவுரையில் “இவற்றை (சிவக சிந்தாமணி மூலமும் உரையும்) விரைவிற்பதிப்பித்ததுப் பிரகடனஞ் செய்யும்படி, யாழ்ப்பாணம் ஸ்ரீ சி. வை. தாமோதரம்பிள்ளை அவர்கள் பலமுறை தூண்டினபடியால் விரைந்து அச்சிடுகிக்கத் துணிந்தேன்” என்றிங்ஙனம் பிள்ளையவர்கள் தமக்குத் துணிவு பிறப்பித்தமைடைக்குறிப்பிட்டிருக்கின்றார்கள். இன்னும்,

“தொல்காப் பியமுதலார் தொன்னூல்களைப்பதிப்பித்த தொல்காப் புகழ்மேகியும்ந்தபண்பின்—அல்காத தாமோதரச்செல்வன் சட்டகரீத் திட்டதுன்பை யாமோ தரம்யம்ப வே.”

என்றிங்ஙனம் ஐயரவர்கள் இரங்குவதும் ஈண்டு குறிப்பிடத்தக்கது.

பிரம ஸ்ரீ சி. கோ. சூரியநாராயண சாஸ்திரியார் அவர்கள் பிள்ளையவர்களின் அருமை பெருமைகளை நன்றாக அறிந்தவர்கள்; பிள்ளை அவர்களுக்கு ஒரு சரித்திரமும் எழுதியிருக்கிறார்கள்; பிள்ளை அவர்கள்மேல் பல கையறு நிலைச் செய்புள்களும் செய்திருக்கின்றார்கள். அவற்றுள் ஒன்று இது:—

“காமோதி வண்டர் தடியலர்த்தேன் கூட்டுதல்போ னாமோது செந்தமிழி னன்னூல் பலதொகுத்த தாமோதரம்பிள்ளை சால்பெடுத்துச் சாற்றவெவர் தாமோ தரமுடையார் தண்டமிழ்ச் செந்தாப்புலவீர்.”

அக்காலத்தில் மாயூரம் வேதநாயகம்பிள்ளை அவர்கள், உத்தியோகத்திலும், பிரபுத்துவத்திலும், தமிழ் அறிவிலும், உயிருள்ள பாட்டுச்சுகள் பாடுவதிலும் மிக்கு விளங்கியவர்கள். வேதநாயகம்பிள்ளை அவர்கள்மீது திருவாவடுதுறை ஆதினத்து மகா வித்துவான் மீனாட்சி சுந்தரம்பிள்ளை அவர்களே ஒரு கோவைப் பிரபந்தப் செய்திருக்கின்றார்கள். இந்த ஒன்றுமே வேதநாயகம்பிள்ளை அவர்களின் பெரு

மையை விளக்கப் போதுமானது. பிரபுவும் தமிழ்ப் பெரும் புலவருமான வேதநாயகம்பிள்ளை அவர்கள்,

“நீடிய சீர்பெறு தாமோதரமன்ன நீள்புனியில்
வாடிய கூழ்கண் மழைமுகக் கண்டென மாண்புற நீ
பாடிய செய்யுளைப் பார்த்தின்பவாரி படிந்தனன் யான்
கோடி புலவர்கள் கூடினு நின்றபுகழ் கூறரிதே” என்று
பிள்ளை அவர்களைப் பாராட்டியிருக்கின்றார்கள்.

ஸ்ரீலக்ஷ் ஆறுமுகநாவலர் அவர்களும் தாமோதரம் பிள்ளை அவர்களிடம் நல்ல மதிப்பு வைத்திருந்தார்கள். ஒரு சமயம் சென்னையில் இருந்த வித்துவான்கள் சிலர் அருமையான காரணமாகப் பிள்ளையவர்கள் வெளியிட்ட விளம்பரமொன்றில், பிழைகாட்டப் புகுந்து, சில வினாக்களை வினா விடார், யாழ்ப்பாணத்தை இழிவுபடுத்தியும் எழுதியிருந்தார்கள். அப்பொழுது நாவலர் அவர்கள் அவ் வித்துவான்களின் அழுக்காற்றுரைகளை மறுத்து “நல்லறிவுச் சுடர் கொளுத்தல்” எனப் பெயர் தந்து, ஒரு கண்டனமெழுதி அவர்களைத் தலைநுவிவித்தார்கள். அக்கண்டன வசனபுணம் களுள் ஒரு பாணம் இது:

“இவ்வியல்புடைய நீமா காணுது தலைநிமிர்ந்து வித்தி
யா பண்டிதப் பட்டம் பெற்ற ம. ஈ. டி. ஸ்ரீ தாமோதரம்
பிள்ளை அவர்களுடைய விளம்பரத்திலே பிழைகாட்ட வல்லீர்”

இரண்டாம் கண். வை. விசுவநாதம்பிள்ளை அவர்கள்
(தொடரும்)

வேதம்வலி குன்றியது மேதகுசி வாகம்
விதங்கல்வலி குன்றி னவடந்
சூதன்மொழி மூவறுபு ராணம்வலி குன்றியது
சொல்லரிய சைவ சமயப்
போதம்வலி குன்றியது பொற்பொதிய மாமுனி
புகன்றமொழி குன்றி யதாகம்
நாதனிலை ரூல பிசை நடரிய வாறுமுக
நாவல ரடைந்த பொழுதே.

சி. வை. தாமோதரம்பிள்ளை.

EINSTEIN'S THEORY OF RELATIVITY.

By K. A. George, Esq., M. A.

(Substance of a Talk to the Jaffna College Round Table.)

"What is Relativity"? is a question from the man in the street which Dr. Einstein has to answer now and then. He once gave an answer which was meant for all. "When you sit with the girl you love for two hours, you think it is only one minute; but when you sit on a red hot stove for a minute, you think it is two hours", was his answer. (It is interesting to reflect on the law of perception of the duration of time, if one sits on the red-hot stove with the girl one loves. This is only by the way).

In fact his answer gives the gist and the principle of the whole Theory of Relativity. He says that our outlooks and perceptions, comprehensions and appreciations of whatever things we come across are coloured by our own standpoints. To give a few illustrations:—A rupee coin appears like a circle, or like a narrow strip or like some irregular figure according as the way we hold it before our eyes. To us on the earth, the earth is at rest and it is the sun that circles through the sky while to persons (imagined for the time being) in the sun, the sun is at rest and it is the earth that goes round it. What is the bearing of London? It has got many answers depending on the locality from which you put the question. You see a drunkard involuntarily making a dangerous approach to a wall on a side of a road and you mildly advise him to keep to the middle of the road, a bit of Social Service indeed; but out comes the discomfiting rebuff, "He is a fool indeed who has erected this wall just in the centre of the highway." Once I gave sixty per-cent marks to one of my students; he requested me not to make a record of those "bad" marks, "Bad", I exclaimed "they are sufficiently decent." "No" he said "anything short of seventy-five per-cent is really bad." The doctor felt the hands and feet of the patient and the diagnosis of the malady was immediate. "You have cold extremities; that means deficient circulation"; the patient looked surprised, for he had been believing that his heart had been functioning particularly efficiently and

it was soon discovered that the doctor, then, was unknowingly suffering from an attack of fever. It is needless to multiply instances of this kind. All these are meant only to show that the individual standpoint colours all our understanding of things around us, in fact of the universe.

This is not a new idea at all. We have been aware of this parochialism of each man's view ever since man began to think and we have been trying to the best of our abilities to eliminate these individual standpoints from our perceptions of the Universe and to get at the essential reality which is behind these individual perceptions by putting all the available individual perceptions together. For example take the case of a rupee-coin. What is its form? One sees it as a plane circle, another as a plane narrow strip, a third as quite an irregular plane figure, etc. We conceive of some thing which can appear like all these and we have built up the notion of the solid form of the rupee coin. Indeed, this relativity of view, we have been long aware of and we have been eliminating it as far as possible from our understanding of things.

Now the novelty of Dr. Einstein's idea is in the fact that he applied this already recognised principle of relativity, when opportunity offered, to quite an unthought of field, a field far removed from the pale of our experience, probably a field never within the reach of it; and in the fact that the consequences of this application were so subversive of our accepted notions of time and space that they gave the ordinary man the most disquieting of all the shocks that science ever made him the victim of.

The field in which he applied the principle of relativity was one of bodies in very rapid motion with respect to each other. He propounded a hypothesis which led to the conclusion that the physical Universe as we understand it now, is only one aspect of the reality which is behind it (as the circle is only one aspect of the rupee coin); that if we had a capacity to change our state of rest (or of motion) by addition or subtraction of an appreciable speed, the physical Universe would appear in a different form, which would be another aspect of the essential reality (just

as the narrow strip was another aspect of the rupee coin); and that this essential reality of the physical world is to be built up from these different aspects (as the solid form of the rupee was built up from the circle, the narrow strip, etc). In other words, if we possessed another eye always moving very rapidly, our impression of the Universe through that eye would have been quite different from what it is now, and that from such varied impressions we would have been able to mentally visualise the essential reality by a process of synthesis of them. How Dr. Einstein was led to such a strange field would be clear from what follows.

By the middle of the nineteenth century, the ether had a strongly established position as a medium pervading all space. Light and electromagnetic radiation were explained as wave motions; these waves had to be formed in a medium, and the ether was postulated as a suitable medium. What is the ether? There was no consistent answer. In fact necessary conceptions of it were sometimes so different, even contradictory, that all of them put together, the ether amounted to nothing. "The ether", as Salisbury said, "is simply the nominative of the verb 'undulate'. It was conceived of as a sort of transparent jelly, filling all space, more rigid than any solid, more frictionless than any fluid, more easily penetrated than any gas. It was more elastic than steel and gets so rarefied that ordinary matter passed through it without the slightest effort and it was supposed to slip between the particles of the rushing earth as the wind blows through the branches of a tree." Yet the scientist welcomed the ether for two chief reasons; one, that it supplied them with an avenue for easy, though puerile, escape when they were cornered with their own laws, being all-pervading, to which movements of bodies could be related, a very consoling factor in this world where everything seemed to change and pass away. Scientists accepted it in their despair and it had an important place in the scheme of their investigations.

Once we accept the hypothesis of an ether which fills all space, many notions follow naturally. One of these is that when bodies move anywhere, they are moving in the ether, as the ether is everywhere.

Professors Michelson and Morley of America in 1887 tried to detect this motion of bodies in the ether by subjecting to experimental tests the effect of such a motion. It is mainly on the result of this experiment that the "Theory of Relativity" is based. The Principle of the experiment is described below.

The earth is not the centre of the whole Universe. It will be too provincial and childish a view if we give our insignificant globe such a status as that. It has individual motions as that round the sun and has share in the motions of the system (like the solar system) of which it is a part. All the translation motions of the earth at any instant, put together must give it a final resulting motion in the ether or must reduce it to absolute rest in it. (Philosophically absolute rest and motion are meaningless terms, but those points need not trouble us now). The earth goes round the sun with a speed of about 19 miles per second. If the earth is at rest in space, when it is at a point on its path round the sun as a result of all the motions it has, it cannot be also at rest six months later; for then, it is at a diametrically opposite point on its path round the sun. And the sense of the direction of motion has become the opposite of that in the first case. And thus, if the motion round the sun at the first point neutralised all the other motions of the earth and reduced it to rest, it cannot neutralise it now, being opposite in sense. Hence at a particular instant, or at an instant six months later to that, the earth must be having a velocity in the ether of at least nineteen miles per second in a certain direction.

Let OA and OB be two equal rods rigidly fixed together at right angles to each other. If we go on turning this rigid frame of two rods in all possible directions about O, (keeping O fixed), one of the rods in one position must come along the direction in which O at that instant moves in the ether due to the motion of the earth explained above. If O has no motion then we can repeat the turning six months later and one position of one rod, say OA, must come in the direction in which O is then necessarily moving in the ether; and evidently at that moment O has no motion along OB in that position, (for OB is

always at right angles to OA). The point O moving in the ether is the same thing as the ether moving past O as far as mutual relationships are concerned. Hence in that position when OA coincides with the direction of motion of O in ether, OA may be supposed to be a length marked out along the stream of the moving ether and OB an equal length marked out across the stream of the moving ether. Persons who know how to swim may easily understand that to go a certain distance up and down a running stream requires more time than to go the same distance at the same speed across the stream and back. A little arithmetic will prove the result for those who require a theoretical proof. Now we know from various experiments that light always travels with a constant velocity; and light is explained as a wave motion in the ether. Hence a ray of light may be supposed to be a swimmer with a uniform speed in the ether. Suppose two beams of light are sent simultaneously from O, one to travel OA and back, and the other to travel OB and back. As in the case of the swimmer the ray along OA and back must take a longer time to reach O than the other and this difference, if exists may be detected (by interference fringes) experimentally. Professors Michelson and Morley sent two beams as explained, along two perpendicular directions and hoped to find the difference in time. They rotated the frame in all directions and repeated the experiments after six months. The apparatus was sensitive enough to record the difference in time with an absolute velocity for the earth of at least nineteen miles per second which the earth must necessarily have at some time.

And what was the result? A shocking surprise. No difference in time could be detected. In other words motion in ether could not be known. It was a hard blow to classical (accepted) notions of Physics. Probably there was no ether at all. But it is not very easy to accept this alternative; for, "if there was no ether what filled the space between the sun and the earth and carried the light waves from sun to the earth." Or probably the earth carried with it the ether, its neighbourhood, as it carried its atmosphere. This conclusion was entirely against astronomical and other experiments of great importance and accuracy

in the field of science. This negative result of the M. M. experiment was an ugly dead-lock for scientists and they had to get out of it.

One of the theories that sought to get the scientists out of this quandary was that matter contracted when in motion (in the ether) along the direction of motion. This is the famous contraction hypothesis of Fitzgerald and Lorentz advanced to explain the negative results of the Michelson-Morley experiment. They said that there was no difference in time observed because the rods OA and OB did not remain the same in length always and hence the paths indicated by them were unequal; they said that the rod that was along the motion of the ether indicated a shorter path and thus a shorter travel up and down the stream of the ether required only a time shorter than the calculated time. They were also able to set forth a form for the law of contraction which satisfactorily accounted for the absence of the expected result. "The explanation is really very plausible if we remember the electrical constitution of matter. Ordinarily the form and size of a solid body is maintained by the force of cohesion between its particles and cohesion is assumed to be made up of electric forces between the particles. But the ether is the medium in which electric force has its seats. Hence it will not be a matter of indifference to those forces how the electric medium is flowing with respect to the molecules. When the flow changes there will be a re-adjustment of cohesive forces and we may expect the body to take a new size and shape."

We may be inclined to think that the contraction might be detected by experiments. "But it was obvious from the start that no direct material measurement could disclose the amount of the shrinkage, since any measuring rod would shrink in exactly the same ratio as the length be measured but optical and electrical methods appeared to be available. Experiments to this end were devised and performed. In every case no shrinkage could be detected. It appeared, then, that if the earth moved through the ether this motion was concealed by a universal shrinkage of matter and this shrinkage was in turn concealed by some other agency or agencies."

In fact the various agencies of nature seemed to have entered into a 'conspiracy' perfectly organised to prevent man from measuring his velocity of motion in the ether.

Such was the state of affairs when Dr. Einstein came forward in 1905 with this hypothesis. It had long been felt by this time in the scientific world that there were points in experiments other than that of Michelson and Morley which also could not be explained in terms of accepted notions, which, thus, were awaiting an interpretation. This was ripe to look back and see whether the foundations of knowledge of the physical world were strong. Einstein realised more than others that a thorough overhauling of our notions in Physics was imperative. And he put forth the hypothesis that the negative results in the Michelson-Morley experiment was as it should be. According to him any positive result would have needed an explanation. He started with the negative result as a fundamental truth of nature and proposed that what was not in keeping with such a position must be critically looked into. The axioms or the principles involved in such a position that uniform motion in the ether cannot be detected and that the velocity of light in vacuum had the same value independent of the question whether the source of light was moving or resting with respect to the observer who measures the velocity of light, go by the name of "The Special or Restricted Theory of Relativity."

The principle of the constancy of the velocity of light is very extraordinary indeed. It leads to very startling conclusions. We are required to believe that a ray of light overtakes a moving person at the same rate at which it overtakes a person at rest. The idea of velocity involves ideas of unit of length and unit of time. It is evident then that if two persons, in relative motion measure the velocity of light and get at the same results, their units of length and time must be different. In fact this is the position which the axioms of Einstein bring us to. Notions of time and length are relative conceptions; and the notion of space is based on the notion of length; hence time and space are reduced to things which are results of our individual standpoints. Notions of time and space

are like the notions of the circle and the narrow strip in regard to the form of a rupee coin—shapes brought about by our individual standpoints in regard to the coin. What is the thing, then, that gives the essential reality as regards the Universe? It must be built up evidently from our different notions of time—space and (as the form of the coin was built up from the circle, narrow strip, etc.) It is not space alone; it is not time alone; (as the coin is not the circle alone and not the narrow strip alone); it is something which is a curious blend of the two. In the celebrated phrase of Minkewski "Space and Time sink to the position of mere shadows and only sort of union of both can claim an independent or absolute existence." Our space we know is of three dimensions (as a point is of no dimension, a line of one dimension and an area is of two dimensions.) And the essential reality exists in a union of space and time. Hence another factor in addition to the 3, namely time also is required for the exact specification of the natural phenomena. This is the meaning of saying that Einstein has discovered a fourth dimension and that dimension is time. This mixing up of time and space cuts at the root of our ordinary notions of time and space. We have been accustomed to the view that time flows as a river independent of anything else; and space exists independent of time. Now Dr. Einstein tells us that our notions of time and space are different aspects of the essential real nature of the Universe, the result of our individual dispositions. Time and Space have been reduced to personal affairs, mere subjective conceptions. Einstein's axioms also destroy our notion of simultaneity. When two people in relative motion unconsciously use different units of time, there is no "same instant" for both.

These indeed are very radically revolutionary notions. But they necessarily arise from the Special Theory of Relativity, and considering the strangeness of these results, scientists would have treated Dr. Einstein's stand as a matter of mere amusement and idle curiosity if not of ridicule had it not been for the fact that from these theories, he explained certain results which till then had been baffling scientific minds. (e. g. the discrepancy in the motions of the perihelion of the planet Mercury) and predicted cer-

tain results which were subsequently verified. One of such predicted results was the bending of light from stars when it passes near the sun explained below. In 1915, he brought out the General Theory of Relativity, which was the application with the necessary extension of the earlier theory to bodies with non-uniform or accelerated relative motions. According to this theory gravitation is not a force as we have taken it to be. He explained in this way. Presence of matter in space-time makes 'warps' in it. And gravitation was the result of a body choosing the easiest path in space-time made uneven by the presence of another body; not because that body was pulled by the other. Based on this view he predicted that rays coming from stars must get bent when they come near the sun because near the sun space-time was uneven due to the presence of the sun and a bent course was the easiest. This was experimentally verified.

That takes us to the nature of space of our Universe. His theory showed that Euclidean Geometry does not represent the actual state of affairs in the space we know. We want some other kind of Geometry. And other kinds of Geometry (written much earlier than the advent of Dr. Einstein) are found to be more in conformity with the notions of space brought about by Dr. Einstein's theory. But these are too technical.

The net result of the whole Theory of Relativity is contained in the statement that "we used to say 'space and time' before Einstein's, but now we should say space—time and this space—time continuum as it is called conforms more to a non-Euclidean Geometry in its matrical properties; and it is in this 'continuum' that the physical Universe has its existence."

The final shape to the theory is even now being given; and it is a matter of legitimate pride to us that a man in the East, Sir Shah Sulaiman, (Chief Justice, High Court, Allahabad) has advanced an alternative theory to explain the difficulties which Dr. Einstein sought to explain by his theories. It is being scrutinised by scientists. The Editor of "Science" has characterised this alternative theory as "a sane border

line between the classical mechanics of Sir Isaac Newton and the newer concepts of Prof. Einstein."

Reference is necessary, before I close, to some results of Einstein's theory which are sources of great universal amusement. The Fitzgerald—Lorenz contraction can be easily deduced from Dr. Einstein's theory. Hence if B moves with respect to A it would appear to A that lengths of B in the direction of motion contracts and that B's unit of time is longer than A's unit. Consequently if B flies horizontally with a sufficiently big velocity in the air and A looks at him from the earth, B would look shorter, his other dimensions remaining the same—a very undignified appearance indeed—and worse, B, "sublimely unconscious" of the ugly change in his proportions, will be inclined to laugh at A who from B's point of view has undergone "a flattening-out process" say from shoulder to shoulder (for the effect is reciprocal). And B's cigar lasts longer; so it appears to A for B's unit of time is longer (in the opinion of A than his. "Really A envies B." It may be a compensatory thought for A to reflect that B's "time with the dentists is longer than his" or that B has to subject himself a longer time, when necessary, to his partner's triumphant flourish of a choice selection from her abundant store of vituperative vocabulary. But the consolation is very poor; for the effect is again mutual.

Referring to the meaninglessness of 'the same instant' for two people in relative motion Eddington says, that if you happen to fall in love with beauty in Neptune and that if she reciprocates the sentiment "it will be some consolation for the melancholy separation if you can say to yourself at some possibly pre-arranged-moment! "She is thinking of me now." Her 'now' and your 'now' are not the same. In fact "she will have to think of you continuously for eight hours on end in order to circumvent the ambiguity of 'now.'" Sufficient penalty perhaps for such an unduly far-flung and comprehensive internationalism in adventures amatory! (The eight hours is got from the known motion of Neptune with respect to the earth).

Considerations of space prevent me from referring to many other matters worthy of our attention.

THE VEDARALA.

By T.B. ILLANGARATNE, Esq.

While thanking the Secretary of the Jaffna College Old Boys' Association, Colombo Branch, for requesting me to add something to the Jaffna College Miscellany, I venture to think that "Vedarala—The Sinhalese Native Doctor" will be of some interest to the readers.

On the eve of the Sinhalese New Year the villagers throng to the house of the Vedarala to pay their annual humble tribute to him. They carry with them some tobacco and handfuls of betel, fall on their knees and uttering some words of deep gratitude offer their presents to this public benefactor. The Vedarala, proud and happy as he is, to see the loyalty of his fellow villagers, pretends to tell them that he is not at all worthy of these thanks and presents. At the same time he notes down the name of the ungrateful one who fails to see him on this day, so that he may not extend his kindness to him during the ensuing year.

Why is this man honoured and respected so much? Why are the villagers so grateful to him? The Vedarala is the encyclopaedia of our Sinhalese villagers. He is the authority on law, medicine, astrology and even cookery. One often wonders how this wonderful man can be gifted with such a variety of talents. One may doubt the ancient sage's opinion—that one is clever at one thing only. It is no wonder at all to the villagers who know that he is the son of his reputed father. Just as he is the heir to his father's estate, he is the heir to his father's reputation and knowledge. The son has committed to memory all that his famous father taught him. Books he has none except the old one made of palmyra leaves. This has been handed down from generation to generation.

This learned man is always at our service. He demands no fee for his trouble; he never wishes to enter ever the State Council. Honours and respect he does need, for he is a typical Sinhalese. A handful of betel is his only fee which the villager offers

him with much respect and submission. Then he writes out his long prescription, reads it aloud and hands it over with much confidence. If the effects are favourable, he boasts of his ability and, if they are fatal, he preaches on "Karma". Yet the Vederala is very successful, as a Doctor.

Once the Mudaliyar of a village could not put down his right arm which remained stretched for several days. He consulted many a doctor who treated him, but to no effect. Much of his money was spent before he sent for the Vederala. At last he appeared on the scene, carefully examined the patient and laughed mockingly at the doctors. He ordered a post to be planted in the compound. The patient was made to wear a loin-cloth and his left arm was tied to the post. The patient, the doctors and the crowd remained motionless and wondered at the hero. The Vederala walked about silently and began to talk to the frightened Mudaliyar. Suddenly and unexpectedly he stretched his hand towards the patient's loin cloth. The Mudaliyar, excited and shy as he was, forgot all about his injured arm and put it down to hold the loin-cloth in position. The patient was instantly cured.

It was not very long after this incident, that the Kumarihamy, the Mudaliyar's wife fell ill.

She suffered a great deal as she could not close her mouth which remained open the whole day. This time the Mudaliyar did not hesitate to send for the Vederala at once. He came immediately, looked at the patient quite indifferently and said "There's no reason to be upset". He set about his work immediately. The Kumarihamy, her feet and hands bound, her mouth open, lay on a low bed. A fire was kindled just before her and a piece of iron was being heated in it. Poor patient! What a horror! What was about to happen to her! When the iron was red-hot the Vederala asked some people there to hold the Kumarihamy, so that she may not move about. Poor Kumarihamy lay there sobbing. She struggled and struggled, but the Vederala took out the heated iron and with a ferocious look pretended to insert it into her mouth.

What could she do but make a desperate attempt to close the mouth. She was successful.

Is he not a good Vedarala? Think of him when your doctor is unable to cure you.

SOME MORE POPULAR FALLACIES.

(WITH APOLOGIES TO THE SHADES OF ELIA).

Put not your trust in Proverbs. For in the same language or in some other there is sure to be some other proverb, enforcing a moral, the direct opposite of what one proverb proclaims.

(முந்திக்கு முந்து, சண்டைக்குப் பின்பு) 'First to the feast and last to the fight!' says a Tamil proverb, the smug cautiousness of which makes me blush for my ancestors, who in many respects were a noble race who could hold their heads high against any other. A very different ideal is set forth in an almost proverbial quotation from Horace "Doleo et decorum est pro patria mori" "It is a glory and a delight to die for one's fatherland". It was Karl Marx who said "Religion is the opium of the people." Whether this is true or not, there is, in my opinion, no worse opium for people than an excessive reverence for the wisdom of their forefathers as expressed in proverbs.

Gentle reader, have you not, if you are 'modern and progressive', often turned away in disgust and despair from some argument with a Senior, who has answered your fiery and cogent denunciation of some evil in our land, say the caste system, with a proverb or a quotation from some Tamil Classic, with a look of self-satisfaction and triumph, as who should say, 'What have you to say to this?' Dare you any further pit your puny might against the wisdom of your forebears? Go, foolish youngman and presume not to teach your betters.

In this great land of ours a proverb or a quotation is used not to illustrate or support a point of view. It is the clincher, the last word on any question,

the *ne plus ultra* of all Reasoning and it is a great mercy if the man who presumes to argue after he has been answered with a quotation from Thiruvalluvar or Auvai—both noble souls, to whom I am devoted body and soul—does not have his head battered for his pains.

I suppose it must be so elsewhere, also, for one of the melancholy conclusions brought home by the statistical method in Psychology is that those who think are few, aye, too few. Of course, we knew long long ago that this was so. But to have Psychology and Statistics on your side is no small benefit. What will that unnumbered majority, who do not think, do if they did not have quotations and proverbs to fall back upon? For, in fairness to proverbs and quotations, we must admit that they are very handy in moments of difficulty and that they save us no end of intellectual effort.

I am afraid, Reader, I hear you, protesting somewhat after this manner, "This fellow is a snob. He has the impudence to include himself in the few who think". So I do; but I have included you also. So be consoled. Indeed every one of us can think of himself as forming one of the Thinking Few and superciliously refer to his opponents as 'the Stupid Majority'.

As I said earlier, this dependence on proverbs and quotations is not confined to our land. I heard the following story from an American. So in America at least this attitude is not unknown.

A Chinese silk vendor went to an American's house and the dog there started barking furiously at this visitor from the Celestial Empire. The Chinaman was frightened and was about to turn back, when the master of the house called him back saying "Don't you know, barking dogs don't bite." The Chinaman showed no disposition to face the perils of the situation, relying merely on a proverb, and replied "Me knows it; you knows it; the dog no knows it". There you are. This proneness to proverbs is not a peculiarly Oriental error.

Have I not already told you, reader, that I am one of the few who think? Well, in the course of my

Thinking and Reading, I have had occasions to come across criticisms of some accepted proverbs. These criticisms I propose to set forth in the pages of the Miscellany, so that you too may be benefitted by them.

"Whatever is worth doing is worth doing well". Oft have you heard *"Whatever is worth doing is worth doing well"*. But, I believe, it is Chesterton who tells us *"Whatever is worth doing is worth doing ill"*. Of these two sayings, I for one think Chesterton's is profounder. There are many things in life that are worth doing. But we possess neither the energy nor the time to do every one of them well. Therefore, it behoves us to do some of them well and others not so well.

Human nature is so constituted that we cannot be interested in more than a few things at any one time. So the necessity is laid upon us that we choose between alternative interests that engage our attention. A sane scale of values is the only aid we have, to enable us to choose wisely, remembering that our life on earth is finite and that within these inexorable limits fixed for us, we have to make the choices that make or mar our lives.

To play Tennis is an excellent thing. But if you think you should play Tennis as well as Tilden does, I am afraid you are making a mistake. If your interest in Tennis is such that when you ought to be teaching your class, your fancy wanders to the back-hand strokes, you will be making half an hour hence, there is some thing wrong with your values.

To see Foot-ball matches is no ignoble pursuit. But if you leave the bedside of an ailing wife to see the last match of the season, your wife will be perfectly within her rights to lock you out of your house, when you return late in the evening.

To play Bridge and solve Cross-word puzzles are amusements against which I am not inclined to cavil. But when Sir Radhakrishnan is lecturing within half a mile of your home, if you are yet worrying over a word of six letters, beginning with P and meaning 'Clear', you are worse than an imbecile.

To attempt to pronounce the English tongue as the happy men of the South of England do, is no unworthy ambition. But, when a man's chief concern with the English language is to mouth it faultlessly,

my advice to him is "Thou fool, leave the husk alone for a brief while and bite your teeth into the kernel and see how much more toothsome it is. Leave aside Daniel Jones' Dictionary for the nonce and see what Shakespeare and Shaw, Browning and Blake have to say of life and its content."

To shave carefully and be punctilious^o about the details of your personal appearance is not some thing to be ashamed about. But when your barber or dhoby fails you, if you also fail to attend your Easter Morning Service, you deserve to be excommunicated with bell, book and candle.

It is time I realized what is expected of me as a moralist. It is good for me to sermonise; but it is better to know when the sermon should come to its close. I am afraid, my morbid musings must come to an end now. You, who have been patient so far, bear with me a trifle longer and I shall cease to trouble you. I trust I have cited enough illustrations to enforce my conclusions that anything worth doing is worth doing ill and that not all things that are worth doing are worth doing well. Naturally I have assumed a certain scale of values to be superior to some others and spoken on that basis. If you do not agree with my scale of values, I have nothing more to say to you. There is a still more formidable objection I would like to anticipate. I do not want any friend or foe of mine to come round and tell me "This is ungentlemanly! You have been railing against my foibles". My answer to any such objection is contained in the following anecdote that Stevenson relates of Meredith. When Meredith had completed his masterpiece 'The Egoist', a subtle psychological study of Egoism, a young friend of Meredith came to him in an agony. "This is too bad of you," he cried, "Willoughby (Sir Willoughby Ratterne, the hero of the story) is me". "No, my dear fellow," said the Author, 'He is all of us'.

DIogenes.

PRINCIPAL'S NOTES.

The American papers with the accounts of the death of King George V are a revelation of the remarkably keen interest of the people of that democratic country in this sovereign. The illustrated section of the New York Times, for instance, had page after page of pictures giving many details connected with the death and funeral of the one who for over a quarter of a century had been the British ruler. This must be taken as a very great tribute and one does not need to argue that it is a well deserved tribute. To have thus won the respect, to say nothing of the devotion and love, of such vast numbers of people not only within the British Empire but the world around is something to awaken our wonder. It may well be said that few men have more graced any throne than has George V that of England.

* . *

This term has been memorable because of the visit of Dr. and Mrs. Clark and Dr. and Mrs. White, all of the American Board. The Whites were here for only a short time but the impression left was of people who have a breadth of vision and sympathy most welcome in our academic circle. The Clarks stayed for two weeks, one of which was spent here at Vaddukoddai. They met the Directors, the Staff, the Old Boys and the students and must have gone away with a fairly complete picture of our state and our outlook. We are sure they greatly appreciate what is being done here and will be reinforced in their already keen desire to do what they can to promote a permanent interest in the College in America.

* * *

Dr. Clark came with a desire to promote some sort of a scheme for the furtherance of co-operation between the College and the other Mission and Church activities. To this end a Committee has been appointed by the American Ceylon Mission which is seeking to draw up a plan for a New Mission: a body composed of representatives from the various units of work in the present Mission and of representatives from the J. C., S. I. U. C. and from Jaffna College, in case these bodies wish to avail themselves of this privilege. As

the College now has on its Board of Directors representatives, five in number, from the Mission this plan will give her a reciprocal right. To carry this a step further it has been suggested that there should be a similar relationship between the Council and the College, to the extent, at least, of dividing the Mission representation on the Board of Directors of the College between the New Mission and the Church Council.

* * *

The Old Boys of Jaffna College were much in evidence in the recent elections to the State Council. Mr. W. Duraiswamy was chosen for the Kayts District without a contest; Mr. K. Balasingham was defeated in the Vadamaratchy District and Mr. Ponniah also lost in the Kangesanturai area. Mr. Nevins Selvadurai, a member of the Board of Directors, contested the Jaffna Town seat unsuccessfully. Without reflecting on the worth of the successful candidates we may say that there is very general regret that the country will not have the services of those who are recognised as men of outstanding ability and undoubted integrity.

* * *

The Principal was pleased to be granted the opportunity to speak some words of appreciation at the farewell to the retiring Rector of St. Patrick's College, Father Matthews. During our long period of association in the work of education in Jaffna his worth and his service to the whole cause of education had become increasingly apparent to me. In addition to building up an institution with spacious grounds and buildings, with a competent staff, with good discipline, with high grade results in scholarship and character he had done something really more distinctive and far-reaching in helping to bridge the gaps between schools, classes and faiths. We are all glad to know that he will be likely to return to Jaffna after a furlough and may be able, since he will be free from the exacting duties of a Rectorship, to become a [still more effective apostle of fellowship.

* * *

Early in December, last, we were visited by a number of Inspectors for the tri-ennial review by the Education Department of the work of the College.

The whole work of the school was gone over and many suggestions given for improvement from which we hope to profit.

* * *

It is with very great pleasure I announce the completion by Mr. W. H. T. Bartlett of his gift of Rs. 1200 for a scholarship to a student in Jaffna College. This will be known as "The Bartlett Scholarship" and the income will be available for a student of the College who has attained the Cambridge Junior standard and pursuing studies as high as the London Matriculation. It will be awarded, in accordance with the wish of the donor, to "a poor but promising boy of good moral character irrespective of creed or caste". Mr. Bartlett has, thus, not only rendered a service to his alma mater, but has set an example for others. There are many deserving boys who need such help for the completion of their studies.

THE BROTHERHOOD

The 27th Anniversary Celebrations of the Jaffna College "Brotherhood" came off on the 7th of March, 1936. The public meeting was held in the Ottley Hall at 6.30 P. M. The Hall was filled to capacity with a large and representative gathering.

The Patron of our "Brotherhood", Mr. D. S. Sanders, took the chair. The first item on the programme was a welcome song by Mas. S. Ponnudurai. Then came the Secretary's report which summarised the preceding year's activities. Next came the reading of the English and Tamil papers, which evoked a great deal of appreciation from the audience. After the Chairman's remarks, a short play, "Something to Talk About", was staged by the members of the Brotherhood. The play lasted for about forty-five minutes and when it was over, the public meeting terminated with the singing of "Our Brotherhood."

The Dinner was the next important item of the evening. Covers were laid for more than a hundred guests; and the chief guest that evening was E. T. Dyson, Esq., Government Agent, N. P.

The following is a list of the toasts and speakers:

Loyal Toast—The Toast Master—Mr. D. S. Sanders.

College toast proposed by Mr. E. T. Dyson.

Responded to by Rev. John Bicknell (Principal).

Toast of the Brotherhood proposed by Mr. Sam Sabapathy.

Responded to by Mas. A. Sabaratnam.

Toast of the Old Members—proposed by Mas. A. Kulasingham.

Responded to by Mr. T. Venayagancorthy.

Toast of the Sister Associations—proposed by The Secretary.

Responded to by Mr. G. J. Thambapillai, Representative-Senior Literary Association, S. John's College.

Toast of the guests—proposed by Mas. S. Kularatnam.

Responded to by Dr. (Miss) Thilliampalam.

J. M. SANDERS,
Secretary.

Unless we have true faith in Freedom knowing it to be creative, manfully taking all its risks, not only do we lose the right to Freedom, but we also lack the power to maintain it with all our strength.

RABINDRANATH TAGORE.

THE INTER UNION.

The Union consists of the students of the Intermediate classes in Arts and Science.

The aim of the Union is to promote our knowledge of matters social, political, literary and scientific; to give us a fair opportunity for the cultivation and development of the faculty of speech; to instil into our minds a keen sense of individual responsibility and collective unity, and to impart a spirit of self sacrifice and co-operation.

A full realisation of the importance of such a body as a training ground for the young generation who are to preside over the destinies of this country in the future led our patron, the Principal of the College, to make this activity a part and parcel of the College duties. The meetings of this Association are usually held every Thursday beginning at 3. 20 P. M.

During term the most important item in every programme was either a debate or a speech, but very often speeches. Here too we tried extempore speeches with success. The Patron, with his unfailing presence, not only brightens the House but also often enlightens the House by his lively participation in the topics discussed.

DATE	CHAIRMAN	SUBJECT	AFF. SPEAKERS	NEG. SPEAKERS
30-1-36.	Mr. Arianyagam	"Bachelorhood is better than married life".	1. Mr. Rastiah 2. Mr. Thambinayagam	1. Mr. Kanagaratnam 2. " Rajah
8-3-36.	Mr. Thuraiyatnam	"கீழ்காட்டு விவாகமது க்கு மேல்காட்டு விவாகமது க்கினிற் சிறந்தது"	1. Mr. Kanagasabai 2. " Sellalurai	Mr. Velauthar "
DATE	CHAIRMAN	SUBJECT	SPEAKERS	
6-2-36.	Mr. Gnanamuttu	1. Birth Control 2. Jaffna Journal 3. Rudyard Kipling	1. Mr. Kanagaratnam 2. " Sethukavalar 3. " Kuruvilla	
13-2-36.	Mr. Markandu	1. "சுப்பிரமணியபாரதி" 2. அன்பும் இரண்டும்	1. Mr. Thambinayagam 2. " Sabanayagam	
20-2-36.	Mr. Kuruvilla	1. "Live, Love & Laugh" 2. Television	1. Mr. Ariadurai 2. " E. V. Nadarajah	

DATE	CHAIRMAN	SUBJECT	SPEAKERS
27-2-36	Mr. E. V. Nadarajah	<ol style="list-style-type: none"> 1. General Elections 2. Edward VIII. 3. Anuradhapura 4. Modern Japan 	<ol style="list-style-type: none"> 1. Mr. Paul 2. " W. D. Abraham 3. " S. K. Kandiah 4. " K. Ponnampalam
12-3-36.	Mr. A. R. E. Rajaratnam	<ol style="list-style-type: none"> 1. Capitalism 2. Cricket in India 3. Explosives 	<ol style="list-style-type: none"> 1. Mr. K. Rajah 2. " M. T. Abraham 3. " V. S. Gnanamuttu

K. RAJAH,

Hon. Secy.

OUR SCOUT TROOP

In our roll there are only 20 scouts now. It is very discouraging to have only this small number now. It is hoped that during the next term, the Scouts will join in large numbers and strengthen the Troop.

Our Troop at present is divided into three patrols.

Foxes	P. L.	<i>W. N. Paul.</i>
	Sec.	<i>S. KulaRatnam.</i>
Peacocks	P. L.	<i>K. Krishnapillai.</i>
	Sec.	<i>T. K. Welch.</i>
Lions	P. L.	<i>V. Kanagasabai.</i>
	Sec.	<i>V. Ohellappah.</i>

K. G. Geoge, a proud possessor of the first class badge has been very fortunate in leading our Troop to success. Now there are seven Scouts who are second class and the rest are tenderfoots. While the second class scouts are working at the first class tests, the tenderfoots are striving hard to win their second class badges.

During the latter part of the first sextant, we had a hike to Pullivasa, Velanai. We have had a very useful and enjoyable camp at Old Park from Friday the 28th of February to Sunday the 1st of March. About 17 of us entered camp. Two other troops were also there. The whole force, including the other two Troops, was divided into four patrols, and fortunately all the patrol leaders were from our Troop. There was an Inter Patrol competition. On Saturday, Mr. Abraham who had come from the Colombo Scout Headquarters instructed the Scouts in the Scout tests. Many of our scouts passed several tests. The second class scouts passed in signalling, cooking, swimming, and the tenderfoots in a few second class tests, and the recruits in their tenderfoot tests.

W. N. PAUL,
Secretary

OUR LIBRARY

The following books were added to the Library since the publication of the last number of the Miscellany.

1. *Jeans, Sir James.* Through Space and Time.
2. *Ranganathan, S. R.* Library Administration.
3. *Marriot, J. A. R.* England Since Waterloo.
4. *Horwill, H. W.* Dictionary of Modern American Usage.
5. *Robinson, D. S.* Illustrations of the Methods of Reasoning:
A Source Book in Logic and Scientific Method.
6. *Durant, Will* Story of Philosophy.
7. *Bostwick, A. E.* ed. Popular Libraries of the World.
8. *Balen, A. M.* Philosophy of Life.
9. *Van Dine, S. S.* ed. World's Great Detective Stories.
10. *Vallery-Radot, R.* Life of Pasteur translated from the French
by Mrs. R. L. Devoshire.
11. *Lidley, E. K.* Franklin Roosevelt: a Career in Progressive
Democracy.
12. *Boswell James.* Life of Samuel Johnson.
13. *Alcott, L. M.* Little Women.
14. *Alcott, L. M.* Little Men.
15. *Mabie, H. R.* Fairy Tales every child should know.
16. *Paul de Kruif,* Microbe Hunters.
17. *Paul de Kruif,* Hunger Fighters.
18. *Stöpes, Marie.* Human Body.
19. *Adler, Alfred.* Science of Living.
20. *Darrow, F. L.* Story of Chemistry.
21. *Dostoyevsky, F.* Brothers Karamazor.
22. *Maupassant, Guy de.* Short Stories.
23. *Sethupillai, R. P.* Veeramanagar: Studies in Ramayana.
24. *Rajaratnampillai, T. A.* Life of Rao Bohadur C. W. Thamo-
tharampillai.
25. *Purnalingam Pillai, M. S.* Saint Appar: His Life and Teach-
ings.
26. *Adler, Alfred.* Understanding Human Nature.
27. *Mabie, H. W.* ed. Myths every child should know.
28. *De Foe, Daniel,* Robinson Crusoe.
29. *Wyss, J. D.* Swiss Family Robinson.
30. *Frith, Henry.* King Arthur and his Knights.
31. *Gilbert, Henry* Robin hood.
32. *Edwards, Wm.* Notes on British History. Parts I -- IV.
33. *Lodge, Richard.* History of England from the Restoration to
the death of William III.

34. *Vikars, K. H.* England in the Later middle ages.
35. *Davis, H. W. C.* England under the Normans and Angevins.
36. *Oman, Sir Charles.* England before the Norman Conquest.
37. *Robertson, C. G.* Making of the English Nation.
38. *Hutton, W. H.* King and Baronage.
39. *Oman, C. W. C.* England and the Hundred Years' War.
40. *Dilley Tante* Living Authors; A book of Biographies.
41. *Kunitz, Stanly, etc;* eds. Authors Today and Yesterday:
A Companion Volume to Living Authors.
42. *Quiller-Couch, Sir Arthur.* Sleeping Beauty.
43. *Huxley, Aldous.* Brave New World: A Novel.
44. *Conrad, Joseph.* Victory: an island tale.
45. *Bennett, Arnold.* Imperial Palace.
46. *Eichler, Lillian.* New Book of Etiquette.
47. *Clendening, L.* Human Body.
48. *Hawthorne, N.* Wonder Book.
49. *Spyri, J.* Heidi.
50. *Potter, C. F.* Is that in the Bible?
51. *Beebe, Wm.* Beneath Tropic Seas.
52. *Dawe, Crosvenor.* Melvil Dewey: Seer: Inspirer: Doer.
53. *Fosdick, H. E.* Adventurous Religion and other essays.
54. *Voltaire.* Best Known Works of Voltaire, Eight volumes in one.
55. *Poe, Edgar Allan.* Best Known Works of Edgar Allan Poe.
56. *Byrd, R. E.* Skyward.
57. *Ludwig, Emil.* Bismark: the story of a fighter.
58. *Thomas, Lowell.* Raiders of the Deep.
59. *Winkler, John K.* Incredible Carnegie: the life of Andrew Carnegie.
60. *Ibsen, Henrik.* Works of Henrik Ibsen. One volume edition.
61. *Dorsey, Geo. A.* Why we behave like Human beings.
62. *Walpole, Hugh* Above the Dark Tumult: an Adventure.
63. *Thomas, Lowell.* India: Land of the Black Pagodas.
64. *Braddy, Nella.* ed. Standard Book of British and American Verse.
65. *Van Loon, H.* Tolerance
66. *Maughan, Somerest.* Six Stories written in the First Person singular.
67. *Jastrow, Joseph* Keeping Mentally Fit: A guide to everyday Psychology.
68. *Stevenson, R. L.* Kidnapped.
69. *Kipling, Rudyard.* Just so Stories.
70. *Crowther, M. O.* How to write Letters.
71. *Bennett, W.* Student Library Assistant.

72. *Lawrence, D. H.* The Rainbow.
73. *Huxley, Aldous.* Point Counter Point.
74. *Ellis, Havelock.* The New Spirit.
75. *Ellis, Havelock.* The Dance of Life.
76. *Cerf, Bennett A.* ed. Great German Short Novels and Stories.
77. *Jessop, Alex.* ed. Best American Humorous Short Stories.
78. *Sturrett, V.* ed. Fourteen Great Detective Stories.
79. *Seltzer, T.* ed. Best Russian Short Stories.
80. *Gorky, Maxim.* Creatures that once were men.
81. *Reeve, A. B.* Best Ghost Stories.
82. *Overton, G.* ed. Great Modern Short Stories.
83. *Conrad, Joseph.* Lord Jim.
84. *Dreiser, T.* Sister Carrie.
85. *Renan, Ernest.* Life of Jesus.
86. *Symonds, J. A.* Life of Michel Angelo.
87. *James, Wm.* Philosophy of William James. Drawn from his own works.
88. *Dunn, E. C.* Eight Famous Elizabethan Plays.
89. *Chesterton, G. K.* The Man who was Thursday.
90. *Van Loon, H. W.* Ancient Man: The beginning of civilization.
91. *Poe, Edgar Allan.* Tales of Edgar Allan Poe.
92. *Moliere.* Plays.
93. *Dostoyevsky, F.* Crime and Punishment.
94. *Dostoyevsky, F.* Poor People.
95. *Mann, Thomas.* Magic Mountain.
96. *Lewisohn, Ludwig.* ed. Modern Book of Criticism.
97. *O'Neill, E. G.* Moon of Carribees and six other plays of sea-
98. *Huxley, A. Aldous.* Antic Hay.
99. *Paine, Thomas.* Selections from the writings of Thomas Paine.
100. *Van Teslaar, J. S.* ed. An outline of Psychoanalysis.
101. *Aiken, Conrad.* ed. American Poetry 1671—1928.
102. *Aiken, Conrad.* ed. Modern American Poets.
103. *Calverton, V. F.* ed. Making of Man: an outline of anthropology.
104. *Landis, Prof. Paul.* ed. Four Famous Greek Plays.
105. *Nietzsche, F.* Ecco Homo and the Birth of Tragedy.
106. *Swinburne, A. C.* Poems. Introduction by Ernest Rhys.
107. *Shaw, G. B.* An Unsocial Socialist.
108. *Clark, G. N.* Later Stuarts 1660—1714.
109. *Bygott, John.* An Introduction to Map Work and Practical Geography.
110. *Laborde, E. D.* World in outline: A Textbook of Geography.

SPORTS SECTION

INTER-COLLEGIATE CRICKET MATCHES 1936.

As we go to Press the scores of only five matches are available to us. As things are now, we share the honours with St. Patrick's College.

JAFFNA COLLEGE Vs. JAFFNA HINDU COLLEGE

We win by 7 wickets.

JAFFNA HINDU COLLEGE 1ST INNINGS.

Periasamy	c. Muttucumaru, b. Sittampalam.	00
Vythylingam	run out.	00
Tharmalingham	c. Mahesparan b. Ganeshadas	37
Thillanathan	b. Rajanayagam,	09
Chelliah	b. Ganeshadas,	03
Dharmapala	ct. Ganeson,	00
Amerasinghe	c. Sittampalam b. Arianayagam,	02
Pathmanathan	b. Sittampalam	00
Somasundram	c & b. Sittampalam	03
Shanmugam	b. Sittampalam	02
Sinniah	b. Rajanayagam	01
	Extras	04
		<hr/> 61

JAFFNA HINDU COLLEGE 2nd INNINGS.

Amarasinghe	b. Sittampalam	00
Vythylingham	ct. Ganeson b. Ganeshadas	00
Tharmalingham	b. Ganeshadas	21
Thillanathan	ct. Ganeson b. Rajanayagam	12
Chelliah	ct. Muttucumaru b. Sittampalam	10
Periasamy	b. Sittampalam	20
Dharmapala	ct. Victor b. Rajanayagam	02
Pathmanathan	c. & b. Rajanayagam	23
Somasundram	ct. Ganeshadas, b. Sittampalam	00
Shanmugam	b. Sittampalam	00
Chinniah	ct. Arianayagam b. Sittampalam	06
	Extras	06
		<hr/> 100

JAFFNA COLLEGE—1ST. INNINGS.

Muttucumaru	b. Thillanathan	03
Abraham	run out	05
Rajanayagam	b. Thillanathan	43

Arianayagam	b. Thillanathan	00
Sittampalam	ct. Tharmalingam b. Dharmapala	02
Fitch	b. Dharmapala	00
Mahesparan	ct. Shanmugam b. Dharmapala	02
Ganeson	ct. Vytilingam b. Tharmalingham	25
Ganeshadas	not out	05
George	run out	01
	Extras	7
	Total	93

JAFFNA COLLEGE—2ND INNINGS.

Abraham	ct. Periasamy	b. Dharmapala	42
Muttucumaru	b. Tharmalingam		31
Rajanayagam	not out		45
Ganeson	not out		00
Sittampalam	ct. Chinniah	b. Dharmapala	02
		Extras	09
		Total	129

BOWLING ANALYSIS

JAFFNA HINDU COLLEGE—1ST. INNINGS 2ND INNINGS.

	O.	M.	R.	W.	O.	M.	R.	W.
Sittampalam	7	2	21	3	14	4	36	6
Mahesparan	8	4	13	—	18	—	25	—
Ganeshadas	6	2	13	2	13	6	20	2
Rajanayagam	6	2	6	3	7	5	4	2
Arianayagam	3	—	4	1	2	—	8	—

JAFFNA COLLEGE—1ST INNINGS.

2ND INNINGS.

	O.	M.	R.	W.	O.	M.	R.	W.
Thillanathan	7	1	21	3	11	1	57	—
Dharmapala	8	1	21	3	8	1	25	2
Tharmalingham	7	1	23	1	5	—	15	1
Amarasinghe	6	1	19	—	5	2	8	—
Somasundram	1	—	2	—	1	—	7	—
Periasamy	—	—	—	—	2	—	8	—

JAFFNA COLLEGE Vs. ST. HENRY'S COLLEGE.

Draw in our favour

ST. HENRY'S COLLEGE 1ST INNINGS.

J. E. Xavier.	ct. Muttucumaru	b. Rajanayagam	00
Christopher	Run Out.		11
Francis Assissi	ct. Hunt	b. Rajanayagam	05

Joe Thyriar	Run Out.		04
S. J. Callistus	L. B. W.	b. Rasiah	01
Reggie Thyriar	ct. Abraham	b. Rajanayagam	31
Nicholas	ct. Muttucumaru.	b. Rajanayagam	09
Raiyner	ct. Muttucumaru.	b. Sittampalam.	01
Joseph	b. Ganeshadas.		01
Wikramasinghe	b. Mahesparan.		15
Balaasingham	Not Out.		04
		Extras.	10
		Total.	92

ST. HENRY'S COLLEGE- 2ND INNINGS.

Xavier	ct. Ganeshadas.	b. Rajanayagam	00
Christopher	ct. Rasiah.	b. Ganeshadas	04
Francis Assissi	b. Rasiah		01
Joe Thyriar	L. B. W.	b. Rajanayagam	04
Callistus	ct. Ganeson	b. Rajanayagam	23
Reggie Thyriar	ct. & b. Rajanayagam		15
Nicholas	ct. Ganeson.	b. Rajanayagam	17
Raiyner	b. Rajanayagam		00
Joseph.	L. B. W.	b. Rajanayagam	00
Wikramasinghe	Not Out.		06
Balasingham	Not Out		00
		Extras.	21
		Total.	91

JAFFNA COLLEGE- 1ST. INNINGS.

Abraham	Run Out		70
Muttucumaru	ct. Nicholas.	b. Joe Thyriar	08
Rajanayagam	ct. Xavier.	b. Raiyner.	04
Hunt	ct. Callistus.	b. Raiyner.	30
Sittampalam	ct. Xavier.	b. Francis.	01
Ganeson	Run Out		06
Ganeshadas	ct. Christopher.	b. Francis.	00
Arianayagam	ct. Joe. Thyriar.	b. Francis.	02
Mahesparan	Not Out.		17
George	Not Out.		11
Rasiah	Did not bat.		
		Extras.	12
		Total for 8 wickets.	161

BOWLING ANALYSIS.

	ST. HENRY'S COLLEGE- 1ST. INNINGS.				2ND INNINGS.			
	O.	M.	R.	W.	O.	M.	R.	W.
Rajanayagam	16	3	31	4	21	11	29	7
Ganeshadas	15	7	17	1	13	9	12	1
S. S. Rasiah	9	2	20	1	7	4	10	1
Arianayagam	3	1	2	—	5	4	2	—
Mahesparan	4	—	5	1	10	5	13	—
Sittampalam	3	2	7	1	7	6	2	—
George.	—	—	—	—	1	—	2	—

JAFFNA COLLEGE- 1ST. INNINGS.

	O.	M.	R.	W.
Joe. Thyriar.	12	1	43	1
Raiyner	20	2	50	2
Reggie Thyriar	5	1	15	—
Lennie	7	—	23	—
Francis	9	3	17	3

JAFFNA COLLEGE Vs. JAFFNA CENTRAL COLLEGE

We win by 8 wickets

JAFFNA CENTRAL COLLEGE—1ST. INNINGS.

Paramanathan	et. Muttucumaru	b. Ganeshadas	01
David	et. Rajanayagam	b. Ganeshadas	04
Satgunam	et. Sittampalam	b. Rasiah	31
Arumainayagam	Run out		02
W. R. S. Nalliah	et. Hunt	b. Rasiah	56
R. R. S. Nalliah	et. Muttucumaru	b. Sittampalam	14
Kulasingham	b. Rasiah		28
Arianayagam	Run out		04
Rasiah	b. Ganeshadas		05
Rajakone	et. Sittampalam	b. Ganeshadas	03
Thangarajah	Not out		00
		Extras	25
		Total	173

JAFFNA CENTRAL COLLEGE—2ND INNINGS

Paramanathan	L. B. W.	b. Rajanayagam	05
David	Run out		00
W. R. S. Nalliah	b. Rajanayagam		03
R. R. S. Nalliah	et. Sittampalam	b. Arianayagam	08

Arumainayagam	Run out		01
Satgunam	b. Ganeshadas		05
Kulasingham	ct. Muttucumaru	b. Ganeshadas	00
Arianayagam	ct. Ganeshadas	b. Rajanayagam	01
Rasiah	Not out		05
Rajakone	L. B. W.	b. Rajanayagam	02
Thangarajah	b. Ganeshadas		01
		Extras	04
		Total	35

JAFFNA COLLEGE 1ST INNINGS

Muttucumaru	L. B. W.	b. Satgunam	09
Abraham	b. Satgunam		05
Hunt	ct. Kulasingham	b. W. Nalliah	34
Rajanayagam	ct. Arumainayagam	b. Satgunam	25
Ganeshadas	b. Rajakone		03
Sittampalam	ct. David	b. Rajakone	31
Ganeson	b. Thangarajah		06
Arianayagam	Arumainayagam	b. Satgunam	00
Mahesparan	ct. Arumainayagam	b. Satgunam	03
George	Not out		04
Rasiah	b. Satgunam		08
		Extras	14
		Total	143

JAFFNA COLLEGE 2ND INNINGS

Abraham	Not out		34
Muttucumaru	b. R. Nalliah		20
Hunt	ct. Arumainayagam	b. R. Nalliah	00
Rajanayagam	Not out		13
		Extras	02
		Total for 2 wkts.	69

BOWLING ANALYSIS

JAFFNA CENTRAL COLLEGE	1ST. INNINGS				2ND. INNINGS			
	O.	M.	R.	W.	O.	M.	R.	W.
Sittampalam	6	1	16	1	—	—	—	—
Ganeshadas	14	2	39	4	8	3	15	3
Mahesparan	8	—	32	—	—	—	—	—
Rajanayagam	9	3	20	—	11	5	9	4
Arianayagam	7	3	13	—	1	—	5	1
Rasiah	9	3	22	3	4	3	2	—
George	2	—	05	—	—	—	—	—

JAFFNA COLLEGE—1ST. INNINGS

2ND. INNINGS.

	O.	M.	R.	W.	O.	M.	R.	W.
R. R. S. Nalliah	3	—	9	—	9	—	29	2
Rajakone	6	1	13	1	8	—	17	—
Thangarajan	10	3	24	1	2	—	9	—
Satgunnam-	12	1	57	5	8	2	14	—
David	3	—	18	—	—	—	—	—
W. R. S. Nalliah	2	—	10	1	—	—	—	—

JAFFNA COLLEGE vs. ST. JOHN'S COLLEGE

We win by 3 wickets

ST. JOHN'S COLLEGE 1ST. INNINGS.

Sathianathan	ct. Muttucumaru	b. Williams	18
Ratnagopal	ct. Rajanayagam	b. Williams	38
Vandendriesen	ct. Mahesparan	b. Williams	04
Alphonsus	played on	b. Williams	09
Karunaratna	L. B. W.	b. Ganeshadas	19
Rasiah	b. Ganeshadas		11
John	L. B. W.	b. Ganeshadas	10
Jansen	b. Rajanayagam		11
Jeyaratnam	Run Out		01
Rajalingham	b. Williams		03
Newton	Not out		00
		Extras	10
		Total	134

ST. JOHN'S COLLEGE 2ND. INNINGS

Ratnagopal	ct. Muttucumaru	b. Ganeshadas	49
Sathianathan	ct. Rajanayagam	b. Ganeshadas	01
Vandendriesen	ct. Abraham	b. Williams	10
John	L. B. W.	b. Rajanayagam	03
Karunaratna	ct. Muttucumaru	b. Rajanayagam	11
Alphonsus	ct. Rajanayagam	b. Williams	02
Rasiah	ct. Hunt	b. Williams	08
Jansen	played on	b. Ganeshadas	02
Jeyaratnam	ct. George	b. Williams	12
Rajalingham	b. Williams		05
Newton	Not out		00
		Extras	04
		Total	107

JAFFNA COLLEGE 1ST. INNINGS.

Abraham	ct. Karunaratne	b. Rasiah	23
Muttucumaru	ct. Jansen	b. Rasiah	22
Rajanayagam	ct. Jeyaratnam	b. Vandendriesen	06
Hunt	ct. Vandendriesen	b. Rasiah	09
Sittampalam	b. Alphonsus		55
Williams	ct. Rajalingham	b. Vandendriesen	02
Ganeson	Played on	b. Alphonsus	25
Ganeshadas	Run Out		19
Mahesparan	ct. Karunaratne	b. Alphonsus	00
George	Run out		18
Arianayagam	Not out		07
		Extras	22
		Total	208

JAFFNA COLLEGE—2ND INNINGS

Abraham	ct. Alphonsus	b. Rasiah	02
Muttucumaru	L. B. W.	b. Rasiah	02
Rajanayagam	ct. John	b. Rasiah	00
Hunt	ct. John	b. Rasiah	05
Sittampalam	ct. Alphonsus	b. Karunaratne	04
Ganeson	ct. & b Rasiah		00
Williams	Not out		11
Ganeshadas	b. Karunaratne		11
George	Not out		01
Mahesparan	Did not bat		
Arianayagam	Did not bat		
		Extras	01
		Total for 7 wkts.	37

BOWLING ANALYSIS

ST. JOHN'S COLLEGE—1ST INNINGS. 2ND INNINGS

	O.	M.	R.	W.	O.	M.	R.	W.
Rajanayagam	13	3	29	1	14	2	42	2
Ganeshadas	10	3	17	3	17	8	31	3
Sittampalam	3	—	12	—	—	—	—	—
Williams	11	1	39	5	11	4	26	5
Mahesparan	4	—	28	—	3	3	—	—
Arianayagam	—	—	—	—	1	—	4	—

JAFFNA COLLEGE 1ST INNINGS. 2ND INNINGS.

	O.	M.	R.	W.	O.	M.	R.	W.
Karunaratne	20	4	49	—	13	6	16	2
Rasih	15	4	47	3	12	3	20	5
Alphonsus	15	3	41	3				
Ratnagopal	7	—	31	—				
Vandendriesen	8	2	18	2				

JAFFNA COLLEGE vs. ST. PATRICK'S COLLEGE

St. Patrick's wins by 2 wickets

ST. PATRICK'S COLLEGE 1ST INNINGS

Pieris	ct. Rajanayagam	b. Williams	21
Antony	ct. Arianayagam	b. Williams	10
Manickavasagar	b. Williams		00
Patrick	ct. Ganeshadas	b. Williams	08
Arunachalam	ct. Ganeson	b. Rajanayagam	44
Nicholas	b. Rajanayagam		08
Subramaniam	st. Ganeson	b. Williams	04
Balasingham	Run Out		06
Kibuka	Not Out		01
Edgar	ct. Williams	b. Rajanayagam	00
Samarawickrama	b. Rajanayagam		00
		Extras	08
		Total	110

ST. PATRICK'S COLLEGE 2ND INNINGS.

Pieris	st. Ganeson	b. Rajanayagam	22
Antony	b. Rajanayagam		05
Manickavasagar	Run Out		35
Arunachalam	ct. Rajanayagam	b. Arianayagam	45
Patrick	st. Ganeson	b. Rajanayagam	12
Kibuka	b. Arianayagam		19
Balasingham	b. Williams		16
Subramaniam	ct. Ganeson	b. Arianayagam	01
Nicholas	Not out		12
Edgar	Not out		02
Samarawickrama	Dit not bat		
		Extras	10

Total for 8 wickets.

179

JAFFNA COLLEGE 1ST INNINGS.

Abraham	L. B. W.	b. Manickavasa- gar	01
Muttucumar	ct. Kibuka	b. Samarawickra- ma	07
Hunt	ct. Edgar	b. Manickavasa- gar	00
Rajanayagam	ct. Samarawickrama	b. Manickavasa- gar	02
Sittampalam	ct. Patrick	b. Manickavasa- gar	02
Williams	b. Samarawickrama		04
Ganeson	ct. Patrick	b. Manickavasa- gar	01
Ganeshadas	b. Samarawickrama		14
Mahesparan	ct. Kibuka	b. Manickavasa- gar	07
Rasiah	ct. Antony	b. Samarawickra- ma	01
Arianayagam	Not out		00
		Extras	04
		Total	43

JAFFNA COLLEGE 2ND INNINGS

Abraham	ct. & b. Pieris		103
Muttucumar	b. Samarawickrama		00
Williams	b. Patrick		11
Ganeson	L. B. W.	b. Samarawickra- ma	22
Rajanayagam	ct. Edgar	b. Samarawickra- ma	09
Hunt	b. Patrick		27
Sittampalam	b. Patrick		00
Ganeshadas	L. B. W.	b. Patrick	00
Rasiah	b. Patrick		00
Mahesparan	b. Samarawickrama		00
Arianayagam	Not out		24
		Extras	17
		Total	212

BOWLING ANALYSIS

ST. PATRICK'S COLLEGE 1ST. INNINGS. 2ND INNINGS.

	O.	M.	R.	W.	O.	M.	R.	W.
Rajanayagam	14	2	45	4	12	1	45	3
Ganeshadaz	7	1	22	—	4	—	12	—
Williams	14	7	21	5	10	—	71	1
Rasih	5	2	14	—	1	—	1	—
Arianayagam	—	—	—	—	6	—	22	3
Sittampalam	—	—	—	—	2	—	7	—
Mahesparan	—	—	—	—	3	—	10	—

JAFFNA COLLEGE 1ST. INNINGS

2ND INNINGS

	O.	M.	R.	W.	O.	M.	R.	W.
Manickavasagar	9	5	12	6	24	12	30	—
Samarawickrama	8	1	27	4	31	4	76	4
Patrick	—	—	—	—	19	4	65	5
Antony	—	—	—	—	5	1	14	—
Edgar*	—	—	—	—	2	1	10	—
Pieris	—	—	—	—	1	1	—	1

SPORTS

ROLL OF HONOUR

(being a list of those who featured in Championship Teams and contributed towards winning the Championship)

NAMES.	1932. TRACK	1933. TRACK	1934. CRIC- KET	1934. FOOT- BALL	1935. FOOT- BALL
U. Rajadurai	X				
E. Nalliah	X				
P. Manikavasagar	X				
W. Rajakone	X	X	X		
T. Thalayasingam	X	X	X		
V. Navasivayagam	X				
P. Jeyaratnam	X				
M. Somasundram	X				
A. Anandacumarasamy	X				
P. R. Rajendra	X				
V. S. Chelliah	X	X		X	
V. Nadarajah	X	X			
K. Karthigesapillai	X	X			
C. C. W. Thurairatnam	X				
William Hunt	X	X	X	X	X
T. Senthunathan	X	X	X		
P. Brodie	X	X	X	X	
M. Muttucumar u	X		X		X
P. Thurairajah	X				
M. Sabaratnam	X				
G. C. T. Rajanayagam		X			
P. Narayanasamy		X			
N. Marcandu		X			
S. Kanagarayar		X			
K. Somalingam		X			
S. Gnanapragasam		X			
S. A. Asirvatham		X			
V. G. George		X			X
Victor Jesudasan		X			
S. Subramaniam		X			
V. C. Parinpanayagam			X		
S. Beadle			X	X	
S. Sivagnanam			X	X	
George Evarts			X		
Victor Williams			X		X
P. Sivagnanam				X	
S. Sittampalam				X	X
C. Ganeshadas				X	X
S. Sivarajah				X	
C. S. B. Devan				X	
K. Mahalingam				X	X
C. Kengaratnam				X	X
V. T. Muttucumar u				X	
K. Niles				X	
K. Sabaratnam				X	
S. Rajanayagam					X
R. Ganason					X
S. Kanapathipillai					X
V. Murugesu					X

LIST OF CREST WINNERS.

CRICKET	FOOTBALL	TRACK
1930.	K. S. Singaratnam K. Rajaratnam David Reuban	R. J. ThuraiRajah
1931.	P. K. Wesley	
T. Pathmanathan K. R. Navaratnam T. Thalayasingam S. K. Sabaratnam	W. Ratnam P. Manikavasagar T. Thalayasingam	---
1932.		
P. R. Rajendra C. N. Alexander K. Rajaratnam J. S. Ariaratnam	K. R. Navaratnam C. C. W. Thurairatnam W. T. Hunt S. Ponniah	U. Rajsdurai
1933.		
W. Rajakone C. C. W. Thurairatnam A. Edwards	C. Ganesbadas S. Sittampalam S. Arumanayagam	G. C. T. Rajanayagam W. T. Hunt P. Brodie
1934.		
V. C. Parinpanayagam W. T. Hunt S. Beadle T. Senthunathan P. Brodie G. Evarts Victor Williams M. Muttucumaru S. Sivagnanam	---	---
1935.		
S. Rajanayagam T. Abraham	K. Kanagaratnam P. Brodie S. Beadle V. S. Chelliah S. Sivarajah C. S. B. Devan V. T. Muttucumaru	T. Thalayasingam

OLD BOYS' NOTES.*(Gathered By an Alumnus)*

—Mr. W. Duraiswamy has been elected unopposed to the State Council as the Member representing the Kayts constituency. He has also been elected the Speaker.

—Mr. V. S. Nathan, Proctor, S. C., has taken his oaths and has commenced practising in Jaffna.

—Rev. S. Selvaratnam and Rev. S. T. Aseervatham have been ordained as Ministers in the Jaffna Council of the South India United Church.

—Mr. S. Murgesu has been appointed Irrigation Sub-Inspector, Kalmunai.

—Mr. K. Cumaraswamy has been appointed Irrigation Sup-Inspector, Vavuniya.

—Mr. T. Sivagurunathan, Booking Clerk, Anuradhapura, has been transferred to the Jaffna Railway Station.

—Mr. G. R. Olagasegaram has joined the Staff of St. John's College, Jaffna.

—Mr. E. V. Nathaniel, Station Master, Kandy, has been transferred as Station Master at Fort, Colombo.

—Mr. A. Cathiravelu, Station Master, Mankulam has been transferred to Kodigamam.

—Mr. T. Veluppillai, Apothecary, Madampitiya, has been transferred to the Kalmunai Hospital.

—Mr. S. Aseervatham has been taken into the Income Tax Office, Colombo.

—Mr. S. Appiah, Booking Clerk, Talaimanrar, has been transferred to Navinna.

—Mr. S. V. Muthiah of the Central Telegraph Office, Colombo, has been transferred to the Kandy Post Office.

—Messrs. K. S. Jeyasingham and G. A. Winslow have been accepted as candidates for ministry in the Jaffna Council, S. I. U. C., and will go for training to the United Theological College, Bangalore, in June.

—Our congratulations to the following on their success in their recent examinations:

Messrs. C. Wignarajah of the Irrigation Office, Colombo and A. Perumainar-Class II of the Clerical Examination.

Mr. S. S. Ariaratnam — Advocates' First.
 Mr. D. C. Singaratnam — Proctors' First.
 Mr. T. Balasingham — Proctors' Second.
 Mr. T. Sinnappah — Proctors' Second.
 Mr. A. C. Nadarajah — Advocates' Final.
 Mr. P. Nagalingam — Proctors' Final.

மணமக்கள் தீடுழி வாழ்க.

—Rev. S. T. Aseervatham and Miss Gnani Subramaniam.

—Mr. J. C. Arulampalam and Miss Grace Pushpa-Devi Sanders.

—Mr. A. W. Abraham and Miss Katie Thambiah.

Our congratulations to Mr. T. K. Curtis Kanagaratnam on his engagement to Miss Somasundram.

BICKNELL SILVER JUBILEE.

AN APPEAL

To All the Friends and Old Boys of Jaffna College for co-operation and help to celebrate the Silver Jubilee of Rev. and Mrs. John Bicknell's active association with the College for the last twenty-five years.

We believe that Rev. and Mrs. John Bicknell need no introduction to the public of Jaffna and still less to the Old Boys and friends of Jaffna College. The Bicknells have lived and moved amongst us, in and out of the College, well-nigh over twenty-five years now.

Jaffna College has, within the last few years, grown tremendously, in structure, numbers and efficiency and behind this welcome growth, quietly and modestly stands Rev. John Bicknell. Just go to Vaddukodai any day when the College is in session; spend a day there and you will see the visible results of the admirable role which Rev. John Bicknell plays as Prin-

cial of the College. Mr. Bicknell has given full scope to that rare gift of pioneering enterprise in him, a natural trait in his countrymen, that within a decade he has developed the College into a splendid institution.

Unconsciously while at College, all students of Jaffna College acquire a valuable asset to themselves and take it with them as they leave the College. Rev. and Mrs. Bicknell are the two best friends a student has at College and continue to be so to every Old Boy of the College. Delightfully simple in their habits and easily accessible to everyone, they are two genial companions to all in and out of the College.

Rev. and Mrs. John Bicknell have during the past twenty-five years at Vaddukoddai worked hard and they did so with untiring energy, with love and patience and thus have cheerfully laboured through these years to rear an institution, Jaffna College, as it stands today, is a magnificent establishment and it is the best tribute to Rev. and Mrs. Bicknell.

And so this appeal is to all the friends and Old Boys of the College for their help and active co-operation to celebrate the Silver Jubilee of Rev. and Mrs. John Bicknell's association with Jaffna College.

The Jaffna College Old Boys' Association, Colombo Branch, has resolved to celebrate the Bicknell Silver Jubilee in a fitting manner and to perpetuate the memory of their association with the College by founding a suitable Scholarship in their name.

We hopefully expect all the friends and Old Boys of Jaffna College to extend their warm sympathy and hearty co-operation to this movement. It has been resolved that the Jubilee Celebrations should take place sometime during the month of July, 1936. Please send your suggestions and contributions to the Hon. Secretary of the Old Boys' Association, Colombo. The Secretary of the Association will only be too happy to furnish any further information concerning this appeal. Kindly communicate early and directly with him.

M. Ramalingam,

Hon. Secretary,

The Jaffna College Old Boys'
Association, Colombo.

for The Bicknell Silver Jubilee Committee.

Income Tax Office,

Colombo.

December 20th, 1935.

ANNUAL MEETING OF THE DIRECTORS OF JAFFNA COLLEGE.

The Annual Meeting of the Board of Directors of Jaffna College was held in the Principal's bungalow on Saturday, March 14, at 3.30 P. M. with twelve of the fifteen members present.

In the absence of the President, Mr. K. Balasingham, and the Vice-President, Mr. A. R. Suppramaniam, Mr. Nevins Selvadurai was voted to the chair. He spoke of the death of King George V and votes of condolence were passed to be forwarded to the Governor of the Island.

Reports were heard from the Secretary, the Treasurer, the Principal and the Committees, and there was extended discussion on points raised therein.

In connection with the question raised at the time of the visit of Dr. Alden H. Clark, Secretary of the Trustees of Jaffna College in Boston, as to the desirability of making some change in the method of electing the members of the Board of Directors of the College, it was pointed out that there is a provision in the College constitution giving the Directors authority to delegate their power to elect nine of the Directors to any organizations to which it may see fit. This makes it unnecessary to change the constitution on this point in order to get representation from different organizations. In view of this and in view of the fact that a memorandum on the subject is expected from Dr. Clark and in view of the fact that changes are contemplated in the Mission organization, action was postponed. In the same connection it was decided to await the action in the transformation of the Mission before taking any steps regarding the Mission representation on the Board of Directors.

A Committee consisting of the President, the Principal, the Secretary, and Mr. Nevins Selvadurai was appointed to consider any steps that may be taken to strengthen and develop the work in the Inter classes.

It was decided to call a meeting of the Headmasters of the Affiliated Schools to meet with the Principal, the Secretary, and Rev. R. C. P. Welch for a discussion of the interests of these Schools.

The officers chosen for the coming year are:-

<i>President</i>	Mr. K. Balasingham
<i>Vice President</i>	Mr. A. R. Suppramaniam
<i>Secretary</i>	Mr. J. V. Chelliah
<i>Treasurer</i>	The Principal.
<i>Auditors</i>	Mr. Edward Mather, Mr. C. V. Muttiah

The three retiring members of the Board of Directors, Mr. K. Balsingham, Mr. Nevins Selvadurai and Mr. J. V. Chelliah were re-elected for three years.

THE EXECUTIVE COMMITTEE:-

The Principal,
Mr. J. V. Chelliah,
Mr. C. H. Cooke,
Mr. Edward Mather,
Miss L. K. Clark,
Rev. R. C. P. Welch
Mr. David S. Sanders.

THE INVESTMENT COMMITTEE:-

The Principal,
Mr. J. V. Chelliah,
Mr. Edward Mather,
Mr. S. C. Arnold.

OUR CAMBRIDGE RESULTS

Seniors

1. Sampanthapillai, V. G.
2. Jeyaveerasingham, E.
3. Navaratnam, N. I.
4. Navaratnam, S. R.
5. Ponnambalam, K.
6. Ratnasingham, S. J.
7. Sounthararajah, W.
8. Sittampalam, T.
9. Sivagnanam, N.
10. Snell, W. J.
11. Sundarampillai, G. K. C.
12. Vanniasingham, V.
13. Miss Nagalingam, V. S.

Juniors

1. Arulampalam, C. W.
2. Balasingam, M.
3. Jeyaratnam, N.
4. Kumaraswamy, R.
5. Muttukumar, M.
6. Navaratnam, A. J.
7. Rajanayagam, S. A.
8. Seevaratnam, M.
9. Selvaratnam, C.
10. Selvajeyan, S.
11. Thanmavarather, S.
12. Mahalingam, K.
13. Vignananasingam, T.

CLERICAL EXAMINATION

P. Nadarajah of the Inter Arts Class has passed the Government Clerical Examination, Class III.

FURTHER EDITORIAL NOTES.

The Elections and After.

The General Elections are over and the new Council is ere long to shoulder the responsibilities of Government. Universal suffrage has once again been weighed in the balance and voices there are that cry that it has been found wanting. Rowdyism and riotous scenes have marred the peaceful life of the people. Corruption and bribery have been practised without any sense of shame. Alcohol has had its say in determining political destinies of the Island. The moral standards of the people have been flagrantly flouted both by the candidates and their agents. We know all this and much more is only too true. But we contend that in spite of all this there is no conceivable alternative to universal suffrage today. We should like to examine some of the arguments that have been advanced in certain quarters against universal suffrage.

Some people say that the Donoughmore Commissioners committed a grave blunder in enfranchising the masses without previously educating them on the duties of a voter. First, it is a truism today that no amount of book learning is adequate to develop any desired habit-pattern. Nor is it any new discovery that people can never learn to use the vote without going to the polling booths, any more than they can learn to swim without venturing into water.

So the lessons of democracy will have to be learnt in the storm and stress of contested elections, however disconcerting such an atmosphere may be to the smug respectability of some of us. All victories presuppose struggles and all struggles involve the calling into activity of unwholesome instincts of human nature. We have known weddings, funerals, cricket matches, football matches, personal conversations, bridge parties that have ended in violence and bloodshed. If, on that account, we argue that no one should play Football or Bridge or that no one should even celebrate a marriage, our argument would be just as valid as that of those who say that because of some un-savoury acts of violence, universal suffrage should not have been given to the people of Ceylon.

No people have been born into the world with a pre-natal perfection and everywhere perfection has been, and has to be, achieved through the expensive method of Trial and Error. We have no right to expect the people of Ceylon to differ from those of other lands in this respect. So we claim that all the painful concomitants of the last General Election in Ceylon were more or less inevitable and what the critics should possess is a little more equanimity, that would save them from being stampeded into an alarmist frenzy. Then, let us suppose that the granting of universal suffrage should be postponed by a few decades. What then? These scenes and disturbances will be experienced by those that come after us. So all that will be achieved is a postponement of the Evil Day. A privilege newly acquired always acts like a heady wine and such excesses as we have witnessed are the fruits of the intoxication and they can never be eliminated.

Let us now consider the question of the people's Moral Standard. No moralist will accept the view that respectability is identical with morality. What, in the name of righteousness, is the power of a morality that thrives only in an atmosphere of peace and tranquility. A truly vigorous moral power is that which triumphs over obstacles that seem to threaten its very existence. If your public morality cannot survive the shocks of a few General Elections, we are sure there is something fundamentally wrong with your morality. What these elections do is to bring out into the open, traits of human nature that are at other times dormant; and we frankly wonder whether these elections do not serve a very useful purpose in subjecting our moral standards to a fiery ordeal.

A good deal of the criticisms has been one-sided, laying stress on the venality of the Ignorant Voters; but in fairness should it not also be said that those who corrupted these poor people were themselves honourable men of culture, men of religion, men professing high Moral Ideals? Many of these people were University men, who have imbibed the best of Eastern and Western culture, men very much in demand for school Prize Givings, where they spout on Temperance and Honesty and Integrity. If education has

failed to implant in these men a true appreciation of the implications of the Universal Franchise, is it not somewhat illogical to say that the poor ignorant masses with a little education, will grasp the fundamentals of civics and politics and become better fitted to exercise the vote. We have gone into this question at some length, for we feel it is a matter that critically affects this land of ours. Hence we make no apologies. We are only sorry that we cannot discuss this question at fuller length.

Having said this much on the elections in general, we would like to come nearer home and say a word about the Jaffna elections. Our congratulations to Mr. W. Duraiswamy, a gifted son of Jaffna College, on his being elected without a contest by the constituency, where he was born and where his Alma Mater is situated. In the other three constituencies also, there were men in whom Jaffna College was deeply interested. Mr. K. Balasingham, a man with an enviable political record to his credit, another distinguished Old Boy of the College and the present President of the Board of Directors of Jaffna College, contested the Point Pedro seat and lost it. We believe we are speaking the unvarnished truth when we say that the new Council is going to be very much the poorer through Mr. Balasingham's absence.

Mr. Neyins Selvadurai, a Director of the College, and Mr. A. Ponniah, another Old Boy of ours, were in the running for the Jaffna and the Kankasanturai seats respectively. Though our Old Boys were not as successful as we would have wished them to be, we find comfort in the thought that in all the four Jaffna constituencies, our Old Boys entered the lists and fought manfully to the bitter end. We also like to convey our felicitations to Mr. T. B. Jayah on his nomination to the State Council, where we are sure he will represent not merely the interests of the Muslims, but watch with a jealous eye the interests of Education.

The Young Idea.

From the last number, we have been omitting from the Miscellany student Contributions, because the powers-that-be felt that the Miscellany should aim at something more serious than furnishing an outlet for

the ventilation of the 'Young Idea' of Jaffna College. But at the same time it was also felt that the 'Young Idea' should find a medium for self expression and to carry out this purpose it was proposed to start a fortnightly journal to be run almost exclusively for the ventilation of youthful ideas. That purpose has now come to fruition and before this number of the Miscellany is out, we believe at least a couple of numbers of the 'Young Idea' would have been issued. We wish this new venture every success and hope that the 'Young Idea' will grow old in years, but, as the "swift seasons roll", it will renew its youth, reflecting ever the hopfulness and zest that go with the spring tide of life.

Hats Off! Mr. Speaker!

As we go to press, we get the news of Mr. W. Duraiswamy's election as Speaker of the State Council. We are happy over this event for more reasons than one. We are naturally proud of the fact the first Tamil to be elected to this high office is an old student of Jaffna College. Then that Mr. Duraiswamy is elected by a Council whose personnel is predominately Sinhalese, is, at the least, a gesture of good will from the majority community, which must go a great way to reassure the minorities, about the honourable intentions of the Sinhalese people. We congratulate Mr. Duraiswamy heartily on his election to this elevated position and we have no manner of doubt that he will fill this office with acceptance and in the discharge of his duties reap renown for himself and his Alma Mater.

It vexes not the gods, though they live for ever, that all for eternity they must needs bear with the wicked, whose wickedness is great, and whose numbers legion. Nay, more than this, they aid them in a thousand ways. Shalt thou then, whose end is all but here, fall weary of bearing with evil-doers? And this, too, when thou art numbered with them.

MARCUS AURELIUS.

NOTES FROM A COLLEGE DIARY

Tuesday, January 14.

Teachers' Meeting takes place. Devotions are led by Rev. G. M. Kanagaratnam.

Wednesday, January 15.

The First Term commences.

Sunday, January 19.

The Principal takes the Evening Service.

Tuesday, January 21.

The news of the death of His Majesty King George V is received with the greatest sorrow. Reference is made to His Majesty in the Morning Chapel. The College is closed in the afternoon.

"The King is Dead." Long Live His Majesty King Edward VIII.

Dr. Vernon H. White, Literary Secretary of the A. B. C. F. M., gives a public address in the College Hall on "The Christian Pattern of Life."

Wednesday, January 22.

Dr. Vernon H. White speaks at the Morning Assembly.

Friday, January 24.

Dr. White meets the Teachers in a conference.

He again addresses the Morning Assembly.

Saturday, January 25.

Dr. Alden H. Clark, one of the Executive Secretaries of the A. B. C. F. M., and in direct charge of the mission work in India, Burma, and Ceylon, and the Secretary of the Board of Trustees of Jaffna College, arrives at Vaddukoddai in the morning with his wife for a two weeks' stay in Jaffna.

Dr. and Mrs. Clark meet the Teachers at a conference.

The Cricket season opens with a Home and Home Match.

Sunday, January 26.

Dr. Clark is the preacher at the Evening Service.
Tuesday, January 28.

The College is closed owing to the funeral of the late King George V. A Memorial Service is held in the evening.

Wednesday, January 29.

Mr. A. M. K. Cumaraswamy, Vice-Principal, St. John's College, Jaffna, speaks at the V. M. C. A. meeting.

Thursday, January 30.

Dr. Clark addresses the Morning Assembly on "The Spirit of Youth in America."

The annual meeting of the Round Table takes place. The out-going President, Mr. Handy Parinpanayagam, gives an address on "A Breaker of Idols." New officers are elected for this year.

Saturday, February 1.

A friendly Cricket Match is played between the College Team and a Team led by Mr. I. P. Thurairatnam. The match ends in a draw.

The Scouts go on a hiking tour to Velanai.

Sunday, February 2.

The Principal is the speaker at the Evening Service.

Wednesday, February 5.

The ordination into the Ministry of the J. C., S. I. U. C. of Messrs S. S. Selvaratnam, and S. T. Aseervatham, both Old Boys of Jaffna College, takes place at the Vaddukoddai Church

Thursday, February 6.

The Old Boys meet Dr. Clark at a Social.

The opportunity is also availed of to offer the congratulations of the Old Boys to Mr. W. Duraiswamy

on his being elected unopposed to represent the Kayts constituency in the State Council.

Sunday, February 9.

Rev. G. M. Kanagaratnam preaches at the Evening Service.

Tuesday, February 11.

W. T. Hunt of the London Matriculation A. is elected Captain of the Cricket Eleven.

Friday, February 14.

The first Inter-Collegiate Cricket Match is played on our grounds against Jaffna Hindu College.

Saturday, February 15.

The Cricket Match ends in a victory to our team by 7 wickets.

Sunday, February 16.

Mr. T. S. Oppenheim is the preacher at the Evening Service.

Wednesday, February 19.

The Annual Meeting of the Y. M. C. A. is held. Rev. S. S. Selvaratnam of Navaly is the chief speaker.

New office-bearers for this year are elected.

Friday, February 21.

The Cricket Match against Jaffna Central College commences on our grounds. Sextant break.

Saturday, February 22.

We beat Central College by 8 wickets.

Wednesday, February 26.

At the Y. M. C. A. meeting the new President, Mr. E. Jeevaratnam Niles, delivers his presidential address.

Friday, February 28.

The Cricket Match against St. Henry's College commences on our grounds.

Saturday, February 29.

The Cricket Match ends in a draw in our favour. Scouts' Training Camp at the Old Park, Jaffna.

Sunday, March 1.

Mr. E. Jeevaratnam Niles, is the Preacher at the Evening Service.

Wednesday, March 4.

At the Y. M. C. A. meeting, Rev. D. T. Niles of Central College, Jaffna, delivers a lecture on "The Christian Dialectic."

Friday, March 6.

The Cricket Match against St. John's College commences on our grounds.

Saturday, March 7.

We beat St. John's by 3 wickets. A most exciting finish!

The Twenty-seventh Anniversary Celebrations of the Brotherhood take place.

Sunday, March 8.

Mr. D. S. Sanders takes the Evening Service.

Wednesday, March 11.

At the Round Table, Rev. P. T. Cash, Principal of Central College, Jaffna, speaks on "The Poetry of Francis Thompson."

The Cambridge Results are out.

Friday, March 13.

Our Cricket Match against St. Patrick's College commences on the S. P. C. grounds.

Saturday, March 14.

The Cricket Match ends in a win for St. Patrick's by 2 wickets. A most exciting finish and our Team goes under fighting.

The Annual Meeting of the Board of Directors takes place.

Mr. D. S. Sanders is appointed to serve on the Standing Committee from the College Staff.

Sunday, March 15.

Song Service in the evening at the Principal's Bungalow.

Wednesday, March 18.

Mr. C. R. Wadsworth speaks at the Y. M. C. A. meeting on "Habits."

Sunday, March 22.

Mr. T. C. Rajaratnam is the preacher at the Evening Service.

Wednesday, March 25.

At the Y. M. C. A. Meeting Miss E. Vanden Driesen sings a few Negro Spirituals.

Friday, and Saturday, March 27 & 28.

Cricket Match against Parameshwara College.

Sunday, March 29.

Rev. S. S. Selyaratnam is the preacher at the Evening Service.

Tuesday, March 31.

Term Examinations begin.

Friday, April 3.

The College closes for the Easter vacation.

THE COLLEGE

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- Rev. John Bicknell*, B. A., B. D., M. ED. (Logic and English)
- Mr. D. S. Sanders*, B. A., Trained (Mathematics and Bible.)
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- " *K. E. Mathiaparanam*, B. A. (Tamil and Latin.)
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- " *K. A. George*, M. A. (Mathematics.)
- " *L. Sountharam Williams*, B. sc. (Chemistry.)

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- " *A. T. Vethaparanam*, Trained.
- " *C. R. Wadsworth*, Trained.
- " *C. C. Kanapathipillai*, Trained. (Supervisor, Lower School.)
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- " *S. S. Selvadurai*, Inter Science.
- " *K. V. George*, Drawing and Second Class Certificate.
- " *T. P. H. Arulampalam*, Manual Training Certificate.
- " *E. Jeevaratnam Niles*, Trained.
- " *C. S. Ponnudurai*, Trained.
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ACKNOWLEDGMENT.

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Richmond College Magazine, Galle.

The National College Magazine, Trichinopoly.

The American College Magazine, Madras.

The Parameswara College Magazine, Jaffna.

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JAFFNA COLLEGE MISCELLANY.

Editors: S. H. PERINBANAYAGAM, B. A. (Lond.)

L. S. KULATHUNGAM, B. A. (Lond.)

The Jaffna College Miscellany is published three times a year, at the close of each term of the College year. The rate of annual subscription is Rs. 2-00, including postage. Advertisement rates are sent on application.

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