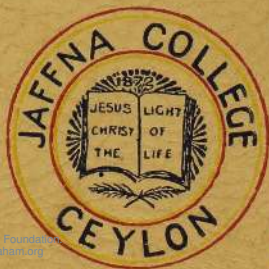


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The Hon. Sir Wythilingam Duraiswamy,
Speaker, Ceylon State Council.
A Distinguished Old Boy.

THE TAMIL ALPHABET.

ITS DEPENDENCE ON THE GRANTHA ALPHABET

By Rev. Francis Kingsbury, B. A.

The Editors of the Jaffna College Miscellany were kind enough to publish an article of mine on the Tamil Language. And they requested me to write on one or two statements of mine in that article, since that contained merely the results of my study and not the processes by which I arrived at those results. One of my statements in it is that the present Tamil alphabet is very largely a modification of the Grantha Alphabet. Now in this contribution I will try to give my reasons for such a view.

Before I can do so, I should request my readers to know or bear in mind the following:-

(1) Of the vowel characters in Tamil ஐ and ஔ are quite superfluous. First of all, when there are said to be only five short vowels, there cannot be seven long vowels since the long vowels are mere prolongations of the short ones. Every short vowel has a duration of one "measure" and every long vowel has a duration of two "measures". But neither ஐ nor ஔ has ever a duration of two measures in any word whatsoever. The *Nannul* says,

சற்சுட்டளபொழி, ஐழ வறியும்

தையும்; ஔவும் முதலஅஃ குறும்.

Again sometimes ஐ and ஔ are said to be diphthongs and are transliterated *ai* and *au*; even this is a mistake, for whatever may be the case in Sanskrit or with regard to Sanskrit words in Tamil, so far as pure Tamil words are concerned, ஐ and

ஊ are always அம் and உம் respectively. ஐ is never அ இ or அ யி; ஁ is never அ உ or அ ஓ.

Bishop Caldwell, in his *Comparative Grammar of Dravidian Languages*, says that ஐ and ஊ are superfluous in Tamil and are in the alphabet because they have been slavishly borrowed from Sanskrit. Will those who reject his statement account for the presence of ஐ and ஊ in Tamil?

While the consonant ங is indispensable in Tamil, not one of the so called vowel-consonants, no, not even ஞ is, needed in Tamil. The words அக்ஷணம், இக்ஷணம், உக்ஷணம் etc., are not earlier than the 10th century A. D. The old forms of these are ஆக்ஷணம், ஈக்ஷணம், etc; see stanzas 8, 49, 208, 191, 245 in புறநானூறு.)

(2) The present script in Tamil has undergone some important modifications since the printing was introduced. The great European Tamil Scholar Beschi has done signal service in this matter. Let us remember that before Tamil books had been printed, ஁ was a long letter and so was ஑. The short letters of these were dotted just like any consonant.

The *Tolhappiyam* says,

மெய்யின் இயற்கை புள்ளியொடு லீலையல்
எகர ஒகரத்தியற்கையுல் அற்றே

The *Nannul* also has,

எத்தும் எகரம் ஒகரம் மெய் புள்ளி.

Will those who refuse to accept that the Tamil alphabet is derived from the Grantha alphabet explain why the two short vowels in question were dotted? Is it not to signify that they symbolize the two short vowels foreign to Sanskrit? Beschi, we are told, was dissatisfied with the dotting of any vowel;

he made the two long symbols function for the short ones and thereby dropped the dots; he added a nether stroke for ṛ to make it long; thus we got ṛ ; he added a loop to ṛ to make it long; and so we got ṛ .

Before there was any printing the sign ṛ was prefixed to a consonant (*minus* its dot) to make it ṛ . It was Beschi who made this symbol stand for the short letter and he introduced an upper loop to make it long; thus we got ṛ . Before this all vowel-consonants in the lines of ṛ and ṛ were also dotted. Otherwise they might be mistaken to represent their long sounds. All this was necessary because there was no short ṛ or ṛ among all the vowel-consonants in the Grantha alphabet. Again how did we get the symbol ṛ ? Is it not from ṛṛ of the Grantha?

Anyone who has before him a sheet of the Grantha alphabet and a sheet of the Tamil alphabet will know at once how similar they are to each other. If the Tamil alphabet were not derived from the Grantha alphabet, then the Grantha alphabet must have been derived from the Tamil alphabet.

The Tamil alphabet has 31 characters; the Grantha alphabet 47; they have in common 25 characters. Which is more probable—the Tamil alphabet being derived from the Grantha alphabet or *vice versa*?

There are some patriots who would, if possible, deny that the Tamils learnt anything from the Aryans. I am not one of them. If the Tamils did not get their alphabet from the Aryans, from whom did they get it? From the Phoenicians? How is it more honourable to be indebted to the Phoenicians rather than to the Aryans?

By the by, the Phoenician was written from right to left and not from left to right.

I wonder whether I have been able to make myself understood in this article. I would I had the facility to print side by side Nagari, Grantha and Tamil letters and that I had the facility of using Roman characters with diacritical marks. There are some who will not be convinced because they are argument-proof. I request those who are open-minded to consider what I have tried to say in this contribution.

THE SCHOOL LIBRARY AND CIVIC TRAINING

By Rao Sahib S. R. Ranganathan, M. A., L.T., F. L. A.

One view of Education is to regard it as the process by which a community inducts its children into the life and culture of the group. In other words, it is the process of passing on to successive generations the traditions of a community. As in other social processes, there is in Education also a tendency to supplement and replace habitual and unconscious procedures by conscious and rational methods. Those who look upon this definition as merely the social aspect of education would call this "Civic Education" or "Civic Training." It is proposed to indicate the part that can be played by the school libraries in such civic education or civic training.

New Civics

While the label "Civic Education" is a handy one, one finds it to be rather elusive when one attempts to work out its implications. Hence, it may be an advantage to spend a few minutes over the term "Civic" or "Civics." Formerly it meant the

study of civil government. Now it means a study of the development of the procedure and process which make for the greatest good of the greatest number in the governmental and group relations of all social units. It embraces much more than a study of structures and functions. It includes public-mindedness; the creation of right attitudes toward public duties; the formation of habits of helpful, constructive, participating citizenship. This new view of civics began its appearance during the closing years of the nineteenth century and it became very pronounced during the second decade of the present century. The new civics places the emphasis upon behaviour rather than upon knowledge. It stresses the activities of the individual as a member of a social group. It embraces all the important factors of citizenship which vitally affect the life of the individual and society—essential facts concerning sanitation; personal and community hygiene; fire prevention; care of the water supply; respect for the rule of the road; respect for the rule of the queue. In fact all that affects the well-being of social units is considered a part of civics.

New civics in the School Programme.

Because of the far reaching possibilities of the new civics to mould boys and girls into citizens of the most desirable type, it is contended that separate place should be given to new civics in the school programme. This article is not concerned, however, with the place that new civics should get in the formal curriculum of studies. It is not concerned as much with the training merely for citizenship as it is with the opportunity that the school library gives for training in citizenship. As the library is a social institution which is guided by the most democratic principles: *Every*

reader his or her appropriate book, Every book its appropriate reader, and Save the time of the reader, the library, furnishes one of the most natural fields for training in citizenship. When I say "a library," that term should be understood in the most modern sense which has moved already a long distance from the sense which was fixed for it by the New English Dictionary at the turn of the present century. According to the New English Dictionary, a library is a public institution or establishment, charged with the care of a collection of books, and the duty of rendering the books accessible to those who require to use them. According to this nineteenth century conception, while the library is not an anti-social institution, it is not a forceful social institution. But, in the light of the present day practice, according to which a library is an institution charged with certain dynamic social functions, the definition given in the New English Dictionary should be amended by adding a third duty to the library *viz.*, "To convert every citizen in its locality into a library-goer and a reader of books".

New Civics and the Library

Two corollaries follow from this extended function. First, that the library is to adopt all the legitimate methods of publicity and salesmanship to fulfil the new function that our own time has added to it. Secondly, if it succeeds in the discharge of this new function, the library is bound to be a populous house, a veritable beehive ever thronged with busy human beings. We are here more concerned with the second corollary. A building filled with changing crowds of workers eagerly seeking the use of a common collection of books naturally presents a most appropriate field

for civic training or training in citizenship. It presents all the important factors of citizenship which have been enumerated in elucidating the connotation of the term "New Civics". Hence, the library forms a very effective laboratory for practical training in citizenship. Some of us who have to run large and busy libraries whose clientele have not had in their boyhood the advantages of a well-organised school library have sometimes a very amusing time, but more often a most troublesome time. Perhaps, the best way in which one can demonstrate how a modern library is a field for training in citizenship—is a field for civic training—is to follow the readers from the moment they enter the library to the moment they get out of it and indicate the opportunities that turn up, at different points, for civic training.

The Entrance and the Queue.

Perhaps, the best way to begin is to narrate a recent experience of mine. On the 7th. September, 1936, my library began to function in its new buildings after being closed to the public for about a fortnight to effect the transfer from the old buildings. Naturally there was an unprecedented rush. Our schools had not done anything in the past to familiarise our people with the Rule of the Queue. The result was a most unsightly crush at the entrance. It was due to good luck that nobody sustained any injury. Soon I had to post myself at the spot and had the unpleasant job of asking the highly educated adults and students to form a queue. The queue, however, was such an unknown entity, that a knighted graduate of the place began to ask me for the meaning of the word and later for its spelling. But a most serious situation arose when an elderly gentleman was irritated be-

yond control by this request to stand in a line and await his turn to enter. "I refuse to obey you. I refuse to stand in a line." So saying he stood aside. But I had to make him understand that if he did not fall into line, his turn might not come at all till the end of the day. However mildly and however distantly I hinted this to him, he got exasperated and balled out "We are not school children to stand in a line." What a commentary on his school days! If he had stood in the queue as a school child, in his school library, surely he would not have arrogated to himself a superior right which he would deny to school children. His shouting continued. "No civilised institution will make educated people like us to march in a line as if we are prisoners," he yelled. "Once the police commissioner passed a similar stupid order and I fought it out till it was withdrawn. I am not going to allow you to treat us in this manner!" The whole crowd stood agast at this outburst of his. My heart was breaking. The crowd was swelling. I begged him to come in and discuss it with me in my room. But, he cried out: "I am not going to enter this library so long as we are asked to stand in a line like labourers and sepoys;" so saying he went away. Fortunately for the library he seems to have cooled down at home. For, he turned up two days later and showed no signs of bitterness.

The Rule of Queue.

What a splendid opportunity the school library gives to induct our children into the rule of the queue. If this opportunity is fully availed of by the schools, how much more comfortable will our life become at the bus stand, at the tram stand, at the booking offices, and above all in the hun-

dreds of temples which are scattered all through the country. Can this rule of the queue be ever taught theoretically and formally? Is there any way of learning it, except by experience? Does not the entrance to the school library provide a splendid place to gain the experience?

Hygiene and the Catalogue Room.

Let us follow the readers. Naturally they first enter the catalogue room. The catalogue in a modern library is in cards. The cards are filed in cabinets. They are permanent records. Their handling should be such that they can last longest, undisturbed. This implies that there is a correct mode of turning the cards and many wrong modes. In the first place, the correct mode requires that the readers should make their hands clean and dry before touching the edges of the cards and they should on no account wet their fingers with the tips of their tongues. But, even a ton of theory does not help adults to observe these hygienic habits. It is only by the formation of correct habit in the school library while still young, that this hygienic responsibility can be discharged by the readers in their later life.

Use the side and not the top.

Again, even with the cleanest of hands, repeated touch is bound to soil the edges of the cards in the long run. The question is, which is the edge that should be subjected to this inevitable eventual soiling—the top edge or a side edge? A little thought will show that it would be unsightly to make the top edge stand the wear and tear. Further, the leading line of each card is naturally near the top edge and it is in danger of being ultimately obliterated if the cards are turned by the top edge. On the contrary, turning the side edge

will avoid all these difficulties. This is a civic habit calculated to show our consideration to the future generations of readers. This habit can be easily formed while at school. But if it is not formed at school, it can never be formed in later age. Some libraries have grown desperate and protected the top edges of the cards by providing a transparent plate glass cover over the cards. Even then it is most amusing to see the adult readers strike their fingers against the glass and then with a mild curse in their lips begin to operate the cards by the side edge.

The greatest good of the greatest number.

Let us pass on with the readers from the catalogue room to the stack room. The stack room affords an opportunity to train the children in some of the most essential moral attitudes so necessary for community life. Modern libraries which have their new third duty to discharge allow all the readers to wander about in the stack room freely so as to increase the probability for the fulfilment of the laws of Library Science. It is a freedom of the highest order and unless this freedom is exercised with the greatest sense of moral responsibility, it is bound to lead to much abuse. Let me detail here a few of the possible abuses and the need for the school libraries to inculcate the correct civic sense in the children so that they may prove worthy of this extra-ordinary freedom given by modern librarianship.

A Casual irresponsibility.

One of the unintended difficulties brought about by readers in an open access library is the misplacement of books. A misplacement within the same shelf plank may be unavoidable. But the

placing of a book into a wrong shelf or bay or tier should be avoided. If the readers realise that a book misplaced is a book lost—not only to others but also to themselves—readers will certainly respect the request of the library that they should not replace the books on the shelf, if they had taken them away, even some small distance only from their places. Readers should not insist that, because they have the freedom to pick out books from the shelf, they should also be allowed to replace them as they liked. Several readers pick up a quarrel with the library staff on this point, which would not happen if the correct attitude has been developed in them while using the school library. •

Deliberate misplacement.

But a more serious anti-social tendency is visible in just a few readers. While born criminals cannot be dealt with in the mild way suggested here, it is my belief that if the school library uses its opportunity to induce a high civic sense in the children, those who are not born criminals may be saved from the temptation to hide books in unexpected parts of the stack room with the sole object of depriving the fellow readers of the use of those books. It is a sad fact that this anti-social tendency is to be found most among the pick of our students, appearing for competitive examinations and aspiring for a place in the highest civil service in the land. No theoretical instruction can perhaps purge our bright young men of this unfortunate selfishness; it is only a healthy life in a free open access library at school which can prevent the setting in of such selfish tendencies in the best of our men. The important civic rule of the greatest good for

the greatest number can get woven into the texture of the moral personality of our children only by making them live that principle actually in common community institutions like the school library.

Live and let live.

The stack room brings to my mind another extra-ordinary anti-social conduct which appears now and then in some of our readers. By its very look and construction, the stack room is not a place to settle down for study. It is only a place for browsing round and selecting books. The place for study is in the adjoining reading room. Our readers are frequently reminded of this in as polite a manner as possible by the reference staff on floor duty in the stack room. In spite of it, how many readers are so overpowered either by inertia or by a wilful determination to flout all convention that they squat on the floor of the stack room and begin to read? How little do they realise what a great obstruction this conduct of theirs forms to the other readers who are anxious to browse round in the gangway which they are blocking by their presence! An extreme form of this uncivic habit occurred a few years ago. It did not recur afterwards and I hope it won't recur in future. The member in question was a senior professor in one of the colleges. He had been engaged by an unscrupulous publisher to do some hack-work, in fact to prepare notes for one of the prescribed texts. One morning when I was taking my round, I found this professor actually lying on his back in one of the gangways in the stack room with a number of annotated editions littered about him and dictating notes to a young chap who was sitting by his side. I need not tell you how delicate my

position was and what an amount of trouble I had to dislodge him from that posture in that place and establish him with his paraphernalia in a corner of the special reading room. Was not the conduct of this professor due so largely to his moral sense not having been properly attuned to the principle "live and let others live"? If his school library had made him realise what a hopeless place the stack room would have become if every one of his classmates had used the stack room in the way in which he desired to use it, would he have behaved in that way? I am mentioning this extreme case just to show that, when even such appalling conduct is possible, how many milder forms of uncivic habits stand in need of being eliminated by a careful use of the opportunity that the school library gives for healthy community life.

The Periodicals Room.

Let us next follow the readers into the periodicals room. As most of our readers had not been accustomed to the use of well conducted magazine rooms in their school days, not infrequently we come across all imaginable forms of the display of uncivic habits, in the periodicals room. We find a reader with his feet shot up high in the air, the table acting as a prop. We find another reader leisurely dressing his long hair, and now and then dropping down tiny rolls of black stuff, quite unmindful of the disgust that such an activity should produce in the minds of the other readers. All this is just unmannerly; but we have even some habits which are definitely criminal, disclosing themselves in the periodicals room. If any periodical happens to contain a good exposition of any topic of the day which has an examination value, that article vanishes in a most

mysterious way in a couple of days. A milder type of reader whose mind has not been sufficiently hardened to do such an act of vandalism takes away the periodical from the proper place and hides it on some unexpected table. Due to this propensity, economic periodicals are forced to be caught up amongst geological and zoological periodicals, until the very hands which hid them there come to their rescue. In a library which contains more than a thousand periodicals, it is so difficult to detect such mal-practices on the spot and set them right immediately. If the readers do not possess a properly developed civic conscience, it would be impossible to give all the freedom that modern librarianship expects us to give in the periodicals room. To deserve this freedom, our young men ought to be carefully trained in correct citizenship in their school libraries.

Handling of Reference Books.

Next, to the general reading room. It is usual to provide all the chief reference books in the general reading room—reference books such as Encyclopaedias, Dictionaries and Directories. By their very nature these books are of large size and are very heavy. They are also costly and have to be in use all through the day. Unless the readers handle them with great care, their life will be shortened and their service will be cut short prematurely. The unsightly condition to which such reference books are reduced in an incredibly short time is a proof of the fact that nothing has been done to our readers, in the days when they were using the school libraries, to develop in them the proper method of handling such books. The absence of a properly developed civic sense, particularly the sense of "The greatest good for

the greatest number", in the number of people, who are so unscrupulous as to mutilate these costly reference books, is unduly large. As an extreme example of this anti-social propensity, I have heard from a reliable authority, that the Encyclopaedia Britannica of a big library in this city had lost long ago its article on "Ethics". Surely the bibliographical vandal who has been responsible for this deprivation would not have had any special advantage in having committed that atrocity. It is only his failure to recognise that there were also others to be served by that Encyclopaedia, that should be responsible for that unfortunate accident.

The general reading room is naturally the place where most of the readers stay longest. Hence, the hygienic and sanitary responsibilities of the readers are high while in that room. But the woeful neglect of this responsibility which is visible in our big libraries today should be largely due not to their unwillingness but to their not having been habituated, while young, to the right mode of life, especially in busy community institutions. One of the obvious points on which our children should be educated while using the school library is to realise that the waste-paper baskets are for use. We have provided waste-paper baskets in our reading room almost at every turn. In spite of it almost every half an hour I find scraps of paper littered about on the floor of the reading room. Our people are so insensible to this unsightly habit, that they are not influenced even by my picking up personally the scraps of paper scattered by them and putting them in the waste-paper basket. When they see me doing this, their facial disfiguration shows that they feel for it. But

then, it is so difficult for adults to change their habits. When it comes to the next scraps of paper being thrown out, their hands involuntarily throw them outside the waste-paper basket.

Excreta.

The ugly sight of the nasal and salival excreta being blown about on the floor and at the windows with the least sensitiveness to the sense of disgust in others, can be eliminated from our general reading room only by a long process of training in civic hygiene being given to our children in their school libraries and elsewhere. Unfortunately the tobacco-cum-betel habit of many of our adults often leaves a permanent pink mark on the window sills, floors and walls of the reading room. A milder form of disfigurement is that due to the spitting of ink on the table, floor, books and so on, indiscriminately. The old nineteenth century tradition of disallowing the use of the pen in libraries seems to have ample justification.

Ignorance and not wilfulness.

When I give such a horrid catalogue of uncivic habits, let me not be understood to be a cynic. I am quite aware, and I am only trying to make out, that all such uncivic conduct would be inevitable in any community which has not been properly trained in citizenship while young. I do not at all attribute such conduct to wilfulness. It is all mostly due to ignorance or lack of thought. Sometimes this unpreparedness of our people takes a pathetic form. For example, we have provided in our library a table light at every seat. As the sun disappears and as the twilight begins to fail, it is a pitiable sight to find practically all the readers straining their optic muscles and screwing their eyes to read in the

failing light, not one thinking of turning on the switch of the table light which is in front of him. Invariably, I have to go round and start turning the lights on. If people are indifferent to switch on, they are also equally indifferent to switch off. When their work is over, most of the readers go away quite unmindful of the burning light in front of them. It never strikes them to switch off the lights and here again the staff has to keep a watch over the different seats and go round and switch off.

Books at home.

Let us next follow the readers and the books to their homes. One evening, I was just going to the library. When I was very near it, there was a slight drizzle. I found two young men coming out from the library. When I came near them, what a shock, do you think, I should have received to find the two men shielding their precious heads from rain by two quarto volumes taken out of the library? Did they borrow the two broad quarto volumes that evening because of the impending rain? Now and then the library books come back to us with pencil scratches all over their body or with an ugly score here and there. Occasionally they are also made considerably thin by the shedding of some of their feathers. Sometimes they are swollen because several of the pages are found folded inside the book. The blame is very often thrown by the readers on the children in their houses, or the rats, or the squirrels. In one case, the blame was thrown upon the crow. Accidents are quite possible in the world, but will they be so frequent, if our men had been educated in citizenship while young and show the necessary civic responsibility in the handling of books of public libraries?

Conversion.

*A more widely spread vandalism is with regard to the plates and pictures of the books. Mohammedan faces are given Hindu caste marks. Clean shaven faces are fitted with ugly beards and European heads are fitted with the cap of the crescent. In several other cases the books are relieved of the burden of the loaded art paper which contain pictures. I wonder what lasting use people can make of such stolen plates. Surely, their life would become much shortened when taken away from the book. Why should not the adult readers realise that these pictures will be available to them quite readily whenever they want them, if they are left undisturbed inside the books. How little do they realise how much the value of the book is diminished if it is deprived of its plates? If the school library, in which they were trained, had kept a classified catalogue of the pictures and the plates in the books of the library, and produced them for display in the class room and at the exhibition room to illustrate the different topics that might have been engaging the attention of the children from time to time and had trained the children in appreciating pictures and discussing them among themselves, would there not have been a greater chance for the plates and the pictures to be treated with a greater consideration for the second law "Books are for all"?

Criticism.

An equally irritating mal-treatment of books is evidenced by the unwanted marginal commentaries provided in several pages of several books.

While such effusion of feelings may be pardonable in private owned copies, what an utter absence of civic sense do they disclose if they are made to appear in the community owned copies of public libraries. Further, very often the marginal commentary takes the laconic form "foolish". Does the author of this word imagine for a moment to reform the author of the book by writing this word in the library copy? On the other hand, does it not really amount to writing himself down as foolish? It is the school library stage that marks the most opportune time for training the people in citizenship in these matters.

A subtler form.

A subtler form of civic irresponsibility is associated with a perverted attitude towards library rules. It is not realised that any community institution cannot fulfil its purpose unless every member agrees to abide by certain necessary rules for regulating the use of the institution and is prepared to look upon the rigid enforcement of such rules as an aid rather than a hindrance.

Maximum number of volumes.

One usual rule, which readers often resent, is that which fixes an upper limit to the number of volumes that can be taken home at a time. This limit may be fixed as three, or six, or eight, or any other number. Arguments may be found in favour of any particular number. Hence, whatever may be the number fixed by the rule, it may appear to be purely arbitrary. But once that number is fixed, the Second Law expects that every reader should deem it an obligation

to respect that number without murmur. One should not go behind that rule and question on every conceivable occasion, the propriety of the number chosen. When a member had in his possession one more book than the rules permitted, I had reluctantly to write to him asking him to return the extra book. But he flared back writing, "I am afraid the rules of your library are too exacting for it to become popular and your notice reminds me of the methods of the income-tax department. I am, however, returning one book as desired". I expressed my thanks for the last sentence and treated the rest of the letter as not written.

Every reader should realise that this rule is intended not to inconvenience the individual but to benefit the public in general. A library book at the house of one reader is necessarily withdrawn from use by others and the rule attempts to minimise this objection to lending by limiting home-use to as many volumes at a time as can be reasonably expected to be in active use. While six books used at one time by a reader, who must consult them all together, are performing useful service, even a single book that lies idle for a week on someone's private table is being wasted.

Not infrequently I find bitter complaints made by some readers that certain classes of members such as research workers are given more volumes than the others. They call that unequal treatment. Is not this kind of complaint due more to a false sense of democracy and equality? Is not the true message of democracy "Equal opportunity for all in the measure of their respective capacities" rather than "a blind, mechanical, quantitative equality for all"?

Rule about time—limit.

Another rule, which causes perhaps much greater vexation, is that which fixes a time limit for the return of books taken on loan. Experience all the world over has taught the Library Authorities that this rule cannot be enforced without a penalty for its infringement. The favourite penalty is a monetary fine of so much per day for the retention of a borrowed book beyond the period allowed. The idea here is not to make this fine a source of revenue. On the other hand, the library tries to help the reader in every possible way to avoid paying such fines. It usually indicates the due date on a special date-slip attached to the first page of the book. It sends a reminder card as soon as it becomes overdue and every week thereafter until the book comes back. But the trouble about this, as about all fines for trivial misdemeanour, is that it comes to be regarded as payment for a privilege. The person who wants to keep a popular book for an extra fortnight, thereby inconveniencing the next one on the waiting list, knows that it will cost him only a few annas to do so and he cheerfully pays it, unmindful of this civic responsibility. This is as bad as it would be if a motorist should take with him extra money for fines, to be able to pay for the privilege of rash driving.

The people that complain most against such monetary sanction for the enforcement of time limit are often those that show the least consideration for the spirit of a public library. Not frequently they write from a far off place, saying, "I have come away to this place for a short change. I have left the library books in my box at home.

Hence, renew my loan till I come back." Will they write so naively if they have a fully developed civic sense which tells them that it is really criminal to allow books, which form public property, to lie locked up in their private boxes for days and days, others being deprived of their legitimate use? The anti-social habit of thus segregating the books and periodicals belonging to a public library and, perhaps, forgetfully allowing them to lie for an indefinite period amongst the heaps of books on private tables, appears to be most prevalent in professional colleges and universities. Of course plausible excuses and justifications may be forthcoming. But the second Law would only ask them to look at the other side of the picture, and calmly consider the little sacrifice that is required on the part of individuals to form a systematic habit of periodically going to a central place to use them and the immensely greater chance such habit will give to an immensely large number of students and other readers, who perhaps are less influential and command less leisure and facilities but are no less interested in their use. We can get things made smooth in such matters only if the proper attitude is invoked in each individual forming the community, when he is sufficiently young and supple to be properly shaped. Unless the opportunity that the school library gives is fully turned to good account and the correct attitude is developed in our boys and girls, there will be perpetual anti-social revolts against every clause in the library rules. People may even sincerely work up to a high pitch of pious indignation at the way in which the library rules appear to thwart their liberty.

The Correct Slogan for Democracy

Equality and liberty! Two grand ideas! But unfortunately not definite ideas. A healthy civic life is possible only if these two ideas are properly conceived by the members of the community. What do you mean by equality? Is it numerical equality, or is it quantitative equality? Or is it relative equality?—in other words equality of opportunity to fit one's capacity? To realise the absurdity of interpreting equality to mean quantitative equality, imagine this situation. Suppose it is proposed to give every member of the community a suit of clothes at State cost. Quantitative interpretation of equality would mean that clothes of exactly the same dimensions should be presented to every person. If they are presented and are worn by the different persons in the community, what an awful sight would it be? On the other hand, does not equality demand that each one should be given a suite of clothes that would exactly fit him? Similarly, liberty should not be taken as licence or freedom for everyone to follow his own caprice. Before claiming to exercise any form of liberty each individual should visualise for himself what the result would be, if every member of his group or community exercises that form of liberty quite unimpeded by rule or convention. If that test is rigorously employed by everyone, many of the woes of society will disappear. The correct *slogan* to represent the civic attitude that should be inculcated in our children by our school libraries, and other institutions is not therefore, "Equality and liberty", but "Individualised equality and socialised liberty."

LIFE AT OXFORD

By V. ThuraiSwamypillai, Esq., B A. (Hons).

It is a natural and perhaps not altogether irrational instinct for one to love to speak about an institution with a name behind it and to associate oneself with it, if not for the purpose of glorifying the institution itself, at least to glorify oneself. And when this institution is Oxford, it becomes a pardonable, nay even a necessary, crime to inflict an account of life there on anyone who is willing to be bored with it. In the present instance, in any case, punishment for the infliction should be meted out not to the writer himself (who is altogether an unwilling party) but to the importunate and pestilential Mr. S. H. P., who, by every species of wheedling and cajolery, has compelled the writing of this article and is now fleeing to the Far East to escape the consequences of his rash act.

The Jaffna man should have a special pride in knowing about Oxford, seeing that the venerable institution is steeped in tradition and conservatism, being second in this respect only to this blessed land of ours. It is hard to realise to what extent this is so, and a few illustrations will not be out of place. In 1333, a body of students, owing to some dissatisfaction, left Oxford and settled in Stamford. There was danger of the whole University migrating, and only by force were the truants induced to return. And from 1335 till 1827 every graduate had to take an oath that he would neither hear nor deliver lectures at Stamford! Again from 1264 to 1827 every Bachelor of Arts took

an oath that he would never be reconciled to Henricus Symeonis because a certain Henry, the grandson of a Simeon, had been good enough to rid society of a pest in the form of an Oxford student. I dare say that if a University for the Jaffnese were to be founded in the plains of Vallai by the bank of the Thondaimanaru, every undergraduate would be made to swear on pain of death that he would never be reconciled to Handicus Sivasamiensis because some well-bred member of the "depressed" classes had condescended to dine with a Vellala fellow of that name.

The origins of Oxford are lost in remote antiquity though legend says that a small religious house founded about the year 720 (A. D. not B. C.) was the first important fact of early Oxford. The University itself may be said to have begun in 872, when the earliest College of Oxford, viz. University College, is supposed to have been founded by Alfred the Great. This date, however, is only tentative and can be justifiably changed to an earlier time, if by any chance a Cambridge authority traces the foundation of his 'Alma Mater' to a prior date! This privilege of antedating the foundation we readily concede to Cambridge too, provided always Oxford is given seniority.

In the course of its long history Oxford has seen so many changes, some for the better and some for the worse. In the good old days all lectures were delivered in Latin, which had the special advantage of allowing those uninterested in the subject to fall asleep; whereas nowadays the Lecturers have to rely on their own ingenuity and not on the charm of Latin

to bring about this soporific effect. There were no written Examinations in the modern sense—the first Oxford written Examination took place in 1802. In fact New College for some centuries before 1834 enjoyed the extraordinary privilege of claiming University 'degrees' for its 'alumni' without fulfilling any academical requirements. Even now a Fellow of New College 'postulat' (demands) a degree instead of the usual 'supplicat' (begs for.) 1920 saw three momentous changes: (1) The abolition of compulsory Greek. (2) The admission of women to almost all the degrees and all departments of University life. (3) The surrender of the independence of so many centuries by the acceptance of a Government grant. Though women have been admitted to the degrees they still require chaperoning on the false assumption that two women are less dangerous than one woman, even as it could be alleged of the Jaffna man that two Jaffnese are more likely to be punctual than one either in keeping of an appointment or in the settlement of a financial obligation!

The University comprises a number of Colleges which are all separate corporations quite distinct from the University, so entirely distinct in fact that each could exist without the other. The Colleges manage their own property and elect their own officers; and the Proctors of the University have no power within the College walls. What binds the Colleges and the University together is the fact that all members of the College are necessarily members of the University and that the University alone has the power of conferring degrees.

Each College has its own distinctive features and its own traditions. The Head of one College may be called Dean (as at Christ Church), or Master (as at Balliol), or Rector, or President, or Provost, or Warden, or even by the more prosaic title Principal; a scholar of Merton may be called Post Master; of Magdalen, Demy; of Queen's, Taberdar; a Fellow of Christ Church may be called a Student; the undergraduates of University may be wakened every morning by blows with a wooden mallet (not on their heads, but on their doors) or the men of Queen's may be summoned to dinner with a trumpet; but, whatever the traditions of each College may be, life in the various Colleges is very much the same.

A prospective undergraduate manages to be admitted to one of the Colleges after perhaps being on the waiting list for a number of years. He makes a preliminary visit to Oxford to arrange his rooms and to familiarise himself with his future surroundings. The rules may require that he should live for the first year in Licensed 'Digs' and he goes hunting after suitable rooms. If he is an Oriental student, he may perhaps have the mortification of seeing a "To Let" notice being hastily removed by some Landlady who has seen him in the distance. He may even be told most blandly that the rooms were 'let' just a minute previously or he may be given a right royal welcome by some Landlady who thinks that any one with a coloured skin must be a Nabob who will at least settle his bills promptly, even if he is not chivalrous enough to show his gratitude for the landlady's hospitality by eventually marrying her

daughter. Having fixed up his 'digs' he then goes to the College where an obsequious 'scout' (by such name is a College servant called) tries to palm on the new arrival a discarded gown of a past generation for an "absurdly low figure", which allows him a margin of profit of at least 500 %.

On the first day of Term the Tutor suggests to the undergraduate the lectures to be attended with the remark (altogether unnecessary) that if a particular lecture is not worth while being attended, it need not be. The next day our Freshman goes to the lecture room which he finds to be hopelessly overcrowded with men of his own type who have come to satisfy their curiosity, intellectual and otherwise. The Lecturer begins with an apology for the inadequate accommodation, a problem which he prophesies will automatically solve itself, as indeed it does with the progress of term. By the end of term there survive in many cases only a few die-hards still interested in the subject expounded by the old fossil who is gracious enough to reward them with an invitation to Tea as a reward for their feats of endurance. After sampling as many lectures as he can, he maintains a regularly irregular attendance at those, which he can bear. If he is studiously inclined, he passes his time at the 'Bodleian' or some other haunt of reading and research. If he is not, he deliberately indulges his instincts of hospitality by inviting others or by getting himself invited to Breakfast which commences at eight and is purposely prolonged as a pretext for cutting lectures.

The lectures are all over by one and after a light lunch consisting of "commons" he goes

out for games or for a walk returning in time for tea which he shares with four or five others from his own or from other Colleges. With night, come 'Hall' (Dinner in Hall) which he must keep for so many days in the week. Here he meets all the members of his College, Dons, Scholars and Commoners clad in their gowns, and after an interminable Grace in Latin, Hall is begun. If the ignorant and unsuspecting Freshman violates traditional etiquette by using a foreign language, or by looking at his watch, or by sitting at table before the most senior man, or by leaning on his elbow, or by mentioning the name of a lady, in short by breaking the hundred and one rules that human ingenuity has devised as a pretext for sconcing, he is 'sconced' i. e. pays a forfeit in liquor, generally beer. The sconce is solemnly borne in by the scout and set before the delinquent who raises it to his lips and drinks in as much as he can take down in one breath. If he can "floor" it (i. e. empty the sconce which sometimes is as large as seven pints) in one draught, he can triumphantly sconce the man on his left. If the first man does not floor it, it must go the whole round of the table once without being emptied. To do anything so outrageous as emptying the sconce, before a full round is gone through, would be to incur the penalty of another. The man sconced may appeal against the sentence but as the appeal has to be made in Latin to the High Table (where the Dons sit), this right is not often exercised.

The round of pleasures recurring with almost monotonous regularity does not put off the inevitable Day of Judgment when one has to meet one's Tutor with an Essay or a piece of Latin

Composition and to listen to his comments and so to pretend to tolerate them. But even the most unimpressible mule cannot fail to be struck by the profound learning of his tutor (who may be the greatest living authority on the subject) as he reads with patience, nay, even with pleasure, a theory propounded by the undergraduate diametrically opposed to his own views (and purposely done so) and discussed with a refreshing originality worthy of a better cause. "That's right, that's right", he chuckles, "there is much in what you say." At the end of Term, or sometimes at the beginning of the following Term, there is the usual Term Test known as Collections, the survival of a custom whereby the Principal in days past went round collecting the contributions from the undergraduates who were willing to pay some money to him at the end of term, if they were satisfied with the Principal they had selected and with the food and instruction they received from him. Having satisfied the authorities of his College as regards residence and the number of "Halls" he has attended or rather paid for, the undergraduate tries his hand at the Public Examinations of the University. He goes in with a nonchalant air to the Examination Hall clad in 'sub-fusc' dress with the inevitable white bow and the cap, which he has unearthed from some cellar and which he now sees for the first time since his Matriculation Ceremony. He writes a few pages of original stuff or, may be, he submits a blank paper which incidentally scores him 20 marks for neatness, being a perfectly spotless paper unmarred by any illegible scrawls. A 'viva voce' follows at which he is asked to quote one sentence from the Bible to show

that he is not altogether benighted. "Judas departed and went and hanged himself!" Asked to quote another, on successfully answering which he is promised a pass, he answers "Go and do thou likewise". The candidate is given a pass; though, unfortunately for society the examiner does not follow the advice given so readily and gratuitously. In Ceylon, of course, such an advice if given to our Departmental Examiners will be instantly followed, though the rope will be charged to Government Account and a special pension voted for the dependants (especially if the Examiner happened to be also a State Councillor) on the ground that the Officer had died in the discharge of his Public duties. And who are these Oxford Examiners who assess a candidate in fitness to have a tail to his name? In the good old days they were absent-minded Dons who in spite of their advanced years were original enough to kiss the porter and tip the wife who had come to the Railway Station to give a send off. It is said of a particularly brilliant man, that after a long and tiring walk from which he had returned dead tired, he absent-mindedly laid the walking stick on the bed and stood in the corner himself for one full night imagining that he was fast asleep in the bed instead of doing vicarious service for the poor unoffending stick. The modern Don may not be so absent-minded as his forbears but he is sufficiently talented to produce men of the calibre of Asquith and Birkenhead, Balfour and Baldwin, practical men of action, though often steeped in such "useless" subjects like Latin and Greek, Ancient History, and Philosophy, men who can combine politics with honesty and integrity. How unlike Ceylon

where a knowledge of Ancient Philosophy and Literature, especially Tamil Literature and Hindu Philosophy, is often incompatible with private or public morality!.

No account of Oxford will be complete without mention being made of the Oxford Union, now past its hundredth year. It is a superior House of Commons where weighty matters are discussed with witty tongue, where any one with a gift for fluent epigram is sure to find a warm welcome, whether he be white or "coloured", as is exemplified by Karaka who, though a dark-skinned Indian, rose to be President of the Oxford Union.

In conclusion, I may say that, in spite of the flippant tone of the whole article, Oxford is remarkable for the fact that those who study (and there are in its portals not a few votaries of learning) do so, not for the love of a mere degree, but for love of knowledge for its own sake, and that to get a First Class in an Oxford Honours Examination, one has to be really brilliant and show oneself capable of original thinking instead of merely reproducing, at second hand, criticism from some well-known text book. And a First Class Honour man in Greats (Lit. Hum.) is generally considered capable of anything under the sun from ruling the British Empire to exploiting schools in Jaffna. In short, "the greatness of the world's great universities", (of which Oxford is a shining example) "their ability to persist through the rise, decline and fall of States, springs from their loyalty to the tradition of pure scholarship and to the disinterested search for truth".

PSYCHOTHERAPY.

By Dr. W. S. Ratnavale

Psychotherapy is that department of medical science which deals with healing by mental influence.

It is regarded that disharmony of the mind is the main cause of many mental, nervous and even physical symptoms; and psycho-therapeutic treatment consists in the removal or correction of the "complex" or "complexes" which are responsible for the illness producing the symptoms. Most physical illnesses have a counterpart of mental symptoms, and it is understandable that mental illnesses have physical symptoms as well. It becomes necessary, therefore, that a careful physical examination should be made prior to treatment by psycho-therapy. In practice, a physician and a medical psychologist co-operate in psychotherapeutic treatment.

The following conditions are amenable to psycho-therapy:

1. Personal, Domestic and Social mal-adaptation, e. g. temperamental and character anomalies; mal-adjustment to home or school life; delinquencies, stealing, lying, truancy; sex perversions; marriage difficulties; impotence; insomnia etc.
2. Drug addictions, e. g. alcoholism, opium eating, ganja smoking etc.
3. Neurotic conditions, e. g. Neurasthenia, Anxiety, Neurosis, Hysteria, Phobias and Obsessional states.
4. Early cases of insanity.

The scope of psycho-therapy is being extended to all forms of mental illnesses as the results in many cases are gratifying.

The following methods are used in psycho-therapy:

(1) Analytic Method:

a. Conversational.

The patient is given opportunities to "tell his story". The physician listens to his tale of woe with great patience and understanding, however irrelevant, detailed, and prolonged be the recitation. The physician's remarks and questions are few and well-chosen. The conversational method of mental exploration is the simplest and often the shortest method of discovering the patient's complexes.

b. Free Association.

The patient is requested to relax and become quite passive, and directed to speak out freely without hesitation all ideas that come up to his mind, however silly or phantastic they may be.

c. Word Association.

About 100 selected words are read out to the patient and he is requested to reply with the first word which comes into his mind as the physician reads out each word to him. The word or words which the patient supplies in response to the "stimulus" words above-mentioned are carefully noted with reference to the time of response, nature of meaning and their associations; further, the patient's tone of voice and demeanour are observed during the examination.

d. The patient's most recent dreams are interpreted with his co-operation, and valuable material is thus secured which reveals much regarding the contents of his unconscious mind.

By the above-mentioned procedures, rich and varied information as to the patient's psychic life is obtained.

(2) Re-education.

During the interviews for analysis which vary

in number from about 10 to about 40, the patient is definitely educated or re-educated. He is enabled to "appreciate more fully what values mean, and how values change and develop from stage to stage in the course of life". Throughout the treatment the mental mechanisms of suggestion and transference to the physician play important parts. "Much will depend upon the personality of the physician if he is to gain and retain the confidence of his patient. . . The ideal psycho-therapist should be a person of wide human sympathy and understanding, wide interests and education."

மூன்று கண்கள்

(தொடர்ச்சி)

ஆக்கியோன், பண்டிதர் சி. கணபதிப்பிள்ளை.

இரண்டாம் கண்: வை. விசுவநாதபிள்ளை அவர்கள்.

இவர்கள் சுதமலை வைரவநாதபிள்ளையின் குமாரர்; 1820-ம் ஆண்டளவில் பிறந்தவர்கள். பூலபூ ஆறுமுக நாவலர் அவர்களுக்கு இரண்டாண்டு மூத்தவர்கள்; சி. வை. தாமோதரம்பிள்ளை அவர்களுக்குப் பன்னிரண்டு ஆண்டு மூத்தவர்கள். யாழ்ப்பாணத்திலே பிறந்த சிறந்த மகா விவேகிகள் ஒரு சிலருள் பிள்ளை அவர்களும் ஒருவர். இவர்கள் இளம் பிராயத்திலே தக்க வித்துவான்களிடம் தமிழிலும் சம்ஸ்கிருதத்திலும் சிறந்த கருவி நூல்களைக் கற்றிருக்க வேண்டும். இவர்களைப் பற்றிய விபரமான சரித்திரத் தெரியவில்லை.

இவர்கள் 1832-ம் ஆண்டளவில், 12-ம் வயதில் வட்டுக்கோட்டைச் சர்வ சாஸ்திரசாலை (செமினரி)யில் சேர்ந்து ஆங்கிலம் பயின்று வந்தார்கள். ஆங்கிலம் படிப்பில் காலத்தில் அதனோடு மாத்திரம் நில்லாமல் தமிழ் சம்ஸ்கிருத நூல்

களிற் பயின்று அவற்றிலும் பாண்டித்தியம் அடைந்து வந்தார்கள் இவர்களுடைய ஆங்கில சம்ஸ்கிருதப் பயிற்சி தமிழ் நோக்கோடு கூடியது; ஆங்கிலத்திலும் சம்ஸ்கிருதத்திலும் உள்ள அரிய கலைகளைத் தமிழிற் கொணர்ந்து, தமிழ்ப் பாஷைக்குப் புதிய புதிய ஆக்கங்களை ஆக்குவதே பிள்ளை அவர்களின் பெரிய எகலியமாயிருந்தது. அது பிள்ளையவர்கள் தமிழிற் பெயர்த்த வீச கணித நுண்முகத்தால் இனிது விளங்கும். அந்நுண்முகத்தில் ஒருபகுதி வருமாறு:—

“தமிழில் முன்னோரற் செய்யப்பட்ட வீச கணித நூலை யாம் யாண்டுங் கண்டதில்லை. தமிழ்ப் பாஷையின் இப் பெருங்குறை ஒருவாறு நிறைதற்கும் தமிழ் மாணாக்கர்களிட அறிவில் வளர்த்தற்கும் உபபோகமாக டே ஆசிரியர் இங்கிலிஷில் சகிஸ்தாமாக இயற்றிய நூல்களையும், பாஸ்கராசாரியர் முதலியோர் ஆரியத்திற் செய்த (சித்தாந்த சிராமணி, வீசகணிதம், லீலாவதி, பிரமஸ்புட சித்தாந்தம் முதலிய) கணித நூல்களையும் ஆதாரமாகக் கொண்டு இச்சங்கிரகத்தைச் செய்தேம்.

பூர்வீகராச்சியங்கள் புயபல பராக்கிரம வீரத்தாற் றோன்றி, யவரோடு நின்றழிந்தது போலச் சில கிவேக சிரோமணிகளாற் றோன்றிய நூல்களும் அவர்காலத்தில் அவர் மாணாக்கரிடத்தே பிரசுரித்திப்பட்டுப் பின்பு ஒழிந்தன. இங்கிலிஷாரின் இராச்சியமும் அவர்களின் கானகித சாஸ்திரங்களும் சன சமுதாய சாமர்த்தியத்தானின்று பிரகாசிக்கிறபடியால், ஆயிரக் காலால கிருட்சம் போல நெடுநா ணிலைகிற்றல் கூடும். அவரைப் போலாதல் தமிழாகிய எமக்கும் தகுதியாமெனக் கருதிச் சாதாரண சனங்களுக்குப் புலப்பட வாக்கிய ரூபமாக இந்நூலைச் சமைத்தேம்.”

பிள்ளை அவர்களுக்குக் கணித சாஸ்திரத்திலன்றி, கிஞ்ஞான சாஸ்திரம், வானசாஸ்திரம் முதலிய பலவேறு சாஸ்திரத் துறைகளில் கிசேஷ கிற்பத்தியுண்டு. பலவருஷங்க ளாக அமரிக்க மிஷனரிமார் கேள்விப்படி தமிழ்ப் பஞ்சாங்க மொன்று கணித்து வெளியிட்டு வந்தவர்கள். அதனால் பிள்ளை அவர்களின் வானசாத்திர கிற்பத்தியை ஒருவாறு தெரிந்து கொள்ளலாம். வெள்ளைத் துரைமார் சிலர் பெயரால், தமிழில் வெளியிடப்பட்ட “கெமித்தம்” “அங்காதி பாதம்” முதலிய சாஸ்திரங்கள், பிள்ளை அவர்களின் அரும்

பெறல் முயற்சியினாலேயே ஜனவைகள் என்று சிலர் ஊங்கி
கின்றார்கள். கிஷ்ஞான சாஸ்திர சம்பந்தமாகப் பிள்ளை
அவர்கள் தமிழிற் பெயர்த்த சில நூல்களும், சமய சம்பந்த
மாக இயற்றிய சில வாத நூல்களும், பிள்ளை அவர்கள்
இடையிற் கொண்ட சமயக் கொள்கை இறுதியில் மாறு
பட்டதனாலும் பிற காரணங்களினாலும் அச்சிச் வெளி
வராமற் போயின என்ற கர்ண பரம்பரைக் கையழுப்புக.

பிள்ளை அவர்கள் பெயர்த்த நூல்களில் மொழிபெயர்ப்
பாளர்கள் படித்துக்கொள்ள வேண்டிய அம்சங்களை அநேகம்
இருக்கின்றன. பிறபாஷையில் உள்ள கிஷ்யங்களை வசனம்
வசனமாக அப்படியே மொழிபெயர்த்து கீழ்க் வழக்கம்
பிள்ளை அவர்களுக்குக் கிடைக்க. கிஷ்யங்களை மாத்திரம் கிரகித்
துக்கொண்டு, தமிழாசிரியர்கள் நூல்கள் செய்யும் பழைய
வரன்முறை வழுவாத, தமிழ் நடை பிறழாமல், மொழி
பெயர்ப்பென்று கருதாதபிரகாரம் மொழிபெயர்ப்பை நடாத்தி
யிருக்கின்றார்கள். ஆங்கில பாஷையிலமைந்த சங்கீதபதங்
கள் தொடர்களுக்கு, அவற்றோடொத்த ஓசையும் சொல்
லுமதியும் படைத்த தமிழ்ச் சொற்கள் தொடர்களுக்கும்,
அவையிலலாதவழிப் பெரும்பாலும் தமிழ்ச் சொற்களோடு
இணங்கி நடக்கும் சம்ஸ்கிருத சொற்கள் தொடர்களுக்கும்
பிரயோகித்திருக்கின்றார்கள். இப்பிரயோகங்கள் பிள்ளையவர்
களின் மொழிபெயர்ப்புக்களாகிய அழகிய நங்கையர்களுக்கு
முத்துக்களாலும், இரத்தினங்களாலும் ஆய ஆரங்களைப்போலப்
பிரயோகிக்கின்றன.

விசக்ஷிதத்திற் பிரயோகித்த சில பிரயோகங்கள் வரு
மாறு:—

1. அத்துவைத சமீகரணம்
2. பரிஞ்ஞம் சமீகரணம்
3. அகேகாட்சர சமீகரணம்

- Identical equation.
- Dependent equation.
- Equations that contain two or more unknown quantities.

4. வர்க்க சமீகரணம்
5. வெஸ்ட்னேச் சமீகரணம்.
6. அகந்தமாலிகை
7. அந்தரமாலிகை
8. அலரோகணமாலிகை
9. ஆரோகணமாலிகை.

- Quadratic equation.
- Simple equation.
- Infinite Series.
- Arithmetical progression.
- Descending Series.
- Ascending Series.

10. சுரணமாலினை
11. அல்லியத்தம்
12. விபக்தம்
13. காதிதம்
14. சங்கலனம்
15. அயம்பிரமாணம
16. போதம்

Geometrical progression
Unknown quantity.
Known quantity.
Power.
Addition.
Axiom.
Numerator.

விசகணிதத்தில் பிள்ளை உவர்கள் எடுத்தாண்ட கணித வினாக்கள், கணிதத்தில் வெறுப்புள்ள மந்த மதிகளையும் மோகிக்கச் செய்யும் இனிய தமிழ் நடையும், செளரலமான புதிய பொருளமைதியும் இலக்கியச் சுவையும் வாய்ந்தவை. கணித சாஸ்திரம் எழுதுகிறவர்கள், கணித வினாக்களை அமைக்கிறதற்கு மூன்மாதிரிகையானவை. அவற்றுள் ஒரு சில வருமாறு:—

1. வினா. ஒரு இராசானிடத்திற் செட்டியொரவன் மாணிக்கம் கொண்டு வந்தான். அதனை கிளைமதிக்கும்படி இராசா தனது நாலு மந்திரிகளுக்குக் கற்பித்தான். முதன் மந்திரி தன் சம்பளத்திற் பாதிபும் மற்ற மூன்றுபேர் சம்பளமும் பெறும் என்றான். இரண்டாம் மந்திரி தன் சம்பளத்தில் மூன்றிலொன்றும் மற்ற மூன்றுபேர் சம்பளமும் பெறுமென்றான். நாலுபேர் மதித்த கிலையும் சரிபென்றால் மாணிக்கத்தின் கிலையென்ன? மந்திரிகள் சம்பளம் என்ன?

10. வினா. கிண்கிரமதித்தராசன் தனது சபையி லிருந்த புலவர்களுக்குச் சில திரவியங்களைச் சரிவரப் பங்கிட்டுக் கொடுத்தான். அப்பொழுது புலவர்களில் மூவரிட்கே யானால் மற்றவர்களில் ஒவ்வொருவரும் 500 வராகளை அதி கப்படப் பெறுவார்கள். புலவர்களோடே 6 பேரைக் கூட்டினால் ஒவ்வொருவரும் 120 வராகள் குறையப் பெறுவார்கள். சபையிற் புலவரத்தனை? அவர்களுக்குக் கொடுத்த வராகள் எத்தனை?

17. வினா. ஒரு கணக்களைப் பிராமணன் ஒருவன் கண்டு கணக்கனை, உனக்கொரு அதிசயம் சொல்லுகிறேன் கேள். நான் சில பூக்களை எடுத்து ஒரு குளத்திற் போட்டேன். அவை இரட்டித்தன. இரட்டித்த பூவில் எனது

நியமப்படி எடுத்துத் கோவிலுக்குச் சாத்தி, மிச்சத்தை இரண்டாம் குளத்திற் போட்டேன். அதிலும் அவை இரட்டித்தன. இரட்டித்த பூக்களை முன்போல எடுத்துக் கோவிலுக்குச் சாத்தி மூன்றாவ் குளத்திற் போட்டேன். இப்படியே 5 குளத்திற் போட்டு இரட்டித்த பூகிற் சரிசரியாக எடுத்து 5 கோவிலுக்குச் சாத்தி அருச்சித்தேன். மிச்ச மிஷ்டை. நான் முதல எடுத்த பூ எத்தனை சொல்வாயாகடுவென்றான். இதற்கு விடையென்ன?

20. வினா: ஒரு இராசகுமாரத்தி அணிந்திருந்த ரூபை வராகன் கிடைப்பெற்ற முத்துமாலை களவு போய்விட்டதைக் கண்டு அரமனைக் காவலாளர் அனைவரும் முத்துமாலையின் விலையை இறுக்கும்படி இராசாக்கற்பித்தான். ஆனால் காவலாளரில் நால்வர் களவு போன தினத்தில் அங்கில்லாததினால் மற்றவர்கள் முழுதையும் இறுக்கவேண்டி வந்தது. அப்பொழுது அவர்கள் நாற்பது நாற்பது வராகன் முன்னே யிலும் அதிகமாக இறுத்தார்கள். அப்படியானால் அரமனைக் காவலாளர் தொகை எத்தனை?

21. வினா: ஒரு பிராமணன் வழியில் ஒருவனை நோக்கி நீ என்ன சமயி என்று கேட்க, ஓ! பிராமணேந்தமரே, எனது சமய முதலட்சரத்தோடு உனக்குக் கூட்டி இரட்டித்துக் கூட்டி ஐம்மடங்காக்கியபின், இரண்டாம் அட்சரத்தைக் கூட்டிப் பதின்மடங்காக்கி மூன்றாம் அட்சரத்தையுங் கூட்டினால் 3300 தொகையாம். இதனால் என் சமயத்தை அறிந்துகொள்ளும் என்றான. வழிப்போக்கன் என்ன சமயி?

பின்னையவர்கள் பெயர்த்த அருமந்த வீசகணித நூல், வீசகணிதம் மிக்குப் பயிலும் இக்காலத்தில், தமிழ்ப் பாளரிக் கூடங்களில் வழங்காமலிருப்பது பெரிதும் வருத்தத்தைத் தருகின்றது. பின்னே அவர்கள் தமிழ் அபிமான மேலீட்டினால் அக்ஷரங்களையும் இலக்கங்களையும் [Vச ஆ நாலாம் மூல ஆவண்து; அல்லது நாலாம் மூல ஆகாரம்.] என்றிங்நனம் தமிழ் அக்ஷரங்கள் தமிழ் இலக்கங்களாக அனமத்தமைதான் அந்நூல் வழங்காமைக்குக் காரணமாயிருக்க வேண்டும் போலும். தமிழ் அக்ஷரங்கள் இப்பொழுது வெளிவரும் அக்ஷரகணித புஸ்தகங்களில் வழங்கப் படுகின்றன. தமிழ் இலக்கந்தான் இன்னும் வழக்கத்துக்கு வரவில்லை. கணிதாபிமானிகள் பின்னே அவர்களின் வீச

கலரித ஆலை, தமிழ் இலக்கங்களை ஆங்கில இலக்கங்களாக மாற்றி, இக்காலத்தில் வழங்குமாறு வெளியிடுவது தமிழ் உலகுக்குப் பெரிதும் உபகாரம் புரிவதாய் இருக்கும். இது நிற்க;

பிள்ளை அவர்கள் மேற்கூறிய சர்வ சாஸ்திர சாலையில் உபயோக வகுப்பிற் சித்தியெய்திய பின்பு, அச்சாத்திர சாலை யிற்றூளை ஓர் ஆசிரியர் ஆளுர்கள். பிள்ளை அவர்களிடம் பயின்ற மாணவர்களுள் சி. வை. தாமோதரம்பிள்ளை அவர்களும் ஒருவர். பிள்ளை அவர்கள் மேற்படி சாத்திர சாலையிற் படிப்பித்து வநங் காலத்தில், யாழ்ப்பாணத்திலே முதன்முதல் தொடங்கப்பட்டதும் இப்பொழுதும் நடந்து வருவதுமாகிய உதயதாரகைப் பத்திரிகைக்கு ஒருவருட்காலம் பத்திராசிரியராயும் இருந்தார்கள்.

சில வருஷங்களின்பின் சர்வ சாஸ்திரசாலை நிறுத்தப் பட்டது. நிறுத்திய பிறகு பிள்ளை அவர்கள் வடக்கே சென்னப்பட்டணத்துக்குப் போய், அங்கே பலவருட்காலம் அரசாங்க உத்தியோகத்தில் அமர்ந்தார்கள். அக்காலத்திலே 1887-ம் ஆண்டளவில் சென்னைச் சர்வகலா சங்கத்தாரால் முதன்முதல் பி. ஏ. பரீட்சை நடாத்தப்பட்டது. அப்பரீட்சையில் சித்தியெய்தியவர்கள் இருவர். அவ்விருவரும் யாழ்ப்பாணத்தவர்கள். ஒருவர் பிள்ளையவர்கள்; மற்றையவர் பிள்ளையவர்களின் மாணவரான சி. வை. தாமோதரம் பிள்ளை அவர்கள்.

பிள்ளை அவர்கள் சென்னையில் இருந்த காலத்திலே சென்னைச் சர்வகலா சங்கத்தில் அங்கத்தவர்களாயிருந்திருக்க வேண்டும். சர்வகலா சங்கத்தாரின் கேள்விப்படி, சங்கத்தின் கீழுள்ள தமிழ்ப் பள்ளிக்கூடங்கள் எங்கும் வழங்குமபொருட்டு, தமிழ்ப் புத்தகங்கள் பல இங்கிலாண்டினின்றும் மொழிபெயர்த்துத் தனியிருக்கின்றார்கள். அன்றிச் சர்வகலாசங்க பரீட்சகர்களுள் ஒருவராயும் இருந்திருக்கிறார்கள்.

பிள்ளை அவர்களின் விவேகம் வெகு துட்பமானது. “எப்பொருள் யார் யார் வாய்க் கேட்பினும் அப்பொருள்—மெய்ப்பொருள்” காணும் இயல்பினையுடையது பிள்ளையவர்களின் அறிவு. வந்த விஷயத்தையும் வாசித்து அதன் உண்மை காண்பதில் இளமைப் பருவந் தொடங்கியே பிள்ளை

அவர்கள் மிகு பிரியமுள்ளவர்கள். இளம் பருவத்தில் படிக்கிற காலம் தொடங்கி, பூர்வீக ஆறுமுகநாவலர் அவர்களோடு அகேசு விஷயங்களில் பிள்ளையவர்கள் வாதப்போர் திகழ்ந்த வந்திருக்கிறார்கள். “கண்ணுக்குச் சய ஒளி உண்டோ இல் லையோ” என்ற விஷயம் பற்றிப் பிள்ளையவர்களும் நாவலர் அவர்களும் திகழ்த்திய வாதப் பிரதிவாதங்கள் 1840-ம் ஆண்டு உதயதாரகைப் பத்திரிகைகளில் வெளிவந்திருக்கின்றன. அப்பத்திரிகைகள் வட்டுக்கோட்டைக் கல்லூரியிலுள்ள அழகிய வாதசாலை யில் இப்பொழுதும் வேடிக்கை வைக்கப்பட்டிருக்கின்றன. கண்ணொளி வாதம் நடாத்திய காலத்தில் நாவலர் அவர்கள் காவலப் பட்டம் பெற்றதில்லை. அப்பொழுது அவர்களுக்கு 18 வயதுக்கும், பிள்ளையவர்களுக்கு 20 வயதுக்கும்.

பிள்ளை அவர்களுக்கும் நாவலர் அவர்களுக்கும் நடந்த வந்த வாதப் போர் சுவாரஸ்ய முதிர்ந்து இமதியில மதப் போராய் மாறியது. சமய சம்பந்தமாக நாவலர் அவர்கள் வெளியிடும் துண்டுப் பத்திரிகைகளுக்கு அவ்வப்போதே கண்டனப் பத்திரிகைகள் எழுதப் பிள்ளை அவர்களும் வெளியிட்டு வந்தார்கள். நாவலர் அவர்கள் 30 வது வயதில் வெளியிட்ட “சைவ தூஷண பரிகாரம்” என்னும் நூலுக்கு மறுப்பாக, “சைவ தூஷண பரிகார நிராகரணமாகிய சுப்பிரதீபம்” என்னும் நூலை பிள்ளை அவர்கள் வெளியிட்டார்கள். இந்த இருவருடைய வாதமும் உளத் தூய்மையோடு கூடிய தந்தம் சமய உண்மையின் பொருட்டெழுந்த வாதமாகலின், அழுக்காறு சிறிதமின்றி அந்தரங்கத்திலே இருவர் உள்ளங்களும் அன்பினால் பிணிக்கப்பட்டிருந்தன. அந்த அன்பு நாள்களுநாள் வளர்ந்து முதிர்ந்து முறுகியதால், ஒருமுறை சிதம்பரத்திலே வெகுசன சமூகத்திலே பிள்ளை அவர்களும் நாவலர் அவர்களும் ஒருவரை ஒருவர் தேறிச் சந்தித்துச் சமயவாதம் செய்ய கேரிட்டது. அந்தச் சமயத்திலே இருவரிடத்தும் அந்தரங்கத்தில் மறைந்துகிடங்க அன்பு சிவமரணம் வெளிப்பட்டு ஒன்றுகூடின. பிள்ளை அவர்கள் உடனே எழுந்த அஞ்சலியஸ்தாராய் நின்று, “சறகுரு” என்று சொல்லி, நாவலர் அவர்களைத் துதித்தார்கள். அன்று தொடக்கம் நாவலர் அவர்களுக்கு வலக்கை போல எந்த விஷயத்திலும் ஈடுபட்டு உழைத்து வந்தார்கள். அன்றி

ஒரு பிராயச்சித்தமாகத் தில்லை நடராசர் சந்நிதியிலே போன ஸூசி காய்ச்சித் தமது காயிற் சுடுகித்துக் கொண்டார்கள். அவ்வளவில் அமையாமல், தாம் எழுதிய சுப்பிரதீபத்துக்குத் தாமே ஒரு மதீப்பும் எழுதிக்கொண்டார்கள். அதனை அச்சிட்டு வெளிப்படுத்த முன்னர் யாழ்ப்பாணத்தில் தமது மனைவியின் உராகிய சங்கானியிலே காத்திராப்பிரகாரம் தேககியோதமாயினார்கள். கையெழுத்துப் பிரதியாயிருந்த அம்மதீப்புப் பிள்ளையவர்களின் உறவினர் சிலரால் எரிவாய்க் கிரையாக்கப்பட்டது. இப்பத்தியில் உள்ள கிஷயம் சென்னையில் நடைபெற்ற “ஸ்ரீலோக ரஞ்சனி” உம் புத்தகம் க்கு ம ஜலக்கப் பத்திரிகையிற் கண்டது.

பிள்ளை அவர்களுக்கும் காவலர் அவர்களுக்குந் நடந்த வாதப் பேரில் பாராட்டவேண்டியவைகள், காவலர் அவர்கள் கொள்கையைப் பிள்ளையவர்கள் அங்கீகரித்துக் கொண்டார்கள்; அல்லது பிள்ளையவர்கள் கொள்கையை காவலரவர்கள் அங்கீகரித்துக் கொண்டார்கள்; அவ்வது இருவரும் தத்தம் கொள்கைகளை விட்டுக் கொடுக்க மனமியையாது ஜலுக்கப்பற்றிக் கொண்டார்கள் என்பன அல்ல. ‘எவ்வளவு தூரம் உண்மையை காடி உளத்துய்க் மயோநி வராம் புரிந்தார்கள்! உண்மையைக் கண்டமாத்திரத்தில் எவ்வளவு சிக்கிரம்—எவ்வித தடைமையும் பொருட்படுத தாது—அதனைப்பின்பற்றுதற்கு ஆயத்தமாக இருக்கார்கள்; அவர்களுடைய மனம் வாக்குச் செயல்கள் எவ்வளவு ஒருமையுந் தூய்மையும் ஒருக்கமைந்து கிடந்தன. என்னும் இவைகளை பாராட்டவேண்டியவைகள்.

பிள்ளை அவர்களின் மனம் வாக்குச் செயல்களின் ஒருமைப்பாட்டையும் தூய்மையையும் உண்மையில் உணர்ந்த ஒரு உண்மைக் கிறிஸ்தவன் பிள்ளையவர்களைப் பாராட்டாமல் இருக்கமுடியாத. அந்திய மார்க்கமா, என்று அந்தக் கிறிஸ்தவன் ஆத்திரப்படமாட்டான்.

இங்ஙனமே, பிள்ளை அவர்கள் கொள்கையை காவலர் அவர்கள் அங்கீகரித்துக் கொண்டாலும் காவலர் அவர்களின் மனம் வாக்குச் செயல்களின் ஒருமைப்பாட்டையும் தூய்மையையும் உண்மையில் உணர்ந்த ஒரு உண்மைச் சைவன் காவலர் அவர்களைப் பாராட்டாமல் இருக்கமுடியாத. ‘அந்தியமார்க்கமா’ என்று அந்தச் சைவன் ஆத்திரப்படமாட்டான்.

பிள்ளை அவர்களின் பாடசாலைத் தோழரும், பிள்ளையவர்களுக்குப்பின் உதயகாரைப் பத்திராசிரியருமாய் இருந்தவரும், பிள்ளையவர்களோடு கன்கு பயின்றவரும், பிள்ளையவர்களின் செயல்களை கன்கு பாராட்டி வந்தவருமான அ. சதாசிவம்பிள்ளை காமெழுதிய பாவலர் சரித்திர திபக்தத்தில் “சேற்றில் நடட கம்பம்போல இவரது (பிள்ளையவர்களின்) சிறிஸ்த மத விசுவாசம் அந்நிய காலத்தில் ஈடாடினது மெய்யாய்ப் பெரும் பரிகாபமே” என்று எழுதிய அதுகாண் உண்மையாகவே மிகப் பரிதாபப்படத் தக்கதொன்று. அதுகிடக்க;

பிள்ளை அவர்களும் நாவலர் அவர்களும் மனமொருப்பட்டு வாழ்ந்த காலத்திலே நடந்த சமமான ஒரு சம்பவம் எண்டுக் குறிப்பிடத் தக்கது. சேர். பொன். இராமரத்னதுரை இலங்கைச் சட்டசபையிலே உலங்கைப் பிரதிநிதத்துவத்தை அவ்வாறு நிறைகாலத்திலே மிக இளம்பருவத்தினர். இக்கே யாழ்ப்பாணத்தவர்களோடு கன்கு பழகியிருக்கவும் இல்லை. பிறிற்றே எனபவர் கமித்தரவயசுள்ளவர்; மகாமும்பிலே ஒரு சிறந்த அப்டுக்காத்; இங்கே பலரோடு நல்லபழக்கம் உள்ளவர்; பலருக்கு நண்பர். அவரும் குறித்த பிரதிநிதத்துவத்திற்கு அவ்வாறு நின்றார்.

அந்தக் காலத்திலே நல்லூர்க் சந்தகவாமி கோயில் முதலாளிக்குப், கோயிற் பிராமணர்களுக்கும் கோயில் உரிமை சம்பந்தமாக ஒரு வழக்கிருந்தது. அந்த வழக்கிலே பிராமணர் பக்கத்துக்கு நாவலர் அவர்கள் உதவிசெய்து வந்தார்கள். பிறிற்றே அந்த வழக்கிலே கோயில் முதலாளி பக்கத்துக்கு ஏற்பட்டிருந்தார்.

நாவலர் அவர்களுக்கு யாழ்ப்பாணத்திலே பெருஞ் செலவாக்கிருப்பது பிறிற்றேவுக்குத் தெரியும். அதனாலே பிறிற்றே “நாவலர் அவர்கள் இலங்கைப் பிரதிநிதத்துவ விஷயத்தில் தம்மை ஆதரித்தால், தாம் கோயில் வழக்கில் கோயில் முதலாளி பக்கத்துக்கு ஏற்பட்டிருந்தாலும், அந்தாங்கத்தில் பிராமணாபக்கத்துக்கு உதவிசெய்து வைப்பதாக” தமது நண்பர்கள் சிலரைக்கொண்டு நாவலர் அவர்களுக்குத் தெரிவித்தும், நாவலர் அவர்க

ஊக்குத்தாம் அனுப்பிய தபால்கள் தந்திகளில் ஒரு வாறு குறிப்பிடும் இரந்தார். பிறிற்றே செய்த-செய்ய விரும்பிய இந்த அயோக்கியத் தனத்தை நாவலர் அவர்களாற் சசிக்க முடியவில்லை. இன்னுராயிருந்தாலும், சேர் பொன். இராமநாதன் துரைய இலங்கைப் பிரதி நிதியாதற்குத் தக்கவரென்று நாவலர் அவர்களுக்குப் பட்டது. அதனாலே “இராமநாதனையே ஆதரிப்புகள்” என்று யாழ்ப்பாணத்தவர்களைத் துண்டினார்கள்.

இராமநாதன் துரையை ஆதரிப்பவர்களின் தொகை வர வர அதிகரித்து வந்தது. ஒரு நாள் அவர்களாலே வண்ணார்பண்ணையிலே ஒரு பெரிய கூட்டம் கூட்டப்பட்டது. அக்கூட்டத்தில் பிறிற்றே பக்கத்தவர்களும் வந்து வாதிக்கலாம் என்று குறிப்பிட்டிருந்தார். அந்தக் கூட்டத்துக்கு அக்கிராசனாதிபதி நாவலர் அவர்கள்.

பெருந்திரளான சனங்கள் வந்து கூடிவிட்டார்கள். நாவலர் அவர்களுக்குக் முளிருள்ள காலத்திலே சிலவேளைகளில் தொய்யு வருத்தம் வருவதுண்டு. அந்த நாட்களிலே அவர்களுக்குத் தொய்யு வருத்தம். அக்கூட்டத்தில் அக்கிராசனாதிபதியாய் இருக்க அவர்களுக்கு முடியவில்லை. அதனாலே பிள்ளை அவர்களை அக்கிராசனராயிருந்து கூட்டத்தை நடத்தப்படி செய்து விட்டு நாவலர் அவர்கள் அந்த மண்டபத்தில் தானே, ஒரு துணுக்குலே திண்டித் தலையணை ஒன்றிற் சார்ந்து, மடியில் இரண்டு ஒன்று தலையணைகளையடுக்கி அவற்றின் மேலே முழுகைகளை ஊன்றிக் கொண்டு, கூட்ட நடவடிக்கைகளை கோக்கியபடி இருந்தார்கள்.

கூட்டம் ஆரம்பமான உடன் பிறிற்றே பக்கத்தவர்களான யாழ்ப்பாணத்திலுள்ள அப்புகாததுமார் பலர், அக்கிராசனராயிருந்த பிள்ளை அவர்களோடு ஒருவர்பின் ஒருவராய் எழுந்து வாதம் புரிந்தார்கள். இடைவிலே கொழும்பிலிருந்து வந்தவர்களான அப்புகாததுமாரும் சிலர் உள்ளே துழைந்து அவர்களோடு சேர்ந்து பிறிற்றேயுக்காகத் தாமும் வாதம் தொடுத்தார்கள்.

ஒரு கதிக் குடிக்காரன் எவ்வளவு கஷ்டமிருந்தாலும் மற்றொருவன் தனித்திருந்து குடிக்கும்போது, அவனோடு கூடி ஒருகாற் குடியாமல் இருக்கமாட்டான். பிள்ளையவர்கள் தாம் ஒருவராய் நின்றுகொண்ட பெரிய பெரிய அப்புக்காத்தமார்சனோடு வாதம் புரியும்போது, அதற் கலவாமல் பார்த்தக்கொண்டிருக்க நாவலர் அவர்களால் முடியவில்லை. தலைநனைக அங்கும் இங்கும் வீசப்பட்டன. தொய்வு வருத்தம் கடுங்குகி ஓடிமறைந்தது.

“மாக மடங்கலும் மால்விடையும் பொன்

னுகழு நாகழு நாண நடந்தான்”

என்பது ஸ்ரீ ராமனின் நடைபயப் பற்றிய வர்ணனை. அந்த நடையிலும் வேகமாக நாவலர் அவர்கள் பாய்ந்து சென்று, பிரசங்கமேடையிலேறி வீரகர்ச்சனை செய்தார்கள். பிள்ளை அவர்களுக்கு ஓப்பொழுது முன்னையிலும் பன்மடங்கு தைரியம் பிறந்தது. வாலிக்கொரு வரம்; புத்த சமயங்களிலே எதிரிகளின் வலிமையிற் பாதி வலிக்கு வந்து விடும். அவ்வாறே பிள்ளை அவர்களிடத்தும் புதியதொரு வலிமை காணப்பட்டது.

இரண்டு முதிய சிங்கேறுகள் போல மேடையின்மேல் இருவரும் பிரகாசித்தார்கள். துரோணசாரியரும் பிஷ்மாசாரியரும் ஒருங்கு சேர்ந்து பாணப்பிரயோகம் படைக்கலப் பிரயோகஞ் செய்வது போல, வாதப் பிரதிவாதப் பிரபோகங்கள் இடையிட்டின்றுச் செய்யப்பட்டன. அவர்களின் வீராவேசத்தை எதிரிகள் கண்டு நடுங்கிக் கொண்டு போனார்கள். வாதம் புரிவதற்கு வெகு பிரயத்தனஞ் செய்துகொண்டு வந்திருந்த சிலர் இருந்தபடி இருந்து விட்டார்கள்; எழுந்தவர்கள் வேறு வியாசம் பண்ணிக்கொண்டு வெளியிற் சென்று விட்டார்கள்; வேறு சிலர் வேடிக்கை பார்க்க வந்தவர்கள் போற்கண்முடி மெளனிகளாயினர். ஒரு சிலர் தம் வயமிழந்து வாய்குழறித் தலை குனிந்தார்கள். பெரிய பரிசாபம்! வேறு வழியின்றி எதிர்த்தவர்களை அவர்கள் கேட்ட கேள்விகளுக்கு விடையிறுத்தும், பல நூறு கடாக்களை அவர்கள் பாற் கடாசியும், ‘பிறிற்றே தக்கவர் அல்லர்’ என்பதை அவர்கள் வாயினாற் சொல்லுகித்தும் அப்பால் ஓட்டிவிட்டார்கள். அக்கூட்டத்தோடு பிறிற்றேவின் பிரதிநிதித்துவக் கதையும் ஒழிந்தது.

சுறித்த கூட்டத்திலே, அந்த வாதப் பிரதிவாதப் பிரசண்டமாறுதத்தை, கேரிலிருந்து கண்ணாக்கண்ட முதியவர்கள் சிலர், “அப்படி ஒரு கூட்டத்தை அப்படிப்பட்ட வாதப் பிரதிவாதத்தை யாம் முன் கண்டதுமில்லை—யாராவது கண்டதாகச் சொல்லச் கேட்டதுமில்லை.” என்று ஆனந்த அருளிச் சொரிய, மெய்ப்மயிர் சிலிர்க்கத் தம்வயமிழந்து அடிக்கடி சொல்லப் பலமுறை கேட்டு யான் ஆரத்தப் பட்டிருக்கிறேன் அதற்கு;

பிள்ளை அவர்களிடத்தில் நாவலர் அவர்களுக்குப் பெரிய மதிப்பும் நிரம்பிய அன்பும் உண்டு. பிள்ளை அவர்களின் பெருமையை நாவலர் அவர்கள் வெளிப்படையாகப் பாராட்டியும் இருக்கின்றார்கள். ஒருமுறை சென்னையில் இருந்த வித்தவான்கள் சிலர் அருமை காரணமாக யாழ்ப்பாணத்தை இழிவுபடுத்தி எழுதியிருந்தார்கள். அப்பொழுது நாவலர் அவர்கள் யாழ்ப்பாணத்துப் பெருமைகளை எடுத்துக் காட்டி எழுதிய கண்டனமொன்றில், பிள்ளையவர்கள் பிறந்ததும், யாழ்ப்பாணத்துக் கொரு பெருமை என்று குறிப்பிட்டிருக்கின்றார்கள். அது வருமாறு:—

“இங்கிலீசினின்றும் தமிழில் மொழி பெயர்க்கப்பட்டுத், தமிழ் நாடெங்குமுள்ள கெவரன்மென்ட் டாட்சாலைகளெங்கும் வழங்குந் தமிழ்ப்புத்தகங்களுக்கு ஆசிரியாகிய ம. லீ. டி. ஸ்ரீ விசுவநாதபிள்ளை அவர்களும் யாழ்ப்பாணத்தவரன்றோ! ஓகோ! நீர் இவர்களை நிர்யாதித்த கவரன்மென்ட்ரைக் கண்டிக்கவும், இவர்களாலே பரீட்சிக்கப்பட்டு இவர்கள் கட்டளைக்கமைந்து, இவர்கள் கீழிருந்து, தமிழ் பாத்நியாயத் தொழில் செய்து சிவனஞ் செய்யும் இந்நாட்டு (சென்னை)ப் புலவர்களைத் தடுக்கவும் மறந்தீரோ! உமது தேசாபிமான மெங்கே பறந்தது.”

இங்ஙனமன்றி அந்தக் கண்டனத்தில் தானே, யாழ்ப்பாணத்தவர்கள் செய்த சிறந்த நூல்களின் வரிசையில், பிள்ளை அவர்கள் இயற்றிய விசகணித நூலையையும் ஒன்றாக வைத்துப் பாராட்டியிருக்கின்றார்கள்.

முன்றாக் கண்: முத்துக்குமாரு சிதம்பரப்பிள்ளை அவர்கள். (தொடரும்)

EDITORIAL NOTES.

OUR CONTRIBUTORS.

Rev. Francis Kingsbury, B. A. Our readers will no doubt recall an earlier article by Mr. Kingsbury presenting a bird's eye view of the historical development of the Tamil language. This contribution was necessarily dogmatic in tone. There were several points that seemed to us controversial. Therefore, we asked him to make his position clearer in regard to one or two points and Mr. Kingsbury with his characteristic readiness to bring his conclusions to the arbitrament of reason has consented to do so. In the present article he is dealing with the evolution of the Tamil Script. *

Rao Sahib S. R. Ranganathan, M.A.; L. T.; F.L.A. We are truly privileged to have secured an article from Rao Sahib Ranganathan, who is a hardy pioneer in the Library Movement in the neighbouring continent. After undergoing a course of training in Library Science in England, he came back to India as Librarian to the University of Madras. In addition to his official duties, Mr. Ranganathan devotes his leisure to the services of the Madras Library Association, of which he is Secretary.

Mr. V. ThuraiSwami Pillai, B. A. (Hons.), won the Government Scholarship a few years back and went to Oxford to continue his classical studies; and about his early experiences in Oxford, there is a tale, which, we are afraid, is not apocryphal. It is asserted that on the first day Mr. ThuraiSwami Pillai put in his appearance in the Classics lecture-room, the Professor, somewhat taken aback at seeing a brown skin among his audience and thinking that the new-comer to Oxford was there by some mistake,

very politely remarked, "This is the Classics Department," Mr. Pillai either did not understand the hint or chose to ignore it. The Professor repeated it in a louder key. Even then it made no palpable effect on Mr. Pillai. The Professor now had no alternative but to tackle the intruder "in propria persona" and was surprised to learn that this brown-skinned visitor from the tropics was qualified to study the Classics and that he did truly intend to know more about Plato and Lucretius while he tarried in Oxford. My informant added that before long the sceptical Professor came to think that Mr. Thuraiswami Pillai had more than a rightful place in the Classics department at Oxford. More about Oxford if you wish to know, read Mr. Pillai's article. Mr. Pillai's asides or broadsides directed against his countrymen and co-religionists, we presume, are in the Oxford manner; we hope they will not provoke retorts in the Jaffna manner.

Dr. W. S. Ratnavale, a distinguished Old Boy of Jaffna College, to whose achievements and abilities we paid our tribute in a recent issue of the *Miscellany*, has sent us a short article on "Psychotherapy"—a branch of the art of healing that is gaining more recognition day by day in the western world. That its place in the Science of Healing is important, few seem to realize. Many of the so-called "hard cases" that a teacher is called upon to deal with in the class room are "hard" because of some 'twist' in the psychological make-up of the boy or girl. And Psychotherapy is a technique that should be made available to schools, for rebellion or chronic disobedience is too often the manifestation of a spirit that is derived within itself and the adequate remedy is to resolve the inhibitions and repressions that mar the harmony of the young soul.

சி. கணபதிப்பிள்ளைப் பண்டிதர்: பண்டிதர்

அவர்கள் இகற்சமுன்னும் எமது சஞ்சிகைக் கோர் கட்டுரை எழுதியுதனியுள்ளார். அக்கட்டுரை வெளி வந்த போது, நாம் ஆங்கிலத்தில் எழுதிய குறிப்பில் பண்டிதர் பால் எமர்குள்ள மதிப்பெண்மாதிரி மென்று காட்டினோம்.

யாழ்ப்பாணக் கல்லூரி தோன்றமுன் வட்டுக்கோட்டையிலார் சாஸ்திர சலாசாலை (Seminary) யிரந்த தென்பது பலரும் அறிந்த ஒன்றே. அச்சாஸ்திர கலாசாலையுடன் தொடர்புடைய மூவர் தமிழுக்கும் யாழ்ப்பாண காட்டிற்கும் ஆற்றிய தொண்டு பண்டிதர் அவர்களுடைய உள்வத்தைக் கூர்ந்தது போலும். ஆகையற்றான் யாம் பண்டிதர் அவர்களிடம், எமது சஞ்சிகைக்குச் சில கட்டுரைகள் எழுதுமாறு கேட்டபோது தாமே இம் மூவரையும் தமது கட்டுரைகளுக்குப் பொருளாய்த் தெரிந்து கொண்டார்.

இப்போ சில காலத்துக்கு முன் வெளி வந்த முதற் கட்டுரை சி. வை. தாமோதரம்பிள்ளை அவர்களைப்பற்றி யெழுதப் பெற்றது.

OUR DISTINGUISHED OLD BOY KNIGHT.

It is with the feelings of the greatest pride and pleasure that we offer our heartiest and sincerest congratulations to the new Tamil Knight, Sir Waitilingam Duraiswamy. For some time past, since the death of that popular hero of a hundred fights and undaunted champion of the people's cause, Sir Ponnambalam Ramanathan, there was no Tamil Knight. Therefore, this honour that has come to Sir. Waitilingam is a matter of particular gratification to the entire Tamil community in the Island. But we rejoice the more because of the fact that the recipient of this singular honour is an illustrious son

of Jaffna College. It is not for us to examine here, or comment on, his political career. The facts that he was returned unopposed by an important constituency to the State Council and that the various communities joined together in electing him the Speaker last year speak volumes for themselves. Congratulating him last time, we referred to the immense and wide popularity he enjoys in the Island. To-day, we want to take this opportunity to tell him and our readers how honoured we ourselves feel at seeing our Old Boy occupy such a place of esteem, honour and affection with the Government and in the hearts of the people. The numerous receptions held in different parts of the country bear testimony to the universal approval that one who deserves to be honoured has been honoured. In concluding, may we wish Sir Duraiswamy many more years of devoted service to the land of his birth. As was very happily put by a speaker the other day at a Jaffna reception, may we hope that our new Knight, will, like the Knights of the Round Table, engage himself in many a battle royal to establish Truth and Justice.

WELCOME TO THE NEW PRINCIPAL.

Before this Number reaches the hands of our readers, most of them would have heard of the welcome news of the appointment of the Rev. Sydney K. Bunker as the Principal of Jaffna College, in succession to our late beloved and revered Rev. John Bicknell. The attainments, scholastic and otherwise, of our new Principal are set forth in the Principal's Notes appearing in this issue. Hence, we do not want to repeat them here. This appointment is particularly gratifying to us, as it should be to every one interested in the College, because Mr. Bunker's academical qualifications are very high, and because he

is an ordained Minister. The Board of Directors and the Old Boys, we know, have been wishing for such a man. The teaching experience, which has been gathered by Mr. Bunker during recent years in America, will be found by him to be of great assistance to his work here. It is also of special interest to learn that Mrs. Bunker herself is a talented lady and a trained Kindergarten teacher. We take this opportunity to offer them a hearty welcome to our midst and assure them that a very warm reception awaits them here at Jaffna College and in Jaffna. Mr. Bunker's is no easy task to fill with acceptance the place vacated by the Rev. Bicknell, who was so greatly honoured and deeply loved - and even hero-worshipped. As time passes and as we slowly recover from the stunning shock of Mr. Bicknell's death, we feel his departure and yearn for his presence the more. It is, therefore, our fervent hope that Mr. Bunker will succeed in filling this gap. It may not be an idle prophesy to foretell that Mr. Bunker, following in the wake of Revds. Brown and Bicknell, may be another "busy bee", and may inaugurate another era of progress and expansion to the College. That is our prayer, as it is our wish and hope.

FAREWELL.

The first of July saw a departure from the ranks of the teaching staff of the College, when Mr. C. C. Kanapathippillai, Supervisor of the Lower School was transferred as the Head-master of our affiliated school at Tellippallai. The news was altogether a surprise, for we could not think of our Lower School without Mr. Kanapathippillai. He had been largely responsible for the high standard of work done in that Department. His efficiency and thoroughness, while they contributed to the develop-

ment and growth of his Department, were of great influence to the rest of the College as well. All the eleven years he was with us, he remained a valuable friend of the members of the Staff, and a respected teacher to the student population. His contribution to the extra-curricular activities of the College, particularly to the teachers' Co-operative Society, to the musical studies of our girls, and to the Sports Department, was always sound and very much appreciated. He was responsible for starting a class in Oriental Music for the girl students, and as a result of his enthusiastic support and untiring efforts our girls secured very high honours at public competitions. A few years ago, when the North Ceylon Music Society conducted an Inter-School Competition, our girls came out champions, and again obtained a good number of places of honour in the recent Times of Ceylon Music Festival in Jaffna. Besides all this, Mr. Kanapathippillai has always left a deep impress of his character on all those who came in contact with him, straight forwardness and integrity being chief features of his character. While we regret that he has had to part from us, we must congratulate him on being chosen by the Management as the best man to be at the head of that 'prize and key school' among our affiliated schools. Mr. Kanapathippillai must feel gratified to be called upon to fill the vacancy created by the retiring from active service of Mr. J. V. Chellappah, who has been hailed on all sides as a very efficient Headmaster. We wish Mr. Kanapathippillai many happy years of useful service in his new sphere of work.

We must also record our appreciation of what Mrs. Kanapathippillai has contributed to the life at College. She has ever been ready to place at the services of the College her musical talents. We wish



Mr. Thampu Buell, J. P.,
Retired Principal, A. M. Eng. School, Byculia, Bombay.
A Distinguished Old Boy.

her and Mr. Kanapathippillai many more years of life together.

CONGRATULATION

Our heartiest congratulations are due to Miss Bookwalter on her celebrating the Silver Jubilee of her connection with our 'sister' institutions at Uduvil. We, who have watched the growth of Uduvil with absorbing and, in a sense, peculiar interest, know what Uduvil owes to Miss Bookwalter. We do not wish to repeat here the encomiums that have been already showered upon her, specially at that very successful function held recently in her honour. We only want to say that, as once Uduvil and Miss Agnew and later Uduvil and Miss Howland were synonymous, now Uduvil and Miss Bookwalter have become synonymous. That is saying a great deal. We wish to record here our sense of appreciation for what she has done to the countless girls that have passed through her hands, to congratulate her on her valuable contribution to Uduvil in particular and to the cause of true education in this land in general, and to wish her many more years of lasting service at Uduvil.

AN EXPLANATION.

We are happy to be able to include in this issue a photograph of Mr. Thampu Buell, to whose retirement from the Principalship of the American Mission School at Byculla Bombay, and to whose outstanding services there we referred in our Editorial Notes in our last number. Mr. Buell is one of our most distinguished Old Boys of whom we feel so proud. It is a matter of special delight to us that he has come to Jaffna, to spend his retired life among his own people. We have already had signs of his continued and abiding interest in his Alma Mater. We look forward to having more frequent and more intimate contacts with him than ever before.

PRINCIPAL'S NOTES.

The most interesting news for us all is the appointment of the new Principal for Jaffna College. After very careful consideration the Board of Trustees of the College selected Mr. Sydney Kittredge Bunker for the post.

Mr. Bunker graduated from Oberlin College (Ohio) in 1925. Following this he had three years business experience. Next he proceeded to Union Theological College (New York) where he took his divinity course and secured his B. D. Because of his outstanding record at Union he was awarded the highest academic honour given by that College. This was in the form of a fellowship for study abroad for two years. This period was spent at Oxford where Mr. Bunker obtained his B. Litt. degree. From England he returned to do advanced work (for his Ph. D. degree) at Yale University (New Haven, Connecticut). Two years were spent in this institution after which he was appointed to the staff of Talladega College (Alabama). The past two years have been devoted to work in this southern College.

Mr. Bunker is ordained. In July 1936 he married Miss Ruth Culbertson. Mrs. Bunker has had teacher's training at Genesee Normal School (New York) and has her B. Sc. from Columbia. Her special field of teaching has been in Kindergarten work. Both Mr. and Mrs. Bunker are musical. Mr. Bunker is a member of Phi Beta Kappa, the national honourary scholastic society.

Latest reports inform us that they are to sail in late September from America. In England they will have a twelve day stop-over. They should be arriving in Ceylon about the first of November. Before he assumes full responsibility Mr. Bunker will have several months to devote to the study of Tamil.

The Administration Building which has stood for several months without a roof will soon be in the process of remodelling. It is to have a flat roof similar to the Y. M. C. A. section and a wide porch on the eastern side. Within a few years we hope that a second storey may be built over this section to provide for other class-room needs.

Due to the recurrence of enteric in and about Vaddukoddai and particularly to cases among our own student body the Medical Officer of Health from Jaffna, Dr. Nadarajah, has given inoculations to practically all the students of the Upper School. Within a few weeks he will be here again to give injections to students in the Lower School and others. We are grateful to the Health authorities for this real piece of service to Jaffna College.

Jaffna College students have distinguished themselves and brought honour to the College recently in the field of music on two occasions. At the "Times of Ceylon Contest" in Jaffna our students stood out conspicuously in the Final results. Again at the Tellippalai Children's Rally, the Vaddukoddai young people took first place in the singing competition. Our hearty congratulations to these students for their excellent showing. We appreciate the thought and care exercised by those who gave of their time to train and prepare these young people for these occasions.

On July 1st. Mr. C. C. Kanapathippillai, Supervisor of the Lower School, took over the Headmastership of Tellippalai English School, succeeding Mr. J. V. Chellappah, who has retired early in order to take a post under the J. C., S. I. U. C.

THE Y. M. C. A. EXPEDITION TO ELUVATIVU.

The Annual Expedition to the Island of Eluvativu came off on the 2nd. of July. A party of about fifty students with a sprinkling of teachers left the Araly Ferry by boat. We reached the Island late in the evening anxiously awaited and escorted by the children to the school which was beautifully decorated with multi-coloured flags. Very soon the people, young and old, assembled in the school and our President delivered a very instructive magic Latern Lecture. At the close of the meeting, the people returned to their respective homes and we retired to bed after a jolly dinner out in the open. The following morning we had our devotional gathering and after a hurried breakfast set out in four groups to meet the people in their respective homes. When we returned at about 10-30 in the morning, the people gathered again for the last and most important meeting at the end of which prizes were distributed to the children. The special feature of the meeting was the presentation of items by the school children themselves. Then the Headmaster of the school read an encouraging report of the school for the year, at the end of which Mr C. R. Wadsworth and Mas. J. J. Ratnarajah spoke to the people, the one for the grown-ups that were present, and the other for the small children of the school. The meeting came to a close with a few remarks by Rev. G. M. Kanagaratnam. Finally, before we left the Island, we had our annual joint Lunch with the Island folk.

As I recollect these pleasant memories in the Island of Eluvativu, and recall the joy that the Islanders expressed in meeting and sharing their experiences with us, I feel sure that this bit of

service that is being done to our fellow beings in a backward and shabby corner of Jaffna through these decades of years is one of the noblest things that our Y. M. C. A. can endeavour to do. Our messages of goodwill to the morally depressed and suffering were accounted to be of great help. Another thing that brings us encouragement is the fact there has been a definite advancement with regard to the school and its children. For some of us who had not been there for two or three years, it was a delight to see the progress that has been made in the school. The old, thatched shed of the school is gone and in its place stands a new, tiled and spacious building. The children are not the shabby and unclean children of old, but, instead, they are clean, well dressed and able to teach their uneducated parents a bit of sanitation. These are refreshing tendencies in our school there, and we hope it would prosper more and more with advancing strides in the years to come.

In conclusion, I should not fail to thank in particular our Missionary Committee Chairman, Mr. Selvadurai, and our President, Mr. Ariaratnam, for their unfailing efforts in bringing the Expedition to a decided success. I should also thank the others for their kind co-operation in all our endeavours in the Island.

EARNEST APPADURAI,

Hony Secy.,

J. C., Y. M. C. A.

OUR LITERARY SOCIETIES.

1. THE INTER UNION.

Our meetings this term have been successfully organized and regularly carried out. Our debates and speeches reached a very high standard, which was made possible by the great enthusiasm and zest of the members. It is noteworthy that we were able to revise the existing constitution which was found to be very inadequate and not clearly defined. The one drawback we had was the frequent absence of some of our members from the meetings. During these days when women stand out for their rights I am sorry to state that our lady members do still keep themselves out of the meetings, thus foregoing their right and influence in the House. I hope they will realise their mistake very soon and attend the meetings next term.

In conclusion, I wish to thank all the members for their hearty co-operation.

E. JEYAVEERASINGAM.

Hony. Secy.

A SYNOPSIS OF WORK

Date	Chairman	Subject	Speakers
25.5.37	Mr. K. Sivasubramaniam	Martial Law is never an advisable measure	<i>Proposers.</i> Mr. E. Appadurai.
1.6.37	Mr. E. Appadurai	The Governor's Order of Deportation of Mr. Braccigirdle was not justifiable.	<i>Opposers.</i> Mr. S. Sivanandam
15.6.37.	செரு. மே. தியாகராஜா	கலப்பு மண்டல ஏதேனும்	<i>Prop.</i> Mr. K. S. Thirunavukarasu Mr. J. J. Ratna [rajab] Mr. S. M. Nadarajah <i>Mr. A Arumugam</i> பிரதிவாதிகள் திரு. சம்பந்தன் திரு. துரைத்தினம்
22.6.37.	Mr. J. J. Ratnarajah	Geography. If Europe Goes to War	வாதிக்க திரு. குணரத்தினம் திரு. தியாகராஜா
6.7.37.	Mr. V. G. Sampanthan	The Indian Deadlock The Headman System	Mr. V. Theagarajah Mr. M. Rajasingham Mr. E. Appadurai Mr. V. Kumarasamy
13.7.37	செரு. மே. துரைத்தினம்	மூ பிறப்பு உலகம்	வாதிகள் திரு. ரத்தினராசா
27.7.37.	Mr. J. J. Ratnarajah	A woman should always take an elder than herself	பிரதிவாதிகள் சு.ந. ஜெயபகவதர் <i>Opp.</i> Mr. K P Abraham
			E. JEYAVEERASINGAM Hony. Secy

2—THE BROTHERHOOD

Unlike, other terms there has been a lull in the activities of the Association during the term under review. Several events, that took place in the College during the week-ends, rendered it impossible for us to hold our meetings with the usual regularity. But the few meetings that we had were well attended and members partook in the proceedings with keen enthusiasm.

Early this term we extended an invitation to the members of a Sister Association asking them to come over to Jaffna College for a debate, but as they could not find the time for it they were unable to comply with our request. They hope, however, to oblige us next term.

D. T. WIJEANATHAN,
Hony. Secretary

THE BROTHERHOOD

A Synopsis of Work for the Second Term 1937.

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Date	Chairman	Subject	Proposition	Opposition	Result
4-6-'37.	M. Selvaratnam	"The advancement of Science marks a definite cause in human deterioration".	M. Thillaiyagam Kanagasundaram	J. F. N. Daniel C. K. Ramarathan K. Ethirayagam	Proposition won
11-6-'37.	M. Nadarajah	"Ceylon needs the services of foreigners".	A. Navaratnam Balasingham	S. Sathasivam V. Kanapathipillai A. Kandasamy	Proposition won
18-6-'37.	J. M. Sanders	"Everyman is the architect of his fortune".	S. Navaratnathasan Ratnavelu	T. Balasingham P. Sinnathurai	Proposition won
1-31-8-'37.	J. F. N. Daniel	"Economic nationalism is a solution to the world economic conflict".	S. Rajaratnam J. M. Sanders J. B. Weerasegara	N. K. Sundaram J. Selvaratnam K. Rajamanikam	—

D. T. WIJEANATHAN,
Hony. Secy.

3—THE FORUM.

The Forum meetings were regularly held every week end, except three meetings which were postponed on account of the Eluvativu Expedition, the Sextant break, and inoculation against Enteric fever.

The subjects which were discussed have been very interesting. At the meetings the attendance was fairly good. Our Patron on certain occasions gave us interesting and useful instructions. No Tamil meetings were held.

The following were the topics discussed :

11. 6. 37.

Subject: "The Cinema is a rational entertainment"

Chairman: Mas. V. M. SELLVARATNAM, IVTH FORM A.
Negative won

18. 6. 37.

Subject: "Scientific inventions have done more good than harm for the advancement of civilization."

Chairman: Mas. S. MUTTIAH, IVTH FORM B.
Negative won

25. 6. 37.

Subject: "English education is not worthwhile in Ceylon"

Chairman: Mas. G. SELVASAMY, IVTH FORM B.
Negative won.

16. 7 37.

Subject: "The educated unemployed are better than the uneducated unemployed"

Chairman: Mas. B. NAMASIVAYAGAM, IVTH FORM B.
Affirmative won.

N. NADARAJAH.
Hon. Secretary

4—THE LYCEUM

The activities of the Lyceum are carried on by the members with great interest and enthusiasm. Now many of our meetings are conducted by a Chairman chosen from among the boys and the Patron is an interested spectator. The following are the subjects discussed in the meetings:—

- (1) Military training should be imparted in all schools.
- (2) சுயராச்சியம் இல்லாததற்கு யிகவும் அத்தியாவசியமானது.
- (3) Caste system should be abolished in Ceylon.
- (4) The lives of the rich are happier than those of the poor.
- (5) The life of a bachelor is more pleasant than that of a married man.

We are busy preparing for the Anniversary Celebrations which will take place next term.

K. THARMARATNAM.
(HONY. SECY.)

THE JAFFNA COLLEGE ROVER CREW.

The early part of this Term saw the birth of an important movement in Jaffna College. It was the forming of a Rover Scout Troop by the Senior boys of the College. On the 16th. June twelve of our enthusiastic young men gathered in the Geography room for the inaugural meeting of the members of the Rover Crew, under the leadership of Mr. A. T. Vethaparanam. It was really encouraging to see so many eager faces at the first meeting. The first item that had to be carried through was the election of Office bearers, which came off as follows:

Senior Rover Mate:—
Rover Mates:

M. Z. A. Raheim
A. C. M. Thawfeek
(Woodpecker Patrol)
P. Sinnadurai
(King fisher Patrol)

As days went on, we were compelled to form a third Patrol (Eagle Patrol) under the leadership of S. Kularatnam, owing to the increase in numbers of our crew.

Next followed a discussion of the significance and the following aims of the movement: •

1. (a) To imbue into the Rovers an ideal of service and of living for others as the basis of true happiness
(b) To promote public health and hygiene.
2. To inculcate a spirit of self-reliance and self-help.
3. To promote a spirit of co-operation, of mutual helpfulness and of understanding among the Rovers themselves.
4. To promote a spirit of cheer under all circumstances and a spirit of conquest not of defeat.
5. To develop the physical and moral side of our nature by
 - (a) A common purpose
 - (b) Living a clean and healthy life
 - (c) Taking part in outdoor activities
 - (d) Living in close contact with nature.

The work that we have been able to achieve within so short a time gives us much hope for the future. In spite of many other College activities we have been able to hold nine meetings, which were for the most part well attended. Various means by which we could accomplish our Motto, "Service"—service to one and all—were discussed at the meetings, none of which ended without some valuable advice from our Leader.

A few weeks ago we undertook a cycling tour to the Iranaimadu Tank, about 60 miles from College. This trip afforded us an opportunity of sharing the pleasures and hardships of a strenuous journey among ourselves and of displaying the true spirit of cheer under all circumstances.

• • We have drawn up an elaborate scheme of work for the rest of this year, which would afford us recreation as well as a good training in life. Within a few weeks time we hope to hold an Investiture Ceremony, at which we shall win our colours from the hands of our Principal.

The following is a brief outline of the activities that lie ahead of us:

- (1) Gardening.
- (2) Qualifying for public health work.
- (3) Taking care of the sick in College.
- (4) Spinning.
- (5) Wood-work.
- (6) Organising a concert in aid of the Rover

Crew.

M. Z. A. RAHIM,
Senior Rover Mate.

OUR SCOUT TROOP

There is considerable increase in the number of Scouts and steady progress is being made. There are more than 35 Scouts in the Troop. About half the number of Scouts have qualified for Second Class and 3 for First Class. With the exception of a few all can swim.

The work during the previous year was highly complimented by the Scouts Head Quarters and as a reward an axe was presented to the Troop on the coronation of His Majesty King George VI.

A Group Council was formed and the Principal was chosen President. After the first meeting of the Council a very interesting Camp-fire was held.

We had a camp at Velanai where in addition to the ordinary routine of Patrol competitions there were treasure hunts, Scout games and tests.

The Troop is greatly handicapped by the want of a suitable Scout room. The Troop hopes that their patience will be rewarded in the near future.

The Troop is very much indebted to the Group Council and to all who have been helping them.

C. JAYASINGHE,
Hony. Secy.

MATRICULATION RESULTS

January 1937.

A. Pathmanathan.
S. Thambyiah.
V. G. George.
C. Nadarajah.
N. Navaratnam.
M. Kanagaratnam.
S. Selvarajah.
K. Sivanandham.
N. Veerasingham.
C. Navaratnam.
N. Somasundaram.
N. Mahesa.
N. Rajaratnam.
T. Ledchumyammah (Gnanambihai)

THE ROUND TABLE

Farewell Dinner to Mr. C. C. Kanapathippillai.

The members of the Jaffna College Teachers Round Table met together on Wednesday, July 28th. at 7-30. p. m. at a dinner to bid farewell to Mr. C. C. Kanapathippillai and Mrs. Kanapathippillai on the occasion of the departure of the former to take up duties as Headmaster of the Tellipallai English School. It was a good gathering, invitations having been sent to members' wives and also to a wider circle of Mr. Kanapathippillai's well-wishers. Mr. E. J. Jeevaratnam Niles, representing the Upper School Staff, started his speech in a light vein, but ending on a graver note conveyed the best wishes of the Staff. Mr. S. A. Visuvalingham, speaking next for the Lower School Staff, said that although in his capacity as Supervisor, Mr. Kanapathippillai and he had some 'rubs'—he called it 'friction'—yet it had all ended in 'sweet harmony'. He ended by singing, to the delectation of all present, a song of eulogy in Tamil which, he said, he himself had composed in honour of Mr. Kanapathippillai. Then Mr. Lockwood, the Acting Principal, related how he was conscious of the great loss to Jaffna College in the transfer of Mr. Kanapathippillai, but he said that in effecting the transfer he was only anxious that the Tellipallai English School should be properly head-mastered. The Chairman, Mr. A. C. Sundrampillai, offered his remarks and conveyed the best wishes of the Round Table. Mr. Kanapathippillai replied very feelingly. The Secretary calling for three hearty cheers to Mr. and Mrs. Kanapathippillai, the function came to a close.

C. A. GNANASEGARAM,
Hony. Secy.,
The Round Table.

THE JAFFNA COLLEGE TENNIS CLUB

The Annual General Meeting of the club was held on the 20th, of July. The following were elected Office bearers for the ensuing year:—

<i>President:</i>	Mr. C. A. Gnanasegaram
<i>Secretary and Treasurer:</i>	Mr. S. S. Selvadurai ••
<i>Additional Members of the Committee:</i>	Mr. E. J. Jeevaratnam Niles Mr. T. S. Oppenheim Mr. C. O. Elias.

Mr. C. C. Kanapathippillai left the Club in July on his being appointed Headmaster of the Tellipallai English School.

The club entertained Mr. and Mrs. C. C. Kanapathippillai at a Social, held on August 3rd. at 5 p. m. to which the members of the College Staff and their families were also invited. Just before the Social, a group photograph of the members of the Club with Mr. Kanapathippillai as the central figure was taken. At the Social, the President, Mr. Gnanasegaram, and Mr. C. O. Elias paid high tributes to Mr. Kanapathippillai's play and to his efficient work as Secretary of the Club many a time. Mr. Kanapathippillai suitably responded. At the end the Secretary thanked all those who had responded to the invitation.

S. S. Selvadurai,
Hony. Secy., J. C., T. C

OLD BOYS' NEWS.

GATHERED BY ALUMNUS.

(Bits of information about our Old Boys are always welcome to this page.)

—The Speaker of the State Council who went to England to represent Ceylon at the Coronation as plain Mr. W. Duraiswamy returned as Sir Waitilingam Duraiswamy. He received the insignia of Knight-hood from the hands of His Majesty King George VI himself.

—Mr. S. H. Parinbanayagam, B. A., of the Staff of Jaffna College, was chosen as one of the delegates of the All-Ceylon Union of Teachers to attend the World's Educational Conference at Tokyo, Japan. He left Ceylon early in July and is expected to return with the reopening of the third term in September.

—Mr. J. P. Kanthiah, O. A., to the Government Agent, N. P., has been transferred as O. A. to the Puttalam Kachcheri.

—Mr. K. A. Selliah, B. sc. of the Jaffna College Staff, who is prosecuting his studies in the Imperial College of London, came out first in the First Class in Mathematics in Part I. of the A. R. C. Sc. examination of the London University. He has also been placed in the Upper Second in Physics.

He will be spending another year in London to obtain the Diploma in Education of the London University.

—Mr. A. Vaidialingam, B. sc., the Ceylon Government Scholar, who is at present at Emmanuel College Cambridge has obtained a First Class in Part 1 in the Cambridge Tripos, and has won a Senior Exhibition at the same College.

— Mr. D. C. Arulanandham, B. Sc., of St. John's College, Jaffna, has obtained the Diploma of Education of the London University.

— Mr. C. C. Kanapathipillai, Supervisor of the Lower Department at Jaffna College, has been appointed Headmaster of the A. M. English School at Tellippallai.

— Mr. P. W. Ariaratnam, of Jaffna College, has been appointed Supervisor of the Lower Department of the College.

— Mr. K. H. Jeyaratnam of the Co-operative Office, Jaffna, has been appointed the clerk of Ceylon's Trade Representative for India. He is at present working in the Ceylon Office at Bombay.

— Mr. C. Ambalavana Pillai, Udayar of Araly, is now the acting Maniagar of the Valigamam West Division.

— Mr. N. R. Balasingham has finished his Sanitary Learners' course and is awaiting appointment.

DEATH.

— The death took place in April this year of Mr. G. C. Bartlett, retired Irrigation Engineer.

MARRIAGES.

Our felicitations to the following newly married couples.

— Mr. C. A. Gnanasegaram and Miss Roseline Siroratnam Vyravipillai.

— Mr. S. S. Selvadurai and Miss Greshilda R. Kuddithamby.

— Mr. K. Sellaiah and Srimathi Sornam Saravanamuthu.

— Mr. P. Sathasivam and Miss P. Parasakti Ammal.

— Mr. Ponniah and Miss K. Mangayarkarasi Ammal.

— Mr. M. Thiagarajah and Miss K. Vijaya-
ledchumy Ammal.

— Mr. C. Rajaratnam, Govt. Surveyor, and Miss Daisy Chelliah.

— Miss Josephine Gnanambikai Thalayasingham (Old Girl) and Mr. J. Armstrong, Excise Inspector, Chankalai.

NOTES FROM A COLLEGE DIARY.

Tuesday, May 18.

The College reopens for the Second Term. We are surprised to find the absence of Mr. K. A. George, whose incapability to climb a mango tree with his soaring mind brought him down and thus caused his absence, and of Mr. M. Rajasundaram, who has gone away to strengthen his "bachelorship" in Science. In their places, we are glad to see two "Old faces," Mr. K. Nagalingam and Mr. N. R. Subramaniam. We are also glad to greet the three radiant faces of Mr. C. A. Gnanasegaram, Mr. K. Sellaiah and Mr. S. S. Selvadurai, who lately joined the ranks of Benedict.

Sunday, May 23.

Mr. T. S. Oppenheim speaks at the Sunday Evening Service.

Wednesday, May 26.

Messrs. E. Appadurai and E. Jeyaveerasingham speak at the Y. M. C. A. meeting of their experiences at the S. C. M. Camp that was held at Badulla.

Friday, May 28.

The College vacates for the annual meeting of the Jaffna Native Evangelical Society at Uduvil.

Sunday, May 30.

Mr D. S. Sanders speaks at the Sunday Evening Service.

Tuesday, June 1.

The London Matriculation Examination begins. Only seven of our candidates appear.

Friday, June 4.

A Cricket match between Jaffna College and St. John's College commences, and continues on the next day. We suffer a humiliating defeat by an innings and 44 runs.

Sunday, June 6.

Rev. John Hayness Holmes, of the Community Church, New York City, speaks through the "Radio" at the Sunday Evening Service.

Monday, June 7.

Mr. K. S. Jeyasingam, student at the United Theological College, Bangalore, is invited by the Principal to spend a few days at College with the students. He holds meetings for the Y. M. C. A., Sunday School Teachers, and in villages round about.

Wednesday, June 9.

The College vacates for the King's Birthday's official celebrations. Our Cricket Eleven plays a match against teachers and students, in which the Principal also takes part.

Saturday, June 12.

A Cricket match between the College First and Second Elevens. The First Eleven achieves a *glorious* victory, topping the score of the Second by 43 runs.

Sunday, June 13.

Mr. Louis Subramaniam speaks at the Sunday Evening Service.

Monday, June 14.

The Student Week of Evangelism organised by the North Ceylon Inter Collegiate Fellowship commences. Rev. J. S. Mather speaks at the morning Chapel services and Mr. S. Jegasothy speaks at the evening meetings on three successive days.

Wednesday, June 16.

A Rover Troop is formed under the leadership of Mr. A. T. Vethaparanam.

Saturday, June 19.

A defeated, glorious, sorrowful day!

—A friendly Cricket match against the Jaffna Excise team. We are *defeated* by an innings and 134 runs.

—The Times of Ceylon Music Festival takes place at St. John's College. The girl students of Jaffna College attain a *glorious* success, coming off in flying colours. Our heartiest congratulations to them.

—The members of the Hunt Dormitory organise a farewell meeting to Mr. N. R. Subramaniam, their acting Dormitory master, and express their gratefulness with a *sorrowful* air.

Sunday, June 20.

No Evening Service, due to the last meeting of the Student Week of Evangelism being held at Uduvil.

Monday, June 21.

A Cricket match commences between the College First and Second Elevens and goes on for three successive evenings. The Second Eleven beats the First by 16 runs.

Wednesday, June 23.

Mr. T. S. Oppenheim speaks at the Y. M. C. A. meeting on "Is English Education worth the while?", which causes a storm of criticism from the students.

Friday, June 25.

A Cricket-Match against St. Henry's College commences and continues on the next day. We lose by an innings and 23 runs. We draw a sigh of relief at the end of the Cricket season.

Sunday, June 27.

Mr. C. O. Elias speaks at the Sunday Evening Service.

Monday, June 28.

The College closes at 3 P. M. to enable students to go to see the Coronation Film at the Regal Theatre Jaffna. About 150 students seize the opportunity.

Thursday, July 1.

Mr. C. C. Kanapathippillai having been transferred from Jaffna College commences work as Headmaster of the English School at Tellippallai. We shall not fail to express our gratefulness for the useful and energetic service he rendered while he was in our midst. We wish him all success and joy in his new sphere of activity.

Friday, July 2.

The fifty-fifth Expedition to the Island of Eluvativu takes place.

Saturday, July 3.

The Scouts organise a camp fire at which they display their original humour.

Sunday, July 4.

Mr. T. S. Oppenheim speaks at the Sunday Evening Service.

Tuesday July, 6.

The application Test for the Matriculation Examination begins and goes on for four days.

Wednesday, July 7.

Mr. C. R. Wadsworth speaks at the Y. M. C. A. meeting on "The Different Stages of Growth."

Thursday, July 8.

The Government Agent, N. P., Mr. M. K. Sandys, spends an afternoon with our Scouts instructing them in signalling.

Friday, July 9.

The College closes for the mid-term. A group of over 18 Rovers set out on a cycle tour to Iranamadu. Our congratulations to them on their success.

Sunday, July 11.

Mr. S. H. Perinbanayagam sails for Japan as one of the delegates from Ceylon for the World Educational Conference to be held at Tokyo. His place at College is being filled by Mr. G. A. Gnana-muttu.

Wednesday, July 14.

Mr. P. T. Mathai of St. John's College speaks at the Y. M. C. A. Meeting on "The Challenge of the Modern Christ."

Friday, July 16.

The students of Jaffna College. "insure their lives", to use the words of our Principal, by undergoing the first inoculation against Enteric.

Sunday, July 18.

The Children's Week of the S. I. U. C. commences: The Local Rally of the Vaddukoddai Church takes place.

Monday, July 19.

The Navaly Sunday School Children stage a play in the Ottley Hall.

Thursday, July 22.

—The long expected Application results are out! About 65 students are allowed to send in their applications.

—The Annual Field Day, and Inter-House Sports Meet takes place. Our congratulations to the Abraham House on its winning the first place.

Friday, July 23.

The second inoculation Day! More droopings as a result.

Saturday, July 24.

The Children's Rally takes place at Tellipalai. Our congratulations to the Vaddukoddai Sunday School, represented by students of Jaffna College, on its singular, brilliant success in the singing competition for the third time in succession.

Sunday, July 25.

The Vaddukoddai Sunday School children stage a religious play in the Ottley Hall.

Wednesday, July 28.

The members of the Staff organise a Farewell Dinner to Mr. & Mrs. C C. Kanapathippillai.

Thursday, July 29.

Well begun is half done!! Jaffna College is leading right at the start, in the Jaffna Inter-Collegiate Sports Meet with five points in hand.

Friday, July 30.

The Jaffna Inter-Collegiate Sports Meet continues. Having lost the first place, Jaffna College clings on to the third place. Hopes to do better tomorrow!

— The "Lion Patrol" goes for a week-end camp at Mathagal.

Saturday, July 31.

Hopes are in vain. It is only half done, in the Meet to-day.

Sunday, Aug. 1.

Rev. J. T. Arulanandam, Acting Principal of St. John's College, speaks at the Sunday Evening Service.

Tuesday, Aug. 3.

The members of the Tennis Club entertain Mr. & Mrs. C. C. Kanapathippillai at a "Social" to bid farewell to them.

—The members of the Hunt Dormitory take a photo of themselves with Mr. S. S. Selvadurai their Ex-Dormitory Master as the central figure.

—The Foot-ball season at Jaffna College starts with great enthusiasm and determination to accomplish I know not what. A Foot-ball match is played between those who had been in the College Eleven and the rest of the students.

Friday, Aug. 6.

The "Doves Patrol" goes for a week-end camp at Mathagal.

—An interesting Novice Sports Meet takes place, where all those who represented Jaffna College in the Inter-Collegiate Sports Meet act as officials. Many of the events are done in record time, and the Abraham House again comes out first. Our congratulations to them.

Sunday, Aug. 8.

Mr. E. Jeevaratnam Niles speaks at the Sunday Evening Service.

Wednesday, Aug. 11.

Pandit S. Rajainar delivers a Tamil lecture at the Y. M. C. A. meeting.

Thursday, Aug. 12.

The students of Jaffna College organise a farewell function to Mr. C. C. Kanapathipillai.

Saturday, Aug. 14.

The Old Boys celebrate their annual festivities.

Sunday, Aug. 15.

Rev. E M. Weaver speaks at the Sunday Evening Service.

Tuesday, Aug. 17.

The Second Term Examinations begin.

Wednesday, Aug. 18.

The Round Table entertains Mr. K. A. Selliah, one of its own members, who has come down from England for spending his holidays in Jaffna.

Friday, Aug. 20.

The College closes for the Second Term.

Jan.

THE NEW SUPERVISOR OF THE LOWER SCHOOL.

Since writing our Editorial Notes, which appear elsewhere, we have learned with pleasure the news of the appointment of Mr. P. W. Ariaratnam of our Staff as the Supervisor of the Lower School in place of Mr. Kanapathippillai and we hasten to offer him our heartiest congratulations on his well-merited promotion. Mr. Ariaratnam had all his academical education at Jaffna College, before he joined its Staff 12 years ago. After a few years of teaching, he joined the Government Training College for a two-year course, and today he holds a First Class

Trained Certificate. His great powers of organising and the thoroughness he displays even in the minutest detail of things would help him to carry on the fine traditions so ably established by his two predecessors, the late Mr. J. N. Appadurai and Mr. C. C. Kanapathippillai. We wish him a very successful spell of service as supervisor.

Editors.

BICKNELL-MEMORIAL SERVICE IN AMERICA.

"Last Sunday we journeyed to West Cummington to the memorial service for Mr. Bicknell. It was a perfect day, the country lush and green and fragrant. Dr. Max Hunter Harrison, Dr. Alden Clark, and Dr. Eugene Lyman were the speakers, and their tributes were very discriminating, warm, and glowing. John Bicknell and Evangeline, Mr. Bicknell's sister, Mrs. Bicknell's sister and husband, Mr. Benjamin Bicknell, Mr. Phelps, Mrs. Clark and many others were there, and the little country church was filled with townsmen and friends. All the doors and windows were open on that apple-blossoming, fresh, green New England country, and it really was a beautiful occasion. It must have been hard for Mrs. Bicknell, but very gratifying, too."

(..... from a letter written June 3rd, 1937. by Mrs. James Allen, grand-daughter of Mr. Sanders who was one of the early Jaffna Missionaries, and wife of the present treasurer of the Board of Trustees of Jaffna College in America.)

Mrs. Bicknell is residing at the Missionary Home in Auburndale Mass. Her address is 138, Hancock Street. She plans to spend a part of her time with John and Evangeline but the Aburndale Home will be her permanent address.

OUR EXCHANGE LIST.

The following Exchanges were received since the publication of the last issue of the Miscellany:—

St. Thomas' College Magazine, Matara.

The Aloysian (St. Aloysius College Annual,
Galle.)

Prince College Magazine, Kotahena.

St. Thomas' College Magazine, Colombo.

The Navaian (The Magazine of the Saiva
Training Institute, Jaffna)

Bottled Sunshine (St. Patrick's College, Jaffna.

Raffles College Magazine, Singapore.

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