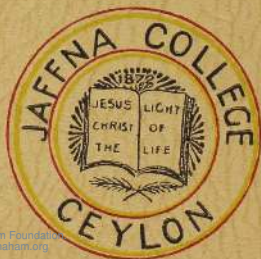


JAFFNA COLLEGE
MISCELLANY

MARCH, 1938.



Jaffna College Miscellany

March, 1938.

VOL. XLVIII.

No. 1.

American Ceylon Mission Press
Tellippalai.

CONTENTS

	PAGE
Editorial Notes	1
The Five Lamps of Education	10
How can the Peoples of the World Achieve Universal Disarmament	15
The Voice of his God	22
அக் துவாரை	26
At the S. C. M. Silver Jubilee	32
Our Contributors	39
Principal's Notes	40
The Round Table	43
The Y. M. C. A.	45
The Scout Notes	47
The Inter Union	49
The Brotherhood	52
The Forum	54
The Hunt Dormitory Union	54
The Atheneum	58
The J. C. O. B. A.	60
The Annual Report of the J. C. O. B. A.	61
The O. B. A. Dinner	64
The Old Boys' Notes	69
The Result of Cricket Matches	72
Acknowledgment	73



J&Co.

KNOWLEDGE OF GOD*

• *O Day and Night that never miss
Appointed hours! who set your tasks?
How great must be His glorious state!
• Can you not tell me this, I ask?*

*O wind that blows! whose power, say,
Is it that makes thee ceaseless roar?
O clouds that rain! Like you thy Lord
Is wont His copious grace to pour.*

• *O Vast Expanse transcending thought
That boundless widely spread extends!
Expound to me what vision lies
Beyond Thy spaceless utmost ends.*

*O Earth! wilt thou not let me know
What shines beyond the furthest bound?
O Serpent King that knows all things!
Say what at the very ends is found.*

*O Vedas first that taught the truth
To men! what is your final goal?
O Seas, that roar with waves outstretched!
Who placed you shoreless round this Ball?*

*O Parrots green in woodland groves!
O stripe-winged Bees that buzz around
The lotus bloom! O Swans that bear
Love's messages! Him have you found?*

• *O tell me, did you speak alone
To Him the great and perfect One?*

* This is a translation by Mr. J. V. Chelliah of stanzas from Tayumanavar's poems read in the course of an address on *Saiva Bhakti Saints* at the College. Eds.

EDITORIAL NOTES

(ONLY THE EDITORS ARE TO BE HELD RESPONSIBLE
FOR VIEWS EXPRESSED IN THESE NOTES)

The Literacy of the Whole Personality

In this bold and striking metaphor, the authors of the Wardha Education Scheme describe their objective: this phrase embodies both their positive orientation and, by implication, their censure of present day education in India. Education has too long been identified in our country and in India with a fluency in English; for political exigencies and economic considerations have placed so high a premium on English that, in both these lands today, preferment in any line is inevitably bound up with proficiency in English;—not to know English is a reproach and a humiliation that no self-respecting man can bear. So in our lands, it has not been literacy that has been the purpose of Education; rather literacy in English. What disastrous results have flowed from this is now a matter of common knowledge to all who have given time and thought to the question. Lack of originality and initiative, proneness to imitation and contentment, with second hand opinions, ignorance of their country's past, lack of sympathy with the needs and difficulties of their countrymen, indifference to, and contempt, for the cultural influences inherited from their people's past and even now potent in the lives of their neighbours, are characteristics of modern educated youths, traceable in full or part to the foreign medium and its inevitable concomitants. An entirely artificial state of affairs has been superinduced on our education by this one factor. Apo-

logists for the foreign medium always point to the new ideas that have flowed into our countries chiefly through this much maligned foreign medium. For one thing we are not quite sure that they are so new as their champions say: but even if we grant that they are new, we very seriously question whether we could not have got them apart from this foreign medium. Japan, China, Persia, Afghanistan, are other Eastern countries where the English medium was not used and yet they have absorbed these so called new ideas as fully as, perhaps* more fully than, India and Ceylon. The truth is that the time-spirit brings to the surface at certain times certain ideas and they by their inherent vitality and the suitability of the environment propagate themselves in spite of linguistic and other barriers. Hence, we have little doubt, that, on the whole, the foreign medium has been injurious to the educational interests of the countries concerned. Therefore, the provision in this scheme that all instruction be imparted in the child's mother tongue—an educational axiom implicitly assumed in all free countries—is, on purely educational grounds, a satisfying feature.

The scheme protests too against a merely literary education—consisting in teaching young people to parse, analyse and fill up blanks. We are aware that this is not the full content of a literary education. But how few there be who achieve anything beyond this? It is not every body that possesses an aptitude for studies of this nature. But even if this knowledge is forced down people's throats and a passable proficiency is wrung out in the teeth of nature's obstacles, to what use can the poor victim put this precious knowledge, unless it be to initiate others into the sanctities of parsing, analysing and filling up blanks? Therefore, the Wardha Scheme pur-

poses to ground all education on a basic craft, the particular craft chosen depending upon the peculiar needs and suitability of the locality, although every child will be expected to get an elementary knowledge in spinning. Besides giving a practical grounding to the child's education and relating it to the life and aspirations of his community and helping to obviate the snobbishness that the school-going populations feel towards others, this scheme, its sponsors claim, will be largely self-supporting, if the state will undertake to purchase the fruits of the pupil's toil.

Although those responsible for the scheme are themselves aware of the danger ever present in such a scheme (and the awareness of the danger is often a safeguard against its occurrence), yet all the resources available should be used, to prevent the scheme degenerating into something whose *raison detre* is to find salaries for teachers. The temptation will be only too keen to neglect the soul-expanding aspects of education and make the entire scheme craft-bound, merely to make the scheme self-supporting. Teachers are after all human beings and if their food and raiment depend on the success of the craft side of the school, they certainly will be driven to stress it at the expense of other and more needful aspects of education. Hence no pains should be spared to make the scheme proof against such possibilities of corruption. Further, we wonder whether the scheme will be self-supporting during the early years of its existence; under the happiest auspices, it will take sometime for the scheme to get into stride and till such time at least, some source of support for the teachers should be found, other than the revenue from the craft. Those responsible for the working of the scheme should see that the reaction

against the lopsided literary education should not lead to the opposite error of an education too realistic and too practical, where the imponderables of education are sacrificed to the tangible and material.

The committee's recommendations regarding the choice of teachers in the new scheme are entitled to the profoundest respect from all who are interested in education. Realizing that the success of their scheme depends on the quality of the men who will work it, they are keen to get the best possible men for this adventure.

The kind of men who will make the venture a success are those who go into it without mental reservations, accepting the ideology implicit in the entire scheme, and seeking to give practical expression to it in the detailed workings; the scheme is a bold venture in nation-building and the teachers must be men who can measure to the psychological stature needful for the adventure. For even more than intellectual apprehension of the implications of the scheme, a psychological attunement to its orientation is essential in the teacher, if he is to make the scheme a success.

There is much more in the scheme that we would comment on; but the note is already too long.—We shall however justify our lengthy comment on the ground that with negligible exceptions, the critical and constructive features of the report have as much pertinence to Ceylon as to India.

We are also proud to note that the Sjt. Ariyanayakam, who was the convener of the committee that submitted this report to Mahatma Gandhi, is no

other a person than Mr. Ariam Williams, one of our distinguished Old Boys who is now in Wardha, after a period of service at Shantiniketan.

The New History and John Richard Green.

History has too long been regarded as a hand maiden to politics in more than one sense. Only political History was regarded as History. Further the facts of history have been twisted to serve political ends. John Richard Green, born a hundred years ago and author of the short History of the English People, is the pioneer of a new outlook towards History. History conceived of as the working out into fuller and fuller expression of some idea is what Green contributed to the world's thought. History as the record of the movement of civilization, of man's triumph over oppressing systems, and of other victories of peace, began with John Richard Green, who according to a writer in the John O' London's Weekly, "is more concerned with cottages than palaces, with books than swords, with corn-fields than battle-fields."

But in spite of Green's example and the truth of his philosophy of history, yet what is even today taught in schools, has little reference to the under currents that are the real stuff of history, and give undue importance to battlefields and treaties, which are after all bubbles or eddies on the great stream of History. We know some change has come over the teaching of history in schools and that some effort is being made to relate history to the subterranean forces of which outward events are but partial manifestations, while seemingly trivial events may reveal their power to discerning minds. The writer quoted above cites this sentence from Green to show

how he can reveal in a single sentence the significance of something to all appearances trivial. "A spirit fatal to the whole system of the middle ages breathed in the popular rhyme which condensed the levelling doctrine of John Ball.

When Adam delved and Eve span
Who then was the gentleman?

This Vicious Circle

The other day, at the annual dinner of the Colombo Branch of the Jaffna College Old Boys' Association, several speakers, both our Old Boys and others, made pointed allusion to the unwholesome atmosphere now pervading Ceylon politics. A detailed review of the causes that have led to the present tension is beyond our scope. We have however no manner of doubt, that much of the mutual suspicion and recrimination that have filled the air for some time now is a matter for the student of Psychology rather than for the politician. Suspicion breeds suspicion, recrimination begets recrimination, and the vicious circle proceeds unbroken. The mere accusation often prompts the party accused, hitherto blameless, to live up—or down—to the accusation and deserve a censure undeservedly laid against him. In spite of my innocence, he argues, I have been called so and so; and such and such crimes have been imputed to me; why not commit the crimes and get the blame too, rather than get the blame when I am innocent? Rather be hanged for a sheep than for no lamb, is his reaction. When the party that originally gave the provocation sees this, it very naively raises its hands in triumph and proclaims, There! Do you yet doubt the wickedness of so and so? Did I not always maintain that this was his true nature? Now at least admit yourself in error.

This further provokes the other party and the game goes merrily on until whole communities are sundered and the whole atmosphere becomes tainted with this vile breath. When things have come to this pitch, every little movement and every little gesture of either party will be interpreted merely in terms of the existing prejudices and predispositions; any approach to a detached assessment of the question on its merits becomes a psychological impossibility. Let a university be sought to be established at Dumbara and let any number of Sinhalese vote against it, it was done to keep the Tamils away from the benefits of the University! If it be pointed out that many of those who opposed the Dumbara site were Sinhalese, the answer is 'it is all a part of their diabolical cunning. They did it just to hoodwink us. It was all play-acting. But we can see through it all—you know, a complete unanimity might have revealed their communal designs in all their nakedness. This is only camouflage—and are we the people to be taken in by it?' Let Mathematics be omitted from the syllabus for the Clerical Examination, of course it was done to exclude Jaffna Tamils all of whom are mathematical prodigies. It does not occur to these critics to ask if there be any other reason why this should have been done.

There is no point in multiplying instances. These two suffice to show how far one suspicion originally entertained warps human judgment and renders impossible any reasonable conclusion ever afterwards. These are typical instances that illustrate the process we have been endeavouring to delineate. It is not that we endorse the two actions that have been chosen as our examples. All we say is, it is not necessary to accuse the authors of these two measures of discrimination against the Tamils. Of course

our critics will assure us "you don't know the Sinhalese man as we do"—as though they possessed secret springs of information inaccessible to less fortunate mortals.

Apart from such chimerical grievances that have given a sinister twist to the political judgment of the Tamil community, they have a real grievance for which again the blame lies not so much in the Board of Ministers, as in the changed times.

Service in Government and mercantile offices has been the chief means of employment and advancement to the Jaffna Tamils for nearly a century. Several causes have contributed to this. The relative unproductiveness of the soil and absence of irrigation facilities make agriculture unprofitable and unalluring. The advent of the Missionaries to the North and their pioneering activities in English education gave the Jaffna youth a lead which they find they are unable to maintain today. English education as the sole means of preferment in Government service and in other avenues of life appealed to the Jaffna man as soon as it appeared in Ceylon. But today others too have realized its value and are eager to get a share in the 'jobs' that English education entitles young men to—So, the virtual monopoly the Jaffna people enjoyed, they cannot any longer maintain. But an even more powerful reason there is for this unsatisfied hunger for jobs. It must have been realized that some day English education will be 'played out' as a means of securing jobs. But neither the people nor the Government realized that this doom was awaiting the youth of the island. The number of posts available to the English educated has remained constant or has increased but in negligible proportions, while

those eager and competent to fill these posts have swelled in numbers everywhere in the island. No doubt there are more jobs; but these will have to be made by those who need them and these will not of necessity go to the English educated. It is the unemployment among the English-educated that is largely responsible for the charge of discrimination made against the Board of Ministers, who with the best of intentions could not find jobs for every person qualified to hold a job. So every disappointed candidate and his kinsfolk hold the homogeneous Board of Ministers responsible for his failure to find a job; and it is not at all unlikely that some Ministers, powerless to withstand the importunity of indigent relatives, have been guilty of finding jobs for their or their wives' relatives, which however reprehensible is not communalism, but a somewhat different thing—nepotism.—We do not claim to be Psychological experts—nor do we claim to have given an exhaustive analysis of the ills that at present infect the nation. However, we are confident that our meagre analysis is not without truth and hope that our leaders will give heed to our words.

THE FIVE LAMPS OF EDUCATION.

By Principal P. Seshadri, M. A.

A well-known English writer Ruskin has described the guiding principles of the art of building in a volume entitled, "The Seven Lamps of Architecture". I may, perhaps, similarly speak on the craft of teaching under the title *The Five Lamps of Education*, inviting attention to the fundamental principles which should guide the teacher's work.

It may be said without any hesitation that the first great possession to be acquired by the good teacher is the Lamp of Knowledge. He must cultivate all the knowledge he can, for its own sake, in the subject which he professes to teach. Time was in the history of the world when the amount of knowledge available in a particular subject was comparatively limited and it was possible for a person with a reasonable amount of intelligence and industry to know a good part of it. But one of the most striking developments in recent centuries has been the enormous growth of knowledge, and the strenuous efforts necessary for keeping oneself abreast of the latest investigations. Our knowledge tends to become rusty unless we are ever-vigilant and strain every nerve to acquire a fund of information on our favourite studies. The most brilliant young graduate entering the profession could not imagine that he can afford to rest on his oars having taken a good degree at a university, as the number of books on any subject which a person can read during the few years' sojourn at a university represents only an infinitesimal part of the total knowledge available on the subject. It is also a mistake to imagine that it is enough to know just what is required to coach a pupil for his examination. A teacher's knowledge

has to be very much more extensive than what is to be imparted to the pupils if the teaching is to be inspiring. There is always considerable difference between the teaching of one who is not well read and another who is a *living* student of his subject. As an eminent Indian scholar has said, the teacher whose mind is not progressive is like a pond of stagnant water from which no one loves to drink, while an active investigator of the truth is like a running stream in whose crystal waters every passer-by loves to slake his thirst.

The Lamp of Knowledge also includes methods of teaching as the mere knowledge of a teacher is not of much use unless he understands the art of imparting it to others. Luckily there has been great progress in the art of teaching in recent decades and the mind of the pupils can now be enriched in an inspiring manner without subjecting it to a heavy burden of dull teaching and intense memorising. Every craft requires careful training for its practice and it cannot be that the delicate art of teaching can be pursued without a sound knowledge of its principles and practice.

I would like to call the second, the Lamp of Love, meaning that sympathy and affection for the children entrusted to his charge should be the basis of all the work of a teacher. An English writer who wrote a book on the "Schoolmaster" centuries ago pointed out most effectively, that when fear is roused in the mind, the faculties are in suspense and teaching should therefore be in an atmosphere of trust and friendship. It is good to remember that the children entrusted to our charge are not mechanical units as we are apt to imagine, especially after the lapse of some years in the profession, but delicate

organisms, each with a beautiful personality of its own, requiring the gentlest treatment possible so that we can draw out the highest intellectual and moral qualities of which the child is capable. It is the teacher's sacred duty to treat the children with even greater kindness and affection than their own parents, as his work cannot be effective, unless he is looked upon with love and reverence, and the words which fall from his lips are received with eagerness. The bond of affection between teacher and pupil is one of the essential things for the success of all educational work. The teacher must love his pupils, as the gardener loves the most precious plants in his garden and watches their growth and blossoming with the fondest affection.

The third principle is what may be called the Lamp of Joy. The teacher must be a centre of happiness radiating joy all around. To him, more than to any other member of society, cheerfulness must be a duty. How can he impart happiness to others unless he is the embodiment of happiness himself? The teaching profession is apt to make a person gradually lose his freshness and charm because of the daily mechanical routine of his work and the long hours he has to put into his efforts and the need is therefore all the greater to fight against the tendency and to keep his sense of joy unimpaired. There is enough inspiration in the work of teaching to enable the teacher to keep up his zest in life, if only he looks at it from the proper standpoint. What greater inspiration can there be for happiness than the feeling that we are the builders of *human* beings, and the future leaders of mankind and not builders of merely inanimate structures, however valuable and necessary they may be for daily life.

During my visits to schools all over the world, the test I generally employ for gauging the work of an institution is to look at the faces of the children and to see if they are happy. Where there is joy and brightness on the faces of the children, I feel it is a good school, and where they seem depressed in spirits I have no hesitation in thinking it is a bad one, and I have found by considerable experience that it is not a bad test at all. The teacher should do everything in his power to make the children's stay in school the happiest period of their lives, so that they may look back upon it with the most affectionate recollections.

In spite of the efforts which various teaching organisations of the world have been making for the advancement of the profession, it is still a fact that the teacher has to be actuated by the spirit of sacrifice. There is sacrifice in the very entry into the profession as material rewards are not available in it in plenty, and he has to be content with low emoluments, facing hard work and constant fits of depression at the poor results achieved. There is sacrifice, again, in practically always having to keep the company of those who are intellectually below our level, from whom we cannot learn much, though it will be acknowledged that teaching clarifies our knowledge and one of the best ways of making it sound is to attempt to impart it to others. The teacher has to wear himself out in the service of the younger generation, effacing his own sense of personal enjoyment and finding satisfaction in the idea of living for others. It is a very serious demand to make on the teaching profession, but it is gratifying to find that all over the world the sacri-

face is being cheerfully made by thousands every day of their lives.

The teacher is concerned not merely with the immediate routine of his daily work, but also with the ultimate ends of all education and has, therefore, also to be guided by what may be called the Lamp of Idealism. His work is not finished with the successful teaching of the subject for which he has been engaged by the institution. He must realise that he is taking an active part in the building of the younger generation and he should do everything in his power to evolve the *full* man dedicated to the service of his country and humanity at large.

Educational work, if it is to be effective, must be co-ordinated to the larger needs of national existence and must not be pursued in isolation, away from the mighty currents of contemporary life and aspiration. It is a good thing to have a clear vision of the ideals of true education and the type of person we wish to produce by our efforts.

To sum up what I have been saying in the last few pages, the Five Lamps of Education are those of

Knowledge
Love
Joy
Sacrifice and
Idealism.

Acquire all the knowledge you can; cultivate the deepest sympathy and affection for the children entrusted to your charge; strive to be the embodiments of happiness, always radiating joy in the classroom;

do not grudge the sacrifices demanded by your profession and let your daily work be co-ordinated to the highest ideals of education.

It only remains for me, in conclusion, to wish you, and the institution to which you belong, all success and prosperity.

**“HOW CAN THE PEOPLES OF THE
WORLD ACHIEVE UNIVERSAL
DISARMAMENT?”**

By S. H. Perinbanayagam

A young man desiring to experience God, says a well-known Indian story, sought a sage reputed to have attained a transcendent state of enlightenment. The young man in passionate terms set forth the object of his quest. The sage said nothing, but beckoned to the young man to follow him to a nearby brook, and, walking into the water, seized the young man, who had followed him, plunged his head into the water and kept it there by main force until the young man in an agony of suffocation struggled out of the sage's grasp and demanded an explanation for such strange behaviour. Then only did the sage break silence and ask the would-be experiencer of God, if his desire for experiencing God were as overmastering as had been his desire for air, when his head had been kept under water; and told him that if his desire were so urgent, God of his own accord would go to him and grant him the experience he professed to be seeking.

If mankind sought peace as helplessly and as desperately as the young man in the story wanted air, there is no power on Earth or in Heaven that can deny it to them. Indian lore is full of the stories of men who by the sheer intensity of their willing, wrested gifts from the gods who, it seems, are constrained to grant the boons of their devotees, howsoever unreasonable and howsoever injurious to the granting gods themselves these boons may be. Having granted these boons through sheer inability to resist the importunity of the devotee, they are sometimes driven to resort to doubtful subterfuges to circumvent or defeat the ill effects to themselves and others, of the very boons they have themselves granted. There are many Puranic stories of this nature that enforce the moral: that when a mortal begs a boon of the gods, and reinforces his petition by austerities and mortifications as proofs that he shall not abate his quest until the gods see fit to give him what he wants, the gods must grant the boon. Perhaps the grandest story embodying this theme is that of Visvamitra the dread sage, who by the unassailable might of his austerities and by the inexorable purpose he had set before himself, threatened to create a new world and a new heaven to supersede the less perfect handiwork of the gods, and forced the gods to bow unconditionally before his imperious will, because they had refused him a boon. Satyagraha—soul force—an overmastering purpose that gives no heed to difficulties, braves all perils deeming them of no account in the light of the supreme purpose whereunto one has dedicated oneself, in an integral doctrine of Indian religious thought that has received a new impetus and a new orientation from Mahatma Gandhi who has directed this reservoir of spiritual energy to the political emancipation of India. Satyagraha, then, is not a negation, a lifeless

policy of peevishness and skulking, an apotheosis of timidity and non resistance. It is an active and passionate adventure, where man relying on the resources of his spirit and inspired by an indefatigable yearning towards a goal unattainable by ordinary human endeavour, goes forth to battle against seemingly heavy odds. The relation between the foregoing and the faith that can move mountains and Jesus' inability to perform miracles "because of their unbelief" needs no elaboration. While there are people who claim that, by properly exercising the powers inherent in the human psyche, external nature and its phenomena can be controlled and shaped by the human will, it is not necessary for us to go so far. We can at least, from the success of the Satyagraha in South Africa and in India, gauge the practical usefulness of this force in national and international life. It seems to me that the organisation of the nations of the world for this "Moral Equivalent of War" is the only way for securing disarmament as a prelude to permanent peace. Our legacy today from the many wars of the past is a war-minded humanity. Every war is both begotten of, and begets, many other wars. The 'peace' achieved at the end of every war is the imposition of the will of the victorious over the vanquished who in sullen helplessness accept the 'peace' as a temporary respite wherein to make preparations to regain their lost territories and their lost prestige. Hence to hope to end war by one (conclusive) war is a palpable absurdity. But to hope to undo the war-mindedness that permeates the world today as the accumulated effect of all the past wars is a heroic hope. It is a desperate adventure of the human spirit for which is needed a faith that by its intensity can move mountains, and I believe it is necessary that man-

kind should gird up its loins for this last effort, for, if man does not end war, war will end man.

Satyagraha the positive application, of the resources of the human personality to the achieving of consciously determined ends—is the only method, now available to us, for it does no violence to the moral nature of man and is not based on the false antithesis between means and ends. Life is a continuum and not an aggregate of discrete pieces of cause and effect. When people speak of means and ends as different entities and even attempt to do good through questionable means, they forget that the means are but the beginning of the end. Life is an evolution, a growth, an uninterrupted flux. The past flows into the present, in a sense, is the present, and impinges on the future in a continuous stream. To think of life piece-meal, in terms of definite causes and effects, and determinate moments of time is a fallacy of the intellect, which is never happy unless it neatly dissects the phenomena it sets out to study. Hence to pretend that evil can eliminate evil or that war can end war is to ignore the fundamental fact of the oneness of life, which in its flux pays no heed to our intellectual category of cause and effect. Satyagraha—the effort of securing and maintaining peace,—being itself peaceful and peace minded has this advantage in that it recognises no distinction between means and ends, and is itself the beginning of the end it seeks to usher in. All human ideals originating in human minds and finding fulfilment through human effort, inevitably bear in them the imperfections inherent in man's being. And man's effort and achievement always fall below his hopes. But these defects this ideal shares with every other and they cannot be counted as prejudicial to this alone.

Even making due allowance for the inescapable difficulties that beset the translation of all ideals into actualities I claim that Satyagraha is a practicable ideal, provided the people of the world, who are going to be betrayed into a war they do not want, are made to realise what awaits them. So the first need is propaganda to convince the peoples of the world of their perilous plight and place before them the ideal and practice of Satyagraha. They must need peace as helplessly as the young man of my story needed air. When this is done it will be easy for them to organise themselves into bands for pursuing different methods of achieving their object. Some will picket the war-offices. Others will picket the arms-factories. Still others will organise processions to the army head-quarters. These demonstrations, even if they do not fulfill all their avowed objects, will arouse the public conscience to record an irresistible protest against the madness of war, for unless the common people assert their own will, the wise ones at the helm will not yield. I have elsewhere in this paper called Satyagraha the "Moral Equivalent of War" and I should justify that claim. That it avoids the bloodshed and the waste of human life and resources has only to be mentioned. That it is itself the beginning of the great consummation it seeks to inaugurate and that it escapes the absurdity of means negating the ends they propose to create, have already been noted. I shall now enumerate its other virtues that entitle it to be called "The Moral Equivalent of War".

1. Opportunities of comradeship and heroism, which constitute the chief fascination that war exercises over the romantic imagination of youth, are provided in abundance by Satyagraha for the opposition of the war-minded governments will call for heroism

by no means inferior to that displayed in the battle field. The story of Gandhi's Satyagraha in South Africa and the more recent struggle in India teem with incidents as moving and as inspiring as any in the annals of war.

2. By yourself eschewing violence and throwing the responsibility for violence on your adversary, you make his position uncomfortable, for to be held up to the scorn of civilized humanity as an aggressor against defenceless and unarmed masses of people is not an experience that the most bigotted reactionary will relish, though he is himself insensitive to the inhumanity involved in his attitude, his desire to stand well with the world will before long make him yield to the clamours of the Satyagrahis.

3. When you are engaged in Satyagraha you will necessarily display virtues like patience under tribulation, indifference to the needs of the body and forbearance with the excesses of your opponents. Those are your chief assets in converting your opponents. For the assumption that underlies Satyagraha is that no man, however hardened by officialdom or selfishness, can for ever resist the appeal of righteousness ready to vindicate itself with suffering. Your enemy will gradually begin to admire you almost against himself and before long he will see the reasonableness of your position. In as much as your triumph rests on the conversion of your opponent, it is an enduring triumph for anything wrested against the giver's consent is likely to be retaken when conditions are favourable.

4. The organisation and welding together of the peace-impulse of a nation for a sustained cons-

destructive effort is by itself a gain not to be despised. The coming together of men and women seeing the same visions, sharing the same ideals and breathing one common purpose is at the very least a great beginning bearing immeasurable potentialities for good. Such a group becoming self-conscious might well sweep everything before it and transform the face of the earth.

It will be dishonest for me to pretend that either Satyagraha or anything else will, upon a wish, usher in the millenium of a warless world. Too many wars have been fought, too many souls bruised and too many peoples enslaved for us to expect any sudden miracle to change the face of the world. The subject-nations of the world morbidly sensitive to their humiliations and ever looking forward to a time when they can lift up their heads and give full measure, pressed down and overflowing, to their erstwhile oppressors, constitute perhaps the most malign force against abiding world peace. Therefore it would seem that the emancipation of the subject countries is a necessary prelude to world peace. For in the wholesomer atmosphere of freedom the war complex can be more successfully resolved from the mind of man.

Knowing all the difficulties that lie in the path of world peace and fully realizing the might of the war-minded governments of the world, I cling to the belief that Satyagraha alone can move mountains. And that mountains can be so moved is no less real because often their movements are incapable of statistical assessment. Peace like the Kingdom of Heaven "cometh not with observation".

This is the Essay which Mr. Perinbanayagam submitted to the New History Society in a world competition and which brought him a National prize of \$50. Eds.

THE VOICE OF HIS GOD

"Pillayar! Pillayar! Help me! Grant me a boon. Make me a new man! I will bring offerings to Thee; I will break a coconut and burn camphor and incense at Thy shrine."

These were the words that Suppiar, the Brahmin priest of the Pillayar temple, heard at ten o'clock at night when he was departing from the temple, after the *pujas* were over. He had gone round the temple to see that everything was safe and the doors were securely locked. All the worshippers that had come to the temple had departed, and not a sound was heard in the lanes and houses adjoining the temple except the barking of a stray pariah dog. It was only two days after the new moon, and Suppiar wondered who was speaking, and seeing a shadowy object in front of the temple, he stealthily crept forward and saw that it was Velupillay, the half-witted, silent man of the village, that was repeating these words with great fervour. The priest was an old man known for miles round for his sympathetic heart and deep piety. He heaved a sigh for the poor man who was regarded as somewhat crazy in the village,

Velupillay was the son of well-to-do parents, and, besides his vernacular education, had studied up to the fifth standard in an English school. But owing to a fright resulting from an accident in his childhood he became shy, self-conscious, diffident, and silent. When he was married, he was literally dragged in to an alliance, and the bride's parents reluctantly consented to the marriage because of some *mutthusam* (patrimony) he had—he found that he could do nothing to earn a living. First he tried his hand

at keeping a boutique. But he found that he could neither buy nor sell successfully. Then he tried peddling. But who would deal with a man whose tongue was tied and who would not look people in the face? Even before he undertook the venture, he felt quite sure that he would fail. Although he felt that he had some ability, whenever he undertook anything his heart would fail him and would become powerless. As a last resort he decided to do manual labour, but being ashamed to do hired work in his village where his parents were somebodies, he went daily to a distant village and returned with the sixty cents he had earned with the sweat of his brow. His wife was a resourceful woman who managed to make both ends meet by her efforts. But she was overbearing in her disposition and treated him more like a child than as a husband. The villagers who scarcely saw him during daytime had nothing but pitying contempt for him.

The priest never saw Velupillay at the temple during day, but had seen him sitting on a ridge in the fields close by almost every day after dark. Today Suppiar's heart was strangely stirred, and on his way he determined to make further observations. Night after night he secretly watched him after locking himself inside the temple premises. Night after night the same pathetic pleading was heard. On the fourth night after his discovery, he stationed himself close to the massive doors, that are just below the dome at the entrance, on the inner side, and watched. Once more he heard the same pathetic appeal: "Pillayar! Pillayar! Grant me a boon! Grant me a boon! Let me become a new man!" Something stirred in the sympathetic heart of Suppiar. He felt that he was not master of himself. He

seemed to be gripped by something which he was unable to control. Before he realised what he was doing, he heard himself say: "I have given thee the boon! I have given thee the boon!" There was silence for a few moments, and then a louder sound came from the suppliant: "Grant me the boon! Grant me the boon!" A third time the same supplication and the same reply were repeated, but louder.

There was now silence. After some minutes the priest peeped outside the doors through a narrow opening, and saw the prostrate form of the suppliant. Making sure that the man was in a trance, he went away quietly walking on his tiptoes after having locked the doors. As he went along he felt that he had not deceived the poor man, but that the God himself had spoken through him.

It was some time before Velupillay came to himself. He felt refreshed. A new spirit seemed to animate his frame. His diffidence was gone. Now he felt that he could look the world in the face, and could even stand up to his domineering wife. He was now sure that he could make his way in the world like any other man. And it was all due to Pillayar's grace!

Now everything was changed. There was a new ring in his voice. When he went home and asked for his supper in a tone that betokened command, his wife wondered what had come over the poor fellow. The next morning his children saw, not a timid, silent parent, but a smiling, talkative father. In the lanes he greeted his neighbours cheerily and conversed with them about the weather, the crops, the new *viāhan*, and even about the forth-

coming State Council elections. He was seen later in his best clothes going to the Jaffna town with an umbrella tucked under his arm. He returned late in the evening and told his astonished wife that he had made arrangements to open a first class store in the village. She thought that her poor husband had, as she had feared, gone mad, and sought the help of physicians and exorcisers of evil spirits to cure him. But a few days' observation was enough to dispel such misgivings. The store was established, and people began to flock to it, first out of curiosity, and then because it was carried on on sound lines. Velupillay had a smile for everyone, and it seemed that he was more intent on serving people than benefiting himself. He began to thrive rapidly. His business expanded. His bold ventures showed that he had complete confidence in himself. Within the space of a few years he became the most prosperous man in the village.

What about Velupillays gratitude to his God? He was a daily visitor to the temple with offerings. Every Friday he fasted, and one could see him sitting all the afternoon in the very spot where he heard his God's voice with folded palms, with only a piece of cloth round his loins, and with the sacred ashes on his body in silent adoration and contemplation. And among the annual festivals held in that temple the one he conducted was the best.

How do you explain this marvellous change? Psychologists will tell you that the accident he had in childhood created in him what they call an inferiority complex, and that it required a psychoanalyst to delve into the cause of it, but the priest played this part unconsciously and restored the self-confidence of the man by his oracular words. But

the devout man would attribute this change to faith, although it was induced by deception. Others would go further and say that the God did speak, and through his servant. The perplexed man could only say with Hamlet, "There are more things in heaven and earth than are dreamt of in our philosophy."

JAVEC.

அத்துவனார்

(ஆக்கியோன் பண்டிதர் செ. வை. செல்லையா)

அத்துவனார் என்பவர் இந்நகரக்கு ஆயிரத்தெண்ணூறு ஆண்டி கட்டுமுன்னர் பாண்டிசாட்டில மதுரைமயப்பதியிலிருந்தவர். இவர் அந்தணர் மரபினர்; செந்தண்மையாளர். பல நூல்களையும் வழுவரப் பயின்று செளிந்த புலமையடையாளர் இவரிருந்த காரணத்தால் சங்கப் புலவரில் ஒருவராய்ச் சிறந்து விளங்கியிருந்தார். தலைகையான நூலறிவேராகி சிலைமையான ஒழுக்கமும், சீலமும், விருப்பமுமுடைய ராய் விளங்கியிருந்தார். கல்லச்சுதனார், சுப்பண்ணனார், சேவனார், கல்வழுதியார் முதலிய புலவர் பலரும் இவரைப் போற்றிவந்தார்கள். இவர் திருக்குறளுக்குச் சிறப்புப்பாயிரஞ் சொன்னவர்களில் ஒருவரென்பது அது.

“சாற்றிய பங்கிலையுந் தப்பா அருமறையும்

போற்றி யுரைத்த பொருளெல்லாம்—தோற்றவே

முப்பால் மொழிந்த முதற்பா வலரொப்பார்

சுப்பா வலரினு மில்.” என்னுஞ் செய்யுளாகும்.

இவர் செம்மையும் உண்மையும் செறிந்த கெஞ்சராய் விளங்கியிருந்தவராகக் காணப்படுகிறார். உயிர்க்கு உறுதியுயக்கத்தக்க அரிய கீத்களை இனிய கவிக்களில் அமைத்தும், தீணைகளையும் அந்நவத் தீணைகளுக்கரிய கருப்பொருள் உரிப்பொருள்களையும் நயம்பட எடுத்துத் தீணைக்குமாற்றலில் ஒப்புயர்வற்றவர் குறித்த பொருள்களை விளக்குகற்கு இவர் எடுத்துக் கூறும் உவமைகள் மிக மிக வியக்கத்தக்கன. இவர்

தொகுத்த நூல் கற்பநிலைதாரேத்தும் கலியென்று தமிழூலகம் பாராட்டுகும் கலித்தொகையெனப்படும் திப்யிய செத்தமிழ் நூலாகும். செய்தற்கலியென்னும் ஒருநிலைக்குரிய பாட்டையியற்றினவருமிவரே. என்குபாலிலொன்றாகிய கலிப்பாவென்னும் செய்யுளானியன்ற தமிழ் நூல், இப்பொழுது நமக்குக் கிடைப்பது இத்தொலொன்றே. அன்றிக் கலம்பகத்தில் முதலுறுப்பாக வரும் கலிப்பாவுமாகும். பல நூற்றாண்டு கட்டுமுன் நீரிலா வெளிப்புறத்தும், மலைப்புறத்தும், வயற்புறத்தும், காட்டிடையும், கடற்புறத்தாபாகப் பாலை, குறிஞ்சி, மருகம், முல்லை, செய்தலெனும் காண்கு நிலத்துயிருத்த மக்களது ஈடை, உடை, தொழில் இவையென்பவற்றையும் நற்குறிப்பேற்றயின்றி யியற்கை கலங்களை ஒருசிறிதும் வழுவாது எடுத்துரைக்கும் மாட்சிமையுடையது. தமிழ்த் தாயின் பலப்பலவணிகளுள்ளும் இவ்வணிகலனே அத்தாய் மகளுக்கு மிகுத்த மகிழ்ச்சியுடையதும், தலைவன், தலைவியர் மனைவியற்கையை உள்ளபடி தெள்ளத்தெளிய எடுத்துரைப்பதும், பிறமொழிகலவாப் பேரணிகலனாவதுமாகும். சில நீதிகளும் அவற்றின் உவமைகளை யுக் காட்டும் செய்யுளொன்றைக் காட்டுவாம்.

“அருள் தீர்த்த காட்சியான் அறநோக்கான் நயஞ்செய்யான்
 வெருவுற வய்த்தவன் நெஞ்சம்போற் பையய
 இருந்தாப்பு புலம்பூரக் கிணைகடர் கல்சேர;
 உரவுத்தகை மழுங்கித்தன் இயிம்பையால் ஒருவனை
 இரப்பவன் நெஞ்சம்போல் மரமெல்லாம் இலைகட்டி;
 கற்பித்தான் நெஞ்சமூங்கப் பகர்த்துண்ணான் விச்சைக்கண்
 தப்பித்தான் பொருளேபோற்கயியவே தேயுமால்;
 ஒற்கத்துன் உதவியார்க் குறவாதான் மற்றவன்
 எச்சத்து ளாயினும் அஃதெறியாது விடாதேகான்;
 கேளிர்கன் நெஞ்சமூங்கக் கெழுவுற்ற செல்வங்கள்
 தாளிலான் குடியேபோல் தமிழவே தேயுமால்;
 சூள்வாய்த்த மனத்தவன் விடைபொய்ப்பின் மற்றவன்
 வான்வாய் நன்றாயினும் அஃதெறியாது விடாதேகான்.”

அருள் அறங்கள் இல்லாதான் நெஞ்சம்போல் இருள் பர்த்ததெனவும், வறுமையால் அறிவு மழுங்கி இரத்தலை மேற்கொண்டவனது உள்ளம் போல் மரங்களில் இலைகள் கூம்பின எனவும், கல்வி கற்பித்தவ

ஹுக்கு உதவ்செய்யாதவன் செல்வமும் அறிவும் தேயும் எனவும், கன்று மறத்தவன் எச்சம் குன்றும் எனவும், தமர்க்கு உதவாதான் செல்வம் மடியுடையான் குடிபோல் அடியோடு கெடும் எனவும், பொய்த்தலுடையான் என்றும், எய்த்கிழிவான் எனவும் இச்செய்யுள் விளக்கியிருக்கின்றது. இப்பொழிப்புரையால் அதன் அமைதி, அளவு பட்டதன்று. அறிஞர் சொற்களின் பொருளாற்றலையும், உலுமான உலையேந்தின் சிறப்பையும் உலமை உருவாததையும் கண்டு களி கூர்வர்.

சான்றோர் தன்மைகளைக் குறித்து இவர் உணர்ந்தி இருக்கும் உண்மைகள் உணர்ந்து மகிழ்த்தக்கன.

“பிறர் கோயல் தன்னோட்போற் போற்றி அறனறிதல்
சான்றவர்க் கெல்லாம் கடல்”

“திங்கள் அரவுநிற் தீர்க்கலா ராயினும்
தங்காதல் காட்டுவர் சான்றவர்”

எனவுந் கூறியுள்ளார்.

“ஆற்றதல் என்பது ஒன்றலர்க்கவர்க்கு உதவுதல்
போற்றதல் என்பது புணர்க்காரைப் பிரியாமை
பண்பெனப் படுவது பாடறிக் கொழுருதல்
ஆன்பெனப் படுவது தன் கிளை செறுதமை
அறிவெனப் படுவது பேகையார் சொல்லோன்றல்
செறிவெனப் படுவது கூறியது மறுதமை
கிறையெனப் படுவது மறைபிற் ரறியாமை
முறையெனப் படுவது தன்னோடாது உயிர் வெளவல்
பொறையெனப் படுவது போற்றாரைப் பொறுத்தல்”

ஆற்றதல்—ஐவ்வாழ்க்கையை ஈடத்தவது என்று சொல்வது
அலத்தவர்க்கு (வறுமையுற்றவர்க்கு) உதவுதல்

போற்றதல்—என்பது பாதுகாத்தல், அல்காவது கூடினவரைப்
பிரியாதிருத்தல்.

பண்பு—என்பது நன்னெறியை அறிந்து ஒழுதநல்

அன்பு—என்பது சற்றந்தாணாக் கொடாதிருத்தல்

அறிவு—என்பது அறியாதார் சொன்ன கொல்லிப் பொறுத்தல்

செறிவு—என்பது சொன்ன கொல்லை மறுக்காதிருத்தல்

நிறை—என்பது மறைத்தது ஒரு பொருளைப் பிரதரியாவாறு
கூட்டுத்தல்

முறை—என்பது கர்மவர் என்று கண்ணோட்டஞ் செய்யாது
குற்றத்திற்கேற்பத் தண்டித்தல்

பொறை—என்பது மம்மொடு மாறுபட்டாணப் பொறுத்தல்.

எனத் தலைவியைப் பிரித்திருக்க தலைவற்குத் தோழி அகாவுதோன்ற
கல்லொழுக்கத்தின் இயல்புகளைக் கூறியபடி இது, இவரது மொழி
யைப் பொன்னேபோற் புலவரெல்லாரும் போற்றிவந்தார்கள். முரு
கப் பெருமான்மீது போனபுடையராசலால் பரிபாடலில் அம்மூர்த
தியை மிக உருகிப் பாடியுள்ளார். “சூர்மருக்கறுக்கூ சுடரிலை செ
வேல், சீர் யிது முருகன் நன் பரங்குன்றகது, அத்துவன் பாடிய
சத்து கெழு செகவன்” என அக ளானுத்தில் மருகனின் காயஞர்
என்னும் புலவர் திருப்பாக்குன்றத்தைக் குறித்து இவர் பாடியிருக்
தலை ஓர் பீடுடைமையாக எடுத்துக் காட்டியுள்ளார். இவர் நிலைமைக்
குத் திக்படி உருவப் பொலிவு அமையவில்லை. அநன், அடக்கம்,
அமைதி முகலிய குண கலககள் யாவும் ஒருங்கே வாய்த்து கல்வ
சிலமும் சயத்தகு பான்மைபுழையராய் விளக்கியிருந்தாராகலால்
கல்லென்னுஞ் சிறப்படையால் விசேடிக்கப்பட்டு கல்லத்துவனார்
எனப்பட்டார் என்ப. மற்று நற்குண நற்செய்கையொடு கூடிப்
பிறர்க்கு நன்மை விளைக்கு நுண பொருள் துறுத்திய செய்யுளியற்
தும் விழுப்பம் கோக்கியடை புணர்த்தி அழைத்தாரெனக் கொள்ளு
நலுமொக்கும்.

“மேலாடை யின்றிச் சவைபுகுத் தாலிந்த மேகனியோர்
நூலா யிரம்படித் தாலுமெண னுற்றுவல் பாற்கடலோ
பாலா னவரணி பொன்றாடை கண்டு மகளை தந்தே
யாலாவ மீய்த்துத் தோலாடை சற்று மரன்றனக்கே”

பெண்ணும் மேற்கோட்பாடி எத்க்கைய கல்வியறிவு சிரப்பியிருப்பினும் உடையும் உருவமும் இன்றியமையாமையென்பதை யாவரும் மொழிக்கொள்ளவேண்டியதே. இச்செய்யுளில் கவிஞர் அதனை எடுத்துக்காட்டால் விளக்கியுள்ள சாதாரண வினோதமளிக்கின்றது. பாறகடலென்னுள் தாயானவள் அழகும் செல்வமுமிக்க தன் மகளை யாருக்கு மணஞ் செய்து வைக்கலாமென ஆலோசித்தபோது, பிற யாவற்றாலும் மேம்பட்டவராயிருந்தும், பிச்சைக்காரக் கோலமும், உலக்கத் துணிபற்றத் தோலை உடையாகக் கொண்டு கின்ற சிவனை விட்டுப் புறடோத்தமனும் (புருடர்களில் அழகும் உருவமும் உள்ளவர்) பொன்னாடை (சருகைவேட்டி சாங்கல, உடையுட, இரத்தி ரூபணக்களும் பூண்டு கின்ற திருமாலுக்கே மணஞ் செய்து வைத்தாள் என்பது கவிவின் தாழ்பரியம்.

பொருள் தேடப்போகின்றேனென்று தலைவன் கூறக்கேட்ட தோழி, அன்னுக்கும் தலைவிக்கு மூன்றர் நிகழ்த்த நிகழ்ச்சிகளை எடுத்துக் கூறியும், இவ்வாழ்க்கையின் இலக்கணத்தை உணர்த்தியும் அவன் செலவைத் தந்தததைக் கூறஞ் செய்துபொன்றை அதன் சிறப்பு கோக்கி மீண்டு தருகின்றும் படித்திக்புறக.

“அரும்பொருள் வேட்கையினுள்ளர் தூர்ப்பப்
 பிரிந்தமை குழாக்கைய! விருப்பி நீ
 பென்றோ நெழுதிய தொய்யிலும் யாழின்
 மைந்துடை மார்பிற் சுணக்கு நினைத்துக்காண
 சென்றோர் முகப்பப் பொருளும் கிடலா
 தொழிந்தவ ரெல்லாரு முண்ணுதுஞ் செல்லா
 ரினமையுல் காமமு மோரீங்குப் பெற்றார்
 வளமை விளைதக்க துண்டோ வுளகா
 நொரோ ஒகை தம்முட் டழிஇ யொகோ ஒகை
 யொன்றன் கூ ருடை யுடுப்புவரே யாயினும்
 ஒன்றினர் வாழ்க்கையே வாழ்க்கை யரிதரோ
 சென்ற இளமை தரற்கு”

அருமையாகிய பொருளிடத்துற்ற ஆசையால், ஊக்கஞ் செலுத்த, நீ தலைவியைப் பிரிந்து போய் வேறு நாட்டில் தங்குமலை நினை யாதே, ஐயனே! மகிழ்த்து நீ தலைவியின் தோள்களிக் மேல் எழுதிய

கோலத்தையும், உனது கவிமையுள்ள மார்பை நினைத்தலால் அவ
 ளுக்குண்டாகும்சுணங்கையும் நினைத்துப்பார்! பொருளின் பொருட்டிப்
 போனைவர் அதிகமாய் அள்ளிக்கொண்டுவர, அச்செல்வமும் ஒரிடத்தே
 குவித்து கிடையாது, பொருள்தேடப் போகாதவராகிய பிறரெல்லா
 ரும், உனனாமலும் போகார். இளமைமையும் காக்கையும் தம்முள்
 ஒரே அளவாய் பெற்ற தலைவன் தலைவியர், செல்வத்தை கீறும்
 பத்தக்கொரு டொருளாகக் கொள்ளுதல் உண்டோ? தமக்கு வாழ்
 காளாக உள்ள காலமெல்லாம், தம் ஒருகையாலே ஒருவர் ஒருவ
 ரைத் தழுவிக்கொண்டு, தம் கீற்றொருவகைய ஒரு பச்சுத்து ஆடை
 யாக உங்க்கும் வழியே யானாலும், பிரியாத ஏக்காளும் கூடியிருக்
 கும தலைவன் தலைவியரது வாழ்க்கைகான வாழ்க்கையென்று சொல்
 வப்படும். பிரிவொழி கழித்த இளமை மீண்டும் கொடுத்தற்கு இய
 வாது.

தனக்குத் தலைவிக்கும் மனத்தால் வேற்றமையின்மையின் தலை
 வியின் தோளைத் தோழி தன் தோளாகக் கூறினள். இவ்வகைப் பொ
 ருள்பற்றி வரும் வழுவமைதியொன்று.

தொய்யிலென்பது சத்தனம், குஞ்சுமம், கர்ப்பூரம் முதலியவற்
 றைக் குழைத்து மகளிர் தோள்களிற் கரும்பு போலவுக மார்பிற்
 கொடிபோலவும் தலைவர் கழுதுவதென்ப.

சணங்கு என்பது மாந்தளிர் போன்ற அவர் மேனியில் அரத்
 தால் அராலிய பொன்னின் பொடி தவியது போலக் கிடப்பது.
 “பொன்னினைப் பொடியாயராவி மீதிற் போட்டிட்ட தென்னவே
 தேமற் படர்த்து” என்றார் பிறரும்.

ஒரே ஒரு ஒன்றை கூறு ஆடை உடுத்தலாவது தாம் உடுத்த
 ஆடையின் துண்டு தம்மரையை முற்றும் மூடாமையின், மூடாத
 இடத்தை தம் கைகொண்டுத் தொத்துதல், “சண்ணுச் சிறு கூறை
 பாகம் ஓங்கை பாகம் உடுத்தது என்றார் சிந்தாமணியினும் (2625)
 இச்செய்யுள் கொண்டு நாம் அறியத்தக்கது இல்லாழ்க்கைச் சிறப்பும்,
 ஒற்றுமையின் இலக்கணமும் அன்பின் திறமும், நிலையாமையின் உண்
 மையையும், கணவன் கணவியர் இருக்கவேண்டிய முறைமையும், பிற
 வுமாம். பொருள் நிலையாமையைப் பற்றிக் கூறமிடத்தக்

“ கீழ்வரின்றோர் என்னுது பொருள் தான்
பழவினை மருங்கில் பெய்பு பெய்பு உறையும் ”

என்றார். இவர்தான் இப்பொருளுக்கு உரியவர், இவரிடத்தேதான் தக்கி நிற்போமென்ற நினையாமல், அவரவர் வினைப்பயனின்படி மாறியாறிச் செல்லுந் தன்மையினையுடைய தென்பது அது. இக்கைய பல அரிய கீதிகளையும் ஒழுக்கங்களையும் அறிவுக்கணிகலமாப்த் திரட்டித் தந்த பெரியார் இவ்வந்துவனொவரன்பது தமிழலகம அறிந்து சுவைத்தின்புற்றதேயாம்.

AT THE S. C. M. SILVER JUBILEE QUADRENNIAL CONFERENCE.

“ Attempt great things for God.
Expect great things from God. ”

This guiding principle of William Carey—the greatest missionary pioneer and statesman that touched the soil of India—was one of the mottoes of the Quadrennial Conference of the S. C. M. of India, Burma and Ceylon, held at Judson College, Rangoon, from 21st to 28th December 1937. The Organising Committee spared no pains to prove that the Conference was an attempt at great things for God. Due to the untiring efforts of Rev. D. T. Niles, the Chairman, Rev. A. Ralla Ram, the General Secretary, and the General Committee elaborate arrangements had been

made to make the Conference a splendid success. From the time we boarded the "S. S. Eimpura" at Madras it was quite evident that the largest brotherhood in India Burma, and Ceylon was to have a week of very successful camping and fellowship.

The first idea that we had of the number attending the Conference was obtained at the opening social on the 21st when Mrs. Jury (wife of Dr. Jury, the Principal of Judson College) was our hostess. We were welcomed to the city of Rangoon by the Mayor of Rangoon in person and to the Judson College premises by the Vice-Chancellor of the Rangoon University. Greetings were also brought from various other organisations among which was the League of Nations. There were altogether 740 delegates, of whom 530 were men and 310 of the fair sex. Of this total of 840 there were 238 senior friends, 121 recent graduates, and 481 students. Of the students 81 were Burmese Ceylon sent a delegation of 109. The delegates were put up in three hostels of Judson College; each hostel was a two-storied building. The ladies occupied one hostel, while the men occupied the other two. The whole Conference was divided up into twelve commissions for purposes of group discussion. Each commission had a different subject to discuss. Finally reports of the various commissions were read to the whole conference. These reports were also printed and circulated to the delegates. The time at the disposal of these groups was very limited—there being only five sessions of an hour and a half each. Still the delegates were able to gain quite a lot by sharing their views with others of other ways of thinking. Our Corporate Worship was held and the addresses given in the magnificent chapel of Judson College.

Various leaders from all over India Burma and Ceylon were present to guide the delegates, to lead the commissions and to deliver the public addresses.

The opening address was delivered by Dr. Hea Bu a Professor and Dean at Judson College. In Dr. Hea Bu Western and Eastern cultures have blended harmoniously to produce a profound scholar. As in the case of most Burmese his two alluring traits were simplicity and a broad smile. He spoke on "Adoniram Judson—the splendour of God." Judson saw the "Star in the East" and followed it without hesitation through untold miseries and hardships to Burma, where he spent the best years of his life from 1813 to 1850. Judson's greatest work was the translation of the Bible into Burmese, and he was the pioneer missionary in Burma. To commemorate him, the Foreign Missionary Society in America, which came into being through his efforts, has built Judson College at a cost of several lakhs of rupees.

Dr. E. Asirwatham, in whom too we observed the blending of Western and orthodox Eastern cultures spoke on "The Present National Situation and the Christian Student." In introducing Dr. Asirwatham to the Conference, the President said that if we did not by then know and love Dr. Asirwatham we had no business to be in the Conference. Dr. Asirwatham said that power politics is the Zeitgeist of the world today and that what Christians want is peace politics. As Christians we are to hold superior loyalty to our conscience and Christ. Speaking of Aggressive Imperialism, he brought to our notice statistics that will interest every body. "Do you know", he asked, "that four shillings in the pound in the income of every Englishman goes from India?"

Rev. Stephen Neill spoke on "The Word became flesh." The West sent out a missionary and he was Stephen Neill. He is the youngest fellow that has passed through the portals of Cambridge and he is certainly one of the brightest of intellects that have ever graced the Halls of that world famous university. He graduated with honours in three subjects. He felt the call of the East, and sacrificing an otherwise brilliant, bright and prosperous career he came out to India as a Missionary. He has mastered the Tamil language and speaks it with amazing fluency. He wears the Indian National costume and is now working in a village called "Nazareth" in South India. In his address he said that we should be honest with ourselves, not satisfied with any superficial remedy or partial reconciliation; that we should allow the Holy Spirit, in slow investigation to show us what we are; that we should recognize that what we bring to Christ is a travesty of human nature, broken soiled and pitiable. Yet we are not to be depressed about this, not to brood over failure and sin.

Rangoon has an up-to-date University and Dr. J. Russell Andrus holds the economics chair of that university. Dr. Andrus spoke on "The Christian Social Order." He said that ideals of Christ have inspired great social leaders like Gandhi, which is a clear indication that the Christian social order lies spread beyond the baptised Christians. We, Christian young men and women, ought to be the leaven of the lump that our social order might spread beyond the Mission compound. Dr. Andrus attracted us most by his simplicity and organising capacity. The mere mention of the fact, that he got us a special train to tour Burma a distance of 900 miles and

personally guided us to all places of interest, speaks volumes for his organising capacity.

Dr. Stanley Jones, who spoke on "The Present Situation in China", needs no introduction to our readers. He was just on his way back from Japan and China. Dr. Jones believes that China, a nation that has passed through 4,000 straight years, will not die. In this dark hour through which China is passing the stars will shine. "The mills of God grind slowly, but they grind exceeding small." The days for such imperial aggression are numbered and the time is not far off when Japan shall rue the day she spilt the blood of a single Chinese. Even Dr. Kagawa, with all his professed Christianity, justifies Japan's conduct by saying that China started the war. Dr. Stanley Jones so inspired the Conference that resolutions were passed and money collected to be sent to China, as a sign of our sympathy with her.

The closing address was by the Chairman, Rev. D. T. Niles. He outlined the efforts hitherto made by the Student Christian Movement to be a living organisation working for the improvement of conditions in India, Burma and Ceylon, and he asked us to "Go and Tell" other people what we went out to see and what we saw. He said: "Lord to whom else shall we go," was our plea at the beginning of the Conference. 'Children! to whom else shall I go,' is His plea now as the Conference ends. The Conference is ended but the conquest is begun.

A most impressive Jubilee Service was led by Rev. A. Ralla Ram our enthusiastic Secretary whom we fondly called "daddy." He spoke on "Lengthen thy cords and strengthen thy stakes." The Jubilee Service was a unique celebration in the

household of the S. C. M. which gathered together in Rangoon. There were candles, incense, procession and intercession. At the outset members of the general committee, the staff, and office-bearers of the local unions in the entire field came in procession with lit candles singing, 'From the Eastern mountains'. During the service we reminded ourselves of the many blessings of God to us with thanksgiving, and asked for His grace in the coming years through intercession. After the offering of the people had been received at the altar, there followed the impressive, symbolic ceremony of consecration. Lights were turned off. The twenty five candles representing the period of consecration, 1937-1962 were lit. Light was passed from the 1937 candle as a token of consecration to the thousand people in the chapel, who marched out into the dark with lit candles in their hands singing the recessional hymn. A mandate was given by the Student Christian Movement of India, Burma and Ceylon, to every delegate, to be a shining light of the movement and spread his or her beneficent radiance through the length and breadth of this dark world.

Prof. D. G. Moses spoke on "There they crucified Him," Mrs. Mona Hensman on "Home and Society", Rev. S. Somasundaarm on "Christ's call to Revolutionary Living", Sister Gertrude on the "The Living Christ", Rev. E. L. Mendis on "A new Creature in Christ Jesus" and Mr. G. Vethanayagam Job on "The Church and its task."

It was a wonderful fact that 840 delegates of different nationalities of different ways of thinking and above all, of either sexes, could come together and were able to profess oneness and unity in Christ. The undoubted success of this Conference

has proved to us that heterogeneity in ordinary spheres of life can be turned into homogeneity in such Christian conferences.

Above all, I must make mention of the Burmese. They spared no pains to make our stay in their land happy. We realised that their land was a land of smiles and golden pagodas—for whenever we met a Burmese delegate we could see a broad grin playing on his or her round, flat face and in which—ever direction we turned our eyes we were dazzled by the radiance of the golden pagodas on which the sun smiled graciously. Three distinct traits of the Burmese were very noticeable—their simplicity, hospitality and sociability. From merely the costumes of Burmese men and women, we could not tell whether they were princes and princesses or merely paupers. Their hospitality ran riot: rich and lavish were the delicacies that were provided for us at their social to us on the opening day of the Conference. Above all, Burmese girls, by their free movements, have shown us that Eastern culture does not necessarily keep members of both the sexes in air tight compartments.

Their supreme talent as a nation is their sense of the artistic. We had clear evidence of it by the concert that they organised for us and by the Christmas pageant that they enacted. Sweet memories of Burma, with the Irawaddy winding its weary way through the fertile regions and green paddy fields and the Burmese people, will always haunt the memories of all the delegates.

I am sure that the experiences gained at the Conference, the wise words of eminent men that attended the Conference, and the friendships that

were formed during and after the Conference, will always remain landmarks in the lives of every delegate that attended the Conference.

OUR CONTRIBUTORS

Prof. P. Seshadri is a gentleman with an all-India and inter national reputation as an educationist. One time professor of English in the Benares Hindu University, he is now principal of the Government College Ajmer. Besides being a great educationist, Principal Seshadri is a great lover of Literature and is himself the author of some original poems in English. His volumes of sonnets dealing with Indian themes, and his English rendering of the Sanscrit poem, "Bilhana" are among his literary productions.

Mr S. H. Perinbanayagam, is one of the editors of this magazine.

நே வை. சேல்லையா, இவ்வீதனில் வெளியாகும் தமிழ்க் கட்டுரை எழுதியுதவிய இப்பெரியாணைப் பற்றித் தெரிபாத தமிழறிஞர் மிகச் சிலரே. இவர் ஆகாயவசனி மூலம் பலமுதையும் தமிழை ஒட்டிய பல சொற்பொழிவுகள் தீர்த்தியிருக்கிறார். சுதிர் காமக் கட்டவுள்பேரில் ஒரு காண்மணிமாலையும் பாடியுள்ளார்.

Javec is the pseudonym of a well-known personality in Jaffna, who for a long time wielded his pen in the columns of this magazine. Let those who can, identity him.

S. Kularatnam, of the Inter-mediate class was one of the delegates to the conference that he describes.

PRINCIPAL'S NOTES

The first full term for Mrs. Bunker and myself is drawing to a close and we are inclined to think that we have been learning more than any student here. We have learned much of hospitable treatment from the Lockwoods, and of friendly co-operation from students and staff; we have learned how loyal Old Boys can be, and how sacrificial in the use of time and thought the busy men who make up our Board of Directors are; and we now know something, where before we knew nothing about the Tamil language and the game of Cricket. Incidentally, we have discovered quite a bit about the working of a school under the Ceylon Education Code and, while this has not been universally pleasant, in general the best wish we can make for our students here at Jaffna College is that they may enjoy their lessons as much as we have enjoyed ours.

*

*

*

*

The term seems to have been normal in every respect except the amount of rain which has fallen and kept our campus green longer than usual. The enrollment is normal, for example, the number of students being 513. Of these, 74 are girls and co-education gives every sign of healthy growth. The various divisions of the College have these numbers: Lower School 165, Forms I through V. 213, Matriculation classes 99, Post Matriculation 17, and Intermediate 19. We have had 83 new admissions since the first of January, and of that number all but ten entered forms below the Matric. This last fact is to me encouraging, for I think it desirable that we get our students as early as possible and carry them right through the school.

In that we can get to know them well and therefore we can teach them better.

* * * *

Six of our new students came to us as the result of our competitive scholarship examinations, and one or two of the others who took those exams but failed to place have stayed also. They all seem to be doing well, with the result that we feel the examinations are serving their purpose and we will plan to continue them in the future. This is but one item in the efforts we are making to raise our scholastic standards.

* * * *

In the sphere of student life we are reviving the Student Council. The same day on which I write these notes, I put the Constitution, which was drawn up for the most part by the students, before the College and asked the classes to elect their representatives. The chief thing we hope from this organization is that it shall be an effective channel of student expression—both of leadership in their own affairs, and of their wishes and complaints in the administration of the College. This would be important at any time, but it is especially so now; for it seems to me that the problem most needing attention this year is student life, primarily as it affects the boarders.

* * * *

As we look to the future, some of the things that engage our attention most are the following: the completion of the new Principal's Bungalow next to the church, which continues to rise almost by magic under the wand of Mr. Joel Paul,

with Jacob assisting. We hope to enter it the first of June and invite all friends of the College to visit us there. A water-system for the College is now being planned and we hope it will be working also by June 1st. The Y. M. C. A. building, which has been serving as an administration building, we hope to see turned over to its rightful owners to use for its rightful purposes next term. The life of the students should be greatly enriched thereby. These are but a few of the many things we hope for. Will not all of you who read these notes let me have your ideas and your hopes for the College so she may go on from strength to strength?

*

*

*

*

One of our most pleasant experiences was our trip down to Colombo to attend the annual meeting and dinner of the Old Boys' Association there. We enjoyed a more leisurely meeting with the members there in place of the rather confused impressions we had the day we landed in Colombo last October. The dinner was excellent and the toasts illuminating, well spiced with humour. I understand that, with ninety eight covers laid, it was the largest dinner we have had. It may, therefore, justly be called a successful and happy occasion, and it is a real pleasure to congratulate Mr. M. Ramalingam on one more worthy effort.

THE ROUND TABLE

THE ANNUAL REPORT OF THE ROUND TABLE, FOR 1937.

(Presented at the Annual Meeting held in February)

The year under review has been a very busy one for the Round Table.

In addition to regular meetings, entertaining the West Jaffna Teachers' Association (which also has become a regular feature) and what, in the report submitted last term to the Miscellany, I called In-gathering and Thankofferings, we had also to carry out in fitting fashion a Memorial Service to the late Mr. Bicknell.

We had five ordinary meetings and two extraordinary meetings of the general body. We had also the pleasure of acting once as hosts to the West Jaffna Teachers' Association. We had besides three committee meetings.

At the regular meetings we had the privilege of hearing Rev. J. T. Arulanandham of St. John's on 'Punishment in Schools;' and Mr. Ariam Williams on 'The Future of Missionary Education in the East.' We had also the special pleasure of hearing two of our own members who had gone West and East, Messrs. Selliah and Perinbanayagam, the former on his 'Impressions of England' and the latter on his 'Impressions of Japan'. Our thanks are due to all of them.

In the course of the year we lost one member in the transfer of Mr. C. C. Kanapathipillai to Tel-lipalai to be headmaster. We congratulated him on his promotion and entertained him to dinner.

But if we lost one member we gained another. Mr. S. K. Bunker, the new Principal of the College, who is today to lead a discussion on 'The Meaning of Christian Education.' Our thanks to him. On his arrival, we sent our President officially to receive him and later entertained him and Mrs. Bunker to dinner. It was with pleasure that we decided to congratulate another member, Mr. Lockwood, at the success and general acceptance with which he had carried out his Acting Principalship, and entertained him and Mrs. Lockwood to dinner.

We decided also to observe the day of the lamented death of Rev. John Bicknell, the 17th of Dec. with a memorial service. A solemn and impressive service was held in the Ottley Hall in the morning at which occasion we had messages from Mrs. Bicknell and Mr. and Mrs. John Walter Bicknell from America. A tablet to his memory was placed at the entrance to the Ottley Hall; a wreath was placed at the graveside in the service held there in the afternoon by the Old Boys' Association; and an In Memoriam was inserted in the *Morning Star* of that date.

C. A. GNANASEGARAM,
Hony. Secy.

The following are the office-bearers for this year.

President : Mr. S. T. Jeevaratnam.

Secretary and Treasurer : Mr. L. Savuntharam Williams.

THE Y. M. C. A.

The activities of the Jaffna College Y. M. C. A. for this year started with the annual general meeting, which was held on the 26th of January 1938, with the President, Mr. P. W. Ariaratnam in the chair. At this meeting, the Secretary, Mas. E. Appadurai read his report of the work done during the year 1937, making special mention of how they had to work against great hardships and difficulties, and leaving behind him his wishes for a fruitful year of work to those who were putting their hands to the plough for the year 1938. Then the Treasurer's report was presented by the President, in the absence of the Treasurer. I should here mention that the following have accepted offices in the Executive Committee of the Y. M. C. A:

<i>President—</i>	Mr. C. S. Ponnudurai
<i>Vice-President—</i>	Mas. D. T. Wijayanathan
<i>Corresponding Secy.—</i>	Mas. J. J. Retnarajah
<i>Recording Secy.—</i>	Mas. J. N. Appadurai
<i>Treasurer—</i>	Mas. S. Navaratnathan
<i>Publicity Com. Chairman</i>	Mr. P. W. Ariaratnam
<i>Programme</i> " "	Mr. L. S. Williams
<i>Missionary</i> " "	Mr. S. S. Selvadurai
<i>Personal Piety</i> " "	Rev. G. M. Kanagaratnam
<i>S. School</i> " "	Mas. E. Jayaveerasingam
<i>Social Service</i> " "	Mas. J. J. Retnarajah
<i>Study Circle</i> " "	Mas. S. Navaratnathan

It is our fervent hope that the new Committee will make the year fruitful and progressive. Two short messages were then given, one by the outgoing President and the other by the incoming President Mr. C. S. Ponnudurai.

At the end of this meeting itself our new President introduced an entirely a new feature into the work of this Y. M. C. A., that of holding a few discussions on topics or questions that would be of interest to the students. To start with, he brought in about four questions to be gone through during the first term. They are as follows:—

1. Is religion only a matter of faith? Does reason have a part to play in ascertaining the truth and value of religion?
2. Can the Christian Gospel be applied to national problems? Is Christianity opposed to nationalism?
3. What is the basis for friendship in this College today and what should it be?
4. What should be the Christian attitude to other faiths?

The Study Circle Chairman, who is in charge of these and other such discussions, expects the co-operation of all students and looks forward for more questions to be raised by the students during the course of next term.

Weekly meetings were held almost regularly. At the first meeting for this term, the three delegates, Messrs J. J. Retnarajah, S. Kularatnam, and N. Appadurai, who represented the J. C., Y. M. C. A., at the Quadrennial Conference of the S. C. M. held at Rangoon spoke of their experiences there. At another meeting Rev. D. T. Niles and Rev. S. S. Selvaratnam made a sincere attempt to answer on the spot some questions presented by the students; and if they had not achieved anything else, it is enough to say that they have created in the students a lively

interest to discuss matters relating to religion. At still another meeting we were indeed fortunate in having been able to listen to a learned lecture by Dr. Thilliampalam on "Natural law in the Spiritual World". We had also those discussions spoken of earlier and other interesting lectures.

With one word more, I shall end this report. If our Y. M. C. A. is to march onwards, and if this year is going to be a fruitful one, we need most urgently the co operation of all students. The dangerous spirit of indifference is the vital enemy of all progressive institutions. Let us, therefore, discard all useless criticisms, and put our whole weight for the improvement of our Association.

J. N. APPADURAL,
Secy., J. C; Y. M. C. A.

SCOUT NOTES

"Scouting does not have the same attractions now, as it had some time ago", said the Assistant Troop leader when he left the troop. Although the troop feels his loss very much, yet his words had not the least effect on it.

On the first of February the troop went down to the Jaffna Town Hall to form a guard of honour for the Governor who paid his first official visit to Jaffna.

At the Town Hall the Governor presented Mr. T. S. Oppenheim, our Scout Master, with a Wood Badge and a scarf. Our heartiest congratulations are due to him. The next notable event was the re-divi-

sion of patrols. Mas. V. G. George resigned his troop leadership on the grounds that he was unable to attend the meetings on account of his other activities. So Mas. Rajavanniar was elected troop leader.

On the 25th of February the Troop went on a hike to Karainagar. But the spirits of the Scouts were damped by the rain which came down in torrents during the night. So in the morning of the 26th of February, the Scouts greeted the dawn with moans instead of cheers. It rained cats and dogs till ten in the morning and then the sky cleared.

The Doves and the Foxes worked hard with the object of getting the first place in the patrol competition, while the Lions looked on with a patronizing air, since they were by far the best scouts. But when the results were read out the first day they were astonished to find themselves left far behind by the Doves and Foxes who were going hand in hand. Immediately the Lions woke up and set about their tasks diligently. They came nearer and nearer but were not able to overtake the others.

The results of the competitions were as follows:—

The Doves—409 points—P. L. Mas. T. Thevarajah, V. A.

The Foxes—405 , P. L. Mas. G. Joseph, IV A.

The Lions—393 ,, P. L. T. Tharmarajah, JV B.

On the whole the troop had a high time and broke up the camp on Sunday 26th evening,

THOMAS THEVARAJAH,

Hony. Secy.

INTER UNION

We started our weekly meetings with unusual enthusiasm. We welcomed our new Patron Rev. Sydney K. Bunker, our new Principal. We entertain high hopes in him, whose able guidance and unfailing support will go a good deal to make our literary activities a great success. We have had long and interesting debates and the speeches reached a very high standard. The subjects were debated with great vehemence, but our speakers, it is gratifying, never exhibited any inclination to lower the dignity of the 'Union' by giving way to pugilistic tendencies as some of the members of other and greater bodies. The subject for debates were social, political and literary. The debates were so interesting that we remained in the hall longer than the usual time of adjournment.

Finally I render my sincerest thanks to the members of the Union and especially to the office-bearers for their co-operation in bringing our term's work to a great success.

S. SOOSAIPILLAI,
(Hony. Secy).

Date	Chairman	Subject	Speakers
Jan. 25	Rev. S. K. Bunker	Election of the office-bearers	Rev. S. K. Bunker
Feb. 9	Mr. V. Coomaraswamy	(1) Paper on Agriculture (2) Our Inter Union (3) Ethics	(1) Mr. A. Rajasingham (2) Mr. N. Nadasan (3) Mr. R. Shammugaratnam
Feb. 18	Mr. N. Ponnampalam	(Debate) "The British Policy in India is justifiable"	Prop. (1) Mr. J. N. Appadurai (2) Mr. A. J. Rajaduraisingham Opp. Mr. K. Jayakody " N. Nadasan
Feb. 26	Mr. K. Veluppillai	(Debate) சர்வீ சட்டமே உயர்வு சட்டமே உயர்வு	Prop. Mr. K. Selvadurai " K. Thuraisingham Opp. Mr. N. Rajaratnam " K. Jayakody

Date	Chairman	Subject	Speakers
Mar. 15	Mr. R. Shanmugaratnam	<p>"It is better to have loved and lost than never to have loved at all"</p> <p>(Debate)</p>	<p>Prop. Mr. V. G. George Mr. K. Thiraisingham</p> <p>Opp. Mr. N. Nadesan Mr. N. Ponnampalam</p>
Mar. 22	Mr. K. Jayakody	<p>(Debate)</p> <p>"Order is heaven's first law and in this contest some are and must be greater than the rest."</p>	<p>Prop.</p> <p>Mr. R. Shanmugaratnam " A. Rajasingham " N. Nadesan " N. Ponnampalam</p>

THE "BROTHERHOOD"

Perhaps the most exciting and enjoyable time we members of the Brotherhood experience is the first term. At the beginning of the first term, new members are admitted to this Society and it is really a pleasure to see them take great interest in its activities. This does not mean that the Senior members, some of whom have had four year's experience in this Association, take no interest but that, true to the old saying that "Familiarity breeds contempt," they are naturally and instinctively less enthusiastic than the freshers. Nevertheless, the meetings which we had this term were very successful and the debates were interesting, well dealt with, and instructive. On the next page appears a synopsis of the debates we had this term.

We have some very promising speakers who debate so well, that one who listens to them begins to doubt whether there can be better speakers anywhere. "Young blood" of which we have plenty is always striving to make this Association of ours worthy of its name.

In conclusion, I wish to thank the Patron for his guidance and all the members for their co-operation.

J. B. WELCH,
Hony. Secy.

SYNOPSIS OF THE DEBATES

Date	Chairman	Debate	Proposers	Opposers	Result
28.1.38.	D. T. Danforth (President)	All Professions should be open to girls.	P. Sinnadurai A. Mahesan	T. K. Welch C. Sivasubramaniam S. Muthiah	Opposers Won.
11.2.38.	S. Murrugiah (Vice-President)	Art has contributed more towards civilization than Science	D. T. Wijayanathan P. Sinnadurai	R. Rajwaniar S. Manikavasagar K. Nadarajah	Opposers Won.
25.2.38	D. T. Wijayanathan (London Matric.)	Girls should attend the Brotherhood.*	John Selvaratnam	N. Nadarajah	Opposers Won.
4.3.38.	K. Thevathason (London Matric.)	உணவான ஸ்தலம் உடைய கிராமியர்களை இருப்ப கற்றைத் திருப்பிற்றவர்	K. Vyramuthu V. Kanapathipillai A. Sivalingam	G. Edward	Opposers Won.
11.3.38.	K. Ediriyagam (London Matric.)	The Student Council is a boon to the students of Jaffna College	P. Sinnadurai E. Arunugam M. Ampalavanar	Sivasubramaniam	Proposers Won.

J. B. Welch,
Hony. Secy.

THE FORUM

The Forum as usual held its meetings on Friday evenings. Among the subjects discussed were the following :

1. 'Agriculture is a nobler occupation than industry.'
2. The "Lawyer's profession is better than doctors."
3. "உடன்கள் சயாதினம் அற்றவர்கள்."
4. "Total disarmament is the only ensurance of peace."

We are glad to note that the subjects were discussed very well. The debates were lively. Our Association is having a good number of able speakers. The attendance was good. We thank the Patron for his presence in the meetings.

N. BEADLE,
Hony. Secy.

THE HUNT DORMITORY UNION

The elections at the very commencement of the term returned an able committee which worked well under the patronage of Mr. Rajasundaram the founder of this Association.

The chief feature of this term, however, is the honest effort made by most of the speakers and very often both the English and the Tamil debates reached a high standard.

Besides a good many interesting debates, we have had lectures and Musical entertainments too. In this connection, I must not fail to thank Mr

Theodore Oppenheim for his interesting talk "On Varsity Life in America" and the Misses Elias for their ready acceptance of our invitation, to entertain us with a few musical items.

Our Patron Mr. M. Rajasundaram to whom the Association owes its existence will be leaving us soon to sit for the Ceylon Civil Service examination. We wish him success. His departure from our midst will be a great loss to us, for in him we find an enthusiastic leader and an adviser in times of emergency. His departure will no doubt greatly affect the affairs of our infant Association, but still it is our fervent hope that the high ideals of the founder will be kept up by our members even after his departure.

In conclusion, I feel it my duty to render sincere thanks to all those members of the Union who gave their hearty co-operation to carry on the meetings to a great success. I must also thank Mr. Bunker for the warm sympathy he showed with regard to the affairs of the Union.

A synopsis of the Union is given on the next page.

C. P. SINNADURAI.
Hony. Secy., H. D. U.

A SYNOPSIS OF THE DEBATES

Date	Chairman	Subject	Speakers
23-1-38	N. Narendran	"Pandit Nehru"	R. Shanmugaratnam
30-1-38	Sam, Sathaseevam	"சென்னைப் பெருமை"	வே. கணபதிப்பிள்ளை
6-2-38	J C. Visvanathan	"Extension of Political Rights to women is detrimental to the world's progress."	<i>Proposition :-</i> D. T. Vijianathan C. P. Sinnadurai <i>Opposition :-</i> C. Sabaratnam V. Kanapathippillai
13-2-38	P. NadaRajah	"A talk on Varsity life in America"	Mr Theodore Oppenheim, B A., B D.,
27-2-38	D. T. Danforth	"Our only Hope" "Musical Entertainments."	• S. Navaratnathasan Misses Elias

Date	Chairman	Subject	Speakers
6-3-38.	D. T. Danforth	“தரமற்ற கடப்பாளையரின் கூறும் சந்தியாசம் கொள்”	<p>வாதிகள் :- டே. சண்பதிப்பிள் டொ. சின்னத்துரை பிரதிவாதிகள் :- ச. சூரசாப்பிள்ளை ச. சற்குணசுந்தன்</p>
13-3-38.	G. N. Kanapathypillai	“That the average school boy in Ceylon does not take an active part in games.”	<p><i>Proposers:-</i> (1) R. Shammugaratnam (2) T. B. Weerasingara (3) A. C. M. Thawteek <i>Opposers:-</i> (1) J. N. Appadurai (2) A. Rahim (3) S. Soosai pillai</p>

"THE ATHENEUM"

This Association was organised by the dormitory master of the Atheneum Dormitory, Mr. R. J. Thurairajah. We have regular meetings on Sundays at 8.15 P. M. Usually we call outside speakers, who enlighten us very much by their interesting speeches. We heartily thank them. I also thank the members of this Association for their kind co-operation. On the next page is given the synopsis of the regular meetings.

T. THEVARAJAH,
Hony. Secy.

Date	Chairman	Subject	Principal Speakers	Results
30-1-38	Mas. N. Jegasothy	"War in Spain"	T. S. Oppenheim, Esq.	
6-2-38	Mas. T. Dharmarajah	Debate: மாயிசு பேரரசனது தலும் தரபுரி பேரரசனமேயே நச்சது		ரநிலா திசன்
13-2-38	Mas. K. Kasiah	"The Quadrennial Conference at Rangoon"	Mr. J. J. Katnarajah	
27-2-38	Mas. R. Rajakone	"The Spiritual Life and the Guardjan Angel"	Mrs. A. Pullanayagan	
6-3-38	Mas. S. Edwin Rajah	Debate:— "பேரரசுடன் செல்வத்திலும் கல் விச் செல்வமே நிறச்சது"		வா திசன்
13-3-38	Mas. C. S. Negalingam	"South Africa"	Rev. S. K. Banker (Principal)	
20-3-38	Mas. N. Jegasothy	"Books are better companions"		

Thomas Thevarajah, Hony. Secy.
The Athenaeum.

THE JAFFNA COLLEGE OLD BOYS' ASSOCIATION

(COLOMBO BRANCH)

Annual General Meeting

The 24th Annual General Meeting of the Jaffna College Old Boys' Association (Colombo Branch) was held at the Central Y. M. C. A. Colombo, on Saturday, the 5th March, 1938, at 5.30 p. m. with Rev. Sydney K. Bunker, the Principal of the College, in the chair. Over a hundred members including the Speaker of the State Council, were present at the meeting. The Hony. Secretary of the Association read the minutes of the last Annual General Meeting and presented a report of the activities of the Association for the year under review, both of which were confirmed. Then the Hony. Treasurer presented an audited report of the accounts of the Association and that of the Bicknell Silver Jubilee Fund. These were duly accepted. The following office-bearers were elected for the ensuing year:

President:—Rev. Sydney K. Bunker (Ex-Officio).

Vice Presidents:—

1. Mr. K. Balasingam
2. Mr. K. Kanagaratnam
3. Mr. S. Alalasundram
4. Mr. D. S. Seevaratnam
5. Mr. R. N. Aseervatham
6. Mr. S. Rajanayagam

Hony. Secretary:— Mr. M. Ramalingam

Hony. Treasurer:— Mr. P. J. Thambiratnam

Hony. Auditors:—

1. Mr. K. Nagalingam
2. Mr. A. Ponniah

The following members were elected to form the Executive Committee.

- | | |
|---------------------------|--------------------------|
| 1. Mr. R. M. Thevathason | 6. Mr. S. Kulasingam |
| 2. Mr. A. S. Peraeravar | 7. Mr. R. K. Arulampalam |
| 3. Mr. E. T. Gnanamuttu | 8. Mr. E. V. Nathaniel |
| 4. Mr. K. T. Chittampalam | 9. Mr. K. Dharmaratnam |
| 5. Mr. S. P. Satkunam | 10. Mr. A. Rajaratnam |

The Principal then addressed the gathering.

M. RAMALINGAM,
Hony. Secy.

THE ANNUAL REPORT OF THE JAFFNA COLLEGE OLD BOYS' ASSOCIATION

COLOMBO BRANCH

PRESENTED AT THE ANNUAL MEETING.

This report covers the period beginning from November 28, 1936 to March 5, 1938. Immediately after the Bicknell Silver Jubilee Celebrations, the passing of our beloved President, the Rev. John Bicknell, to the more immediate presence of his Master happened with such dramatic suddenness on Thursday the 17th December 1936, that we took sometime to realise that he had really crossed over to the great Beyond. Under the auspices of our Association a service to his memory was held on the grounds of the New Memorial Church Moor Road, Wellawatte at 6 p. m. on Sunday the 14th February 1937. Rev. James Mather presided and led the devotions. Eloquent tributes were paid to Mr.

Bicknell's life and service by the Chairman and Messrs. G. Crosette Tambyah, E. C. Lockwood, L. S. Kulathungam, K. Kanagaratnam and S. Sinnathamby.

On the 13th of January 1937 we bade goodbye to Mrs. Bicknell who sailed to America from Colombo. On the 13th of February, 1937 we entertained the Acting Principal Mr. E. C. Lockwood at tea at the Central Y. M. C. A. Colombo. On the 30th of October 1937 we had the pleasure of welcoming Rev. and Mrs. Sydney K. Bunker and also being entertained to tea by the Acting Principal. I need not give details of these events as they have already appeared in the issues of the College Miscellany. On account of these functions the Annual General Meeting and dinner, which should have in the normal course come off in November last, had to be postponed to this year.

Today we complete our 24th year and enter upon the 25th year of our existence. As we begin the New Year we are reminded of the Silver Jubilee of our Association that will come off in November next. The objects of our Association are filial affection for the Alma Mater and fraternal feelings for all Alumni. The extent to which the Association can help these two objects depends on the measure of support it receives from Old Boys. Old Boys Associations are the connecting links between the College and the past students and the public appreciation of the College depends largely on the goodwill of all the Branches of the O. B. A.

The enthusiasm of our Old Boys should not abate with the death of that mighty man Bicknell, whose sustained interest in the Association always kept it alive. This is the time for the Old Boys

to cherish the ideals for which he lived and to rally round and do their utmost to the development of their Alma Mater. A feeling of loyalty can be expressed only in increased endeavours to bring about a closer association of the Old Boys with the College. This cannot be achieved unless every Old Boy is a subscriber to the College Miscellany, which has improved considerably under the guidance of its energetic and business-like Manager, Mr. K. Sellaiah and its able Editors, Messrs. S. H. Perinbanayagam and L. S. Kulathungam. I would earnestly exhort all members, who are not already subscribers, to pay in their subscriptions and have the pleasure of a closer association with the College.

During the year under review we were deprived of the valuable services of a conscientious and unflinching worker, Advocate A. W. Nadarajah, who had shifted his sphere of work to Jaffna. We do not regret it in that all the services lost to us will be gained by our parent Association. We trust that he will join us soon.

Before concluding this report I must include a word of praise for the life wire of our Association. In Mr. K. Kanagaratnam, the Association possesses a very energetic and capable Vice President. The interest he shows in all activities of the Association has won him the praise of all. It must also be said that the success of this as well as the previous reunions is to a large extent due to him. Let me also place on record my sincere thanks to the Hony. Treasurer, Mr. P. J. Thambiratnam for his kind co-operation. Messrs D. S. Seevaratnam, A. S. Peraeravar, S. Rajanayagam, S. Kulasingam and W. H. T. Bartlett are others who take a keen interest

in the activities of the Association. I wish that every member of the Association takes a similar interest in order to achieve our aim.

M. RAMALINGAM.

Hony. Secy.

THE O. B. A. DINNER

Mr. V. Coomaraswamy, Acting Conservator of Forests, was the chief guest and for the first time ladies were present among the guests. This was referred to by the Principal, the Rev. Sydney K. Bunker, as an example of the new departures they were making in many spheres.

The Principal presided, and covers were laid for ninety-eight.

After the loyal toast, the Principal, giving the toast of His Excellency the Governor, called on the assembly to drink to the health of one whose democratic interests and desire to bridge chasms which kept the different communities apart was much appreciated.

Eminent Old Boys

Mr. V. Coomaraswamy then proposed the toast of Jaffna College. In doing so, he said that a Sinhalese friend had told him that Jaffna may be famous for its cigars, its mangoes or its palmyrah palm, but in Colombo it was known primarily because of the greatness of Jaffna College. He thought that it was the oldest institution in the Island, and had the greatest influence in spreading culture and know-

ledge. Over four thousand Old Boys had been turned out by Jaffna College since its inception over a hundred years ago. The present Speaker of the State Council and the District Judge of Colombo were among its Old Boys. "There is no other College in Jaffna which has had a greater influence over the lives of the people and which has conferred greater benefits than Jaffna College," added Mr. Coomaraswamy.

He referred to the genial personality of the late Principal of the school, the Rev. John Bicknell, and the tremendous influence he had exercised over it during a quarter of a century and hoped that the Rev. Bunker would carry on the traditions of Mr. Bicknell and that Jaffna College would continue to turn out useful and valuable citizens.

Rural Reform

The Rev. Bunker, in reply, said that one of the features of Jaffna College had been to recreate an interest in Tamil culture.

If Jaffna College was to continue her great traditions she had to look to the future as well as to the past. It was the aim of the school to turn out useful citizens.

There was much work to be done in the field of agriculture and rural reconstruction and if they were going to turn out students to do that kind of work then they had to open their school in that direction.

Passing examinations was not an open sesame to any job today. It was, therefore, the aim of the school to educate the students so that they could make jobs for themselves.

Mr. T. K. Curtis, proposing the toast of Ceylon, said that the Governor had called for bridge-builder. Jaffna College, he said, could give many of them, although they did not have good wrestlers in the State Council.

There should be more co-operation between all communities in the Island. The Tamils had asked for a fifty-fifty basis in the allocation of seats in the State Council. If the hand of fellowship was not offered, it might turn out to be 75 Tamils to 25 of the major community. Who could say, he added, later it might be 100 per cent. Tamil and the major community might have to ask for safeguards for themselves!

Jaffna College would stand for universal franchise — the right of every man to choose his own Government.

All Talents for Politics

Mr. M. Tiruchelvam, who replied, said that all right thinking Tamils were not keen on fifty-fifty basis or an increased number of seats in the State Council. What they desired was a Government of all talents, irrespective of class, creed or community. "We do not want a Government of Sinhalese or of Tamils," he said, "but a Government of all talent representing the entire Ceylonese race."

Mr. S. Rajanayagam next proposed the toast of the "Sister Colleges" to which Mr. A. M. K. Cumaraswamy responded.

Ceylon "Being Bought Up"

Mr. S. Alalasunderam, who proposed the toast of the Guests, said the American Missionaries who

came out to Jaffna had been the best "bridge builders" of the country. They had entered right into the spirit of the country, given of their best and taken of the best.

He characterised the Donoughmore Constitution which the State Councillors were trying to work, as "indigestible." While the country was engaged in the pastime of working that constitution and while the people were worrying over trifles, some other calamity was happening.

The European planter, the Chetty money-lender, and the Parsi merchant were buying up Ceylon. Already a good portion of the country was in their hands and when the Ceylonese had progressed in their digestion of that Constitution they would have to March to the Vanni and settle down there.

"Perhaps when they reached that stage all the "bridge-building" might be complete."

Mr. R. S. S. Gunawardena, replying to the toast, said that he was glad that the young men of Jaffna were concerned with a Government of all talents.

He wished to hear less of "bridge-building" and things of that kind. There was no need for any "bridge-building" at all. There were no chasms, gulfs or differences between the people who lived in Ceylon as all considered themselves Ceylonese.

No Other Difference.

The only difference was the geographical distance that separated the people of the North from those of the South and also the difference of language.

He was sorry that much had been said against the State Council. The Council as a whole was concerned not with racial discrimination but with equal rights and equal privileges for all people living in this country.

During his short experience as an Acting Minister he had observed that questions of racial discrimination never entered into the deliberations of the Board of Ministers.

State Council's needs.

Mr. B. H. Aluwihare also replied to the toast of "The Guests."

He said that so far as the ruling of this country was concerned the people of Jaffna need have no fear as long as Jaffna continued to produce brilliant and capable type of men. In nearly every Government department a Tamil was either at the head or he was the brain behind the chief of that particular department.

Mr. Aluwihare appealed to the young men of Jaffna to take a more serious interest in politics. "We in the state Council do not represent the best brains in the country," he said. "The best brains were needed for governing the country and although it may involve considerable sacrifice the best men should try and get into the State Council".

The singing of the College song brought the dinner to a close.

OLD BOYS' NOTES

GATHERED BY ALUMNUS

General

—*Dr N. Ambalavanar* is transferred to be in charge of the Infectious Diseases Hospital, Angoda.

—*Dr. S. W. C. Ratnasar*, D. M. O., Mannar, has been transferred to Kayts.

—*Mr. R. Vijayaratnam* has been appointed Apothecary, Municipal Dispensary, Mutuwal, Colombo.

—*Mr M. S. Nalliah*, Inspector of Post Offices, Northern Division, has been transferred to the Secretariat Post Office, Colombo.

—*Mr. T. Monaguru* is transferred to the Irrigation Office, Jawatta, Colombo.

—*Mr. S. Murugesu* is transferred to the Irrigation Office, Kalmunai.

—*Mr. D. S. Williams* has joined the Tutorial Staff of All Saints' College, Galle.

—*Mr. R. N. Chinniah* has been appointed the Maniagar of the Valligamam West Division of the Northern Province.

—*Mr. Chelliah Kuyanayagam* has been appointed the Registrar of Births, Deaths and Marriages of Karainagar.

—*Mr. S. Sithamparanathar* has been appointed Sub-Inspector of Co-operative Societies by the Co-operative Federation of the Northern Division.

—*Mr. R. A. M. Thuraiappah* has been appointed District Engineer, Kandy.

—*Messrs. Tampoe Buell*, J. P., retired Principal of the American Mission English School at Byculla, Bombay, and *W. H. T. Bartlett*, retired Assistant Superintendent of Surveys, Ceylon have been elected members of the Board of Directors, Jaffna College.

—*Mr. S. H. Perinbanayagam*, B. A., of the Jaffna College Staff, has been elected a member of the Standing Committee of the Board of Directors, Jaffna College.

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

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

—*Mr. Lyman S. Kulathungam*, B. A., of the Jaffna College Staff, has been re-elected Secretary of the J. C., S. I. U. C.

—*Mr. I. P. Thurairatnam*, B. sc., Principal of the Bilingual School, Tellippalai, has been re-elected Treasurer of the Board of Education of the J. C., S. I. U. C.

—*Mr. D. S. Sanders*, B. A., of the Jaffna College Staff has been elected Secretary of the Uduvil Board of Management.

—*Captain S. Thambiah*, M. C., B. A., M. R. C. P., F. D. S., of the Madras Medical College, has been appointed University Examiner for the M. B. B. S., Examination.

EXAMINATION SUCCESS

Our congratulations to the following on their success at their respective examinations of the Ceylon Law College.

Proctors' First.

Messrs. C. Sinnathamby (scholarship) and S. Coomaraswamy.

Proctors' Second.

Messrs. N. Ehamparam, V. Somasundaram, and V. E. Vaitilingam.

Proctors' Final.

Mr. T. Sinnappah.

Advocates' First.

Mr. S. Handy Perinbanayagam.

Advocates' Second.

Mr. V. Vijayadeivendran (scholarship).

Our Congratulations to Mr. K. C. W. Thurairatnam of the Staff of St. John's College, Jaffna, and Miss Scott on their engagement.

Requiescant in Pace

—*Mr. S. Nagalingam*, Proctor, S. C., Vaddukodai, died on the 5th January.

—*Mr. Ponnudayar Velupillai*, retired headmaster of the Hindu English School, Karainagar, and formerly headmaster of the Vaddukodai High School, and A. M. English School, Karainagar, died on the 11th January.

—*Mr. F. Solomon Rajaratnam*, Chief Clerk at Messrs Allan and Gledwill, Advocates and Solicitors, Singapore died early in February.

RESULTS OF CRICKET MATCHES

Jaffna College vs. St John's, College played on Jaffna College grounds ended in a victory to Jaffna College,

	<i>1st Innings</i>	<i>2nd Innings</i>
SCORES :— St. John's College	65	86
Jaffna College	75	130

Jaffna College vs. St Patrick's College, played on St. Patrick's College grounds ended in a victory to St. Patrick's College.

	<i>1st Innings</i>	<i>2nd Innings</i>
SCORES :— St. Patrick's College	254	—
Jaffna College	68	57

Jaffna College vs. Hartley College, played on Hartley College grounds ended in a victory to Jaffna College,

	<i>1st Innings</i>	<i>2nd Innings</i>
SCORES :— Jaffna College	160	—
Hartley College	102	39

Jaffna College vs Jaffna Central College, played on Jaffna College grounds ended in a victory to Jaffna College.

	<i>1st Innings</i>	<i>2nd Innings</i>
SCORES :— Jaffna College	156	42 for 2 wkts.
Central College	69	122

Jaffna College vs. St. Henry's College, played on Jaffna College grounds ended in a victory to Jaffna College.

	<i>1st Innings</i>	<i>2nd Innings</i>
SCORES :— Jaffna College	96	77
St. Henry's College	50	101

OUR EXCHANGE LIST

The following magazines were received during the course of the term.—

- Raffles College Magazine*—Singapore
The Young Hindu (Jaffna Hindu College Magazine)
The American College Magazine—Madras
Bottled Sunshine—(St. Patrick's College Magazine Jaffna)
Ceylon Health News (Dept. of Medical and Sanitary Services)
Madras Christian College Magazine
St. Joseph's College Magazine—Trichinopoly
The Kumbakonam College Magazine
The National College Magazine—Trichinopoly
All Saints' College Magazine—Galle
The Organ of St. Henry's College—Havaldai
St. Thomas' College Magazine—Colombo
The Central—(Jaffna Central College Magazine)

JAFFNA COLLEGE MISCELLANY

- MANAGER : K. Sellaiah.
 EDITORS : S. H. Perinbanayagam.
 L. S. Kulathungam.

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

Address all business communications and remit all subscriptions to:—

• The Manager,
 Jaffna College Miscellany,
 Vaddukoddai, Ceylon.

We regret that accounts of the anniversary celebrations of the Brotherhood and of the inauguration of the Student Council, and the "Notes from a College Diary" are not included in this issue, since they were received late. They will appear next time.

Editors.
