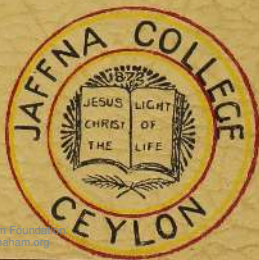


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THE PRINCIPAL'S NEW BUNGALOW.

THE INFLUENCE OF SANSKRIT ON TAMIL GRAMMAR.

BY REV. FRANCIS KINGSBURY, B. A.

In my paper on the Tamil language and its history I mentioned among other things that Tamil got its present alphabet from the Granta script of Sanskrit, and that Tamil owed its grammar to the Aryans. For both these statements of mine I was requested by the editors of the Jaffna College Miscellany to give my reasons. In my last letter I tried to give my reasons for my belief that the Tamil alphabet is on the whole derived from the Granta script. In this letter I will try to explain why I hold that the first Aryan grammarians of Tamil introduced into Tamil grammar certain features of Sanskrit.

But before I do so, I must repeat what I said in my paper, that to a very large extent Tamil grammar is independent of any Sanskrit influence. The classification into the two Tinay (தெனைய) and the five Pal (பால) are not to be found in any Aryan language. In spite of the hundreds of Sanskrit words that have been borrowed by Tamil, its grammar continues to be distinctly Tamil. Having said this and having asked my readers not to forget this, I beg to draw the attention of my readers to certain features in the Tamil grammar, which are certainly foreign to Tamil idiom and which have been imported into Tamil by the Sanskrit grammarians.

(1) Every language when it has been more or less fully developed must have cases for its nouns. So must Tamil. Any student of classical

Tamil literature can easily find that Tamil also has its cases. And it is the duty of the grammarian to study the literature, observe the cases of the nouns he finds there, and to describe them, giving them each case a descriptive name. (cf. the nominative, the instrumental, the dative etc.,) But instead of doing this the Sanskrit grammarian erred in his supposition that Tamil should have no more or no less number of cases than Sanskrit. So the eight Sanskrit cases were bodily imported into the Tamil grammar. And he also imagined that each of the eight cases in Tamil should have the force or significance of the same case in Sanskrit. In doing this he forgot his own maxim,

“இலக்கியம் கண்டதற் கெவச்சுணமியம்பலின்”

Here he first framed his grammatical rules and then tried to see whether these rules fitted the uses of cases in Tamil. And lo! he found that Tamil authors were too obstinate to follow his rules. In fact every Tamil author worthy of the name simply ignored his rules. Instead of owning his mistakes and reconstructing the Tamil cases, he brought in a meaningless rule which is no rule at all, Viz.,

“யாதனுருபிற் கூறிற்றயினும்

பொருள் சென்மருங்கே வெற்றமை கூரும்”

I give here just a few instances to illustrate my point: “இ” had been fixed by the grammarian as the post position of the second case. But in the Kural

“தும்முச்செறுப்ப அழுதான் துமரு என்னை மறைத்
கிரோ என்று,”

in what case is “என்னை”?

“ஆல்” had been determined to be the post position of the third case. But in the proverb,

“பனையாலே விழுந்தவனை மாடேறி மிதித்ததுபோல்,”
in what case is “பனையாலே?”

(2) In Sanskrit as well as in English there is a passive voice. But in English only transitive verbs have the passive voice. Whereas in Sanskrit even intransitive verbs have the passive voice. In Tamil, idiom requires that even when the sense is passive the form should be active. e. g.

“தீன்றசோறு சீரணிக்கவில்லை.”

not “தீன்னப்பட்ட சோறு”

“கந்தன் என்றவன் வந்தானா?”

not “கந்தன் என்னப்பட்டவன் வந்தானா?”

Probably my readers laugh whenever they hear

“அப்படி இருக்கப்பட்ட காலத்திலே”

or “கிராம் வண்டிகள் இந்து நிற்கப்படும்.”

But do they laugh when they read

“நீங்கள் எல்லாரும் இக்கூட்டத்திற்கு அழைக்கப்படுகின்றீர்கள்” or

“இன்றுமாலே பண்டிதர் அவர்களால் ஒரு பிரசங்கம் செய்யப்படும்?”

Hear what Tolkappiam says,

“செயப்படுபொருளைச் செய்தது போலத் தொழிற்படச் சீலத் தலும் வளக்கியன் மரபே”

With all due deference to the great author, I must submit that if he had said,

“செயப்படுபொருளைச் செய்தது போலத் தொழிற்படச் சீலத் தலே தமிழ்க்கு மரபே,”

he would have been quite correct. When the author admits that this is the “மரபு” as well as the “வழக்கு”, how dare he say that this is “மரபுவழுமைதி?”

He makes the normal the exceptional, and the exceptional the normal.

(3) The so-called “குறிப்புவினை முற்று” is an anomaly. e. g.

“இவர் நல்லார்” ‘இவர்’ is the subject, ‘நல்லார்’ is the predicate, just as in “இவன் எனதம்பி,” ‘இவன்’ is the subject, ‘எனதம்பி’ is the predicate. In Tamil a noun may be used as the predicate of a sentence. So instead of calling “நல்லார்” an example of “பெயர்ப்பயனிலை,” to call it a “குறிப்புவினைமுற்று,” and then to teach pupils “நல்லாரைக் காண்பதுவும் சந்தே,” and there say “நல்லார்” is a noun is meaningless. The student knows or ought to know that everyone of the so-called “குறிப்புவினைமுற்று” is really a noun. It may be a “வினையாலணையும் பெயர்.” This “குறிப்புவினைமுற்று” is an invention, probably due to Sanskrit syntax.

(4) It is a known fact that in no Aryan tongue there is anything corresponding to “பெயரெச்சம்,” e. g. you cannot translate into English “வந்த மனிதன்.” You will say “who came, that man-” or “the man who came.” This “who” he “or” which that” or “*tat* *..... *tat*,” is all Aryan.

“எவனை இராசா சன்மானித்தானே அவன் பாக்ஷியசாவி” is considered good Tamil by those who do not know the genius of Tamil or who have been intoxicated with the wine of Aryanism.

“இராசா சன்மானித்தவன் பாக்ஷியசாவி”, would be what one would naturally write, who is unsophisticated by foreign influences.

In all the above cases we see violences done to Tamil idiom because of the imported usages. I am aware of Sanskrit constructions which are new to Tamil but which are not in any way contrary to Tamil usage. Such, I for one welcome. For I consider

that my own tongue has been enriched. I am not one opposed to borrowing words, ideas, or even grammar from foreign sources, *provided* that what is borrowed is congenial to Tamil. In all my writings in Tamil, both poetry and prose, I use a number of Sanskrit words and phrases, because they have been used by the best authors and they have become part of Tamil.

I do not want any one to think that all I have written here is original. I owe this to many scholars. I am greatly indebted to Dr. Caldwell. But while I acknowledge my indebtedness to these scholars, I am wholly responsible for all that I have written in this letter.

BEYOND THE CONCRETE

BY MR. A. M. K. CUMARASWAMY, B. Sc., F. P. S.

The irresistible enthusiasm of an energetic editor and the consequent gradual undermining of the erstwhile stalwart resistance of an unwilling intruder into the arena of Jaffna College Miscellany constitute the genesis and the sole *raison d'être* of this contribution. The vagaries of a vagrant life and the hectic conglomeration of the multiplicity of duties of one who, to paraphrase the historic utterance of the great Mathew Arnold, exchanged, comparatively late in life, the creative role of an imparter of knowledge for the peripatetic profession of finding fault with his quondam colleagues, who are continuing the more wholesome task of enlightening youthful minds during their early period of adolescence — these two inevitable circumstances contribute somewhat of an explanation for the actor's belated appearance on the

stage where he should have made his bow much earlier, had he been more free to succumb to the wiles and charms of S. H. P.

With this preamble, we proceed to the narrative. Even a First Form boy knows that "what we do not know does not exist" is a colossal fallacy. But the equally stupendous fallacy that "what we cannot understand is not true" has adherents in many supposedly sane people. If the fear of the Lord is the beginning of wisdom, the next step in wisdom is the consciousness of our limitations. And yet many people to whom "our physical limitations" is an axiomatic truth, need a good deal of persuasion to admit our intellectual limitations. There is an inexplicable fear in some persons that to admit one's inability to comprehend a proposition is to acknowledge one's mental inferiority. But nothing can be further from the truth. When a child fails to understand the teacher's exposition, it may be that the child's mind is inferior. It may equally be possible on the other hand that it is the teacher's mind that is inferior.

கற்றது ஏதம் மண்ணளிவு
கல்லாதுலகனவு

is a very great saying.

Consciousness of this would confer not only a wholesome humility but a capacity for very great strides in the further acquisition of knowledge.

To take a case in point. We regard Geometry generally as an exact science, free from ambiguity or doubt and offering little room for any divergence of opinion or for the interesting and often profitable heresy-hunting. And the less we know of Geometry the more convinced are we of the absolute tenability of the above position. The fact

that our physical space experience verifies the bases of Euclid's assumptions is often the only evidence we have for the supposed correctness of some of our convictions. When the Archbishop of York spoke of our Lord's Ascension as an "acted parable" his Grace was not merely speaking excellent Theology but also exquisite Geometry. Our ken is not "the whole" that there is. We see as through a glass darkly.

A school-boy is dogmatically certain that Playfair's Axiom [viz: That two intersecting straight lines cannot both be parallel to a third straight line; or that through a given point there can be only one straight line parallel to a given straight line] is a perfectly self-evident proposition. And those of us who are older also go about our task with much the same conviction. And yet a little scrutiny should convince us that the Axiom is neither simple nor self-evident, and that *ipso facto*, it falls short of the essential characteristics of an Axiom. The difficulty cannot quite be removed even by considering it as a Corollary to the well-known proposition that any two angles of a triangle are together less than two right angles.

This being so, all questions concerning time and space need to be approached not merely in a spirit of humility but in an atmosphere of reverence and with a sense of the luminous. Nor is this the only point regarding time and space that makes us conscious of the limitations of the human mind. That time could not have had a beginning is a conviction we have to accept, even though the fact is something we cannot practically visualize. A similar conception regarding space would have been thought a normal concept, had not the fertile brain of the

gigantic German Jew Einstein opened our minds to such ideas as make it difficult for us to think of space as infinite. While some great problems have been solved, it does not follow that the mystery of the universe is any nearer to solution. Increasing knowledge brings more difficulties within our ken, not that difficulties are created, but that difficulties which existed unseen are now at least perceived. Unless we think clearly on this point, we are likely grievously to err.

It may do us good to approach the subject from another angle, which at least up to a point offers familiar ground to tread, for the average modern school-boy or girl. But here too, not infrequently we shall need to

..... "On tip-toe seem to touch upon a ground
Too gross to tread".

A school-child is asked to draw the graph of an equation, and forthwith produces on graph paper a straight line or a pair of straight lines or a conic section in the ordinary course of things. The child also knows that two simultaneous equations in x and y can be solved either by the ordinary process of balancing and eliminating one unknown, or by the simpler process of getting the co-ordinates of the point of intersection of the two straight lines representing the two equations. The majority of us do not go beyond this in this particular line. But a good many would readily see that a set of three equations like

$$\begin{aligned}x+y+z &= 6 \\ 2x-y+3z &= 9 \\ 5x+2y-z &= 6\end{aligned}$$

are soluble by the ordinary process of elimination in two stages. It is not difficult from this point

to see the feasibility of solving these three equations, in a purely graphical manner by representing the three equations in space in a solid presentation with the axes of x , y and z , represented by three mutually perpendicular straight sticks and the three straight line equations by taut strings with suitable pin-beads.

Does reality end here? Or can we think of a fourth dimension in which we can conceive of a graphical representation of four equations like

$$2x + 3y - z + 4w = 15$$

in a tetra-dimensional portrayal. Or must we stop at three, and say, "Our space experience — thus far and no further?" Even a school-boy knows that the intersection of two straight lines is a point, and that the intersection of two planes is a straight line. It is also obvious that a plane is the intersection of two solid tridimensional blocks. May it be, or may it not be, that our normal habitation of three-dimensional space is itself the intersection of two or more tetra-dimensional or supra-dimensional items. We wonder. Let us wonder. But let us not say that our space experience cannot verify that. We are not creatures of our circumstances, we are immortals. We are trying to verify our space experience and should not let our space experience verify things for us.



SOME ANCIENT TAMIL POEMS.

(A lecture delivered by Mr. J. V. Chelliah, M. A., J. P.,
before the Tamils' Association at Wellawatte.)

1. INTRODUCTION.

When in 1930 I visited Lord Chalmers, our former Governor, at Cambridge, he said that he had heard that Tamil had an ancient literature which could vie with the Greek and Roman classics, and asked me whether any translations were available. On my answering him in the negative, he said that it was a shame that the Tamils had not made their rich heritage known to the West, and exhorted me to do something in that direction. I then made up my mind to do something, and took up the task of translating one of the ten Tamil Idylls, the *Patlupattu*. I must confess that I found the task herculean, as apart from my poor equipment for such a task, I found these poems so very different in diction, construction, ideas, and style from present day Tamil. I am sorry to say that owing to pressure of work all I have done has been the translation into verse of only three Idylls: *Pattinapalai*, *Mullaipattu* and *Nedunavadaï*. I propose to make a few scrappy remarks on these, and read to you a few illustrative passages from my translation.

Before I do so, I wish to observe that, as a recent Tamil poet has said, there are three ways in which we can advance the cause of Tamil Literature: first, by studying it; secondly, by translations, from Tamil to a foreign language and from a foreign language into Tamil; and thirdly, by producing original works in Tamil. I must confess that I am unfit for undertaking the last task, and for render-

ing into Tamil foreign literature. Mine is the humbler task of translating into English a few of our ancient classics.

In undertaking this task I had two objects in view. We are the trustees of a rich heritage, and it is our duty to share with the rest of the world the best that has been said and written by our ancient forbears. Secondly, ancient Tamil Literature is a closed book to most of our educated people. I am ashamed to say that it is far easier for most of us to read in English than in Tamil. So I thought that an interest could be stimulated in the minds of educated Tamils for the study of ancient classics. With this end in view I have made my translations literal and not literary. That is to say, I have not sacrificed literal accuracy for the sake of English idioms and English style. I must say with confidence that one who wishes to study these poems can do so word for word from this translation. I have scarcely left out a word of the original untranslated, or added a word to suit my purposes.

II. THE TEN IDYLLS.

I will say a few words first about the Ten Idylls in general. Many of you I presume know their names. Except *Thirumurugattupadai*, which is dedicated to the War-god, these poems have each two elements combined in them: a love story mostly conjugal; and valour in war of chieftains and kings. This is an accordance with the critical canons laid down by Tholkappiar in the chapter, *Porulathigaram*, of his grammar. He divides the *porul* (subject matter) of a poem into *Aham* (subjective side), relating to love; and *Puram* (objective side) relating to life, and especially war and affairs of state. True

love is considered under five aspects: corresponding to the five classical physiographical divisions:—

1. Union (punarthal)—Kurinchi (hill country)
2. Separation (pirithal)—Palai (desert)
3. Wifely patience (irruthal)—Mullai (jungle)
4. Wifely pining (irrangal)—Neithal (sea coast)
5. Wifely sulkiness (udal) —Marutham (fields)

Similarly *Puram*, which relates to war and state, have various activities corresponding to these divisions of land, which I will not enlarge upon for want of time.

All these poems are in *akaval* metre. A beginner is confused by the strangeness of the construction of these poems. They cannot be cut into parts, and in order to understand and appreciate them, the central idea of each should be grasped; otherwise the student would be lost in its labyrinths. The thought runs from line to line breathlessly, so to speak, till the end. Clauses and sub-clauses are intricately interwoven. The thoughts are connected by means of participles and adjectives indefinitely, and the finite verb is scarcely to be seen. Unlike English, in Tamil a sentence can run on indefinitely to a considerable length with the aid of participles. I am told that the use of the finite verb is a later introduction in all languages, and certainly in Tamil, if we may judge from these ancient poems. Nor is this the only difficulty. Words seem to be strangely out of place and one has to go backwards and forwards to connect words and phrases together. The difficulty is increased by the absence sometimes of suffixes denoting constructions. Another difficulty is the way in which the two elements of love and war are arranged, the one subject abruptly ending to give place to the other, and resumed after a space intervening. The difficulties do not

end here. There are words and phrases that have now become obsolete, and grammatical forms that are strange now. These poems were written at a time when Tamil was comparatively free from Sanscrit words. In these poems there is only two per cent of Sanscrit words. In *Pattinapa-lai* in 301 lines there are only 17 Sanscrit words. All this does not mean that the poems are not enjoyable. Just as a man who has been walking uphill over stones and thorns enjoys the beauty of natural scenery revealed at the mountain top, so when we have mastered these difficulties, we are sure to appreciate the beauties of these poems. The elegant diction, the finished style, the splendid imagery, the arresting realism and vivid portraiture of Nature cannot but charm us. Besides these beauties the value of these poems is enhanced by the information they give of Tamil life of a by-gone age.

Ancient Tamil poetry is superior to the modern in two respects. First, the former are sober in thought and style, simple, natural, and spontaneous, whereas modern poems are full of hyperboles, fantasies and conceits that are often ridiculous and childish. More modern poetry in Tamil is very similar to that degenerate English poetry called the Metaphysical, in which far-fetched similies and metaphors and ridiculous conceits were indulged in by the poets of the time. If Tamil poetry is to be restored to its pristine spontaneity and charm, these poems should be made our models. The other point of superiority is the terseness of the language of the ancient poems. Advocates of the study of Greek and Latin classics lay emphasis on the fact that these literatures train one to give terse and concise expression to one's thoughts. I am familiar with Latin literature, and I can confirm this estimate. After a

study of a few of these poems I feel convinced that ancient Tamil literature is not inferior to Latin literature in packing thoughts in terse, pregnant words and phrases. The words are neatly dovetailed into one another and give us the same impression that an inlaid mosaic gives us.

The Ten Idylls were written at different dates. From internal and external evidences scholars have come to the conclusion that four of these idylls including *Pattinapalai* were written at a very much earlier date than the other six, among which are *Mullai-pattu* and *Nednalvadai*. The style and Aryan influences are among internal evidences. While the first group are characterised by spontaneity and naturalness to a greater degree, the latter are a little more artificial and composed according to canons of criticism. Again, there is very little of Aryan influence in ideas and beliefs shown in the former, while the latter shows that they were written when Aryan influence was becoming stronger in Tamil land. Historical references are external guides. For instance, the reference to Karikala Cholan in *Pattinapalai* helps us to determine the date of that poem. In *Silapadigaram* it is noted that Gajabahu, a King of Ceylon, visited a grandson of Karikalan, and according to Ceylon history, Gajabahu reigned from 113 to 125 A. D. Allowing 40 years or so, we may come to the conclusion that the grandfather lived not later than the middle of the first century. Scholars generally place the date of this poem at 70 A. D., although others are inclined to put it much later. As to the latter group, they are thought to have been composed about a century later. We may safely say that the Ten Idylls were written not later than 1500 years ago.

To be continued.

பழமையும் புதுமையும்

ஆக்கியோன் திரு. க. மதியாபரணம், B. A.

“ பனமுன கழிதலும் புதியன புதுதலும்
வழுவல கால வகையி னானே ”

இற்றைக்கு ஏறத்தாழ எட்டு நூற்றாண்டுகளுக்கு முன்னிருந்த பவணந்தி முனிவர் கூறிய இக்கூற்று அக்காலத் திருந்த தமிழ் மக்களின் தன்மையை உணர்ந்தும் அவர்களது மொழியிற் சட்டாயமாப்ச் செய்யவேண்டியிருந்த திருத்தங்களை உணர்ந்துமே உண்டான தொன்றும். பவணந்தியார் காலத்தில் அதுவரையுந் தமதிலக்கண நூலெனத் தமிழர்¹ பாராட்டிய தொல்காப்பியர் வழங்கிய பேர்திலும், இக்கூற்றி லடங்கியுள்ள உண்மையை அவருணர்ந்தே நன்னூ லெனும் இலக்கண நூலை எழுதினார்.

தொல்காப்பியர் காலத்தின்பின் பதினைந்து நூற்றாண்டுக்கு முன்பினையுந் கழிந்து தமிழ் நாடு நாகரீகம் முதலியவற்றி லெத்தனையோ மாறுதல்க ளடையலாயிற்று. அடையவே தமிழ் மொழி இலக்கியங்களும் அவற்றோடொப்ப மாற்ற மடைந்தன. தொல்காப்பியர் காலத்திற் கண்ட பழைய முறைக ளெத்தனையோ கழிந்து புதிய முறைகள் புகுத்தன. இவற்றை யுணர்ந்த பவணந்தியார் இது இயற்றையே என்று எண்ணித் தமிழ் மக்கள் தங்கள் தமிழின் பழஞ் சிறப்பைத் தள்ளிவிட்டா லெனக் கூறுது “வழுவல கால வகையி னானே” என்று. மொழி இலக்கியங்கள் ஹண்டான புதிய முறைகள் சிறந்தவைக ளெனத் தமிழ்நாடு முழுவதும் கொள்ளும் பொருட்டு, அம்முறைகளுக் கேற்ப விதிக ளமைத்து நன்னூ லெனும் இலக்கண நூலைப் பெழுதி யளித்தார்.

தொல்காப்பியர் காலந் தொடங்கிப் பவணந்தியார் காலம் வரையுந் கழிந்த ஆண்டுகளின் அரைப்பாகமே பவணந்தியார் காலந் தொடங்கி யதுவரையுந் கழிந்திருந் பினும், முன்னைய மாறுதல்களினு மிப்போதையன குறைந்தன வல்ல வெனக் கூறுதல் இழுக்காகாது. கி. பி. பன்

விரண்டாம் நூற்றாண்டு தொடங்கி யிதவரையுந் தமிழ் நாடு உலகத்துள்ள எத்தனையோ சாதியாருடனுந் தேசத் தாருடனுங் கலந்து உறவாடவேண்டி வந்தமைபின், தமிழ்நாடு நாகரீகம் எவ்வளவோ மாறுத லடைந்துளது. என்னும், மொழி இலக்கியங்களோ அதற்குப் பொருந்த மாறுத லடையாமலே யிருக்கின்றன. அப்படி யிருப்பதற் குக் காரணம் தமிழை மாத்திரங் கற்ற பண்டிதர் பலரது முற்போக்கற்ற நிலையும் ஆங்கிலத்தையுந் தமிழையும் போதியளவுக்குக் கற்றவரி னூக்கக்குறைவு மென்றே சொல்லல் வேண்டும். காரண மெப்படி யாயினு மாதக. நன்னூலார் காலத்துத் தமிழ்மொழி இலக்கியங்களுக்கும் இக்காலத்தனவற்றிற்கும் வேறுபாடு சிறி தென்பது வெள்ளிடைமலை.

சென்ற இருபது அல்லது இருபத்தைந்து ஆண்டு கட்டுள் தமிழ் நாட்டினுள்ள கற்றோரது உள்ளங்களில் நாடு அடிமைத்தனம் பூண்டதன்பின் ஒருபோது முண்டாகா உணர்ச்சிகள் பல உண்டாயின. ஒரங்கிய கோக்குடைய தமிழர் விரிந்த கோக்குடையராயினர். அற நூல்களையே கிரும்பிய பலர் பொருளின்ப நூல்களையு மவாவத் தொடங்கினர். ஆங்கில மொழியு மிலக்கியமுமே சிறந்தன வென்று பெரிது மவற்றை மதித்த அறிஞர் தமிழ் மொழியு மிலக்கியமுஞ் சிறப்பிற் குறைந்தன வல்ல என எண்ணலாயினர். இருபதாம் நூற்றாண்டு நாகரீகம், அறிவு முதலியவற்றிற் கேற்பத் தமிழ் மொழியைத் திருத்தியமைத்தும், இலக்கியத்துறைகளைப் பெருக்கியும், அவற்றின் போக்கு, நடை முதலியவற்றை மாற்றியுங் கொள்ளின், அவை ஆங்கில மொழி இலக்கியங்களினு மாற்றமேற் குறைந்தன வாகமாட்டா எனனுங் கொள்கையு முண்டாயினர்.

இவ்வித உணர்ச்சிகள் பொதுவாய்ப் பெரும்பான்மையான தமிழருள்ளும் சிறப்பாய் ஆங்கிலங் கற்றவருள்ளும் இக்காலத் தேற்பட்டிருப்பினும், பசியுள்ள ஒருவனுக் குணவு கிடையாததுபோலத் தமிழ் மொழி இலக்கியம முதலியவற்றைக் கற்கப் பெரிதும் கிழைகின்ற தமிழ் மக்க ளுக்கு அவைகள் இலகுவிற் கற்கக்கடிய நிலையி லில்லை. அதுவு மன்றி இக்கால நாகரிகத்தில் மூழ்கியிருப்பவர்க்

குச் சுவையைக் கொடுப்பனவு மல்ல. இளமையில் மூன்று அல்லது நானு ஆண்டுகளுக்குமேல் பள்ளிக்கூடத்தில் தமிழ்க் கல்வி பரிலாத பலர் ஆங்கிலத்தைப் பல்லாண்டுக ளாகப் பயின்று ஆங்கில இலக்கிய நூல்களிலு மோரளவுக் குத் தேர்ச்சியடைந்துள்ளனர். இவர்கள் தங்கள் சொந்த மொழி இலக்கியங்களில் அபிமான முண்டாகி அவற்றைக் கற்க முயன்றாலோ, ஏலாமையினு லூக்கமற்று உள் ளஞ் சேர்த்துபோகின்றனர். இவர்களுக்குப் பசி யுண்டு, உணவோ ஏற்ற தல்ல. தம தறிவுக்கேற்ற சுவையின்மையின் உண்ண முடியாமைகின்றனர், சுவையைக் சுவையா துண் ணினும், சீரணக்குறையினுற் பொருந்தா உண வெனத் தள்ளி விடுகின்றனர்.

இக்காலத்தில் தமிழ் நாட்டி லுள்ள மக்கள் யாவரும், இளைஞரும் வயோதீபரும், வறிஞருஞ் செல்வரும், கற்க அவசர முள்ளோரும் இல்லாரும், இளமையில் தமிழ்க் கல்வி கற்றோருங் கல்லாதாரும், எவராயிருப்பினுந் தமிழ் மொழியினு மிலக்கியத்திலும் பற்று வைத்து அவற்றைப் பசித்தவன உண்பதுபோற் பரிலவேண்டுமாயின், தமிழறி ஞர் விரைந்த மொழியிற் செய்யவேண்டிய திருத்தங்கள் பல உள. இலக்கியத்துறைகளைப் பெருக்கி, அவற்றின் போக்கு, நடை முதலியவற்றிற் செய்யவேண்டிய மாற்றங் கள் பல உற்றுநோக்குவார் கண்ணுக்குத் தோற்றும். அவற்றுள் தலை சிறந்தவற்றைக் கூறுவதே இக் கட்டுரை யின் நோக்கமாம். இது கூறும் பொருள்பற்றிக் கட்டுரை யாளர்க்கும் வாசிப்போர்க்கும் கொள்கை வேறுபாடுகள் ஏற் படக்கூடும். ஏற்படினுங் கட்டுரையை வாசிப்போர் தாமதஞ் சிறிதுமின்றி இப்பொருள்பற்றி ஆராய்ச்சி செய்யத் தொடங் குவாராயின் கட்டுரையாள ரிதை எழுதும் நோக்கம் நிறை வேறினிடும்.

முதலாவதாக, மொழியை ஆராய்வாம். மொழி சொற் களாலாயது. கட்டடத்திற்குக் கற்கள் எவ்வளவு அவசியமோ மொழிக்கும் சொற்க எவ்வளவு அவசியம். கற்களின் உறு தியும் மிகுதியு மெவ்வண்ணம் கட்டடத்தைப் பெலப்பிக்குமோ அவ்வண்ணமே சொற்களின் சிறப்பும் மிகுதியும் மொழி யைப் பெலப்பிக்கும். மக்கள் நாகரீகம், அறிவு முதலிய

வற்றில் முதிர்ந்து வரவரப் புதுப் புதுக் கருத்துக்கள் அவர்கள் உள்ளத்தில் எழும். அவ்வக்கருத்துக்களை உணர்த்துவதற்கேற்ற சொற்களை அவ்வம்மொழிகளிலுமெனத் துக் கொள்வதே முறை. அமைக்கும்போது சொற்களைக் கேட்டுப் போர் அவற்றை ஆக்கியோர் கருத்தை அவர்கள் கருதியபடியே விளங்கும்வண்ணம் ஆக்கிக்கொள்ளல் வேண்டும். அவ்வண்ணம் ஆக்கிய சொற்களையே உறுதியுள்ள சிறந்த சொற்களென்னலாம். மக்களுள்ளத்தில் எழும் புதுப் புதுக் கருத்துக்களெவ்வொன்றிற்குஞ் சொற்களாகக்கப்பட்டுவரின், மொழியிலுள்ள சொற்கள் மிகுந்துகொண்டே போகும். சொல் மிகுதியு முறுதியு முள்ள கட்டடமாகிய மொழியே பருத்துப் பெலத்திருக்கும்.

தமிழ் மொழி நாகரீகம், அறிவு முதலியவற்றின் முதிர்ச்சிக்குத் தகச் சொல் மிகுதியு முறுதியும் வாய்ந்துள்ளதோ வெனப் பார்க்கின், அப்படியில்லை யென்றே சொல்லல் வேண்டும். ஆங்கிலத்தோடு தமிழை ஒப்புநோக்கிப் பார்க்கும்போது சொல்லளவில் தமிழ் எவ்வளவு வறுமைப்பட்ட மொழியெனப் புலப்படுகிறது. இவ்வறுமையைத் தற்கால நாகரீகம், அறிவு முதலியவற்றிற்குத் தக நீக்கிக்கொள்ளாவிட்டால் தமிழ் மொழி தமிழ் மக்கள் யாவராலும் விரும்பிப் போற்றப்படாது ஒரு சிலரால் மாத்திரமே போற்றப்பட்டுவரும். அதுவுமன்றி அதற்குரிய ஆற்றலுஞ் சிறப்புங் குன்றி ஆரியம்போற் பேச்சு வழக்கற்று அழிந்தொழிய நேரினும் நேரும். இவ்வித இடர்ப்பாடு எமது அருமைத் தமிழ் மொழிக்கு நேரிடாது சொல்லளவில் வறுமைப்பட்டிருக்கும் எமது மொழியில் தற்காலத்தில் ஏற்பட்டிருக்கும் புதுப் புதுக் கருத்துக்களை உணர்த்துவதற்குப் புதுப் புதுச் சொற்கள் அமைத்தல் வேண்டும். அரசியல், அறிவியல் (science), பொருள்தால் (economics), அளவைதால் (logic), தத்துவதால் (philosophy), உளதால் (psychology), முதலிய துறைகளில் மந்தைய நாடுகள் வளர்ந்தேறுமவண்ணம் தமிழ்நாடும் வளரவேண்டுமாயின், புதுப்புதுச் சொற்களமைத்தல் வேண்டும். அமைத்து முதலிலே இத்துறைகளிற் சிறந்த தூல்களுள்ள மொழிகளைக் கற்று அத்தூல்களை நாம் தமிழில் மொழிபெயர்த்தல் வேண்டும். அம்மொழிபெயர்ப்பு தூல்களை நம்மவர் கற்று ஒவ்வொருவரும்

தங்கள் தங்கள் சார்புக்கும் மனப்பான்மைக்கு மேற்ப அவ்
வத்துறைகளில் தேர்ச்சி யடைந்து புதுப்புது ஆராய்ச்சிகள்
செய்யலாம். இவ்வண்ணஞ் செய்யாவிடின் தமிழ்மொழியுந்
தமிழர தறிவும் முன்னேறுவதற்கு வழியே இல்லை.

மேற்கூறிய துறைகளிற் சொற்க ளமைக்கும் முறைக
ளைச் சிறி தாராய்வாம். தமிழ் மொழியி லொரு புதுச்சொல்
லாக்கும்போது அது வடமொழி யடியினின்றே பிறத்தல்
வேண்டு மென்பது சிலரது ஊன்றிய கொள்கை. அவ்வடியி
னின்றும் பிறவாவிடின் அச்சொல்லுக்கு ஆற்றலு மில்லைச்
சிறப்பு மில்லையென்றே யவர்கள் எண்ணுகிறார்கள். தமிழ்
மொழியிற் புதுச் சொற்க ளாக்கும்போது வடமொழி யடியி
னின் ரொழியத் தமிழ் யடியினின்று ஒருபோதஞ் சொற்க
ளாக்க முடியா தென்றஞ் சிலவேளைகளிற் கூறுகின்றனர்.
Telescope என்ற ஆங்கிலச் சொல்லுக்குக் துரதிருஷ்
டிக் கண்ணாடி என்றே சொல்லல்வேண்டும். வேறெவ்வனம்
இப்பொருளைத் தமிழ்மொழியிற் கூறலாம், என்பது அவர்
கள் கேள்வி. அக்கேள்விக்கு .மறமொழியாகத் தமிழை
கற்கு கற்றவரும் தமிழில் மிகுந்த பற்றுள்ளவருமான ஒரு
வர் Telescope ஐக் தொலை நோக்காடி யென்று லென்ன
என்கிறார். அதற்கு அவர்கள் ஆடி யென்றால் யாருக்கு
விளங்கும், கண்ணாடியென்று லதல்லுந் தெளிவல்லவா என்
கின்றனர். அவர்க ளப்படிக் கூறும்போது தமிழர் யாவருக்
குந் திருஷ்டி யென்பது இவருகில் விளங்கு மென நினைக்
கின்றார் போலும். தொலைநோக்குக் கண்ணாடி யென்று சொல்
லினுஞ் சொல்லலாம். தொலைநோக்காடி யெனக் கூறுவது
சொல்லேசை, சொற்கருக்கம் முதலியவைபற்றியே. ஆடி
யென்ற சொல் கண்ணாடி யென்ற பொருளில் உலகவழக்
கில்லாவிடினுஞ் செய்யுள் வழக்கிலுள்ளமையால், இச்
சொல்லை உலக வழக்கிலுங் கொண்டு வருவதி லேற்பட்ட
இழுக் கொன்று மில்லையே.

தமிழிற் புதுச் சொல் லொன்று ஆக்க முயலும்போது
முதலி லாராயவேண்டியது யாதெனின் பழைய தமிழிலக்கி
யங்களி லிக்கருத்தை உணர்த்துஞ் சொல் யாதேனும் வழங்கி
யுள்ளதா வென்பதே. இவ்வாராய்ச்சி தமிழிலக்கிய நூல்
கள் யாவற்றையுந் துறைபோகக் கற்ற ஒருவரே செய்தல் வேண்

டும். ஆங்கிலருள் **Saintsbury** என்னும் பெரியார் ஆதி காலச் தொடங்கிச் சில நூற்றாண்டுகளாக ஆங்கிலத்தி லெழுதப்பட்டுள்ள நூல்கள் யாவற்றையும் மொன்றுந் தவறாது சுற்றிருந்தா ரென்பர். அங்ஙனம் தமிழ்நூல்களைக் சுற்ற அறி ருர் சிலரே ஒருங்கு கூடியோ தனித்தோ இவ்வித ஆராய்ச் சியைச் செய்தற்குத் தகுதியுள்ளார். தமிழிலக்கியம் முழுவதையுந் துணைத்துத் துருளிப் பார்ப்பின் புதுக் கருத்துக் களை யுணர்க்துவதற்கு ஏற்றதமிழ்ச் சொற்கள் பல அங்கே கண்டுபிடிக்கலாம். "Second string to the bow" என்ற சொற்றொடர்க்குச் சரியான 'எமவில்' என்ற சொல்லொன்று அடியார்க்கு நல்லார் தமது சிலப்பதிகார உரையில் வழங் கியுள்ளார். 'Reception' என்ற ஆங்கிலச் சொல்லி லடங்கி யுள்ள கருத்தை யுணர்த்துவதற்குத் தமிழிலக்கியத்தை யாரா யின், 'எதிர்கோள்' என்பதொரு சிறந்த சொல் லகப்படும். இங்ஙனமே சில கருத்துக்களைக் குறிப்பதற்குத் தகுந்த சொற்க ளில்லையே யென இடர்ப்பட்டு நிற்கும்போது பழைய தமிழ் இலக்கியத்தி லேற்ற சொற்க ளேற்படக்கூடும்.

தமிழிலக்கிய ஆராய்ச்சியில் வேண்டிய சொற்கள் கிடை யாவிடின், வேறு தமிழ்ச் சொற்களின் டியிலிருந்து புதுச் சொற்களை யாக்கிக் கொள்ளலாம். இவ்வித மாகிய னொரு சொல்லே 'தொலைநோக்காடி' என்பது. இதுவும் முடியாவி டின், எந்தெந்த மொழியி லேற்ற சொற்க ளிருக்கின்றன வேோ, அவ்வம்மொழியி லுள்ள சொற்களை யெடுத்து அவற் றைத் தமிழ்ச் சொல் லாக்க விதிகளுக்குப் பொருந்தப் புதுச் சொற்களையாக்கிக் கொள்வதே வேண்டற்பாலது. இம்மு றையையே இப்போ துலகத்துள்ள மொழிகளெல்லாவற்றி ளுள் சிறந்ததெனச் சொல்லத் தகுந்த மொழியாகிய ஆங் கிலங் கையாண்டுள்ளது. யாழ்ப்பாண மென்பதை Jaffna என் றும் கட்டுமா மென்பதைக் catmaran எனவும் சுருட்டு என் பதைச் cheroot எனவு மாக்கிக்கொண்டனர். மக்களுக்குரிய பிறமொழிப் பெயர்களைத் தமிழிலக்கண விதிகளுக் கமையு ஏறத்தாழ இரண்டு நூற்றாண்டுகளுக்கு முன்னிருந்த வீர மாமுனிவ ரொரு மித்தாலியப் பெரியார் தமிழ்ச் சொற்க ளென்றே தோன்றாம வண்ண மமைத்துக்கொண்டனர். Ignatius என்னும் பெயரை இன்னொசித்தம்பி யெனவும், Joseph என்பதைச் குசையப்ப ரெனவும் மாற்றிக்கொண்ட

னர். இம்முறைபற்றி உயர்திரு மறைமலையடிகளும் Shakes-
peare என்னும் பெயரைச் செகப்பிரிய ரெனவும்
Ruskin என்பதை இரகிக ரெனவும் வழங்கியுள்ளார். இச்
சிறந்த முறையை உணராச் சிலர் Catalogue என்பதனைக்
'கட்லோக்' எனவும் Boycott என்பதனை 'பாய்க்கட்' எனவு
மிச்சொற்களைத் தமிழி லாளுகின்றனர்.

இனி, தமிழை அதிகங் கல்லாதார்க்கு அதை நன்கு
கற்றவர் பழையமுறைகளைத் தழுவி எழுதும்போது அவ்
வசன நடையி லுண்டாகு மிடர்ப்பாடு யாகெனில் தொட
ரெழுத்து அல்லது புணர்ச்சி விதிகளேயாம். தமிழைப்
பெரிதும் கிழைந்து கற்போர்க்குப் பெரிய தொரு தடையா
யிருப்பது இதுவே. ஒருமுறை என்னுடன் தமிழ் கற்
பதுபற்றிப் பேசிக்கொண்டிருந்த கண்ப ரொருவர் தமிழ்
நூலி லொரு பக்கம் வாசிக்கும் கீரத்தில் ஐந்துபக்க
மாங்கிலத்தில் வாசித்து கிடலாமே என்றனர். தமிழிற்
புணர்ச்சி விதிக ளத்தனை அதிகமாயுள்ளமையா சில்கிடர்ப்பா
டேற்படுகின்றது. இது உள்ளவரை தமிழை விரும்பிக்
கற்போர் சிலராகவே யிருப்பார்க ளென்றுங் கூறினர். இவர்
போன்றவர் தமிழிற் கரிசனை யெடுத்து அதனை நன்கு கற்
கவேண்டுமாயின், புணர்ச்சி விதிகளா லுண்டாகு மிடர்ப்
பாடு நீக்கப்படல் வேண்டும். எனினுஞ் சிலர் கிரும்புவது
போற் புணர்ச்சி விதிகளை முழுதும் கிடலாமோ வெனின்
அது முடியவே முடியாது. அதுவுமன்றித் தமிழ்மொழிக்
கயற்கையா யுள்ள இத்தன்மையை நீக்குவதனால் மொழி
யின் தனிப் பெருஞ் சிறப் பொன்றிற்குத் தீங்கு கிளையும்.
மேலும், இங்ஙனஞ் செய்ய முயல்வது இயற்கையிற் சாந்த
குண முள்ள ஒருவனை வீரக்குண முள்ளவனுக்க முயல்
வதை யொக்கும்.

புணர்ச்சி விதிகளைத் தழுவும் முறையில் ஒரே யொரு
விதியைக் கவனிப்பின், வழக்கமா யுண்டாகும் முட்டுப்பாடு
கள் பல அற்றுப் போம் என்பது எதை துணிபு. காம்
பேசும்போது எங்களை யறியாது தழுவும் புணர்ச்சி விதிக
ளையே எழுதும்போது காம் வழங்குவோ மாயின், ஒரு
வித இடர்ப்பாடு மேற்படமாட்டாது.

இவ்வுண்மையைத் தெளிவாய் விளங்குவதற்குப் புணர்ச்சி முறைகள் தமிழ் மொழியி் லெங்ஙன மேற்பட்டன என்பதை யறிதல் வேண்டும். தமிழ்மொழியி் லுள்ள வெழுத்துக்களை ஆராயின், அவைகளெல்லாங் சேர்ந்து இருதூற்று நார்பத்தேழா யிருப்பினும் அவற்றுள் நன்குவேறுபட்ட ஒலிகள் இருபத்து நான் கென்றே சொல்லலாம். இவற்றுள் ளும் இனவெழுத்துக்க ளெனப் பெயருடையனவாய் ஒலியி் லொற்றமை யுடையனவும் பலவே. நன்கு வேறுபட்ட ஒலிகள் இருபத்து நான்கு எங்ஙனமெனின், பதினெட்டு மெய்யும், பன்னிரண்டு உயிருள் ஐந்து குற்றெழுத்தும் ஆப்த முமாமே. இன வெழுத்துக்க ளென யெனின் க, ங, ச, ஞ; ட, ண; த, ந முதலியன. ஐரோப்பிய மொழிகளுக்கில்லாது தமிழ் வடமொழி முதலிய மொழிகளுக்கே யுள்ள ஒரு தனிவேறியற்கையைப் புணர்ச்சி முறைகள் பற்றிப் பேசும்போது நாம் மறந்துவிடுவ துண்டு. இவ்வியற்கை இம் மொழிகளி் லுயிர்மெய் என்னு் மொரு பாகுபா யிருப்பதே இவ்வெழுத்துக்க ளிருப்பதனால் மொழிக்கு யாது பயனென்று கிலர் கேட்ப துண்டு. சுற்று ஆராயின், பயனென்ன வென்பது இலகுதில் விளங்கும். 'கைமை' என்ற தமிழ்ச் சொல்லை யெடுத்துக் கொள்வோம். இதை யாங்கிலத்தி் லெழுதப் புகின் kaimai என ஆறெழுத்துக்கள் கேவை. ஆறெழுத்தி் லாங்கிலத்தி் லெழுதுஞ் சொல்லைத் தமிழி் லிரண்டெழுத்திலெழுதி ள்குகின்றோம்.

உயிர்மெய் என்னு் மோர் வகுப்புத் தமிழ் கெடுங்கணக்கி் லுள்ளனமயாற் சொற்களைத் தமிழிற் சுருங்க எழுதும் வாய்ப்பொன்று எமது மொழிக்குக் கிடைத்திருக்கின்றது. இங்ஙனமே தமிழ் கெடுங்கணக்கி் னமைப்புக்காரணமாய்ச் சொற்றொடர்களையும் வசனங்களை யுஞ் சுருங்க எழுதும் வசதி் மொழிக் கேற்பட்டுள்ளது. அருள் + அழகு = அருளழகு. இவ்விரண்டு சொல்லை யுஞ் சேர்த்தெழுதும்போது ஓரெழுத்துக் கெடுகின்றது. இதைவிடத் தமிழ் கெடுங்கணக்கி் னமைப்பினு் லேற்படு மின்னொரு தன்மை யாதெனில் மெய் பெழுத் தொன்றில் முடியுமோர் சொல்லுக்கருகில் இன்னொரு சொல் வரின், நின்ற சொல்லின் கடைசி மெய் பெழுத்து வந்த சொல்லின் முதலெழுத்துக் கினமான எழுத்தாய் மாறி ளிடும். வரும் + சொல் = வருஞ்சொல்.

மேற்கண்ட திரிபுகளு மிவை போன்றனவுஞ் சொற்
களைச் சேர்த்து நா முச்சரிக்கும்போது இயற்கையா யெழு
கின்றனவே பொழிய வேறல்ல. இவை தமிழ் நெடுங்க
ணக்குக் குள்ள இன்னொரு தன்மையாலு முண்டாகின்றன.
உதாரணமாய்த் தமிழ் எழுத்துக்களையு மாங்கில எழுத்
துக்களையு மொப்பு கோக்கிப் பார்க்கின், தமிழிற் குறில்
நெடி லென்னும் பேதமுண்டு. ஆங்கிலத்திலோ அப்படி
யில்லை. இலத்தீன் மொழியிற் குறில் நெடி லென்ற
பாகுபாடு எழுத்துக்களுக் குண்மையால் இலத்தீன் மொழியி
லிருவகை வழக்கிலுந் தோன்றல், திரிதல், கெடுத
லுண்டாகின்றன.

முற்கூறியது போலத் தொல்காப்பியந் தமிழ் மூலகுத்து
இலக்கண நூலாய்தின்று நிலவிச் சில நூற்றாண்டுக ளாந
பின், தொல்காப்பியத்திற் கூறிய விதிகள் சிலவற்றைத் தமிழ்
மீறி நடந்ததைக் கவனித்துப் பவணந்தியார் அவ்
வழக்குகளை ஏற்றுக்கொண்டு நன்னூ லென வோர் புதிய
இலக்கணநூல் செய்துள்ளார். இந்நூல் எழுதி ஏறத்தாழ
எட்டு நூற்றாண்டுக ளாயின. இதற்கிடையி லெத்தனையோ
மாற்றங்கள் தமிழ் மொழியி லுலக வழக்கிலுஞ் செய்யுள்
வழக்கிலு மேற்பட்டுள்ளன. இவை யெல்லாஹற்றிக்கும்
விதிக ளமைத்துப் புதிய தோரிலக்கணம் விரைவி லெழு
துவது மிகுதியும் வேண்டிய தொன்று. மேற்கூறிய மாற்
றங்களை ஈடத் தமிழில் முன்னொரு போது மில்லாத அல்
லது அருகியே வழங்கிப் எத்தனையோ சொற்கள்
இப்போ வந்தேறிவிட்டன. நன்னூலார் சொல்லாக்க
மென்னுமோர் பகுதி தனது நூலிற் சேர்த்திருப்பதுபோல
இந்நூலினு மங்ஙன மோரதிகாரம் அமைத்துக் கொள்
ளவேண்டும்.

தமிழிற் புதிதா யமைக்க வேண்டிய இலக்கண நூலிற்
சொல்லாக்க மென்ற அதிகாரத்தின் கீழ்க் கூறவேண்டியன
பல வுள. அவற்று ளொன்று பின்வருமாறு, இரசாயன
(Chemistry) நூலில் உலோகங்கள், அயுக்கள் முதலிய
வற்றைக் குறிப்பதற்கு இப்போ ஆங்கிலத்தில் வழக்குங்
குறியீடுகளாகிய Pb, Cu, Co., H. S முதலியவற்றை
ஐரோப்பாவி லுள்ள இதர நாடுகளும் வழங்கத் தொடங்

குகின்றன, அவற்றையே நாமுந் தமிழ் மொழியில் வழங்குவதனால் வரும் நன்மை, தீமை முதலியவற்றைக் கூறல் வேண்டும்.

ஆங்கிலக் கற்ற பலர் தமிழ் மொழியைக்குறித்துக் கூறும் குற்றங்கள் பல வுள. அவற்று ளொன்று யாதெனின், ஆங்கிலத்தில் வேண்டா எழுத்துக்க ளில்லாதிருக்க, தமிழிலோ எத்தனையோ எழுத்துக்கள் சிறுவர் எழுதக் கற்கும்போது கற்பனவே பொழியப் பிறகு ஒருபோது மவர்கள் காண்பதே யில்லை. இவ்வெழுத்துக்கள் சொல்லாக் கத்துக்கு வேண்டா திருப்பின், இவை நெடுங்கணக்கையலங்கரிப்பதற்கும் இவற்றை எழுதுவதற்குப் பயிலத் தொடங்கும் சிறுவரை வெருட்டி யோட்டுவதற்கு மிருக்கின்றனவே பொழிய இவற்று லுண்டாகும் பயன் வேறொன்று மில்லை என்கின்றீர். இவர்கள் கூறு மிக்குற்றத்தை விருப்பு வெறுப் பின்றி ஆராய வேண்டியது மிப்புது இலக்கணஞ் செய்யற் பாலனவற்று ளொன்று.

ஆங்கில மொழியில் இலக்கண விதிகள் மாறவதையுற்று கோக்கின், சென்ற இருபது அல்லது இருபத்தைந்து ஆண்டுகட்கு முன் வழங்கிய வழக்குக ளெத்தனையோ இப்போ தள்ளப்பட்டுள்ளன. அவற்றிற்குப் பதிலாக வேறு வழக்குகள் எழுந்திருக்கின்றன. 'Each other' என்னுஞ் சொற்றொடர் முன்னொரு காலத்தில இருவர் பற்றிக் கூறும்போதே வழங்கலாம். இப்போதோ எத்தனை பேரைக் குறித்துப் பேசினும், இச்சொற் றொடரைக் கையாளலாம்.

இங்ஙனமே தமிழிலுந் தொல்காப்பியம் நன்னூல் முதலிய இலக்கண நூல்களில் வழுவாகக் கருதப்பட்ட எத்தனையோ வழக்குகள் இக்காலத்துத் தமிழறிஞர் பலராத் கையாளப்பட்டுள்ளன. 'மூவர்' எனக் கூறுது, 'மூன்று மணிதர்' என எத்தனையோ பெரியார் வழங்குகின்றனர் 'அவனிதைச் செய்பவ னல்லன்' என்பதற்குப் பதிலாக 'அவனிதைச் செய்பவ னல்ல' எனப் பலர் கூறுகின்றனர். 'எனக்கு ஒரு நண்பனுளன்' என்பதே இலக்கண விதி தவறு வசனமாயினும், மகோ மகோ பார்த்தியாய சாமிநாதையர் போன்ற பெரியார்தானும்

‘எனக்கு ஒரு நண்பனுண்டு’ என்று கையாண்டு வருகின்றனர். இலக்கண மேற்றாகக் கொள்ளும் போலிகளைவிட வேறு போலிகளும் நூல்களில் வந்தேறியிட்டன. இவ்வண்ண மிருவகை வழக்கினும் வந்தேறியுள்ள மாறுதல்களைப் புதுக்க அமைக்கப்படு மிலக்கணஞ் சேர்த்துக் கொண்டு விதிகளு மமைத்தல் வேண்டும்.

இனி ஆராயவேண்டியது தமிழ் மொழியில் வசன நடை யிப்போ விருக்கும் நிலை. சென்ற நூற்றாண்டின் பிற்பகுதியிலும் இந்நூற்றாண்டிற் சென் றிருக்கு மித்தனை யாண்டுகளாகவும் வசன நடையை வளர்த்து ஓளவுக்குப் பூரணப்படுத்த எத்தனையோ பேர் முயன்றும் அவரது முயற்சி வேண்டியளவுக்குப் பயன்படவில்லை. சிறந்த நடை யாய் மெல்லாராலும் கிரும்பத்தக்க நடையாய் மிருக்க வேண்டுமாயின், வாசிப்போர்க்கு இலேசாய் விளங்கத்தக்க நடையா யிருத்த வின்றியமையாதது. வாசித்துக் கொண்டு போக ஒருவித தடையுமின்றி விளங்கத் தக்க நடையை விட வேறொரு நடையையுந் தமிழ் நாடு இப்போ தேடாது. அதற்கு இரண்டு காரணங்க ளுள். முதலாவது, தமிழ் மொழி இலக்கியங்களை முன் தேடாத பலர் இப்போ தங்களா வியன்றளவு அவற்றைக் கற்க வேண்டுமென முனைந்து நிற்கின்றனர். இவ்வகுப்பினர் தமிழைப் பெரிதும் விரும்பிக் கற்க வேண்டுமாயின், புதுக்க எழுதப் படும் வசன நூல்கள் யாவும் இவர்கள் இலேசில் விளங்கத்தக்க நடையா யிருத்தல் வேண்டும். இரண்டாவதாக, ஆங்கிலத் தெரியாத தமிழ் மக்கள் கற்க வேண்டிய எத்தனையோ துறைக ளுள். அவற்றை யவர்கள் தடையின்றி விளங்கிக் கற்றுக் கொள்வதற்கு இலகுவான நடையே வேண்டும்.

இத்தொடர்பிலே, பண்டிதர்கள் பெரும் பாலும் கையாளும் வசன நடையைக் குறித்தும், சென்ற பீட்பது ஆண்டுகளுக்குள் வெளி வந்துள்ள சில வசன நூல்களின் நடைகள் பற்றியுஞ் சிறிது கூறுவது முறை யாகும். முதலாவது, தமிழ்ப் பண்டிதர்கள் பலர் பெரிதும் வழங்கும் நடையை ஆராயின், அதுபற்றி யொன்று மாத்திரஞ் சொல்லலாம். அவர்கள் தமிழ் மக்கள் யாவருந் தங்

கள் நூல்களை வாசித்தின்புறுதலை கிறும்புவதில்லையென எண்ணுவதற் கிட முண்டு. எத்துணை யதிகந் தமிழைக் கற்றோரும் மூன்று அல்லது நானு வகுப்புக்குமேற் 'கல்வாதார்க்கும் கிளங்கத்தக்கதாய் நூ லெழுதலா மென்பதை அவர் அறியார் போலும். William Hudson என்னுமோ ராங்கிலப் பெரியார் நடை யென்பது சொற்களை ஏற்ற இடங்களி லெழுங்கு படுத்திக் கோவையாய் வைப்பதே யொழியப் பேச்சு வழக்கி லில்லாததும் பலரு மறியாததுமான சொற்களைத் தேடி ஓசை கருதியோ வேறேதேனுங் கருதியோ கோவைப்படுத்தி யெழுதுவதல்ல என்கின்றனர். சொற்களிலும் பார்க்கச் சொற்களை வைக்கு மிடமு முறையுமே அதிகம் கேக்க வேண்டியன என்பது அவரது கருத்து. ஆங்கிலத்துக் கப்படியாயின், இடைச் சொற்களை யுடைய தமிழுக்கு இவ்வுண்மை இன்னு மெத்தனைப் பொருத்தமுடைத்து.

“என்பொருள் வாகச் செலச்சொல்லித் தான்பிறர்வாய்
துன்பொருள் காண்ப தறிவு”.

எனக் கூறித் திருவள்ளுவரே இற்றைக்கு ஏறத்தாழ இருபது நூற்றாண்டுக்கு முன்னரே இலகுவான நடையே சிறந்த நடையென அறியப்பட்டிருக்கின்றனர். அதுவு மன்றித் தாமுந் தமது நூலை இலகுவான நடையி லெழுதியளித்ததுள்ளார். புலவராய்க்கோர் அதிகங் கல்வாதார் கிளங்கத்தக்க நூல்கள எழுதலா மென்பதற்கு ஆங்கில நூலாசிரியரு ளொருவனையு மெடுத்தாக்காட்டாய்க் கூறலாம். Arthur Mee என்னும் பெரியார் எழுதும் நடை சிறு குறகதைகள் தானும் கிளங்கலாம். பெரும் பெரும் பொருள்களை யெல்லாம் சிறுவர் பெரிதும் கிழைந்து கற்கத் தக்க நடையில் எழுதுவார். இதுபோன்ற நடையைத் தமிழ் நூலாசிரியர் யாவரும் பயில்வாராயின், தமிழலகம் அவரது நூல்களால் அளவற்ற பயனடையும்.

(தொடரும்)

A MODERN AMERICAN THEOLOGIAN

The Religious Thinking of Dr. Eugene Lyman.

BY DR. M. H. HARRISON, Ph. D.

Author's Note: The following lecture was one of a series of lectures on present day tendencies in American religious thought given at the United Theological College, Bangalore, in September 1937. The author hopes that it may be of interest to the readers of the Miscellany, in the first instance, because Dr. Eugene Lyman was a life-long and much valued friend of the late Rev. John Bicknell.

M. H. HARRISON.

Dr. Lyman is at present a professor in New York City in Union Theological Seminary, a non-denominational theological school with a Presbyterian background. His life-long connection and work however have been with the Congregational Church. I mention this not in order to emphasize denominational distinctions, but because in the present divided condition of the church one cannot always well serve the church universal except through some particular branch of it. Dr. Lyman comes to his Congregationalism naturally through his boyhood Christian environment and upbringing, for his birth place and the home to which he goes when he is free from professional duties is a tiny village (the same village in which Mr. Bicknell was born) in the hills of Western Massachusetts in a district which has from early days been one of the undisputed strongholds of the Congregational denomination. It is a beautiful spot nestled in the midst of the hills and forests, and from it several men eminent in American literary life and also in the religious and missionary work of the church have come. Professor Lyman has in his thought and manner something of the beauty of his native hills. It was near this village that Jonathan Edwards ministered to his flock in

the days of the great awakening, and it is hardly more than a score of miles away that he carried on his work for the American Indians two centuries ago. But in Dr. Lyman's youth the influences making for the moderation of the old New England theology had already been at work, and his religious development went on without his ever being obliged to make a violent break with the past. In his youth he had to struggle—like many others, with poverty in order to gain an education; it was necessary for him to spend several of his early years in earning money for his higher education. But this gave him the advantage of a greater maturity of thought when he did have the opportunity of continuing his higher education and so was not altogether a disadvantage. He passed from College to the Theological Seminary, and this was followed by the securing of a travelling fellowship which gave him two years' study in Germany. During his college days he had embarked seriously on the study of philosophy, arriving, like so many at that time, at a position of Lotzean idealism. It was in Germany that he came into contact with a new movement of theological thought which replaced his earlier idealism and permanently affected his thinking. This movement was the one known as Ritschlianism and he came into touch with it in the persons of Harnack the historian and Herrmann the theologian. As this movement had a considerable effect not only upon Dr. Lyman's thinking but upon American theology in general, it may be worth while to remind you of some of its characteristic features.

For one thing, Ritschl sharply distinguished the sphere of religion from all that does not belong to it. Religious knowledge does not depend upon philosophy but has in fact quite another realm. Ritschl protested against those forms of theology which had

made religious certainty dependent upon the working out of a metaphysical system, or which supposed that a greater certainty could be added to the faith of the simple Christian by philosophical reflections. The knowledge which religion has, has to be designated by the term "value-judgement"; while judgements of existence belong to the realm of science and of philosophy. Thus he endeavoured to secure the independence of the religious sphere, putting it beyond the reach of the criticism of science. Further, Ritschl turned attention to the central importance of Christ for all religious thought, while he and especially Harnack interpreted Jesus primarily in the light of historical study, as the results of that study were then understood, rather than from the point of view of the historic creeds of the church. Again, Ritschl in connection with Jesus' teaching of the kingdom of God turned the attention of Christian people to the importance of social questions.

In the case of Dr. Lyman and in fact of most of the American students of theology who studied under the disciples of Ritschl, the weakest point in the Ritschlian system appeared to be the denial to religion of all judgements of existence. While religion is concerned with values, it is its special concern that these values should be connected with reality. Religion cannot therefore be entirely independent of one's thought about the universe as a whole. Whatever religious knowledge one may have must in some way be correlated with the knowledge which is to be gained from other aspects of life.

After Lyman's return to America he became a teacher first of philosophy in one of the Colleges of the Congregational denomination in the west; then of the philosophy of religion in two of the smaller Congregational theological seminaries and; finally of

the latter subject in Union. It may be of interest that his wife, formerly a professor of Biblical literature in an important women's college, is a New Testament scholar of repute.

While we are concerned here primarily with Dr. Lyman as a philosopher of religion, it may be worth while to introduce our statement of his teaching with a reference to his theological position as contained in a recent account which he has himself given of his thought:

"The pillars of the house of Christian theology, he says, are four: (1) Historical continuity with the spirit of Jesus, such that the life of sonship to God seen in his teaching, deeds and personality is recognized to be that which can fulfil men's deepest religious needs and aspirations; (2) an ethical mysticism, which sonship indeed implies, in which the sense of an immediate relation to God imparts the freedom, freshness of insight and power that belong to a religion of the spirit; (3) acceptance of the normative character of the ethics of love in its intensive and universal meanings, so that love is recognized to be the supreme test and goal for man's physiological nature, his social institutions and his world-wide relationships; (4) a theistic interpretation of the cosmos".

Certain aspects of this statement will be made clearer as we proceed.

Dr. Lyman is the author of a number of books, the most recent and fullest exposition of his thinking being his "Meaning and Truth of religion." While in this volume he develops the subject of the philosophy of religion at length, his characteristic views can perhaps be more clearly seen in a somewhat earlier volume of lectures called "The Experi-

ence of God in Modern Life." It is mainly on this book that our statement of his position will be based.

These lectures were delivered in New York at a time when, in consequence of the World War, the faith of many in the reality of God was being shaken, and the value of religion widely questioned. At the beginning Lyman inquires what needs generally felt by men can be met by the experience of God. Without attempting any exhaustive answer he fixes attention in these lectures upon three such needs, namely, upon the need for God in the growth of personality, the need for God in the achievement of social progress, and finally the need for God for the interpretation of the meaning of the world.

One of the most urgent needs of the present day is for the development of personalities adequate to meet its pressing problems. Progress in the physical sciences, and in their application to the arts of life has gone on apace. We have all many kinds of scientific inventions at our command which tremendously increase our powers. And this is true here in India, it may be added, as well as in the west. We can travel to distant places by motor car or train in a fraction of the time which it once took to reach the next village. We can, if we have need, transmit our thought by telegraph or by telephone to the most distant parts of the world. But of what value are these gifts of scientific discovery unless they are balanced with a development of our sense of responsibility for their use? If we travel by car and reach our destination hours earlier than if we had gone by bullock cart, and then do nothing of value with the time we have saved, what advantage have we gained? But these results of scientific research are not mere idle toys with which men may harmlessly amuse themselves. Our world today sees

a tragic spectacle; that those whose personalities are quite inadequate to meet the responsibilities laid upon them are yet in control of instruments of terrific power which may wreck the lives and fortunes of thousands of their neighbours. Our world today is like a powder magazine in which undisciplined children are playing about with matches. And there are areas in the world today, as there were when Dr. Lyman wrote his lectures, where this growth of physical power in the hands of insufficiently developed personalities is leading to fatal results.

Now one of the consequences of the religious life as we know it in the Hebrew and the Christian tradition is the development of moral personality. By no means all religious life in other traditions has had that result, nor has it indeed had that aim. Even in the Hebrew and Christian tradition it has perhaps not ordinarily been consciously sought. Yet a glance through the pages of the Old and New Testaments shows us that experience of God has been a powerful force in the creating of personality. In the case of those Old Testament prophets whose lives are known to us this is readily apparent. Amos, the shepherd and dresser of sycamore trees, hears the call of God to prophesy and becomes a figure of national and more than national importance. He becomes the instrument by which the necessity of social justice is proclaimed; he sees the indispensable need for humanitarian principles in the dealings of one nation with another with such clearness that our practice has not yet caught up with his teaching. He teaches the utter righteousness and certain judgement of God. Hosea through a cruel tragedy in his family life is lifted by God's call out of his personal misfortune to become the interpreter of God's redeeming love. Isaiah the courtier through his answer to the command of the holy,

God becomes the inspired statesman and seer of his race. But this power given in the experience of God is seen not merely in a few exceptional cases. It is a power which can propagate itself and inspire others. Men cease to be lost in the mass of mankind, capable of acting only in the group, and become distinct individuals.

It is not until we come to the New Testament that we find the full meaning of the experience of God in enriching human life. Through Jesus, there come to men a profoundly new sense of God and the possibility of a new relationship to him. "To as many as received him, to them gave he the right to become children of God." "Now are we children of God, and it is not yet made manifest what we shall be." In this new relation of sonship we find, then, the greatest enhancement of personal life.

"The outstanding characteristic of this consciousness of sonship," Professor Lyman writes, "is its union of an experience of God of new intimacy and depth, and a moral creativity of the greatest scope and energy ... Here at the beginning of Christianity is a spiritual process from which can be learned things of most vital moment for modern life. In Jesus' consciousness of sonship we see the experience of God making powerfully for the development of personality because it is so intimately united with moral creativity; and if the development of personality is a fundamental and permanent modern task, Jesus' consciousness of sonship may well retain for us the utmost significance."

Thus far Professor Lyman, and leaving his thought for a moment, we may remark that we here in

India, who are so vitally interested in the uniqueness of Christianity, may well remember that in using the words 'Father,' and 'Son,' Jesus has put a new meaning even into the human relationship upon which this figure is based. The figure of Fatherhood as applied to God is after all not such a very unusual figure in the history of religions. The very first hymn of the Rigveda in the literature of Indian religion ends by applying the term to the god Agni. The more developed thought of the celebrated Vedantic commentary of Ramanuja ends its long philosophic introduction with a beautiful parable of a lost son. But the fatherhood and sonship of which these documents speak is a very different fatherhood and sonship than that which is made known to us through Jesus Christ.

We see, then, in the New Testament, to continue Dr. Lyman's thought, the enhancement of the personality of those who believe in Christ. There is no limit to the possibilities of their moral development. The experience of God in the relation of sonship means the purifying of the self, walking in the light, doing the works of God. "Ye therefore shall be perfect, as your heavenly father is perfect."

But this new experience of sonship has not ceased with Jesus' first disciples or with the apostolic church. Throughout Christian history and at the present day men are being given moral freedom and the power for service through the experience of God. Dr. Lyman gives the instance of Horace Bushnell, a Christian minister of a generation previous whose life had had a strong influence upon his own. When he was forty six years old and had long been the pastor of a church he came to the conclusion that there was a fuller life to live than any he had yet attained. Months of study and spiritual seek-

ing followed. The result came quite suddenly and his wife found him one morning with face radiant with joy. 'What have you seen'? she asked. 'The gospel' was his reply. Bushnell says that this experience came to him not as something reasoned out but as an inspiration, a revelation from the mind of God himself. "I seemed to pass a boundary. I had never been very legal in my Christian faith, but now I passed from these partial seeings, glimpses and doubts into a clear knowledge of God and into his inspirations which I have never wholly lost. The change was into faith, a sense of the freeness of God and the ease of approach to him." Although Bushnell had at this time years of ordinarily successful ministry behind him, the years which were to follow were intellectually and spiritually the most fruitful period of his life.

This last example in its emphasis upon the immediacy of the experience of God and of the knowledge of truth about him, illustrates one kind of religious experience to which Dr. Lyman gives special attention in his larger work under the name of mysticism. This word which is very frequently used by American writers on the psychology of religion has been very confusing because of the great variety of meanings which have been given to it. In order to avoid the risk of misunderstanding, let us make clear some of these meanings of mysticism which Professor Lyman does not intend by his use of the word. In the first place he does not mean by it a mere emotional heightening of thought, as when Bertrand Russell defines it as "little more than a certain intensity and depth of feeling in regard to what is believed about the universe". Nor is it a belief, as some writers seem to think, in anything which is marvellous or occult or irrational.

Again, Dr. Lyman does not mean by it, as some others have done, the mere seeing of visions such as are recorded of many of the saints of the medieval Catholic church, or the hearing of voices, such as were heard by the French heroine, Joan of Arc; or in fact the disturbance of any of the other senses. These experiences may or may not have religious value. The occurrence of these experiences need not prejudice us against the value of the religious life of the person who has the vision, for we find them in Christian life from Saint Paul to Sadhu Sundar Singh, but we shall do well not to lay too much stress upon the visions themselves. Some of the great medieval mystics wisely advised their disciples not to think their visions of great importance, or to be puffed up if they themselves had them, for they were at best only an introductory stage in the mystic life. Mysticism, then, in Dr. Lyman's usage, cannot simply be equated with the power to see visions. There is one other sense of the word which must be distinguished from Dr. Lyman's usage and this is a meaning which is specially in danger of causing confusion. One of the most prominent English writers on mysticism, Dean Inge, has laid special emphasis upon that stream of negative philosophical mysticism which can be traced from the non-Christian Greek philosopher, Plotinus, then through a Greek Christian writing under the name of Dionysius the Areopagite, then through John the Scot, the medieval theologian, and finally to the German mystics as well as others of the later middle ages. That this stream of thought has some part in the history of Christian mysticism is true, but it is not primarily of this rather philosophical type of mysticism that Dr. Lyman is thinking. He gives as his own

definition of the sense in which he uses the word mysticism, the following: "Religious mysticism is a sense of a presence that is immediately known to be Divine, or an apprehension of a truth that is immediately felt to be valid and momentous." Thus he cites as an example the remarkable record of the conversion of the French scientist and literary man, Pascal. Or again he cites the instance of John Woolman the Quaker, who says in his Journal: "As I lived daily under the Cross, and simply followed the openings of truth, my mind from day to day was more enlightened... When I ponder on that change wrought in me, I find no language equal to it, nor any means to convey to another a clear idea of it.... My heart was tender and often contrite, and universal love to my fellow-creatures increased in me. This will be understood by such as have trodden the same path." Woolman gained from this experience, insight into moral duty, and he is frequently reminded by the divine spirit if he fails in any respect. Thus, as it was in the days of slavery in America, he was once asked by his employer to write a bill of sale for a slave, and without considering, he obeyed. But he is soon after convinced that he has done wrong, and he spends much of his life thereafter in combatting slavery. Similarly, he was a pioneer in the meeting of other social problems, in the protest against war, in working to improve the condition of steerage passengers in steamers, and the like, and Lyman points out that mysticism instead of withdrawing men from the world has often remarkably increased their practical effectiveness.

We return from this consideration of the meaning of mysticism to Lyman's general argument. The conclusion which he had reached was, it will be remembered, that the experience mediated through

Christ is of the highest importance for the development of personality, and that this experience is connected in a vital way with the tasks of moral living. But the two things, the experience of God and the moral life, cannot simply be treated as identical. They remain clearly distinguishable. Further, the experience of God demands faith in a personal being. That experience, which is alone effective for the growth of moral life, demands that God who is known should be one who can and will himself work for the realization of moral purposes. It is true that personality in God cannot be limited and imperfect as it is in man. We may not be able to comprehend or formulate it clearly.

But he approves the statement of William James: "In whatever other respects the divine personality may differ from ours or may resemble it, the two are consanguineous at least in this—that both have purposes for which they care, and each can hear the other's call".

(To be continued.)

EDITORIAL NOTES.*Educational Unrest.*

Today, more than ever, there is a good deal of unrest in the educational world of Ceylon, with practically all matters connected with it in an unsettled state. No one appears to know exactly whither our educational affairs are drifting. First, on the one hand, there are a good number of critics, most of whom do not seem to care seriously about the educational progress of our land, concerned deeply with the yearly rising educational bill claiming a substantial slice of the Island's revenue. On the other hand, there are those who want more money voted for this purpose. Then, we have the present system of education almost universally condemned. The wish has been expressed in almost all quarters that the time must soon come when the foreign examinations, which now have a strong hold on our people, will cease to hold their sway, and that the Examination Board, which is now in charge of the local examinations, will soon free itself from the peculiar whims and fancies now attacking it and make its examiners have a better sense of proportion while setting and marking their papers. While condemning the systems of examinations prevailing now, we are not blind to the fact that our schools are not producing satisfactory results both in the local and foreign examinations. The appallingly large percentages of failures in these examinations are a proof of the unsatisfactory state of affairs in our schools. Then again there is the problem of the ever increasing number of students seeking higher education. Can the University College, with its spare staff and inadequate accommodation, cater to the number entering it? Is there any prospect of the Ceylon University coming into being in

the near future? We wonder. The battle of the sites is not yet over; now the battle is not between Colombo and Dumbara but between Dumbara and Peradeniya. Perhaps, while the latter two are fighting, Colombo may step in and win finally, in which case is it not a consummation devoutly to be wished?

These unsettled conditions have been existing now for sometime. It was because of these an Island-wide clamour was raised for the appointment of a Commission, consisting of educational experts preferably from abroad. In answer to the clamour the Education Committee, after holding out great hopes about such a Commission being appointed, have suddenly discovered that there is no need whatever for looking outside their own magic circle for such Commissioners as are required; and have constituted themselves educational authorities qualified fully to examine and judge the whole question of education. They have gone now one step further, and framed an Ordinance giving them absolute power in all matters educational. The proposed Ordinance takes away all power from the Director of Education does away altogether with the Board of Education, and makes the Committee an all-powerful body. No worse tragedy can befall our country than the result obtained from entrusting education into the hands of the creatures of private manoeuvring and political intrigues. The public services should be saved from the caprices of a make-shift political body; so should education be. The chief feature of the New Educational Bill appears to us to be the vesting of unlimited powers in the Education Committee. This feature should be removed from it to make the rest of it to be considered by the people. In this connection, we would endorse the opinion of the Northern Province Teachers' Association that the Education

Bill should wait till an expert Commission has examined the whole question of the machinery and the system of our education and issued its findings.

The late Mr. Nevins Selvadurai

The death of Mr. Nevins Selvadurai has removed a very intimate friend of the College, and, coming as it does so close to the death of Mr. Bicknell, has administered another rude shock to all of us. Mr. Selvadurai's interest in and friendship with Jaffna College were not of recent growth, and were not confined only to the few years during which he was associated with the Board of Directors. Though the College was denied the privilege of claiming him as one of her illustrious Old Boys, she has all along enjoyed his undiluted affection. He never made a secret of how he always loved the College from his very early days. Our sorrow is made specially poignant, when we realise that he was taken away at a time when he could have been of the greatest use to our institution. At the time of his death he had begun to devote a good deal of time to the study of the problems and needs of the College and to contribute very greatly to the deliberations of the Board as its Vice-President. That he was eminently qualified to fill this place, with his academical attainments and educational experience, was admitted by everybody. We wish he had an earlier opportunity to enter the Board and a longer period to serve on it. Jaffna College is unquestionably the poorer by his loss. While recording here our sense of sorrow at his death, we do not want to forget to record our sense of appreciation for all that he did and meant to us. His straight figure, upright walk, kindly smile, and soft cheering speech will always haunt our memory. The emphasis he always placed, whenever he had an

opportunity to talk to the staff or students, on the building of character and the leading of a Christian life is deep ingrained in the hearts of all of us. His was a striking personality, spreading a beautiful Christian influence. Just as we have been made the poorer by his death, we have been made the richer and nobler by his contact with us.

This is not the place for us to record the sense of loss all Jaffna feels at his parting; glowing tributes have already been showered upon him by an appreciative press and a grateful public. However, we should like to say this much: a very big gap has been caused by his death. No public movement, worthy of the name, mooted for the purpose of ameliorating the conditions of the people or of furthering the progress of the country was denied his blessings, inspiration or leadership. And now that he is no more, the people are only too painfully conscious of a huge void and are yearning for another like him. A great Christian gentleman, a trusted leader, sympathetic and strong, is gone. Whence comes such another?

Our Contributors

We do not think that any of the contributors to this Number needs any introduction to our readers, for most of them have already contributed to our pages, and the others are well-known friends of our readers and ourselves. We thank them all for their help to us in making these pages serve a useful purpose.

Rev. Kingsbury returns to our pages with another learned article on Tamil Grammar. We hope that this will not be his last contribution to our magazine.

Mr. A. M. K. Cumaraswamy's confession that he has found it difficult to resist the temptation of succumbing to our wiles and of once again brightening up our pages with his spicy and illuminating articles is most welcome. We assure him that we will go to tempt him again and again, and, knowing him and ourselves as we do, we have every reason to hope that the results of our temptation will always be the same.

We are happy to be able to publish an instructive contribution from *Mr J. V. Chelliah*. The space available in our pages prevents our publishing his lecture on "Some Ancient Tamil Poems," all in one instalment. It has had therefore to be broken up into a few parts, the first of which appears in this issue and the next will follow in future numbers. Mr. Chelliah has found a good use for his leisure when he has decided to devote it to translating some of the works of Tamil Literature and making them available to foreigners.

Mr. K. Mathiaparanam of our College Staff, who makes his *debut* in the pages of the Miscellany, examines in his article the ways and means of modernising the Tamil language. He will conclude his observations in the Christmas Number of the Miscellany. We have no doubt but that his article will provoke much thought among our readers.

It is with particular pleasure that we welcome a contribution from the erudite pen of *Dr. M. H. Harrison*. That he has found the time in the midst of very exacting duties of a Professor and of the Principal of the Theological College at Bangalore to help us is sure proof of how interested he is in all that we do here in Jaffna College. His learned article on Dr. Eugene Lyman, a modern American Theologian,

will be found to be of great interest by all those of our readers, who have been following the trends in modern theological thought. The concluding part of the article will appear in our next number. We make no secret of the fact that we are looking forward to many more contributions from our good friend. It would be good news, we are sure, for our readers to be told that Dr. and Mrs. Harrison are planning to pay a visit to Jaffna soon. They are not sure yet of exactly when it will be, but whenever they choose to come, they will find a warm welcome awaiting them not only among ourselves but among all their many friends in Jaffna.

The 'Old Boys' Association, Jaffna Branch, promises to be more alive than in the past and to make its presence felt in our pages through the facile pen of its Secretary, Mr. A. W. Nadarajah. We welcome his contribution in this number and hope he will keep up his good resolve to give us news of the O. B. A. regularly.

JAFFNA COLLEGE AT NIGHT

*The air is calm tonight. The moon streams bright,
Flooding the College grounds with gentle glow.
The feathery palm trees stand in ghostly row,
And fleecy clouds adorn the twinkling night.*

*The lights have winked, then faded from the sight.
Two studious lamps their solitary beams do throw
To mingle with the soft moon's tranquil flow :
The College now is wrapped in slumber tight.*

*The bariah dogs, with snarl and growl, do pant—
To burst in frenzied haste through yonder gate ;
A traveller lone, by gnawing Fear possessed,*

*Pretends to courage in some raucous chant:-
 These sounds alone are heard. A hush sedate
 Scon lulls again the School to peaceeful rest.*

Anon Anon.

THE 29th ANNUAL CELEBRATION OF THE "BROTHERHOOD"

The 29th Annual Celebrations of the Jaffna College Brotherhood came off on Wednesday the 23rd of March. In spite of the threatening weather, we had a large audience and the public meeting, which was presided over by our Patron Mr. D. S. Sanders, commenced at 5.30 P. M. with a word of prayer by our Principal, Rev. S. K. Bunker. A welcome song was rendered by Mas K. Muttukumarasamy, the song being specially composed for the occasion by Mr. S. A. Visuvalingam. The Secretary then presented a report of the Brotherhood for the term under review. The English and Tamil papers were read by Mas P. Nadarajah and Mas K. Vyramuthu respectively. The most important item on the programme was the one-Act play entitled "The Invisible Duke". One fact worthy of note is that the actors were attired in modern costumes and thus very successfully gave the play, an air of modernity. The play was very interesting, well organised, and exceedingly well presented. After the acting of the play, which lasted for an hour or so, the Patron offered some remarks and thanked the audience for having responded to our invitation. The meeting terminated with the singing of "Our Brotherhood".

Soon after the public meeting, some guests, members of the staff, and members of the Brotherhood were entertained to dinner at the College Dining Hall. Covers were laid for 130 and after an excellent menu had been gone through, the toasts were drunk. The 'Loyal Toast' was proposed by the Patron. Next came the Toast of Jaffna College which was eloquently proposed by Miss R. S. Paul of the staff of the 'Uduvil Girls' English School. She likened the College to a violin which produces better music as years go by. She referred to Jaffna College as the oldest institution in the Island and also to the benefits she imparted, and still continues to impart, to her past and present students. The Principal responded and next came the Toast of the Brotherhood which was proposed by Dr. S. W. C. Ratnaser, the District Medical Officer at Kayts and Mas D. T. Danforth (President) replied. The Toast of the Sister Societies was then proposed by Mas J. B. Welch (Secretary) and Miss Esmy Chinniah of the Uduvil Girls' School responded. The Toast of the Guests was given by Mas D. T. Wijayanathan and Mr. Wickrema, the Assistant Govt. Agent N. P., who was the chief guest, in replying said that he wished his connections with Jaffna College were greater and also assured us that he would help us in our activities. The last toast, namely the Toast of the Old Members, was proposed by Mas S. Kanagasundram and responded to by Mr. S. Jeyaveerasingham. It was a late hour when the gathering broke up.

J. B. WELCH,
Hony. Secy.

(This account should have appeared in the previous issue. Edd.)

'THE BROTHERHOOD'

It has been an almost established custom with the Secretaries of the Brotherhood to begin their reports by saying that meetings have been carried on with the greatest enthusiasm and unfailing regularity. To say this of our activities this term is sadly difficult, not because our members have shown either a marked disinterestedness or an intentional attitude of indifference towards this society but because the zeal and the sincerity that have been evinced by them in the past have been diminishing rather progressively of late. We hope that this state of affairs will not last long.

On the next page is given a synopsis of the work done this term.

C. NAVARATNAM,
Secretary.

A SYNOPSIS OF THE WORK DONE DURING THE TERM.

DATE	CHAIRMAN	SUBJECT FOR DEBATE	PROPOSITION	OPPOSITION	RESULT.
31-5-38	Patron	Election of Office bearers			
11-6-38	N. Ratnasamy	Aviation is a menace to Humanity	G. Edward M. Kantharatnam	C. Jeyasinghe C. S. Maniam S. Tharmaratnam	Opposition won
18-6-38	R. Sithamparamanathan	The school should be in one session	M. Ampalavanar S. Mutiah	C. S. Maniam J. Jesuthasan G. Edward	Opposition won
2-7-38	P. Sinnathurai	பெண்கள் சுதந்திரம் பெறத் தகுதியுடையவர்கள்	M. Ampalavanar	N. Ratnasamy K. Nadarajah	Proposition won
9-7-38	C. S. Maniam	Ceylon should be westernised if she is to progress	M. Ampalavanar	K. Satchithanantham	Proposition won

C. NAVARATNAM,
Secretary.

THE "ATHENAEUM"

The most important event of this Association this term was the transfer of our Patron Mr. R. J. Thurairajah to the Hunt Dormitory. We are all grateful to Mr. Thurairajah for the excellent service he rendered to the Association as its first Patron and organizer. The advice he gave at the close of each meeting can never be forgotten. We take this opportunity to welcome our new Patron, Mr. J. V. Thambinayagam, who has begun his work already with great enthusiasm.

We have altogether thirty members in the Association, eight of whom are new additions, who introduced themselves to the House at the first regular meeting.

Coming to the meetings held this term, we regret to say that we were able to hold only four meetings owing to unavoidable circumstances. At one of our meetings we had the privilege of having Mrs. Pullanayagam to give us an instructive talk on "Dogs." We thank her for the kind acceptance of our invitation. The two debates we had were well discussed, and reached a very high standard.

D. M. WIJAYARATNAM,
Hony. Secy.

A SYNOPSIS OF THE WORK DONE DURING THE TERM

Date	Chairman	Subject	Speakers	Result
3-6-38.	Mr. J. V. Thambinayagam (Patron)	Election of office-bearers.	—	—
3-6-38.	Mas. T. Dharmarajah (President)	Introduction of freshers	—	—
10-6-'38	Mas. A. Ganeson (V. President)	On "Dogs"	Mrs. A. Pullanayagam	—
21-7-'38.	Mas. S. EdwinRajah	Debate: சும் முன்னேர்கள் கமிஷன் சிறந்தவர்களைக் கொடுத்தார்கள்.	Prop: G. N. Wijayaratanam Opp: 1. K. Sathasivam 2. G. R. Edward	Opposition Won.
15-7-'38.	Mas. C. S. Nagingam	Debate: Dictatorship is preferable to Democracy.	Prop: 1. G. R. Edward 2. J. Jesudhasan Opp: 1. D. M. Wijayaratanam 2. H. N. Ponnampalam	Opposition Won.

D. M. WIJAYARATNAM,
Hony. Secy. "Athenaeum",

THE Y. M. C. A.

One thing we note with joy at the end of this term, that there has been shown a greater amount of enthusiasm during this term by the student members than during last term. It has been really a source of great encouragement to all responsible for, and interested in the work of our Association. In this brief report, I must first of all refer to the good work of the Personal Piety Committee. The urgent need for personal work especially among the Christian students, to make their religion a reality to them in their lives at College had been keenly felt for a long time. With a view to filling that want, the Personal Piety Committee Chairman, Rev. Kanagaratnam has been conducting prayer meetings at 8.15 P. M. on almost every Sunday. It is encouraging to note that about twenty to twenty-five students attended these meetings. These were divided into three groups, led by two Senior boys and Rev. Kanagaratnam. Further we have been this term trying to touch the lives of many a student by personal contact. The leaders set apart for this work, and who have each been given in charge of a group of students, are the following:—Rev. S. K. Bunker Messrs S. T. Jeevaratnam, P. W. Ariaratnam, E. J. J. Niles, C. R. Wadsworth, L. S. Williams, K. E. Mathiaparanam and the Secretary. We really hope that by this means we will be able to meet the need of the most urgent piece of work in Jaffna College.

. . .

During the earlier part of this term, the Y. M. C. A. organised a retreat at the Karainagar parsonage, especially for the members of the Committee. Among those who remained there right through the end were two Muslims, two Christians, one Buddhist

and one Hindu. Those of us who have at any time been to such retreats would grant that they have been to us of much use, really affording us a lot of inspiration. In this connection, I must, on behalf of the Y. M. C. A. thank Rev. S. T. Aseervatham, who himself had been holding responsible offices under our Y. M. C. A. during his school days, and his wife, for making our stay there both comfortable and pleasant.

A word about the Sunday School work, which the Y. M. C. A. has been doing for so long a time. It was rather neglected during the first term. We want more students to come forward and help us to do this work efficiently. The Local rally of our various Sunday Schools under the Y. M. C. A., came off on the 10th of July. The meeting took place in the Lower School Hall, with Mrs. Bunker in the chair. The various items contributed by the children of these different Sunday schools were greatly appreciated. Our thanks are due to Mrs. Bunker for having consented to preside at this meeting, and to Rev. Kanagaratnam for having helped us a great deal in organising this rally. Our heartiest congratulations to the Thunavy Sunday school, which is also under the Y. M. C. A., on having got the second place in the singing competition at the Children's Rally held at Uduvil. Our thanks are due immensely to Miss P. Beadle for the help she gave us in training these children.

Among the Social Service activities, tending the sick at college has been the chief work. Up to this time, when a student fell sick, he either went home or remained in the dormitory. Under these conditions, we could not do much. But recently, with the aid of the Principal we have been able to prepare a sick-room — the extreme one on the eas-

tern end of the Y. M. C. A. buildings. We hope that in the future we will be able to do our best in this line, in nursing the sick and looking to their comforts.

The Annual Expedition to the island of Eluvativu came off on the 8th of July. A report of this expedition has already appeared in the Prize-Giving number of the Young Idea. This expedition was a success. It is my duty to thank the Missionary Committee Chairman, Mr. S. S. Selvadurai, for his untiring efforts in organising it so well.

The weekly meetings this term have been the source of stimulating great interest among the students. The President should be congratulated for having arranged a series of interesting lectures. Some of the speeches made during this term are as follows:

1. Rev. J. A. R. Navaratnam—
 "Be Straight, Strong, Smooth."
2. Mr. S. Subramaniam, B. A.—
 "Hinduism."
3. Dr. T. Isaac Tambiah—
 "Christianity."
4. Mr. Aboobucker—
 "Islam."
5. Dr. P. D. Devanandam, M. A.—
 "Comparative Religion."
6. Mr. E. J. J. Niles—
 "The Four Absolutes."
7. Mr. C. R. Wadsworth—
 "Dick Sheppard."

With one more suggestion this report ends. We agree with the Principal in saying that there is no one interested in the Y. M. C. A. here, who is satisfied with its present condition. The officials

of the Y. M. C. A. themselves are not satisfied. It is not enough for us to show an increase of interest, but we want the active participation of all — authorities, staff, and every individual student. We have got to feel, every one, that the Y. M. C. A. is our own, and that we have got to run it effectively, serving the purpose for which it stands. Let us therefore put our shoulders to the weight, and take it as our own responsibility to work the Y. M. C. A. to success.

J. N. APPADURAI.

THE STUDENT COUNCIL.

The First term of this year saw the rebirth of the "Student Council" at Jaffna College. I call it a rebirth, because the Student Council is not a novelty, for it had its existence some ten years back. The rebirth, which had long been seen to be a necessity, materialised with the advent of our new Principal, who genuinely feels that "Government without the consent of the governed, is the very definition of slavery."

To give the Council a successful start, a Committee consisting of representatives from every class from the Post Matric to the First Form was entrusted with the task of framing a constitution for the Council. Accordingly this Committee set to work, and following the Constitution drafted at the birth of the Student Council, produced a well thought out Constitution which won the approval of the Faculty. Then followed the election to the Student Council proper, and the first Student Council meet-

ing was held at 8 a. m. on Monday March 18, in the Faculty Room, Ottley Hall.

It is but fitting that I should here give you a precise account of the powers of the Student Council. The Council has been vested with the power of taking up questions relating to the corporate life of the College; to consider matters of discipline and to frame and administer rules for these purposes, subject to the approval of the Faculty. This kind of management of boys over themselves is very fruitful in its results and akin to the policy of setting a thief to catch a thief.

• Before telling you of the achievements of the Student Council, I like to place before you some features of the Council. In the Council are represented all the classes from the First Form to the Post Matric the " Hunt " and the " Athenaeum " dormitories and the Women's Hostel too. We have a Faculty Advisor in the person of Mr. S. H. Perinbanayagam, whose indispensable guidance we are proud to have. Our weekly meetings, which are held on Monday mornings, are presided over by our able President Mas. N. Narendra. Mas. A. Mahesan, who was the Secretary of the Council for some time past, deserves special mention. His ability as Secretary is praiseworthy and the College Tuck shop is partly the outcome of his efforts.

• Since the rebirth of the Student Council we have had a dozen meetings and the fruits of these meetings are abundant. Towering above other achievements is the College Tuck shop, which is run on a co-operative basis and managed by a Board of Directors consisting of a few students and a few members of the Staff. The Capital of Rs 200. was realised by the issue of 200 shares of a rupee each.

The Tuck shop was opened on the evening of Monday June 27th by Mrs. S. K. Bunker and it is needless for me to say that the Tuck Shop is indeed a success. Perhaps the next great achievement of the Student Council is the grant of permission by the College authorities for students to wear National Dress. The boarding food has been improved. Provisions are being made for supplying boarders with almirahs and very many more minor reforms have been made. In short the Student Council is a boon to the students of the College.

In conclusion, let me be permitted to thank our Faculty Advisor for his valuable guidance and every member for his or her co-operation.

WELCH J. BALASINGHAM,
Hony. Secy.

OUR SPORTS ACTIVITIES.

BOARDERS VS DAY SCHOLARS SPORTS MEET.

During the early part of this term a Track and Field Sports Meet was organised between the day-scholars and the boarders. This was the first of its kind at Jaffna College, and great enthusiasm was shown in preparation for this meet. The boarders were captained by A. C. M. Thawfeek and the day-scholars by V. G. George. Outside the usual events the following items of interest were also included in the programme: Pillow fight, Sack Race, Obstacle Race and Three-legged Race. Among these Pillow Fight created lot of interest.

The day was unusually crowded with the Sports Meet for the Vernacular Schools. The heats of our Meet were run on the morning of the

9th June and the finals in the afternoon. Not many outsiders were invited for this Meet, but we were fortunate in having a large number of students and teachers from the various Vernacular Schools of the divisions. The day-scholars worked hard all day and gave a lead of nearly a hundred points to win the challenge cup for the first time. The challenge cup which was so kindly presented by the Pioneer Sports Co; was given away by Mrs. Lorage.

ANNUAL FIELD DAY SPORTS MEET.

The Annual Field-Day and Inter-House Sports Meet was held on the 19th and 20th of July.

On the first day the school closed at 3 p. m. and the Meet started at 3.10. Most of the teachers were present to help as officials. The outstanding feature of the day was the record created by V. G. George, the All Ceylon Public Schools High Jump Champion, clearing a height of 6 ft. $\frac{1}{2}$ in. thus beating his own record of 5 ft. 10 $\frac{3}{4}$ in. All heats and a few finals were run and a heavy programme was gone through without a hitch.

The finals were run on the second day commencing at 4.10 p. m. A large number of spectators including a good number of ladies were present in response to the invitation sent by the Physical Director and the Sports Editor through the Young Idea. The visitors were received by Mr. A. M. Brodie, the Chief Steward to the Meet. Adequate arrangements were made for their comfort and light refreshments were served.

The Meet was a great success. The enthusiasm that prevailed right through the Meet was a fair indication of the interest taken by the House Masters and the House Captains. The unusual keen rivalry

between the Houses resulted in a last minute effort to win the championship shield.

Abraham House and Brown House ran neck to neck through out for the championship and the last two items decided the championship in favour of Abraham House. We extend our congratulations to the members of the Abraham House. Most of their success is due to the enthusiastic Captain N. Narendra who took great pains in bringing out his athletes for regular practice. There was one thing that most of us learnt at this Meet, and that was, those who were in regular practice won almost all the events. Brown House need special mention in this connection. Even though they were runners-up for the championship, they displayed real sportsmanship in fighting to the last. Even though they lost to retain their title they have won the admiration of all.

This year the prizes were not as usual. The first places in each division were awarded with a cup and the runner-up with a silver medal. The champion house was awarded the challenge shield.

At the end of the Meet the prize distribution function took place. The Principal presided and opened the function with a few words of congratulations to the winners and to the Houses. He also thanked the visitors and the teachers. Then Mrs. Bunker distributed the prizes and the Physical Director concluded with a word of thanks to the visitors specially to the ladies and the teachers for their help as officials.

The results of the meet are as follows : —

Ranking of Houses

- | | |
|------------|-----------|
| 1. Abraham | 94 points |
| 2. Brown | 84 points |

3. Hitchcock 46 points
 4. Hasting 23 points

INDIVIDUAL CHAMPIONSHIP

Senior Division	V. G. George	Champion
	V. Selvaratnam	Runner-up.
Intermediate Division	S. Arulrajasingham	Champion.
	G. Joseph	} Runners-up
	K. P. Jacob	
	V. Atputharatnam	
Junior Division	R. Rajasenani	Champion.
	G. Kurien	Runner-up.

R. J. THURAIRAJAH,
 Physical Director.

OUR MATRICULATION RESULTS

- * Wijayanathan, C.
- * Ganeshadasan, C.
- * Rasiab Beadle
- * Kandiah, V.
- * Vinayagamoorthy, M.
- * Evarts, George
- * Paul, W. N.
- Chupiramaniam, T.
- Arumugam, S.
- Balasingham, T.
- Balasingham, Welch J.
- Dhevaratnam, Danforth
- Ganason, R.
- Jesudhasan, V. S.
- Jeyaveerasingham, P. S.
- Kanapathipillai, Pushparanee
- Kanapathipillai, S.
- Kanapathipillai, V.
- Kathiravelu, S.

Kathirasar, I.
 Manikasingham. Sanders.
 Murukya, C.
 Nadarajah, P.
 Nadarajah, S.
 Navaratnam, K.
 Navaratnam, M.
 Navaratnathasan, S.
 Panchalingam, K.
 Paramanathan. S.
 Samuel, P.
 Selvaratnam, A. J.
 Swaminather, S.
 Thanmavarasan, E, M,
 Tharmaratnam, T.
 Thillainather, K.

* These entered for the examination private and from the College.

JAFFNA COLLEGE ALUMNI ASSOCIATION

NEWS AND NOTICES

The Honorary Secretary, Mr. B. K. Somasundram, who was elected Hony. Secretary for the current year, has been appointed Science Master at St. Michael's College, Batticaloa. Since he is away from Jaffna, he sent in his letter of resignation from this office which was duly accepted by the Executive Committee of the Alumni Association. The Committee passed a vote of appreciation in recognition of the excellent services rendered by Mr. Somasundram during his tenure of the office of Hony. Secretary,

We offer our congratulations to Mr. Somasundram in his new appointment and wish him all success in his new sphere of activities.

Mr. A. W. Nadarajah was elected by the Alumni Committee Hony. Secretary *pro tem* to be in charge of the duties of this office till the next Annual General Meeting of the Association.

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BICKNELL MEMORIAL SERVICE

December 17th, 1937 was the first anniversary of the death of Rev. John Bicknell. A Memorial Service was organised by the Alumni Association and it was held in the afternoon at the grave side at the Mission Cemetery at Uduvil.

[*Note by the Editors:* We are reproducing here an account of the Memorial Services held on the last day of the last term of 1937. This account was crowded out of last Number].

A REPORT FROM THE YOUNG IDEA

On December 17th 1937, there was held in Ottley Hall, a service sacred to the memory of the late Rev. John Bicknell. At 10.30 a.m. the College was closed and the Hall was filled with the teachers and students of the Jaffna College, the latter of whom showed admirable restraint in maintaining a silence that suited the seriousness and solemnity of the occasion. There could not have been more silence in Ottley Hall even when it was empty. Every voice was mute. Nothing was remembered so well as the kindly nature and the undisputed services of the hero who had departed to the eternal Elysian fields.

Proceedings began with the reading of the lesson by Mr. L. S. Williams. Mr. C. R. Wadsworth offered a prayer. The Principal, who occupied the chair,

next read two letters which contained messages from Mrs. Bicknell and Young Mr. Walter Bicknell—messages which conveyed to us thoughts of the most mournful significance.

The first address of the morning was given by Mas. Earnest Appathurai who represented the student body of the college. In a brief but moving speech he referred to Mr. Bicknell as one who always took a genuine interest in every student who came under his benign influence. The speaker went on to say that whenever the great sculptor Michael Angelo, saw a block of marble, he saw a political Angel there, for the sculptor had the vision and the ability to transform this plain marble into a beautiful angel. Just so was Mr. Bicknell. Every boy was to him the symbol of great possibilities.

Mr. A. M. Brodie next spoke on behalf of the College staff. He drew an analogy between our late Principal and another great American, Abraham Lincoln like whom Mr. Bicknell was an ardent believer in freedom — especially freedom for the young. Mr. Brodie further stated that in training his students, Mr. Bicknell always aimed at the development of character that helped in a pre-eminent degree, to qualify the student for the duties and responsibilities of leadership. The activities of Mr. Bicknell, said the speaker, were not confined to the narrow limits of Jaffna College. On the other hand, he exerted his influence throughout the whole island, always with the keenest enthusiasm.

Mr. C. A. Gnanasegaram, also representing the staff, referred to Mr. Bicknell's ineradicable sense of equality. It was Mr. Bicknell who had struck the death-blow to caste distinctions at Jaffna Col-

lege, when, in spite of the most incessant and unreasonable criticism, he threw open the portals of this institution to the so-called "low castes", who were hitherto denied equal privileges of education. It gave him no small measure of delight, said the speaker, to see the students here freely rubbing shoulders with each other, and paying little regard to social inequalities.

At the end of this address, those assembled repaired to the gateway of Ottley Hall for the unveiling of the tablet. This ceremony was done by Rev. Bunker. He said that it was his desire that this token of remembrance should be a source of inspiration to the students who daily saw it, and that whenever we saw that tablet we should raise a prayer for divine help for us to live as Mr. Bicknell did. With this the service came to an end.

But this was not all. At 4 p. m. the same day, there was held at Uduvil another brief, simple and touching service. Sharp to time there were gathered at the grave, Mr. Bicknell's friends and the Old Boys, the teachers and the students of Jaffna College. Then there marched in, representatives of the various bodies in Jaffna to all of whom our late Principal had devoted his services. Rev. S. Kulendran read the lessons. Dr. Jameson then offered a very moving prayer. The wreaths were then laid by representatives from the following:

- (1) Jaffna College.
- (2) The American Mission.
- (3) The Jaffna College O. B. A.
- (4) The S. I. U. C.
- (5) The Uduvil Girls' School.

Mr. Bunker also laid a wreath on behalf of Mrs. Bunker and himself. In between the laying of the wreaths, the College choir sang most beautifully, verses from a well-known song. The gathering then left that hallowed corner of the grave, wherein lies a man who had lofty ideals and, what is more, had shown an ever-abiding loyalty to them.

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THE CONSTITUTION OF THE ALUMNI ASSOCIATION OF JAFFNA COLLEGE

An Association styled and known as the Jaffna College Alumni Association was established in Vadukoddai in July 1879, for the purpose of promoting the moral and intellectual advancement of its members, to further the interests of the Alma Mater and for the purpose of effectually carrying out and transacting all matters connected with the said Association according to rules and regulations agreed to by its members.

Accordingly a constitution was drawn up and passed at the first meeting of the Alumni Association held in July 1879. Important amendments to the various articles of the constitution were resolved on and passed at subsequent Annual meetings held on 25th August 1905, 29th September 1923, and 26th October 1935. The constitution amended is published in this issue of the Miscellany. . .

The constitution is published to draw the attention of all Old Boys of the College among other things to the anomalous position that has set in recently by the two designations by which this Association is known,—The Jaffna College Alumni As-

sociation and the Jaffna College Old Boys' Association. According to the constitution, the proper and correct name of the Association is the Jaffna College Alumni Association.

Another important item is the qualification required for membership to the Association. Article 2 of the constitution deals with this item. The bye-law refers to associate-membership. It will be sufficient for our purpose here to indicate that it is necessary to amend Article 2 and the bye-law by introducing clear and definite provisions for qualifications for membership with voting right and for associate-membership without voting right. Notice of any amendments to Article 2 or any other Article of the constitution should be given at the next Annual meeting. The need for certain amendments to the constitution will be discussed in full at the next Annual meeting.

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A REGISTER.

For the past few years we have been endeavouring to compile a complete up-to-date register of all the Old Boys of the College. It has been our desire not merely to collect the names and addresses but also to keep a record of the scholastic, literary and athletic achievements obtained by the Old Boys while they were at College.

Every effort has been made, the Principal, the Librarian and the Office Staff of the College, heartily co-operating with us to compile a register; but we regret to record that the material so far collected is scanty and inadequate for publication. We make a special appeal to all the Old Boys to send in their names and addresses to the Principal

of the College. A detachable form is included in this issue of the Miscellany. Kindly fill in the form and post it to the Principal.

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THE ALUMNI DAY.

The Executive Committee of the Alumni Association met on 1st July 1938 and resolved that the Annual General Meeting of the Association and Alumni Day celebrations be held on *Saturday, 17th September, 1938.*

The following is the programme for the day:—

7.30 A. M.	Tennis.
10.00 A. M.	Thanks-giving Service.
11.00 A. M.	Elocution and Singing Contests.
12.30 P. M.	Lunch.
2.30 P. M.	Annual General Meeting.
4.00 P. M.	Tea.
5.00 P. M.	Football Match.
7.30 P. M.	Annual Dinner.

All Old Boys are earnestly solicited to make it possible for them to be present and take part in all the items of the above programme. They are specially requested to join the Annual Dinner. The Dinner fee is Rs. 1.50. Those who desire to join the Annual Dinner please send in your names and dinner-fee to the Hony. Treasurer, Mr. R. C. S. Cooke, Third Cross Street, Jaffna.

The Members of the Alumni Association are kindly requested to send in their Annual Subscription Rs. 2 to the Hony. Treasurer.

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THE MISCELLANY.

At the Annual Meeting of the Jaffna College Alumni Association held on 7th December 1889, we

read in the minutes then recorded that one of the important topics discussed at that meeting was about the Miscellany and a resolution was passed to revive the Miscellany (presumably it had ceased publication then) and the Alumni Fund was to be utilised for meeting the expenses of the Miscellany.

Again at the Annual Meeting of the Alumni Association held on 30th January, 1900, a Special Committee consisting of Messrs. W. E. Hitchcock, T. Taylor, J. V. Chelliah, Mudlr. S. Curtis and Isaac Paul was appointed to take necessary measures for preparing, editing and publishing on more attractive lines the Miscellany.

Such was the vital interest taken by the members of the Alumni Association first before the commencement of the present century. Thanks for their revival and active support, the Miscellany is still with us to-day.

A few years ago membership subscription to the Association included subscription to the Miscellany as well. But this arrangement was found to be unsatisfactory and the two subscriptions are now distinct and separate. The Miscellany is a self-supporting institution now. It still continues to be the official journal of the College and the Alumni Association and Old Boys' Association, Colombo. The Miscellany is now conducted on business lines by an efficient manager and two versatile and learned editors. It is published three times a year, at the close of each term of the College. The rate of annual subscription is Rs. 2.00 including postage. The Miscellany deserves the active support of every Old Boy of the College. Every issue of the Miscellany you receive will bring back pleasant reminiscences of your own College days. Kindly re

mit your subscription to the Manager, Jaffna College Miscellany, Vaddukoddai, Ceylon.

A. W. NADARAJAH,
Hony. Secretary,
Jaffna College Alumni Association.

APPENDICES:

- A. The Constitution.
- B. Old Boys' Register Card.

JAFFNA COLLEGE ALUMNI ASSOCIATION CONSTITUTION

Name and Object

Article I.

Section 1. This Association shall be called the Alumni Association of Jaffna College.

Section 2. The object of this Association shall be:—

- (a) To promote the moral and intellectual advancement of its members.
- (b) To further the interests of its Alma Mater.

Membership

Article II

Section 1. All who have been students in Jaffna College for one year and passed some public examination and all who have passed the F. A. or B. A. from Jaffna College even if they have not been students of the College for a full

College year shall, when they cease to be students of the College, be eligible for membership in this Association and may become members by signing the constitution.

Section 2. All members of the Faculty may become members by signing the constitution.

Section 3. Honorary members may be elected but shall not be entitled to vote or hold office.

Section 4. All bona-fide teachers of affiliated schools shall be eligible for membership in the Alumni Association irrespective of their not being Old Boys of Jaffna College and the same rule shall apply to the teachers of Jaffna College, who are not members of the Faculty, bona-fide being interpreted to mean at least two years service.

Officers.

Article III.

Section 1. The officers of this Association shall be a President, four Vice-Presidents, a Secretary, a Treasurer. There shall be two Auditors.

Section 2. The above named officers, together with four others elected from the members, shall constitute an Executive Committee for the transaction of any business not provided for by special Committees. The quorum shall be four.

Duties of Officers.

Article IV.

- Section 1. It shall be the duty of the President to preside at all meetings when present.
- Section 2. It shall be the duty of the Vice-Presidents to preside at meetings in the absence of the President. The Vice-President first elected shall preside when all the four Vice-Presidents are present in the absence of the President.
- Section 3. It shall be the duty of the Secretary to keep all records, carry on correspondence and arrange for the Literary Exercises of meetings.
- Section 4. It shall be the duty of the Treasurer to collect all dues, pay out such monies as are voted and render an account at each meeting of the Association.
- Section 5. The Auditors shall audit the Treasurer's accounts before each meeting of the Association.

Election of Officers.

Article V.

- Section 1. All officers shall be elected at the annual meeting.

Meetings.

Article VI.

- Section 1. This Association shall meet each year on the day of the Annual Prize-Giving unless otherwise determined by the Executive Committee.

Section 2. Extra meetings may be called by the Executive Committee.

Section 3. 25 persons of the voting members shall constitute a quorum for the transaction of business.

Order of Business.

Article VII.

Section 1. The following shall be the order of business:—

- (a) Reading of Scripture and Prayer
- (b) Reading of the Minutes of the previous meeting.
- (c) Reports of the Officers and Committees.
- (d) Unfinished business.
- (e) Literary Exercises.
- (f) New Business and adjournment.

Dues.

Article VIII.

Section 1. The Annual Subscription shall be Rs. 2.00

Amendments.

Article IX.

Section 1. The constitution may be altered or amended by a two-thirds vote of the members present at any regular business meeting of the Association, notice of such intention having been formally given at a preceding meeting.

Bye-Laws.

All those who are above twenty-one years of age and who have studied for not less than two years in the second Form or above shall be eligible for associate membership. The associate members shall not vote, but shall be entitled to other privileges of the Association on their payment of the Annual Subscriptions.

Jaffna College
Old Boys' Register Card

Name in Full:

Religion:

Permanent Residence:

Years at College:

Last Class and Exam. passed:

Special Activities:

*Present Occupation or
Profession:*

Address:

Date:

PEEPS INTO THE PAST

JAFFNA COLLEGE IN 1888.

Jaffna College—Seven pupils graduated from this College on the 14th June, 1888. Their names are V. Ampalavanar, V. Arumugam, A. Richards, R. P. Aseervatham, John William, J. S. Murugesu and A. S. Abraham. Ottley Hall was crowded by the people from different parts of the District. The exercises connected with their graduation were very interesting. The orations on the subjects: Advancement of the Ceylonese, Studies of Life, Future of India, Education of the senses, Progress of Life and Aims in Life, reflected credit to the teachers and the taught. Among those present, Reyds. T. Smith, W. W. Howland, B. A. Rice, T. P. Hunt, C. W. Ampalavanar, Dr. W. Paul and Messrs T. C. Changarapillai, S. Jeremiah and J. Appachipillai addressed the audience.

The question whether affiliation of the College with one of the Indian Universities would not be beneficial to the students was mooted. The same question was considered by a sub-committee of the Directors, last year; and was decided in the negative. Nevertheless, it seems that all persons who are interested in the welfare of the College are agreed to allow the question to be agitated.

(Morning Star 21 June, 1888)



OLD BOYS' NOTES

(GATHERED BY ALUMNUS)

GENERAL

—*Mr. P. Sri Skanda Rajah*, Advocate, Point Pedro, has been appointed Police Magistrate, Dandagamua. Our heartiest congratulations to him.

—*Mr. E. V. Nathaniel*, Station Master, Fort Railway Station, Colombo, has retired from active service and is residing in Jaffna.

—*Mr. A. R. Subramaniam*, District Judge, Trincomalie, has retired from the Bench and reverted to his practice at the Jaffna Bar.

—*Mr. A. Visuvalingam*, Clerk, Police Office, Trincomalie, was awarded the title of Mahendhiram by his Majesty the King on his last official birthday.

—*Mr. T. C. Rajaratnam*, Proctor, S. C., has been appointed a Justice of the Peace for the district of Jaffna by the Ceylon Government.

—*Mr. C. Cumarasooriar*, of the tutorial staff of Manipal Hindu College, has retired from active service after a period of over thirty years.

—*Mr. E. D. Hensman*, Headmaster of our Affiliated School at Kankasanturai, has retired from active service after a period of over twenty-five years.

—*Mr. S. Sinnathamby*, Chief Interpreter Mudaliyar, Colombo District Courts, has been transferred to the Police Department as the Tamil Press Examiner.

—*Mr. R. A. M. Thuraiappah*, District Engineer, Kandy, has assumed duties as Provincial Engineer, Northern Province.

—*Mr. A. T. Saravanamuttu*, Assistant Engineer, has been appointed Acting District Engineer, Kalmunai.

—*Mr. W. T. I. Alagaratnam*, A. C. E., A. M. I. C. E., District Engineer at Kurunegalle, has been appointed District Irrigation Engineer, Anuradhapura.

—*Mr. B. K. Somasundaram, B. Sc.*, has joined the staff of St. Michael's College, Batticaloa.

—*Mr. A. Rajaratnam, B. A. (Hons.)* has joined the staff of St. Antony's College, Kayts.

—*Mr. C. A. Gnanamullu, B. A.* has joined the staff of Dharmaduta College, Badulla.

—*Mr. V. Sangaralingam, B. Sc.*, is acting for Mr. K. A. Selliah for a short time on the Jaffna College staff.

—*Mr. D. T. Balanathan* has been taken into the staff of St. Michael's College, Batticaloa.

—*Mr. B. S. Beadle* has been appointed to the staff of the practising School at Chavakachcheri.

—*Mr. S. S. Kanapathipillai* has been taken into the staff of Central College, Batticaloa.

—*Mr. M. Thuraisingam* has been appointed as Supervisor of buildings under the P. W. D. in Point-Pedro.

—*Messrs I. J. Retnarajah, and A. R. Rajanayagam* have gained admission as Arts students into Serampore College affiliated to the Calcutta University.

—*Rev. James. S. Mather* of St. Peter's Church, Jaffna, has been chosen as Ceylon's sole representative to attend the World Convention of the Christian Endeavour Societies, which is being now held at Sydney in Australia.

—*Mr. S. S. Williams*, Officer in charge of the Paranthan Railway Station, has been transferred to the Fort Station, Colombo.

—*Mr. D. A. A. Rajamanickam* has been transferred to the Forest Office, Colombo.

—*Mr. M. Kanagaratnam* has been appointed to the Medical Department.

—*Mr. N. Somasundram* has been appointed to the Income Tax Office, Colombo.

—*Mr. Wesley Selvaratnam* of the Anuradhapura Kachcheri has been transferred to Trincomalie.

—*Mr. W. D. Abraham* of the Land Registry Anuradhapura, has been transferred to Nuwara Eliya.

—*Mr V. C. Kathiravelu* has been re-elected Chairman of the Vaddukoddai Village Committee.

—*Mr. A. S. Kanagaratnam, B. A.*, of the Drieberg English School, Chavakachcheri, has been elected a member of the Village Committee, Chavakachcheri.

—*Mr. L. C. Williams, B. Sc.* of the staff of Central College, Jaffna, is proceeding shortly to England to prosecute his studies in Engineering.

EXAMINATION SUCCESS.

Our heartiest congratulations to the following on their successes in their respective examinations

—*Mr. K. A. Selliah, B. Sc.*, has passed the Diploma in Education in the 1st class with distinction in Practical Teaching. He was also been made a Fellow of the Physics Society.

—*Mr. D. S. Devasagayam* of the Jaffna College Staff - Intermediate in Arts of the Calcutta University. (First Division.)

—*Mr. Victor S. Williams* Intermediate in Arts of the Madras University.

—*Mr. T. Visuvalingam*, the final of the L. M. S. Ceylon.

—*Mr. S. Ariathurai*, Inter Engineering of the London University.

—*Mr. V. Kanagaratnam*, Pre-Medical of the Ceylon Medical College.

NEWLY MARRIED.

Our best wishes to *Mr. M. W. Jeyaratnam* of the Tea Control Board and his bride, *Miss M. Mutukumaru*.

R. I. P.

• —*Mr. V. E. Vaitialingam*, student at Law, died in April.

—*Mr J. C. Ambalam* of Karainagar died on the 25th July.

THE PRIZE-GIVING

• The annual Prize-Giving of the College came off on Saturday, the 30th July, 1938, at 6.30 p. m. The Hon. Sir Don ~~Baron~~ Jayatilaka, M. A., the Minister of Home Affairs and the Leader of the State Council, presided and had on his left Dr. (Miss) I. H. Curr, O. B. E. and on his right the Principal Rev. S. K. Bunker, B. A., B. D., B. Litt. (Oxon). The others who were accommodated on the platform were: the Hon. Mr. W. A. de Silva, Mrs. Naysum Saravanamuttu, Mr. G. de Soyza, Registrar of Co-operative Societies, Mr. A. W. Nadarajah, Secretary Old Boys Association, the members of the Board of Directors, and the members of the Staff of the College.

The proceedings commenced with the hymn "Oh God our help in ages past"; followed by prayer led by Rev. R. C. P. Welch, the President of the Jaffna Council of the South India United Church. Then a welcome song was rendered by Miss Ranjitham Sundrampillai, a student of the College. A brief programme of three items,—a recitation from the Lower School, a song from the choir and a farce from the Upper School, was then gone through. The farce dealt with the burning question of the day — the Reforms to the

Donoughmore Constitution. A scene depicting the interview given by the Governor to the Deputations of the various communities and the respective attitudes taken by them was effectively portrayed.

At the end of the last item the Principal read his annual report which is given below.

PRINCIPAL'S REPORT 1938

It is my pleasant duty this evening, on behalf of the Board of Directors, the staff and students to welcome you all — Old Boys, parents, friends and well-wishers to Jaffna College for our Prize-Giving. We know how much we owe to all of you for without your continuing interest there would not long be here any school worthy of the name.

It is especially pleasant, Sir Baron Jayatilaka, in behalf of us all, to welcome you to Jaffna College. That you consented to come so far and at the cost of so much time when the passage of the Budget through the State Council, and your other duties as Leader of the Council must be weighing so heavily on your mind, does us great honour indeed. Even more, it bears testimony to your generosity with your time and your mind, your sincere interest in all education, and your concern for every portion of this beautiful island of ours. We are grateful to you Sir, and also for the puissant and friendly influence of one whom we are proud to claim as one of our most loyal Old Boys, Sir Wytialingam Duraiswamy, which helped to make your visit possible.

And now how can I adequately express our feelings as I welcome the one who has consented to

distribute our prizes this evening. Dr. Curr? For is with emotions compounded of opposites that we see you here, Dr Curr—joy at your presence but with sorrow at the near prospect of your departure on retirement; happy at the thought that you will soon be able to enjoy the rest that is your due, regretful that we may not much longer have your life-giving services to the community, your wisdom and interest in the Board of Directors, your cheering example of what the Christian faith can do to lift men above the barriers of distance, race and creed. You leave us full of honours and surrounded with love, and Jaffna College joins with all of Jaffna and of Ceylon in gratefully asking for God's blessing upon you.

Now as I address myself to reporting for the first time upon the charge that has been given to me. I must sound yet again the note of gratitude. I came new and inexperienced to a large institution. Without good-will, co-operation and sound advice I could have done nothing, but these I found granted to me without stint. I have thanked many of you before; I am happy to have this opportunity to record my appreciation once again. My most hearty thanks go to Mr. Lockwood for preparing the way for me so well and for the spirit of his continuing help and advice; to him also for his willingness to continue his rather thankless duties as Treasurer so that I might have to study Tamil. Thanks, too, to Mr. J. V. Chelliah, Mr. D. S. Sanders and Mr. Sundrampillai for their unlimited gifts of time and thought—and to all the other members of the staff who have worked so loyally with me. Of my debt to Mr. S. S. Sanders and Mr. J. Sinnappah who have so patiently taught me so much about my office duties and the mysteries of the Education Code I am fully

conscious. There are many others, but time will not permit that all should be named.

One, however, whom I must mention, is no longer here to hear me speak. The death of Mr. Nevins Selvadurai left a gap that cannot be filled for all those who knew him and worked with him. He was a tower of strength to us: on the Board of Directors as Vice-President, in the Executive Committee, in personal counselling. He always had time, he always had the generous view, he always had stability of mind and soul coupled with vision and experience. My debt to him is incalculable. May Jaffna produce more men such as he!

At the time of writing this report Mr. Selvadurai's successor to the Board of Directors had not yet been appointed, but other changes in the Board should be noted. Dr. Jameson has returned to America and his place as one of the American Mission representatives has been taken by Mr. Lockwood. Mr. S. C. Arnold's place which he filled for many years with loyalty and devoted interest has been taken by Mr. W. H. T. Bartlett. We are happy to welcome Mr. T. Buell to the Board to take the place left vacant by Mr. Ed. Mather's death. To all members of the Board I tender sincere thanks for their gifts of time and thought.

In my two terms here we have already seen several changes in the staff. Mr. M. Rajasundaram, who came to carry on Mr. K. A. Selliah's work while he was on study leave, left at the end of last term in order to try for the Civil Service. His knowledge of his subject, ability in transmitting it, and his readiness to work long and faithfully put both his

students and the College in his debt. Our good wishes go with him. His place for one term has been taken by Mr. V. Sankaralingam whose quiet ways have not hidden from us his workmanlike job in the interim before Mr. Selliah's return. We are grateful to him and sorry that his stay is so short. All the returns from Mr. Selliah's labours in England are not yet in but we have heard enough to know that they will bring pride to the College and distinction to himself. We early await his return in August. One other member of our staff has passed an examination with distinction during the year: Mr. D. S. Devasagayam took one month off and accomplished this in the Intermediate examination in Arts, in Calcutta.

Now I must touch the very heart of the school — the students. I wish that I might mention those students, whose horizons have been lifted this past year, who have suddenly been able to see over themselves to the needs of their world, who have improved their technique of thought or have added some soul-changing knowledge to their stores. But these things, the real test of their Education, we are unable to measure, and we must continue to work in faith, trusting that our work is tending in this direction in its impact on our students. Thus I have to resort to figures that really tell us little, though they have their measure of interest.

Our enrolment at present is a little larger than it was at the end of last year; we now have a total of 521. Within this figure there are some possibly significant shiftings in weight; thus our Upper School is actually a little smaller than before but our Lower School is larger by 21. This holds promise for the future, and a future made no less

interesting by the fact that over half the increase is accounted for by girls. In the Upper School, where the total has decreased by 6, the number of girls has increased by 11; but male supremacy is not yet threatened for there are still only 30 girls, and 278 boys. Until there is something more of a balance in number between the two groups we can scarcely call our experiment true co-education. Nevertheless, many of the benefits of this experiment are discernible, and the disadvantage in the lack of an adequate provision for the girls of sports, music, dancing, domestic sciences etc. can and should be rectified if we continue on our present course.

It may be unfortunate, but it is none the less true — as I wrote those words I wondered how often they have been echoed before — that examination results form the prime basis for deciding the success of a school in the popular mind. It is pleasant then even if one agrees only in part with the popular view, to be able to announce that in the one examination result we can record in the past two terms, Jaffna College did so well. It is not necessary to dispute who was first and who second: we can safely leave that to correspondents to the newspapers. Suffice it to say that of 44 who were allowed to sit for the London Matriculation examination in January 26 passed, giving us a percentage of 59, where the island average was 29 % passed. Nine who entered and passed privately added lustre to our name by citing Jaffna College as their School. This is creditable showing and we are duly heartened.

Partly because of our success in this respect, partly because we have ceased to admit overage students who have failed the Matriculation examination elsewhere (believing that the students them

selves as well as our classes are better off if they be discouraged from a seemingly (hopeless effort), our Matriculation forms have been reduced in number from four to three. This seems a more healthy condition than formerly and we hope it can be maintained. In partial compensation our Post-Matriculation class is twice the size it was. Our Intermediate Class, also, is slightly larger. We are pleased to see this portion of our work growing and we hope to make special provision for it before the year is out.

As we turn to student life we think of what ranks first in their minds — Sports. In Cricket we had a successful season even if we did not win the championship. A record of five victories out of six matches is good in any competition ; accompanied as it was by a fine team spirit that defeat could not break and by invariable good sportsmanship, we look back upon the season with satisfaction. Of our team in Track and Field Sports it is still too early to speak as the Inter-Collegiate Meet comes next week; but we have had our Inter-House Sports Meet, won by Abraham House, and it gives some promise for the future, the most specific promise being first place in the high jump. In this Meet, I should say for the few who do not know, V. G. George beat the Schoolboy record he himself set last year by clearing 6 feet and one-half-inch. We know there are greater heights that will yet be cleared and take delight in having one here at the College whose outstanding ability on the playing field is coupled with real success in his studies and a modesty that wins all who know him.

The Scouts have been carrying on as enthusiastically as formerly mingling overnight hikes with events in town, bringing credit to the College and

pleasure and profit to themselves. The Literary Societies go on as usual in their useful service in giving opportunity for student self-expression. The Dormitory Unions serve a similar purpose especially when the Principal is present and there are suppressed desires among the boarders. With the "Young Idea" now in the hands of a student editor and his board, a Student Council functioning regularly and, at times, vociferously, and a College Tuck Shop being run by students for students, there does not appear to be any danger that our students will be seriously inhabited. If this student activity is not always wise, weighty and disciplined, if sometimes it seems to create more problems than it settles, yet our democratic educational faith still holds; for this self motivated student activity is life and, when wisely counselled, teaches as much that is helpful for living as the classroom if not as much for getting a living.

But getting a living remains rather important and an English School leaving certificate or examination pass a valuable aid in the search for one. All our students do not come from homes that can afford to pay for such education, so the need for financial aid continues. In meeting this need this year we have made a distinction between the scholarship and aid. Henceforth scholarships will be given only to those whose work in class is definitely better than average and we hope that they will be coveted not only for their monetary value but also for the honour that attaches to them. There remain some students who are not of scholarship rank, yet show they can profit by their studies here, but who cannot pay their fees in full. To them various measures of free tuition are granted. The College has been very generous in this way in the past—too generous, many have told me - and it is doubtful whether we can afford

to maintain this policy at the present level either for ourselves or for the good of the recipients.

The religious activities of the College continue as much as they have done in the past. A large delegation of students and staff have recently returned from the annual trip to Eluvaitivu. The Y. M. C. A. has its regular meetings. Especially notable in this connection was the series of lectures on the great religions which they sponsored. Even so, there is probably no one interested in the Y. M. C. A. here who is satisfied with its present condition. Its history, of which it is rightly proud, may even be a hindrance, tending to keep it from adapting its activities to a different spiritual climate. It is unquestionably handicapped, too, by being deprived of the use of its own building - a condition which another year will see rectified, we trust.

The Y. W. C. A. has given us indications of its presence through its regular meetings and, at least once, by a sale of sweets enthusiastically patronized by the boys of the school. We are greatly in its debt, also, for the beautiful vesper service it arranged and led recently, revealing to us some of the possibilities in a regular service that has tended to be too taken for granted.

The physical plant probably needs less description than any other part of the College since it is visible to any interested eye. The most notable change probably, is the Principal's new bungalow. Built by Joel Paul, with our Old Boy, S. Jacob, as presiding spirit, it is a credit to them and to the College, its beauty and comfort manifest to all. Another major change has been the demolition of the walls of the old office building. We have also launched on a water-system for the College with a five thousand gallon tank and pipes running to most of the build-

ings. Under the able management of another of our Old Boys, Mr. R. T. Chelliah, we hope to have it functioning soon. It should save many hours of unproductive labour, help to keep our grounds green and relatively free from dust, and eventually allow us to put in sanitary plumbing all around. Work on the East field which will be our sports ground hereafter is nearing completion. One other small change I hope you are all enjoying just now - the opening of the windows in this Hall.

A new departure in our plans for future building has been the employment of an architectural firm, O. V. Weerasinghe & Partner of Colombo, to help us plan a large and fully developed scheme for the growth of the College. The first unit in this phase of our development will be an administration building. We hope to get started with this soon so that we may have suitable office space and a teacher's room, also so we can free the Y. M. C. A building for its proper use as the centre of student activity on the campus.

But Jaffna College's concern and commitments are not limited to Vaddukoddai. We have our eight affiliated schools scattered between Chavakachcheri and Karainagar. Under Mr. J. V. Chelliah's management they are moving forward, several showing by increased enrolment the value of the service they are rendering to their communities. One or two, however, are leading a more precarious existence. What the wise course to follow is in view of this, is a question engaging the attention of the Board of Directors. One thing seems certain, that unless the other schools can follow in the steps of the school at Tellippallai, achieving a larger measure of self-support than at present, some drastic action may have to be taken, for at present far too large a

portion of the funds from our American investments is going into these schools.

I should note in this connection that we have lost the services of one of our headmasters through retirement: Mr. E. D. Hensman, after 15 years of faithful service to our schools. He carries with him our best wishes for continued health and happiness in the unofficial service he may still render the community. Mr. A. Rasiiah, of Manipay Memorial School, was appointed to take Mr. Hensman's place at Kankesanturai.

• And now what of those who have gone down from the College — our Old Boys? It is a constant source of gratified surprise to me as I meet men of distinction and usefulness in the life of Ceylon to discover how many of them have studied here at Jaffna College. Their interest in us and loyalty to us help to make us what we are. May we ever be worthy of them. We want them to know too, that we follow them with like sentiments and rejoice as though we too had received an honour when we hear that a Sri-Skandarajah has been appointed a Police Magistrate so early in his career, that a Visuvalingam has been made a Muhandiram, and a Rajaratnam a Justice of Peace. To them we extend congratulations and promise them more of the same stamp to stand beside them from our present generation of students.

There is one notion about Jaffna College that seems to be universal — certainly I have heard from all sides — viz, that as a College we are rolling in wealth. Now there is no doubt, thanks to the care and interest of our Board of Trustees in America with their able Treasurer, Mr. Allen, that we are more fortunate than many of our sister colleges in having sizeable endowment; but it does not follow

from this that we have not only all we need but even all that the heart could desire. Indeed this is far from being the case: there are many things we badly need that must wait long before our American funds can allow us to have them. A small hospital, a gymnasium, a pavilion for the new athletic field; all are needed, all must wait, that is unless some Old Boy would like to raise a monument to his name. Now these remarks are not the prelude to a financial drive among our Old Boys, but it is an effort to correct a wide-spread and mistaken conception.

We are proud of Jaffna College for she has a goodly heritage. The lives of truly great men have been built into her and moulded by her. We have high hopes for her future, believing that she will continue to be one of the leaders in education in Ceylon. But if she is to become to the future what she has been to the past, if she is to help to fill the future needs of Ceylon and of all her students, she must look to all for help, advice and support—not only to her Board of Directors, her Board of Trustees and her staff—but also to her Old Boys and friends, to all those who wish her well.

At the end of the reading of the Report, Dr. Carr distributed the prizes.

SIR BARON JAYATILAKA'S SPEECH

Sir Baron congratulated the College, Principal and the staff on their success last year and expressed hope for future progress.

The College had, he said, produced great men who had served the country well.

He was glad of the importance attached there to the mother tongue, Tamil, unlike in other parts

in the Island, which did not give a proper place to the mother tongue.

He said he had the pleasure of reading recently a very interesting book: A Century of English Education, by Mr. J. V. Chelliah. This book gave him the story of the College. It was an important book and should be read by all interested in education.

Sir Baron further said: "One subject not connected with this institution, which I am tempted to speak on, and which affects the future welfare of this Peninsula is the increase of crime in recent years in Jaffna. I do not know whether you have specially considered the fact that in the last few years a wave of crime has been spreading in this part of the country.

"I remember the time, not many years ago, when the Supreme Court sessions was held in Jaffna, very often the Fiscal presented the presiding Judge with a white pair of gloves, that is to say that there were no cases to be tried.

"But today when the Supreme Court sessions is held in Jaffna, it goes on for a month or more. Violent and brutal murders, and other forms of crime are being committed. It is a very serious matter and requires the serious attention of all interested in the welfare of this country.

"It is not merely the increase of crime or even violent crime, but I note, I hope I am mistaken, that there is a spirit of lawlessness going on in this part of the country. It looks as if you were trying to compete with your Sinhalese brothers in the race for crime. I hope you are not going to establish the fifty-fifty basis there also. I seriously hope you will not try to do that.

FIND THE CAUSE

"Everyone interested in the education of the youth must devote his attention to this subject. You must try to find the cause."

A voice from the audience shouted, "drink."

"That," said the speaker, "is one cause. The people of Jaffna are not only noted for their industry but for their respect for law and authority. Today a larger number of them are turning criminals. You must find the reason for this.

"Drink may be one reason. You have now got a tree tax system which I introduced in Council at the request of the people of Jaffna. You had prohibition. You asked for it and it was given to you, but it was a dismal failure.

EXPRESSED DOUBTS

"Then the people of Jaffna said, 'If you give us the tree tax system everything will be all right.' I introduced that and got it passed in Council, but when I introduced it I expressed doubt as to whether it was going to be an unmixed blessing for you. You have got to find out whether the tree tax system is proving to be a blessing. If not you must rise all together and say, 'Do away with this.' Then you ought to be heard and the Government will listen to you.

"There may be other causes for the increase of crime. It is for those interested in the welfare of your people to form a scheme or an organisation to combat the growing evil of crime.

"It must be done; otherwise, a few years hence I think you will outrival the Sinhalese. Don't try to do that."

Mr. A. W. Nadarajah, Advocate, Secretary of the Old Boys Association, proposed a vote of thanks which was seconded by Mas. N. Narendra, the president of the Student Council, and after singing of the College song the gathering dispersed.

PRIZE LIST 1937.

NAME	CLASS	SUBJECT
J. V. Thambinayagam	Inter Sc.	General Proficiency
J. T. Chelliah	Inter Arts	" "
R. Singaratnam	Matric.	" "
K. P. Abraham	Lond. Matric.	" "
S. Swaminathan	L. M. A.	Maths. I Prize
J. B. Welch	L. M. A.	Chem. I Prize
T. Wijanathan	L. M. B.	English I Prize
C. S. Nadarajah	L. M. C.	History I Prize
C. C. Satkunanathan	L. M. D.	General Proficiency. Maths. I Prize Chem. I Prize Physics I Prize
S. Selvajeyan	L. M. D.	General Proficiency Chemistry I Prize Maths II Prize
M. Navaratnam	L. M. E.	Maths. I Prize
N. Vijayasegaram	L. M. E.	Geog. I Prize
K. Ratnavale	Fifth Form A	Gen. Proficiency Maths I Prize History I Prize Chemistry I Prize Physics I Prize Latin I Prize

T. K. Welch	Fifth Form A	English I Prize
N. Arunasalam	"	Maths. II Prize
R. Thambirajah	"	Chemistry II Prize
		Latin II Prize
S. Rajah	Fifth Form B	Maths. I Prize
S. Manickavasagar	"	English I Prize
Nesaratnam Devasagayam	"	Gen. Proficiency
		Maths. I Prize
		Chemistry I Prize
		Latin I Prize
C. S. Nagalingam	Third Form A	Latin I Prize
		Maths. II Prize
H. N. Ponnambalam	"	Maths. I Prize
N. Vijayaratnam	"	History I Prize
K. Tharmaratnam	"	Latin II Prize
K. Velliampalam	Third Form B	Latin I Prize
A. Thamotheerampillai	"	Latin II Prize
Edwin Rajah	"	Tamil I Prize
K. Kumarasamy	Second Form A	Gen. Proficiency
		Eng. I Prize
		Maths I Prize
		Geography I Prize
Ruby Appadurai	Second Form A	Gen. Proficiency
		History I Prize
		Tamil I Prize
		English II Prize
		Maths. II Prize
S. Balakrishnar	Second Form A	History II Prize
		Carpentry I Prize
K. Kailasanather	Second Form A	Tamil II Prize
Thuraiatnam		
Devasagayam	Second Form B	Gen. Proficiency
		Maths. I Prize
		Geography I Prize

K. Kandiah	Second Form B	Maths. II Prize Drawing I Prize
S. Ponmany	Second Form B	Tamil I Prize
S. Sanmugam	First Form A	Gen. Proficiency Maths. I Prize Geography I Prize
K. Sukirtharatna- singham	First Form A	Tamil I Prize Maths. II Prize Geography II prize
S. Balarantan	First Form A	Geography II prize
P. Gnanasundram	Fifth Std. A	Tamil I Prize
N. Balasingham	„	Tamil II Prize
A. Ratnasingham	Fifth Std. B	English I Prize Writing I Prize Scripture I Prize
S. Patmajeyan	Fifth Std. B	Arithmetic I Prize Writing II Prize
A. Kugarajah	Fifth Std. B	Arithmetic I Prize
S. Mahendran	Fifth Std. B	English II Prize
K. Rasammah	Second Year A	Gen. Proficiency English II Prize Writing I Prize
N. Nageswary	Second Year A	Gen. Proficiency English I Prize Scripture I Prize
S. Sebaretam	Second Year A	History I Prize Scripture II Prize
S. Selvarajah	Second Year A	History II Prize
C. Arulnayaki- ammah	Second Year A	Writing II Prize
S. Kunaratnam	Second Year B	Arithmetic I Prize. History I Prize Scripture I Prize

R. Jeyarajah	Second Year B	History II Prize
A. Vijayaratnam	First Year A	Arithmetic I Prize
N. Thevasundrarajah	"	English I Prize
V. Kamalavathy	"	English II Prize
S. Arasaratnam	First Year B	English I Prize Scripture I Prize
Rajaratnam Deva- sagayam	First Year B	Writing I Prize
C. Sabaratnam	First Year C	Arithmetic I Prize

GENERAL KNOWLEDGE PRIZE 1938.

[Donated by Dr. T. Kulanayagam. D. M. O.,
Vaadukoddai].

Name	Class	Division.
N. Narendra	Lond. Matric. B.	Senior Div. 1 prize
V. Kanapathip- pillai	Post Matric.	Senior. Div. II Prize
K. Palasun- drampillai	Third Form	Junior Div. I Prize
Thurairatnam Devasagayam	Third Form	Junior Div. II Prize

SPORTS PRIZES

CRICKET

Batting Prize	-	V. G. George
Bowling Prize	-	A. C. M. Thawfeek
Fielding Prize	-	N. Narendra
All-Round Prize	-	V. G. George
Special Prize for 50 runs or over		K. Sithamparanathan
Special Prize presented by Mr.	A. R. Rajanayagam	
for highest score over 50 runs	K. Sithamparanathan	

TRACK AND FIELD SPORTS

College Senior Athletic champion	V. G. George
College Intermediate Athletic champion	S. Arulrajasingham
College Junior Athletic champion	R. Rajasenan
Inter-Collegiate Athletic runner-up	V. G. George

1937 CREST WINNERS

Cricket

A. C. M. Thawfeek
 N. Narendra
 S. Tharmaratnam

Football

N. Narendra
 M. Sebaratnam
 S. Tharmaratnam
 A. Ernest

INTER-HOUSE CHAMPIONSHIPS

Football championship	Hasting House
Thatchie championship	Brown House
Basketball championship	Hitchcock House
Cricket championship	Abraham House
Volley ball championship	Hitchcock House
Track and Field championship	Abraham House
All Round championship	Hitchcock House

WELCOME SONG
sung at
The Prize-Giving of Jaffna College.

வெண்பா.

காமகனும் பூமகனும் கன்றே யுறவாடும்
மாபதூரக் கல்வித் தழகம்தில்—ஏமமுற
வந்தேத நினதாசி தந்திடுவா யித்தருணம்
சிந்தை யுவக்கச் சிறந்து.

இராகம்: கல்யாணி பல்லவி. தாளம்: சாப்பு
வந்து குழுமிய சபையோரே—இங்கு
தந்தையும் வந்தனம் மகிழ்வீரே. — (வந்து)

அனுபல்லவி

தந்தை தாயர்க ளெங்கள்
சொந்த மானனீ ருங்கள்
சிந்தை யிலித்தினம் தங்கிடும் காங்கள் — (வந்து)

சரணம்

இலங்கை மாதாயின்ற புண்ணியனும்
தலங்கி உருள்புரி கண்ணிபனும்

Sir Baron Jayatilaka

பேர் புகழ் குணதலகா

இன்று உமதன்பைத் தந்தருளுவீர் — (வந்து)

நிலைமண்டல வாசிரியப்பா.

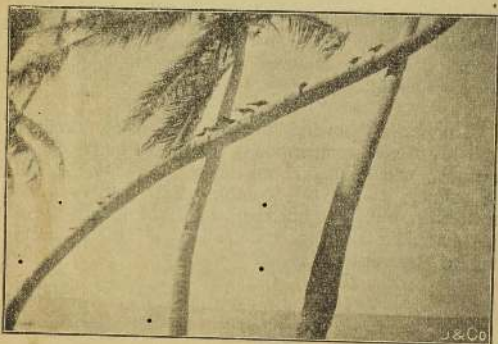
சீர்பெறு மிரத்தின துவிபமென் றோதும்
பேர்புக ழிலங்கா சிரமென விளங்கும்
திருவது வளரும் செப்பு யாழ்ப்பாணம்
இருளது நீக்கு மிணையிலாக் கழகம்
ஆங்கிலஞ் செந்தமிழ் லத்தின் முதலாம்
ஓங்கிடு நூல்பல வோதிடு மாசிரியர்
பாங்குறு மாணவர் பரிவுடன் கற்றுத்
தேங்கிடப் பயிற்றுவ ரதிகபே றடையச்
சார்தம் பொறுமை தயவு மிக்குடைபர்
வந்து புகழது வென்றுமே யடைபத்
தங்கிடு மன்பொடு தான்சேவை புரியப்
பங்கமில் Bunker எம்அதிபனு மானர்.

S. A. VISUVALINGAM.

Scouting



Scouts—



Attention !

SCOUTING.

The renewed interest evinced in Scouting this term led to a hike to the Mosque at Velanai on Thursday the 15th May and lasted for three days. Since the troop had patrol competitions in all previous hikes, it was decided that they should observe this hike as an educational one where the troop might work on different tests and pass them.

Each day the troop flocked to the S! M. s quarters with their scarfs to learn the various kinds of bandages and to face the tests.

Most of our time was spent on swimming and cooking from which we derived much pleasure, so much so that we were tempted to forget the 7th Law of Obedience.

This hike was followed by another held at Karainagar, in which only a few took part. This too by the wish of the troop was observed as an educational hike. The same routine of work, as in the last one, was followed and this hike also was voted a success.

The week following this hike, the troop decided to hold patrol competitions at the regular Scout meetings, which might aid them to remember all the primary things of Scouting. Each patrol worked for it with much enthusiasm and the winning patrol was placed on the right wing and the others according to the order of merit.

Thomas Thevarajah
Secretary.

NOTES FROM A COLLEGE DIARY

FIRST TERM

Monday, Jan. 10.

The College reopens for the first term of the year 1938. We rejoice to see many new faces in our midst.

Tuesday, Jan. 11.

The Matriculation examination begins.

Friday, Jan. 14.

The College vacates for *Thai Pongal*.

Sunday, Jan. 16.

Rev. S. K. Bunker preaches at the Vesper Service.

Wednesday, Jan. 19

Messrs J. J. Retnarajah, S. Kularatnam, J. N. Appadurai, speak at the Y. M. C. A. meeting on their experiences at the Quadrennial Conference of the S. C. M. of India, Burma and Ceylon, which was held at Rangoon.

Saturday, Jan. 22.

Practice Cricket Match against a selected team. We have an easy innings' victory.

Sunday, Jan. 23.

Sing song service at the Ottley Hall.

Wednesday, Jan. 26.

The Annual General Meeting of the Y. M. C. A. takes place. Mr. C. S. Ponnudurai becomes the President of the Association for the year 1938.

Sunday, Jan. 30.

Mr. K. A. George speaks at the Evening Service.

Friday, Feb. 4.

The first Inter-Collegiate match for the season against St. John's College is postponed to Saturday owing to rain.

Saturday, Feb. 5.

The postponed match with St. John's College, takes place on our grounds. We win the match by 54 runs. A good beginning.

Sunday, Feb. 6.

—Mr. J. V. Chelliah speaks at the Evening Service.

Wednesday, Feb 9.

—Rev. D. T. Niles and Rev. S. Selvaratnam are present at the Y. M. C. A. meeting to lead a discussion on Evangelism. The President takes the chair.

Friday, Feb. 11.

—The second Inter-Collegiate Match is played against St. Patrick's College on their grounds.

Saturday, Feb. 11.

The Cricket match against St. Patrick's is continued and we suffer a bad defeat by an innings and 129 runs. Perhaps it was just a low ebb in the tide of our fortune.

Sunday, Feb. 13.

—Mas. K. Jayakody of the Intermediate in Arts speaks at the Vesper Service. This is perhaps the first time a Hindu takes such a part in the Evening Service.

Tuesday, Feb. 15.

—The Round Table discusses the subject of "Christian Education."

Wednesday, Feb. 16.

—Discussion at the Y. M. C. A. meeting on "What should be the Christian attitude to other Faiths?"

Friday, Feb. 18.

—The College vacates for the mid-term break. Practice cricket match against a selected team. We win.

Wednesday, Feb. 23.

—Dr. Miss Thilliampalam, from Chundiculi Girls' College, speaks at the Y. M. C. A. meeting on "Natural Law in the Spiritual World." Mr. L. Sounthram Williams takes the chair.

Friday, Feb. 25.

—Cricket Match against Hartley College on their grounds.

—A party of students go to see "Queen Victoria" at the Regal Theatre, Jaffna.

Saturday, Feb. 26.

—Cricket match against Hartley College continues and we win the match by an innings and 19 runs.

Sunday, Feb. 27.

—Sing-song service at the Principal's Bungalow.
—Misses Annammah, Elizabeth, and Mary Elias, entertain the Hunt Dormitory Union with a few musical items both vocal and instrumental.

—Mrs. A. Pullenayagam speaks at the Athenaeum Dormitory Union.

Monday, Feb. 28.

—The Vaddukoddai Y. W. C. A. organises a sale mainly of eatables, for the students of the College. Quite a number of students take part in it, and we understand that a fairly respectable sum of money has been realised as proceeds out of it.

Wednesday, March, 2.

—The Principal leaves for Colombo.

Saturday, March, 5.

—The Principal is present at the Old Boys' dinner at Colombo.

—Practice Cricket match against the Kayts team. We win.

Sunday, March, 5.

—Mr. J. C. Amarasingam preaches at the Sunday Evening Service.

Wednesday, March, 9.

—Discussion at the Y. M. C. A. meeting on "Can the Christian Gospel be applied to national problems? Is Christianity opposed to Nationalism?"

Friday, March, 11.

—We play a cricket match against Jaffna Central College on our grounds.

Saturday, March, 12.

—Cricket match against Jaffna Central College is continued. We defeat them by 8 wickets and 7 runs. Special mention should be made of Mas Sithamparanathan, who in his first year in the team scores 73 runs and thus is entitled to a prize bat.

Sunday, March, 13.

—Mr. T. S. Oppenheim leads the Vesper Service. He talks on "Seek first a government job and the Kingdom of God will be added unto you."

Thursday, March, 17.

—Twenty members of the Colombo Central Y. M. C. A. arrive early morning at College for a stay over the week-end to play at games with the students of the College.

In the evening, they play a Football match with the College students. After a vigorous game the match ends in a draw, with two goals for each side.

—Mr. J. V. Hill, B. Sc., Physical Director of the Colombo Central Y. M. C. A., speaks at the Y. M. C. A. meeting on "Physical training for students."

Friday, March, 18.

—At 7 A. M. we play a Volley Ball match against the Colombo Y. M. C. A. and win it by 3 games to 2.

In the afternoon we play a Basket Ball match against them and lose by 10 points to 4.

—A Cricket match against St. Henry's College takes place on our grounds. The West Jaffna Teachers' Association English Schools Concert takes place in Ottley Hall at 6 P. M.

Saturday, March, 19.

—At 7 A. M. our teachers and students play a Basket Ball match against the Colombo Y. M. C. A. We lose by 18 points to 14.

—Cricket match against St. Henry's College is continued. We win by 22 runs.

—Another Basket Ball match is played between the same teams as in the morning. We again lose.

—The Colombo Y. M. C. A. is entertained at a Social at the Principal's bungalow.

—At 6 P. M. the Colombo Y. M. C. A. performs a physical Display.

Sunday, March 20.

—Mas. S. Kularatnam from the Intermediate Class speaks at the Evening Service. He talks on "Prayer."

Monday, March, 21.

—Education Week commences. Quite a large number of students leave the campus on an excursion to Parameshwara College where they see the many art works and later to the Drill parade on the Police grounds, Jaffna.

Tuesday, March, 22.

—At 2.40 P. M. the Inter-Union is in sessions at which the whole College is present. At this meeting they carry on a debate resolved "Order is Heaven's first law, and is confest, some are and must be greater than the rest."

Wednesday, March, 23.

—At 10.30 A. M. the Lyceum and Forum are in sessions at which the College is present.

—In the afternoon the Director of Education visits the College and views the hobbies and other interesting items displayed by the students.

—The Annual celebrations of the Brotherhood and dinner take place. A play entitled "The Invisible Duke" is very successfully staged.

Thursday, March, 24.

—At 2 P. M. the Lower School Rhetoricals take place in the Ottley Hall, at which the whole College is present.

—Parents' Day at College.

—At 6 P. M. a variety Entertainment takes place in the Ottley Hall. The students enact a farce "Johnny Walker's Defeat."

Friday, March, 25.

—The Education Week is over and we get back to normal-conditions.

—We meet Jaffna Hindu College at a Cricket match on our grounds.

Saturday, March, 26.

—Cricket Match against Jaffna Hindu College is continued. We defeat them by an innings.

Sunday, March, 27.

—Miss M. Illanganayagam, from Girls' English School Point Pedro, speaks at the Evening service.

Monday, March, 28.

—Term Examination begins.

Wednesday, March, 30.

—Rev. S. Kulandran addresses the Round Table on "Who is a Christian?"

He also speaks at the weekly Y. M. C. A. meeting.

Thursday, March, 31.

• The Hunt Dormitory bids farewell to its Dormitory Master Mr. M. Rajasundaram.

Friday, April, 1.

—The College vacates for the Easter Second Term Holidays.

SECOND TERM

Monday, May, 16.

—The College reopens for the second Term. We are pleased to welcome Mr. Sankaralingam, B. Sc., an Old Boy of the College. He substitutes for Mr. M. Rajasundaram B. Sc., who left us at the end of last term.

Wednesday, May, 18.

—Rev. J. A. R. Navaratnam speaks at the Y. M. C. A. meeting on "Be straight strong and smooth."

Sunday, May, 22.

• —Rev. S. K. Bunker, speaks at the Evening Service on "A Philosophy of Life."

Wednesday, May, 25.

—Inter-House Cricket Matches begin. Much enthusiasm, accompanied by the usual lifting up of voices, is evidenced.

—Mr. K. Subramaniam, B. A., St. John's College, speaks at the Y. M. C. A. on "Hinduism." This is the first of a series of interesting lectures on some of the popular religions in Ceylon.

Thursday, May, 26.

—The Scouts go hiking to their familiar Island of Velanai.

Friday, May, 27.

—The College is vacated for the annual Festival of the J. N. E. S.

—The Y. M. C. A. arranges a retreat for the College Students, in particular for the members of its Executive Committee, at Karainagar.

Sunday, May, 29.

—Rev. S. Kulandran speaks at the Evening Service on "Follow me."

Friday, June, 3.

—"The new agreeth not with old." The new Principal removes to his new Bungalow.

Saturday, June, 4.

—Mr. Bunker warms himself and others—the staff and outsiders are invited to take part in the House-warming ceremony.

Sunday, June, 5.

—Sing-song service at the Ottley Hall.

Tuesday, June, 7.

—The Matriculation examinations begin. Great hopes are centred round the twenty one who sit for this examination.

Wednesday, June, 8.

—The Principal invites the College students to visit him at his new Bungalow, and entertains them warmly.

—Dr. Isaac Tambyah speaks at the weekly Y. M. C. A. meeting on "Christianity."

Thursday, June 9.

—The College is vacated for King's birthday Celebrations.

—For the first time, we have a Boarders versus Day-scholars' meet. The day ends in a ground victory for the day scholars by over a hundred points. What conclusions?

—There is also a Sports Meet in the College campus for the children of the Vernacular Schools in Valigamam West division.

Sunday, June, 12.

—Mr. K. S. Jeyasingam from the Theological College, Bangalore, speaks at the Vespers on "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Monday, June, 13.

—Mr. D. F. Maclelland, Associate National Secretary for India, Burma and Ceylon, arrives at College early in the morning. At 8 A. M. he meets some of those interested in the Y. M. C. A. and also speaks at the chapel service. He also holds personal interviews with certain students during the course of his stay here for two days.

Wednesday, June, 15.

—Mr. Aboobucker, Proctor S. C., speaks at the Y. M. C. A. meeting on "Islam."

Saturday, June, 18.

—The members of the Inter Hostel hold a farewell "Social."

—Mr. Thampoe Buell speaks at the Evening Service on the life of Mr. Nevins Selvadurai.

—The application tests for the London Matriculation classes and the Inter admission examination begin and go on till Thursday.

Wednesday, June, 22.

—Dr. P. D. Devanandam, M.A., Professor at the United Theological College, Bangalore, speaks at the Y. M. C. A. meeting on "Comparative Religions."

This is the last of the series, referred to earlier.

—Eluvative Day at College!

Thursday, June, 23.

—The College breaks up for mid-term.

—A camp arranged by the J. I. C. C. F. for the teachers of the various schools and colleges in Jaffna takes place at Keerimalai. The camp breaks up on Sunday at 8 p. m. Dr. Devanandam is the chief speaker.

Monday, June, 27.

—Dr. P. Devanandam speaks at the Round Table meeting at 4-15 P. M. on "Modern India".

—A College tuck shop is opened by and for the students, on a co-operative basis. Mrs. Bunker performs the opening ceremony.

Tuesday, June, 28.

—Dr. Devanandam speaks at the Chapel Service.

Wednesday, June, 29.

—The new Intermediate classes are formed.

Friday, July, 1.

—If not to Velanai, whither then this time? The Scouts go hiking to Karainagar.

Friday, July, 8.

—A number of 52, consisting of 46 students and six teachers, go on the annual expedition to the island of Eluvative. They return on Saturday evening.

Sunday, July, 10.

—The Children's Week of the J. C. S. I. U. C. begins.

—The Local Rally of the J. C. Y. M. C. A. Sunday Schools takes place in the Lower School Hall. Mrs. Bunker presides.

—The Evening Service is most beautifully conducted by the Y. W. C. A. Vaddukoddai.

Miss Walton leads the Service while Miss M. Appadurai speaks on "Lift up your eyes to the Hills, whence cometh your help." Our hearty congratulations to the Y. W. C. A. on this splendid performance.

Tuesday, July, 12.

—The Karainagar Sunday School children stage a play at the College Hall, in connection with the Children's Week.

Wednesday, July, 13.

—Mr. E. J. J. Niles speaks to the Christian students of the College at the Y. M. C. A. meeting on "The Four Absolutes."

Saturday, July, 16.

—The Children's Rally of the J. C. S. I. U. C. takes place at Uduvil. The Vaddukoddai Sunday School, mainly consisting of College students, wins the banner in the singing competition for the fourth time in succession. Our congratulations to them on this unique success of theirs.

Congratulations also to Thunavy Sunday School, which is being run by our Y. M. C. A., on its splendid performance in getting the second place in singing competition of Group. II.

Our congratulations to Miss Elizabeth Elias on her getting the first place in the individual singing of the Thevaram.

Sunday, July, 17.

—The Vaddukoddai Sunday School children stage "Pilgrim's Progress" in Tamil at the College Hall.

Tuesday, July, 19.

—The Annual Inter-House Sports Meet takes place. In High Jump, Mas. V. G. George clears a height of 6 ft. $\frac{1}{2}$ in.— a unique height for a school boy.

Wednesday, July, 20.

—Inter-House Sports Meet continues. Our congratulations to Abraham House on becoming the champions for the second time in succession, with 96 points in hand. Brown House comes second with 84 points.

Saturday, July, 23.

—The Scouts go on a hike to Thiruvadinilai.

Sunday July, 24.

—Mr. M. I. Kuruvilla, a recent Old Boy of the College, speaks at the Evening Service on "The Lyrics in the Bible."

Wednesday, July, 27.

—The whole school is tested on current affairs.

—Mr. C. R. Wadsworth speaks at the Y. M. C. A. meeting on the "Life of Dick Shepphard".

Saturday, July, 30.

—The Annual Prize-Giving function of our College takes place today at 6-30 P. M. Sir Baron Jayatilaka takes the chair at this meeting.

Sunday, July, 31.

—Mr. C. O. Elias speaks at the Evening Service on "Is there a God?"

Monday, August, 1.

—The College is vacated in honour of Sir Baron Jayatilaka's visit.

Thursday, August, 2.

—Mr. T. S. Oppenheim speaks at a meeting of the Round Table on "Some Impressions of three years' stay at Jaffna College".

Saturday August, 6.

—Annual Inter-Collegiate Sports Meet takes place at the Esplanade.

Tuesday August, 8.

—Term Examinations begin.

Wednesday, August, 10.

—Mr. A. M. Brodie speaks at a meeting of the Round Table on "Impressions of a visit to South India."

Friday, August, 12.

—College is once again vacated for a month.

JAN.

OUR EXCHANGE LIST.

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

The Pasumalai Progress, Madura.

Ceylon Health News.

Pachaiyappah's College Magazine, Madras.

St. Thomas' College Magazine, Colombo.

The American College Magazine, Madura.

The Royal College Magazine, Colombo.

The Madras X'ian College Magazine, Madras.

The Young Hindu (The Jaffna Hindu College Magazine)

The Wesley College Magazine, Colombo.

The Antonian (St. Anthony's College Annual, Kandy)

The Aloysian (St. Aloysius' College Magazine Galle).

