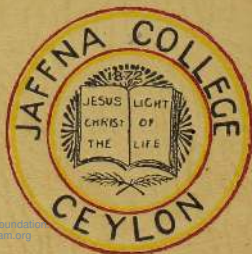


JAFFNA COLLEGE MISCELLANY

DECEMBER, 1938.



A Merry Christmas
and
A Happy New Year

Jaffna College Miscellany

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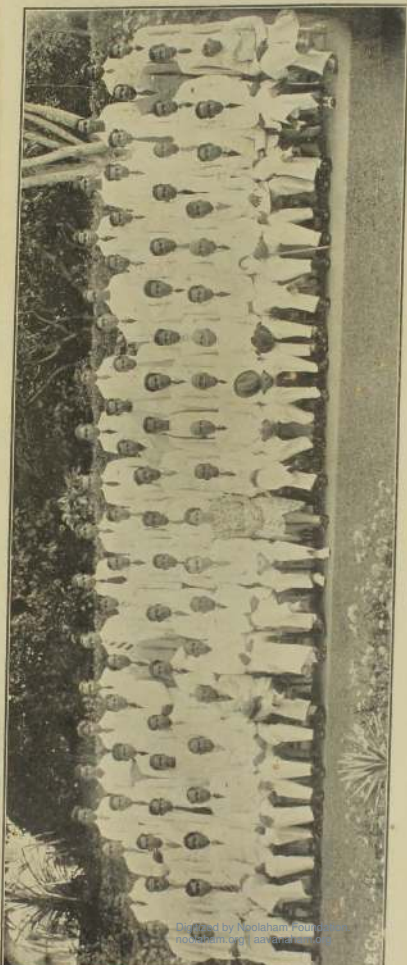
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JAFFNA COLLEGE OLD BOYS' ASSOCIATION
COLOMBO BRANCH

— 1938 —

THE HOUSE OF CHRISTMAS.

There fared a mother driven forth
Out of an inn to roam ;
In the place where she was homeless
All men are at home.
The crazy stable close at hand,
With shaking timber and shifting sand,
Grew a stronger thing to abide and stand
Than the square stones of Rome.

For men are homesick in their homes,
And strangers under the sun,
And they lay their heads in a foreign land
Whenever the day is done.
Here we have battle and blazing eyes,
And chance and honour and high surprise ;
But our homes are under miraculous skies
Where the yule tale was begun.

A child in a foul stable,
Where the beasts feed and foam ;
Only where He was homeless
Are you and I at home ;
We have hands that fashion and heads that know,
But our hearts we lost—how long ago!—
In a place no chart nor ship can show
Under the sky's dome.

This world is wild as an old wives' tale,
And strange the plain things are,
The earth is enough and the air is enough
For our wonder and our war :
But our rest is as far as the fire-drake swings,
And our peace is put in impossible things
Where clashed and thundered unthinkable wings
Round an incredible star.

To an open house in the evening
Home shall men come,
To an older place than Eden
And a taller town than Rome ;
To the end of the way of the wandering star,
To the things that cannot be and that are,
To the place where God was homeless
And all men are at home.

G. K. Chesterton.

EDITORIAL NOTES

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

THE HOME AND THE SCHOOL

Not many years ago, the present writer heard a leading educationist declare from a public platform that in the best interests of education, the parent ought to be suppressed. This sentiment begotten of impatience may raise an echo in the minds of two very different types of teachers — the first being those who are disgusted at the “cursedness” of parents who believe that nothing new in matters educational has been discovered since the good old days when they went to school and who are always harking back to their experiences in those olden times. This type of parent is certainly responsible for the nervous break down of many schoolmasters. The second type who will endorse this sentiment are those who believe that education is their trade secret and regard parents and others who would join hands with them as intruders. This type being so satisfied at its own competence and at other people’s incompetence look with disfavour at any attempt to bring about a reconciliation between the home and the school. While we have some sympathy with the first, we have none for the second. Nature herself sets a barrier between youth and age with the result that the chances of any understanding between parents and children are always remote. In our country where a large proportion of parents are ignorant of the English language and the child “grows” in the English language this natural cleavage is unduly widened. And in as much as English enjoys an undeniable and inevitable prestige in our land

the English educated are only too prone to affect airs of superiority towards those who are not so. These remarks do not apply to all parents of the present day, many of whom are quite well educated in English and can and do take a lively interest in their children's education. But it cannot be gainsaid that unless conscious efforts are made to bridge the gulf that separates the home and the school serious harm will result. Too often the children are torn between two ideologies. The home may be an orthodox Hindu home where all the Shastric prohibitions and injunctions are punctiliously observed. The school may be a place where all modern conveniences are provided and which makes light of the Shastric taboos. Which is right? To which of these shall the child attune the chords of his being? Shall he learn to scoff at the traditions of his forebears? Or shall he reject the conveniences furnished by the industrial achievements of the West? Or is it possible to achieve a synthesis of both, without doing violence to the worth of either? Or it may be the home is a place where an egalitarian philosophy holds sway and Freedom is given pride of place in the nursery and in every aspect of home life; and if a child brought up in such an atmosphere goes to a school of the authoritarian type, what possibilities of tragedy lurk in the situation? Therefore it is we say that parent-teacher associations, which afford opportunities between parents and teachers and may effect a harmony between contending ideologies, are a national need. Conflict cannot be wholly eliminated from life. Life will lose its charm if it should be too harmonious. We need not fear that at any time our life will be so devoid of conflict as to become tedious. But much of the conflict that embitters our life is avoidable and unnecessary and the new psychology lifts its voice

in warning against the perils inherent in conflicts within the psyche. And it is just such conflicts with in the child's mind that often create the "Problem child". Very often, when the case of a problem child has been studied systematically, it has been found that this "problem child" is the creature of a 'problem' teacher or a "problem" parent or the fruit of co-operation between both. There is no panacea for all our educational and social ills and we do not wish to give the impression that we expect the Parent-Teachers Association to serve as such a panacea. Nor do we believe that we should fold our hands and do nothing till we discover such a panacea. Therefore we hail the formation of a Parent-Teachers Association under the aegis of Jaffna College as a promise of greater goodwill and harmony between the home and the school.

Esto Perpetua.

This year is the twenty-fifth anniversary of the founding of the Colombo Branch of the O. B. A. and the occasion has been fittingly celebrated by our Colombo Old Boys. It always fills our heart with joy unspeakable to see the devotion of our Old Boys, wherever they be, to their Alma Mater. We have seen the eyes of many a grey haired patriarch bedimmed with unshed tears when he wistfully recalled the experiences of his youth at Jaffna College. With many such Old Boys their loyalty remains a mute sentiment. But our Colombo Old Boys have not been content to let this sentiment remain unspoken. Through the twenty five years of their existence they have given tangible expression to their devotion and proclaimed it from housetops. We are confident that the Jubilee Celebrations are the inauguration of a new epoch of fruitful effort and that this vigorous Association will grow in years but

not in age. In such contexts personalities are always objectionable in as much as unostentatious efforts from people who shun publicity may be ignored or since people who hold the stage for the moment may receive attention to the neglect of people who have passed out of the picture. Yet after making all necessary allowances we cannot refrain from singling out for special commendation the present Secretary, Mr. M. Ramalingam, to whom to serve the interests of the Association has been meat and drink.

Farewell.

All Jaffna has during the last few months come to realize that they are permanently to be deprived of the kindly presence and fruitful service of Dr. I. H. Curr. There are many* living in Jaffna today whose arrival into the world was hailed by Dr. Curr. Her geniality, her friendly interest in the well being of her patients, her goodwill to the people of Jaffna, her willingness to suffer in the interests of other people's health are matters of common knowledge in many Jaffna homes. For has she not lived in our midst for nearly half a century—a fact that in itself must foster invisible sympathies between her and the people of this land—and entered with living affection into the lives of many of our people? But we of Jaffna College have a special duty of gratitude to her, for during all her life here she has been a good friend of the College, the manifestation of her friendship not being restricted to the services in the Board of Directors. We wish her a life of joy and blessedness in the land of her birth amid her kith and kin.

Disinterested Advice!

Mr. G. G. Ponnambalam was the guest of honour this year at the Annual Tea given by the Principal of Jaffna College to the Colombo Old Boys and

availed himself of the occasion to deliver a homily against teachers participating in politics. Before we comment on Mr. Ponnambalam's thesis, we should like to make a few observations about the inappropriateness of the occasion and the audience chosen by Mr. Ponnambalam for his homily. In the State Council itself, working in close co-operation with Mr. Ponnambalam himself and sharing his political convictions are two teachers, Messrs. T. B. Jayah and S. Nadesan. If Mr. Ponnambalam wants to bann teachers from politics, we submit Mr. Ponnambalam might have brought a resolution in the State Council to that effect and incidentally made an effort to exclude his colleagues too. We are sure Mr. Ponnambalam does not mean to exclude Principals of schools from the category of school masters.

Moreover a few months back there was an "All-Ceylon Tamil Conference" where Mr. Ponnambalam played a leading role. Ranged with him on that platform were many schoolmasters lending support to Mr. Ponnambalam's political programme. If Mr. Ponnambalam's convictions were so strong against teachers participating in politics, he might have refused to have anything to do with the Conference, till the teachers withdrew from the Conference, or at least he might have uttered a mild protest against the participation of teachers in politics. But as far as we know he did no such thing. Such calamitous constancy is not to be expected in politics. May that be the reason why Mr. Ponnambalam does not want teachers in politics? Anyway we believe we should be pardoned if we are somewhat sceptical of the disinterestedness of the advice proffered by Mr. Ponnambalam especially in view of the fact that Mr. Ponnambalam neglected more appropriate assemblies and occasions and chose to administer his

nostrum to the Old Boys of a college. Further about Mr. Ponnambalam's thesis, there is a dangerous ambiguity lurking in the word politics. Anything ranging from such innocuous pursuits as agitation for free milk for school children, the abolition of tree-tax system, or the starting of anti-crime societies, to such dangerous adventures as bomb throwing and train wrecking can very properly be called politics. So we should have preferred a more precise description of the politics that Mr. Ponnambalam bade teachers eschew. We know he referred to party politics. But the epithet is a meaningless addition, for there can be parties for and against each of the schemes we mentioned.

One thing more we should like to say in regard to this question. The monastic ideal of education, wherein the learner is supposed to be withdrawn from the strain and stress of life and lives in contemplation of the eternal verities in a cloister or in a forest retreat, however beautiful, is only for a very few in the twentieth century, which regards education apart from the actualities of everyday life (which includes politics) as a sham. The educational trend today is more and more towards the breaking down of all influences that invest the acquisition of knowledge with an artificial isolation. The taunt against teachers has been: "They are men in the company of boys and boys in the company of men." If this reproach (not altogether undeserved) is to be lived down by teachers, the only way to do so is for them to be men in the centre of the current of life and to take their share in the country's civil life which of course includes politics.

Mr. T. S. Oppenheim.

Mr. Oppenheim who is leaving us at the end of this year came here on short term service and al-

most every moment of this brief span of three years he has used to good account. Perhaps what stands out most prominently in our estimation of Mr. Oppenheim is his insatiable passion to understand the people of this land. Too often there is in this wholesome desire to understand a strange people an unwholesome undertone of patronage. In Mr. Oppenheim we saw no signs of this insidious condescension. This young American, in our opinion, lacked the tone of assurance and omniscience which the people of Europe attribute to the denizens of the new world. He has been eager to learn, to give himself without reserve to the duties he performed in and out of the classroom, and these are assets that should carry him far. We wish him a pleasant journey home and a sphere of action that will call into play all the resources of his vital personality.

The Student Council.

We in Jaffna College have always believed in entrusting our students with as much responsibility as possible; and the after life of our youngmen has not failed to vindicate the wisdom of our policy. To give organised expression to this conviction of ours, the authorities decided to revive the Student Council which had gone out of existence after a period of fruitful effort. The Student Council is not the Prefect System with another name—the distinguishing feature of this experiment being to invest the Council in its corporate capacity with responsibility. And the Council has not been created for purposes of espionage. It has been called into being to fulfil a positive purpose. Their duty is not to catch the offender and punish him, but primarily to see that there are no offences. To create and foster a wholesome school spirit, to see

that the authorities, who are not always aware of student opinion are made aware of it, to win the sympathy of the authorities for the student point of view are among its chief functions. Its first year's achievements fill us with joy and pride about the past and hope for the future. We have no manner of doubt that this Council will play an increasingly useful and important role in the life of the College as the years go by.

The New Education Ordinance.

The History of the agitation in connection with the Education Ordinance is one more example of the forces that can be released by the cry of religion. For some time now there has been an island-wide agitation for an education commission. Last year the Minister of Education himself promised such a commission. But the proposal was thrown out by the Executive Committee, if press reports are to be trusted. Then this draft Ordinance was offered to the people and the first reactions to the Ordinance were generally hostile. We know that the All-Ceylon Union of Teachers and the provincial associations from Jaffna, Kandy and Galle, after a very thorough study of the Ordinance, found it wanting and made constructive suggestions for its improvement. Apart from detailed criticism of the context of the Bill, there were two objections of a preliminary nature raised by all concerned. First was the view that the Ordinance can wait till an expert commission has sat over the problems (including administration) of education in Ceylon. Secondly, it was felt that in as much as changes were anticipated in the constitution especially with regard to the Committee System. It might not be wise to carry through a measure which assumed the continuance of the Committee System. These

objections were raised by responsible people without regard to their religious affiliations. The President of the Kandy and Galle Teachers' Associations are both Buddhist gentlemen. But both of them concurred with members of other faiths in condemning this measure on these two grounds. The President and the Secretary of the Northern Province Association are both Hindus and they too saw the reasonableness of this criticism and supported the opposition to the Bill. Then some one raised the religious bogey. It was argued that this Bill was designed primarily to discriminate against Christian schools. All the past services of the Missionary bodies to the cause of education were published and an effort was made to have the Bill thrown out. Hindus and Buddhists took up the cry; denominational loyalties were whipped up. All over the Island public meetings have been held and frenzied denunciations and recriminations have rent the air.

Newspapers unsaid what they had said. The actual imperfections in the Bill have sunk into obscurity and the battle has been fought on the question of denominational discriminations, which ultimately is more a political than an educational question. The two major objections to the Bill, namely that it has not waited for a commission unanimously demanded by the country and that it depends on the Committee System, which is avowedly a constitutional experiment, are as valid today as ever. We opposed this Bill on these and other purely educational grounds, when the draft was published. We are now sorry that it has passed the second reading and will surely become law. Further than this we do not wish to discuss this measure. But we are grieved that a state of tension based on sectarian sympathies, happily absent from the public life of the country, is once again in our midst. And if our auguries

are correct this tension will need many years of living down. But we hope our pessimism in this regard is illfounded.

MY POST-UNIVERSITY COURSE AT JAFFNA COLLEGE

BY

MR. T. S. OPPENHEIM, B. A., B. D.

(The revision of a paper delivered originally before the meeting of the Jaffna College "Round Table")

When I was preparing to leave America some three and a half years back, I expressed to some of my friends there the very naive conviction that I would readily pick up Tamil (at least a speaking knowledge of the language, so I assured them) in the course of my term at Jaffna College! That conviction was, I believe, an expression of a desire much more fundamental than the merely superficial interest in learning the language. It was, though I doubt that I could then have so expressed it, a desire to soak myself as far as possible in the culture, the customs, and the background of the East and of Jaffna in particular. And now that three year term is more than over and as most of you know my knowledge of Tamil is minute—a familiarity with about 200 words and the ability to read a few Tamil letters. In that respect, I am sorry to say, my course in Jaffna College has resulted in failure.

And yet my "post-University" studies have not been entirely without success, for some of those deeper desires have been accomplished and I have had, I feel, far more than a superficial contact with the people of Jaffna. I have made friends here, I have

become familiar with customs and habits, and above all I find that there have grown within me firm bonds of sympathy with things Eastern and Jaffnese.

I use that word "sympathy" advisedly. It is a word that is very often inflicted upon me as a Westerner: how sympathetic am I with the people of Jaffna and with their customs? And I have been given contrary answers to that question! When people see me eating rice and curry after the Tamil custom, then I am sympathetic; but when I talk at attending certain formalized functions (especially when it is my "duty" to attend—thus adding a possible measure of dignity to whomever may hold that function!) then of course I am highly unsympathetic! Of course I realize that the question of whether or not I am sympathetic is after all but a convenient handle upon which a man may hang his opinions. The man who calls me sympathetic is apt to be the man with whose opinions and preferences my particular opinions and preferences happen to agree.

But let me come back to more solid ground: the larger connotation of that word is where we must look to discover its true implication. The whole question is essentially one of intent and purpose. Is a man ready and eager to learn from others or is he narrowly centered about his own ideas? Is he adversely critical only, or is he willing to see good qualities as well as bad, successes as well as failures? Oliver Goldsmith as the "Citizen of the World" wanted to see fairly the good side and the bad side of his own country first, and of other countries second. If *that* is sympathy, then I would ask to be regarded as in fullest sympathy with Jaffna and her people—but I would ask also that I be excused from giving the sugar-coated, flattering opinions

that most of us too often prefer. After all Jaffna people are but humans as are all other people, and saints are rare in *any* part of the world! Including America where I come from!

It is to Ananda Coomarasamy and his book of "Essays" that I owe a sharpened analysis of Jaffna and the East: a keener perception of what to look for in the Eastern scene, of what I have failed to look for, and what things are missing and cannot be found even though they are looked for, with diligence. Coomarasamy (whom, by the way, most of us know by reputation and by family connections, rather than by that deeper way of intellectual understanding and sharing of ideals) insists as his central point that true Indian (or Ceylonese) Nationalism is not political in essence, but is a matter of culture and art and literature. And that insistence has been of tremendous value for me despite an intense interest, also, in such high minded political movements as the Indian National Congress, the Sama Samaj Party, and our own Youth Congress. It has given me a fundamental insight into and an analysis of the values I might look for in the Jaffna scene. And these in turn have started me on an intellectual pilgrimage whose only end can be the end of life itself; for I have now gained a permanent and undying interest in things Eastern and things Jaffnese. That is the greatest and worthiest result of my course at Jaffna College—a genuine one you will admit, for it is one which must necessarily grow. That, too, is my answer to those who ask if I will forget Jaffna and Jaffna College: with such an interest it is *impossible* to forget.

But my unfulfilled desire to learn Tamil, my sympathy with Jaffna, and permanent interest in the

East, I realize, are but the beginnings of what you would like to hear. The details are always more interesting than the mere results. You want to know what things I like, what I dislike, and, above all, "what do I think of Jaffna"? I shall try to oblige, and in doing so I shall try also to make my remarks as typical as I can of what an average Westerner would be apt to say.

It is perhaps the home life of a country that offers the best means of understanding that country and yet my experience has been that the home life of Jaffna is by no means an easy thing for the outsider to get at. There has seemed to me to be a resistance (which I was too timid to try to force down) in the simple matter of visiting the homes of my friends.

Mr. S. H. Parinbanayagam, in his comment after the Round Table meeting, related the story of the rich man and his poor friend who were travelling together. The poor man bought a first class ticket to oblige his friend, while the rich man bought a third class ticket for the same reason. "No wonder he's poor," said the rich man. "No wonder he's rich," exclaimed the poor man.

Yet I have come to realize the reason even for this. It is by no means easy for a stranger, foreign to the ways of the East and somewhat diffident anyway, to just "walk in" and pay a formal visit or even a friendly visit — especially when he doesn't know quite what is expected of him. (I have even felt that way about the required "call" upon the G. A. that I as a visitor was supposed to make.) And when invitations to "drop in some time" are given, why that only serves to make the problem more difficult! When I was teaching

in America the boys of my classes used, ever so often, to invite me to their homes, for a definite day and I long hoped for that kind of invitation here. Needless to say it never came; the barrier of custom was too great. But I *have* been to the homes of some of the teachers and have learned to feel very much at home in them. And on my two trips in touring Ceylon, once alone and once with a party of College students, I have been royally entertained at the homes of some of our Old Boys.

But on the whole there has been a barrier; the West has been in my way and in the way of those who entertained me. It has been my desire to visit the homes of Jaffna people to eat a simple meal, one without special preparation (I have managed a bit of this by eating my noon meals at the college dining hall, although you know as full-fledged students or Old Boys that such meals are by no means up to home cooking! !). They call it in the West "pot luck"; one eats what the family happens to have ready for the meal. Yet most of the time I have visited homes only to find a specially prepared Western dinner, or a specially prepared mixture of Eastern and Western dinner. And all I wanted was the regular rice and curry meal, with the privilege of refusing, without being considered impolite, the "culampu" or anything else that happened to be unusually hot!

Of course there have been those other visits—visits when there was some big function going on, when the whole house was on display for some big event. But those were public events and they did not afford opportunity to see the real home life. What I wanted, and have actually enjoyed in but few homes, has been simple and natural treatment, for that is the only way for true friendship and

true understanding to take root and grow. I now realize of course that I have been in part to blame myself, but may I put a word here in favour of any other young man who may come from the West? If there has been a matter of ruffled dignity—a place where I was expected to call and failed to do so, it has been because of difference of custom. I have, as I said, been loathe to visit a home without an invitation for a definite day, at least for the first time or two. Perhaps those who follow me, may feel likewise, for I know they have no thought and no understanding of that sense of dignity which may demand visits without invitations.

• But even apart from the home life of Jaffna, I have been eager to learn something of her culture of her literature, and of her music and art. Of course in the short space of three years one could not do much in any of these lines but one could at least take back with one a basic appreciation of them. One very simple thing that I am taking to America is a collection of the Tales and Folk Stories of India and Ceylon. But in general that eagerness has been doomed to disappointment. Of the true East, the ideal East, I have found almost nothing in these fields. If I wanted to take home a bit of Jaffna art or painting, what is there for me to take? Or if I wanted to take home some piece of Tamil literature, translated into English and universal in its appeal (the test, by the way, of a good piece of literature) what could I take? Nor do I mean by this to belittle Tamil literature—I am merely reiterating the point made in an article in the August 1938 "Miscellany" that the great and universal Tamil classics have not been yet translated into literary English.

That desire of mine to learn Tamil is indicative of what I mean. I came hoping to find the East and

I found instead a great deal of the West. This is not new to you: you have heard it over and over again *ad nauseam*, but it was surprisingly new and unbelievable to me when I arrived here. Why did I expect to learn Tamil so easily? Because I was labouring under the misapprehension that English, the subject I was to teach, would be at best a secondary subject and I would thus be forced to learn the language. Jaffna College is, of course, not so guilty as many others in neglecting Tamil, but I do notice even at Jaffna College a number of boys who are proud of the fact that they know English better than they know Tamil—and who rejoice also in their Western manners and mannerisms simply because they are Western. One result was that I put the study of Tamil definitely aside in favour of giving time which might have been spent on that to visiting and working with the boys—and that despite the fact that I have twice for short periods had regular coaching and regular lessons in the subject. It is a disappointment to find that the high premium put on English has thus stifled Tamil as the medium of even the Jaffna youth—and that it has all but stopped the production of a worthy Tamil literature.

Then there is the matter of art. I had wanted to take back to America some genuine symbol of the life of Jaffna, some painting or some small bit of artistic work to which I might point and say: "There that is the kind of thing they do in Jaffna." But I have found nothing so far. Perhaps my criterion of art is faulty, but I look for an object that is simple and chaste—not ornate and gaudy—when I speak of a picture or an object of artistic merit, and that object need not be costly. And what have I met? The pictures I have found are Western pictures—and I cannot get over the shock

of finding likenesses of unknown "pale-faced" Westerners decorating the homes of Easterners. Then, of course, there are the gaudy and over-ornate pictures of Ganesh or Sri Lakshmi or Leelavathy that one sees in the buses or picture houses or boutiques. Art? Hardly. So I return unsatisfied and uneducated on this point as far as my Jaffna College training is concerned.

Again there is music, and religion, and even politics, if I may include the latter also under "culture." Boys and Old Boys alike often ask me if I like Tamil music, but what they mean by Tamil music I do not know. If it means the loud bawling of roadside "singers," then no. If it means the songs of Chintamani, yes; but they, I understand, are hardly good music (at least by professional standards) and they are not Tamil. And I find that the boys never study music at all — and thus have really no fondness for it themselves. So how am I to learn even the fundamentals of what to listen for in Tamil music and how to appreciate it when I hear it? But even so there are some songs and there are some singing and playing that I like extremely well and I hope to take with me at least a gramophone record of a veena. And religion is almost the same way. The customs of the Jaffna people are after all based almost inextricably upon Hinduism, but even there I get little in associating with the boys. They know in many cases almost less about Hinduism than I have picked up with the little reading I have managed to do! Then politics and independence of political outlook India is in this realm an inspiration, yes, but Jaffna is hardly that. A few leaders are true to Eastern ideals I find but in general the clerical-mindedness of a subject people overcomes the scruples for indepen-

dence. So my search for an indigenous culture of the present has been in many ways a fruitless search. But in the ideal to keep studying and keep learning ever more about Jaffna and the Tamils and the East even that search cannot be counted as a failure in my post-University course.

When I first came to Jaffna I was asked to write what may now be considered the companion-piece to the present article. My thesis in that article was that it is the people of a country who are more interesting than the country itself. So in this article I must answer the question as to whether I still hold to that belief. My answer is, quite naturally yes. But I went further then to say that people throughout the world are the same. I still believe this also, but I do find certain qualities accentuated in one group of people whereas other qualities may be accentuated in another group. For one thing I find that in seeking a job Jaffna boys are quite opposite in their desires to American Boys. The former want safe government jobs with pensions, even though that may mean a life of dull routine; while the latter usually seek to make their own way in the world — even to the extent of supporting their wives on their own salaries rather than on a "fat dowry"!

Whenever I return to Jaffna from a trip to India or Colombo or elsewhere, I am forcibly reminded of another of these qualities. For I always get the feeling that I am returning to a land of chains and shackles. Perhaps that is one reason why I rebel at some of the function-attending that is expected of one. So much of it is done just because it is the custom! And I have heard the same thought repeated by numerous students — and older people too — but without exception they seem, despite their criticisms, quite willing to fit into

those same customs which they condemn. Jaffna people are, I am convinced, really quite independent when they get out of Jaffna. But somehow Elephant Pass seems to put a spell upon the returning wanderer and he too succumbs to the iron hand of custom. Here again I find a difference from America, for people there are much less the subjects of their customs—but who can tell? May be they will some day also.

Finally I would mention something that I would like to get off my chest. It is the custom of pleasing people and of saying what will please them, rather than what may be true, and just in order to please them, as for example in a farewell function. A few months ago I was walking through the fields near Vaddukoddai and wanted to find the boundary of a certain district. A farmer told us that it was the lane where we were, when it really wasn't and he knew it. He was trying to be nice to me and to please me. And that forces me to admit that the Westerners are themselves probably partly to blame for that kind of thing, that is Westerners, and autocratic rulers in general. So, if this generalization is true, then I am in no position to condemn, I can only appreciate, the hard work of those Jaffna people who themselves realize and work against the foolishness of such inaccurate flattery.

That leads me to my closing point, which is that a large bit of the education I have received at Jaffna College is in the fine friends I have made there. It is hardly wise to try to mention their names in an article like this, for I might slip and omit a name which I should have put in! And then that omission would be down in permanent form embedded amid other names to stare me in the face for always. So I shall not take the

risk. I shall only say that my contact with the staff here at Jaffna College, with the Old Boys both in Jaffna and elsewhere, and with the students through these three and one half fruitful years are unforgettable part of me and their influence is an influence so great that it has helped tremendously in shaping and clarifying my thinking and in helping me to understand Western life and its many shortcomings better than I ever could have done alone. And perhaps when everything is reckoned that may be in the long run, the most valuable part of the post University course that I have been undergoing here at Jaffna. Jaffna may not have taught me all about the East that I would like to have learned but it has taught me more about the West than I ever expected to learn; and it has given me that permanent interest in Jaffna, in the East, which I feel will lead on to greater knowledge. Even if my dream of learning Tamil did not come true, still the things that have come true are so worthwhile that I can look at the disappointment with almost a smile.

A MODERN AMERICAN THEOLOGIAN.

The Religious thinking of Dr. Eugene Lyman

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

(Concluded from the last issue.)

But the problem which he next considers is whether we are justified in taking the outcome of religious experience as objectively valid. The problem must be met which has been raised by the humanists and by some psychologists of religion who have said that while it is perfectly true that many persons have had the kind of experience which we have been describing, these experiences are merely subjective. They can all be psychologically explained and the explanation amounts to explaining them away. Now that there is something to be learned through the psychological analysis of religious experience is indeed true. But this is not the only form of experience which can be subjected to psychological analysis, and Lyman maintains that there is no reason for holding to a subjectivism in the case of religion which is given up in every other department of life. He calls in the authority of the psychologist, William James, who holds in one of his books that there is a certain sense of reality which convinces us of the reality of objects or ideas in proportion as these objects stimulate us to activities which organize our life about them. This is true not merely of religious objects. We are commonly completely convinced of the reality of material things about us because we are continually stimulated by them to action. But if we were for some reason doomed to perpetual inactivity the material world would soon become almost like a dream. And since religious experience stimulates us most powerfully to moral activity, it has even greater claim to reality than other forms of experience. This does not

mean that it has the right to stand uncriticized any more than any other part of life. Illusion, misunderstanding, self-deception are possible in religion as much as in any other part of our experience and are perhaps even more dangerous and destructive. But our religious insight can be tested and corrected by their coherence with other parts of our experience and by reference to the experience of others. A reliance upon our own insight alone without reference to the experience of others is in danger of producing a very distorted understanding of the truth. We recall the saying of the very peculiar Quaker who said to his wife: "The whole world is awry but thee and me, and sometimes I think that thee has a touch of it." One of the values of the fellowship of the church is that it gives to men an opportunity of correcting their experience by that of others. It is one of the reasons for rejoicing in the present time, if we may amplify Dr. Lyman's thought, that very large sections of the church universal are able to meet together once more for counsel and in such conferences as those which have been held in recent years in Jerusalem, in Oxford and Edinburgh and soon in Madras, we have not indeed infallible pronouncement but most valuable means for the correction of our own reflection upon religion.

In the first section of his work, then, Dr. Lyman has considered the place of religion in creating moral personality, and from this has developed reasons for a belief in a morally active and personal God, with whom man can co-operate. But this reason for belief in God does not stand alone. It is strengthened through the fact that other lines of thought lead to the same conclusion. In the second part of his book, he takes up another need strongly felt

at the present time, the need for power for social progress. It is perhaps here that Dr. Lyman's thought is most significant in indicating the direction of American thought; for both here, and in his larger work on the philosophy of religion, he places great importance on the relation between the experience of God and the meeting of the social needs of our time. The early part of the twentieth century in America was a time of great enthusiasm for social progress. There was an optimism to be found everywhere, fostered in part by a superficial inference from the theory of evolution that the progress of man "onward and upward for ever" would take place, so to speak, automatically, or at any rate was easily to be accomplished by human means. Andrew Carnegie gave a huge endowment for the Foundation for International Peace, and in his need of gift gave directions as to how the fund was to be used after the abolition of war had been completed. The millenium was just around the corner and no other power than that of man was required to bring it in. This is the position which the humanists would today maintain, and in his discussion Dr. Lyman is first of all concerned with the humanist position, that social progress can be secured without reference to the experience of God and that this may in fact hinder rather than promote advance. The confidence of many in this optimistic view of progress has been shaken by the events of the world war and the following years, and the question is now insistent whether religion has any concern with social questions. In view of the urgency of many of these problems, some would feel that if religion has no contribution to make it thereby stands condemned. Dr. Lyman, on the contrary, holds that the experience of God is essential to any sound social building, and that the social evils

of our time may in large measure be deduced from the lack of deep religious life. The issue in the past has not been clearly seen, for it has been confused on the one side by imperfect understandings of Christianity, and on the other by the fact that the moral ideals of one generation which based them upon religion are often carried over to another generation from whom the religious spirit has died out. Yet, as Dr. Lyman examines the matter, he finds that those ideals which make for social progress belong naturally with a religious view of the world, while those which are the chief obstructions to progress depend upon a world view from which religion has perished. "The largest issue confronting our time is between an aristocratic, deterministic, nationalistic ethics, and the ethics of democracy, of moral freedom and of internationalism." In other words it is the issue between the interests of selected, privileged and, in some respects, superior groups and the interests of aspiring humanity. He points to writers like Nietzsche and Haeckel and the upholders of racial superiority on the one side holding to an ethics of special privilege on the basis of an anti-Christian philosophy, and then to representatives of Christian democratic ideals as Rauschenbusch, William James or John R. Mott. This contrast between the ethics of privilege and the ethics of democracy—and by this latter term it will of course be understood that a general spirit and not a particular political constitution is meant—is essentially the one drawn long ago by Jesus. "We know that they who are accounted to rule over the Gentiles lord it over them and their great ones exercise authority over them. But it is not so among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be servant of all." The fact that social progress is

sometimes forwarded by those who do not themselves have the Christian experience of God is to be explained by the surviving momentum of previous generations.

"The ideal of social progress postulates the eternal goodwill as the fertile soil postulates the sun. Just as the fertile soil has stored up energies from the sun through milleniums of cosmic evolution, so the ideal of social progress is the product of generations of moral evolution, during which the human conscience has stored up energies from the experience of God. And again, as the fertility of the soil cannot be long maintained, still less increased, without being acted upon by the immediate light and warmth of the sun, so the ideal of social progress can hardly have permanent and increasing fruitfulness unless it is cultivated through being opened up to a present experience of the Eternal Creative Good Will."

Social progress, then, depends upon the presence of men who are filled with the present experience of God. But social progress depends in another way upon the theistic conception of the world. If the universe is really indifferent or hostile to human undertakings as the materialists and humanists suppose, then work for social advance cannot be long or vigorously carried through. It may be that for little while it may prosper. But the odds are overwhelmingly against the success of man's activities unless there is a power in the universe to reinforce and aid them. If, on the contrary, the dominant principle in the world is a Creative Intelligence, working out the realization of the good and steadily devising new good, then the progress of social progress is full of hope.

The last section of the work which we have been following is concerned with the experience of God as giving an interpretation of the meaning of the universe. We do not mean to survey the thought of this chapter in detail, for it is primarily concerned with the study and restatement of the familiar interpretation of the universe in terms of purpose as an argument for the existence of God. He surveys the results which the sciences bring us and finds here also corroborative evidence for the working of God through every sphere of the universe. Since the publication of this work, in one field of study the material available for a theistic interpretation of the universe has greatly increased, for in the realm of physics discoveries have taken place which are expounded by several leading scientists as leading most naturally to a theistic conception. These results are discussed in his latter work, "The Meaning and Growth of Religion," but these results are still in the process of discussion and in any case the matter is too technical for our thought here.

There is one question, however, which we must refer to, namely the problem of evil and the question of a finite God. There are various ways in which philosophers of religion have attempted to deal with the problem of evil. The idealists have frequently attempted to show that evil is really good in disguise, that if we could see it from the point of view of the absolute or God it would all come right. This view Lyman very definitely condemns. Evil in the world is all too real and not apparent, and it is not to be interpreted but to be overcome. This leaves us however still with the need for an explanation of how the fact of present evil is to be reconciled with the thought of the goodness of God.

We shall not attempt to follow all his thought on this subject, but the solution of a limited God, in the sense of Wieman (another American Theologian) he decisively rejects. There is indeed a sense in which God is limited by the conditions which are necessary for moral progress. All which has been said about the possibility of moral creativity on the part of man implies that he has freedom in essential respects for moral choice. The end of man's being is to be God's son and not his puppet, and thus the possibility of evil must be open. But God is not limited in the sense that there is a second being placed over against him. An illustration may throw light upon his position.

"Let us suppose a modern educator who combined the largest ideals of democratic education with the highest administrative efficiency to be placed in charge of the educational system of the teeming millions of China and to be given unlimited political power and financial resources. His purpose would include responsible participation in the national life on the part of every Chinese from the lowest coolie to the highest mandarin. But his purpose could be accomplished only by a long process of evolution, and notwithstanding the full political powers given to him and his unlimited financial resources, he would be subject to many limiting conditions, due to the fact that the Chinese themselves were at many stages of development, and that each stage was necessarily connected with every other stage. Many hindrances and positive evils would result from these limiting conditions, and yet they are not conditions foreign to the purpose of the educator but are inherent in its very nature. So on the basis of theism the Divine mind is conditioned

at each point in evolution by the stages that have gone before and that coexist, and by the increasing spontaneity of individual centres of life; and yet without such conditions his purpose could not be accomplished".

The solution which he proposes, then, for the problem of evil is a working solution which gives us the faith with which to go on. To give an absolute theoretical solution of the problem and thus rationalize the place of evil in the universe would be to yield to the temptation which has beset the idealist to make evil a permanent feature of the world.

And if this gives us a basis for going forward in moral activity, it makes unnecessary the proposal of Wieman to introduce a limited God. There are cogent reasons for thinking that there is no such absolute dualism as Wieman feels forced to find. The Christian God, known to us through Jesus, is not the god of a corner or fraction of the universe but he is the lord of the whole earth.

In conclusion, then, Dr. Lyman believes that our view of the world corroborates our belief in God. The different sides of our life do not lead us to divergent views which cannot be reconciled. Our religious faith does not need the confirmation of science in order to be valid for us, but it forms the guiding principle which helps us to find the true meaning of the whole of life. He sums up his argument in the following passage which I slightly abbreviate:—

Our whole interpretation of evolution, therefore, rests back upon a characteristic type of religious consciousness—the consciousness of being co-workers with a morally creative God. When faith in God's fatherhood and man's sonship, in Jesus as our Saviour, in the moral authoritativeness of

prophet, apostle and saint, lifts us to a new level of insight and power, we rightly judge that here if anywhere we are experiencing the divine. When the bitterness of class strife and the woe of a war-torn world lead us to a new self-dedication to social redemption, we instinctively feel that the divine reality in its intensest and most poignant meaning is drawing us into fuller relation with itself. And when we extend the meaning of these experiences through the entire range of cosmic evolution and find in them the controlling force of the whole cosmic process, the experiences themselves gain in richness. And in this very fact, as well as in the scientific continuities that we have sought, to trace the cosmic interpretation of these experiences gains a real verification. Paul expresses this synthesis of the experience of Christ and the explanation of the world, when he finds God the source of all things, perfectly revealed in Jesus Christ and through the triumph of Christ's redemptive work becoming literally all in all. But Jesus himself expresses the same synthesis with unrivalled simplicity and completeness when he teaches that the power revealed to us in the sunshine and the rain is a Heavenly Father who is calling all men into sonship and who is seeking through forgiving love to lead them all forward together toward the perfect life.

பழமையும் புதுமையும்

(தொடர்ச்சி)

அக்கியோன் திரு. க. மதியாபரணம், B. A.

இனி, சென்ற ஐம்பதாண்டுகளுக்குள் வெளிவந்துள்ள சில வசன நூல்களின் நடைகளை ஆராய்வாம். ஆறுமுக நாவலருக்கு முன் அடியார்க்கு நல்லார், கச்சினார்க்கினியர் முதலிய தமிழரை யாசிரியரும், வீரமாமுனிவர் (Father Beschi), வெருளமுனிவர் முதலிய பலரும் தமிழில் வசன நடை எழுதி யிருப்பினும், ஆறுமுக நாவலரையே இப்போதைய தமிழ் வசன நடைக்குத் தந்தை என்று சொல்லலாம். வசன நூல்கள் அருகியே உள்ள காலத்தில் தோன்றிய ஆறுமுகநாவலர் இக் குறையை உணர்ந்து தமிழில் எத்தனையோ வசன நூல்களை எழுதினார். செய்யுள் கற்பதற்குப் போதிய அறிவில்லாதவருக்கென்று பெரிய புராண வசனம், கந்தப்புராண வசனம், திருவிளையாடற் புராண வசனம் முதலிய நூல்களை எழுதினார். பள்ளிக் கூட மாணவருக்கென்று பாலபாடங்களும் சைவவினாவிடையும் அமைத்துள்ளார். இவற்றை விடப் பத்திரிகைகளுக்குக் கெழுதினதோடு, இவ்வெத்தனையோ விரிவுரைகள் தென்னிந்தியாவிலும், யாழ்ப்பாணத்திலும், இலங்கையின் வேறு பகுதிகளிலுஞ் செய்துள்ளார். இவரது விரிவுரைகளுட் சிறந்தவற்றை நாவலரது பிரபத்தத்திரட்டிற் காணலாம்.

ஆறுமுகநாவலரது வசன நடையை ஆராயின், அதிற் குறைகளிருப்பினும், சிறப்புக்கள் பல உண்டு. அக்காலத்து நின்ற நிலைய வசன நடைகளோடு இவரது நடையை ஒப்புநோக்கிப் பார்ப்பின், இவர் வசன நடையைச் சீர்ப் படுத்தி முன்னையிலு மெவ்வளவோ சிறந்த நிலைக்குக் கொண்டு வந்தது எம்மெல்லாரும் பெரிதும் பாராட்டற் பாலது. வசன நடை அருகியே இருந்த காலத்தில் அனேக நூல்கள் வசன நடையில் எழுதியவரானமையால், யாழ்ப்பாணத் தொடங்கித் தென்னிந்தியா ஈறாக அவரை வசன நடைக்குத் தந்தை யென்று புகழ்வது நியாயமே. ஆயினும் அவரது நடையைக் குற்றமற்ற நடையெனக் கூற முடியாது. சிலவேளைகளிலவரது வசனங்கள் கங்குகரையில்லாது

நீண்டுபோவதுண்டு. அதனால் வாசிப்போருக்கு ஊக்கக் குறையும் உள்ளம் பொருளில் ஊன்றி நில்லாத தன்மைபு முண்டாகக் கூடும். இன்னும் இவ்வசனத்தை வாசித்தாலோ என்று வாசிப்போர் எண்ணுவதற்குப் பதிலாகக் கருத்தை ஒருவழிச் செலுத்தி வாசிப்பதற்கு அனுப்பைக் கொடுக்கின்றனவே அவரது நீண்ட வசனங்கள் என்ற உணர்ச்சியைச் சில காலங்களில் அவரது வசன நடை எழுப்பி விடுகின்றது. சைவ சமயத்தையுஞ் சமயத்துக்குரிய நூல்களையும் கன்கு கற்றவரானமையின், வடமொழி கல்லாதார்க்கு விளங்காத எத்தனையோ வடமொழிச் சொற்களை வழங்குகிறார். இதனாலும் அவரது வசனத்தை விளங்குவதற்கு இடர்ப்பாடேற்படுவதுண்டு.

இக்குற்றங்களை ஹிடப் பற்பல நிறப்புக்களை அவரது வசன நடையிற் காணலாம். முதலாவதாக, அவரது நடை இலகுவான நடையே யாரும் விளங்கத்தக்கது. கற்றவராயினும், கல்லாதவராயினும் யாதேனும் இடர்ப்பாடின்றி விளங்கிக்கொள்ளத்தக்க நடை. இரண்டாவதாக, பேசும் அல்லது எழுதும் பொருளுக்கேற்ற நடை. ஒருவரைக் கண்டிக்கும்போது நாவலர் அவர்கள் உறைப்பான சொற்களை உள்ளத்தைத் தாக்கும் வசனங்களில் வைப்பார். சைவ சமயத்தைக் குறித்து விரியுரை செய்யும்போது மாண்பு நிறைந்த வசனங்களைப் பேசும்பார். அவரது வசனத்திற் கெம்பிர நடையுமுண்டு, மென்மையான நடையுமுண்டு.

இனி ஆராய்ச்சிக்கு எடுத்துக்கொள்ளும் நூல்கள் மறைமலையடிகள் நூல்களாம். சென்ற 35 அல்லது 40 ஆண்டுகளாய் இவ்ரொழுதிய நூல்களோ பல. இந்நூல்களிற்காணுமிவரது வசனநடை பழைய உரையாசிரியரது நடையைத் தழுவினது. தமிழை அதிகம் கல்லாத பலர் இவரது நடை விளக்குவதற்குக் கடினமானதென்று குறை கூறினும் ஆராய்ந்து பார்ப்பின், அந்நடை அவர்கள் எண்ணுவதிலும் இலகுவானது.

ஆனால் அதிலிரு குறைகளுண்டு. முதலாவது யாதேனில் இக்காலத்தில் வழக்கழிந்திருக்கும் எத்தனையோ சொற்களையுஞ் சொல்லுருவங்களையும் ஆசிரியர் வழங்குகிறார்.

இக் குறையினாலேயே பலர் அவரது நடைபை விளங்கா நடைபென்று தள்ளியிருக்கின்றனர், மேற்கூறிய சொற்களிலுஞ் சொல்லுருவங்களிலுஞ் சிறிது பிறித்கி இருக்குமாயின் யாருமவரது வசனத்தை விளங்கலாம். இரண்டாவது அவரது வசனங்கள் பல வேளைகளில் எல்லை கடந்து நீண்ட வசனங்களாகும். ஆகவே தமிழை அதிகக் கல்லாக பலர் மனதை ஒருவழிப்படுத்தி ஊக்கத்துடன் அவரது வசன நூல்களை வாசிக்க முடியாது விட்டிருக்கின்றனர்.

தமிழிற் சொல்லாட்சி பெற கிரும்பு மெவனும் மறை மலையடிகளது நூல்களையே கற்கவேண்டும். பழைய நூல்களுள் நாலடியாரையுங் குறையுங் பிரித்து *ஒளவையார் "நாலுமிரண்டுஞ் சொல்லுக்குறுதி" என்று கூறியிருக்கின்றார். இக்காலத்துள்ள வசன நூல்களுள்ளே மறைமலையடிகளது நூல்களைப் பிரித்து அவைகள் * சொல்லுக்குறுதி என்று நான்குறலாம்.

இத்தொடர்பிலே இவரது தனித்தமிழ் நடைபற்றியுஞ் சிறிது கூறுவது பொருத்தமாகும். ஆரியம் இன்றித் தமிழ் இயங்காது என்றதொரு கொள்கை தமிழுலகில் ஊன்றியிருந்த காலத்திலே மறைமலை யடிகள் ஒருவரே அஞ்சா கெஞ்சராய் அக்கொள்கையை எதிர்த்து நின்றனர். தமிழ் தனித்தியங்கத் தக்கதொரு மொழி என்பதை அடிகள் போதனையினாலுஞ் சாத்தனையினாலும் நன்கு நிலைநாட்டினார். எனினும், வடமொழி சிறித்தனும் வழங்குதல் தமிழின் அழகுக்கு இழுக்காகும் என்னுமவரது கொள்கை ஏற்புடைத்தன்று. இயன்றளவு தனித் தமிழ்ச் சொற்களைப் தமிழ் வசன நடையில் வழங்குவது முறையெனினும், பல்லாண்டுகளாக இருவகை வழக்கிலும் வந்துவிட்ட வடமொழிச் சொற்களைத் தள்ளியிடுவது முறையாகாது. மறைமலையடிகள் முதலிய தனித் தமிழ்ப் பற்றுடையோர் சிலர் வடமொழியிலிருந்து இவ்வண்ணம் தமிழுக்கு வந்த பல் சொற்களைத் தள்ளியிட்டுத் தமிழில் வழக்கழித்துப்பான சொற்களைப் பழைய நூல்களிலிருந்து துருவியெடுத்து வழங்குகின்றனர். இது சிறிதும் பொருந்தாத முறையேயாகும்.

மகேரமகோபாத்தியாய சாமிநாதையர் தனது நூல்களிலாண்டுள்ள வசனநடையோ மற்றவர்களது நடைகளுக்கில்லாத ஒரு தனிச் சிறப்புள்ளது. எனினும், அவரது நடை நூல்களுள் ஒரு வகுப்பு நூல்களுக்கே சிறந்தது. மற்றவற்றிற்கு அது அத்துணை சிறப்புடையதல்ல. சமூகியில் தண்ணீர் பாய்வதுபோல ஒரு கதையை வகீர்தியாய் உள்ளதை உள்ளபடியே சொல்லிக்கொண்டு போவதற்கு அது மிகவும் பொருத்தமுடைத்த. கதை சொல்வதற்கு இவருடைய நடைமையப்போல் வேறெவருடைய நடையுந் தகுதியுடையதல்ல. இலகுவான சொற்கள், குறுகிய வசனங்கள், தொடரெழுத்துக் குறைவு, தெளிவான கருத்துக்கள்: இவையே இவரது வசன நடையின் சிறப்பு.

இக்காலத்துள்ள வசன நூல்களுள்ளே திரு. கலியாணசுந்தரமுதலியவர்களுடைய நூல்களும் ஆராயற்பாலன. தமிழ் மொழியில் வசன நூல்கள் குறைவாயுள்ளதை இவருமுணர்ந்துள்ளார். இதை உணர்ந்து இவர் பல வசன நூல்களை எழுதியுள்ளார். மேற்கூறிய ஆசிரியர் மூவரது நடைகளுடனும் இவரது நடையை ஒப்பு நோக்கின், இவரது வசன அமைப்பு மறைமலையடிகளது வசன அமைப்பைப்போன்றதாயினும் இவர் வழங்குஞ் சொற்களுஞ் சொல்லுவனங்களும் மற்றவர் வழங்குவனவற்றிலும் இலகுவானவை என்றே சொல்ல வேண்டும். சிறப்பு, ஆற்றல் முதலியவைகளில் இவரது வசனநடை எப்படியிருப்பினும், இவர் மறைமலையடிகளிலும் இலகுவான வசனமெழுதுபவர் என்பது யாரும் மறுக்கமுடியாத உண்மை.

இப்போதைய வசனநூல் ஆசிரியர் மற்றையோரிட்கண்ண்பதற்கரிய அல்லது அருகியே காணுஞ் சிறப்பொன்று இவரிற் காணலாம். அவர்களொவ்வொருவரும் ஒவ்வொரு துறையிலேயே பயிற்சி எய்தி அத்துறையில் நூல்கள் எழுதியுள்ளார். இவரோ பல துறைகளில் ஆராய்ச்சி உடையாய்த், தனக்குப் பயிற்சியுடைய ஒவ்வொரு துறையிலுஞ் சிறந்த நூல்கள் எழுதியுள்ளார். இலக்கியம், சமையம், ஆராய்ச்சி, உரையெழுதுதல் அரசியல் முதலிய துறைகளொவ்வொன்றிலும் அவருக்குப் பயிற்சியுண்டு, நூல்களும் எழுதியுள்ளார்.

இத் தொடர்பிலே இவர் அரசியல் துறையில் எழுதிபுள்ளவற்றைக் குறித்துச் சிறிது கூறுவது பொருத்தமாகும். எமது நாம் சங்ககாலத்தில் அரசியலறிவில் மேம்பட்டிருந்ததென்பது புறநானூறு, திருக்குறள் முதலிய நூல்களிலிருந்து நாம் அறிபக்கிடக்கிறது. பிற்காலத்திலோ நாம் பிறராளுகைக்குள் வந்ததன்பின், அரசியலறிவு மிகவுங் சூன்றிவந்துகிட்டது. சுயராச்சியக் கிளர்ச்சி இந்தியாவில் தொடங்கிச் சில காலமாகியும், நாட்டிற் பொதுமக்களுக்குள் அரசியலறிவு வளர்ந்துவானில்லை என்பதைச் சில லாண்டுகளுக்கு முன் உணர்ந்த இவர் இவ்வறிவை எல்லாமக்களுக்குள்ளும் பரப்பும் கோக்கமாகப் பல பத்திரிகைகள், சிறு நூல்கள் முதலியவைகள் எழுதவும் விரியுரைகள் செய்யவும் தொடங்கினர். இத் துறைக்கு வேண்டியிருந்த புதுச் சொற்களுமாக்கினர். இவ்வண்ணமியர் எமது நாட்டில் அரசியலறிவு வளர்வதற்குச் செய்த தொண்டு அளப்பரிது.

இனித் தமிழிலக்கியத்தின் நிலையை ஆராய்வாம். இலக்கியம் மக்கள் வாழ்க்கையுடன் ஒத்தியங்கவேண்டியது. மக்கள் வாழ்க்கை என்னென்ன மாறுதல்களை அடைகின்றதோ அதற்கேற்ப இலக்கியத்திலும் மாறுதல்கள் உண்டாகவே வேண்டும். மக்கள் வாழ்க்கையுடன் இலக்கியம் ஒத்தியங்காவிடின் அங்கிலக்கியம் மக்களால் வேண்டப்படாது தள்ளிவிடவேபடும். தமிழிலக்கியத்துக்கு இப்போ நேரிட்டிருக்கும் பங்கமதுவே. இப்போதைய தமிழிலக்கியம் பலரால் கிறும்பப்படாது கிடப்பதற்கு இன்னுமொரு நியாயமுண்டு. தமிழ் மக்களில் அநேகர் ஆங்கிலக் கற்றாள்கள். ஆங்கில இலக்கியமோ மக்கள் வாழ்க்கைக்குப் பொருந்தக் காலத்துக்குக்காலம் மாறுதல்கள் அடைந்துகொண்டே வருகிறது. அத்தன்மைபற்றி இலக்கியக் கற்பதற்குப் பேரவா உள்ள தமிழ் மக்கள் ஆங்கில இலக்கியத்தையே பெரிதும் கிழைந்து கற்கின்றனர். இவ்வகுப்பார் தமிழை கிருமபிக் கற்க வேண்டுமாயின், தமிழிலக்கியம் விரைகிற பெரிய மாறுதல் அடைதல் வேண்டும்.

. இம்மாறுதல்களுள் முதன் முதலாய்க் கவனிக்கவேண்டியது பத்திரிகைகள், சஞ்சிகைகள் (Magazines) முதலியவற்றைப்பற்றியனவே. உலகுக்கு அறிவூட்டும் முறைக

எள்ளு மிக்க ஆற்றல் கொண்டதும் இலகுவானதுமிதுவே. இம்முறையைக் கையாடாத எச்சத்தினைரும் வேண்டி வலுவு அறிவைப் பெறவில்லை என்பதற்கையமில்லை. ஆங்கிலேயர், அரசியல் முதலிய துறைகளில் முன்னேறி வந்துள்ளதற்குப் பெரியதோரோது இதுவேயாகும். பொதுமக்களுக்கு அறிவைப் புகட்டுவதற்கு இதவே சிறந்ததொரு சாதனம். இந்தியாவும் இலங்கையும் அரசியலுணர்ச்சியில் அதிகம் வளர்ந்தேறி வரவேண்டிய இக்காலத்தில் பத்திரிகைகளே இவ்வுணர்ச்சியை மிகுதியும் வளர்க்கத்தக்கவை. அறிவு நூல் (Science), உளநூல் (Psychology), தத்துவநூல் (Philosophy), இன்னொன்றான கலைகளை வளர்ப்பதற்குப் பத்திரிகைகளுக்குச் சஞ்சிகைகளும் இன்றியமையாத கருவிகளாகும்.

உலகம் சென்ற சில ஆண்டுகளில் அடைந்துள்ள மாறுதல்களைச் சிறிது உற்று நோக்கின், எத்தனையோ நூற்றாண்டுகளாகத் தமிழுலகம் பல கல்கித்துறைகளைக் கருதாது விட்டது. அதுவுமன்றி உலகத்து மஹைய தேசங்கள் பலவற்றையும் அவற்றின் வரலாறுகளையும் கல்கித்தேர்ச்சியையுமறிப விழையாது விட்டது. இவ்வண்ணம் இவற்றை நாடாது விடின், அறிவென்னுமோட்டத்தில் எத்தனையோ தேசங்கள் கணக்கற்ற காதலுழி தமிழ் நாட்டிலும் முன்னேறி ஓடிவிடும். தமிழுலகம் பின்னின்று அழிந்துபடவேண்டியாக. இத்துன்பம் தமிழுலகுக்கு நேரிடக் கூடுமென்பதை உன்னிய தமிழ் நாட்டுப் பெரியார் சிலர் பரந்த நோக்குடையாராய்ச் சில சஞ்சிகைகளை எழுதுகின்றனர். இவற்றுள் தலை சிறந்தன:- கலைமகள், செந்தமிழ்ச்செலவி, ஆனந்தவிகடன், நவசக்தி முதலியன.

மேற்கூறிய சஞ்சிகைகள் உலகத்து எல்லாப் பகுதிகளிலும் எல்லாத் துறைகளிலும் நடக்குஞ் செய்திகளைக் கூற முயன்றனும், தங்கள் நோக்கத்தை இன்னும் முற்றாய் நிறைவேற்றமாற்றல் அடையவில்லை. இருபதாம் நூற்றாண்டில் எத்தேசமாயினும் இன்னொரு தேசத்தைக்குறித்த செய்திகளை ஆராய்ந்தறியாது அத்தேசத்திலுள்ளிதமேனும் தங்கியிராது தானாகவே இன்ப வாழ்வு வாழலாமென்பது முடியாத தொன்று. எங்காடாயினும் பல துறைகளிலும் கைதேர்ந்து ஓரண இன்பவாழ்வு அடைய

வேண்டுமாயின், உலகத்துள்ள மற்ற நாடுகளைக் குறித்து அறியவேண்டுமெனவெல்லாம் அறியவேண்டும். அவ்வித அறிவை நாட்டு மக்களுக்கு ஊட்டுவதற்குச் சிறந்ததொரு கருவி இப்பத்திரிகைகளுள் சஞ்சிகைகளுமே. இப்போதமிழ் நாட்டில் எழுதப்பட்டு வெளிவரும் பத்திரிகைகளுள் சஞ்சிகைகளும் வேற்று நாடுகள் யாவற்றைக் குறித்தும் ஆராய்ந்தறியத்தக்க செய்திகளெல்லாவற்றையும் அறிந்த தமிழ் மக்களுக்கு அறிவிக்கவேண்டும். அதுவுமன்றி வெவ்வேறு துறைகளில் அறிவை ஊட்டும் பலப்பல பத்திரிகைகள் இன்னும் வெளிவரவேண்டும். நாட்டில் அறிவாக்கத் துக்கேதுவாகிய இவைகள் மலிந்து பொலிந்தாலேயொழிய அறிவு ஒங்கி வளராது.

இரண்டாவதாய்க் கவனிக்கவேண்டியது கல்விச்சாலைகளில் மாணவர் கற்கும் பாட புத்தகங்களே. இக்காலத்து மாணவர் கல்விச்சாலைகளில் கற்குந் தமிழ் நூல்களை உற்று நோக்கின், அவர்கள் ஏன் தமிழ்க் கல்வியை வெறுக்கிறார்கள் என்பது நன்கு புலப்படும். கீழ் வகுப்புகளுக்கென்று வெளிவரும் ஒவ்வொரு வாசகத்திரட்டைப் பார்ப்பினும் அவைகள் ஒன்றேனும் இளைஞர் உள்ளத்தைக் கவரத்தக்கனவல்ல. இளைஞர் எப்போதும் கதைகளில் ஈடுபட்டையவர். சிறிது வயதேறியவர்கள் தம் நாட்டு முன்னோரது உடை, நடை, பாவனை, தொழில், வாழ்க்கை முதலியவற்றைக் குறித்து அறிய ஆசைப்படுவார்கள். மணி. திருநாவுக்கரசர் எழுதிய கீழ்வகுப்புப் பாடப் புத்தகங்கள், புலவர் கதை முதலிய நூல்களையும் வேறு சிலவற்றையுந்தளிர, மற்றவைகளொன்றும் இளைஞர் உள்ளத்தைக் கவருமாற்றலுடையனவல்ல.

ஆங்கில மாணவர் சிறுவயது தொடங்கியே தங்கள் இலக்கியத்திற் பற்றண்டாகி வயதேற ஏற அதைக் கற்பதற்கு ஏற்ற நூண்டிகோலாயிருப்பவை அவர்கள் இளவயதிற் கற்கும் Highroads of Literature என்னும் நூற்பாகங்களே. தமிழிலக்கியத்திற் பெரியதொரு ஈடுபாத்தைத் தமிழ் மக்களிடத்து உண்டாக்கவேண்டுமாயின், பள்ளிக்கூடத்திலேயே தொடங்கவேண்டும். புலவர் கதைகளையும் அவர்கள் எழுதிய நூல்களின் வரலாறுகளையும் வகுப்புக்கும் வயதுக்குமேற்ற இலகுவானதும் தெளிவான

தம் இளைஞர் உள்ளத்தைக் கவரத்தக்கதுமான நடையில் ஐந்து அவ்வது ஆறுபாகங்களில் எழுதிப் பாட புத்தகங்கள் எர்ப் வெளியிடவேண்டியது மிகவும் அவசியம். இவ்வவசியத்தை இற்றைக்குப் பல்லாண்டுகளுக்கு முன் அரசாட்சியாரால் தெரிந்தனுப்பப்பட்ட கல்விக் குழுவின் (Education Commission) முன் காலஞ்சென்ற கௌரவ பொன்னம்பலம் நிராமூர்தன் அவர்கள் நன்கு எடுத்துக் கூறியுள்ளார். Highroads of Literature என்னும் நூற்பாகங்களைப்போலத் தமிழிலும் மாணவர்க்கென்று பாடபுத்தகங்கள் எழுதவதே தமிழிலக்கியத்தைத் தமிழர் பெரிதும் கீழைந்து கற்பதற்குச் சிறந்த ஏதுவாகுமென்று தனது கருத்தை அவர்களுக்கு வெளியிட்டனர்.

நூலின் உள்ளுறையையே அவற்றினுருவத்திலும் பெரிதுக் கருதவேண்டுமெனினும், சிறுவர் சிறுமிகளுக்கென்று எழுதும் நூல்கள் பார்ப்போர் கண்ணைக் கவருவனவாதலவேண்டும். நாமுண்ணும் முணவுப் பண்டஞ் சுவையுள்ளதாயினும், அழுக்குநிறைந்ததாயின் காட்சிக்கு வெறுப்பைக் கொடுப்பதாயுமிருப்பின், நாமதைச் சிறிதாயினும் கிரும்ப மாட்டோம். நனைக்குந்தோறும் அதைக்குறித்து எமக்கு அருவருப்பே உண்டாகும். அவ்வண்ணமே சிறுவரோதுவதற்கென்று எழுதும் பாட புத்தகங்கள் அழகிலே முழுகிக் கிடக்குமவது கண்களை இலகுயிற் கவருந் தன்மை வாய்ந்திருத்தல்வேண்டும். தெளிவான அச்சுடைபதாய்த் தடித்த பாஸ்போன்ற வெள்ளைக் கடுகாசியினுலமைந்து, இலேசாய் விட்டுப்போகாத கட்டுள்ளதாய்ப் பல திறங்களமைத்துச் செய்த படங்களுடையனவாய் அழகிய மட்டைகள் கோத்துக் கட்டப்பட்ட பாட நூல்கள் சிறுவர்களுக்கு அவசியம் வேண்டற்பாலன. புலவர் எழுதிய நூல்களின் வரலாற்றை எழுதும்போது அந்நூல்களிலுள்ள சிறந்தபாகங்களைச் சிறுவர் விளங்கத்தக்க நடையில் மாற்றி எழுதுவதுஞ் செய்யவேண்டிய ஒன்று.

தமிழ் மக்களில் சுயநாடு, சுயமொழி முதலியவற்றிற் பற்றில்லாமலோ பற்றுக் குறைவாயோ இருப்பதற்கு நியாயம் தங்கள் நாட்டின் பழைய நிலையையும் தங்கள் முன்னோரது வரலாறுகளையும்றிபாதிருத்தலேயாம். ஆங்கிலவர் இவ்விதப்பற்றுள்ளவராயும் பல துறைகளிற் கை

தேர்தலாராயும் இருப்பது அவர்களது சரித்திர அறிவினாலேயே. ஒரு சிறுவன் தனது தந்தை அல்லது தந்தையின் தந்தை பெரிய வீரனாயிருந்தானென அறியின், அவன் எவ்வளவு கோழையானும், அவர்களது வீரத்தைக் குறித்துக் கேட்டமாத்நரத்தே அவனது உடம்பு பூரிக்கும், தோள்கள் எத்தனையோ மடங்கு பருக்கும், உள்ளம் எவ்வளவோ எழுச்சி எய்தும். சிறுவரை வீரராக்கும் இம்முறையை நாங்கள் அறவே மறந்தகிட்டோம். இம்முறையைக் கையாடுவதே குறையுபிராயிருக்கும் எம்மவருக்குப் புது ஆற்றலையும் வீரத்தையும் கொடுப்பதாகும்.

இத்தொடரிலே ஆங்கில இலக்கியத்தில் அதிகமாயுள்ளதும் தமிழிலக்கியத்திற் சிறிதளவேனுமில்லாததாகிய ஒரு துறையை நாமிற்கே கவனிக்கவேண்டும். இத்துறையையே ஆங்கிலேயர் Biographies என்பர். நாமதை “ஆன்றோர் வாழ்க்கை வரலாறு” என்னலாம்.

“தம்மிற் பெரியார் தாமரை வெழுதுதல்
வன்மை யு ளெல்லாம் தலை”

யாராயினும் தம்மிலும் பெரியாய் இருப்போரைத் தங்கள் அன்பிற்குரியாய்த் தழுவிக்கொள்ளின், அது அவர்கள் பெறத் தக்க வல்லமைகள் எல்லாவற்றுஞ்சிறந்ததாகும். எவர்க்காயினும் தங்கள் நாட்டிலே தங்கள் காலத்தில் தங்கள் அறிந்ததாயுள்ள பெரியோர் பலராயும் தங்கள் வாழ்க்கைக்குப் போதுமான துணையாயுமிருக்கமாட்டார்கள். ஆனமையின் வேற்று நாட்டில் முன்னிருந்தவர்களும் இப்போ இருக்கின்றவர்களுமாகிய ஆன்றோரது வரலாறுகளையுந் தத்தம் நாட்டு ஆன்றோரது வரலாறுகளையுந் தமிழ் மக்கள் சுற்று வன்மை பெறுவதற்காகத் தமிழறிஞர் அவைகளைத் தமிழில் எழுதி வைப்பது மிகவுந் தேவையானதொன்று. தமிழ் பக்களது வாழ்க்கை சிறந்து அவர்களது குறிக்கோள்கள் உயர்ந்து வரவேண்டுமாயின், உலகத்துள்ள எல்லா நாடுகளிலும் முன்னிருந்தோரும் இப்போ இருக்கின்றவருமாகிய ஆன்றோரது வாழ்க்கைகளை அவர்கள் நன்கு அறிதல் வேண்டும். அவ்வண்ணமறிவதற்கு மேற்கூறிய வழியென்றே வழியாகும்.

இதையுணர்ந்தே மகோமகோபாத்தியாய சாமிகராதையர் இத்திறை தமிழிலக்கியத்துட் சிறந்ததோரிடம் பெற

வேண்டுமென விரும்பித் தமக்குத் தரிமைப் பெரிதும் கற்பித்த அரிய ஆசிரியரான திரு. மீனாட்சிசுந்தரம்பிள்ளையவர்கள் வரலாற்றைச் சிறிதுகாலத்துக்கு முன் எழுதியுள்ளார். இப்பெரியாரது வரலாற்றை ஐயரவர்கள் எழுதியதால் நந்தமிழ் இலக்கியம் முன்னொருபோதும் அறியாதகொரு துறையை அறியவந்துள்ளது. இத் துறையைத் தமிழில்குத்துக்கு இந்நூல் மூலமாக அவர் அறிமுகப்படுத்தியுள்ளார். இத் தொண்டிற்காக நாமவர்க்குப் பெரிதும் கடப்பாடுள்ளோம். “ஆன்றோர் வாழ்க்கை வரலாறு” என்ற துறைபில் முதன்முதல் தமிழில்குத்து ஐயரவர்கள் எழுதிய உதவிய இந்நூலை நன்கு அற்ற இவ்வித நூல்களைத் தமிழ்ப் பெரியார் எழுதி இத்துறையை நன்கு வளர்ப்பாராக.

இரிக் கல்வி அதிகம் கல்லாத பொது மக்களை எவ்வண்ணம் இலக்கியத்தாற் கற்பிக்கலாமென்பதை ஆராய்வாம். இவ்வித மக்கட்பகுப்பினை ஆங்கிலேயர் இலக்கியதுள்ள இரு துறைகளால் வாழ்க்கை முறைகளை மகவும் ஆச்சரியப்படத்தக்க அளவுக்குக் கற்பிக்கின்றனர். இவைகளாகக் கங்களும் “காவல்” களுமே. இவைகளுள் இரண்டாவதற்குத் தமிழில் ஏற்ற மொழிகளானும் இன்னும் ஆக்கப்படவில்லை. ஆங்கிலேயச்சாதி உண்டாகி உருவமெடுக்கும்போது ‘Novel’ என்றகொல்லும் உடன்பிறப்பாய்த் தோன்றிய தொன்றல்ல. சென்ற இரண்டு மூன்று நூற்றாண்டுகளுக்கு முன்பே புதியதோர் இலக்கியத்துறையை ஆக்கிப் ‘புதிபதி’ என்ற பெயரைப் புதிதாகக் கொடுத்தனர்.

மக்களதுவாழ்க்கைமுறைகளையும், அவர்களது குணங் குறிகள் உள்ளப் பங்குகளையும் படம்பிடித்ததுபோற் காட்டுமிவ் விரண்டு துறைகளும் தமிழ் மக்களுக்கு அவசியம் வேண்டற்பாலன. இவ்விரண்டு வித நூல்களுக்குஞ் சாரமாயுள்ள பகுதி யாதெனின் மக்களது கதைகளைச் சொல்லிப்போரும் போது அவர்களது எண்ணங்கள், பேச்சுகள், செயல்கள் ஒவ்வொன்றும் அவரவரது குணங்களைச் செவ்வனே காட்டுவதேயாம். இல்லையாயின், அந்நூல்களின் உண்மை கோக்கம் நிறைவேறாது.

இந்நூல்களை எவரும் ஆசையுடன் தேடிக் கற்கவேண்டுமாயின், அவைகளிடத்து இரண்டு சிறப்புகள் இருந்

தல்வேண்டும். முதலாவது, எழுதப்படும், நூல் எக்காலத்து எழுதப்படுகிறதோ அக்காலத்து வாழ்க்கைமுறைகளை அது செல்வனே காட்டுவதேயாம். இரண்டாவது, எழுதப்படும் கதை உண்மையாய் நடக்கக்கூடிய தொன்றாயும் மக்கள் தங்கள் வாழ்க்கையிற் கண்பன, சேட்பனபோன்ற சம்பவங்களை உள்ளதாயுமிருப்பதேயாம். பெயர்கள்தானும் வாசிப்போர் அறிந்தனவும் காட்டிற் பெருவழக்குள்ளனவுமாயிருத்தல் நல்லது. “ராசசேசுரன்,” “ப்ரணதார்த்திக மூர்த்தி,” “பூலோகரம்பை” முதலிய பொதுவான தமிழ் மக்களை வெருட்டி ஓட்டிவிடும் பெயர்களுையுடைய கதைகளும் நாடகங்களுமாயிராமல், “கந்தையாவுடைய யாத்திரை,” “செல்லையாவுன் கள்வரும்,” “தம்பிராசாவுடைய மோகிரம்” முதலியனபோன்ற பெயர்களுையுடையனவாயிருப்பின், இவைகள் எவ்வளவோ ஆசையுடன் கற்கப்படும்.

இனி, இவ்வித நூல்களின் பொருளை ஆராயுங்கால், சில வேளைகளில் நகைக்கத்தக்க சம்பவங்கள் வற்படும். எடுத்துக் காட்டாக, இக்காலத்து நாடகங்கள், கதைகள் முதலியவற்றில் வருவனபோன்ற ஒன்றிரண்டு கூறினாற் புலப்படும். இற்றைக்கு இருபது அல்லது இருபத்தைந்து நூற்றாண்டுகளுக்கு முன்னிருந்த தமிழ்காட்டு முனிவராய் நடிக்குமொருவர் நாடகமேடையில் வந்து தோன்றும்போது இந்நாட்டுக்கு எத்தனையோ நூற்றாண்டுகளுக்கு பின்கொண்டி வாப்பட்ட கைக்கடிகாரம் அணிந்தவராய் நிற்கின்றனர். அவர் தன்னை அழகுபடுத்திக்கொள்ள வேண்டுமானால் அல்லது நேரம் பார்க்க வேண்டுமானால் மேடையினின்றும் இறங்கினதன்பின் அவராவற்றைச் செய்யட்டும். மேடையில் நடிக்கும்போது பல்லாண்டுகளுக்குமுன் வாழ்ந்த முனிவராகவே அவர் தோற்ற வேண்டும். அவரது உடை, கைப, பாவனை பொன்றும் அவர் இருபதாம் நூற்றாண்டு மக்களுள் ஒருவரென்பதைக் காட்டலாகாது.

இக்காலத்து நாடகங்களில் நடக்கும் இன்னொருவகைப் பொருந்தா நிகழ்ச்சி வருமாறு. தன் காதலி தன்னைப்பிரிந்த பன்னாளாக, காதலன் அவனைத் தானினி எப்போ கூடலாம், எப்போதாயினும் கூடுவதெயுமோ என்று இன்னோரன்ன எண்ணங்களினால் இடர்ப்பட்டு மேடையில் வருகின்றான். வரும்போது சடுதியாயேதோ

தன்னுட்டிற் பற்றுமிசூந்தவனாகின்றான். அப்பற்று மேலீட்டினாலோ வேறு காரணம் பற்றிப்போ காட்டுப்பஞ்சில் நூல் நூற்றல், நெசவு செய்தல் முதலியவற்றைக்குறித்த ஓரினிய பாட்டுப் பாடுகின்றான். நாடகம் பார்ப்போர் திகைத்தவாய்க் கதை விளங்காது விழிக்கின்றனர். அதற்கிடையில் அவன் தனது காட்டுப் பஞ்சு பருத்தியெல்லாம் மறந்து 'காதலியை எப்போ காண்பேனோ?' என்று பாடுகிறான். இவ்விதப் பொருந்தா நிகழ்ச்சிகள் தமிழ் நாடகங்களில் நிகழாது காத்துக்கொள்வது நாடகாசிரியர், நாடகம் நடிப்போர், நடிப்பிப்போர் முதலியோரது கடமையாம்.

எமது வாழ்ப்பாண காட்டுப் பழம் புலவராகிய சின்னத்தம்பிப் புலவரென்பார் தானெழுதிய "பருளை விகாயகர் பள்ளி" என்ற கூத்து நூலிற கூறியுள்ள செய்திகள் ஒவ்வொன்றும் நேற்றும் இன்றும் என்றும் நடக்கக் கூடியவைகளே. எடுத்துக்காட்டாக ஒன்று கூறுவேன். சமுதாயப்பள்ளிக்கு முத்தபள்ளி இளைய பள்ளி என இரு மனைவிகள். அவனது காதல் இளைய பள்ளியில்தான் அதிகஞ் சென்றது. இதைக்கவனித்த முத்த பள்ளி துக்கமேலீட்டினாற் கமக்காரனிடம் பள்ளியுடைய கதைகளைச் சொல்லிப் பின்வருமாறு முதலிக்கின்றான்:

"கட்டுநீர்வயற் செய்வையுந் தீண்டான் கலகப்பள்ளி மயல்
வலைப்பூண்டான்
பட்டியின் மாட்டைச் சிட்டியும் பாரான் பழையதார
மென்றென்னையுந் சேரான்
சட்டைக்காரியை விட்டுப் பிரிபான் சற்றே பிரிந்தாலும்
மிக்குச்சரியான்
பெட்டிச் சோற்றுக்கும் கள்ளுக்கும் நெல்லெல்லாம்
பெட்டியாலன்னிக கொட்டினானுடே"

இவ்வித முறைப்பாடுகளெத்தனைபோ பள்ளியொருத்தி தனது பள்ளனைக்குறித்து எக்காலத்திலும் எவ்வூரிலும் சொல்லக் கேட்கலாம். இந்திசுழ்ச்சி போன்ற நிகழ்ச்சிகள் உள்ள நூல்களே எங்களுக்கு வேண்டியன.

தமிழிசுக்கியம் மேம்பட்டு உயர்நிலையை அடைய வேண்டுமாயின், இலக்கியத்தைக்குறித்தும் தமிழ் மொழியைக் குறித்தும் நன்கு அறிந்த தமிழ்ப் பெரியோர் தமிழ் நூல்

களைச் செவ்வனே கற்று அவைகளது உட்பொருள்கள், அவற்றினின்றும் அறிமக்கிடக்கும் தமிழாது நாகரிகம், வாழ்ச்சை முதலியன, அந்நூல்களிற் காணும் குறைநிறை போன்ற பொருள்களை அடக்கி அவைகளைப்பற்றி வேறு நூல்கள் எழுதவேண்டும். இதுவும் இலக்கியத்துள்ள பல துறைகளுள் ஒன்றாகும். இதையே ஆங்கிலேயர் **Literary Criticism** என்பர். இத்துறை தமிழிலக்கியத்தில வந்தாலே ஒழிபக் தமிழிலக்கியம் அதிகம் முன்னேறுவது மில்லை, அதனாலடைபக்கடிய பயனைத் தமிழ் மக்கள் முற்றும்ப் பெறுவதமில்லை.

நாமுலகத்திற் காணும் உயிருள்ள பொருள்கள் யாவும் காந்தோறும் மாறுபாடடைந்து கொண்டே போகின்றன. அவ்வண்ணம் மாறுபாடடையப் பொருள்களெவையும் இறந்த பொருள்களாம். மொழிகளும் அப்படியே. தமிழ் மொழி இலக்கியங்கள் உயிருள்ளனவென மதிக்கப்படுவதற்கு அவை இவ்விசைக்கணம் அமைந்தனவாயிருத்தல் வேண்டும். தமிழ் மக்கள் இருபதாம் நூற்றாண்டு நாகரிகத்துக்கேற்பத் தமது மொழி இலக்கியங்களுக்குப் புதிய தோர் ஆற்றல் கொடுத்தல் வேண்டிப் பல்வேறு துறைகளிலும் பல்வேறு வகையில் முயல்கின்றனர். இம்முயற்சியை இன்னுமதிகம் ஊக்குவிடுவதை விரும்பியே இக்கட்டுரையை வரைந்துள்ளேன். முற்கூறியதுபோல, தமிழிலக்கியத்திற் பல துறைகள் இன்னும் பன்மடங்கு சிறப்படைதல் வேண்டும். சில துறைகளா இன்னும் தமிழிலக்கியத்தில் ஓரிடந்தானும் பெறவில்லை. இவற்றை உணர்ந்து தமிழ் மக்கள் தமது மொழி இலக்கியங்கள் மேம்படுதல் வேண்டித் தம்மாலியன்ற கொண்டாற்றுவாராயின், அவை தமிழ் மக்களுக்கு மாத்திரமன்றி உலகத்தள்ள மக்கள் யாவர்க்கும் பெரிதும் பயன் விளைக்கும் என்பது நிண்ணம்.

SOME ANCIENT TAMIL POEMS

By

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(Continued from the Aug. Number.)

Now I proceed to give a brief outline of the three poems and read to you a few representative passages.

III PATTINAPALAI

Pattinapalai consists of two words: *pattinam* city and *palai* separation. The city referred to is Kaveripattinam or Pugar, the capital of the Chola King Karikalan the Great. It was situated at the mouth of the river Kaveri. The city does not exist now, and is said to have been submerged under the sea as a result of a curse. A sandy spot some miles South of Madras is pointed out as the location of this once famous city. As to separation, the poem was written by Rudrankannar when he proposed to go to the Chola capital to obtain presents from the Chola King, Karikalan, who was a great patron of literature. His wife was opposed to his going, and seeing her grief he decided not to go for the time being. After describing the glories of the Chola kingdom he says:

If such a place be given
As gift, I will not go from her
Whose jewels glitter, and whose hair
Is dark and long.
Her broad and tender shoulders feel
Even sweeter than his sceptered sway.

These are the only lines in the poem that form the Agam or love element and are deftly inserted in the middle and end of the poem. The remaining 260 lines are devoted to the description of the beauties of the Chola country and its capital, and Kari-

kala Cholan's great achievements and conquests. This poem is especially interesting as it is the earliest description of a Tamil city. I may say here that a very good account of the city may be found in *Sillapathigaram* also. The opening lines describe the Chola country which is very fertile and is watered by the never-dry Cauvery :

Though Venus, star of splendour bright,
Strays southward from its wonted course,
And the season's showers then fail to fall
And droops the lark that sings of rain,
Yet sea-like Cauvery mountain-fed,
Its waters spread o'er golden sands.

The capital, justly called Kaveripumpattinam, are full of parks and groves, and lakes on whose banks are a profusion of flowers,

That look like the moon when girt with stars
In a cloudless sky; they shimmer bright
With a riot of gaudy tints that gleam
From fragrant flowers that edge the banks.

The meeting of the Cauvery with the ocean is described in the following striking simile :

As the red sky meets the mountain dark,
As clings the child to the mother's breast,
So close the ocean's waters clear
Comingle with the stream, and roar
With mighty waves.

Kaveripattinam was a great emporium and port. The ships in the harbour

Ride at anchor moored
In Pugar' port, like tuskers huge
Which shake the pegs that tie them fast.

The vigilance of the Customs officers is so great that

Prompt as the horses of the hot sun-god
That draw his car, they daily do
Their work with care and levy dues.

The imports and exports are thus described:

As when the rainy season comes
The copious waters drawn by clouds
Are shed on mountain tops, and these
In turn flow down and fill the sea,
So goods flow in from sea to land
And also flow from land to sea.

The goods are piled up high and are stamped with the dreaded Tiger mark.

The following striking passage shows how wide the trade of the city was :

Here are brought
Swift prancing steeds by way of sea,
And bales of pepper black, by carts.
Himalayas send, gems and gold,
While Kada hills, the sandal wood
And akl; pearls from the South sea comes,
Red coral from the Eastern sea
And the Ganges and the Cauvery bring
Their yield; Ceylon and Burma, food.

The last line shows that Ceylon was indeed "The granary of the East". Think of the time when our little Island sent the fertile Chola kingdom food. And now we go begging to India for our staple food.

People of different castes and occupations dwelt in the different parts of the city. The people on the whole were peaceable.

Save trifling brawls, no stirring hate
Disturbs the happy township rich.

The fishermen are said to ply an evil trade and amuse themselves by wrestling. On full moon days they quit work, and with their women folk adorn themselves, eat, drink toddy, play and bathe in the sea all day long. There was a *paraicherri* in which pigs and porklings and various fowls were reared, and there was ram and cock fighting.

In streets that face the sea live rich citizens who live in storeyed mansions and enjoy themselves in sensual pleasures, at night sing lyrics, and see dumb-shows acted. In the merchant quarters also there are mansions of many storeys with wide piazzas. Tamil poets as a rule excel in the description of female beauty, and the following is a specimen :

Here women stand
With pink feet: close knit are their thighs,
Their hips are broad, their dress is soft;
Red coral-like are their fair skin,
Arrayed are they like pea-cocks gay;
Their eyes are deer-like, and their speech
Is like the parrot's prattle.

By far the most interesting passage in the poem is that relating to the Vellalas who form the backbone of the whole community and the bulk of the population. There is a gentle sarcasm in the way in which the poet tells us that the Vellalas are vegetarians and avoid fish and meat eating: "Here fishes live in water, cattle occupy the land" and multiply unmolested.

The following passage recounts the virtues of this community :

Vellalas thus
Condemn the taking of such lives,
And make vile thieving disappear.
They do their duties by the gods,
Oblations offer, tend with care
Their bulls and cows, exalt the priests
That teach the holy writ; they give
Their guests cooked food; and other gifts.

Unstintingly they dispense alms,
And live a life of tender love.
Their yoke with which they love to toil
Is balanced with the central peg;
E'en so their hearts are poised and just,
They speak the truth, deem lie a shame.

In trade they care for others' goods
 As they regard their own, nor try
 To get too much while buying things,
 Nor give too little when they set
 They on their things a true price set
 Their ancient wealth was thus acquired.

Here we note the unwillingness of the Vellalas to take life, their abhorrence of thieving, their piety, their charity, their spirit of love, their sense of justice, their love of truth, and their honest dealings in trade. How much better was this primitive community than the present day civilised society. The commercial morality of those days seems to have been based on a higher principle than "business is business."

Being a great emporium, the city contains various nations of "diverse tongues." Besides those gathered for trading purposes there were Aryans from the North who came to teach their learning: we also note that there are rest houses for the accommodation of foreigners in the city. There are references to the religious life of the city. First, there is the ancient worship of the war-god, Muruga. At the festivals held in his honour

Harmonious with the dances wild
 Of frenzied maids of the war-god stirred,
 The flutes do pipe, the lyres do twang,
 The drums roll loud, and the tabors sound.

There is a reference to the ancient goddess, Kali, worshipped by the Nagas; "Demon-guarded Kali's shrine". Besides these Dravidian deities, there are Aryan ones also. Lakshmi's form is painted on the strong built walls as the guardian deity of the city. We are told that "the good and worthy gods (*amaras*) protect the city's limits". The farmers seem to have been influenced by the Vedic religion. "They do their duties by the gods" (*amaras*.) "Oblations offer" (*avu-*

thi); "exhalt the priests that teach the holy writ (Nanmarayor)." The words *amaras*, *avuthi* and *nanmarayor* refer respectively to Vedic gods, yagam and Brahmins who teach the four Vedas. There is also a reference to Aryan Rishis. "Oblation's fire of hermits bright with matted locks". Side by side with these we find *Linga* worship. We may note here that in the Dravidian country there was no idol-worship which was introduced by Aryans later. There was only a *kandu* (pillar) placed for "common worship," in public halls which was later developed into the phallus.

There is also mention of more primitive forms of worship.

The fishermen "Plant the form of the pregnant shark. To seat their sea-god great".

The following is a reference to the customs of building.

"Memorial stones on which are lined
The vane and the shield".

Still more interesting is the introduction of Buddhism into the city. There is a realistic picture of the monasteries and alms houses built probably by Buddhist monks. The farmers although practising the Aryan worship, seem to have been influenced by the ethics of Buddhism and Jainism. Their abstention from meat, their horror of taking life, their charity to men and animals, were to a great extent due to the influence of these religions.

The foregoing account shows the spirit of toleration exhibited by ancient Tamil Kings and is in such striking contrast to the intolerance shown in Europe by kings in more modern days.

The rest of the poem is concerned with the exploits of Karikalan, called sometimes Perum-thiruma-

valavan, a king renowned in ancient South Indian history. The poem tells us that when young he was imprisoned by his foes, but he escaped, collected an army, defeated his foes, and regained his kingdom. The poet names some of the chief Kings whom he conquered. Even the Pandyan King is said to have been scared by him. His will was irresistible and he loomed so large in the popular mind that

One would think that he could mountains move
Fill up the sea, bring down the sky,
And make the circling air stand still.

The description of the ruin he wrought on his enemies' territories is very vivid and contains such a beautiful delineation of Nature that I quote the passage at length:

Thus tanks extensive where once mixed
The blossoms white of sugar-cane
The yellow rice, the lilies long
With petals black, and neythai bloom,
And where the crocodiles revelled,
Are now o'ergrown with thick *argu*
And *Korai* grass. The fields and tanks
Are waterless and so confused
That stags with rugged horns with hinds
Now freely leap about the place.

Now elephants here live with mates,
Who on the massive columns lean
And with their weight make them aslant.
The streets where fetes are no more held
With precious blossoms strewn, where played
Performers cultured, on their drums
And lyres of twisted strings, are now
Much feared, and filled with flowering thorn
And *Argu* grass. The jackal shrieks
And howls; the owls' sad hoot is heard;
The bitterns whoop; dread goblin crowds
And female ghouls, that corpses eat,
With hair dishevelled fill the place.
The city rich once flowed with milk.

In upper rooms with arches propped
 Were halls, where guests in numbers came,
 And kitchens that supplied rich feasts.
 Whence parrots prattled honied words.
 But now the hunter leather-shod
 Comes here with drum and curved bow
 And steals the stores; from empty bins
 The bent-billed owl in daylight hoots.

There is a little touch at the end of the poem
 that makes all the world kin and shows the love this
 dreaded warrior had for his little ones :

The crimson paste rubbed on his chest
 Is now worn off by frolics wild
 Of children who gold anklets wear.

We gather from another poet that Kudrankannanar
 did go at a later time to the King and was rewarded with
 immense wealth for writing this poem.

(To be continued)

PRINCIPAL'S NOTES.

Much has happened since I last wrote my notes for the Miscellany and even since my Report at the Prize-Giving. On the personal side Mrs. Bunker and I have made the acquaintance of Kodaikanal with its glorious views and a constant coolness that seems incredible as one approaches it through the heat of the plains. Certainly we came back with new vigour, refreshed in body, mind and soul. And then almost immediately upon our return we moved into the new bungalow, the beauty and spaciousness of which adds not only to our comfort and efficiency, but also to the appearance of the College—and to the fulfilment of Mr. Bicknell's plans.

Writing in the Miscellany in April, 1933, Mr. Bicknell remarked, "Were (one) to come to Vaddukoddai five years from now he would doubtless be shocked by . . . changes; the buildings aglow at night with electric lights; the principal living over on the very edge of the cemetery; the Intermediate students roaming over the old bungalow of Dr. Hastings and Dr. Howland; the "American" teacher's house vanished, and the new field to the east of the cemetery swarming with athletes"! The "field to the east", which we think should rightly be called Cooke Field in honour of the family which enabled the College to get the ground and has contributed so much else to the College, will be thus "swarming with athletes" next term and will make as fine a sports field as Jaffna can boast. The only item in the prophetic forecast not yet in prospect of fulfilment is that concerning the old bungalow—and the desirability of bringing even that about is present to our minds.

You have all read or heard of the successful Prize-Giving held in July and of the distinguished

attendance attracted by the presence of Sir Baron Jayatilaka in our halls. One item that should have been included in the Principal's report but was not was a note about the establishment of a Provident Fund for all the employees of the College not under some other pension scheme. It is comforting to know that as the years pass and the time for retirement comes to those who have worked faithfully for the College, they will leave us with a fixed and adequate allowance.

The first Saturday after the start of the new (and current) term, the Old Boys of the College were back on campus for Alumni Day. A full day began with tennis between Old Boys and staff members, honours going to the former. After morning tea came rhetorical exercises. So generous were the Alumni in their gifts of prizes that to hold the competitions for them all, the singing items had to be postponed to an evening meeting. After lunch attended by some eighty, came the annual business meeting of the Alumni Association, followed in turn by the official opening of the water-service by our Old Boy Provincial Engineer, Mr. R. A. M. Thuraiappah. The service itself was installed by another and always most helpful Old Boy, Mr. R. T. Chelliah. By this time everyone felt the need of restoring the inner man, so the whole company moved over to the new bungalow where the demand for tea was so great as to break down the system of supply! Next came the football game between present and Old Boys, followed by the concert and the dinner. As all these matters are fully discussed elsewhere, I will only add that no one seems to be able to remember a more largely attended Alumni Day. To all who helped to make the day a success by their presence, and especially to Mess'rs A. W.

Nadarajah and R. C. S. Cooke whose enthusiastic loyalty and efforts were the largest cause for the day's success, I extend hearty thanks.

A few weeks later we celebrated Parents' Day. Careful preparations had been made, teachers having visited all the houses of their students to get acquainted and to invite the parents to the formation of a Parent-Teachers Association. After looking in at some of the classes and attending the rhetorical put on in their honour, the parents with the staff members adopted a constitution and formed an organization which, we believe, gives great promise of acquainting the teachers with the views and problems of parents and the parents with the aims and methods of the teachers. The bond of acquaintance was strengthened over cups of tea and all look forward to a fruitful and friendly relationship in the future.

All our activities, of course, do not take place up here in Jaffna. In August, Mrs. Bunker and I journeyed down to Colombo to entertain the Old Boys there to tea. (I really wonder whether Jaffna College could continue to function if tea-drinking were abolished!) It is always a joy and more encouragement than I can say to meet with such a friendly and loyal reception from the Colombo Old Boys. The Silver Jubilee celebration of their Association which we will soon be attending down there is a truly significant event for the whole College.

To return to the College and its students; the June Matriculation results found us with another good, even if not brilliant, record, for we had eleven passes (one in the first division) out of twenty candidates presented. The Intermediate results have come out since I started writing these notes and are

not as good. We seem to be unable to get beyond those two original Intermediate passes in Arts! Out of eight presented, one passed one was referred; in Inter Science, three out of five passed. This cannot long continue, however, for our enrollment in the higher classes is increasing. There are twenty-three in the Intermediate class, while our Post Matriculation class, some of whom will go on to the Inter next year, is actually embarrassing with its enrollment of thirty-nine.

This department of the Miscellany can boast no sports critic, so you must look elsewhere for an expert's account of our activities in this field of interest. But it takes no critical eye to recognize V. G. George's splendid achievements in the jumps and to cherish real hope for a good team in the sports meet next year. In football, we were unlucky to lose our first match against St. Patrick's. We have won the other four matches played and are in undisputed second place in the championship ranking. Our congratulations to St. Patrick's on their championship.

Of coming and going there has been a plenty at the College. We have been living over again the impressions of the warm welcome we experienced a year ago. One is tempted to philosophize a bit after a year, but if that one is wise he resists the temptation for another four years; instead he says how happy we are to welcome Mr. K. A. Selliah back from England, after taking his diploma in Education from London University with a "First Class with Distinction." Mr. M. Rajasundram has returned to help us out on a part-time basis in the Intermediate class. But against these arrivals we have to balance the imminent departure of one of our Directors, Dr. Curr, known to all after her forty

splendid years of service in Jaffna, and Mr. T. S. Oppenheim, now that his three years term is more than up. We shall miss them both. It is the latter who has been most intimately involved in the College life and we shall find it hard to fill the place; his capacity for friendship with teacher and student alike and his breadth of interest and imaginative understanding have occupied here. For both we ask God's blessing and from both their continuing interest.

As I take these notes to the Editor, our triennial inspection is taking place. We have no idea what the inspectors' verdict will be, but whatever it is, we know without being told that the College is doing a big job reasonably well, at the same time that we know her contribution can be broadened and deepened—and will be with the help and prayers of all her friends.

OUR RESULTS.*London Matriculation:*

- N. Kanapathipillai
 C. Satcunanathan
 K. Ratnavale
 S. Selvajeyan
 * K. Krishnapillai
 N. Narendra
 P. Elanganayakam
 T. K. Welch
 K. Sivagurunathan
 Mercy Handy
 * C. S. Nadarajah
 K. Vyramuttu
 S. Tharmavarather
 * S. Rajaratnam

* PRIVATE AND JAFFNA COLLEGE.

London Inter Arts & Science:

- | | |
|----------------------|---------------------|
| P. Thurairatnam | —Inter Arts |
| V. Coomarasamy | „ „ (Ref. in Latin) |
| Miss J. Somasundaram | „ Science. |
| N. Veerasingham | „ „ |
| T. Abraham | „ „ |
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PARENTS-TEACHERS ASSOCIATION.

Wednesday, the 12th Oct. was observed as the Parents' Day. From two o'clock in the afternoon, a number of parents went round the classrooms seeing their children at work. At 3, a special demonstration was given by Mr. L. Savuntharam-Williams, at the chemical laboratory, and at 3.30 the Rhetorical exercises were conducted at the Ottley Hall. Items were contributed by the students of the Lower and Upper Schools.

Then the inaugural meeting of the Parents-Teachers Association was held. Mr. T. C. Rajaratnam J. P. was voted to the chair and Mr. L. Savuntharam-Williams was elected Secretary pro tem. A message from the Principal, who could not be present at the meeting owing to illness, was read by the chairman. The objects of the Association were explained by Mr. S. H. Parinbanayagam, B. A. A Constitution for the Association was adopted and the following were elected the office-bearers for the following year:-

President:— The Rev. S. K. Bunker B. A., B. D.,
B. Litt.

Vice Presidents:— Mrs. G. M. Kanagaratnam, Messrs.
V. C. Kathiravelu, T. C. Rajaratnam J. P. and the Rev. G. D. Thomas.

Joint Secretaries:— Messrs. M. Kathiravelu and L. Sa-
Savuntharam Williams B. Sc.,

Treasurer: Mr. S. Kandiahpillai.

Auditors:— Messrs. M. Krishnar and S. R.
Sathaseevan.

Additional members of the Committee:—

Mrs. E. G. David, Messrs. S. Subramaniam, A.
Sithamparapillai, S. Navaratnam, S. Ariacutty, P. W.

Ariaratnam, V. S. Kovindar, S. S. Arulampalam, Ramalingam, S. H. Parinbanayagam B. A., and Sivaguru.

At the end of the meeting all the parents were entertained to Tea.

M. KATHIRAVELU
L. SAVUNTHARAM WILLIAMS } Joint Secretaries.

THE STUDENT COUNCIL.

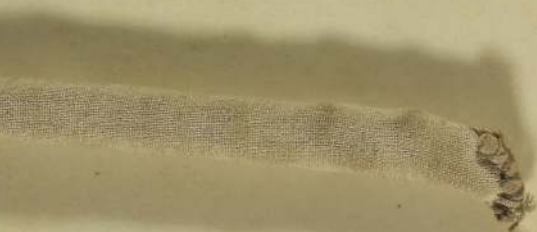
At the beginning of this term, we were deprived of the invaluable services of the previous President and the Secretary. I take this opportunity to thank them on behalf of the Council for the unflagging interest they showed in the work of the Council.

Fresh elections took place which excited the usual enthusiasm and new members were elected. We welcome them to our midst. Mas. D. T. Danforth was elected President and Mas. V. S. C. Ratnasingham, Secretary.

The aim in inaugurating this body was to give to the students an opportunity to present their needs to the authorities and to take an active part in the corporate life of the College. Our Council seems to come up to expectations, as can be seen from the fact that lady students of the College have been persuaded by us to attend the College literary societies, and this has effected a marked increase of interest among the members. The boarders clamoured for almyrahs. They hope to get them in a few month's time. Their food has been improved. Various other improvements have also been brought about.



THE STUDENT COUNCIL 1938.



We are thankful to the Principal for the sympathetic response we have had from him to our recommendations, and to the faculty advisor of the Council, Mr. S. H. Parinbanayagam, whose invaluable suggestions and ready humour have been a constant source of encouragement and liveliness.

The present members of the Council will be out of office at the beginning of the new year. Hence I take this opportunity to thank all for their confidence which we have had the pleasure to enjoy, and would like them to give the same co-operation and response to our successors.

V. S. C. RATNASINGHAM,
HONY. SECY.

THE INTER-UNION.

In presenting the report of the Inter-Union for the term under review, I should say at the very outset that we have had a really successful term of work. Meetings have been conducted regularly, where we had the privilege of debating on subjects of universal interest, of listening to speeches of highly instructive merit, and of taking part in other items of varied interest. A special feature in the Inter-Union meetings of which I must not fail to make mention has been the much solicited presence of the lady members. They have not failed to give their kind co-operation in the proceedings of the meetings, and have identified themselves with the Union wholeheartedly.

We ought to be rightfully proud of the aspiring enthusiasm evinced on the part of our mem-

bers, and the large attendance at every meeting which has been successful in making our meetings really spicy and worth the while. In recognising the fact that never before in the history of the Inter-Union has there been such a large membership of 62, let us realise the possibility of raising this Association to an enviable standard, by more refined interests, more healthy co-operation, and sincere and untiring perseverance.

MERCY HANDY,
SECY.

INTER-UNION—SYNOPSIS OF WORK FOR THE TERM.

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DATE	CHAIRMAN	SUBJECT	PRINCIPAL SPEAKERS	OTHER SPEAKERS
Sept 13. 9. 38	The Patron	Election of office bearers		
" 20. 9. 38	Mr. V. G. George (President)	Co Education	Mr R. Shanmugaratnam	
" 27. 9. 38	Mr. A. Rajadurai (Vice-President)	Debate: "Age creates man or Man creates age."	<i>Prop.</i> Mr. R. H. Hoole <i>Mr. V. N. Selvaratnam</i> <i>Opp.</i> Mr. S. Soosaipillai Mr. P. Nadarajah	Mr. I. Kathiresu
" 4. 10. 38	Mr. K. Arasaratnam	"திருவாரூர்"	Mr K. Jeyakody	
" 18.10. 38	Mr. V. N. Selvaratnam	"Democracy and Education"	Mr. S. H. Perinbanayagam	
" 25. 10. 38	Mr. N. Nadesan	Debate: "பெண்கள் உயர் தரக் கல்விக்குத் தகுதி உண்டா?"	<i>Prop.</i> Mr. S. M. Nadarajah <i>Mr. A. K. Navaratnam</i> <i>Opp.</i> Mr. C. Sivagnanam Mr. C. Satkunanathan	
" 8. 11. 38	Mr. N. Appadurai	"The Munich agreement is Justifiable"	<i>Prop.</i> Mr. S. Soosaipillai Miss P. Kanapathipillai Mr. Bartlett <i>Opp.</i> Mr. A. K. Ratnavel Miss S. Walton Mr. S. Rajaratnam	Mr. N. Nadesan Mr R. Shanmugaratnam

"BROTHERHOOD"

The work of the Brotherhood for the term under review has been quite satisfactory, though the meetings held this term were fewer than during the last term of the Brotherhood. The Debates and New Business evoke all the enthusiasm and interest that members can summon, though they never adopt the pugilistic tendencies and try to vindicate the righteousness of their cause outside the chamber. Let me thank the Patron for the great interest he took in our welfare and the members for the support they have given me to discharging my duties to their satisfaction.

G. R. EDWARD,
(Hon'y. Secretary.)

Date	Chairman	Business	Movers	Opposers	Result
27-9-38	The Patron	Election of Office Bearers	—	—	—
30-9-38	Mas. K. Nadarajah	A. Speech by T.S. Oppenheim Esq., B.A., B.D. of the staff on "Present Political Situation of Europe."	—	—	—
18-10-38	Mas. S. Kanagasundaram	Debate Resolved that "Cinema is a place of rational entertainment"	Messrs S. Muthiah " G Jacob " D M Wijayaratham	Messrs C. Rajaratnam C. Gumaratnam	Prop Won
28-10-38	Mas. A. Sivalingam	தீபகம்: அரசாங்க உத்தரவு பேரங்கேட்டு நடுத்தர செயல்பாடுகள் விசயம்	Messrs. N. V. Chellappoo N. Saimugam	Messrs S. Murugesu K. Rasiah	Prop
4-11-38	Mas. M. R. Vyravapilalai	by Mr. K. Rajavanniar Debate resolved that "Caste System should be abolished"	Miss. R. Kandiah Mr. S. Kanagasundaram Mr. A. Mahasan	Miss N. Deva- sagayam Mr. C. Jeya- singhe Mr. N. Nada- Rajah	won
11-11-38	Mas. T. Jeyaratnam	"Debate: Disarmament is the resolu- tion of peace"	Miss M. Lebbe Mr. S. Sathasevam Mr K. Kamalarajan	Miss P. David Mr. A. C. M. Thaifeak Mr. S. Dharma Ratnam	—

G. EDWARD,
Hony. Secy.

THE LYCEUM.

Unfortunately the previous reports for this year were not given to the Miscellany and the duty has fallen on me as Secretary although elected for this term to give this year's report.

The activities of this Association are carried on by the members with great interest and enthusiasm. Many of our meetings are conducted by a Chairman chosen from among the students, and the patron forms one of the audience.

The following subjects were discussed this term:-

1. "Peace is better than war"
2. "Nature has more to teach than books"
3. "சகலவித சத்பதது வயிற்றுப் பின்புக்கூண்டு"
4. "Bus traffic is a menace to the public"
5. "பெண்களுக்கு ஆண்களுடன் சம உரிமை கொடுக்க வேண்டும்".
6. "A good study of the mother tongue is better than a little of the foreign tongue".

D. THURAIRATNAM,
Hony. Secy.

HUNT DORMITORY UNION.

The term under review has been a very successful one. We thought that with the departure of our founder, Mr. M. Rajasundaram, we would not be able to do good work for once he had occasion to say, "At this rate, no Union;" but with the advent of Mr. R. J. Thurairajah, our new Patron, things took a new shape, just showing how efficient and able a substitute we have found in him.

With the assistance that the Executive rendered me I have been able to achieve my end—to bring the functions of this Union to a success, and, therefore, all thanks should go to them.

We also thank the Women's Hostelites, the Inters, and the Athenaeum for their kind cooperation in having responded to our invitations and attended some of our meetings.

We had at the very outset planned to get as many 'outside' speakers as possible, to make our meetings worth the while and interesting, and hence the report on the adjoining page shows only two debates.

Mr. T. S. Oppenheim talked to us on his travels in Ceylon, India and America, whilst Mr. K. A. Selliah addressed us on his stay abroad making special comment on the abdication of H. M. Edward VIII and the Coronation of H. M. George VI.

As a finale we had a musical night kindly arranged by Mrs. E. C. Lockwood. Mr. Thompson from Kodaikanal and Miss Peak from Uduvil contributed items. Our thanks are due to them for making the function highly interesting.

A detailed account of our activities appears on the next page.

A. MAHESAN,
Hony. Secy., H. D. U.

HUNT DORMITORY UNION.

Date	Subject	Chairman	Speakers	Result	Other Speakers
23-9-38	Election of Office - Bearers	Mr. R. J. Thuraijah (Patron)	—	C. M. Thawfeek (President) S. Dharmaratnam (V. President) A. Mahesan (Sec.) P. Elanganayagam (A. Sec.) I. C. Visvanathan (Treasurer) K. Nadarajah (Senior member)	—
30-9-38	'My Travels'	A. C. M. Thawfeek	Mr. T.S. Oppenheim B. A.	—	—
7-10-38	Debate 'To love and marry is better than to marry and love'	S. Dharmaratnam	Prop K. Amerasingam V. Kanapathipillai Opp A. C. M. Thawfeek S. Sabanayagam	Prop. Won	S. Sathasivam

Date	Subject	Chairman	Speakers	Result	Other speakers
28-10-38	My stay abroad with special comment on the abdication of H. M. Edward VIII & Coronation of H.M. George VI.	P. Elanganayagam	Mr K. A Selliah, B sc	—	—
4-11-38	Debate "Examinations should be abolished"	J. C. Visvanathan	<i>Prop</i> (1) K. Janaka (2) Jayasuriya <i>Opp</i> (1) C. Ganesan	Opp. Won	C. Jayasinghe S. Dhamaretnam
11-12-38	Musical entertainment	N. Nadarajah	Mr. Thompson Miss Peak	—	—

A. MAHESAN
Hony. Secy., H. D. U.

THE ATHENAEUM

I regret to record that the activities of this Association this term have not been a complete success owing to the lack of interest shown by a few of its members. Not many meetings were held owing to unavoidable circumstances but the few that were held turned out successful.

The Editors produced very interesting and appreciative papers. When subjects were discussed the members came forward willingly and took part in the debates.

Our sincere thanks are due to Mr. D. S. Sanders for the instructive speech he delivered at one of our meetings.

Thanks are due to Our Patron, Mr. J. V. Thambinayagam, who has guided us throughout this term.

On the next page is given the synopsis of our meeting.

THOMAS THEVARAJAH,
Hony. Secy.

THE SYNOPSIS OF THE MEETINGS OF THE ATHENAEUM

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Date.	Chairman	Subject	Speakers	Result.
16-9-38	Mr. J. V. Thambinayagam (Patron)	Election of office-bearers.	—	—
14-10-38	Mas. D. M. Wijayaratanam (President)	Debate: Ceylon does not need the services of foreigners.	Prop. G. N. Wijayaratanam Opp. H. N. Ponnambalam G. Edward.	Proposition won
4-11-38	Mas. A. Ganeson (V. President)	Boarding life at Jaffna College in the past time.	D. S. Sanders Esq B. A.	—
25-11-38	Mas. C. S. Nagalingam	"Corporal Punishment in schools should be abolished".	Prop. N. S. Ratnasingham K. Sukirtharatnasingam, Opp. Edwin Rajah R. Rajasena	—

Thomas Thevarajah.
Hony. Secy.
Athenaeum



SCOUT NOTES

This term the Scout Troop was unable to go on hikes because of the fear of rains; but the Troop had its regular Scout meetings in which competitions were held and points were given to the winning Patrol.

Many Scouts took much interest in Scouting and put in hard work and have gained their second or first class badges. We give them our heartiest congratulations.

The most interesting and important Scout activity this term was the camping display which was held on Saturday the 12th November beginning at 5.30 p. m. The Troop marched into the College quadrangle singing the College song. The T. L. divided the Troop into 4 Patrols, one to take charge of camp fixing, the other first aid, the third cooking and the fourth camp fire. Each group set to work. A shriek: "A man in the well", was shouted by a Scout who had gone there to fetch water. Immediately he jumped into the well. A rope was lowered and up came he. He was taken to the camp Doctor and was "brought back to life" by artificial respiration and was put into the camp.

The A. T. L. led the Troop in some games such as "Simon Says", and sack race.

The camp fire commenced with the Hallow song which was followed by a few songs and rounds. A few humorous items were given at the close of which a scene from Tarzan and his apes was staged. The display came to an end with a vote of thanks by the T. L.

The vast progress of Scouting and the success of the display are due to the interest shown by our S. M., Mr. T. S. Oppenheim. If it were not for him, Scouting at Jaffna College would have experienced its last days long ago.

We regret that he is departing from our midst by the end of this term. It is our earnest prayer that his future career should be a success and a blessing to him.

THOMAS THEVARAJAH,
Hony. Secretary.
Scout Troop.

SPORTS SECTION

REPORT OF THE PHYSICAL DEPARTMENT—1938.

The achievements of the Physical Department this year will speak for themselves. We started well this year by winning a second place in Cricket at the Inter-Collegiate competition, and are ending it with a bold bid for the Football Championship. We have won four out of the five matches played. The one game we have lost was against St. Patrick's College, which ended in a last minute goal against us. Our Football Team deserves all congratulations for its excellent team work and clean game. A detailed result of the matches is given at the end of this report. Even though we failed to appear in the top of the list at the Inter-Collegiate Sports Meet, we are proud to mention that certain individual performances have brought us to the lime light. Special mention ought to be given of two of our athletes, V. G. George and K. Kandiah, who were responsible for a good number of the points we had at this Meet. George in winning the individual championship with Ratnasingham of Jaffna Hindu College, won two first places and one second place. In winning his first place in High Jump he cleared 5ft. 11in. thus beating his own record of 5ft. 10 $\frac{3}{4}$ in., which he created at the Public Schools Meet in 1937. His jump of 21ft. $\frac{1}{2}$ in. which brought him a second place in Long Jump itself was better than the then existing Public Schools Record. Kandiah won first place in One Mile and a second place in Half Mile. These two deserve our congratulations on their excellent performance.

A few selected athletes underwent regular training with a view to represent Jaffna College at the Public Schools Meet and from these a team of five

was sent to Colombo. Only one of these scored points. The others even though they failed to win places have gained experience which I am sure will help them in their undertakings hereafter. V. G. George, from whom the Ceylon public expected great things at this Meet, failed to create new records, but did well in winning two first places. He is capable of clearing better heights in the future.

During the first term we had the privilege of entertaining a group of young men from the Colombo Central Y. M. C. A. with Mr. J. V. Hill as their leader. They were with us for four days and played a series of games in Football, Basket ball and Volley ball. We enjoyed every minute of their stay here, with matches both in the mornings and the evenings and with sing song parties every spare time. The Physical Display which they put up under the auspices of the College Y. M. C. A. on the last day occupied three hours and was very much appreciated by all. The show was very interesting from start to finish, with the part played by Mr. A. Mahadeva as clown. They have by this performance created a real interest among our boys for Boxing and gymnastics which we hope to start by January 1939.

The Athletic Committee which had been responsible for the programme of this Department for many years had to resign and left a big gap in the activities of this Department. Every member of this Committee contributed much towards the progress of this department and we are so sorry that they had to take such a step. I personally am grateful to all the members for the help they gave me and for the time they so ungrudgingly devoted. But I am glad that even though they ceased to

function as a Committee they are all so willing to give their best in coaching the teams. We are very grateful for the excellent way in which they conducted things when they were in office.

A particularly interesting feature of this year's Teams was the excellent Team Work and real Sportsmanship they displayed. Under the Captainships of V. G. George at Cricket, and S. Dharmaratnam at Football, the Cricket and Football Teams deserve all the congratulations that we can shower upon them. Our grateful thanks are also due to Mr. S. T. Jeevaratnam and Mr. A. T. Vethaparanam for the efficient manner in which they coached the Teams and for the other members of the staff for their co-operation in spurring the Teams to success.

The internal activities of the College go on as usual. Special interest has been created with the assigning of teachers and girls to the different houses. For the first time we are publishing reports of the various houses, which will give an idea of the interest taken by the Houses in their Inter-House matches. The annual Field Day Sports Meet was run with success with the co-operation of the teachers and the boys.

RESULT OF THE FOOTBALL MATCHES.

Vs: St. Patrick's College	Lost	1 to nil
Vs: Jaffna Hindu College	Won	1 to nil
Vs: Hartley College	Won	10 to nil
Vs: Manipay Hindu College	Won	3 to 1
Vs: St. Henry's College	Won	1 to nil

R. J. THURAIRAJAH,
Physical Director.

HASTINGS HOUSE.

Our members have taken an active interest in every competition and have loyally upheld the spirit and tradition of Jaffna College. I mean the spirit that brooks no obstacle in the path of victory and above all the spirit which takes victory and defeat alike. When this House system was first introduced, the enthusiasm it evoked was not very great; but gradually the interest has been increasing and now when the lady students have been placed in different Houses, I am sure the climax is reached from which there will be no fall. We welcome the ladies to our midst, most heartily, and request of them, their co-operation.

Our first captain was Mr. W. T. Hunt, whose unflagging interest and ability in sports went a good way in enabling the House to hold a respectable position in competitions. When he left us, Mr. R. Ganesan succeeded him as captain. We thank them for their services and they carry with them our warmest wishes. Now the task has fallen on my shoulders.

To record in detail what and what the House has achieved is unnecessary. Hence, I would mention only a few of our achievements. We have been champions in Football in the senior division and did quite satisfactorily in other events, though we did not sweep the boards. Our warmest congratulations to our contestants. Our younger members in the Junior Division also gained the Volley ball championship and showed a splendid spirit in all other events in which they took part. They deserve our congratulations though they did not win matches, *summa cum laude*.

Our House has been well represented in the First Eleven Teams of the College. Our representatives have won great praise from all, as can be seen from

the fact that Sithamparanather was awarded a special prize for the best performance in Cricket and A. C. M. Thawfeek the bowler's cup.

Mr. T. S. Oppenheim our House Master has always taken a great interest in us and though, at times, our spirits failed his bouyant face and hilarious peals of laughter from the side line revived us. His departure from our midst at the close of the year will be a gap difficult to be filled. However when he goes back to his native land with a hope of enjoying a happy life; after three years of faithful service to the College, we should not grudge his departure though we may be the losers. He carries with him our best wishes.

A. C. M. THAWFEEK,
House Captain.

ABRAHAM HOUSE.

It is our duty to thank Mr. R. J. Thurairajah, who was acting in place of Mr. K. A. Selliah, our House Master, for the good work he did for the House by his advice and efficient management, which were chiefly responsible for our brilliant success.

The following facts will show that we have always contributed substantially to the welfare of the College. Besides providing the new Student Council with its first President, we also gave the College a Volley-Ball Captain par excellence, a popular Foot-Ball Captain who is also Vice-Captain in Cricket, and recently a Tennis Captain who bestrides the narrow world of Tennis at Jaffna College like a Collossus.

Two of our senior members played for the College at Cricket and one of them was chosen by the J. S. S. A. to keep wickets for the Combined Colleges. The Captain of Brown House was the only other representative.

During the first half of last term, our Inter House matches in Cricket and Volley ball took place. The standard of Cricket was very low on account of the lack of time for sufficient practice. On the other hand the Volley ball matches were keenly contested, and we maintained our high standard.

In Cricket, we beat Hastings House and Hitchcock House quite easily but met with stiff resistance from Brown House. It was our tail end that maintained our prestige and won the match. Thus we added the Cricket shield to our laurels.

In Volley ball we overwhelmed Brown House and Hastings House, but had to suffer defeat, after a very exciting game, in which neither side gave quarter and it was 'the best of three' that decided the issue. Our sincere congratulations to Hitchcock House whom we admire for their sportsmanship.

Our Juniors were in the cradle last year. They are trying their utmost to stand on their feet this year. As a result, they succeeded in beating Hastings House and lost to the other two Houses in Cricket. They fared better in Volley ball and won all their matches except the one against Hastings House.

There was a great deal of keenness shown during the second half of last term for Athletics and it was quite obvious that the standard would be higher than in previous years.

When the Inter House Meet took place, we were determined to do our best and retain the 'shield', although most of our 'star' athletes had left.

us. Every member of our team did his best and it was our team work that kept our colours flying and made us win the Championship for the second year in succession. Brown House gave us a hard fight till the very end, and we congratulate them for their splendid effort to win the 'shield'.

The College Athletic team was composed mainly of our members, and although they did not fare well, they are young enough to do better at the next Meet. One member took part in the All Ceylon Public School Meet and did more than was expected from him. Let us hope that he will keep on improving his standard.

We ought to be proud of the fact that four members of the House are playing for the College in Soccer and of this number, as we have said before, one has the further distinction of being elected Captain. The Inter House matches in Foot ball, Basket Ball and Thatchy have already begun.

We have played two matches in Football,—winning against Brown House and drawing with Hitchcock House—and thus are certain of becoming champions. The Football Shield is the only trophy which we have not yet won, and it will be a creditable achievement to beat Hastings House who have been holding on to the Shield grimly for the last two years.

The only match in Basket Ball we have played so far was against Brown House. We have a good team under an efficient leader, who stands a good chance of becoming the captain of the College Basket Ball Team. We beat Brown House quite easily and hope to beat the other two Houses.

Brown House defeated us badly in Thatchie, in which game we had proved our superiority in the past. The defeat can be attributed to the fact that our regular Thatchie players had left us and thus the present team could not be matched with the seasoned veterans of Brown House; but we hope to give good account of ourselves in our remaining matches.

Our Juniors have done well this term and seem to have succeeded in standing on their feet. They have played one match in Basketball and another in Thatchie against Brown House. They drew in the former game and won in the latter.

We sincerely hope that they will win all their remaining matches and thus contribute their share towards winning the All Round Cup, which we lost last year by a very narrow margin.

For the first time since the introduction of the House System the members of the staff and the girls of the Upper School have been evenly distributed among the four houses.

Let us hope that they will take a keen interest in their respective houses, and we take this opportunity of extending a cordial welcome to all those who have been fortunate to come under the 'Green banner.'

We are very glad that our House Master has resumed duties. He can rely on our whole hearted co-operation in each and every activity of the House.

In conclusion I trust that I have fulfilled the expectations of my predecessor, and sincerely hope

that my successor will do his best to keep up the traditions of the house and the spirit in which we played the game.

N. NARENDRA,
House—Captain.

HITCHCOCK HOUSE.

The departure of our captain Mr. K. Pon-nampalam, was responsible for our becoming third in the Athletic Competition. His efficiency as a captain and powers as an athlete are too well known to be mentioned here. However, we easily annexed both the Basket-Ball and Volley-Ball Championships beside being runners-up in the Foot ball competition. These were the achievements of the Seniors. The Juniors were mainly instrumental in winning for us the All-Round cup for they swept the board carrying all the championships save one. In the field of Cricket although we were not able to annex the championship yet we gave a good contest to the other Houses and became third in rank thus escaping the last place.

Members of this House have done an appreciable amount of good for the College. This House gave the Cricket team four members, the Athletic team two members, one of whom is Vice-Captain, and the Foot-ball team two members.

Nor have we failed in the most important field—the field of studies. The only student who passed the Matriculation examination in June in the First Division is from the Hitchcock House and a large number of those who passed are also from the same house.

An appreciation of the services of our House-Master would be too long to be given here. But suffice it to say that with him at the helm we will never lag behind. Augmented with the recent additions from the teachers and girls we hope to accomplish greater things, as can be seen from the way we are faring during the current foot-ball season. We are striking a beeline for the championship. The co-operation of all the members of this House is the lubricating oil that keeps our engine working smoothly and steadily.

V. SELVARATNAM,
House Captain.

BROWN HOUSE.

We have not kept up our traditions. When in the year 1936 the House System came into existence, Robert Navaratnam was our Captain. We then swept the board in athletics and Football. In that year the Senior, Intermediate and Junior Athletic Champions were all in the Brown House.

In 1937, with S. Kularatnam as Captain we were Thatchie Champions. Thatchie, one of our national games, has been a favourite with us always.

This year we have not fared badly. In Cricket we lost to Abraham House, the champions, by the narrow margin of a single run. Although we have not annexed the championship honours in either Junior or Senior Division this year, we rejoice over the fact that we have gained immensely in experience and spirit by our defeats. Our standard of sportsmanship has been appreciably raised.

In Track and Field sports we again had a neck to neck race with Abraham House till the last item on the programme left us second to Abraham House. Our congratulations to them and to the other Houses on their championships.

Our Junior division is getting into form and we can say what championship we will annex before the close of the term. Our Juniors were second in Cricket.

And now with the division of members of the staff and girl students into the Houses we are beyond any doubt confident that every member of the Brown House will stand by her colours and back her up to the best of his or her ability.

We, Blues, all thank our House Master, Mr. S. S. Selvadurai, who has always had our interests at heart and is the most enthusiastic House Master about the place. We also assure him of our loyalty and co-operation.

V. G. GEORGE,
House Captain.

SPORTS

ROLL OF HONOUR:

(Being a list of those who featured in Championship Teams and contributed towards winning that Championship.)

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

NAMES	1935. FOOT- BALL	1936 CRIC- KET	
S. S. Rajanayagam	x		
R. Ganason	x		
S. Kanapathipillai	x		
V. Murugesu	x		
William Hunt		x	
V. G. George		x	
Victor Williams		x	
S. Sittampalam		x	
C. Ganeshadas		x	
S. Rajanayagam		x	
R. Ganeson		x	
R. Arnanayagam		x	
R. Mahesvaran		x	
T. Abraham		x	

LIST OF CREST WINNERS

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

LIST OF CREST WINNERS*(Contd.)*

CRICKET	FOOTBALL	TRACK
1936. R. Arianayagam T. Sittampalam R. Mahesvaran R. Ganeson C. Ganeshadas V. G. George —	1936. R. Ganeson K. Mahalingam T. Abraham V. Selvaratnam Victor Williams S. Rajanayagum V. Murugesu S. Kanapathipillai V. G. George —	1936. R. S. Navaratnam —
1937. A. C. M. Thawfeek N. Narendra S. Dharamaratnam	1937. N. Narendra M. Sebaratnam S. Dharamaratnam A. Ernest —	1937. —

ANNUAL REPORT OF THE Y. M. C. A.

I do not want to claim in this report for the year 1938 a unique or distinguished success in the work of the Y. M. C. A. We have not achieved any enviable measure of success during this year, but I dare say we have been doing something towards creating a certain amount of interest in the students for the Y. M. C. A. It was certainly an uphill task for us; however, we believe we have succeeded somewhat. We hope soon to succeed to the fullest. In attempting to make a report of the work of our Y. M. C. A. during the year 1938, I do not see how I can do it better than by reviewing it under the various sub-committees. I shall therefore proceed to give you a brief survey of the work done during the year.

Programme Committee : This Committee has been responsible for arranging speakers from outside as well as from the College Staff to address the Wednesday evening meetings. Especially notable is the series of lectures on some of the outstanding religions in Ceylon by men who themselves belonged to those religions they spoke about. The following were some of the speeches made during this year:—

1. *Dr. Miss Thilliampalam* "Natural law in the spiritual world."
2. *Mr. J. V. Hill* "Physical Training for Students"
3. *Rev. J. A. R. Navaratnam* "Be straight, strong and smooth."
4. *Mr. K. Subramaniam* "Hinduism."
5. *Dr. T. Isaac Tambyah* "Christianity."
6. *Mr. S. M. Aboobucker* "Islam."
7. *Dr. P. D. Devanandam* "Comparative Religions".
8. *Mr. E. J. Nilzs* "The Four Absolutes" and on another occasion on "The Life of C. T. Studd."

9. *Mr. C. R. Wadsworth* "The life of Dick Sheppard."
10. *Dr. S. C. Ratnesar*, D. M. O. Kayts "The choice of a career".
11. *Mr. K. A. Selliah* "Some characteristics of the youth of England."
12. *Mr. S. A. Visuvalingam* "The Ancient Tamils."
13. *Rev. J. T. Arulanantham* "The Challenge of Christianity."
14. *Mr. A. W. Nadarajah* "The Modern World."
15. *Miss E. Scowcroft* "Christian community in the Modern World."
16. *Dr. R. Harlow* "Prospects for Democracy."
17. *Mr. T. S. Oppenheim* "Farewell Message"
18. *Rev. S. Selvaratnam* "The Christa Seva Ashrams"

Personal Piety Committee : The urgent need for personal work especially among the Christian students to make their religion a source of life giving power 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 almost every Sunday at 8-15 p.m., during which time various problems relating to personal religious difficulties were discussed. It is encouraging that these meetings were patronised by quite a number of students. My thanks are due to Rev. Kanagaratnam for his useful and energetic service with regard to the work of this Committee. Also we have been making an attempt to touch the lives of many a student by personal contact, for which purpose certain leaders were set apart and given charge of groups of boys. From July onwards we have been getting down monthly for the use of students "Bible Reading Fellowship" cards so as to help them in private Bible reading and meditation.

Missionary Committee : The most important activity of this Committee was the Annual Expedition to Eluvaitivu. It is certainly encouraging that a

- large number of students co-operated with us in this work. Our work in the island was of course of the same nature as in previous years, and, during our short stay there, we rejoiced to see that we were being yearly drawn closer and closer to them by ties of affection. My thanks are due to Mr. S. S. Selvadurai for having successfully carried out this expedition.

During the early part of the Second Term, we organised a retreat at the Karainagar parsonage, especially for the members of our Committee. Among those who remained there right through and took part in the whole proceedings were two Muslims, two Christians, one Buddhist and one Hindu. In this connection our thanks are due to Rev. & Mrs. S. T. Aseervatham, for making our stay there both pleasant and comfortable, and also to those who have been responsible for organising it.

Sunday School Committee: Sunday Schools were conducted as usual at Vaddukoddai, Koddai-kadu, Kanavakkai, Araly East and Thunavy. Though it must be confessed that we had a certain amount of difficulty in not having been able to send out enough teachers, yet with the few who volunteered to help us we carried on this work well in those various places and therefore I should thank these few people for their really worthwhile voluntary service.

During the course of this year there have been two Rallies, one, the children's Rally of the S. I. U. C. at Uduvil, and the other, the Local Rally of the J. C. Y. M. C. A. at Vaddukoddai. In a singing competition of the former, our Sunday School at Thunavy took part and came out second. My congratulations to those children first, whose persistent endeavour

was the chief cause of success, and to those who have been responsible for training them. Also I should thank Mas. V. Ratnasingam for his good work in the Sunday Schools.

Social Service: Perhaps the only thing that the Y. M. C. A. has been doing in the past along this line was tending the sick boys in the College and looking to their comforts. But we have always been seriously handicapped by the lack of a sick room, and hence students who fell ill had either to go home or remain in their dormitories. We could not do much under such conditions. During the latter part of the Second Term we were able to prepare a sick room with the aid of the Principal and have been doing some really helpful work there. We are hoping that the Y. M. C. A. will continue this work and that with a better furnished sick room we will be able to do it even better. I should thank Mas. S. Sathaseevam for his energetic work in this committee.

Study Circle Committee: It is unfortunate that the Chairman of this Committee have had to leave from time to time, and in fact, there is no one in charge of the Committee at present. It has been entirely a new feature in the activity of the Y. M. C. A. to get together occasionally and carry on a discussion. During the first term many of us got together and discussed the following questions:—

1. What should be the Christian attitude to other Faiths?

2. Can the Christian gospel be applied to national problems? Is Christianity opposed to Nationalism?

Also on another occasion we had the privilege of coming together and discussing the subject of Evan-

gelism with Rev. D. T. Niles and Rev. Selvaratnam as leaders.

It is a pity that we have not been able to hold our usual Bible Study classes every Sunday morning owing to the fact that we could not get any teacher resident at Vaddukoddai to take these classes. It was again a case of "the harvest is plenty but the labourers are few." We hope that next year we will be enabled to revive these classes.

Publicity Committee: This Committee has been responsible for bringing to the notice of students any good article or book. During the course of the series of lectures on religions, certain books on religion were recommended and placed on a separate shelf in the library for reference. During the first two terms of the year, a "thought for the week" was posted on the Notice Board every Monday. These thoughts were found to be useful at least to a few. The Chairman of this Committee, Mr. P. W. Ariaratnam, deserves our thanks for his work through this Committee.

Entertainment Committee: The need for a Games Room was really a serious handicap to the Chairman of this Committee. Nevertheless he has been giving out materials for indoor games during leisure hours and affording refreshing entertainment.

During the earlier part of the year, we were honoured by the visit of the Colombo Y. M. C. A. who remained here for about four days. During their brief stay here they provided a grand concert, the proceeds of which were given to the Y. M. C. A. Our thanks are due to the Colombo Y. M. C. A. for their kind performance, and to our physical Director for his generosity in giving over the proceeds to the Y. M. C. A. Let me also thank Mas. V. G. George, the Chairman

of this Committee, for his work in the Entertainment part of the Y. M. C. A. activities.

Besides these activities, we sent two representatives to the All-Ceylon Student Christian camp held at Kingswood College, Kandy, during the Easter Vacation. Also during the Second Term our Y. M. C. A. was represented at the area conference held at Colombo by the President, Mr. C. S. Ponnudurai.

A few words are necessary about our outgoing President. He has identified himself with every section of the activities of the Y. M. C. A. and therefore deserves special mention. He came in to fill his office with abounding enthusiasm and well-thought out plans and, although during the course of the year he has had to meet with discouraging incidents, yet he has kept on labouring for the best interest of this Association. The fervour of his sincerity, the constancy of his purpose and his undefeated enthusiasm have been to those of us in the Committee a source of encouragement and help. It is our hope that he will continue to give his services to the Y. M. C. A. in the future too and thus enrich its work. Let me also thank the Vice-President and all others on the Executive Committee for their kind co-operation.

We have, this term, printed about 200 membership cards and have started on a membership campaign. "What is the use of getting in members" you may ask. All through our course of work we have been faced with difficulties, criticisms and lack of an active interest or in other words laziness. "What is the Y. M. C. A. doing?" is the question which has been often asked of us. "Well, what do you want the Y. M. C. A. to do?" No answer. That has been the nature of many of the criticisms that have been levelled against us. Such useless criticisms,

which do not at all help us to do anything practical, have been on the other hand very discouraging to those concerned. Pardon me if I am wrong, for it seems to me that many of us are somehow or other so prejudiced against the Y. M. C. A. that we cannot see eye to eye with it. While going round on the membership campaign I was faced with a reply. "I don't want to become a member, because the Y. M. C. A. does not attract me much". There is the difficulty again. We must confess our inability to know what is meant by the word "attractive." What we want is not criticism, but suggestions, as to what and what will be attractive. Again many of us are lazy. We do not want to become members of the Y. M. C. A., for it will mean too much trouble for us, we may have to go out to the villages and take charge of Sunday Schools. It is really a grave duty on the part of the Christian students of the College to work the Y. M. C. A. effectively, for, if they do not, who will? I do not believe that the Executive Committee can carry on the work by itself without the aid of other members. And as long as we are not members of the Y. M. C. A. we do not have that sense of responsibility, so that we are inclined to sit quiet and say, "What is the Y. M. C. A. doing?" Therefore it is that we have started on this membership campaign, so that we may feel, everyone, that the Y. M. C. A. is our own and that we have got to run it effectively, making it serve the purpose for which it stands.

Finally, then, as the work of this Y. M. C. A. passes into the hands of a new Committee, let us wish that the coming year will be a year of rapid progress, success and happiness, and prayerfully hope that the Y. M. C. A. will press on towards its goal aided by sympathetic suggestions and real co-operation. Let me at the end sincerely thank the students of the Col-

lege for whatever help they have rendered to us during this year, whether it was by way of participating in the weekly public meeting or by way of subscriptions.

J. N. APPADURAI,
Secretary.

JAFFNA COLLEGE ALUMNI ASSOCIATION.

NEWS & NOTICES.

A full report of the Alumni Day celebrations appears in this issue of the Miscellany. It was a very eventful day and all the items on the programme were successfully gone through. A large measure of the success is due to the hearty co-operation of the Principal, Rev. Bunker, with us. He was always ready and willing to meet the Secretary and the Executive Committee to discuss and work the details for the Alumni Day. It is a pleasant job to work with our President who is refreshingly young and willing to sacrifice his own leisure hours to attend to business concerning the Alumni Association.

It has been remarked that we had the biggest attendance of Old Boys at the Alumni Day 1938 than in the past years. This year we were able to get in touch both personally and by post with a number of Old Boys whose addresses and whereabouts were not known to us before. It was possible for us to get in touch with nearly 425 Old Boys in Jaffna Peninsula because of an up-to-date list of Old Boys prepared and sent us by Mr. S. S. Sanders, the College Accountant. Mr. Sanders in spite of his illness

patiently worked out for us an excellent list, Mr. J. Sinnappah of the College Office was generally very helpful to us in connection with our Association activities. We thank them both.

It is impossible to thank everybody who helped us to make the Alumni Day celebrations possible and a success. We have mentioned in the report those who cheerfully undertook the responsibility of working out certain activities entrusted to them. We are thankful to all those and to many others not mentioned. We particularly wish to mention the College Scouts, and thank them for their help and service at the Alumni Dinner.

Prize Donations.

We sent out this year an appeal for contributions from the Old Boys with which to buy prizes for the winners in the Elocution and singing contests. The response has been good but we expected to collect a large sum so that the cost of the prizes might be met with entirely from the donation. It was not so possible this year. A glance at the Hon'y. Treasurer's Statement of Accounts will show this. We gratefully acknowledge with thanks all those sums of money generously contributed by Old Boys whose names and contributions are recorded in the Treasurer's list. Apart from money donations we received a silver cup from Mr. R. Kanagasooriyam of the Colombo Stores, Jaffna, two books from Mr. A. S. Kanagaratnam of Chavakachcheri and one book from Mr. M. Ramalingam, Secretary, J. C., O. B. A. Colombo. We acknowledge these gifts with thanks.

Reform of the Constitution.

In pursuance of the resolution passed at the last Annual General Meeting the Executive Com-

mittee has corporated to itself the following members to form the *Constitution Reform Committee*:— Dr. S. K. Chinniah, Messrs. D. S. Sanders, I. P. Thuraiatnam and S. H. Perinbanayagam. The Constitution Reform Committee will be meeting from time to time to work on the reforms.

All members are kindly requested to send in suggestions of any amendments to the present constitution, to the Secretary to be placed before the Committee.

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Alumni Day 1939.

The Executive Committee has resolved that the next Alumni Day celebrations and Annual General Meeting be held on Saturday, *15th July 1939*. Members are kindly requested to send in their annual subscription Re. 1 long before that date to the Treasurer. The Dinner fee has been fixed at Rs. 2. per head. Members are permitted to bring in lady guests. An inclusive dinner fee of Rs. 3. will be charged for a member and his lady guest. Members are also requested to send one rupee in addition to their annual Association subscription, if they desire to receive the College Miscellany.

“Old” Girls of the College are earnestly solicited to attend the Alumni Day celebrations and specially join the next Alumni Dinner.

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Bicknell Memorial Fund.

The Executive Committee desires to inform all Friends and Old Boys that the “Bicknell Silver Jubilee Fund” has now been converted into the “*Bicknell Memorial Fund.*” Those who have to send in their instalment contributions are kindly requested to send their money to the Principal of the College. More

- detailed information about this item will be published in the next issue of the Miscellany. Mr. J. F. Ponnambalam, Proctor s. c., First Cross Street, Jaffna, has been authorised by the Executive Committee to be in charge of this item. Please communicate with him for any information about this.

Colombo O. B. A. Silver Jubilee

- The Silver Jubilee Celebrations and Alumni Dinner of the Jaffna College O. B. A., Colombo, comes off on 26th November, 1938. A big and admirable programme has been drawn up and Mr. M. Ramalingam, the popular and energetic Secretary, is working out the details of the programme. It is bound to be a grand event and our very best wishes go with the Colombo O. B. A. for every success.

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

THE JAFFNA COLLEGE ALUMNI ASSOCIATION.

ALUMNI DAY—1938.

- The Alumni Day celebrations and the Annual General Meeting came off this year on Saturday 17th Sept. Quite a number of Old Boys had arrived early at seven in the morning some to take part in and others to witness Tennis tournament between the Old Boys and

the members of the College Teacher's Tennis Club. Mr. E. J. Jeyarajah, who was responsible for getting up the Old Boys team, had arrived early and set the games in swing. The Court arrangements were perfect. Immediately after the Tennis games, morning tea was served to all the Old Boys who were gathered there. Mr. S. S. Selvadurai, the genial Secretary of the College Tennis Club, had thoughtfully seen to all these details.

Thanks-giving Service.

At 9.30 A. M. the Old Boys assembled in the Ottley Hall for a Thanks-giving Service. Rev. S. T. Aseervatham, an Old Boy, was in charge of the Service. The Service commenced with an inspiring prayer offered by Mr. C. R. Wadsworth. Mrs. S. K. Bunker presided at the organ. Rev. Aseervatham delivered an excellent and thought-provoking address.

Elocution Contest.

The Service was followed by the elocution contests held for students of the College. Mr. A. R. Subramaniam, Retired District Judge and a distinguished Old Boy, presided. Messrs. Edwin Hensman, C. Subramaniam and A. S. Kanagaratnam were the judges for the contests held in English and Messrs. K. Subramaniam, V. C. Kathiravelu and V. Soma-sundaram were the judges for the Tamil items. The students who took part in these events gave a good account of themselves. The students of the Tamil contests attained a higher standard in their performance than their companions in the English group. The prize winners of these contests are:—

Seniors:

English Elocution.

First J. Navaratnam Appadurai
Second A. Mahesan.

Intermediate: English Declamation.
 First R. Thevarajah
 Second A. Ratnasingham
 Third K. Selvarajan

Juniors: English Declamation.
 First N. Thevasundrarajah
 Second Reginald Appadurai
 Third R. Jeyarajah

Seniors: Tamil Elocution.
 First K. Muthukumarasamy
 Second K. Rajawanniar

Intermediate: Tamil Declamation.
 First A. Kugarajah
 Second K. Tharmaratnam
 Third K. Rasiah

Juniors: Tamil Declamation.
 First V. Kandasamy
 Second N. Kanagendram
 Third V. Sivasubramaniam

Lunch:

Soon after the contests all the Old Boys gathered in the College Dining Hall for lunch. About eighty Old Boys sat for lunch. It was an appetizing and wholesome meal. Mr. S. R. Beadle, the Boarding Master and an Old Boy, was in charge of the lunch arrangements. It was said that such a large number of Old Boys were not present at lunch in previous years and certainly never before for such a tasty rice and curry feed.

After lunch many of the Old Boys went into the College Library to rest for a while. The Old Boys, specially those of the earlier generation, were struck by the magnificent and modern equip-

ments in the Library and with the range of books available. Mr. K. Sellaiah, the librarian, an Old Boy, is responsible for the efficient management and service of the College library.

Annual General Meeting.

The business part of the day's celebrations commenced with the Annual General Meeting held at 2-30 p.m. in the Ottley Hall. Rev. S. K. Bunker, the new President of the Association, was in the chair. The minutes of the last Annual General Meeting and the statement of accounts were read by the Secretary, Mr. A. W. Nadarajah, and the Treasurer, Mr. R. C. S. Cooke, and were accepted by the assembly. A vote of sincere condolence was passed in respectful memory of the following Old Boys who had passed away during the year in review: Dr. MacIntyre, Messrs. J. V. Lambert, S. Nagalingam, A. E. Clough, J. C. Ampalam and V. E. Vythilingam.

The following were elected office-bearers for the ensuing year.

President: Rev. Sydney K. Bunker, The Principal (Ex-officio).

Vice Presidents: Mr. T. Buell, Mr. J. V. Chelliah, Mr. A. R. Subramaniam, Mudaliyar S. Chellappah.

Hony. Secretary: Mr. A. W. Nadarajah

Hony. Treasurer: Mr. R. C. S. Cooke.

Executive Committee: The Office-bearers and Mr. E. V. Nathaniel, Mr. S. R. Kanaganayagam, Mr. J. F. Ponnambalam, Dr. S. W. C. Ratnesar.

Auditors: Mr. A. C. Sundarampillai and Mr. I. P. Thurairatnam.

Among other things the following items were discussed by the members in the meeting :

1. Reform of the constitution of the Association.
2. Bicknell Memorial Fund.
3. Appointment of Representatives of the Association on the Board of Directors of the College.

New Water System:

At the conclusion of the General Meeting at 4 p.m. all those present went over to the spot where the new water tank had been erected to witness the opening ceremony of the new Water System for the College. Mr. R. A. M. Thuraiappa, Provincial Engineer, Northern Province, an Old Boy of the College, set the motor in motion and declared the Water System open. In his remarks Mr. Thuraiappa paid an eloquent tribute to the work of the College and referred to the Water System as the first of its kind to be introduced into any school in Jaffna. "The Young Idea", a brilliant and spicy journal solely edited and published by the students of the College for their exclusive perusal, in its report of the Alumni day said that the items that pleased and astounded all was the ceremonial inauguration of the water system. The incidence of water-borne diseases in these places is so high that this system is an enviable asset specially to the College population. By the way, did anybody notice the Provincial Engineer's mouth watering when he referred to that ancestral property in which the reservoir now stands? The significant feature of the new Water System is that the whole structure and service was installed by an Old Boy, Mr. R. T. Chelliah.

Tea.

It was time for tea now and the Old Boys about one hundred and fifty strong marched off straight to the Principal's new and spacious bungalow. Rev. and Mrs. Bunker were At Home to the Old Boys. Rich and delicious cakes and hot tea were served round. In fact all helped themselves and were thoroughly at home. Mrs. Bunker did not spare herself to see that everybody had his bite and drink. It was a very pleasant and enjoyable function.

Football.

Sharp at 5 p.m. the whistle went off for a football match between the Old Boys team and the College eleven. A sprightly game was played and as usual the present boys won the match. Mr. R. J. Thurairajah, Physical Director and an Old Boy, cheerfully made all the arrangements to make this event possible.

Singing Contests.

The Tamil Singing Contests for the students of the College were held in the Ottley Hall. Mudaliyar V. Ponnambalam, Managing Director of the Co operative Bank, Jaffna and an Old Boy, presided on this occasion. Messrs. V. Nagalingam, K. Subramaniam and S. R. Kanaganayagam were the judges for the events. The contest was held in two groups, one for the girl students and the other for the boys. The girl competitors have been receiving special tuition in Tamil Music, both vocal and instrumental. Their performance was brilliant and delightfully bewitching. The results of the Singing Contests are as follows:—

Tamil Singing Competition

Girls.	First	Ranjitham Sundrampillai
	Second	Elizabeth Elias
	Third	Pusparanee Kanapathipillai

Boys.	First	K. Muttukumarasamy
	Second	A. S. Ayadurai
	Third	K. Selvarajan

Mr. C. O. Elias made all the arrangements necessary to conduct the singing contests. Soon after the singing items were over some young students of the College rendered two admirably humorous hits. Mr. D. S. Sanders was responsible for this very entertaining show. Mrs. Bunker graciously distributed the prizes to the winners in the Elocution and Singing Contests. Mudaliyar Ponnambalam offered a few remarks at the close of these proceedings.

Annual Dinner.

This was formal, and the important item of the Day's programme. The dinner commenced at 7.45 P. M. and was held on the tennis court grounds of the College. Rev. Sydney K. Bunker acted as toast master and presided at the dinner. He had on his right the chief guest of the evening, Mr. R. B. Naish, Government Agent, N. P. Covers were laid for 115.

The College

After the loyal toasts, Mr. Naish rose to propose the toast of the College. He said that he ought to speak in Latin, since he was addressing the Alumni of the College, but he said he was not going to do so. Mr. Naish said that he had read with interest the history of the College which took one back to 115 years. At the time Jaffna seemed to have had very little of English education but today even to the remotest village English education had spread. He paid a graceful tribute to the wide outlook of those early pioneers from America who had come out to Jaffna and started the Batticotta Seminary, which had developed into the present institu-

tion. The pioneers taught both English and Tamil and he (speaker) hoped that the system was being continued today.

Continuing Mr. Naish said that speaking for himself one of the good things that a school did whether for boys or girls was to foster a team spirit. He thought that no thinking man would dispute the fact that that was the lesson badly needed in Jaffna. One felt that Jaffna was kept by mutual teuds and disputes. In England one heard it said: "It's a fine weather today: why not go and kill something?" In Jaffna one heard "Here's a good day. Let's go and poison our Government Agent's mind against somebody."

Speaking candidly, said Mr. Naish, things went much deeper than that. There was so much distrust and backbiting that the speaker felt that one of the things that should be done was to teach the people to trust each other in business and social life.

Before concluding Mr. Naish congratulated the College on bringing together the various communities in Jaffna and expressed the hope that it would continue its fine bit of work for many more years.

The chairman, Rev. Bunker, replying said that he was very happy at the good things said of the College by the Government Agent. Government Agents in the past had always taken a keen interest in the welfare of the College. Sir William Twynam had been for many years the President of the Board of Directors of the College and had built himself into that institution.

Continuing he referred to the great work the Seminary and the College did, in the days when they were truly collegiate, to foster an interest in Tamil Language and Literature. He expressed the

hope that the College might continue to give its students life-long interests that would enrich all their living. The subjects that they took in their classes should do a part of this, but what the speaker had more directly in mind was the importance of hobbies. He said he happened to know that the chief guest of the evening, Mr. Naish, had an interest in archaeology, that always followed Mr. Naish and helped to make his life more interesting to him and more useful to those about him.

Rev. Bunker said that he very much wished to fit in a hobby period of at least one hour a week in the College for students to take to some extra-studies such as photography, woodwork, radiography, etc. Such studies would make them not only useful citizens but interesting and interested citizens. He called on all Old Boys who had such hobbies and interests to let him know, so that he could get them to come to the College and interest some of the students of the College in them.

The Guests.

Mr. R. C. S. Cooke, the Treasurer of the Association, proposed the toast of the guests in a speech rich in humour and anecdotes. He coupled with the toast the name of Dr. E. T. Buell, the son of one of the most distinguished Old Boys, Mr. Tampoe Buell of Bombay fame, who too was happily with them that evening.

Dr. Buell replied.

Sister Colleges

Mr. K. A. Sellaiah, a member of the College Staff and an Old Boy, proposed the toast of the Sister Colleges. He referred to the recent advances made in England in educational method and policy

and appealed to the Sister Colleges for co-operation in formulating an educational scheme to suit Ceylon's needs.

Mr. P. G. Thambiappah, the new Principal of Victoria College, in a vigorous speech scintillating with frank humour replied to the toast given to the Sister Colleges.

Old Boys

Kathi S. M. Aboobucker, Proctor and Member of the Jaffna Urban District Council, proposed the toast of the Old Boys. The speaker said that he was very happy to be associated with the College that evening as the first Muslim girl in Jaffna who was receiving higher education was at Jaffna College. He paid a tribute to the spirit of tolerance and stern independence that characterised the Old Boys of the College. Mr. Aboobucker coupled with the toast the name of Dr. C. T. Chelliah, an Old Boy and son of a distinguished Old Boy, and professor of the College, Mr. J. V. Chelliah.

Dr. C. T. Chelliah replied.

The Dinner concluded at about 11.30 P. M. with the singing of the College song.

The formidable task of making all the arrangements for the catering of the Dinner and its service was done with the help of and under the incomparable supervision of Mr. P. W. Ariaratnam, an Old Boy and Supervisor of the Lower School Department of the College.

A. W. NADARAJAH,

Hony. Secretary,

J. C. A. A.

TREASURER'S ANNOUNCEMENT

All members are kindly requested to send in their arrears and also their annual subscription for the current year.

Members are also notified that those who are in arrears of the subscriptions will not, according to the rules of the Association, be eligible to exercise their vote in any manner at the next Annual General Meeting.

Please send the following early to the Treasurer:—

Subscription 1938—July 1939	Rs. 1-00
Miscellany 1939	„ 1-00
Dinner Fee, per head	„ 2-00
Guest-Men, per head	„ 2-00
„ Women per head	„ 1-00

R. C. S. COOKE,

Third Cross St.
Jaffna.

Hony. Treasurer,
Jaffna College Alumni Assn.

JAFFNA COLLEGE ALUMNI ASSOCIATION

STATEMENT OF ACCOUNTS — 1938

RECEIPTS	Rs.	cts.	PAYMENTS	Rs.	cts.
Cash Balance from previous year	44	22	Prizes	66	83
Prize Donation	58	00	Printing	26	15
Subscriptions	100	00	Postage	14	50
Dinner Fee	111	00	Announcements in the papers	20	00
Dinner fee for Member's Guests	4	50	Dinner	170	00
Arrears	3	00	Stationery	1	00
			Cash in hand.	22	24
	320	72		320	72

R. C. S. COOKE,

Hony. Treasurer.

Jaffna College Alumni Association.

JAFFNA COLLEGE ALUMNI ASSOCIATION

* LIST OF MEMBERS CONTRIBUTIONS

NAME	Prize don- ation	Subscri- ptions	Dinner Fees	Total Received
Ariaratnam, P. W.	—	1 00	1 50	2 50
Arulampalam T. P. H.	—	1 00	1 50	2 50
Arumainayagam S.	—	—	1 50	1 50
Arumainayagam T.	—	1 00	1 50	2 50
Bartlett, W. H. T.	5 00	—	—	5 00
Brodie, A. M.	—	1 00	1 50	2 50
Buell, T.	—	2 00	1 50	3 50
Bunker, S. K.	—	1 50	1 50	2 50
Cathiravelu A.	—	2 00	1 50	3 50
Cathiravelu V. C.	—	1 00	—	1 00
Chelliah R. T.	5 00	1 00	1 50	7 50
Chellappah S. Mudir.	6 50	2 00	1 50	10 00
Chelvanayagam A. V.	1 00	2 00	1 50	4 50
Chinniah R. N.	8 00	2 00	—	10 00
Chinniah S. V.	—	1 00	1 50	2 50
Cooke C. H.	—	2 00	1 50	3 50
Cooke R. C. S.	—	1 00	1 50	2 50
Danforth G. (Miss)	—	2 00	—	2 00
Devasagayam D. S.	—	1 00	1 50	2 50
Elias C. O.	—	1 00	1 50	2 50
Gnanasegaram C. A.	—	1 00	1 50	2 50
George K. A.	—	1 00	1 50	2 50
George K. V.	—	1 00	1 50	2 50
Hensman E.	—	—	1 50	1 50
Jayarajah E. T.	—	1 00	1 50	2 50
Jesudason A. P.	—	1 00	1 50	2 50
Jeevaratnam S. T.	—	1 00	1 50	2 50
Kanagaratnam G. M.	—	2 00	1 50	3 50
Kanaganayagam, S. R.	—	1 00	1 50	2 50
Kandasamy S.	—	2 00	1 50	3 50
Kanapathippillai P.	1 50	2 00	1 50	5 00
Kathiravelu M.	—	1 00	1 50	2 50
Kirupainayagam T.	—	—	1 50	1 50
Kufathungam L. S.	—	1 00	1 50	2 50
Lockwood E. C.	—	1 00	1 50	2 50
Mathiapparanam K. E.	—	1 00	1 50	2 50
Nadarajah A. W.	—	1 00	1 50	2 50
Nagalingam P.	—	2 00	1 50	3 50
Nathaniel E. V.	—	2 00	1 50	3 50
Nathan V. S.	—	2 00	1 50	3 50
Navaratnam Ed. C. V.	—	2 00	1 50	3 50
Niles E. J. J.	—	1 00	1 50	2 50
Oppenheim T. S.	—	1 00	1 50	2 50
Perinbanayagam S. H.	—	1 00	1 50	2 50
Ponnambalam J. F.	—	1 00	1 50	2 50

NAME	Prize donation	Subscriptions	Dinner Fee	Total Received
Ponnampalam V. (Mudlr)	—	2 00	1 50	3 50
Ponnudurai C. S.	—	1 00	1 50	2 50
Ragunathan S.	—	2 00	1 50	3 50
Rajadurai N.	—	—	1 50	1 50
Rajasundaram M.	—	1 00	1 50	2 50
Rajaratnam P.	—	—	1 50	1 50
Rajaratnam T. C.	—	2 00	1 50	3 50
Ratnesar H. A. S.	—	2 00	1 50	3 50
Ratnesar S. W. C. (Dr.)	1 50	2 00	1 50	5 00
Somasundram J. M. (Dr.)	15 00	—	—	15 00
Sris-KandaRajah P.	10 00	—	—	10 00
Sanders D. S.	—	1 00	1 50	2 50
Sanders S. S.	—	1 00	1 50	2 50
Sellajah K.	—	1 00	—	1 00
Selliah K. A.	—	1 00	1 50	2 50
Selvadurai J. A.	—	1 00	—	1 00
Selvadurai S. S.	—	1 00	1 50	2 50
Singham C. S. R.	—	2 00	1 50	3 50
Sinnappah J.	—	1 00	1 50	2 50
Sithamparanathan S.	—	—	1 50	1 50
Subramaniam A. R.	—	2 00	1 50	3 50
Subramaniam Lewis J.	3 00	2 00	—	5 00
Subrameniam K.	—	1 00	1 50	2 50
Subramaniam S.	—	—	1 50	1 50
Subramaniam M. K.	—	2 00	—	2 00
Sundarampillai A. C.	—	1 00	1 50	2 50
Thambinayagam J. V.	—	1 00	1 50	2 50
Thuraiappah R. A. M.	1 50	2 00	1 50	5 00
Thuraiatnam I. P.	—	1 00	1 50	2 50
Thomas J. M.	—	2 00	1 50	3 50
Thomas M. I.	—	1 00	1 50	2 50
Thurai Rajah R. J.	—	1 00	1 50	2 50
Vethaparanam A. T.	—	1 00	1 50	2 50
Venayagamoorthy T.	—	1 00	1 50	2 50
Vijayaratnam Sam P.	—	2 00	1 50	3 50
Visuvalingam S. A.	—	1 00	1 50	2 50
Vythilingam M.	—	1 00	1 50	2 50
Wadsworth C. R.	—	1 00	1 50	2 50
Williams K.	—	—	1 50	1 50
Williams, L. S.	—	1 00	1 50	2 50

R. C. S. COOKE,

Hony. Treasurer.

J. C. A. A.

PRINCIPAL'S TEA TO THE COLOMBO OLD BOYS

The Colombo Old Boys of Jaffna College were entertained to tea at the Central Y. M. C. A. Colombo, on Friday evening (26-8-38) by Rev. Sydney K. Bunker, Principal, and Mrs. Bunker. There were about 200 Old Boys present.

Mr. G. G. Ponnambalam, member of the State Council, first apologised that he had not been able to respond to the invitation to be one of the guests at the O. B. A. dinner in March last and was thankful to Mr. Bunker and the Secretary, Mr. M. Ramalingam, for the opportunity given to associate himself with the activities of the O. B. A., Colombo.

Touching on some of the aspects of the educational problems of today, he deprecated the tendency of students to take part in partisan politics and advised that the students should keep their full time devoted to their studies and indulge in practical politics when they have qualified themselves to do so by their training and education received in their collegiate days.

He also deprecated teachers taking part in partisan politics and thereby misleading students committed to their charge. In making this statement, he said, he was in the good company of one of the eminent educationists (Prof. R. P. Rogue) of Europe, who was in the Island recently and had occasion to observe that teachers took part too much in politics.

He paid a glowing tribute to the great contribution made by the American Mission to Ceylon and to Jaffna in particular and emphasised the two qualities of independence and fight against subordination which the College inculcates under its able American

control, qualities which are essential at this crucial stage of the Country's political evolution.

The international relationship between America and England, he said, would also assist in making the students turned out by Jaffna College to be loyal and faithful to the British Empire.

Mr. Bunker, replying, said that there were many problems which the head of a progressive modern school had to wrestle with.

"I have considerable difficulty in shaping the educational policy of our institution in relation to the politics of the country", he said.

He concurred with the idea that students should refrain from partisan politics as he felt that, just as it had happened in other lands, so here students were likely to do more harm than good as politicians.

"I am aiming at teaching the boys self-discipline. I feel that we must develop the faculty of independent thought and judgment among our students. I am in large measure a democrat and I believe in freedom of action, speech and thought for the individual," said Mr. Bunker.

"In the effort to attain this ideal, I know that the students will do many things that will hurt them, hurt us and hurt others. I feel I am playing with fire, but that is the only way, in my opinion, by which we can achieve our goal," he remarked.

Mr. J. V. Chelliah, M. A., Retired Vice-Principal, Jaffna College, said that he was glad to be present on the occasion and his excuse to speak was that the Old Boys wished to hear his voice. He agreed with Mr. Ponnambalam that students should not take part in active politics but the teachers, as citizens, should have freedom to express their opinion but not to lead the boys to muddy politics.

Mr. Balasingam, a distinguished Old Boy of the College and a former Executive Councillor, raised a discussion on the question of the present unemployment and its serious repercussions on the youths of the country. He stated that a good many young men take to higher education without knowing where it will lead them and on completion of their education are confronted with the serious problem of unemployment. He suggested that Jaffna College should start a class for post matric work, where suitable vocational training could be imparted to students who desire to enter the various services under Government. To pass the examination is one thing, but to equip them for practical employment is another. He also suggested that facilities for some kind of agricultural training should be made available in the College at once. Situated in an ideal site, surrounded by farms and gardens in a village, Jaffna College should set an example by imparting some agricultural instructions which will enable the boys to appreciate the dignity of labour and also help the farmer in the neighbourhood to realise the value of scientific agricultural training. The avenues of Government Service and Professions are limited and there is no denying the fact that young men of the country will have to take to agriculture as a profession.

Several of the Old Boys supported the suggestion of Mr. Balasingam and commended a serious consideration by the Principal.

THE SILVER JUBILEE MEETING OF THE COLOMBO OLD BOYS.

The 25th Annual General Meeting of the Jaffna College Old Boys' Association (Colombo Branch) was held at the Central Y. M. C. A., Colombo, on

Saturday, the 26th November, 1938, at 5 p. m., with Rev. Sydney K. Bunker, the Principal of the College, in the chair. Over 150 members were present at the meeting.

The Hony. Secretary of the Association read the minutes of the last Annual General Meeting and they were confirmed. Copies of the Silver Jubilee Souvenir were distributed to all members present. The Hony. Treasurer presented an audited report of the accounts of the Association and this was duly accepted.

The following office-bearers were elected for the ensuing year.

President: Rev. Sydney K. Bunker (Ex-officio)

Vice-Presidents: 1. Hon. Sir W. Duraiswamy

2. Mr. K. Balasingam

3. Dr. E. V. Ratnam

4. Mr. K. Kanagaratnam

5. Mr. G. C. Thambyah

6. Mr. P. Vythialingam

7. Mr. D. S. Seevaratnam

8. Mr. S. Rajanayagam

Hony. Secretary:—Mr. M. Ramalingam

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

Hony. Auditors: —Mr. K. Nagalingam

Mr. A. Ponniah

The following members were elected to form the Executive Committee:

- | | |
|--------------------------|-------------------------|
| 1. Mr. P. R. Rajendra | 2. Mr. V. Sabapathy |
| 3. Mr. E. T. Gnanamuttu | 4. Mr. S. Sinnathamby |
| 5. Mr. P. Sathasivam | 6. Mr. T. K. Curtis |
| 7. Mr. S. Kulasingam | 8. Mr. K. T. Chittampa |
| 9. Mr. R. M. Thevathason | 10. Mr. K. Kandiah (Iam |

The following motions were discussed and passed;—

Mr. C. D. Singaratnam moved and Mr. P. R. Rajendra seconded:

- “The Old Boys of Jaffna College resident in Colombo, in general meeting assembled, urge the Board of Directors of Jaffna College to appoint a Ceylonese Vice-Principal without any further delay in accordance with the policy already accepted”.

Mr. S. Ramalingam, Teacher, Royal College, Colombo, moved and Advocate Mr. T. K. Curtis seconded:

“(a) We express our disapproval of, and dissatisfaction with, the express exclusion of the Hindu Old Boys from appointment as teachers in Jaffna College.

(b) We express our disapproval of, and dissatisfaction with, the express exclusion of Hindu Old Boys from appointment as Head masters in feeder schools of Jaffna College.

(c) We unanimously request the immediate discontinuance of the two disabilities complained of above.

(d) We are unanimously of opinion that the discontinuance of the practice will benefit the College both by creating a better *esprit de corps* and affording a wider range for selection of teachers.”

(This motion was unanimously passed).

The Principal then addressed the gathering. The Annual General Meeting was preceded by a group photograph at Gordon Gardens at 4.30 p. m. and followed by the Silver Jubilee Dinner at the Central Y. M. C. A., at 7.30 p. m.

M. RAMALINGAM.

Hony. Secretary.

MESSAGES RECEIVED BY
THE HON. SECRETARY.

1. Regret inability attend dinner wish every success Association and College inspiration to schools and colleges in Island.
Bambalapitiya. Sgd. Philip Gunawardena.
26-11-38.
2. Parent Association sends felicitous greetings on twenty-fifth birthday of daughter. Wish Jubilee celebrations success.
Nallur, Sgd. A. W. Nadarajah.
26-11-38.
3. Though bodily away am with you now in spirit greeting you all cordially and wishing function every success.
Batticaloa, Sgd. Dr. J. M. Somasundram.
26-11-38.
4. Regret absence wish you all a good time.
Slave Island, Sgd. Dr. E. V. Ratnam
26-11-38
5. Jaffna College has a unique record in the Educational history of our island. The Alumni have added another to her unique achievements in publishing this Souvenir of the Silver Jubilee of the Colombo Branch of the O. B. A. No other institution can boast of such a long-standing branch of its O. B. A. The members of J. C., O. B. A. have contributed not a little to help the institution to carry on its noble work undertaken more than a century ago. The Tamil community cannot but be proud of the Jaffna College which has played its part in the national awakening. It has successfully stemmed the tide of indiscriminate Westernisation of Tamil modes of life

etc. and I am hopeful that it would equally successfully nationalise Western ideas and ideals in every department of life.

Manipay Hindu College, Sgd: V. Veerasingham.
Manipay. 10. 11. 1938.

6. Please accept my grateful thanks for the Silver Jubilee Souvenir just to hand. I have to congratulate you sincerely for publishing a booklet containing inspiring accounts relating to the Old Boys of the Colombo Branch of Jaffna College. The illustrations are excellent.

Jaffna, Sgd: C. H. Cooke, J. P.
19. 11. 38.

7. About the Souvenir, it is an excellent production. My Congratulations to you for the industry you have put into it.

Nallur, Sgd: A. W. Nadarajah
24. 11. 38.

M. RAMALINGAM,
Hony. Secretary.
J. C. O. B. A.

THE SILVER JUBILEE DINNER
OF
THE JAFFNA COLLEGE OLD BOYS'
ASSOCIATION
(Colombo Branch)

The Colombo Branch of the Jaffna College Old Boys' Association celebrated their silver jubilee with a dinner at the Central Y. M. C. A. on Saturday November 26, 1938.

Rev. S. K. Bunker, the Principal of the College and President of the Association, presided and there were about 150 diners, including several ladies.

Among those accommodated with him at the head table were Hon. Sir Waitialingam Duraiswamy, Sir John Tarbat, Sir Mohamed Macan Markar, Hon. Mr. S. W. R. D. Bandaranaike, the Rev. Fr. D. J. N. Perera, Mr. K. Balasingham, Mr. W. R. Watson, Mr. B. H. Aluwihare, Mr. H. E. Peries, and the Rev. F. Kingsbury.

The Chairman gave the loyal toasts.

THAT UNIVERSITY PLEA

Sir John Tarbat, proposing the toast of the "College," paid a tribute to the devoted work in the cause of education, of the band of missionaries who arrived from America in 1816, from which had resulted the Jaffna College, a seat of learning which must be a source of gratification to all concerned, and of which they should all be proud.

It was interesting to learn that as far back as 1890, when Sir Arthur Havelock was the Governor of Ceylon, he visited the Jaffna College, when a request for a University was made in an address presented to him. The Governor replied that it would give him great satisfaction if such an undertaking could be inaugurated during his stay in Ceylon.

"Well", commented Sir John, "Governors have come and Governors have gone, but the much-talked-of University is not yet in being. Instead, they had the Jaffna College." (Applause).

TRUST AND CONFIDENCE

He referred to the remarks made by a very eminent member of the Board of Ministers at the University College Catholic Hostel dinner. He said that if we were going to work for Ceylon we must trust each other and have confidence in each other and have friendly feelings towards each other.

"With such sentiments we all must agree," Sir Tarbat continued, but to obtain the object in view, co-operation must not be one-sided and as A. A. Milne says in "Service in Life and Works":

"If we could re-establish honour in high politics and faith, in the given word, then at least we should never drift into an unwanted war; at least Europe would be mistress of her own destiny. Cannot somebody say to somebody: For God's sake let's stop this silly make-believe? Let's decide once and for all if we are prepared to trust each other, and, if we are not, then, let us say so openly and without shame, in season and out of season, on every document we sign, as a preface to every conference we attend, until we have shamed ourselves into understanding that the common sense and common morality of the common man is the only stable foundation for a community of nations."

With advantage we could apply these words to ourselves."

JUDGED BY THEIR FRIENDS

Continuing Sir John said that schools and Colleges were judged by their Old Boys, and so "we are judged by the people with whom we associate." They could look back with pride and honour to the history of Jaffna College with its high traditions, which it was up to them to maintain.

In conclusion he wished the College years of continued prosperity.

Rev. S. K. Bunker in reply thanked Sir Tarbat for the way he had proposed the toast.

Referring to the work of the College, he said that they were trying to keep up the traditions of the past and develop independence in the boys of the College. Whether they took to work in the

garden or in the farm, they could exercise that independence. But far more important was independence in social life and racial life and to be open to new truths. If they could develop that independence, they would be making their contribution to the life of Ceylon.

HUNT FOR CERTIFICATES

The Rev. Mr. Bunker, continuing, said that there were a great many things of which they could be proud about Jaffna College. One of the few he would mention was the excellent record in the past in Tamil study, and his regret was that the College was not doing more along that line. That was due to the fact that they were nothing more than a secondary school. They would like a change in order to give them more scope along that line. When he thought of the work that they wanted to do in the College, he felt that that centred round the word "independence."

There was the search after certificates and there was the examination fever. If only they had more employers of men like Sir John Tarbat, who told him that he did not ask a man what certificate he had, whether Junior, Senior, or Matriculation, but what he wanted to know was what kind of person the man was. If they could get that kind of test for their boys and girls, then they would be doing that kind of job which the Jaffna College was doing in her heyday. But the conditions as existing now were too much for them; they could not change those conditions because they had to give certificates to those who asked for them.

Still they wanted to make their students independent in their thinking and critical judgment, independent in their tastes. He felt that, in spite of Hitler and Mussolini, the day of one great man had gone, and they all had to act together.

Mr. T. K. Curtis gave the toast of "Ceylon" to which Mr. M. Balasundram replied.

NURSERY OF GREAT MEN

Sir Mohamed Macan Markar, proposing the toast of the "Old Boys," said that Jaffna College had produced a number of men whose names would not be forgotten for ages to come.

"We in the South always remember with gratitude the great services rendered by your great men who came from the North, men like Sir Ponnambalam Ramanathan, Sir Ponnambalam Arunachalam, Sir Ambalavanar Kanagasabai and others", said Sir Mohamed.

Referring to Sir Waitialingam Duraiswamy, Sir Mohamed said: "You have given an ideal Speaker to the country. I hope you will return him so long as he lives and that the country will return him as the Speaker of the State Council. If we could only see him as a Minister of State, he would be the uniting link between the different communities in this country. He is quite capable of doing it, and I have no hesitation in saying that. If he does not care to remain as Speaker, he should at least be a Member of the Ministerial Board."

Sir Marcan also referred in terms of praise to Mr. K. Balasingham, who, he said, had rendered great service to the country. Mr. Balasingham was responsible for two measures: the State Mortgage Bank and the Ayurvedic Hospital.

Sir Waitialingam Duraiswamy in the course of his speech said that Jaffna College, except in his case, had produced very worthy Old Boys.

"I have very good reason to say so, because nobody else knows so well my defects and my

weaknesses", said the Speaker. "I can testify to whether I have risen to that sense of duty and loyalty, and maintained the high ideals which were taught and laid down by those great men who founded that institution and who have carried on for a century and more. I know perfectly well that I have not come up to that standard, but I know many friends of mine who have maintained that high standard laid down by the Jaffna College".

Sir Waitialingam Duraiswamy, continuing, said that he had never yet found an institution where the discipline,—he was not speaking of independence—instruction and example were such as set in the Jaffna College. The Old Boys could help the College, not so much by contributing money, but by living a life of service such as was taught in that great institution.

Mr. D. S. Seevaratnam proposed the toast of the Sister Colleges.

The Rev. Fr. D. J. N. Perera replying said that the Jaffna College was old and venerable but still charming and beautiful, still vigorous and—what was not given to old age—still productive. (Laughter and applause).

Mr. P. Sri Skanda Rajah proposed the toast of the guests.

"OSTRICH ATTITUDE" CONDEMNED

Mr. S. W. R. D. Bandaranaike, replying, said that, with regard to Sir John Tarbat's remarks about the propagation of mutual trust, he was absolutely convinced that the way to achieve that confidence was for them to foster the things of value to themselves in the preservation of their traditions and culture. The Sinhalese and Tamil traditions and culture were second to none in the world. No confidence could be achieved by adopting the ostrich attitude of hiding their head.

While understanding and appreciating each other's point of view they should state their own frankly and openly showing they were proud of their own great culture and heritage (Applause).

OLD BOYS NEWS.

[Gathered By Alumnus.]

GENERAL.

—*Mr. G. Crossette Tambyah*, Acting District Judge of Colombo, has assumed duties as District Judge of Kandy.

—*Mr. Samuel N. Elvathamby*, B. A., B. T., M. R. A. S. of the Indian Educational service, Central Provinces, has been appointed the Principal of the Government Training College of the Central Provinces and Bihar.

—*Mr. T. C. Rajaratnam*, J. P., Proctor, S. C., has been elected as the Chairman of the newly enlarged and devolved American Ceylon Mission. He is the first national to be elected to this post.

—*Rev. S. Kulandran*, B. A., B. D., Pastor-in-charge of the S. I. U. C. Church at Chavakachcheri, has been chosen by the Christian Council of Ceylon as one of the delegates to represent the Island at the World International Missionary Conference, which is being held these days at Tambaram, Madras.

—*Dr. A. W. Rasiah*, who returned from England recently, has been appointed Port Health Officer and Air Port Officer, Colombo. During his stay in England he obtained the D. P. H. London. He also received special training in Air Raid Precaution and Relief work.

—*Mr. K. A. Selliah*, B. sc., Dip. Ed. (Lond), has returned to Jaffna College after a stay of two

years in England. An account of his scholastic achievements in England was recorded in the last issue of the Miscellany.

—*Mr. N. S. Sanders* has assumed duties as the Superintendent of Excise, Trincomalee.

—*Mr. Daniel J. Hensman*, Government Surveyor, has been transferred to Diyatalawa.

—*Mr. K. William*, Postmaster, Vaddukoddai, has been transferred to the Kandy Post Office as a Deputy Chief Post Master.

—*Mr. M. S. Nalliah* of the Post Office at the Secretariat, Colombo, has been transferred as Post Master, Vaddukoddai.

—*Dr. T. Kulanavagam*, D. M. O., Vaddukoddai, has been transferred as D. M. O., Vavuniya.

—*Dr. S. K. Chinniah*, D. M. O. Kalpitiya has been transferred as D. M. O. Vaddukoddai.

—*Dr. A. E. Duraiswamy*, Senior Deputy Medical Officer, Malaya, has been appointed Medical Officer Malayan Medical Service. He thus acquires the distinction of being the first Asiatic Doctor to attain the highest position in the Malayan Medical Service.

—*Mr. N. Selvaratnam* has been awarded the Fellowship Diploma by the Board of Examiners of the Birmingham University of Commerce.

—*Rev. S. P. Vijayaratnam* of the J. C., S. I. U. C. Church at Alaveddy has been ordained into the Christian Ministry.

—*Mr. W. J. N. Snell* has joined the Staff of Christ Church School, Badulla.

—*Mr. S. V. Paul* has joined the Staff of Zahira College, Colombo.

—*Mr. C. S. Gunaratnam*, B. sc., has joined the Staff of Richmond College, Galle.

—Messrs. *T. Chinnappah, T. Nadarajah, and C. Tharmakulasingham* have taken their oaths as Proctors and are practising their profession, the first at Gampola and the other two at Colombo.

—Messrs. *W. T. Hunt, E. M. Tharmavarasan, George Evarts, and C. Ganeshadas* have joined the Sanitary Learners' Course.

—Mr. *R. C. S. Cooke* has been promoted as Head Quarters Inspector of Co-operative Societies, Northern-Division, Jaffna.

—Mr. *C. C. Rasaratnam*, Barrister-at-Law, has returned to the Island after a course of studies in England and has commenced practice at Colombo.

—Mr. *D. C. Arulanantham*, B. Sc, of the Staff of St. John's College, Jaffna, has returned to the Island after two years of study in England. While in England he obtained the Teachers' Diploma in Education of the London University.

—Dr. *K. Krishner* has finished his course of medical studies at the Ayurvedic College, Colombo, and has opened a Dispensary at Chekku Street, Colombo.

EXAMINATION SUCCESS

Our heartiest congratulations to the following on their passing their respective examinations :

—Mr. *C. Kularatnam*, B. A., HONS. (LOND.) Geography IIIrd Class.

—Mr. *D. Senathirajah Williams*, B. A. (LOND.) General IIIrd Division.

—Mr. *C. S. Gunaratnam*, B. Sc. (LOND.) General.

—Mr. *T. Pathmanathan*, B. Sc. (LOND.) General.

—Mr. *S. J. Ratnasingham*, Inter Arts, London.

—Mr. *N. Sivagnanam*, Inter Arts London.

—Mr. *S. Thirunavukarasu* Advocates Final.

- Mr. J. S. Ariaratnam*, B.A. Advocates Final.
- Mr. S. V. Somasundaran*, Proctors Final.
- Mr. P. R. Rajendra* Proctors Second.
- Mr. V. K. Kandaswamy*, B. A. Advocates Second.
- Mr. R. Rajaratnam*, Proctors First.
- Mr. G. T. Sabapathippillai*, Proctors Second.
- Mr. N. Arunasalam*, Inter-Science (Lond).

WEDDING BELLS

Our warmest congratulations to the following newly wedded couples :

- Mr. R. Vijayaratnam* and *Miss Maruthapiravally Subramaniam*.
- Dr. N. Ambalavanar* and *Miss Maheswary Moothappu*.
- Mr. K. C. Thurairatnam* and *Miss Elsie Jeevamani Scott*.
- Mr. S. T. Arumainayagam* and *Miss Beatrice Magilmany Ayaduray*.
- Mr. V. A. Thurairajah* and *Miss Daisy Sebamany John*.
- Mr. C. S. Gunaratnam* and *Miss Rosaline Varathasunthary*.
- Mr. N. Selvaratnam* and *Miss Ranee Kovinthar*.
- Mr. A. E. Ratnaswamy* and *Miss Joyce Nesamalar Navaratnam*.
- Mr. P. S. Rajaratnam* and *Miss Margaret Thambippillai*.

REQUIESCAT IN PACE.

—The death took place of *Mr. J. V. Lambert* on the 30th August 1938.

NOTES FROM THE COLLEGE DIARY.*Monday, Sept. 12.*

—College reopens for the last term of the year. We are all pleased to welcome back Mr. K. A. Selliah after his two years of study in England.

—We are also pleased to welcome Mr. M Raja-sundaram back again to our midst as part time lecturer in Physics and Mathematics.

Wednesday, Sept. 14.

—A Temperance meeting is held in the evening in Ottley Hall, under the auspices of the J. C. S. I. U. C. Rev. S. K. Bunker takes the chair, and Messrs. V. Veerasingam and J. V. J. Arnold are the chief speakers.

Thursday, Sept. 15.

—Semi-finals of the Declamation contests in connection with the Alumni Day celebrations take place.

Friday, Sept. 16.

—Semi-finals of the oratorical and singing contests are held.

Saturday, Sept. 17.

—Alumni Day. A very busy and interesting day indeed.

Sunday, Sept. 18.

—Rev. S. K. Bunker preaches at the Evening Service.

Wednesday, Sept. 21.

—Mr. K. A. Selliah gives a talk at the Round Table Meeting on his tour in the West.

—Dr. S. W. C. Ratnesar speaks at the Y. M. C. A. meeting of "The Choice of a Career."

Friday, Sept. 23.

—We play a football match against the Jaffna Jubilee Team and are defeated by one goal to nil.

Sunday, Sept. 25.

—Mrs. S. T. Aseervatham preaches at the Sunday Evening Service.

Thursday, Sept. 29.

—Mr. K. A. Selliah speaks at the Y.M. C. A. meeting on "Some characteristics of the Youth of England". In the course of his speech he makes reference to the sale of eatables or articles in the schools in England by an "Honour system" or letting the eatables or articles sell themselves at fixed prices. This method is occasionally tried at Jaffna College and found to succeed.

Friday, Sept. 31.

—Flag Day at College in aid of the Deaf and Blind children of the School at Mt. Lavinia.

—A Football Rally in Ottley Hall at 4 p. m. Profuse cheers for the Football eleven, the Captain and the Coach !! To what effect, we shall see.

Saturday, Oct 1.

—Our first Inter-Collegiate Football match takes place at the J. S. S. A. grounds against St. Patrick's College. After an excitingly vigorous, but clean, game we lose by one goal to nil. Very unfortunate indeed!

Sunday, Oct. 2.

Mr. S. H. Perinbanayagam speaks at the Evening Service.

Wednesday, Oct. 5.

—Mr K A. Selliah address the Round Table on "The contribution of Psychology to Education".

Friday, Oct. 7.

The Forum anniversary celebration takes place in the Ottley Hall. The members of the Forum successfully stage a play called "The Monkey's Paw."

—The All-Ceylon Public Schools' Meet at Colombo. Mas. V. G. George gets two first places in High jump and Pole-Vault, clearing heights of 5' 10" and 10' 4" respectively. Jaffna College thus comes out 5th in this Meet with 10pts. in hand. Our congratulations to George on his success.

Saturday, Oct. 8.

—Annual Scout's Display at the Jaffna Central College grounds.

Sunday, Oct. 9.

—Sing-Song Service in Ottley Hall.

Monday, Oct. 10.

—Mr. J. Smith, a teacher in one of the schools in Tasmania, pays a visit to our College to see her in sessions. He speaks at the morning assembly on "Education in Australia."

Wednesday, Oct. 12.

—Flag day of the S. I. U. C. and hence red flags are much in evidence.

—Parents' day at College. Today is the inauguration of the Parent-Teachers Association. Parents visit the various classes in the afternoon.

—Mr. S. A. Visuvalingam speaks at the Y. M. C. A. meeting on "The Ancient Tamils".

Friday, Oct. 14.

—The College is vacated for the Annual Festival of the J. C., S. I. U. C.

Saturday, Oct. 15.

—We play our second Inter-Collegiate football match against Jaffna Hindu College. This time we win by one goal to nil. Remember the cheers!

Sunday, Oct. 16.

—Mr. A. C. Sundarampillai speaks at the Evening Service.

Tuesday, Oct. 18.

—Mr. S. H. Perinbanayagam speaks at a weekly meeting of the Inter Union on "Democracy and Education."

Wednesday, Oct. 19.

—Mr. E. J. J. Niles speaks at the Y. M. C. A. meeting on "The life of C. T. Studd."

Friday, Oct. 21.

—Mid-term Break.

Monday, Oct. 24.

—College is vacated for the mid-term.

Saturday, Oct. 29.

—Our third Inter-Collegiate football match is played against Hartley College. We win by 10 goals to nil. Some spectator suggests the use of a score board at football matches too, after his difficulty in trying to keep an accurate account of the number of goals shot at the above match.

Sunday, Oct. 30.

—A Sunday School Teachers' Conference for the various Sunday School teachers takes place at Jaffna College. Some of our Y. M. C. A. Sunday School teachers too attend this conference and find it extremely useful.

—Mr. E. J. J. Niles speaks at the Evening Service.

Tuesday, Nov. 1.

—Today is the inauguration of a Geo—Political Association under the patronage of Mr. A. T. Vethaparanam.

Wednesday, Nov. 2.

—Mr. D. C. Arulanandam, of St. John's College, gives a talk at the Round Table Meeting on:— "The contribution of Religion to Modern Educational Thoughts".

—Rev. J. T. Arulanandam, Vice-Principal, St. John's College, speaks at the Y. M. C. A. meeting on "The Challenge of Christianity".

Saturday, Nov. 5.

—We play our fourth Inter-Collegiate match against Manipay Hindu College. We win by three goals to one.

Sunday, Nov. 6.

—Rev. S. Selvaratnam Preaches at the Evening Service.

Monday, Nov. 7.

—We enjoy a musical entertainment given by Dr. Jazz. He is an American Negro and an expert pianist who could sound 1900 notes within a minute. We have the privilege of listening to some fine pieces of English music.

Wednesday, Nov. 9.

—Mr. A. W. Nadarajah, Advocate, speaks at Y. M. C. A. meeting on "The Modern World."

Friday, Nov. 11.

—Dr. A. N. Coomarasamy speaks at the Y. M. C. A. meeting on "The Ceylon National Missionary Society".

—At a meeting of the Hunt Dormitory Union, Mr. Thompson from the Mission School at Kodaikanal, Miss Peek from Uduvil, and Mrs. Lockwood provide a musical entertainment for about an hour.

—Inter-results arrive at last, causing the usual excitement to everyone. We get three passes out of

five in the Science, one pass and another referred in the Arts out of eight. Our congratulations to those successful in the examination, and our word of cheer to the unsuccessful.

—A Tennis Tournament takes place between Jaffna College Students' Club and Jaffna Central College on their courts.

Saturday, Nov. 12.

—The Tennis Tournament is continued. We lose winning three matches out of seven.

—The Scout's Camp-fire in the College Quadrangle. Good work indeed!

Sunday, Nov. 13.

—Today is the beginning of the Week of Prayer for the World's Young Men's and Women's Christian Associations.

—Mr. P. W. Ariaratnam speaks at the Vesper Service, introducing the Week of Prayer.

Monday, Nov. 14.

—Chapel leaders during this week observe this week of Prayer, and are assigned topics to be spoken on. Mr. L. S. Kulathungam speaks at the Chapel Service on "Thou art the Christ."

—The Triennial Inspection takes place for three days from today

Tuesday, Nov. 15.

—Mr. C. R. Wadsworth speaks at the Chapel Service on:—"Filled with the Spirit".

Wednesday, Nov. 16,

—Rev. S. K. Bunker speaks at the Chapel Service on "The Church."

—At the Y. M. C. A. meeting in the Evening Miss E. Scowcroft, Principal Vembadi Girl's School, speaks on "The Christian Community in the Modern World".

Thursday, Nov. 17.

—Mr. K. A. Selliah speaks at the Chapel Service on:—"We are all one."

Friday, Nov. 18.

—Treatment for Hookworm today!

Saturday, Nov. 19.

—We play our last Inter-Collegiate football match for the season against St. Henry's College, and win the game by one goal to nil. Thus we come out seconds while St. Patrick's College comes out champions.

Sunday, Nov. 20.

—The Annual Christian Student's Fellowship day at Nallore. Three of our students attend this Fellowship.

—Mrs. E. C. Lockwood speaks at the Evening Service.

Tuesday, Nov. 22.

—Rev. Dr. R. Harlow, of Smith College, Nothampton, Massachusetts, speaks at a Y. M. C. A. Meeting on:—"The Prospects for Democracy". It is really a treat to hear him.

Wednesday, Nov. 23.

—Dr. R. Harlow speaks at the Chapel Service.

Thursday, Nov. 24.

—The football team leaves for Colombo this afternoon to play a few matches there. We later hear that they are not very successful.

--The Tamil Inspection takes place for two days from today.

Friday, Nov. 25.

--A return Tennis Tournament between the Jaffna College Student's Club and Jaffna Central College takes place on our courts. In today's games, Jaffna College does very well.

Saturday, Nov. 26.

—Tennis tournament continued. We lose again winning two matches out of five.

Sunday, Nov. 27.

—Mr. M. I. Thomas speaks at the Evening Service.

Tuesday, Nov. 29.

—Dr. F. F. Goodsell, Vice-President of the American Board, and a member of a Deputation from the American Board, visits our College, on his way to the World Missionary Conference at Madras. He speaks to the students at the Chapel Service.

—The J. S. C. examinations begin today, Jaffna College sends in students for this examination for the first time.

Wednesday, Nov. 30.

—Dr. Douglas Horton, the Secretary of the Christian Churches in America, and a member of the Deputation from the American Board, visits our College. He speaks to the students at the Morning Assembly.

—College closes at 3.20 in the afternoon to enable teachers and students to attend a service at the Uduvil Church, where Messrs Sam. P. Vijayaratnam and J. V. J. Arnold are to be ordained as Ministers.

Thursday, Dec. 1.

—Mr. T. S. Oppenheim gives a farewell message to the Y. M. C. A.

Saturday, Dec. 3.

—The Inter-School Oriental Music Competition for the Challenge Cup presented to Girls takes place at St. John's College. Chundikuli, under the auspices of the North Ceylon Oriental Music Society. Jaffna College secures the second place.

Sunday, Dec. 4.

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

Wednesday, Dec. 7.

—Annual General Meeting of Y. M. C. A. takes place today.

—Rev. S. Selvaratnam speaks on "The Christa Seva Ashram".

Thursday, Dec. 8.

—Mr. J. Armstrong, the American Consul in Colombo, speaks at the morning assembly.

—The Round Table bids farewell to Mr. T. S. Oppenheim on his departure for America, at a dinner.

—The Fourth Form A Class also bids him farewell.

Friday, Dec. 9.

—The students of Jaffna College organise a public farewell function to Mr. T. S. Oppenheim.

Saturday, Dec. 10.

—The Scouts of the College go on a hike to Thiruvadinilai with Mr. Oppenheim, where they bid him farewell at a garden party.

Sunday, Dec. 11.

—Christmas Carol Service at the Church.

Monday, Dec. 12.

—Term Examinations begin.

Tuesday Dec. 13.

—The Jaffna College Teachers' Tennis Club bids farewell to Mr. Oppenheim.

Friday, Dec. 16.

—The College is vacated for the Christmas Holidays.

The Diarist wishes you a Merry Christmas and a Happy New Year.

JAN.

THE SILVER JUBILEE SOUVENIR.

Mr. M. Ramalingam, the Secretary of the Colombo Old Boys' Association, deserves high commendations indeed for the very interesting and attractive Souvenir that he has published to mark the Silver Jubilee Celebrations of the Colombo Branch of the Jaffna College Old Boys' Association. Professor Suntharalingam of the University College, Colombo, has very fittingly called the souvenir the 'first of its kind.' Here are his exact words: "First of its Kind — with this verdict most readers of this publication will agree. It is an offering of love and gratitude by a young, dutiful and vigorous Association of Alumni to a venerable, enthusing and inspiring Alma Mater, on their occasion of their Silver Jubilee." Mr. Ramalingam, who has made this offering possible, has earned the undying gratitude of all the Old Boys and the Old Girls of the College. Mr. Ramalingam by the publication of this beautiful souvenir has added one more success to his solid secretarial achievements.

The Souvenir is not merely well got up and attractive with its numerous photographs, but contains a readable story of the steady progress of this important Association—important to the success and the life of Jaffna College. The story includes a complete account of the inaugural meeting, which took place on the 14th of July 1913, records of the various activities of the Association since then, and some impressions of the O. B. A. by some of its members. Though the Parent Association was formed in Jaffna in 1879, it took thirty-four years for a Branch to be formed in Colombo. We are told that the Branch owes its beginnings to, amongst others, the late Rev. G. G. Brown and the late Mr. J. W. S. Cooke. Ever since the beginning, except for a short period

of inactivity, the Association has gone on from strength to strength, till at last now it bids fair to outshine the activities of even its Parent. The inspiration breathed into the members by that powerful personality of Rev. Brown was flamed into a burning flame by Rev. Bicknell and now is being kept up by Rev. Bunker.

A very beautiful tribute is paid to the late Mr. J. W. Sugirtham Cooke in the souvenir by Mr. K Kanagaratnam. Mr. Cooke was the Secretary of the O. B. A. for a period of fifteen years, and was one of those responsible for the establishing of the Association. Mr Kanagaratnam rightly says that it was in the fitness of things that, true to the tradition of the Cooke family, Mr Sugirtham. Cooke should be one of the organisers and early supporters of the Association. The present success of the Association, Mr. Kanagaratnam, who has been its member ever since its inception, attributes to the excellent spade work done by Mr. Cooke.

All the special messages sent to the souvenir and included in it are strikingly notable and inspiring to every one connected with the College. The messages included in this publication are from Mr. W. R. Watson, the Assistant Director of Education, Mr. B. H. Aluwihare, M. S. C., Professor C. Suntharalingam and the Rev. Francis Kingsbury. The messages of the latter two call for special notice.

Professor Suntharalingam, in his exquisitely beautiful tribute to Jaffna College, shows a deep and complete understanding of the outlook of the Old Boys of the College when he attributes to them a "Divine discontent" and a spirit of freedom and service. These words of his should not only make the sons of the College swell with pride, but should

undoubtedly spur them on to deserve the compliments : " To this day there is enough testimony in the country to the fact that the sons and daughters of Jaffna College have been and are the centres of 'divine discontent' They are no victims of smug self-satisfaction. They are the inheritors of a great and continuous tradition. If a stranger may presume to sum up that tradition in a single sentence, it is the spirit of Freedom, and of Selfless Service. The Founders of the Batticotta Seminary were inspired by that ideal. It made them leave their hearths and homes, and travel thousands of miles and serve in a strange land among a strange people. The tradition has persisted, through good fortune and ill for over one hundred years."

The provoking message of the Rev. Francis Kingsbury urges me to quote it almost in full without any comment :

1. "Jaffna College, they say, has money. If so it should be able to forego all grants from the Government and work for the good of the people of Ceylon, unimpeded by the rules and regulations of the Education Department. It can afford to do something like what Tagore's Visva Bharati is doing.

2. The authorities concerned should deliberately make a statement that what the Jaffna College seeks to do is the extension of the Kingdom of God on earth, and not the spread of the Christian Church. I need not here point out the difference between the Kingdom of God and the Christian Church. When they are prepared to make that statement, they will be ready to adapt all their Boards, Committees and other organisations to the furtherance of this end.

3. Ceylon is large enough to have more than one University. There ought to be a University in Jaffna, and that University should be a grand daughter to the famous Batticotta Seminary. In all the faculties of that University the medium of instruction should be Tamil, although modern European languages like English, German and French and "classical" languages like Sanscrit, Hebrew, Greek, and Latin will not be neglected.

4. In that University there should be a Faculty of Divinity where Hinduism, Buddhism and Islam will be taught side by side with Judaism and Christianity.

Is it too much to hope that within the next twenty five years all these will be realised."

Another important contribution found in the Souvenir is a spicy article by Mr. T. S. Oppenheim of the Jaffna College staff dealing with the history of the Seminary and the College. The article though short is comprehensive. It is remarkable how the writer has been able to compress into his short article all the matter it contains. As has been remarked in one of the Press reviews of the Souvenir: "For a stranger to Vaddukoddai environment and atmosphere Mr. Oppenheim has done exceedingly well in capturing the proper historical setting for his necessarily brief account of Jaffna College from the high school and Seminary days down to the age of Principal Bunker." The article ends with a story about the late Mr. T. C. Changarappillai Proctor, illustrating the reverence with which he held his Alma Mater. There is a small inaccuracy in the story. It was not a hat that Mr. Changarapillai removed, whenever he came in sight of Jaffna College, but a Jaffna turban.

L. K.

WANTED**WANTED****WANTED**

The following old books and the past issues of the "Miscellany" are wanted for the Library. Those desiring to donate or sell their copies please communicate with the Librarian, Jaffna College Library, Vaddukoddai, Ceylon.

1. The History of the American Ceylon Mission by Miss Root.
2. Seven Years in Ceylon by Miss Leitch.
3. The Jaffna College Miscellany :—
 - Jan. 1902 Vol. 12 No. 2
 - Aug. 1902 Vol. 13 No. 1.
 - Jan. 1903 Vol. 13 No. 2.
 - Mar. 1903 Vol. 13 No. 3.

SILVER JUBILEE SOUVENIR OF THE OLD BOYS' ASSOCIATION

COLOMBO BRANCH.

Copies of this Souvenir are now available for sale at 60 cents per copy including postage, either with the Manager Jaffna College Miscellany, Vadduoddai or the Secretary, Old Boys' Income Tax Association (Colombo Branch), (Mr. M. Ramalingam, Office, Colombo.)

OLD BOYS' REGISTER.

As our readers are aware we have been wanting for sometime to publish a Register of our Old Boys. But our plans have not materialised yet for want of interest on the part of the Old Boys themselves; they have not supplied the information needed for compiling such a Register. The last issue of the Miscellany had a detachable form to be perfected by Old Boys and returned to us for this purpose; and in addition Mr. M. Ramalingam, the popular Secretary of the Colombo Branch of the Old Boys Association, sent several of these printed cards to Old Boys and so far we have received only a few of them perfected. The list at present with us is too small for publication, or even to form the nucleus of a Register. If it was only a matter of taking down the names of students who have been here from the old attendance registers available at the College Office, the task would have been an accomplished fact long ago. But we need more details of Old Boys as regards their years at College, the various activities they were interested in while here, permanent residence, present occupation etc, before we could take down their names in the Register. These details are not easy to obtain unless the Old Boys themselves help us. For want of such information we are postponing the publication of the Old Boys' Register to the next issue with the hope that, before long, we would be able to make our list exhaustive.

OLD NUMBERS OF THE MISCELLANY.

Once again we have revived an interest to collect the past issues of the Miscellany to keep the Library file complete and to get the volumes bound. Unfortunately our endeavour has not been

altogether successful, in spite of writing several letters to some of our older Old Boys and friends of the College. Will the readers of the Miscellany be good enough to go through their old files and see whether they have any of the numbers listed below?

All available numbers from 1879 to 1880, and 1890 to 1906

Jan. 1902 Vol. 12 No. 2

Aug. 1902 Vol. 13 No. 1

Jan. 1903 Vol. 13 No. 2

Mar. 1903 Vol. 13 No. 3

MARCH 1939 ISSUE OF THE MISCELLANY

Contributions for the March 1939 issue of the Miscellany, including reports of the various activities of the College, should be in the hands of the Editors before the 1st of March 1939.

SUBSCRIPTION FOR 1939.

Subscribers are kindly reminded that subscriptions for 1939 should be sent to the Manager before the end of March, 1939. Change of address also should be notified in time.

K. S.

THE CALENDAR FOR 1939.**FIRST TERM**

January 16	Term reopens
February	Prize Giving
March 31	Term ends.

SECOND TERM

May 15	Term reopens
May 26	Holiday: J. N. E. S. meeting:
June 8	Holiday: King's Birthday
July 3	Holiday: Sextant break
July 15	Alumni Day
Aug. 18	Term ends

THIRD TERM

Sept. 11	Term reopens
Oct. 13	Holiday: Council Festival
Oct. 30	Holiday: Sextant break
Nov. 10	Holiday: Deevapali Festival
Dec. 15	Term ends.

OUR EXCHANGE LIST

The following exchanges were received during the course of the Term.

The American College Magazine—Madura.

The Crescent (Zahira College Magazine)

Bottled Sunshine (St. Patrick's College Magazine)

The Annamalai Nagar Miscellany.

Kumbakonam College Magazine.

The Raffles College Magazine—Singapore

The Young Hindu (Magazine of the Jaffna Hindu College)

St. Joseph's College Magazine—Trichinopoly.

The Peterite (St. Peter's College Magazine for 1938)

The National College Magazine—Trichinopoly.

