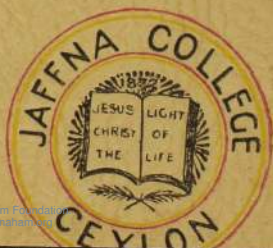


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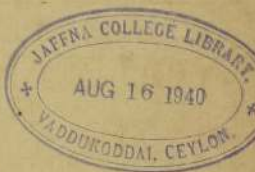
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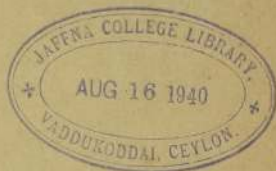
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The following back numbers of the Jaffna College Miscellany are urgently needed. We shall be grateful, if those in possession of any of these numbers will kindly communicate with the Manager, Jaffna College Miscellany, Jaffna College. Please do make an effort to get us these numbers.

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Vol.	2.	No.	1.	March	1891.	
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EDITORIAL NOTES

THE SPECIAL COMMITTEE ON EDUCATION.

In recent years, the educational system of the country has been the object of serious strictures from informed quarters. The most forth-right criticism of our educational policy has come from the Teachers' Associations, which have not hesitated to condemn practically every aspect of our education, from the medium of instruction to the organisation of schools. Judging from the criticisms that have been made from many platforms in the country during the last few years, we may fairly come to the conclusion that nothing is right with education in Ceylon. There is no planning whatsoever in our educational effort. This by itself is enough to condemn our educational policy wholesale. It seemed that the Government too was convinced that the time had come for a complete examination of the educational policy of the Island and for a thorough reassessment of educational aims, organisation and technique. The public and the teachers demanded a Commission of experts to make a systematic and unbiased study of the whole question, to record evidence and make its recommendations to the authorities. But, instead of such a Commission, we have now the spectacle of the Executive Committee of Education and some persons nominated by this Committee attempting to perform the functions of such a Commission. We know it is too late to make any endeavour to mend matters. Whatever protests there were, when this Committee's appointment was first announced, have died down, powerless to make themselves heard against the back-

ground of national apathy with which the proposal has been received. Since the people of Ceylon do not seem to care what sort of education their children receive, we are forced to conclude that they approve of the present parlous state of affairs. With all deference to the Executive Committee of Education and its nominees, we are constrained to say that the comprehensive and detached assessment of Ceylon's educational needs that an expert Commission from abroad could have given cannot be expected from the present Special Committee. The additional members have, though unavowedly, been recruited on a denominational basis, and this, in our opinion, is the worst fault in the composition of this Committee. All, or at least most of them, have some vested interest to serve and the recommendations of the Committee will of necessity be a compromise between the claims of the conflicting parties who compose it. The more reasonable course would have been to appoint a small Commission to which the various Denominational bodies could have presented their special claims and points of view, to enable the Commission, after going over all the evidence presented, to make its recommendations. But the Executive Committee thought it otherwise and the people of Ceylon were not sufficiently interested in the matter to make an effective protest. We do hope our procrastinations will be false. But the indications are that, even after so long a waiting, the people of Ceylon will be denied what all civilised countries possess today—namely, a scientific educational policy.

SINHALESE IN JAFFNA COLLEGE.

A much needed change was introduced into the curriculum of the College, when the authorities

decided to introduce Sinhalese among the subjects taught in Jaffna College. The role a language plays in welding into a unity all that speak it is so obvious that we do not need to draw attention to it. The Roman Empire realised the important part language played and, wherever the Roman Eagle spread its wings, the Latin language too spread its influence. The British were not slow to realise the advantage of having a common language for their empire and, wherever they went, with deliberate policy, they established schools for teaching English. And who that knows even faintly how the English language has wrought the bonds that knit the empire into one compact unity will doubt their wisdom? The English language is, in our opinion, the most potent of the peaceful means that conquest employs to win over the soul of a nation. Therefore, the part that a knowledge of Sinhalese will play in bringing about a consciousness of national unity in the minds of the Tamils cannot be exaggerated. We do not forget there is another party to the bargain. What we say of the Tamils has application to the Sinhalese also. They will be strangers to the Tamils, as long as they make no endeavour to know the Tamil language. The optimum policy for Ceylon will be for every Sinhalese boy and every Sinhalese girl to be taught Tamil in addition to Sinhalese and for every Tamil boy and every Tamil girl to be taught Sinhalese in addition to Tamil. And the time is not far off, we hope, when an effort will be made to realise this vision of ours. But we are thankful for the humbler beginnings made in this direction by some schools in the Island.

Those who would deny freedom to India have always harped on the absence of a common language for all India and have with ill-conceived glee

pointed to every paltry dialect as an independent language, thus exaggerating a problem which in itself is grave enough. But the Indians have taken up the challenge and are making a determined effort to make Hindi an all-India language. We in Ceylon are more fortunately placed than the Indians in this regard. We have only two languages and the problem of a common language can be easily solved by recognising both as official languages and providing for instruction in both throughout the Island. We are sorry that even a Ceylonese Minister of Education, who has a fair measure of power in matters of this nature, has done nothing to bring about this consummation that we so eagerly look forward to.

We are also sure that before long a knowledge of Sinhalese and Tamil will have an economic value. The time is not far distant when a minimum attainment in both languages will be a requirement for appointments under the Government. And those who take to business also will need a knowledge of these languages.

The effort we in Jaffna College are making, we know, is small and inadequate. But we rejoice over it, because it is an augury of greater things soon to come.

C. F. ANDREWS

The well-known story of how young Andrews came out to India to be Principal of St. Stephen's College, Delhi, and finding there, in Susil Kumar Rudra, an Indian in every way competent to fill the post, declined to be Principal while he was content to play a minor role, is worth retelling. Even to-day,

when the Home Boards of Missions are talking of devolution and of transferring responsibility to "nationals", the tendency to regard these "nationals" as not quite fit for the principal positions in Mission institutions has not quite disappeared. Hence, the courage that Andrews displayed nearly fifty years ago needs no comment.

Andrews' friendship to India and her disinherited children is well-known. India's two foremost sons, Rabindranath Tagore and Mahatma Gandhi, have borne testimony to this, if testimony were needed. Andrews wore Indian dress, ate Indian food, spoke Indian languages, and thought India's thoughts and felt India's deepest feelings. India has had many foreigners among her friends. Even Englishmen there have been, who drawn to her by the majesty of her glorious past and the sadness of her present degradation have given themselves to India's service wholly and without reserve. But of few others can it be said that there was the same absence of condescension and patronage, as Andrews possessed. He had so identified himself with India's longings and sorrows that he was an Indian in all but name and the colour of his skin. A confirmed bachelor, having no children of his own, he regarded his friend Rudra's children as his own and there is a story that, when a child was born to one of Rudra's daughters, he wrote triumphantly to Ramanda Chatterjee (a grand-father boasting many grand children) that he (Andrews) also was a grand father.

On India's political subjection too, he felt with an intensity and wholeness difficult to imagine in a foreigner, and that too a member of the race holding India in bondage. The extract we give below shows how acutely sensitive he was to India's humiliation and how completely Indian was his outlook:

"In order to avoid any wrong impression let me add that I entirely agree with Prof. Seeley, when he says that 'prolonged submission to a foreign yoke is one of the most potent causes of national deterioration'. I quote from memory. The emphasis there is on the word 'prolonged'. Every year that now passes in India, without the removal of the foreign yoke, is undoubtedly an evil. It is unlikely to undo any benefit that may have been derived before. This was my main thesis in a series of articles which I wrote, in 1921, called 'The Immediate Need of Independence', where I emphasized the word 'immediate', and I hold fast to every word which I then wrote. Nearly ten years have passed since that date and hope deferred has made the heart sick. Things in India have deteriorated, as Prof. Seeley prophesied, and 'the evil is rapidly increasing. This agony of subjection is eating like iron into the soul, and the strain must be relieved at once".

But Andrews was in no sense a politician. A deeply spiritual nature, tinged with the mystic yearning for a timeless and ineffable reality, he was not made of the stuff the politicians are made of. Yet he knew that political bondage extends its baneful influence over the whole of a nation's life and, therefore, in the interests of India's spiritual self-realization he worked for her political freedom.

He was never a lop-sided enthusiast, devoted merely to India's political freedom. His concern for India's emancipation sprang from a large humanitarianism that bled at all human suffering and wretchedness. So, when in the tea gardens of Assam the coolies were ill-treated and in Fiji the indentured labourers suffered hardships, Andrews interferred

to bring redress to the oppressed. When, however, some Indian leaders in South Africa proposed to exclude the African nationals from their movement for freedom, because they were deemed inferior to the Indians, Andrews protested fiercely against this proposal and incurred the ill-will of the Indian community in South Africa. He cared as much for the freedom and self-respect of the down trodden Africans as he did for that of the Indians.

When Andrews came out to India, he was an ordained Minister of the Anglican Denomination. But after a while he ceased using his clerical prefix and was known as plain Mr. C. F. Andrews. This was probably because his experiences in India led him to the belief that the essence of religion and of Christianity, as far as he was concerned, was a God-conscious and the divinely grounded love of fellow man. It was neither a namby-pamby eclecticism nor an intellectualist humanitarianism. While Andrews reacted with rare delicacy and sensitiveness to the Beauty and the Truth that he saw in Hinduism and the glorious spiritual achievements of Hindu sages and *baktas*, his moorings remained Christian in a fundamental (not fundamentalist) sense and his concern for the wrongs suffered by man sprang as a necessary result of his love for man's maker.

AU REVOIR

Mr. K. E. Mathiaparanam of our staff has left us for a course of studies at Annamalai University. He will be away from Jaffna College for two years. But the two years, we are sure, will be fruitfully spent. His colleagues on the Staff and his students have during the last decade through their associat-

ion with Mr. Mathiappararam come to realise his substantial worth. His unostentatious devotion to his work, his profound humility and intellectual honesty, his willingness to learn from the lowest and the least, and more than all else his passion for knowing the truth at whatever price he has to pay for this knowledge, and his fairness in all his dealings are qualities that have given him an abiding worth in our estimation. We know these qualities will enhance the value of his two years of work at Annamalai Nagar and we are confident, when he comes back to us at the end of his studies, we shall meet in him a man as rich in scholarship as in personal worth. We wish him all success.

... ..

LINES OF APPROACH IN THE TEACHING OF LATIN

BY

LYMAN S. KULATHUNGAM, B. A.

"It is to the interest of a granite merchant to learn a little Swedish and Norwegian in order to be able to correspond with Scandinavians, with whom his business brings him into contact. In this case the interest is not in Swedish, but in granite, or probably in the profits that granite may bring. Yet the interest in money or granite causes the attention to be turned to Swedish".

Prof. Adams.

Education cannot and should not be purposeless. A clearly defined conception of the objective to be achieved should exist in the minds of the

pupils and the teacher. Latin, perhaps, seems to be among the least purposeful of the subjects taught in Ceylon Schools. Hence, an investigation of what purpose we seek to achieve by teaching Latin will be worth the while. The old theory of mental gymnastics, which declared that the discipline acquired by teaching the intricacies and difficulties of Latin, is a valuable mental asset that is available for use in grappling with the problems of life, is discredited in educational circles to-day. That the skill acquired in one branch of knowledge is not transferable to any other branch is almost an axiom of modern educational psychology. It is time that we got rid of, in the words of Professor T. Raymond, "the superstition that there resides in the plying of grammar and delectus a mysterious virtue, whereby mental power is stored up for future use in any sphere whatever".

The most laudable aim in teaching Latin is undoubtedly to lead the pupils to an appreciation of the graces and the excellences of the Latin Literature — a not unimportant branch of the Literature of Europe. But the suggestion seems almost a humorous one, for in Ceylon the number of pupils, who achieve in Latin the degree of proficiency, which would enable them to admire genuinely the classical treasures enshrined in Horace and Vergil. Cicero and Tacitus, Plautus and Terence, Lucretius and Seneca, is negligible. Moreover, as a writer very aptly puts it, "The Greek and Latin languages were then (the Middle Ages) windows in the house of knowledge. Since that time all the treasures of that house have been brought out into the open air, but still many of us continue to climb through the windows, and in the operation we forget what we came for, lost in a sort of pseudo-science of

window climbing." Much of the very best in the Latin and the Greek Literatures is now available in very good translations; hence, ignorance of the classical tongues need by no means imply an ignorance of the history and the mythology of Greece and Rome.

So, then, we, like the granite merchant referred to by Professor Adams, in the passage quoted at the beginning of this article, are left with merely a utilitarian consideration. The London University and the Ceylon Law College both insist on a knowledge of Latin and, as long as our educational policy is controlled by such demands, we should teach Latin in our schools, and we should teach it as efficiently as we can. All this preface has been deemed necessary in view of the fact that the line of approach in education is to a great extent controlled by the ends sought to be achieved.

The problem of the Latin teacher is that of making alive a dead language or at least that of giving it as good a semblance of life as is possible. The problem is very much easier in Europe, for the unbroken line of cultural tradition issues from Greece via Rome. European mythology is essentially Greek, i. e. the same as Roman. Even to an English boy Jupiter and Diana, Venus and Minerva, are more familiar than the figures of Norse mythology. Ulysses and Jason, Hector and Paris, find a place in the mental equipment of an English boy before he learns to conjugate 'amo'. But a Ceylon boy possesses none of these advantages. The subject matter is far removed from his previous knowledge and environment as East from West. The gulf is seemingly unbridgeable;

but it must somehow be bridged. The responsibility of bridging this gulf is the teacher's.

The lines of approach will have to differ with pupils of various standards. The lines which are indicated in this article will apply in general to all, with the necessary alterations to be made at the discretion of the teacher in the various stages.

1. It is necessary to impress on the students the indispensableness of Latin for higher examinations and professional studies. The scholars of the Renaissance valued Latin on the simple ground of its objective utility, because Latin was the only language in which a man could address Europe. To us in Ceylon to-day the value of Latin remains also mainly on the same ground of objective utility, because, as has already been pointed out, it opens our way to higher examinations and is an indispensable qualification for some professional studies. Hence, drawing the attention of the students, even in the early stages of their career, to this utilitarian value of the study of Latin is bound to act as a stimulus towards their ambition of pursuing professional studies or passing higher examinations.

2. Ideas cannot exist in isolation, and, therefore, the furnishing of an adequate background, or else to use the jargon of the Herbartian psychology, "an apperception mass" is a *sine-qua-non* in the teaching of Latin. So, steps should be taken first to acquaint the pupils of something of the Roman Empire and the Roman civilisation. The teacher should show them that the Rome of Julius Caesar, the Rome of the Epistles of St. Paul, and the Rome of Geography are one and indivisible. Secondly, the teacher should connect the study of the Latin

Language and Literature with something that the pupils already know. For example their attention may be called to the account of the census during the time of Augustus Caesar found in the Bible and to the account of the Conquest of Britain by Julius Caesar found in some history book.

Then, it is obvious that the more intimate the association between Latin and Ceylon, the livelier will be the interest of the Ceylon boy in Latin. Therefore, it follows that a teacher cannot fail to evoke the interest of his pupils, if he draws their attention to this reference to Ceylon in the writings of the elder Pliny. There is a passage in his Natural History in which this sentence occurs: "*Legatos quattuor misit principe eorum Rachia.*" This Rachia was supposed to be one from Ceylon, some scholars regarding him as a Sinhalese and others as a Tamil. Dr. T. Isaac Tambyah, in his introduction to the Psalms of a Saiva Saint, renders 'Rachias' as 'Rasaiah,' agreeing with Sir Emerson Tennent who thinks that Rachias was the representative of the Rajah of Jaffna to Rome. The story connected with this embassy may be told to the students. The Roman galley of a freedman had been driven by a gale in the Red Sea into Hippuros a port in Ceylon. Hippuros is said to have been the Greek name for Kudiramalai, a port believed to have been in North Ceylon. The master of the ship acquainted the Rajah of Rome, who sent Rasaiah as his ambassador to Rome. This was the second embassy from Asia to Rome and was in the reign of Claudius Caesar.

3. In the case of the teaching of words and their meaning, it will be worth the while to show some English and Tamil words that have a kinship with Latin words. It is a common place of philolo-

gical scholarship that Latin and Sanskrit are derived from a common parent tongue and it is hardly necessary to point out the number of Tamil words of Sanskrit origin. Hence the affinity. Here are a few words that may be probably used to illustrate this affinity:

<i>Veha</i>	Vehicle	வாகனம்
<i>Vestis</i>	Vestment	வேட்டி
<i>Nasa</i>	Nasal	நாசி
<i>Pater</i>	Paternal	பிதர், பிதா
<i>Tres</i>	Three	தூரி
<i>Vir</i>	Virtue	விரன், வீரம்
<i>Murmur</i>	Murmur	முறமுற
<i>Terra</i>	Terrestrial	நீரை
<i>Magnus</i>	Magnificent	மகான்
<i>Gnosco</i>	Gnostic	ஞானம்
<i>Octo</i>	Octave	அட்டமி
<i>Duodecim</i>	Duodecimal	துவாரச்சி
<i>Novem</i>	Nine	நவமி
<i>Morior</i>	Mortal	மரி
<i>Rotundus</i>	Rotund	ரோதை

4. Then, the pupils may be shown some of the similarities that exist between Tamil and Latin, e. g.:

- (a) The inflexion of Nouns and Verbs.
- (b) The order of words in a sentence, especially the position of the Predicate.
- (c) The Dative verbs. Most Dative verbs in Latin are also Dative verbs in Tamil, e. g.: Obey, Help, Show, Forgive, Be Pleasing, Permit, Give.
- (d) Participles, particularly the Future Participle. There is no future participle as

such in English, whereas in Tamil we have *ஊர் இருந்த, ஊர் இருக்கும்*.

- (e) The Dative of the Possessor.
 (f) The Gerundive construction denoting obligation or necessity. e. g. *செய்யப்பட வேண்டும்*.

5. The mechanical and the arbitrary elements in the teaching must be reduced to a minimum. The teacher must seek as far as possible to set the subject-matter of his teaching on a rational basis. Of course, it is granted that in teaching a dead language a good deal of formal grammar and mechanical grinding cannot be escaped; but we should seek to minimise the evil. Thus, the tendency must be "to lighten the emphasis which has traditionally been placed upon the technicalities of syntax, the writing of unimpeachable prose, and the making of verses, and to place greater stress upon the literary, historical, and archaeological aspects of Latin learning."

e. g. The cases are cases only in sentences, and in not paradigms. Hence, instead of being content with having the pupils merely learn the forms from memory, the teacher must show the various forms in actual sentences.

And, then, every grammatical rule is justified in literature. Therefore, as far as is possible, the syntax must be taught from the Texts. A case in point may be taken: The teacher would do well, after his teaching the Ablative Absolute Construction, if he opens a chapter from Caesar and asks the pupils to pick out the Ablative Absolutes found in it.

Then again, in order to have the pupils understand well the functions of the various cases and the moods, their derivations may be pointed out.

- e. g. The Dative from Do
 The Allative from Aufero
 The Indicative from Indico
 The Imperative from Impero
 The Subjunctive from Sub and Jungo.

6. The enlarging of the vocabulary of the students will not merely make them grow in their knowledge of Latin, but also awaken a greater interest in it. Oral drills, competitions in which the class is divided into two sections, and contributions from each of the students of a word a day will be found helpful. In addition to these, the teaching of certain phrases should be found another useful aid. It is a natural tendency of people to show off their learning by quotations from recognised writers. Some of the following phrases may be made use of to stimulate the students:

- (i) Fons et origo
- (ii) Ab ovis usque ad mala
- (iii) Splendide mendax
- (iv) Aurea mediocritas
- (v) Oneratus quam honoratus
- (vi) Integer aevi, vitaeque puris
- (vii) Facilis descensus Arverno.

7. When the texts are taught, the teacher must see to it that the pupils get an interest in what they read by grasping the subject matter. The matter must receive as much attention as, if not greater than, the form. There is a tendency often in a teacher to confine his attention to the grammatical

structure of the language and almost ignore the stress that ought to be made upon the problems in history or politics which may present themselves in text books. The students, as a result of this tendency on the part of the teachers, very unfortunately grow accustomed to regard the Latin Literature itself as nothing more than another type of Grammar, containing nothing but Ablative Absolutes, Accusatives and Infinitives, Conditional Sentences, Quominus and Quin, etc. Therefore, the Literature lessons must be interspersed with pertinent comments, whenever necessary, to bring home the fact that the ancients were men and women, and "not fossils", to use the words of Mr. W. H. S. Jones, M. A., "whose only purpose was to plaque generations of unborn school boys".

e. g. When the students learn Caesar, a familiarity with the military details they meet with in the almost unbroken chronicles of military achievements and triumphs cannot fail to lend greater interest to the reading of his narrative. So, what exactly the various military terms in the narrative mean must be made clear. Before they commence reading Caesar, a talk to them about the Gallic conquests and their importance will be found to be of value. They must be made to know something about the moving spirit and the commanding personality in the story. They may also be shown some interesting portions of Caesar, like the account of the Gallic customs and the description of Britain and her people. These are bound to take away the dull monotony of the long military campaign. For this purpose the key—an English translation—may be made good use of.

Then, again, the students must be made familiar with stories from Roman History, Roman Mythology, and Legends of Ancient Greece and Rome,

and, in the case of the advanced students, they must be taught some history with particular references to the outstanding men of the various periods and to the development of the Roman Constitution. Occasional talks on these topics and on the customs and manners of the Romans, how they lived, what they thought and how they worshipped, will undoubtedly help in inducing the boy, whose head is full of the exploits of Arjuna and Rama, Ravana and Bima, to part company with these figures and evince interest in Aeneas and Priam, Hector and Achilles, Dido and Helen, etc. English versions dealing with the principal episodes of the Greek Epics and the chief events of Roman History must be made use of to arouse the interest. These proper names already familiar from previous reading read in a Latin Text, or in an Unseen passage evoke associations and there is a gleam of joy that precedes the discovery of the meaning. Then the meaning of most things will leap to their minds. The more you know, the more can you guess. If the subject matter is familiar, the context and the syntax and so forth are easily inferred.

சிறை

“ரோணி வானன்”

கம்பனுடைய இராமாயணத்திற்கு வேறும் பல பெயர்கள் உள். அவற்றுள் ஒன்று “சீதை சிறையிருந்த சிறப்புரைக்கும் நூல்” என்பது. கம்பனும் வால்மீகியும் சிவநுணுக்கமான கிஷயங்களில் கீத்தியாசப்படுவதை அறிவுடையோர் யாவரும் அறிவர். இங்ஞம் அவர்களுக்கிடையில ஒரு சிறு மாறுபாடு! இம் மாறுபாடுகளை உண்டாகுபவன் கம்பனே. அவை மாறுபாடுகளையினும் சிறப்புக் கருதியெழுவுவனவாதலின் நிகவும் கிரும்பிக்கொள்ளப் பாலனவன் நித்தள்ளற்பாலனவன்.

வால்மீகி முனிவரர் சீதைககு ஒரே ஒரு சிறைத் தண்டனையே கிதித்தார். இலங்காபுரியில் “கறங்குகால் புகா சார்புகா கசிர்புகா மறலிமறப்புகா” வலியெயில் சூழ் வல்லரசுகள் கோட்டையே சீதையின் சிறைச்சாலையுமெனரூர் முனிவரர். கம்பன் மனக் கண்ணில் இச் சிறப்பு அதிகம கிழ்ந்திலது. அவன் மனக்கோட்டை கட்ட ஆரம்பித்தான். அதனை உருவகத்தான். சின்பு இராவணன் மனத்தையே அத்தபாரமாகக்கொண்டு வன்னெஞ்சக் கோட்டையென்றைக் கட்டியெழுப்பினிட்டான். அரணின் நாற்புறமும் காமத்தி பெழுந்தெரிய, கச்சப்புகைக் கறறைகள் மேன் மச்சுக்களில் மஞ்சுகளென வளரவ, வன்கண்ணரக்கரில் செங்கட் பொறிகள் வரிசிலைகிட்டெழும் அம்புகளென நாற்புறமும் பாய, இருண்ட மாசடை மனமே எவரும் மருண்டகலும் புறடணைக்காவாக, கம்பன் மனத்தே கருக்கொண்டமதிலும் உருக்கொண்டது. இதுவே இனிச சிதாபிராட்டி வலிதின் பந்தறையும் புகழில் புன்மாடமாகும்.

“மயிலிடைச் சாயலாளை வஞ்சியாமுன் நீண்ட

எயிலுடை யிலங்கைநாதன் இதயமாஞ் சிறையில்
வைத்தான்.”

அழகிலிணையலாள், அரிவையருத்தமி, அருந்தவத்தை
 யல் ஒருத்தி உளள். அவள் உனக்கே நிகராவள், என்று
 கூறிய சூர்ப்பணகையின் துன்பமறந்தான், மானங்கெட்ட
 மைபும மறந்தான், மைத்துனத் தமபியர் மாண்டதும் மறந்
 தான; ஆபினுட ஒன்று மறந்திலான் அக் கொடிய இரா
 வணன். அவனோ “கேட்ட மங்கையை மறந்திலாதான்.”
 ஆகவே அவன் அச்சிதையைத்தன் மனத்தே வலிந்துபற்றி
 இணைத்த சிற்றையினிலிட்டனன். பாவம்! சிலைத என்ன நீங்
 கிழைத்த கிட்டாள்? இராவணனைக் கணபிடொழுதேனாங்கா
 னாதிருக்கவே அவன் அவளை மனச்சிறையில் வைத்துகட்ட
 டான். உண்மையான புறச்சிறையை அவள் கனகிலேனும்
 நினைக்காமுன்னமே கொடிய அகச்சிறையில் வைக்கப்பட்ட
 டாள். பிறன் மனம் புதுதற்கு இத்தவஞ் செப்தவமாத்
 தையல் செய்த அவமென்றோ? கணவனசொற்கேட்டு விட்
 டிலேயாது அவனுடன் பின்கொடர்ந்ததும் பிழையாகுமா?
 கொழுநற்றொழுதெழுபவளனறோ நல்லறமனைபாள்? ஆதலின
 அவள் தன் கணவனைப் பிரியாது பின்பற்றிக் கானமடைந்
 தது சனமாகாதன்றோ.

இவள் நிலை இப்படியிருக்கவும் இராவணன் இதை
 யச் சிறையிலிட்டனனே! தமிழ் நாட்டுக் கொள்ளைப்படி
 கற்புடைப் பெண்டிர் பிறர் நெஞ்சு புகாரென்பது பிழை
 யாமோ:

“மண்டினி ஞாலத்து மழைவளந்தருடம்
 பெண்டிராயிற் பிறர்நெஞ்சு புகாஅர்,”

என்ற கற்பு
 டைப் பெண்ணரசியாம் மருகியின் வாக்குப் பொய்த்ததோ?
 மேலும் சிதைதானே கற்பெனப் படுவதொன்று களிரும்
 புரிய’, எழுந்தவதரித்த நல்லறமனைபாட்டி அசோகவணத்தில்
 சோகத்திலிருக்கையில் பாசியரக்கன்பால் தன்மறக்கற்பின்

வினைவைக்காட்டல் இழிவேன அஞ்சி அவன் மனம் புகுத்
ததற்குத் தன்னையெ நொந்துகொள்ளுகிறாள் சிதை.

“நஞ்சணையானகம் புகுந்த நங்கையால்
உஞ்சனென் இருத்தலும் உலகம் கொள்ளுமோ?”

இங்கே ‘அகம்’ என்ற சொல் அழகிய ஆட்சியாகி
மிளிர்வது அறிதற்பாற்றி. அகமென்னுங்கால் அரசனில்ல
மாகிய புறமதிற் சிறையையும், அவனுளளமாகிய அகமதிற்
சிறையையும் இது கருதிற்றன்றே! ஆதலின் இரண்டு சிறை
களும் இங்கே பெறப்பட்டன. மேலும் சிதை தானே, இப்
படியாகத் தன்பம் வந்து நோந்ததைப்பற்றி தீனைந்து
கலுழந்து உலகமாதாவே தன்னைப் பொறுமையுடன் எந்தி
வைத்திருத்தற்குத்தான் தகுதியற்றவனெனக் கூறுகின்றாள்.

ஆனால் இவள் செய்த குற்றமென்னையோ? எங்கு
துருவியாயினும் அது புலப்படுகின்றதில்லையே! ஒருவேளை
விதிவசந்தானே!

“விரிந்திடு தீவினை செய்த வெவ்விய தீவினையாலும்
அருங்கடையில் மறைபறகைத்து அறஞ்செய்த அறத்
தாலும்”

இவைகள் யாவும் நிகழ்கின்றனவெனின் அது வலுக்கொண்ட
நியாயமாகாது. ஆயினும் அதுவே ஒன்றுண்டாதலின் அத
னையே நாமும் எடுத்துக் காட்டவேண்டியிருக்கிறது. அரசு
கா தாயீட்டிய பெருக்கமுடைவினையின் வினைவாலும் கேவர்
தாயியற்றிய மாபெரும் அறத்தொண்டாலும் அவதரித்த
சிதையு மிராமரும் இச் சிறுமைகளுக் கெல்லாமிலக்காக
வேண்டியவரானார். ஆயினும் சுற்றில் பெருமையைப்பெடந்
தார்.

கற்புநிலை திறம்பாச் சிதைக்குமிப்படி வந்ததே
யென்று நாம் ஏக்குறின் அதற்கு இராலணனை முழுவ
தும் குற்றவாளி என்னுதல் சாலும் ஆயினும் இவளும் தன்
தங்கை சூர்ப்பணகை எடுத்தியம்பிய வருணனை வாயிலா

கவே சீதையை அறிந்தனனாதலால், இக் குற்றம் அத்தனை அழகையும் வழுவற வெடுத்தோதிய அவ்வாக்கிக்கும் சிறு பான்மை சேருதல் நியாயமன்றே!

“வில்லொக்கு துகலென்றலும் வேலொக்கும் விளி
யென்றலும்

பல்லொக்கு முதலென்றலும் பவளத்தையிதழென்ற
லும்

சொல்லொக்கும் பொருளொவ்வாவால் சொல்லலாம்
முலகையுண்டோ

கெல்லொக்கும் புல்லென்றலும் நேருரைத்தாகவற்றே,”

என்று மொழியுங்கால் அவ்வவ்வமைகள் சொல்லள விற்புனை ஒப்புமை காட்டினவன்றி பொருளளளிற காட்ட மாட்டாது போயின; என்று சிறப்பாகக்கூறிய நாகிபேய கங்கையும் மாசடையாளாயினள். ஆதலின் இவர்கள் சூழ்ச்சிக்குச் சீதை அகப்பட்டனளென்போம்.

இது, சகோதாரிநுவர் சூழ்ந்த சதியாதலின் அவர்களி நுவருமே சுற்றில் அதன் பெறுபேற்றை அனுபவிக்கின்ற னர், தமையன் இறக்கின்றான், தங்கை பிரிவாற்றாது பெருந் துயர்ரெய்துவன்றான், என்றும் சிவபக்தியுடைய மண்டோதரி யாள் கணவன் இறத்துகிடப்பக் கண்டு தானும் உயிர் நீக்கு கின்றாள். அகற்கு முன் அவள் அரற்றியலறும் சில மொழிகள் மிகவும் ஆணித்தரமானவை. இராமன்விட்ட பாணத்தைக் குறித்தப் புகழ்ந்து தன் கணவன் மெய்க் கோலத்திற்குக் கலுழ்ந்து சொல்லுவாள்:—

“கள்ளி நக்து மலர்க் கூந்தல் சானகியை மனச்சிறையில்
கரந்தகாதல

உள்ளி நக்துமெனச் சுருதி உடல் புருந்து தடையதோ
ஒருவன் வாளி.”

இப்படியாக அழகுபவள் இராவணன் சீதையை மனச் சிறையில் வைத்த பாவம் கொடியவற்றள் மிகக்

கொடிநாதலால் அவ்வம்பு அத்தனை துளைகளைத் துளைத்து அவன் மனச்சிவறியிலிருந்த சீதையை மீட்டுச் சென்றது. இதன் பின்பே அனுமான் புறச் சிறைவாசஞ் செய்யும் சீதையை மீட்கச்சென்றான். ஆகவே அவ்வம்பும் அனுமான் இந் சிறையையும் நீக்கினராம். இனிச் சீதைக்கு விடுதலை! சிறையினின்றும் விடுதலை பெற்றவள அரக்கன் மனம் புகுந்ததற்குத் தானாகவே (சுயேச்சையாக) எரிபுகுந்து பிராயச்சித்தஞ் செய்துகொண்டால் அது இராமனுடைய ஏவலாகாத. அவள் செயலேயாகும். இப்படிச் சிறை மீட்கியுமாயது.

THE HISTORIC SPRINGS AT ... KEERIMALAI

BY

M. RAMALINGAM

“That suitable steps should be taken to make the Keerimalai tank bacteriologically safe for bathers and advertise it as a holiday resort both in Ceylon and India” is one of the four motions moved by Dr. S. C. Thurairajah, Medical Officer of Health, at the meeting of the Urban District Council, Jaffna, in April last.

St. Nihal Singh, who visited Ceylon some years ago, wrote that the apparently dry sandy waste, in which the Keerimalai Springs are situated, had a wonderful charm which could be appreciated only by those who went to bathe in that health-restoring fountain. This spring, which is of great historical importance, is situated about two miles to the west of Kankesanturai and twelve miles away from Jaffna and is within a few yards of the sea. About a

quarter of a mile away from this salubrious pond lies a line of rocks with a number of small caves.

Rev. John, the author of a Tamil History of Jaffna, wrote, taking his clue from an ancient mythological story, that this spring was supposed to have come into existence when Siva ordered the 'Kandahitirtam' (Gandaha a sacred river near Benares) to flow up to Keerimalai to enable his partner Umāi to bathe, and for this reason it has always been a famous place of pilgrimage. The Mahabharata states that Arjuna, one of the Pandava brothers, visited this place in the course of his pilgrimage to the various shrines and sacred waters of his time and by doing so added to the holiness of the place.

... Rev. John has also added that the Ramayana epic too records that when Rama visited this land of 'Blessed Memory', after the defeat of Ravana, the Raksasha king of Lanka, he bathed in these holy waters before he proceeded to India. Some colour is given to this tradition by the fact that there is even today five miles away from Keerimalai a place which is popularly known as Thiruvadinalai as having been the spot visited by Rama (*Thiru*-holy, *adi*-foot and *nilai*-spot).

There is also a tradition that Thiruvadinalai is the place of the sacred foot print of Siva, another foot print being on Sivanolipathamalai (Adams Peak). Mudaliyar Rasanayagam says that the foot print at Thiruvadinalai is that of Lord Buddha as mentioned in the Manimekhalai. Whatever may be the difference of opinion on this point, it is agreed that Keerimalai was visited by important personages. It is also chronicled that Chitrakatha, a celestial Chorister, longed to play Ravana's lute and did so at Keerimalai after the latter's defeat. He is said to

have taken his abode near Keerimalai and cleared the forest (see *Dakshina Kailasa Puranam*).

Some historians record that Emperor Mushkuntha crossed over to Ceylon from India to bathe in these holy waters accompanied by His High Priest, the Sage Nagula, who remained behind and gave his name to the place. Some say that a sage with the head of a mongoose bathed in these springs and was cured of the monstrosity. In confirmation of this tradition, the story of Marudappravikavalli who had her horse's head transformed into a human one was also introduced. Others suggest that Keerimuharokam which affected Sage Nagula was a disease allied to diabetes, tuberculosis and other diseases and that he completely recovered after bathing in this spring. Whatever be the traditional difference on this point, it is presumed that this place assumed the name Keerimalai after the visit of this great Munivar (Sage), for 'Keerimalai' means 'Mongoose-hill'.

Dr. John, who published the second edition of his father's History of Jaffna, while admitting that Keerimalai is a translation of Nagula Giri, tries to equate the name with that of a Ghandarva, who, according to his father, wanted to play the flute of Ravana at Keerimalai, relying, as his authority, on the interpolated lines in *Dakshina Kailasa Puranam*. Mudaliyar Rasanayagam, in one of his earlier contributions to the Hindu Organ, proved that the lines regarding 'Veenakanapuram' was clearly an interpolation and that the name was only a translation of Yalpanam and that the story of the Ghandarva came from the imagination of the interpolator for the purpose of giving a fanciful derivation to the name Yalpanam.

In one of the editions of the *Dakshina Puranam*, the Editor gives the interpolated stanzas

separately and those stanzas are not found in any manuscript or printed edition except one. To some would-be historians anything in print is a sufficient authority. Mudaliyar Rasanayagam, on the other hand, thought "Nagula" was a corruption of "Nakula," a term connected with "Naga", a race of people who lived in Jaffna in ancient times and on whose account the country was called Nagadipa. In confirmation of his statement he quoted a line from *Suda Samhitha* an ancient Sanskrit Work. *Viz. "Nakulam Nama Samsuddham Asti Stanam Mahithaie."*

When all the mythological and apocryphal derivations are eliminated, Mudaliyar Rasanayagam's is the only practical and suggestive derivation and is bound to be accepted until a better one is found out.

The holiness of this place had, in ancient times, received such a widespread popularity that it was also considered to be the residence of the Magi who went to worship the Infant Jesus at Bethlehem. "The lofty mountain of Gyheit referred to as 'Blessed' with which Marignolli connected the legends of Elias and the Magi was evidently the unpretentious hill Keerimalai, sacred to the Hindus, and supposed to be the residence of holy ascetics in ancient times. The spring at the foot of the hill, the water of which Marignolli professed to have tasted, was, no doubt, the sacred 'tirta' of Keerimalai which was and still is an attraction to thousands of pilgrims." (Ancient Jaffna p. 218.)

It is said that Vijaya, who was undoubtedly a Hindu, built a temple called Thiruthambaleswaram in the North of Ceylon (*Yalpana Vaipava*

Malai p. 3.) This temple must have been built near the present Keerimalai, as there are lands in the vicinity still going under the name of Thiruthambalai. Tamba is the Sanskrit word for copper; and the Tambapanni of the Sinhalese chronicler can therefore quite conceivably be the Thiruthambaleswaram mentioned in the *Yalpana Vaipava Malai* (Ancient Jaffna p. 53.)

Mudaliyar Rasanayagam who, in the name of Thiruthambale, found a very close connection to Thambapannai, the earliest name found in the Mahavansa for Ceylon, (Ancient Jaffna p. 53) had during his latter days changed his opinion as a result of further research. Before the 49 Tamil lands were engulfed by the sea in the 4th century B. C., as stated in the Tamil Classics, the Northern portion of Ceylon which was well cultivated by water from the Giant's Tank, then called Kattukarai, was called Then Panne Nadu (தென்பண்ணைநாடு) in contradistinction to Vada Panne Nadu irrigated by the Kaveri. The name was later corrupted to Thampanne Nadu and the Buddhist Priests, who did not know its original name, thought it was Thambapanne, to suit that Pali signification and still later the author of the Mahawansa gave a fanciful derivation to the word. The place might have been called Then Pane Nadu (தென்பண்ணைநாடு) to distinguish it from South India which is also a Pane Nadu. It should be noted that one of the lands engulfed by the sea was known as Kurunpane Nadu (the land of short palmyrahs.) The corrupted name Thambapanne might have come from either Then Panne or Then Pane.

The Mudaliyar had also given up his suggestion (p.p. 102, 103) that Thambapanne might have been a corruption of Tamravarni, the name

of a river in South India. That river was not called Tamravarni in the 3rd century B. C. or even much later. In those days it was known by the name of Porunai and that name appears in Tamil Classics. Tamravarni is a much later name and came into use and prominence much later than the 10th or 11th century.

The similarity of the name 'Taprobane', given to the Island by the Greeks, seems to have made the Mudaliyar to jump to the conclusion that Thambapanne was borrowed from Tamravarni. During his latter days he was of opinion that even Taprobane was derived from Thambapanne. Any person diving into the derivation of place names should not place too much reliance on the similarity of sounds or otherwise, but should go deeper into the history of its usage.

These ancient traditions and the wonder of a fresh water fountain within a few feet from the sea had made Keerimalai so famous. The pond has been lately well constructed with a strong stone embankment with an outlet to the sea. In a corner of the pond lies the fountain bed through which this lively tonic gushes out. To have a dip in this particular corner is truly refreshing; but it will be noticed that when the bather moves a couple of feet away from the fountain source, he feels that the water gives him an entirely different taste. The water has such chemical action on the system that one feels a ravishing appetite when he leaves the water. To many an invalid, this water has proved an efficacious remedy and it is a common sight to see hundreds of people both men and women, young and old, assembled around this little tank anxiously waiting for their turn to get a dip. The marble

white sand found along the sea coast is another attraction to the stream of visitors pouring daily into that otherwise deserted area. The pond is well maintained and guarded by local authorities. The water is regulated and kept at a low level, so that even children may bathe without risk to life.

For the convenience of visitors and pilgrims, three large "rest houses" (shatrams) besides many smaller ones have been erected by Hindu philanthropists, Messrs. Krishnapillai, Vythilingam and Cathirvetpillai, and are well maintained even up-to-date. Each of these inns is capable of accommodating several families with exclusive rooms for each of them.

I have had the privilege of seeing in Ceylon many a fair spot with good natural scenery and artificial advantages but, to repeat what the great journalist said, Keerimalai has a peculiar charm of its own and we Ceylonese would be proud of such a possession. To mention one specific instance of the attraction Keerimalai affords to the people of this country and elsewhere, may I be permitted to quote the following from the book of Ceylon by H. W. Cave:—

"An important spring is found at Keerimalai two miles West of Kankesanturai, known generally as the Holy Springs. A considerable volume of water issues here close to the sea, and has been looked upon by Hindus from time immemorial as possessing miraculous healing powers. It is still a place of pilgrimage, 'a spot more holy than all other sacred places in the world', to which many hundreds of Hindus from both Ceylon and India resort at certain times of the year, and many are the traditions recounting the miraculous cures it has effected, but

whether there is any virtue whatever in the spring, or whether mere superstition has given it notoriety, it is impossible to say. The story of the princess (Marudappiravikavalli) who exchanged her equine face for one radiant beyond compare, delightful as it may be, is rather too much for modern readers to believe. Apart, however, from its supposed powers, it is at least remarkable that this spring has flowed continuously from prehistoric times unabated, unaffected alike by droughts or rains, a silent witness to the truth, with which the good folk of Jaffna may console themselves, that the water they drink, however hard and unpalatable it may be, is not sea water but fresh, charged not with the saltiness of the sea but with the saline and calcareous properties of the rock in which it abounds."

...

PEARL BUCK

BY

C. A. GNANASEGARAM, B. A.

In my first article on Pearl Buck in the December (1939) number of the Miscellany I said that, when one sets out to portray a country and its people, one should aim at catching their soul. This seems to me a condition precedent, a sine qua non. For, an author may collect innumerable and impressive details about the life, manners, and customs of a people and yet fail of that which moves in and through all these and transcends all these. What indeed shall it profit an author if he gain all else but lose the soul? I think, we are well within our rights to demand of an author who presumes to portray a

people that he shall have understood the soul of that people. In fact, to my thinking, it would amount to a sacred duty upon that author. Otherwise, far better were it he should leave well alone.

Now, this soul is difficult enough to capture in regard to one's own country and people: difficult all the more then in regard to an alien country and another people. But difficult almost unto impossibility is it for a Westerner in regard to an Eastern people. For, it would require such an openness of mind, such a rethinking of Life's values, such a degree of self-erasure,—in short, such a 'selling of all one has' as few authors, nay few mortals, are capable of. Few, very few indeed, are the C. F. Andrews-es of the world!

To say then that Pearl Buck, an American woman, has succeeded in catching the soul of China in her books, is high praise indeed. Let us take a picture of Chinese China and compare Pearl Buck's China with it. For this purpose we cannot do better than take Dr. Lin Yutang's book 'My Country and My People'. Of him and his book, Pearl Buck in writing an Introduction to it, says, after detailing what qualities an ideal book about China, worthy to be about China, must possess: "None but a Chinese could write such a book, and I had begun to think that as yet even no Chinese could write it when suddenly, as all great books appear, this book appears fulfilling every demand made upon it. It is truthful and not ashamed of the Truth: it is written proudly It is, I think, the truest, the most profound, the most complete, the most important book yet written by a Chinese, a modern, whose roots are firmly in the past, but whose rich flowering is in the present."

Himself a great patriot, Dr. Lin Yutang says: "I am able to confess because, unlike some patriots I am not ashamed of my country. And I can lay bare her troubles because I have not lost hope. China is bigger than her little patriots, and does not require their whitewashing."

It is abundantly clear then that we cannot make a better selection for our purpose.

Chinese China :—

Dr. Lin Yutang says of China:

"If we review the Chinese race and try to picture their national characteristics, we shall probably find the following traits of character: (1) sanity (2) simplicity (3) love of nature (4) patience (5) indifference (6) old roguery (7) fecundity (8) industry (9) frugality (10) love of family life (11) pacifism (12) contentment (13) humour (14) conservatism and (15) sensuality. Some of these characteristics are vices rather than virtues: some others are the weakness, as well as the strength of the Chinese nation. Too much mental sanity often clips imagination of its wings and deprives the race of its moments of blissful madness; pacifism can become a vice of cowardice; patience, again, may bring about a morbid tolerance of evil; conservatism may at times be a mere synonym for sloth and laziness; and fecundity may be a racial virtue but an individual vice. But all these may be summed up in the word Mellowness."

Of Chinese patience he says:—

"Christian patience would seem like petulance compared with it The training school for developing this virtue is the big family, where a large number of daughters-in-law, brothers-in-law, fathers, and sons daily learn this virtue by trying

to endure one another--The big family, where a closed door is an offence....."

Old roguery he explains in the following words:--

"When a young man tries to drag his old grandfather from his fireside for a sea-bath on a September morning and fails to do so, the young man will perhaps show angered astonishment, while the old man will merely smile. That smile is the smile of the old rogue..... An old rogue is a man who has seen a lot of life and who is materialistic, non-chalant, and skeptical of progress. He knows that political problems are finally nothing but problems of the rice-bowl. He is harmless as a dove, but wise as a serpent."

As for mellowness, "a mellow understanding of life and of human nature is, and always has been, the Chinese ideal of character. It is the old culture of an old people who know life for what it is worth and do not strive for the unattainable".

The Chinese, according to Dr. Lin Yutang, are a race of disillusioned realists who have however learnt from the hard realities of life the lesson of kindness, a love of peace, a sort of amused contempt for new brooms, that would sweep the universe clean, and, above all, tolerance and patience and humour.

Pearl Buck's China.

It is astonishing how well Pearl Buck's understanding of the Chinese tallies with Dr. Lin Yutang's description. In fact they go so well together that I would recommend a previous reading of Dr. Lin Yutang's, 'My Country and My People' for a background against which to appraise Pearl Buck's novels. Her understanding of China is so faithful, almost so intuitive, that it is only with an effort one remembers that she is not Chinese like Dr. Lin Yutang.

Pearl Buck says, in the course of an introduction to Dr. Lin Yutang's book:—

“A book about China worthy to be about China must be frank and unashamed, because the real Chinese have always been a proud people, proud enough to be frank and unashamed of themselves and their ways. It must be wise and penetrative in its understanding, for the Chinese have been above all peoples wise and penetrative in their understanding of the human heart. It must be humorous, because humour is an essential part of Chinese nature, deep, mellow, kindly humour founded upon the tragic knowledge and acceptance of life. It must be expressed in flowing, exact, beautiful words, because the Chinese have always valued the beauty of the exact and the exquisite.”

These words will fit very aptly her own work. *The Good Earth*, as will hereafter appear.

The Good Earth.

It is frank and unashamed; it is wise and penetrative; it is humorous, showing a tragic knowledge and acceptance of life; and it is expressed in flowing, exact, beautiful words.

The story is simple and rooted in the country — of plain people, living plain and simple lives upon their earth. Wang Lung, a peasant, lives with his old father in a small hut. His is a hard life: he has to be up very early of a morning, boil water, to take to the old man 'to heat his lungs with. He has to be careful not to waste any water nor to use too much grass in making the fire. He is tired of getting up early of mornings. He would rather lie down warmly abed and let somebody else

tend the fire and take warm water to the old man and bring some to him too. He would get himself a wife. So he had gone up to the old man and demanded: "Am I never to have a woman?" His father had stirred himself then, gone to the neighbouring lord's house the House of Hwang, and asked for a slave girl "not too young and not pretty; but not pock-marked nor having a split upper-lip". Wang Lung goes and fetches Olan home. Olan was big and square, and had (like mother Earth herself) a brown, common, patient face. She was silent too and industrious. She did her house-work and after went to the fields and worked by his side. She works on like that in the field until labour-pains start. A 'man-child' is born and the old man's joy at having a grandson is in accordance with custom, unbounded. Their next is also a 'man-child', but their third is only 'a slave-child'. Hitherto the harvests had been good and he bought land from the House of Hwang who were selling land to buy jewels for the old Lord to give his concubines, and to buy opium for the old Mistress. But now the rain failed and there was famine and men were eating anything they could get hold of. Finally they decide to go South in the 'fire-waggon.' There Olan begs, the second boy steals, and Wang Lung pulls a rickshaw; and thus they manage to live—until comes an upheaval of the people. The rich men flee, their houses are broken into. Wang Lung collects handfuls of silver and Olan of jewelery. They return home, buy still more land, and prosper. Wang Lung's father's brother, who would never do any work and whose wife would never bear anything but 'slave-children', would dump himself and his whole family upon Wang Lung, who cannot go against custom to refuse him. Now Wang Lung is rich, and there being a flood, he has nothing to do. Then restless forces begin to move

within him. He looks at Olan as for the first time, and sees that she is not pretty. He goes to a tea-shop and 'falls in love' with a 'sing-song' girl named Lotus. Day after day he spends a lot of money on her, but cannot rest until he has bought and brought her home. Olan says not a word. But having two wives under the same roof does not conduce to peace for him, however. Then Olan dies; the sons are wedded. Wang Lung in his old age takes another concubine, Fear Blossom, and shortly after leaves her and three sons and the fool-daughter to mourn his death.

The whole story is full of revealing little details and incidents. As for instance this: when Wang Lung and Olan are returning after proudly showing their first 'man-child' in the House of Hwang, Olan says happily, "As for our son, there was not even a child among the concubines of the old Master himself to compare to him in beauty and dress." And they are happy, glorying in their son. Then suddenly Wang Lung is smitten with fear lest some evil spirit has seen or heard. He hastily hides the boy in his coat and says aloud, "What a pity our child is a female whom no one wants." What a picture of hard-won happiness trembling in fear lest it vanish too soon! And what a vast pity it must be that can portray such a scene!

Again, when during the famine the whole family had gone South, there one day, returning tired after plying his rickshaw, Wang Lung sees a good hunk of beef being cooked. He asked where such luxury came from. Olan wouldn't reply. Then the second boy, too young for wisdom and filled with his own pride of cleverness, told him that he stole it from the butcher's. Then Wang Lung shouted angrily,

"Beggars we may be, but thieves we are not," and took the meat and threw it upon the ground. Then Olan came forward in her stolid fashion and she picked up the meat and washed it and thrust it back into the boiling pot; "Meat is meat" she said quietly. This is the 'old roguery,' of the Chinese!

But the Good Earth is not merely a story, nor even only a faithful picture of China. The whole story is overshadowed by the presence of the Earth! There is a temple to the Earth God and Goddess, whom they make paper dresses for and light candles to. "Land is flesh and blood," says Wang Lung. Even when famine comes and they all have to go South, Wang Lung is attended on his way with the comforting thought, "I have the land still." Again when he was sick of his love for Lotus, he goes to the land and he is healed 'by the good, dark earth of his fields.' And dying he tells his sons, "Never sell the land."

The character of Olan is finely drawn. It is not Wang Lung who typifies China really, in my opinion. It is Olan, who knows that in a time of famine 'meat is meat,' however gotten. She is really Taoistic. She accepts life with a Chinese acceptance. She accepts it when Wang Lung would bring Lotus home, and she would make no further moan to him than a plaintive "I have borne you sons, I have borne you sons." She is like the good Earth itself, shapeless and not pretty, but having a beauty more abiding. Her expansive, honest face is the face of the great Earth itself. Like it too she is silent, patient, fruitful, thrifty, industrious, and wise with a disillusioned wisdom.

In China, as in the brave new world to come (according to Aldous Huxley), love, romantic love, such as is

immortalised in Western literature, is not to be found. So says Dr. Lin Yutang. Only 'the love' of the sing-song girls. And Pearl Buck would seem to agree. For what existed between Wang Lung and Olan cannot by any means be called 'romantic love', while his restless, sickening yearning for Lotus is more like the bitter-sweet of first love.

The Patriot:

But there is romantic love in another of her books—'The Patriot.' But this love is in Japan. 'The Patriot' tells the story of I-wan who joins a revolutionary party headed by En-lan and gets sent to Japan where he falls in love and marries: but he feels he must return to China, and his wife equally strongly feels she must remain in Japan, when war breaks out between their two countries. The conflict between their love and their duty is well drawn. An appreciative study of Chiang kai-Shek and the Red Leader En-lan is also woven into the story.

But it does not leave on the reader's mind the same impression of restfulness, of a plain people, living plain lives. The contagion and the complication of the West have come in. Here the author's 'piping' has taken a stormy note of men contention—lost, of men who groan!

The Mother:

This carries on the tradition of 'the Good Earth,' emphasising the freedom from illusions and the healthy acceptance of life that seems to be the strength of the Chinese.

The Sons:

This is a continuation of the story of The Good Earth, telling how the sons divided up, and in part sold the land against their father's dying instruction. It describes their different characters and

follows up their fortunes. The whole tends to show that as soon as they lost touch with the land, as in the case of Antaeus, their strength ebbed.

That brings me round to *The Good Earth* again. D. H. Lawrence in his "Mornings in Mexico" tells us a peculiar characteristic he had noticed among the Mexicans. that in their folk dances they all looked to the centre of the earth and seemed to dance to something there. There is such an earth-centredness about 'The Good Earth.' The great and good Earth is there, an all-prevailing Force, a Presence never to be put by, a power to calm, to comfort, and to sustain. There is an 'of the earth, earthy' quality about the Chinese that gives them health and sanity. It is the same quality about the book that makes of it a mental tonic for the modern mind, sick with its mad hurry, its divided aims, its inhibitions, its top-heaviness. The other books, despite their interesting stories, pall somewhat on the taste with their faithful picturing of the same thing. They tell a good story. They paint a faithful picture. But 'The Good Earth' goes beyond these. It has a message. (Back to the land campaigners cannot get a better aid.) It renews our contact with the great mother Earth, from whom comes health, physical and mental. One rises from a reading of it feeling very much the same sense of 'being set free,' as, I imagine, a patient would feel after an audience with a psycho-analyst. In fact, to the Chinese of the old China, the great and good Earth seems to perform the same function as the psycho-analyst does to this heady civilisation of ours today. It is a great book.

SOME NOTES ON THE WARDHA SCHEME.

BY

STUART WRIGHT, M. A.

In October, 1939, a conference was held at Poona to examine the experience of a two years' trial of Basic National Education, better known as the Wardha Scheme, in a number of Indian states. The following is a review of the report of that conference entitled "One Step Forward" and published by the Hindustani Talimi Sangh at Segaoon, Wardha.

Basic National Education began as a result of the problem of financing the program of universal primary education inaugurated by the Congress ministries. Gandhi wrote an article in the *Harijan*, which was as sudden and as much without introduction as a bombshell, and in this article he suggested a scheme of centering primary education round a craft, with the idea of helping thereby to make that education self-supporting. Amid cries from orthodox educationists of "Child labour" the Husain Committee, acting for the Wardha Conference which met to consider this idea, wrote out a syllabus which changed the emphasis from self-support to education through a creative activity "which may be a craft". It was then decided to experiment with this syllabus as much as possible in several States, and the Government agreed to co-operate rather fully.

As a result, India is taking Wardha quite seriously. Basic National Education has been tried on a total of 25,000 children in Grades I, II, and III, of the syllabus.—1st, 2nd, and 3rd Standard Tamil of our system in Ceylon. At the time of the report two years later, of which this article is a review, there were 8,420 teachers trained, in training, or in refresher courses in the United Pro-

vinces, Central Provinces, Bihar, Bombay, Orissa, Madras and Kashmir.

What is this scheme which has been thought worth so extensive a trial? Why has this single idea of Gandhi's done so much to overturn the system of orthodox education in so large an area? As has been stated above, it is an endeavour to communicate all knowledge through experience with life situations; these situations are either brought about by bringing life into the classroom, or by taking the classroom out into life. It is essentially a refusal, as most new movements in rebellion are, a refusal to teach anything, unless the desire for that thing is strong.

And the enthusiasts of the scheme are certain that unless the child sees the use in his own life of any particular knowledge, that knowledge should not be taught him for its own sake alone. Knowledge *per se* is useless knowledge; unless it is an answer to questions arising spontaneously in the young mind, the time taken in teaching it is wasted. The problem, then, is not the usual one of making a systematic subject interesting. It is a much more difficult one — that of arranging the experience of children in such a way that their questions about that experience will cover all the subjects of which their adult life will require a knowledge. In order to furnish this experience, two things are being done in the Wardha Scheme: (1) a craft is taught, usually spinning at present, during school hours, and (2) the children are continually taken out into the surrounding community to see for themselves what life is like and what they need to know in order to understand and improve it. Incidentally, the products of the craft work are expected to help support the school.

THE SCHEME IN PRACTICE

The quickest way to an understanding of just what this means in practice is to look at one of the Scheme's schools in operation. The Thamna school had some 150 pupils in Grades I to III of the syllabus, seven to nine years of age. During the year of trial it was found easy to teach the children arithmetic, geography, vernacular, and some national history through the medium of the three to four hours a day spent in spinning. The ginning of the cotton for carding, the preparation of slivers, and the actual spinning on the takli—all called for a fair amount of knowledge along several lines, although it was not found possible to teach all subjects by means of the craft. Chemistry, for instance, was extremely difficult to correlate.

The pupils here all spent a large amount of time in the community, and it has resulted in:

Sanitation work in both school and village.

Presentation of "interesting and instructive programs" at the time of all village festivals, in an attempt to change the emphasis from the usual "sweets, fine clothes, and laziness" to something more constructive.

The holding of public evening prayers.

The crying of news bulletins nightly in the village market place, and the posting of all important bulletins on village walls.

But perhaps the most remarkable result of this year's work was with regard to the actual production of yarn. The net profits from the work of some 150 children at first and 210 later on for ten months was Rs. 116.2. It is remarkable because such young children did the work and because there must have

been a large amount of wastage owing to lack of skill.

There is no more room for other stories of similar schools, although the record of the Segaon experiment makes fascinating reading, but this example at Thamna seems to be more or less typical of the schools in this Scheme. Several experiments of this kind were described at the Poona Conference, and all of them stressed :

1. The ease of teaching subjects, like arithmetic and language, and the difficulty of teaching subjects, like chemistry and social science, through the craft.

2. The delight of the children in the craft, the fact that they seemingly never grew tired and often insisted on working at home after school — thus spiking the criticism that the Scheme would result in child labor, in work too hard and tedious for young hands and minds.

3. The initiative taken by the children in organising, not only the school program but various community programs for social betterment, with the consequent valuable training in self-government and cleanliness.

At this point it may be well to indicate the subjects covered by the syllabus for all schools. The following is a list of the subjects taught at the Bombay teacher-training schools :

Craft (spinning and carding)

Language (mother tongue and Hindi)

History (civics and history of national awakening)

Geography

Science

Rural uplift work

Drawing

Principles of Basic National Education and its psychology.

Practice teaching

This list needs no comment. Its size and coverage of the list—remember, it is for *primary* education—tell their own story.

AIMS OF THE SCHEME

Now let us examine the expressed aims of this venture a bit further. It has been explained that the general aim is what John Dewey called "Education for life", but the emphasis is as much upon means as upon end. Most leaders in education now agree that education must be directed toward serving the needs of life, but very few have had the daring to suggest so radical a system as that of Basic National Education by way of putting that end into achievement. The so-called "project method" is the closest American parallel, unless one thinks of institutions like Tuskegee Institute in Alabama, where all work is done by the students. The Scheme's emphasis is also upon work, or, as Prof. Saiyidain put it, "on the bedrock of productive activity". He went on to say that the one important feature dominating the life of every farmer, craftsman, or labourer was the fact of work, and that psychologically it is more easy to give education through the medium of productive activity, since that activity is so fundamental to all life. Modern educational psychology of course agrees with this.

The report quotes the royal poet Bhatrihar as saying "The intellect follows close upon the skill of hands", while the Bhagavadgita said long before that, that action ripens into knowledge. So there is ade-

quate historical precedent for the fundamental idea of the scheme in the East as well as the West.

The first aim of Basic National Education is, therefore, education based upon productive activity of some kind.

The second aim has to do with choice of subjects and the method of presenting them. All of our education yesterday and most of it today is centred upon (a) the study of language, particularly grammar, and (b) a curriculum of subjects chosen only because they were thought useful or disciplinary, and taught as logical systems of facts. Now, it is clear that too much concentration upon means and the resultant disregard of ends, is likely to result in a good deal of unreality. It is equally well-known that that very process is one of the most common of all processes in the history of man's search after various ends. No sooner is a means for reaching an end proposed than a kind of worship of that means begins, which often totally eclipses the original end in pursuit of which the means was evolved. That, say the proponents of the Scheme, is what has happened in orthodox education; they believe that the Scheme is a return to the original purpose of education—preparation for life.

“The study of words is not education,” said E. H. Crosby in 1902, in his little book on “Tolstoy as a Schoolmaster”. “It is the letter that killeth and the spirit that giveth life, and it is the worship of the letter that deforms education; it is the dry-rot of the book exalted above the mind and thinking.”

He goes on to curse the study of grammar, pointing out that “the real use of language is to convey our meaning, and the man who says ‘them

things' conveys his quite as well as we who say 'those things'. Why then should we assume an air of superiority? For all we know, a hundred years hence 'them things' may be right and 'those things' wrong; for what is our language made of, if not of the mistakes of our ancestors?"

So much for the teaching of language by system. With regard to the orthodox teaching of all other subjects the report remarks that knowledge is really made up of bits, not of a series of systems, and therefore it is more logical to teach knowledge in bits, discussing those sections of any subject related to any particular occasion, and leaving the mind to assimilate and arrange according to subjects all by itself. To put it in table form :

<i>Basic National Education</i>	<i>Present-day teaching</i>
Psychological	Logical
Taught naturally, with regard only for occasion at hand,	Taught artificially, with regard only for logical order.
Activity-centred	Subject-centred
Free teaching, according to changing interests.	Time-table teaching
Continual use of environment.	Use of class-room mainly.

The second aim of Basic National Education, therefore, is the teaching of all subjects, including language, with regard only for their practical use in handling one's environment ; teaching must be psychological rather than logical.

The third basic aim of the Wardha Scheme, as I see it from its report, has to do with the idea of teaching children the idea that they are brother members of society, not a collection of selfish indi-

viduals all clamoring for as much wealth as possible with no regard for the wealth of others. Would this idea were the basis for education in Ceylon! One of the most distressing things about educational work here is that it always seems to produce boys and girls who are interested only in their own private achievements and tend to look down quite haughtily upon all who have not had as much education as they.

The third aim of the Scheme is, therefore, education in co-operation toward a better community and a better nation.

DIFFICULTIES AND CRITICISMS

It is now time to turn to a list of the difficulties the experimenters have encountered, and some of the criticisms that occur to a casual reader of the report.

1. There is the usual trouble of any new movement—the presence of extremists. One extreme here is represented by those who want to make the craft everything and to teach nothing which cannot be correlated easily with the craft. The other extreme includes people who cannot quite stomach the whole of Basic National Education and want the craft to be only one of the subjects taught, rather than the center of the curriculum and the teaching. One is reminded of the Scriptural quotation about new wine in old bottles at this point.

2. Of course it has been extremely difficult to correlate all subjects with the craft. It is not too much to say that this is the main problem the Scheme has to face; one still does not see exactly how all subjects are to be correlated with a *single* craft, suited only to a given locality.

3. The syllabus was not evolved naturally out of the needs and environment of the village child,

but was based on past educational experience, on artificial compartments of grades and subjects. It will probably be quite difficult to manage the Scheme until the basic principles of Basic National Education are expressed in other terms than those of orthodox education.

4. It is all very well to talk about teaching subjects in "bits", psychologically and naturally, and leaving assimilating and systematization entirely to the mind of the child, but one cannot help but feel rather strongly that there must be some provision for assisting the young mind with its synthesis. The world badly needs assistance in putting things together now-a-days; it has spent enough time in taking things apart and in thinking of them separately. One of the greatest demands upon education today is that it produces complete thinkers who are well-rounded in their understanding and well-connected in their living.

5. The problem of self-support still rears its head. It has been found that this Scheme is more expensive than ordinary education, and it is easy to see why this is so. It demands more personal attention, and therefore more teachers to a given number of children and more supervisors to a given number of teachers. As yet the sale of yarn has not made up this extra cost, but there seems to be every expectation that in the future it will not only make it up but go far to making Indian education the least expensive in the world.

6. The training of teachers is another problem which is to be expected. This kind of education takes men and women who are far better rounded than the average orthodox teacher finds it necessary to be. They must have a working and connected know-

ledge of all primary subjects, must be able to work well with village people, must have alert minds ready to seize upon every possible interest and every possible way of attaching knowledge to each of those interests, and must know the craft thoroughly. To find and train individuals of this type is not easy.

In conclusion, tribute should be paid to the writing of Acharya Kripalani, one of Gandhi's intimates and his spokesman for the basic ideology of the movement. He writes the most exquisite English I have seen since coming East, with the possible exception of Jawarhalal Nehru, and his two addresses are the most important parts of the report, if one wants to understand the ideology of the Scheme and how it fits logically into Gandhi's other ideas as to the future of India.

"We must create a new polity, a new citizenship, a new life, and a new order of things," he says. "The individual mind is more civilized than the group mind. When individuals group themselves together, virtue seems to depart out of them and they become violent. What Gandhi wants is that group life should be as intelligent, as civilized as individual minds."

"The spiritual origin and destiny of man has got to be worked out by the average man and woman in a new moral society," and through Basic National Education that new moral society, founded upon decentralization of industry and the spirit of co-operation, will be brought about.

PRINCIPAL'S NOTES.

These notes are being written before I have fully recovered my strength after my first experience with malaria followed by jaundice, and therefore they will probably be briefer than usual. Apparently I picked up the parasite—of the benign variety—at Vavuniya while returning from a trip to Colombo, so Jalfna's comparatively good record as regards this disease need not be impugned.

There is not a great deal to record in the way of changes at the College since my Report last March. During the vacation we completed the building which was being used as a godown behind Mr. Kanapathippillai's compound as a dwelling for Mr. Jeevaratnam. When we can complete the work on it next year, it should make a very comfortable house. At the same time we put up what we hope will be a temporary structure between the Y. M. C. A. and the tennis courts as a hostel for the Junior Inter boarders. (With Departmental approval of the Intermediate Classes, our Post Matriculation Class is now known as the Junior Intermediate Class.) Other building, beyond more or less major repairs of buildings, we do not contemplate.

There is no change in the staff to report except that Mr. Thurairajah has just brought his bride to Vaddukoddai, and Mr. K. E. Mathiapparanam has gone on study leave to Annamalai University. To the former we extend our congratulations and best-wishes for a long and happy married life. To the latter we say that we miss him greatly at the College, but are happy at this opportunity for him to gain even greater mastery of Tamil and count on him to return prepared to help us win again our

once great name for the study of the mother tongue and its literature. We were fortunate to get Mr. P. Navaratnam, who graduated recently from Annamalai, as substitute for Mr. Mathiaparanam.

But Tamil is not alone on our minds. Many of our Old Boys who had been urging this course upon us will be glad to hear that we have started the teaching of Sinhalese in the College. At present we require it only in Forms I and II, but Mr. Justin Gallagoda, the teacher, is prepared to take groups of the older boys for special tuition, and quite a number of the boys are taking advantage of the opportunity.

Perhaps a number of the Old Boys have discovered, to their inconvenience, that the Vaddukodai Post Office has been reduced in grade to a one-man office. This is certainly an inconvenience, especially with reference to telegrams and the telephone after five. I have hesitated to protest because retrenchment in unnecessary government expenditure certainly should not be obstructed; but the inconvenience has proved to be such that I have welcomed the energetic efforts of Mr. M. Ramalingam, our Colombo Old Boys' Secretary, to have the 'status quo ante' re-established. He has had the sympathetic attention and help of Sir Wytialingam Duraiswamy and Mr. G. G. Ponnambalam. The results of their efforts are not yet known, but I wish here to express my thanks to them all, whatever the outcome.

Sports results you will see elsewhere in this Magazine. We have not done superlatively well in cricket and athletics, but neither have we done very badly. The results in the January Matriculation Examination were disappointing: 40 took it and 12 passed, one in the first division. The threatened de-

lay in getting the results, due to the intensification of the war, not only reinforces our impatience at our dependence on examinations set and marked in another country, but reminds us of what a scourge war is.

I cannot close these Notes without reference to the tragic loss a sister school has suffered in the death of Mr. Peto. He was a most friendly person and I found him always ready to help in any good cause in any way he could. He was also a sound schoolman and was doing a splendid piece of work at St. John's. And he was a real Christian. We are missing him very much, but our hearts go out especially to his family in England, and to St. John's College here. We must all do our work so much the better because he has been taken from us.

PHYSICAL DIRECTOR'S NOTES

Track and Field Sports: The Track and Field Sports season started with the Boarders vs. Day Scholars Meet at which the Boarders for the first time proved themselves superior. The outstanding performance at this Meet was that of S. Dharmaratnam, who appeared to be in top form, winning first places in all the items he took part. The hidden talent in Dharmaratnam was never discovered earlier. His performance at this Meet made many of us feel that special efforts ought to be made to find out such talents. With this in view we started the Track and Field Practice, with special arrangements for the selection of athletes. A few teachers readily consented to help us in the coaching of

athletes. Special appeals were made to the boys to come in larger numbers for practice. With all this, I am sorry to mention that the selection of the Team to represent the College at the Inter Collegiate Meet was limited. Our experience this season shows that something different ought to be done to encourage boys to come out in larger numbers. The matter is being taken up by the College Athletic Committee and the decisions arrived at will be put into effect at an early date.

Owing to certain clashes in the week-end programmes the proposed dual Meet with St Patrick's College had to be cancelled. The Annual Field Day (Inter-House Sports Meet) was held and the Meet was a grand success. The performances were not up to the standard, but the spirit that prevailed is worth mentioning. The House Captains ought to be congratulated on the excellent way in which they made arrangements to make the day a success. There was keen rivalry, and the Hitchcock House deserve our congratulations on their winning the championship. I should not fail to thank the members of the staff who acted as officials of the Meet. Space will not permit me to give the results of the Meet in full. The following results will interest the readers:

Ranking of Houses.

HITCHCOCK HOUSE	113 pts.
HASTINGS	77 "
BROWN	73 "
ABRAHAM	66 "

Individual Championships

Senior:	Kantharatnam M.	Hitchcock House
	Arulrajasingham S.	Brown "
Inter:	Joseph G.	Abraham "
Junior:	Kurien G.	Hastings "

Physical Examination: A Physical Examination of all boys in the school is being carried out with a view to find out the defects and follow them through with the necessary medical attention. At the end of the examination, cards will be sent to the parents giving the defects found. We are sure the parents will co-operate with us in raising the standard of the health of our boys.

Plan of work for the Year: At a meeting of the Athletic Committee the following plan of work was drawn:

FIRST TERM :

—Cricket Practice and Inter-collegiate matches for the First Team.

First Sextant

—Cricket Practice for the 2nd and 3rd Teams

—Volley Ball optional.

Second Sextant

—Inter-House Cricket matches for Intermediate and Junior divisions.

—Inter-House Volley Ball matches for all divisions.

SECOND TERM :

May 15 to July 20

—Track and Field Practice for Senior, Inter. and Junior.

July 23 to Aug. 15 •

—Senior, Inter, and Junior Inter-House Football matches.

—Senior Inter-House Cricket.

THIRD TERM :

Sept. 11 to Oct. 1

—First Team. Football Practice.

First Sextant —2nd, and 3rd Team Practice.

Second Sextant.—Inter House Basket Ball and Thatchie Matches for all divisions.

—Optional Football.

—After Inter-Collegiate Football Matches are over, First Team Cricket Practice.

Inter-Collegiate Sports Meet. The annual Inter Collegiate Sports Meet was held on the 18, 19th and 20th July. Jaffna College was placed third. Special mention ought to be made of the two records created by George brothers. G. Kurien, of whom much was said in the papers, deserves our special congratulations on his record jump of 4 ft. 7 ins. in High Jump. In doing so he has not only created a record for Jaffna Schools, but for the whole Island for his age. He does the Western Roll Over in perfect style. I am sure Kurien will do well in years to come, to beat his brother's record of 6ft. $\frac{1}{2}$ ins. done in the Eastern Roll Over style. Kurien's build is specially suited for the style he adopts and I am sure with careful training he is bound to create another Ceylon Record. Joseph G. the Intermediate Pole Vault record holder, also deserves our special mention. He in breaking his own record did well to earn the admiration of the officials for his style. He too, I am sure, in a few years, will establish a record in this event. The unfortunate illness of Ratnasamy put him aside in winning the Parsons' Cup. He with all his illness did well to score a few points for his College.

HOUSE REPORTS**ABRAHAM HOUSE**

"Success never remains stable." We found the truth of these words in our case. We have not been able to keep up our success. Although we failed to attain success, we played the game to a finish.

I wish to extend my heartiest congratulations on behalf of this House to the Hitchcocks and the Hastings for having annexed the Athletic and Football championship respectively.

Many of our ace athletes and footballers have left College and it will take a considerable amount of time for our budding ones to spring into lime-light.

We expect much from the Girls' section, which is under the leadership of Miss V. G. Joseph, an experienced person in the field of sports.

I would be making an unpardonable mistake, if I fail to make mention of Mas. V. G. Joseph, a member of this House, who broke the Jaffna Intermediate Pole Vault record by clearing 8' 8". Well done Joseph!!!

I wish to conclude my report with a word of encouragement to the members in anticipation of better results next term. "The moving cloud doth reveal the shining sun."

K. THARMARATNAM,

House Captain.

BROWN HOUSE (BLUES)

House Master :	<i>Mr. D. S. Sanders, B. A.</i>
House Captain :	<i>N. Ratnasamy</i>
Girls' Captain :	<i>Miss P. Kandiah</i>
Football Captain :	<i>Sam. S. Sathaseevan</i>

Athletics Captain: *N. Nadarajah*
 Cricket Captain : *T. Vyravanathan*

This term we cannot as a body boast of any distinguished achievements, though we are proud of individual talent and perseverance. The spirit and enthusiasm of the Blues is undiminished, for we always strive to be worthy of the name of our first great leader, V. G. George.

True, on the playing fields we were not as successful as we hopefully expected to be. Part of the blame should be shared by the Physical Department. Not many new members were added to our decreasing numbers and the many gaps in our ranks caused by the departure of some of our members have yet to be filled. And the Sports Committee, which in all probability arranges the Inter-House Competitions, has crammed, into the space of one sextant, competitions in Sports, Football and Cricket and hence we are at the disadvantage of not having sufficient time to draw up and organise our teams. In spite of these positive deterrents and drawbacks, we did do our best. We believe that we could have done better with greater co-operation from our members.

We were ranked third at the Inter-House Sports Meet, falling by only two points behind Hastings House which became second. S. Arulrajasingam was champion, tying with an athlete of the Hitchcock House, and N. Nadarajah runner up in the Senior Division. Our congratulations are due to them. In Football we won all matches save the one which happened to be the most important. Thus we became the runners-up. The Cricket Matches are in full swing and of the two matches played we have won one and lost one.

Our best wishes are with N. Nadarajah our College Football Captain, who, we hope, will lead his team to success and gain the victory of the much coveted championship, as another member of our House, Mas. V. T. Muthucumaru, did last season.

In the literary field we have a lead. It is with righteous pride that we note that all the four Editors of the "Young Idea" since its inauguration have been selected from the "Blues."

It has always been usual for those at the helm of affairs in concluding their reports to thank all who have helped him.

Though many from whom active help was expected did nothing more than what they felt was their 'duty', yet we feel that their moral "support" has been always with us. To those who gave us financial help, we are grateful and take this opportunity to thank them all.

N. RATNASAMY,
House Captain.

HASTINGS HOUSE

House Captain:	<i>K. Muthucumaraswamy</i>
House Captain for the girls:	<i>Miss Maheswary Somasundram</i>
Athletic Captain:	<i>S. Ratnasamy</i>
Cricket Captain:	<i>R. Sithamparanathan</i>

This term has been one of intense activity for the Hastings House. To start with, we had the Inter House Sports Meet at which we came out runners-up. This achievement was in a large measure

due to the enthusiasm so strikingly displayed by all our competitors, to the keen effort made by our Housemaster Mr. Niles to make the members contribute their best in the Meet, and, last but not least, to the encouragement so vociferously given by almost all the members of the house, including the ladies who displayed their membership in the Hastings House by coming attired in gay "RED" sarees, without any fear of being arrested as possible communist agitators.

It was unfortunate that Ratnasamy, our star athlete, was ill at the Hospital and could not have contributed much towards our success, which he otherwise would have done. It is worth mentioning here that in Tug-of-war our members pulled hard and magnificently to carry away the first place. In the pillow fight David Thambiah paved his way with admirable ease to the first place.

At the Inter-Collegiate Sports Meet this year, G. Kurien brought honour to our House by creating a new Ceylon record in the Junior division High Jump by clearing 4 feet 7 inches, a feat which no other Ceylon boy under 13 has performed.

In the Football competitions we came out as champions defeating the Brown House in the final tussle. In Cricket the Hastings are spoken of as favourites.

We hope that the House would maintain this same spirit in days to come and be true to its traditions and the glorious part it has played in all competitions on and off the field.

K. MUTHUCUMARASWAMY,
House Captain.

HITCHCOCK HOUSE

House Master : *Mr. K. V. George*
 House Captain : *K. Kathiravelpillai*
 Captain for the Girls: *Miss J. L. M. Strong*

In submitting the report of the current sports year, the most outstanding success which I should mention is our all round championship for the year 1939. This achievement is in keeping with the traditions which the Hitchcock House has established ever since the House System began.

The Whites once again annexed the Inter House Athletics championship with 113 points to their credit in contrast to the 77 points scored by the runners-up—the Reds. The keen enthusiasm and team spirit displayed by the members of our athletic team are highly to be commended. The fact that M. Kantharatnam led the College Athletic Team in the J. S. S. A. Sports Meet and that many of our House members partook of this competition bears testimony to the high standard displayed by the members of our House.

We had our Inter-House Football Competition this term. Though out of the three matches we played we won only one (that over the Greens), it will be admitted on all hands that our Football Eleven displayed real capacity and energy. Our congratulations are due to the Reds on their well-earned championship.

In Cricket we won by seven wickets the only match we played against the Blues, who by the way, prided themselves on the fact that they had in their team the "Larwood of the Jaffna College Cricket Eleven." With this hard fought vic-

tory to our credit, it is not too presumptuous to hope that we can register the Cricket championship too. No competitions have been held for the Intermediate and Junior divisions, where we have no doubt that our House will come off with flying colours

All this seems to be an entirely boys' affair. Despite the presence of lady members in every House, no competitions were arranged for them. Let us hope that the authorities concerned will arrange at least Padder Tennis competitions for them in the future.

K. KATHIRAVELPILLAI,
House Captain.

THE Y. M. C. A.

Till now our work on Sundays was confined only to our College and to a few schools around Vaddukodai, but this term, I am glad to report, we were allowed to conduct a Sunday evening service at the Vaddukodai Church, which we consider only as a stepping stone to our work among the older people of this parish.

Our annual trip to Eluvaitivu took place this term in which the members of our 'Y' and the other students of the College went to this island to spend a day with the children of the school, which is being run by our Y. M. C. A. It was a great day for the children and the grown ups of the place. In the morning a Sports Meet was held, and later the students of the school were examined

in Arithmetic, Reading and General Intelligence. Eight prizes were awarded for the performances in the Sports Meet and six more to each class on the results of the examination held. Immediately after this, an evangelistic meeting was held and the prizes were distributed by Mrs. K. A. Selliah (wife of our Vice-Principal) at the end of it. The lunch followed this, in which all the children and parents present took part. That was the end of the celebrations of the day.

The money necessary for this celebration was raised by staging a play "The Jaffna Dowry Hunter", the actors being some of the Ceylonese divinity students who were at the Bangalore Theological College till of late. Our many thanks are due to them.

As regards Public lectures, we have had only one this term by Miss Ila Sircar, M. A., Associate Secretary of the S. C. Ms. of India, Burma and Ceylon.

I appeal to all to help us by taking part in our activities in order that this Association may be a source of inspiration and strength to those in the field of our work.

S. O. A. SOMANADER,
Hony. Secy.

THE ACADEMY.

Patron :	<i>The Principal</i>
President :	<i>S. Ratnam</i>
Vice-President :	<i>C. Jayasinghe</i>
Secretary :	<i>K. Ayadurai</i>
Asst. Secretary :	<i>M. Underwood</i>
Treasurer :	<i>K. Saravanamuthu</i>
Auditor :	<i>S. O. A. Somanader</i>

The most conspicuous feature of our meetings this term was the continual introduction of new members and this feature gave considerable opportunity to the members to display their wit. Another noteworthy feature was the full co-operation of the lady members.

As the Senior Inter classes began rather late this term, we were able to hold only six general meetings. The first meeting was confined solely to the introduction of freshers, and the election of office bearers took place at the next meeting. In the subsequent meetings we had speeches in Tamil and two debates in English, one on "The parents should take the initiative in arranging marriages" and the other on "Religion is a stumbling block to the progress of man." At one of the general meetings, Mr. A. M. Brodie of the College Staff gave us a talk on "Augustus Caesar".

We also had two public lectures one in Tamil on 'Silappathikaram' (சிலப்பதகாரம்) by Mr. V. Nagalingham, Proctor, Vaddukoddai and the other in English on "The Charm of the Spoken Word" by Mr. M. Balasundram, B. A., B. Sc., Advocate.

K. AYADURAI,
Hony. Secy.

THE BROTHERHOOD.

Owing to the Application Test and rearrangement of the Matriculation classes we did not meet for the first sextant of the term, but we held three meetings within the short period of the following sextant. Also, under the auspices of the Association, a public lecture was delivered by Mr. S. Sinnathamby, Interpreter Mudaliar of the Ceylon Supreme Court, on "Tamil Poems".

We have organised a Dramatic Club and Literary Circle as activities of the Brotherhood and they would start functioning from next term.

E. S. MOORTHY,
Hony. Secy.

...

THE HUNT DORMITORY UNION.

The new term commenced with a new Dormitory Master, Mr. W. L. Jeyasingham, who succeeded Mr. R. J. Thurairajah.

We are glad to state that Mr. R. J. Thurairajah who was our Dormitory Master for the last two years was "wedded at last!" Let us wish long life and prosperity to the newly wedded couple.

Mr. R. J. Thurairajah relinquished his post as a dormitory master at a very critical moment, when new innovations were taking place in the College boarding. We would have enjoyed the privileges but we lost sight of the man at the helm. During his stay in our midst we enjoyed our share of the pri-

vileges, which were accorded to us, without misusing them, to the best of our advantage. He was like a father to us. His genial personality, his cheerful countenance, his mode of moving with the boys won the admiration of one and all. His strict sense of duty and punctuality, which are in accordance with his nature, were envied and cultivated by the students. I feel that his giving up the dormitory mastership is an irreparable loss; yet it is inevitable. Let us once again thank him for his valuable services done to us.

Mr. Luther Jevasingham, no unworthy successor of Mr. R. J. Thurairajah, is undoubtedly an able disciplinarian.

With the co-operation of the members and with the help of the Executive Committee the meetings were held regularly. We have had altogether seven meetings. We invited one speaker—Mr. P. Navaratnam (B. A. Hons. in Tamil)—who delivered a thought provoking and interesting speech on “The strike at the Annamalai University.”

Our thanks are due to this speaker, the Executive Committee for its able guidance, and the members for having helped us to bring the meetings to a success.

Towards the end of the term we had a grand farewell function to Mr. R. J. Thurairajah in appreciation of his services. The function was carried on in an oriental fashion. Some of the visitors were surprised to see the work of the Boarders.

The following are the elected office bearers for this term.

President:	<i>S. N. Ratnasingham</i>
Vice. „	<i>R. Kanagasabapathy</i>

<i>Secretary :</i>	C. S. Nagalingam
<i>Asst. Secy :</i>	K. Jayaseelan
<i>Treasurer :</i>	P. S. Kanagaratnam
<i>Editor :</i>	E. Sundramoorthy
<i>Sub-Editor :</i>	D. M. Wijayaratnam
<i>Senior member :</i>	A. C. M. Thawfeek
<i>Student Council Representative:—</i>	N. S. Ratnasingham
	C. S. NAGALINGAM, Hony. Secy.

THE ATHENAEUM.

...In submitting the report of this Association for the term under review, I make bold to say that this has been the most successful term the Athenaeum has had, since its origin.

The middle part of the term saw the transfer of our Patron, Mr. W. L. Jeyasingham to the "Hunt Dormitory." We indeed regret his departure.

Our new Patron is Mr. Samuel Beadle. We welcome him warmly into our midst. He has in a short space of time begun work with great enthusiasm. We extend to him our hearty co-operation.

With regard to meetings, we had eight out of which five were conducted with debates. The debates reached a good standard, and we hope to raise it still higher. At the second meeting, Mr. Samuel Beadle gave a short speech on "C. F. Andrews, the Friend of the Oppressed." At the last meeting N. S. Ratnasingham addressed the Association in Tamil. We thank them for their messages.

In conclusion let me thank the Patron, the Committee and President for their hearty co-operation.

The office-bearers for the second term 1940 are as follows:—

<i>President :</i>	K. Swarajalingam
<i>Vice-President :</i>	N. R. Balasingam
<i>Secretary :</i>	E. R. Appadurai
<i>Treasurer:</i>	S. Pathmajeyan
<i>Additional members of the Committee:</i>	T. Thurairatnam
<i>Editors:</i>	{ R. Visuvanathan K. Sugirtharatnasingham
<i>Members to look after the sick :</i>	{ T. Thurairatnam ... D. Ratnasingham
<i>Student Council representative for the year:</i>	S. Selvanandham

E. R. APPADURAI,
Hony. Secy.



THE SCOUT TROOP.

<i>Scout Master :</i>	Mr. Stuart R. Wright.
<i>Troop Leader :</i>	R. C. Thavarajah
<i>Secretary :</i>	C. S. Nagalingam
<i>Treasurer :</i>	S. Rajaratnam
<i>Lions Laird Leader :</i>	R. Kanagasabapathy
<i>Asst. " " :</i>	C. S. Nagalingam
<i>Doves " " :</i>	H. M. Tambyah
<i>Asst. " " :</i>	W. S. Mahendran
<i>Ravens " " :</i>	G. Joseph
<i>Asst. " " :</i>	S. Rajaratnam

The Third Jaffna Troop, under the enthusiastic Scout Master and the Troop Leader, has reached a very high standard during this term. This fact is clearly borne out by the achievements made by almost every Scout. They have won various proficiency badges and also they have passed many tests. The strength of the Troop is 30 and these thirty Scouts are divided into three Patrols, viz. Lions, Doves, Ravens.

As far as camps are concerned, we were able to go only on one hike this term and that was to Karainagar, where we were instructed by Mr. R. Wyeth on life saving and swimming. We went to Jaffna town to celebrate the King's Birthday, where many of our Scouts received proficiency badges which were presented by the Government Agent. Among these Scouts were three senior Scouts who won three badges which no Scout in the Peninsula has ever

won (if I am correct). They are R. C. Thavarajah, who won the debator's badge, R. Kanagasabapathy who won the cook's badge and C. S. Nagalingam who won the interpreter's badge.

With regard to educational work, we have set upon ourselves the task of surveying the village (an economic survey), which has been entrusted to us by the Ceylon Government. Next term we have decided to have a grand exhibition. Every Scout has now itself started to make something to contribute to the exhibition, which I hope will be a great success.

In conclusion, I wish to congratulate the senior members who have won their merit or proficiency, and also the freshers who have won their Tender-foot badges. I also wish to congratulate the Lions Patrol for their ability in ranking first with 50 points, the Doves ranking second with 43 points and the Ravens ranking third with 38 points. Our congratulations are due to the senior members who have achieved what others have not.

I take this opportunity to thank Mr. R. Wyeth for his instructions in swimming and life saving, the Scout Master and the Troop Leader for their able guidance and the Patrol leaders who supported them by acting according to their instructions.

C. S. NAGALINGAM,
• Hony. Secy.

THE PHOTOGRAPHIC SOCIETY.

In the last report of this Society which appeared in the College Miscellany, it was stated that we had launched a Photographic Competition that term. The results, however, were not given as they were too late for printing. In fact, the Competition was not a success as the members were quite new to the task.

• This term was a successful one for us and members showed keen interest in their work. There are now seventeen members in the Society, excluding those who have left us. We thank Messrs. Wright and Thurairajah, the advisors on the subject who have helped us a great deal, and we are proud to note that we have gained much practical knowledge.

The Photographic Exhibition and Competition held in the second term was of greater success. The whole school has done much to help us in the various items, for which we are very thankful. Further, we wish to say that nothing else has strengthened us more in our enterprise than the keenness shown by the members of the College in attending our small exhibition.

In the Competition, the prize for the students was won by S. Muthaya of the Society

The Annual Photographic Exhibition and Competition for this year will be held in the third term. This Competition will be held on a grander scale for the students and staff of the College, and we therefore wish that many should contribute to its success. We shall be glad to receive prints and negatives by the competitors themselves. As this Exhibition will be held after the mid-summer vaca-

tion, we advise the would-be competitors to get their best pictures during the holidays. Entry forms and rules can be had at the beginning of the third term.

S. MUTHAYA,
Hony. Secretary.

THE J. C. ROUND TABLE.

The Annual General Meeting of the Round Table was held on the 31st of January and the following were elected office-bearers for 1940 :—

President : Mr. M. I. Thomas

Secretary and Treasurer : Mr. P. W. Ariaratnam

Messrs. C. S. Ponnudurai, E. C. Lockwood and M. Rajasundram were elected Additional Members of the Committee.

Regular meetings were held during these two terms and the programme consisted of addresses and papers by visitors and members.

We were able to welcome Mr. E. L. Bradby, Principal, Royal College, who was the chief speaker at our College prize-giving, and Mrs. Bradby at a Social held in their honour.

We also had the privilege of meeting and hearing Dr. Stanley Jones while he was in Jaffna during the latter part of March.

The members of the Round Table entertained Mr. and Mrs. K. E. Mathiaparanam at a farewell dinner on the eve of the departure of Mr. Mathiaparanam to the Annamalai University to pursue a

further course of studies in Tamil. The President, Messrs. S. A. Visuvalingam, and L. S. Kulathungam and Mr. K. A. Selliah, deputising for the Principal, spoke in appreciation of the services of Mr. Mathiaparanam in the College. The wives of the members were also present and added colour and grace to the function. We hope that his services to the College will be enriched as a result of his stay and studies in India. Our best wishes go with him.

The following is a list of the speakers who spoke at the Round Table during these terms and the subjects on which they spoke:

Mr. S. H. Perinbanayagam -

A Paper on Kraemer's Book:—

... "The Christian Message in a Non-Christian World."

Dr. Stanley Jones:—"Frustrations."

Rev. D. T. Niles:—"The Church in the War-torn West."

Mr. R. S. D. Williams:—

"Uzacoli College, Africa—
An Experiment in Education."

Mr. K. A. Selliah:—"Homework"

To the speakers we say 'Thank you.'

P. W. ARIARATNAM,
Hony. Secy.

THE STUDENT COUNCIL.

It is with great pleasure that I submit the report of the Student Council for the term under review.

I am glad to state that all the resolutions passed by the Council were unanimously passed and that most of them were matters of great importance. Some of the resolutions passed are:

1. The gate of the dormitories should not be locked during class hours and the rule that no boarder should stay in the dormitories during class hours should be enforced.

2. Regarding the health of the boarders, the authorities should advise the V. C. to gravel the lane that is lying between the dormitories and the lavatory and in case the V. C. refuses to do so, the College must do so with the permission of the V. C.

3. As the present cycle-shed is insufficient, it must be extended.

4 To safe-guard the beauty of the Football field by avoiding the number of paths that go across it, the gates in the field should be shifted to the other side of the fence and a path must be cleared on the other side of the fence leading to the gates.

Three of the members, who were in the Council last term, have left us, for they have gone elsewhere to prosecute their studies. Their places have been filled by newly elected representatives. We welcome the new members.

Let me use this opportunity to thank the energetic President, all the other members whose

hearty co-operation has enabled me to carry on my work successfully and our faculty adviser, Mr. Lyman Kulathungam, for the valuable help rendered to us on several occasions.

N. S. RATNASINGHAM,
Hony. Secy.

OUR DRAMATIC TROUPE AT KANDY.

In response to an invitation from the Kandy Tamils Association, a troupe of actors from our Dramatic Club had the opportunity to stage the one-act play, the "Bishop's Candlesticks", in Kandy on the 6th of July. The Variety Entertainment for which the play was staged was a great success, both with regard to the high standard of the items of the programme and the proceeds realised from it for the Duke of Gloucester Fund. We were happy to contribute our share towards the success of the Entertainment. Specially three items on the programme impressed those of us who went from Jaffna very much indeed. The two tableaux presented by the Kandy Tamil Ladies—one depicting Saraswathie Pooja, with Miss Lakshimi Rajaratnam as the Goddess, and the other the worship of Mother Lanka by the women of various nationalities, with Mrs. S. Karthigesu as Mother Lanka—were gorgeous and captivating productions. A Reaper's Dance by Mrs. Kuruppu was the third item that we were particularly glad to see.

We were happy that our play was appreciated. Two appreciations of it, one from Mr. C. S. Rajaratnam, Advocate, the President of the Kandy Tamils Association, and the other from Mr. A. P. Guruswamy, of Colombo, appear in these pages. Our thanks to the two contributors.

We cannot thank adequately all those who made our stay at Kandy so enjoyable and comfortable. Both our Old Boys and our friends vied with each other in extending to us their lavish hospitality. To all those who entertained and helped us, we say through the Miscellany, "Thank you very much", especially to the President and Mrs. C. S. Rajaratnam, Mr. and Mrs. N. Cumaraswamy, Mr. and Mrs. K. Vijayaratham, Mr. and Mrs. A. Kanagasundram, Mr. and Mrs. V. M. Guruswamy, Mr. and Mrs. S. Karthigesu, Dr. and Mrs. Crossette Tambyah, Mr. V. Ramanathan and Mr. K. R. Navaratnam.

L. S. K.

APPRECIATIONS.

I—FROM MR. C. S. RAJARATNAM,

President of the Kandy Tamils Association.

I venture to ask for the hospitality of the Miscellany for this communication regarding the valuable contributions made by Jaffna College to the Variety Entertainment, held at the Trinity College Hall on July 6, 1910. This was organised by the Kandy Tamils Association in aid of the Duke of Gloucester Fund. This Association consists mainly of the Tamil residents of Kandy, who belong to Jaffna and many of whom are alumni of Jaffna College.

A request was made to Mr Lyman S. Kulathungam, who was in Kandy on a short visit during the Easter vacation, for one or more items. He complied readily, but made us understand that he depended for implimenting his promise on the Princi-

pal and certain other members of the College. The chief contribution was the well known one-act play from Victor Hugo's "Les Miserables," The Bishop's Candlesticks. I happen to know the unexpected difficulty there was in making up the cast; no less than three out of the four chief characters had to be substituted and some of them joined in at the eleventh hour. I am glad, I am in a position to assure you that the play was acclaimed as a remarkable success. Mr. Rajanayagam Wadsworth made an excellent Bishop and Miss Elias a perfect nagging sister to him, while Miss Sundrampillai proved a prim and proper housemaid. As for Mr. Kula-thungam, no more desperate convict ever alarmed an audience. I need say no more of this play as presented, than that many film-fans thought that it was as good as Hollywood efforts.

The two young ladies, who generously stepped into the breach at the last moment, further helped the concert with an item of oriental music, which was greatly appreciated and encored.

The best evidence of the success of the Entertainment and the number that attended is the amount of over Rs. 700, which the Secretary of the Association was able to remit to the fund. The large hall was packed up to the gallery. The late Government Agent of Jaffna, Mr. E. T. Dyson, his wife and daughter were among the audience, and I can assure you they enjoyed the items furnished by your College.

His Excellency the Governor, who extended his patronage but regretted his inability to be present, sent a further letter to the organisers wishing them every success.

On the Sunday following, there was a great scramble in Kandy to entertain the performers from Jaffna, who have left behind a fragrant memory.

II—FROM MR. A. P. GURUSWAMY

Jaffna College was brought very much into the lime-light at Kandy by its splendid contribution to a Variety Entertainment organised by the Kandy Tamils Association in aid of the Duke of Gloucester Fund.

The production of "Bishop's Candlesticks", which occupied the best part of the second half of the programme was an outstanding success.

Mr. Lyman Kulathungam displayed histrionic talent of an uncommon degree by his very skilful portrayal of the ungrateful brigand, who later turned penitent. There is always a tendency to over-act this part, but the judicious restraint practised by Mr. Kulathungam in those parts that called for moderation was noteworthy. Then came the metamorphosis in his character with his learning for the first time that there are still qualities in the world called Sympathy and Kindness. This was indeed a most exacting role to which ample justice was done.

Equally scintillating was the acting of Mr. C. R. Wadsworth as the Bishop. His naturally dignified manner of speech and gesture, and the sharp contrast with the wild gesticulations of the lawless one made the acting most realistic and admirable.

Miss Monie Elias was handicapped by an unfortunately monotonous tone of voice, but she battled with this with some success by clear enunciation.

Miss Ranji Sundrampillai, who unfortunately had only a minor role to play, did her part with much grace and charm.

The production was altogether splendid and reflected great credit on the Producer and Stage-Manager, Mr. C. S. Ponnuthurai.

Mention must also be made of the delightful singing of Misses Sundrampillai and Elias to the accompaniment of the Veena and the Violin. There was a wonderful blending of voices and instruments.

JAFFNA COLLEGE ALUMNI ASSOCIATION

(Colombo Branch)

NEWS AND NOTES

The only activity of the Association worth mentioning in this issue of the Miscellany is the appeal of the Association to the Post Master General directly and through members of the State Council to restore the privileges enjoyed by the students of the College and the Vaddukoddai public at the Vaddukoddai Post Office. As an economy measure, the Postal Department reduced the working hours of the Vaddukoddai Post Office with effect from November last and made it a one-man office.

The Honorary Secretary of the Association addressed two appeals to the Post Master General and followed them up by getting Hon. Sir Wythialingam Duraiswamy and Mr. G. G. Ponnambalam to represent the views of the Association and the Vaddukoddai public to the Post Master General. The Honorary Secretary is thankful to them both, particularly to Mr. G. G. Ponnambalam who interviewed the Post Master General on more than three occasions and made personal and written representations on

behalf of the Association, though he has no connection with the College or the O. B. A.

The last communication received from the Post Master General is to the effect that the matter is still under consideration and that a reply would be sent early. The Honorary Secretary regrets very much that the Editors of the Miscellany would not give him a chance of releasing some of the correspondence for the information of the Old Boys. Hence, this short note.

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

NOTE BY THE EDITORS

We still feel convinced that the Miscellany is not the vehicle to give publicity to such correspondence as the Secretary refers to.

ANNUAL GENERAL MEETING AND ALUMNI DAY 1940.

The Annual General Meeting and Alumni Day Celebrations for 1940 will be held on Saturday 21st September 1940 in the College premises.

PROGRAMME

- 2.30 P. M. Annual General Meeting
- 4.00 P. M. Principal's Tea.
- 5.00 P. M. Football Match: Old Boys vs. College

6.30 P. M. Concert : College Students

8.00 P. M. Annual Dinner.

Members are kindly requested to remit the following Subscriptions and Dinner Fee early to the Hony. Treasurer —Mr. R. C. S. Cooke, Third Cross Street, Jaffna.

Annual Membership Subscription 1940	Re. 1-00
Jaffna College Miscellany Subscription 1940	Re. 1-00
Alumni Annual Dinner Fee : Member per head	Rs. 2-50
Lady Guest „ „	Rs. 1-50
Men Guest „ „	Rs. 2-50

Members are notified that according to the rules of the Association, only those members who have paid their annual subscription for the current year shall be eligible to stand for election and to exercise their vote in any manner at the Annual Meeting.

Members are requested to give due notice to the Hony. Secretary and state in writing any business or matter they desire to be included in the Agenda of the Annual General Meeting.

Members will notice that this year the Alumni Day Celebrations commence at 2-30 p.m. in the afternoon of 21st September, with the business meeting. In the morning, though the Executive Committee has not drawn up a formal programme, arrangements have been made to receive and entertain Old Boys who arrive in the morning. Morning tea will be provided and those who desire to take part in Tennis can do so. Lunch by the College will be provided for all Old Boys who are present then.

Old Boys are requested to write positively to the Principal of the College and inform him if they expect to be present at all or any of the following items:—

- 7-00 A. M. Tennis
 8 00 A. M. Morning Tea.
 12-30 P. M. College Lunch.

A. W. NADARAJAH,
 Hony. Secretary,
 J. C. O. B. A.

ALUMNI NEWS

(Gathered by Alumnus)

GENERAL.

—*Dr. S L. Navaratnam*, the Officer in charge of the De Soysa Lying in Home, Colombo, has been awarded the Fellowship of the Royal College of Obstetricians and Gynaecologists.

—*Mr. P. Sri Skandarajah*, Police Magistrate, Dandagammuwa, has been transferred to Negombo.

—*Mr. C. Subramaniam*, B. A., of the staff of the Manipay Hindu College, has joined the staff of the Jaffna Hindu College.

—*Mr. A. Perumainar*, D. R. O., has been transferred to Pallai.

—*Mr. J. M. Sabaratnam*, D. R. O., Jaffna, has been transferred to Pooneryn.

—*Mr. V. Vijayatheivendran*, Advocate, has taken his oaths and is practising at Colombo.

—*Dr. A. W. Rasiah* has been transferred as Medical Officer of Health, Kandy.

—*Dr. S. W. C. Ratnesar*, D. M. O., Nuwara Eliya, has been transferred as Medical Superintendent of the Leper Hospital, Batticaloa.

—*Dr. J. T. Amarasingham*, Medical Superintendent of the Leper Hospital, Patticaloa, has been transferred as D. M. O., Kitugalla.

—*Dr. T. Visuvalingam*, has assumed duties as Field Medical Officer, Galgamuwa.

—*Dr. K. Nadarajah*, has assumed duties as Field Medical Officer, Talpe.

—*Mr. N. Ehamparam*, Proctor s. c., has taken his oaths and is practising his profession in Jaffna.

—*Mr. P. R. Rajendra*, Proctor, s. c., has also taken his oaths and is practising in Jaffna.

—*Mr. V. K. Kandaswamy*, B. A., Advocate, has taken his oaths and is practising his profession in Colombo.

—*The Rev. James S. Mather*, Pastor of St. Peter's Church, Jaffna, has been elected the Chairman of the North Ceylon District of the Methodist Church. He is the first Ceylonese Minister to be elected by the Synod to this office. He will be taking office about the early part of next year.

—*Mr. I. P. Thurairatnam*, B. sc., Principal of Union High School, Tellippalai, has been elected the Treasurer of the American Ceylon Mission.

—*Mr. K. E. Mathiapparanam*, B. A., of the staff of Jaffna College, has proceeded to the Annamalai University to qualify himself for the B. A. Honours in Tamil of the same University.

—*Mr. K. Vallipuram*, Proctor, s. c., has taken his oaths and his practising at Pt. Pedro.

—*Mr. C. E. Rajasingham*, who was studying in the University College, Colombo, has returned after sitting for his final in Arts of the London University and has taken up an appointment on the staff of Union High School, Tellippalai.

—*Mr. A. Gunanayagam*, who was teaching at Kurunegala, has also joined the staff of Union High School, Tellippalai.

—*Mr. T. Balasingam*, Proctor, s. c., has taken his oaths and is practising his profession at Badulla.

—*Mr. A. R. E. Rajaratnam*, L. Th., has assumed duties as Worker in Charge of the Church at Delft under the Jaffna Native Evangelical Society.

—*Mr. C. Ganeshadasan*, has assumed duties as Sanitary Assistant at Nikaweratiya. . . .

—*Mr. R. K. Arulampalam*, of the Registrar General's Office, Colombo, has been appointed the Registrar of Lands in the Jaffna District.

—*Mr. J. C. Arulampalam*, Inspector of Excise at Changanai, has been transferred to Chavakachcheri.

—*Mr. W. M. T. Nicholas*, Inspector of Excise, has been attached to the Jaffna Station.

—*Mr. S. Sabaratnam*, has joined the Government Factory as an Engineering Apprentice.

EXAMINATION SUCCESSES

Our heartiest congratulations to the following who have brought honour to themselves and to their Alma Mater by their successes in their respective examinations:

—*Messrs. L. Chelvarajan Williams*, B. sc., and *S. Ariathurai* have both passed the B. sc. Engineering of the London University, and have been elected Associate

Members of the City and Guilds, London. They are both on their way to Ceylon and are expected shortly.

—*Messrs. J. T. Sabapathipillai*, Proctor, S. C., and *K. Ponnambalam*, of the Education Office, Colombo, have been successful at the recent District Revenue Officers' Examination. The former has assumed duties as Probationer at the Mannar Kachcheri.

—*Mr. D. S. Devasagayam*, of the staff of Jaffna College, has passed the B. A. examination of the Calcutta University.

—*Mr. K. S. Jeyasingham*, has passed his B. D. examination of Serampore Theological College. He has on his return from Serampore assumed duties as assistant worker at the Earlalai Churches.

—*Mr. S. Sivasangaran*, has passed the Intermediate in Arts' examination of the London University.

—*Mr. J. J. Ratnarajah*, has come out successful at the Intermediate Examination of the Calcutta University, and has been placed in the First Division.

—*Mr. Christmas Arulampalam*, has passed the competitive examination of the Engineering College, Bombay.

—The following Old Boys have passed the Government Clerical Service Examination:

—*Messrs. J. Balasingham Welch, R. Shanmugaratnam, N. Jeyaratnam, A. Mahesan, and K. Kamalarajan.*

WEDDING BELLS.

Our heartiest felicitations to the following newly wedded couples:

—*Dr. K. Nadarajah* and *Miss Maheswary Clough*, (Old Girl).

—*Mr. R. J. Thurairajah* and *Miss Joyce Sountharam Aiyadurai*.

—*Dr. S. C. Vijayaratnam* and *Miss Yogaladchimi Murugesapillai*.

—Mr. D. K. Parinpanayagam and Miss Nesaratnam Ponniah.

—Mr. S. Arumainayagam and Miss Navaratnam.

—Mr. S. M. Kanagasingham and Miss Kandiah.

—Mr. A. Nadarajah and Miss Nagalingam.

—Mr. W. T. H. Sugirtharatnam and Miss Pavalam Ramalingam.

Our felicitations also to the following couples in their recent engagement.

—Mr. A. W. Sanders and Miss Grace Muthuvelu.

—Mr. S. A. Muthuvelu and Miss Mary Jeyadevi Sanders

REQUIESCAT IN PACE.

The deaths of the following Old Boys took place since the publication of the last Miscellany. R. I. P.

—Mr. C. T. Storer, retired Station Master, Ceylon.

—Mr. T. Sittampalam, student at the Technical College, Colombo.

—Mr. Joseph Jebaratnam, Post-Master, Vannarponnai.

OUR OLD GIRLS' NEWS.

—Miss *Leela Candiah*, has come out with flying colours at the Second Professional Examination of the Ceylon Medical College. She has passed first in the First Class and has secured three out of four prizes. They are the Loos Gold Medal for Pathology, Vanderstraaten Prize for Public Health, and Dr. Hazari Second Professional Medal.

Our heartiest Congratulations to her.

—Miss *Kamalanayake Karthigesu*, has also passed the Second Professional Examination of the Ceylon Medical College. She was placed second in the Second Class. Our heartiest congratulations to her.

—Miss *Sivapakiam Sivaguru*, has joined the staff of the Furguson High School, Ratnapura.

OUR RESULTS.

LONDON MATRICULATION: JANUARY.

- A. Sivalingam (First Division)
- Miss Nesaratnam Devasagayam
- Miss Saraswathy Thambippillai
- K. Nadarajah
- G. Edward
- S. Sachithanantham
- G. Jacob
- R. Rajakone
- S. Sanmugam
- J. Jesudasan
- N. Veluppillai
- C. Balasubramaniam

CEYLON CLERICAL SERVICE.

- D. T. H. Wijeanathan
 - P. Ponnudurai
 - R. Thambirajah
 - P. Aseervatham
 - N. Rajendram
 - R. Ethirnayagam
 - P. Elanganayagam
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NOTES FROM A COLLEGE DIARY.

Monday, May 20 :

—The College re-opens after the vacation. New sheds and new faces are seen.

—The entrance and scholarship examinations for the Intermediate classes commence and go on for the rest of the week.

Friday, May 31 :

—The College is closed for the day to enable the teachers and students to attend the annual meeting of the Jaffna Native Evangelical Society held at the Uduvil Church.

—The Scout Troop goes on a week-end camp to Karainagar.

Sunday, June 2 :

—Mr. K. Nesiya, M. A., of St. John's College, Jaffna, is the preacher at the Vespers.

Monday, June 4 :

—The London Matriculation examination commences and lasts the whole week.

Wednesday, June 5 :

—The Flag Day of the Duke of Gloucester Fund is observed in the College. There is brisk sale. The Scouts help in selling flags in the villages neighbouring the College.

Wednesday, June 12 :

—The Rev. D. T. Niles, B. A., B. D., on the staff of the World Y. M. C. A., delivers a lecture to a meeting of the Round Table on "The Church in the War-torn West."

—He also speaks on "Four Months in the United States" at a meeting of the Y. M. C. A.

Thursday, June 13:

—Holiday in honour of the King's Birthday. The College celebrates it with a Day-scholars vs. Boarders Sports Meet. The Boarders for the first time in the history of this Meet win.

Friday, June 14:

—The College is shocked to hear of the sudden, tragic death of the Rev. Henry Peto, the Principal of St. John's College, Jaffna. The College is closed for the afternoon sessions as a mark of respect to him.

Tuesday, June 18:

—Some students from the Theological College, Bangalore stage their popular play "The Jaffna Dowry Hunter," under the auspices of the Y. M. C. A. The play is voted a success.

Friday, June 21:

—The Round Table entertains Mr. and Mrs. K. E. Mathiaparanam at a dinner to bid farewell to Mr. Mathiaparanam, who is proceeding to the Annamalai University to pursue higher studies in Tamil.

Saturday, June 22:

—Our Physical Director, Mr. R. J. Thurairajah, weds.

Monday, June 24:

—The students bid farewell to Mr. Mathiaparanam on the eve of his departure to Annamalai.

Tuesday, June 25:

—The application tests for the January Matriculation students commence and go on till the end of the week.

Friday, June 28:

—Sextant break; the boarders go home.

Saturday, June 29 :

—The College Rover Crew sets out on a cycle trip to Kilinochi along with Mr. A. T. Vethaparam of the staff.

Monday, July 1 :

—Sextant holiday.

Thursday, July 4 :

—Hook-worm treatment is given to the students.

—There is a dress rehearsal of the "Bishop's Candlesticks" by the troupe going to Kandy for the week-end.

Friday, July 5 :

—The Dramatic Troupe leaves for Kandy.

Saturday, July 6 :

—The Troupe stages the play in the Trinity College Hall.

Sunday, July 7 :

—The Y. M. C. A. conducts the Vesper Service.

Monday, July 8 :

—Mr. R. S. D. Williams, new Principal of Central College, Jaffna, delivers a lecture at a meeting of the Round Table on "Uzacoli College, Africa."

—The Heats of the Inter-House Sports Meet are worked off.

Tuesday, July 9 :

—Further Heats are worked off.

Wednesday, July 10 :

—The Finals of the Inter-House Sports Meet are held in the Bicknell Field. Great enthusiasm prevails and keen competition is seen. The Hitchcock House annexes the championship.

Friday, July 12 :

—The annual Y. M. C. A. expedition to Eluvaitivu takes place.

Thursday, July 18 :

—The Heats of the Inter-Collegiate Sports Meet are held in Jaffna.

Friday July 19 :

• —The Heats are continued. The College is closed for the afternoon sessions because of the Sports Meet.

Saturday, July 20 :

—The Finals of the Sports Meet are held. We do none too well, coming out third. Our hearty congratulations to St. Patrick's College on its winning the Sports Championship for the seventh year in succession. The George brothers once again cover themselves with glory in the Meet and bring honour to the College. Kurien breaks the Junior High Jump record for not merely the Jaffna schools, but also for the Ceylon schools. His elder brother, Joseph establishes a record in the Intermediate Pole Vault.

—The annual Children's Rally of the Jaffna Council of the South India United Church is held at Vaddukodai.

Sunday, July 21 :

—Mrs. S. T. Aseervatham preaches at the Vesper Service.

Tuesday, July 23 :

—The Inter House Football matches begin with a full swing.

Friday, July 26 :

—A number of our teachers go to attend the Teachers' Camp held during the week-end at the Christa Seva Ashram under the auspices of the Jaffna Inter-Collegiate Christian Fellowship.

Saturday, July 27 :

—The Inter House Cricket matches begin. Much enthusiasm is shown.

—The members of the Hunt and the Athenaeum Dormitories entertain at a grand function Mr. and Mrs. R. J. Thurairajah, on the former's giving up his wardenship of the dormitories.

Tuesday, July 30 :

—Miss Illa Sircar, M. A., the Associate Secretary of the Student Christian Movement, India, Burma and Ceylon gives a talk under the auspices of the Y. M. C. A.

Thursday, August 1 :

—The annual Flag Day of the Jaffna Council of the South India United Church is observed in College.

Friday, August 2 :

—Mr. V. Nagalingam, Proctor S. C., delivers a public lecture on "Silappatikaram" under the auspices of the Academy.

Saturday, August 3 :

—The annual Area Conference of the Y. M. C. A.'s in Ceylon takes place at Uduvil. A number of our delegates attend the Conference. Dr. T. W. Graham, the Dean of the Graduate College of Theology, Oberlin, is the chief speaker.

Sunday, August 4.

—Dr. Graham spends the day at the College with one of his Old Boys, our Principal.

Monday, August 5.

— Mr. J. H. Dunderdale, the Secretary of the Boys' Department of the National Council of the Y. M. C. A's in India, Burma and Ceylon, addresses the morning assembly.

— A physical examination of the Students of the College is launched by the Athletic Committee.

Wednesday, August 7 :

• — Mr. K. A. Selliah, the Vice-Principal of the College, speaks on "Home Work" at a meeting of the Round Table.

— Mr. S. Sinnathamby, Mudaliyar of the Supreme Court, Ceylon, delivers a public lecture on "Tamil Poems" under the auspices of the Brotherhood.

Saturday, August 10 :

Mr. M. Balasundram, B. A., B. SC., Advocate, delivers a public lecture on "The Charm of the Spoken Word" under the auspices of the Academy.

Monday, August 12 :

— The term examinations commence.

Tuesday August, 13 :

— The Doubles Finals of the Teachers' Tennis Club Tournament and their annual Social take place.

Friday, August 16.

— The College is closed for the midsummer vacation.
R. C. T.

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Editors.