

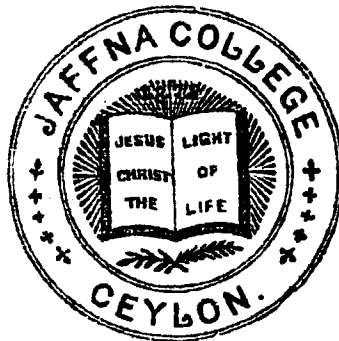
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JAFFNA COLLEGE.

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MARCH, 1934.

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THE LATE MR. W. E. HITCHCOCK, M. A.

FOR THE YOUTH—A WAY OUT.

*"It is not the thing you do, dear
'Tis the thing you leave undone
Which gives you a bitter heartache
At the setting of the sun."*

The future of the youth of this land is blank, stark blank. That is the current description of the position and prospects. The educated and the uneducated, all and sundry, speak out with almost a prophetic touch that the youths in our schools are steered on a purposeless and profitless course of studies. The gloomy and glowless reading of the future of the youths is born of the closing-down of the gates of the Malay States and of the reeking 'slump' in the local professions and pursuits. The economic distempers which afflict us are not peculiar to this country; they are a reflex, a repercussion of the serious set-back in the trades and industries of the civilised world.

Difficulty is certainly no cause for despair. They don't despair in America, in Germany, and in the other Western Countries. If the system of education we are pursuing will land us, and many believe, has already landed us, in a blind alley; if it will not bring down unemployment; if it will not improve the trade position; then the cure and the only cure is education, more education, with a new orientation.

Sensible and thoughtful people are glad that the Federated Malay States are closed. It would have been better had they been closed earlier. For, wealth, that is not native to the soil, is not real; it is moonshine. It is the insecure and inelastic 'swell' in the Malay States that has really been the bane and blight of Jaffna.

Had not the Malay States held out soft jobs, the Jaffna youth would have immigrated to Wannu and other

parts of Ceylon where plenty of rich, virgin land is ever available and a race of sturdy, bold peasants, the backbone of any civilised country would have been bred. The 'bold peasantry,' of whom Goldsmith has presented a beautiful picture, holds the key of a country's prosperity. It was nothing but the want of foresight and lack of right leadership that was responsible for the deflection of Jaffna's manpower towards the Malay States and the wringing of hands in desperation when the blinds are let down on that country.

Like fairy gifts fading away, the enchantment of F. M. S. is gone. And gone are the possibilities of salaried jobs for all under the Government and the mercantile houses. But the possibilities are not exhausted. Here is a cure for all who mope. Let us see what they do in the West. The creative centre is there. Let us learn from them.

The aftermath of the last great world war was of the bitterest to the people who were directly involved in it. In Germany it was worse than the worst. Unemployment and the consequent miseries almost broke the heart of the nation. But men of imagination and decisive action saved the country from certain ruin. They did not petition and pray the Government for succour and salvation, though the Government did its bit when it saw the people trying to help themselves. They did not moon about and curse the fates and the conditions. But they sat down and thought out ways and means of wrestling with the problem.

That marked the beginning of a movement called "Landerziehungshiem" in German. It is a movement for establishing land schools and land homes. "Back-to-nature" and "Back-to-land" were their battle cries. These land schools and homes were founded right amidst fertile but undeveloped lands. Different centres in different parts of the country have been opened and prosperous settlements are growing up as if by magic. It is more a youth movement, organised and manned by the youth of the land. Youths of all classes are drawn in and trained where they make a home. In other words they are equipped and started in life on the farm. They grow in health and strength;

a high standard of physical fitness, of hardihood and alertness and of actual physical beauty is promoted in these schools. A love of land, of nature and of beauty is instilled. The inclination for manual labour, a love of necessary toil for life tuned up to straight and honest conduct, are successfully kindled in them; a very beautiful feature of the whole scheme is that the young men have a large hand in the Government of the internal economy of these settlements, schools and homes. The spirit and genius that blows life into this creative movement reminds one of

"All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme."

Those of the lads who display great talents for higher and finer arts are encouraged and weaned at proper time into those branches of activity. The old prosaic idea that direct contact with land and cultivation is meant for the dullard and the drudge has been nailed to the counter. The land schools of Germany are reputed to have sent into the universities Arts and Science Scholars.

There are such schools in the country in England, France, Belgium, Switzerland and the United States of America. Abbotsholme, Bedales and St. Christopher's are in England; the Ecoles Nouvelles in France. In the big land schools of the Western States of the U. S. A. a thorough agricultural training is given as the youths live and gather the elements of knowledge. But none of them, I gather, go the length of the German movement.

Now the question is: can't something on that line be done in Ceylon, in Jaffna? Can't the local youths organise, or can't they be organised into, a movement on the German model? The youths' own land school and home is the only solution for the difficulty that stares the country in the face. There is no land in Jaffna, but there is enough across the Elephant Pass. It can be done if the youngmen of Jaffna will only fire themselves with necessary enthusiasm and enlist

the sympathy and support of the intelligent people in the country. The youths are interested in the political movement. But here is the possibility of a better movement that should appeal to them if they are really going to do something for themselves and for their country. In Germany it is a youth movement. Let it be so here. A land school and home on a five-acre or ten-acre block may be started under the Iranamadu Tank scheme. With grown-ups no Settlement Scheme can be successfully worked. That is why batches of young men and women are taken from England to Western Australia for the working of the settlement scheme there. Lads and lassies who grow up under given physical conditions of a particular place fixed up for a settlement would stand the rigours of that place better than persons already matured under different conditions. This explains why most of those who took lands in the Iranamadu Tank zone have abandoned them.

I appeal to all the thinking men and women in Jaffna to help to create a movement among the youths and to encourage and energise it. This is the royal road to the future prosperity and happiness of Jaffna Tamils. Let an appeal be made to the young men in the words of the poet:

"The hill of success may be steep, boys,
And hard work it may be to climb;
But the way grows smooth towards the top, boys,
And it's only one step at a time!
Be sure you are honestly shod, boys!
Take the staff of self-help in your hand."

S. A. NATHAN.

First Student: "How is the Y. M. C. A. garden getting along?"

Second student: "Well, if the green things coming up are vegetables, it's fine; but if they're weeds, it's terrible."

BOOTH-TUCKER—SADHU AND SAINT.

Four English Salvation Army officers landed in Bombay and were seen piling their luggage into an ox-wagon on a fine morning in September in the year 1888. The Police Department had already received information that the Salvation Army was landing that day. An Inspector, who had come with a large force, walked up to these officers in red uniform, and asked: "When are the others landing?" "What others?", asked Major Tucker and his three colleagues. "The remainder of the Army, of course," said the astonished Police Inspector. "We are all the Army," returned Tucker with a chuckle. Such was the reception accorded to Frederick Tucker, formerly of the Indian Civil Service, as he set foot once again on the Indian soil, now with a different purpose—that of winning the great land for Christ.

Frederick Tucker was born in India in 1853. His infancy and early boyhood were spent there. He was later on sent to England for his education when he was six or seven years of age. He boarded at a vicarage and was thus brought up in a deeply religious environment. After a brilliant career in school, he passed the Indian Civil Service Examination at the early age of twenty-one, and soon after came to India. While officiating as a Civil Servant he won unto himself golden opinions of everyone that came in contact with him. The Civil Service with all its glamour and prestige, its opportunity for amassing a wealth and bringing glory and renown, failed to grip the interest and win the heart of this young English University graduate. Ideas were throbbing in his mind and ideals were beckoning him on. Tucker was yearning to bring the people of the land to the feet of Christ. Being dissatisfied with the work of the Missions, he began to engage himself actively in independent evangelistic campaigns. At this time he was struck by the reports that came to him of the glorious achievements in other lands of the Salvation Army, "which adopted extraordinary methods of evangelisation". Tucker was "stirred to the depths" and went to England on leave to see for himself something of

this new Movement. The result of this visit was his immediate joining the Army in the face of violent protests from his wife and relatives. Two or three years later, he came to India as the leader of the little band of pioneer Salvation Army officers.

Tucker preached an Indian Christ to the Indians. Ninety years before he had set foot on this great continent. William Carey and his associates had started missionary work in Bengal. These, and others who came after them as messengers of the Gospel, had brought education and enlightenment to the intelligent classes. These preached 'the Christ of Palestine in the English fashion', which meant that if one took Christ one must also inevitably take Western civilisation along with Him. The Indians would accept Christ, but not the Christ in English garb. Tucker discovered at once why the Missions made such a slow progress in evangelising the people. This brought him a glorious vision—a vision of capturing the millions of India for Christ. To reach the Indians he knew he must live exactly as they did; to win their hearts and their allegiance to Christ, he must wear the dress they wore; he must eat the food they ate; he must dwell in a mud hut as they dwelt; he must speak their language with the same accent and idiomatic turn of expression as they spoke; he must think in the way they thought; he must enter into their everyday affairs of life. In short, he knew that he must "enter inside the very skin of the people". Therefore casting off their English clothes and donning the sacred saffron robes of the fakirs, he and his colleagues barefooted and with begging bowls, went from village to village, preaching the Living Christ.

Large numbers of Hindus and Mohammedans embraced Christianity as a result of Tucker's "Fakirism". The wonderful effect of this method of evangelization on the mind of the Indians can be best illustrated by a story. One day, two Salvation Army Officers were seen walking bare-footed over hot burning sand to a village in Gujerat. They were Commissioner Tucker and Col. Weerasuria. When they reached the village they found that the people

would have none of them. They said that they did not care to know who they were or what message they had brought for them. Foot-sore and tired, they lay down under the shade of a tree and were soon fast asleep. The elders of the village remarked that it was not proper for them to send away holy men in this manner. Being stricken with remorse, some of the men came out to see what these two men were doing. They found them fast asleep under the shade of the tree. One was a white man and his feet were bare. They felt his feet to see whether they were rough and horny like theirs. To their utter amazement they discovered that they were soft and badly blistered. They looked at each other reproachfully. In the meantime, Tucker and Weerasuria had got up from their sleep. Inviting these men nearer, Tucker entered into conversation with them. Later in the evening, these men invited the officers to their village, and after night meals were over, a large number of men and women gathered round these two officers to drink in their message of hope. A great work began in the village from where they were literally cast out. There are now no less than twenty five to thirty thousand Salvation Army Christians in that village. In his later life, referring to this incident, Booth Tucker was wont to say very humbly indeed that he preached the best sermon in his life when he was asleep under the shade of the tree.

Tucker was a flaming evangel; his life was a romance; and he has a right to be thought of as one of India's adopted sons and nation builders. He walked in the foot-steps of General William Booth, the founder of the Salvation Army, and like him, he became a great social reformer. He opened 'Rescue Homes' for fallen women and industrial institutions for orphans and discharged prisoners. He organised successful land settlements and found work for the workless. As a recognition of his services to India, the Government decorated him with the Kaisar-i-Hind gold medal. He was a visionary, but not an impractical one. He strained every nerve to see his visions and dreams take shape and form. His burning passion to win India for Christ

made him walk in the foot-steps of Francis Xavier and Father Breschi. Thus when Booth Tucker died one of his friends said of him, "He came the nearest in spirit and conduct to his Divine Lord and Master of any I have known".

E. JEEVARETNAM NILES

YOUTH 1934

BY DR. VISSER T' HOFF

(*Condensed*)

Generalisation may help us to check up on our own impressions and to find a framework for the ordering of observations which would otherwise remain disconnected and irrelevant. Therefore the writer has made a rough sketch of the converging lines in the life of youth and formulated his impressions in the following seven theses.

I. The whole situation of youth is dominated by the fact that it has ceased to live the sheltered existence of former generations and that it is today directly exposed to the great currents of social and political life. The world of the universities and schools is no longer a separate world. The care-free existence of youths is a thinking of the past. Today the University, instead of being a dignified temple of pure science, has become one of the main centers of passionate conflict. Her students have entered the front ranks of racial and political battles. Youth is no longer content to stand outside the main stream of life. It realises what is at stake and wants to take a hand in the solving of the situation right here and now.

II. The main reason for the participation in (sometimes obsession with) politics on the part of youth is, that (consciously or unconsciously) it realises

that its own future is threatened. The spectre of unemployment threatens. Instead of a welcome to youth as it enters upon its career of service to society most countries offer only to a lucky few available places. To the great majority, the economic problem has become a vital part of life.

The spectre of war threatens. Youth can no longer believe that war is a thing of the past. It is once more a possibility—even a probability. Youth fears it, not only physically, but with a fear that it will make futile all purpose in life.

III. Youth passes to the counter attack and rejects the established (dis-) order. It believes in some sort of revolutionary change in the present structure of society. Youth is not satisfied with things as they are. It is tired of waiting meekly for them to improve. It is ready to listen to any radical programme of change. It is seeking a voice—a leader.

IV. In its uncertainty about its own future, youth seeks a new sense of security and of self-confidence by entering into the various modern mass-movements. Youth rejects the security which would make its life meaningless. It seeks a dynamic security of partnership in the tremendous momentum of a popular wave in which all questioning ceases and every individual becomes part of a sort of immense aggregate personality. And so youth follows its leaders. It lifts the object of its enthusiasm as high as possible—until it becomes sacred.

V. Another result of the acute struggle for existence is that youth has little use for "civilization," culture, or ideals and that it returns to more primitive realities. If hunger and war are today real enemies of youth, and if youth tries to escape them by identifying itself with some revolutionary purpose or mass movement, it obviously has not much time or thought left to devote to what in its eyes are the trimmings of life. Much of the intellectual and sentimental luggage which has stood the test of centuries is now finally discarded as meaningless obstruction. Intellectual pursuits must be guides to action.

A truly primitive characteristic is the will to be merged in a larger whole. Youth is willing to sacrifice itself for a leader without any hope or desire for compensation or distinction.

VI. The new primitiveness of youth implies that it is less inclined to reject religion in the name of "Progress," of "Philosophy," or of "Science" and more inclined to judge it on its own merits. The most formidable barrier between religion and youth has been the widespread notion, that modern science and modern philosophies of life had knocked the bottom out of every positive faith. Life had become rational and did not need to be explained or saved by mysterious forces beyond itself.

As the immediate facts of life rather than the theories about life claim attention again, the forces over which man has no control, have again become real and dominant. The religious issue once more occupies a prominent place in life.

VII. If youth seeks anything in Christianity, it seeks in it a message of authority and power. Youth rejects relativism and ceases to have respect for any message which does not dare to offer itself as the unique and ultimate answer to life. It seeks a faith which lives by the absolute sovereignty of its own object and which offers itself as a truth not in one realm of life only but in the whole of life.

The second thing which youth seeks in Christianity is power. Can it give them victory over the experience of impotence, of fear and nothingness, which comes so naturally to them in their present perilous condition? Can it save them from the sense of meaninglessness which threatens to undermine our existence? Can it make them strong enough to stand the test of these times? It can. The message of Jesus Christ, with its uncompromising demands and its offer of total renewal of life gives the answer which can meet their deep need.

"HENRY"**A TRIBUTE FROM THE PRINCIPAL**

On Saturday evening, the 20th of January, another living link with the past of Jaffna College was broken when Henry passed on into the other world. His full name was Henry Kandan but he was known to us all as Henry.

Henry was a link that joined us with the whole history of the College for he could remember even the first Principal, Mr. Sanders. He was a living link not only in the sense that he was alive but in that his memory was alive to the personalities and events of the bygone days. Those whom he had served had impressed him, so it was a joy for him to recall his relationship with them. We may be sure he must also have made his impression on them as he has on those of us who have had the privilege of his fellowship in these latter days. We know him as a real Christian; one who had a kindly consideration for the people about him; one who could do his appointed tasks with a cheerful heart.

Dwight L. Moody used to say "Character is what a man is in the dark". By this he meant we must judge a man by what he does when he is conscious that no one is looking on. Henry would have stood this test. He was no hypocrite, no eye-server, but one whose eye was single, so his whole life was full of light.

Henry was a pious soul whose prayers led us into the presence of the Divine. Henry was a thoughtful servant, respecting and respected. Henry was a patriarch in whom his fellow villagers had marked confidence.

In the Principal's office, where he for so many years has done the daily sweeping and dusting, will hang his picture as a constant inspiration to peace of soul and goodwill to mankind.

"ADOLF HITLER"

Adolf Hitler was born on the 20th of April 1889 at Branau, a village in Upper Austria. His father was a customs official, while his mother was a Bohemian of Czech nationality who up to her dying day could only speak broken German. In his early age the boy was sent to a school at Linz where his history professor put into his mind ideas of German patriotism although the boy was an Austrian. The boy's turn of mind was towards painting and it was when he aspired to become an artist that he came into conflict with his father. At the age of fourteen Hitler lost his father and two years later his mother also died. Shortly after his mother's funeral, Hitler took the train for Vienna carrying with him his entire fortune of fifty guilden in a leather wallet. The outlook was black for him. His drawings were not successful. As a result he thought of becoming an architect. Then in order to support himself he worked as a builder's labourer for two years. When he was thus occupied his brain did not cease to work. Having the intelligence to think and observe he nurtured a dislike for democracy, trade Unions and Jews, but cultivated a crazy passion for leadership. In 1912, he went and lived in Munich and in 1914 the Great War gave him an opportunity to try for a place as leader. Though his courage was tested and though he was wounded twice and even gassed, he did not gain a position higher than that of a corporal in a battalion in the Western Front, where he served for four years. Soon after the war he joined a group of men sworn to persecute the Jew and to put down Marxian Socialism. He was the seventh member of the party which has now increased to a million.

Hitler is the chancellor of Germany because the German people fear communism. Apart from the whole-hearted devotees there are millions who welcome the success of Hitler. They do not at all wish to sacrifice their freedom but they do so only because they fear communism. There came the crisis when there was unemployment and millions looked to communism. Then Hitler appeared on the scene and with his "spell binding" speeches showed himself the only

man to cope with the situation. He gained the support of capitalists with his creed and discipline and especially he convinced the peasants of his scheme for employment. Hitlerism has prospered because it has stood for the repressed needs of Germany.

Hitler has made Germany a new terror in the world. In spite of his words of peace he is training her men for war as fast as he can. Her young men are singing songs of hate, and even the newspapers are restricted as in the days of war, so that truth is kept away from the people. He has alarmed the world by withdrawing from the Disarmament Conference and the League of Nations. He says that Germany has been enduring the great taxation and disgrace inflicted upon her by the Treaty of Versailles for the last fourteen years and that she is not going to do it anymore. He further adds that Germany trusted Wilson's promises, Treaty promises and the League's promises to give her equality. None of them have been fulfilled and so she does not want to be in the League any more.

No doubt Germany has been cheated. She is not the only nation to be blamed for the World War. She has been toiling and groaning under the great yoke placed upon her by the Treaty of Versailles so that it is high time that equality is given to her. Germany has made a mistake in withdrawing from the League. She has opened the way and three other nations have followed her. Germany should think of the thousands who sacrificed their own lives to bring into existence the League of Nations and should do her best to support it.

MARJORIE A

Sr. A.

A mosquito will not insert its lancet in a person who is not susceptible to an attack of malaria—according to the scientists.

THE COLLEGE LIBRARY.

HOW READERS CAN HELP THE LIBRARY.

Two of the most outstanding additions to the library during this term are a set of the Pictorial Dictionary edited by Arthur Mee (5 Vols.) and the Fourteenth edition of the Encyclopaedia Britannica (24 Vols.). F. K. W. Drury in his book 'Book Selection' says "the purpose of book selection is to provide the right book for the right reader at the right time." It is with this purpose we are building up a most efficient collection of books on all subjects. It is also our definite policy to make the Library the intellectual centre of the College and to create in pupils a life-long habit for the use of libraries as a means of culture, education and recreation. Want of leisure should not stand in the way of any one in the College to take advantage of this facility. Some one has said that it is only a busy man who always has time for one thing more.

There are several ways in which readers themselves can be of immense help towards the growth of the Library. The first thing that a reader can do for a Library is to respect and observe Library rules. It seems, absurd perhaps, to make this statement, but in fact it is by no means absurd. There are in very few library readers, who do observe library rules. Take, for example, the rules regarding the length of time a reader may retain a book on loan. How many readers consistently bring books back on the day on which they are due? It is true that the Librarian has the right to levy a fine for overdue books. But after all, the levying of a fine does not make up for the disappointment of the second reader, who is awaiting anxiously for the book and who is suffering because of the selfishness or laziness of his fellow reader.

There are other Library rules that are flagrantly honoured in breach often as a result of carelessness rather than deliberate intent. There is a rule in our Library—as in all libraries—which forbids one to take out a book in one's own name in order to lend it to

others. We have suffered much in our library because of this pernicious practice.

Again readers can assist the library in placing some importance on the way in which they use books and periodicals. The artist in dog-earing books or the scholar who scribbles side-line remarks is a pestilence. Probably this problem is greater in public libraries than in school libraries. But yet, the school librarian has to deal with juvenile readers, who seldom hum the right way to pull out a book from the shelf. The man, who mutilates books, abstracts pictures or tears off coupons and cross-word puzzles, deserves to have his library privileges withdrawn immediately. I speak with feeling for some years back a selfish student almost ruined an illustrated costly book by cutting out boldly therefrom an article that would help him write an essay on Franklin. In such a case, I think, obviously all conscience is dead in the offender, and it is the helpful readers' duty to note and report at once such acts of carelessness and vandalism.

Last of all readers can help with suggestions. They know best what will satisfy them in the shape of reading matter and can indicate the lines along which they have found the library weak. The Librarian will appreciate such suggestions and will follow them as far as possible. After all the Library exists to advance, not to hamper, study and research, whether such study is being carried out by a member of the College or by an outsider.

*An editor raved o'er his cares
Because poets sent him their wares
Then he bought him a goat
That ate all that they wrote
And now it's a smile that he wears.*

COLLEGE LIBRARY

The following books were added to the Library during the months of December, January and February.

1. *Westaway, F. W.* Scientific Method : its Philosophical Basis and its modes of application. 3rd Ed. 1924.
2. *Bruce, C. G.* Assault on Mount Everest. 1922.
3. *Thambipillai, V. J.* Origin of the Tamil Velalas. 1908. (presented by Mr. K. E. Mathiaparanam.)
4. *Handy, J. C. comp.* A History of St. John's College, Jaffna 1823-1923. (Presented by the Principal, St. John's College).
5. *Harrison, Minnie H.* Uduvil 1824—1924, being the History of one of the oldest Girls' Schools in Asia. 1925. (Presented by the Principal, Uduvil Girls' School.)
6. *National Geographic Magazine.* Bound Vols. for 1925, '26, '27, '28, '29, '30, '31, '32, and '33.
7. குமாரசுவாமிப்புலவர்—*Ed.* ஆசிரியர் அமிர்தசாகரர் செய்த யாப்புருங்கலக்காரிகை.
8. *Punch*, Volume the first. 1841. (Presented by Mr. A. M. Brodie.)
9. *Henley, W. E. and Stevenson, R. L.* Deacon Brodie or the Double Life : A Melodrama. 1927.
10. *A Book of Poetry for children.*
11. *A Book of Rhymes for young readers.*
12. *A Book of Little Stories.*
13. *Everyday Stories.*
14. *Mackenzie, D. A.* Fairy Tales from Many Lands.
15. *Good Old Stories.*
16. *Cave, H. W.* Ruined Cities of Ceylon.
17. *Cave, H. W.* Golden Tips.
18. *White, Herbert.* Ceylon Manual for 1912—13.
19. *H. S. Ceylon :* A general description of the island etc: Vols. 1 & 2.
20. *Tennent, Sir James E.* Christianity in Ceylon.
21. *Tennent, Sir James E.* Ceylon : An account of the island etc: Vols. 1 & 2.
22. *Pieris, P. E.* Ribeiro's History of Ceylon.
23. *Complete System of Hindu Astronomy*, 1844,
24. *Balasingham, K.* Speeches. (Presented by Mr. K. Balasingham).
25. *Chatterton, Thomas.* Poetical Works. Vols. 1 & 2. (Presented by Mr. A. M. Brodie).

26. *Denham, E. B.* Ceylon at the Census of 1911.
 27. *Pieris, P. E.* Ceylon: the Portuguese Era. Vols. 1 & 2.
 28. *Pieris, P. E.* Ceylon and the Hollanders.
 29. *Gopinatha Rao, T. A.* Elements of Hindu Iconography. Vols. 1 & 2.
 30. *Report of the Indian Constitutional Reforms.*
 31. *Pieters, Sophia. Tr.* Memoir by Anthony Mooyaart, Commander of Jaffnapatam.
 32. *Pieters, Sophia. Tr.* Instructions from the Governor—General and Council of India to the Governor of Ceylon 1656—1665.
 33. *Anthonisz, Sophia. Tr.* Memoir of Thomas van Rhee, Governor and Director of Ceylon 1697.
 34. *Journal of the Ceylon Branch of the Royal Asiatic Society,* 1889 Vol. XI No. 38.
 35. *Journal of the Ceylon Branch of the Royal Asiatic Society.* 1908 Vol. XX. No. 60.
 36. *Archaeological Survey of Ceylon—Annual Report* 1904.
 37. *Archaeological Survey of Ceylon—Annual Report* 1909.
 38. *Archaeological Survey of Ceylon—Annual Report* 1910—1911.
 39. *Archaeological Survey of Ceylon—Annual Report* 1911—1912.
 40. *Archaeological Survey of Ceylon—Annual Report* 1912—1913.
 41. *De Quincey.* On Murder as a fine Art.
 42. *Fraser Douglas.* Through the Congo Basin (Presented by Mr. A. M. Brodie.)
 43. *Mee, Arthur. Ed.* Pictorial Dictionary. Vols. 1—5.
 44. *Glover. T. R.* Poets and Puritans.
 45. *Halevy, Daniel.* President Wilson.
 46. *Tanner, J. R.* Mr. Peys: An introduction to the Diary.
 47. *De Windt, Harry.* Through Savage Europe.
 48. *Hall, Wm.* Navigation.
 49. *Sen Tamil Selvi.* Vol. XI. 1933.
 50. *The Encyclopaedia Britannica. Fourteenth Edition.* Vol. 1—25
 51. *Spittel, R. L.* Far Off Things. 1933.
 52. *Spittel, R. L.* Wild Ceylon. 1927.
- N. B. Gifts mentioned in this list have been very gratefully accepted and the donors are thanked.

World membership in Sunday schools increased at the rate of over four million a year during the past four years.

INTER-COLLEGIATE CRICKET MATCHES 1934

JAFFNA COLLEGE VS. PARAMESHWARA COLLEGE

The above match played on the latter's grounds on the 16th and 17th. of February ended in a victory for Jaffna College by an innings and 78 runs. The following are the scores:—

Jaffna College—1st. Innings.

Hunt	c Mahadevan, b Maheswaran	6
Muttucumaru	c Kanagasabai, b Sivaguru	16
Thalayasingam	b Maheswaran	9
Beadle	b Sivagurunathan	10
Senthunathan	b Maheswaran	26
Rajakone	c Navaratnam, b Maheswaran	2
Brodie	c Arulpiragasam, b Kanagasabapathy	40
Sivagnanam	c Murugesu, b Maheswaran	0
Williams	Run out	13
Evarts	not out	9
Thuraiarajasingam	st. Mahadevan	3
	Extras	7
		141

18

Parameshwara College—1st Innings

Mahadevan	st. Senthunathan	4
Thambirajah	b Rajakone	1

Parameshwara College—2nd. Innings.

Mahadevan	c Hunt, b Rajakone	0
Thambirajah	c Muttucumaru, b Rajakone	1

Kanagasabapathy	b Rajakone	0	Kanagasabapathy	b Rajakone	10
Hugadas	b Sivagnanam	4	Hugadas	c Thalayasingam, b Williams	0
Maheswaran	b Rajakone	2	Maheswaran	b Sivagnanam	2
Sivalingam	b Evarts	9	Sivalingam	b Rajakone	1
Sivagurunathan	b Evarts	1	Sivagurunathan	b Victor	1
Navaratnam	Run out	2	Navaratnam	c Muttucumaru, b Williams	8
Rasiah	c Hunt, b Williams	2	Rasiah	c Brodie, b Williams	2
Murugesu	b Rajakone	1	Murugesu	Not out	3
Arulpiragasam	Not out	0	Arulpiragasam	c Rajakone, b Williams	0
	Extras	4		Extras	5
		30			33

BOWLING ANALYSIS.

Jaffna College—1st Innings.

	Overs	M. Overs	Runs	Wkts.
Maheswaran	17	2	57	5
Kanagasabapathy	8	1	22	1
Sivagurunathan	12.3	2	19	2
Hugadas	3	0	11	0
Thambirajah	9	1	24	0

Parameshwara College—1st Innings.

	Overs	M. Overs	Runs	Wkts.
Rajakone	11	3	13	4
Victor Williams	6.3	2	5	1
Sivagnanam	3	2	4	1
Evarts	4	1	4	2

Parameshwara College—2nd Innings.

	Overs	M. Overs	Runs	Wkts.
	18	11	14	4
	13.5	10	4	5
	5	1	9	1
	4	3	1	0

19

JAFFNA COLLEGE VS. ST. HENRY'S COLLEGE

The above match played on our grounds on the 2nd. and 3rd. of March ended in a victory for Jaffna College by one wicket and 90 runs. The following are the scores :

Jaffna College—1st Innings				Jaffna College—2nd Innings			
Hunt	b Selvanayagam	5	Perinpanayagam	Run Out		10	
Perinpanayagam	1. b. w., b R. Thyriar	14	Hunt	c Fernando, b Thyriar		40	
Thalayasingam	c J. W. Thyriar, b Selvanayagam	42	Muttucumaru	b Thyriar		7	
Muttucumaru	1. b. w., b J. W. Thyriar	2	Thalayasingam	1. b. w., b Selvanayagam		16	
Beadle	b Selvanayagam	17	Rajakone	b Selvanayagam		5	
Senthunathan	b Kumaru	12	Sivagnanam	b Selvanayagam		4	
Rajakone	b Selvanayagam	20	Brodie	b Selvanayagam		4	
Brodie	1. b. w., b J. W. Thyriar	9	Senthurathan	c Selvanayagam, b Thyriar		7	
Sivagnanam	1. b. w., b Kumaru	4	Beadle	c Fernando, b Thyriar		0	20
Evarts	Not out	0	Evarts	Not out		0	
Williams	b Thyriar	0		Extras		0	
	Extras	5		Total for nine wickets		93	
		130					

St. Henry's—1st Innings				St Henry's—2nd Innings			
Nicholas	c Perinpanayagam, b Williams	0	Nicholas	Run out		1	
Benedict	c Hunt, b Williams	2	Benedict	c Muttucumaru, b Williams		0	
Thyriar J. W.	c and b Williams	15	Kumaru	c Thalayasingam b ..		4	
Kumaru	c Muttucumaru, b Sivagnanam	7	Thyriar R.	c Evarts, b Williams		4	
Thyriar R.	b Evarts	23	Thyriar W. J.	b Rajakone		11	
Anthonipillai	Run out	8	Fernando	c Muttucumaru, b Rajakone		1	

Rajadurai	st. Perinpanayagam, b Evarts	2	Anthonipillai	b Williams	0
Fernando	b Evarts	20	Rajadurai	c Muttucumaru, b Williams	5
Thangarajah	b Williams	2	Thangarajah	Not out	6
Cunanayagam	b Evarts	4	Cunanayagam	c Thalayasingam, b Rajakone	11
Selvanayagam	Not out	2	Selvanayagam	c Williams, b Rajakone	1
	Extras	4		Extras	0
		89			44

BOWLING ANALYSIS

Jaffna College—1st Innings					Jaffna College—2nd Innings				
	Overs	M. Overs	Runs	Wkts.		Overs	M. O.	Runs	Wkts.
J. W. Thyriar	15	6	40	3		10	2	26	4
Selvanayagam	16	4	32	4		11	3	33	4
Kumaru	15	6	26	2		9	1	31	0
R. Thyriar	11	4	31	4		3	1	3	0
St. Henry's—1st Innings					St. Henry's—2nd Innings				
	Overs	M. Overs	Runs	Wkts.		Overs	M. Overs	Runs	Wkts.
Rajakone	17	8	22	0		11.4	7	7	4
Victor Williams	10	2	33	4		10	1	37	5
Sivagnanam	6	2	19	1		—	—	—	—
Evarts	7	1	15	4		—	—	—	—

JAFFNA COLLEGE vs. JAFFNA CENTRAL COLLEGE

Jaffna College met the Jaffna Central College on the 9th and 10th instant and scored a very creditable victory over them by 7 wickets and 5 runs. Central College batting first put up 152 towards which Rajasooriar contributed 60 not out in attractive style. Jaffna College replied with 170, the first eight batsmen entering double figures, the other two being run out, Rajakone, the Jaffna College skipper, top-scored with 28, Perinpanayagam and Muttucumaru contributed 27 and 21 respectively.

In their second essay Central collapsed for 68, Evarts doing most of the damage. Jaffna College fielding was very keen during Central's second innings and left little to be desired. Jaffna College had only 51 runs to make to win in two hours. The first wicket fell for 0 and the second for 2 runs. Thalayasingam and Hunt were now associated together at the wickets. After playing the first few overs cautiously they opened out and played vigorously and attractively to carry the score to 50. While only one more run was needed for victory Thalayasingam was unfortunately run out. He had scored 30 and Hunt 19 at this stage. The next man, Senthunathan, with a boundary annexed the victory for Jaffna College.

The following are the scores and the bowling analysis:—

Jaffna Central College—1st. Innings

Hoole	c Rajakone, b Sivagnanam	23
Sabaratnam	l. b. w., b Rajakone	4
Rajasooriar	not out	60
Kirupairatnam	run out	11
Selvadurai	run out	2
Rajasingam	c Brodie, b Evarts	0
Selvanayagam	run out	3
Nalliah	c Thalayasingam, b Evarts	6
Joseph	l. b. w., b Victor Williams	22

Jeyaratnam	c and b Rajakone	10
Arumainayagam	b Rajakone	0
	Extras	11
	Total	152

Jaffna Central College—2nd. Innings

Rajasooriar	c Hunt, b Sivagnanam	8
Selvadurai	c Senthunathan, b Evarts	1
Joseph	c Thalayasingam, b Rajakone	25
Nalliah	b Evarts	1
Rajasingam	b Sivagnanam	3
Hoole	1. b. w., b Evarts	1
Selvanayagam	b Evarts	15
Kirupairatnam	b Evarts	9
Sabaratnam	not out	2
Jeyaratnam	1. b. w., Evarts	0
Arumainayagam	b Rajakone	3
	Extras	0
	Total	68

Jaffna College—1st. Innings

Perinpanayagam	b, Selvanayagam	27
Muttucumaru	c and b Selvanayagam	21
Thalayasingam	b Rajasingam	12
Hunt	c Rajasingam, b Selvanayagam	16
Senthunathan	c Selvanayagam, b Rajasingam	16
Rajakone	played on, b Selvanayagam	28
Beadle	b Selvanayagam	14
Brodie	c Jeyaratnam, b Rajasingam	12
Sivagnanam	not out	3
Evarts	run out	4
Victor Williams	run out	0
	Extras	17
	Total	170

Jaffna College—2nd. Innings

Perinpanayagam	b Selvanayagam	0
Muttucumaru	c Jeyaratnam, b Rajasingam	1

24

Thalayasingam	run out	30
Hunt	not out	19
Senthunathan	not out	4
	Extras	1
Total for 3 wkts.		55

BOWLING ANALYSIS

Jaffna Central College—1st. Innings

	O	M	R	W
Rajakone	22	10	36	3
Victor Williams	11	1	35	1
Evarts	14	2	50	2
Sivagnanam	5	0	20	1

Jaffna Central College—2nd. Innings

Evarts	14	3	41	6
Rajakone	13.4	8	16	2
Sivagnanam	5	0	9	2
Victor Williams	1	0	2	0

Jaffna College—1st. Innings

Joseph	4	0	21	0
Rajasooriar	6	2	12	0
Rajasingam	26	3	74	3
Selvanayagam	24.4	4	39	5
Nalliah	5	2	8	0
Sabaratnam	1	0	4	0

Jaffna College—2nd. Innings

Rajasingam	13	3	35	1
Selvanayagam	13	4	17	1
Nalliah	1	0	2	0

JAFFNA COLLEGE BEATS ST. JOHN'S.

Jaffna College registered its fourth consecutive victory this season on Saturday, the 17th instant, by winning its match against the St. John's College by the wide margin of 5 wickets and 91 runs.

Jaffna College batting first knocked up 138 towards which Thalayasingam contributed a characteristic 67. Others to get into double figures were Perinpanayagam 22 and Brodie 17. St. John's collapsed for 55, Ramanathan and Kanagasabai alone standing up to the bowling with any confidence.

Jaffna College went into bat again with the commanding lead of 83 runs. Thalayasingam again played delightful cricket and when he was heading for a century with an undefeated 67 to his credit, the Jaffna College skipper applied the closure to force a win. The total stood at 108 for 5 wickets at this stage. Perinpanayagam again contributed a useful 19.

St. John's was now left with 191 runs to make in two hours and ten minutes. They played pluckily but were all out 25 minutes before time, having put up 100 runs. Thuraismy top-scored with 34 and Vethavanam came next with 29. Thus Jaffna College won a convincing victory over their time-old rivals. Rajakone and Evarts shared the bowling honours for Jaffna College. The following are the scores and the bowling analysis:—

Jaffna College—1st Innings.

Perinpanayagam	b Kanagasabai	22
Muttucumaru	b Rasiah	1
Thalayasingam	c Ramanathan, b Devasagayam	67
Hunt	c Peiris, b Kanagasabai	0
Senthunathan	c Perumal, b Vethavanam	9
Rajakone	b Vethavanam	4
Beadle	b Vethavanam	5
Brodie	run out	17
Sivagnanam	c Devasagayam, b Perumal	3
Evarts	c and b Vethavanam	0
Williams	not out	0
	Extras	10
	Total	128

2nd. Innings

Perinpanayagam	c Peiris, b Perumal	19
Muttucumaru	c Rasiah, b Kanagasabai	0

Thalayasingam	not out	67
Hunt	c Vethavanam, b Perumal	0
Senthunathan	c Thuraisamy, b Kanagasabai	3
Rajakone	b Perumal	7
Sivagnanam	not out	6
	Extras	6
	Total for 5 wks.	108

St. John's College—1st. Innings

Veerasingam	c Beadle, b Rajakone	7
Ratnagopal	b Rajakone	0
Perumal	c Beadle, b Rajakone	0
Devasagayam	c Senthunathan, b Williams	0
Ramanathan	l. b. w., Evarts	13
Kanagasabai	run out	14
Vethavanam	c Thalayasingam b Evarts	0
Duraisamy	c Brodie, b Rajakone	11
Kumarasingam	run out	6
Rasiah	b Rajakone	0
Peiris	not out	0
	Extras	4
	Total	55

2nd. Innings

Veerasingam	l. b. w., b Evarts	3
Ratnagopal	b Rajakone	20
Kumarasingam	c Muttucumaru, b Rajakone	1
Kanagasabai	c Williams, b Evarts	0
Devasagayam	c Thalayasingam, b Rajakone	1
Perumal	c Muttucumaru, b Rajakone	8
Thuraisamy	2. b. w., Williams	34
Ramanathan	run out	1
Vethavanam	c Rajakone, b Sivagnanam	29
Rasiah	not out	0
Peiris	c Hunt, b Sivagnanam	0
	Extras	3
	Total	100

BOWLING ANALYSIS

<i>Jaffna College—</i>					<i>Jaffna College—</i>				
<i>1st. Innings</i>					<i>2nd Innings</i>				
	O	M	R	W		O	M	R	W
Perumal	28.5	11	34	1	Perumal	18	8	27	3
Devasa-					Kanagasabai	13	2	44	2
gayam	10	2	19	1					
Rasiah	11	2	24	1	Vethavanam	9	3	14	0
Kanagasabai	8	2	23	2	Rasiah	1	0	5	0
Vethavanam	13	1	28	4	Devasagayam	1	0	12	0

<i>St. John's College—</i>					<i>St. John's College—</i>				
<i>1st. Innings</i>					<i>2nd. Innings</i>				
	O	M	R	W		O	M	R	W
Rajakone	14.3	6	20	5	Rajakone	21	11	32	4
Williams	8	4	14	1	Williams	4	1	12	1
Sivagnanam	3	2	5	0	Evarts	17	5	40	2
Evarts	3	1	12	2	Sivagnanam	4	0	13	2

REMINISCENCES OF MR. HITCHCOCK

When I heard of the death of Mr. W.E. Hitchcock, I was reminded of the lines in the hymn:

“My days are gliding swiftly by.

... ..

Our friends are passing over”

Two only of my teachers remained in the land of the living, and now only one remains.

When I joined College as Freshman in 1889 the name of Hitchcock was a sort of tradition, and many were the stories told of him. Boys would sing the farewell songs composed in his honour when he left after a service of three years as the first American Professor of the College. I remember now one line of a lyric in English set to Tamil music: “William Edwin Hitchcock is a name of high distinction”

Seniors would relate stories of his detective work: how he would pounce upon those who were prone to ramble at night, or surprise those up the coconut trees, which were not as tall as they are now, intent on defrauding old Jacob of his coconuts. I remember Mr. Samuel Hensman speak on a public occasion of the great qualities of Mr. Hitchcock and voice the general sentiment that the Trustees in America should give him to us as a permanent teacher of the College. One day during my Junior Middle year the welcome announcement was made at prayers by Dr. Howland that Mr. Hitchcock was coming out again to serve the College. The news was received with thunderous applause by both students and teachers. I very eagerly looked forward to the advent of this wonderful teacher, I should say, with some awe. When he arrived the students who were in their classes were asked to assemble in the hall. I was on the tip-toe of expectation. Mr. Hitchcock came into the hall with his young blooming bride and received quite an ovation. I could at once see that the Hitchcock of my imagination was somewhat different from the actual person before me. His kind look and cheerful words made me think that either the stories of his disciplinary actions were highly exaggerated, or that years and a happy marriage had altered him. It was very like him that he started teaching the very day of his arrival. I may say here that a great blow fell on him when he lost his dear wife within a year of his arrival.

It is usual for people to praise in exaggerated terms the virtues of the departed. But I am speaking with deliberation and without any exaggeration when I say that Mr. Hitchcock was a unique personality. This does not mean that I consider him the greatest man I have ever come across; I only mean to say that he was a class by himself in regard to his character. I sincerely say that I have never met another man who possessed to the same degree some of the qualities he had.

His most outstanding virtue was his utter honesty: intellectual, moral, and spiritual. First, his intellectual honesty. There are many honest people who speak the truth and nothing but the truth, but who

are prone to loose thinking and careless understanding of things. Such people deceive themselves and their friends by thinking that they have grasped a thing of which they have only a vague idea. But Mr. Hitchcock would never say that he understood an idea until it became, so to speak, transparent to him. Therefore, wherever he made statements, he made them very guardedly by using such phrases as, "perhaps," "I suppose so," etc. One of the current jokes with us was, "If Mr. Hitchcock were asked how much two and two made, he would reply after some hesitation: 'I suppose a four'". Although one may say that such hesitation would detract from the impressiveness necessary in a teacher who deals with young minds, on the whole it is a corrective to much loose thinking and inaccurate expression.

Mr. Hitchcock was equally insistent on moral honesty. He was a terror to those who departed even an iota from the truth. Example is greater than precept and his extraordinarily strict adherence to truth made a great impression upon his pupils.

He was unique in another direction. His sense of duty was remarkable. He was never, to my knowledge, late for his classes, and, as to absence, if ever he was absent—I do not remember that he was ever absent—it must have been owing to unavoidable reasons. I well remember his teaching us Ovid the day on which his dear wife passed away. An incident that shows his great sense of duty is still fresh in my mind. When I, then a young teacher, accompanied him to a meeting in Town, he was asked to sing at a concert that was to be held that evening. (I may observe here, that Mr. Hitchcock was a good singer and was well-known for his humorous songs.) He refused to sing, as he had to speak to the Y. M. C. A. that evening. I thought that I would help matters by offering to take his place at the Y. M. C. A. But he was almost indignant that I should make the suggestion, and said, "I am appointed to speak and not you." If he made an appointment he would fulfil it; it did not matter whether it rained cats and dogs, or a cyclone was playing havoc. He always acted on the principle that his time was entirely at the disposal of the College. Mr. Hastings, when Principal, told us of an incident that illustrated this point. He

had audited the books of the Trading Company, and received a fee for it. He took it to Mr. Hastings who pointed out that the fee belonged to him as he worked outside school hours. But he refused to take it back saying, "All my time belongs to the College."

As a teacher, he was versatile. He taught, and taught well, English, Latin, Mathematics, History, Physics, Chemistry, and what not. He even taught Ethics. It happened this way. After Dr. Howland's departure on furlough I had to put in a certain number of lectures on this subject before I could present myself for the B. A. Examination. Mr. Hitchcock offered to take me on the subject saying that he did so solely to get over my difficulty, and not because he was competent to teach it. I remember our discussing the question whether it was wrong to mislead a man who is pursuing another with the intention of murdering him. Dr. Martineau in his "Types of Ethical Theory" argues that since such a man is outside the pale of society, a misleading statement should not be considered a lie. But Hitchcock violently differed from this position, and insisted that a wrong statement should under no circumstances be tolerated. This, by the way, is another illustration of his sense of truth. As a teacher of English he excelled as a grammarian—an accomplishment rarely found among teachers whose mother tongue is English. His passing of the *as's* and *but's* was a standing joke. As a mathematician he was great. When for the F. A. Examination we had to study Geometrical Conics and our Mathematics master was unable to help us much, as he had not studied the subject, it was to Hitchcock that the students went for clearing up knotty points. I remember well Mr. Allen Abraham going to him with problems in Higher Mathematics and Astronomy. He taught with ease Latin and Science. I may say here—and I said it at Amherst—that the Amherst college gave us three versatile scholars: Dr. Howland, Mr. Smith, and Mr. Hitchcock.

He was a tower of strength to successive Principals: Dr. Howland, Mr. Hastings, and Mr. Brown in their administrative work. When Mr. Hastings retired, the post of Principal was offered to him but he declined. When the Chairman of the Board of

Directors suggested to him that such a position would be a fitting climax to his career, he was reported to have said, with some heat "I mean what I say." With advancing years he felt that a younger man should take his place, and for a time gladly served under Mr. Brown.

A word on his spiritual side must be told. He was not, what I may call, "a fluent Christian". He was not great at preaching sermons. His motto was *acta, non verba*. He lived a simple, sincere, and devoted Christian life. His silent, but powerful influence was felt everywhere. The financial help he gave to poor students showed that a soft heart beat under his somewhat stern exterior.

I may relate here an incident that illustrates Mr. Hitchcock's sense of humour. One Saturday evening we the members of the Senior F. A. Class came from home and were in a mood to have some fun. We resolved upon a sham Faculty meeting after bed-time. The most porily of us was chosen to act as Principal, one who had a stentorian voice, Mr. Hensman. I took the part of my namesake etc. The case tried, was one of assault, the victim being represented by one who became a minister in after life. The sham Principal after the inquiry was concluded asked the opinion of the various members. When the turn of the one who represented Mr. Hitchcock came, he said, "What is your opinion Mr. Hitchcock?" The real Mr. Hitchcock, who was all the time standing outside unseen by us, opened the door and said, "My opinion is that you should all go to bed." We fled in confusion. All Sunday we conjured up all sorts of terrors that would be visited upon us on Monday noon when the real Faculty assembled. But nothing was done. Mr. Hitchcock seems to have enjoyed the joke thoroughly.

As a devoted student of Mr. Hitchcock I may be pardoned for striking a personal note. He took in me more than a passing interest: It was he that was responsible for my appointment in the College. I was told that he urged my appointment against an experienced graduate, although at the time I had not graduated. I remember with gratitude when he encouraged me by giving me one of his lessons in the high-

er classes saying that I was quite competent to teach it. When he heard that I was going to America, he wrote to me saying that I should not fail to see him while there. It was indeed an act of pilgrimage on my part to go to Medway, a few miles from the Missionary home at Auburndale, to see my old *guru*. This was the home of a niece of Mr. Hitchcock who had invited the Hitchcocks to live with her. When I arrived, Mr. Hitchcock was engaged in hoeing a vegetable garden and was red with exertion. He had invited a few of the important persons of that small town to meet me. With what fatherly pride and pleasure did he sit listening to the conversation I had with the visitors! Mrs. Hitchcock looked hale and hearty. They were disappointed that I could not stay with them a day or two, and address a meeting they had planned. However, Mr. Hitchcock came to the Auburndale Home and stayed with me a day or so. The estimate of his students about Mr. Hitchcock was once summed up by one of them who made the humorous remark that, if Diogenes (who went about the city of Athens with a lantern, in broad light to find a real man, met Mr. Hitchcock, he would quench his light and go home, having seen the man he wanted.

In concluding I may safely say that as I look back the greatest influences of my life were two men: Dr. S. W. Howland and Mr. W. E. Hitchcock.

Requiescat in pace.

J. V. C.

The Nazi Government, in the attempt to drive everything foreign out of Germany, has given new names to months of the year.

FAREWELL TO MR. HANDY S. PERINBANAYAGAM.

Ottley Hall was the venue of an interesting function on Saturday the 13th January when the old and present boys of Jaffna College, gathered together in large numbers to bid farewell to their beloved teacher Mr. S. H. Perinbanayagam, B. A. (Lond.)

Mr. Perinbanayagam was brought in procession to the College in a richly carpeted carriage drawn by two steeds to the accompaniment of music. On his arrival he was garlanded. The meeting commenced at 6.30 P. M. in the Hall which was crowded to its full capacity.

Owing to the unavoidable absence of Rev. John Bicknell, which was very greatly felt by Mr. Perinbanayagam and the students, Mr. J. V. Chelliah, M. A. the Vice-Principal, occupied the chair.

Master D. W. Chelvaratnam of the Inter Arts class spoke a few words of appreciation on behalf of the Intermediate Arts and Science classes.

Master K. S. Jeyasingam of the Senior class on behalf of the student body spoke at great length, of the great and useful work which Mr. Perinbanayagam had done and the deep debt of gratitude the students owed him.

A presentation was then made as a token of the love and esteem in which the students of Jaffna College held their beloved teacher.

Mr. S. R. Kanaganayagam, B. A. (Lond.) Advocate, in his usual humorous vein spoke in glowing terms of Mr. Perinbanayagam, stressing the sincerity of the man and his love for liberty and service to his country.

Mr. A. M. K. Kumarasamy, B. SC., the Vice-Principal of St. John's College, in his inimitable style paid a glowing tribute to Mr. Perinbanayagam, mentioning the great service which he has rendered in College and out of College.

Mr. Perinbanagagam very feelingly replied.

The chairman in his remarks spoke very highly of Mr. Perinbanayagam and said that it was his sincere desire that Mr. Perinbanayagam should succeed him.

With a vote of thanks to the chair, to the speakers, and to the visitors, proposed by M^{rs}. C. Muttucumarasamy of the Inter Arts class, the meeting came to a close.

With sincere gratitude and affectionate feeling, we wish our beloved master a prosperous stay at the Law College and an early return to our College.

C. MUTTUCUMARASAMY

CALENDAR OF EVENTS

- Jan.* 8th The College reopens after the 'Xmas vacation. We learn the news of the death of Mr. Hitchcock, a former teacher and for some time the Acting Principal of our College.
- 13 We bid farewell to Mr. S. H. Perinbanayagam, who had been on the staff of our College for 14 years.
- 14 Mr. French speaks at the Evening Service.
- 17 Mr. Selvaratnam addresses the Y. M. C. A.
- 21 A Memorial Service is held in remembrance of Mr. Hitchcock. Old servant, Henry, passes away.
- 25 Mr. C. R. Wadsworth speaks at the Y. M. C. A. meeting. His subject is "Sadhu Sunder Singh."
- 28 A memorial service is held in remembrance of our Old Servant Henry.
- Feb* 13 A Cricket Match is played against the Tellipalai team. We win.

- 4 Mr. C. R. Wadsworth is the speaker at the Sunday Evening Service.
 - 11 Mr. D. S. Sanders, the speaker at the Sunday Evening Service, talks about General Gordon.
 - 12 The Y. M. C. A. Elections take place. Mr. P. W. Ariaretnam is re-elected President.
 - 21 Rev. H. Peto, the Principal of St. John's College, reads a paper at the Y. M. C. A. on "Kagawa".
 - 25 Rev. Hooper of the British and Foreign Bible Society delivers a sermon in the Vaddukoddai Church. Mr. Selvaratnam, the pastor of the Araly Church, speaks at the Evening Service.
 - 28 Miss Northway, Principal, C. M. S. Girls' College, Chuudiculi, talks at the Y. M. C. A. on "Vacationing in Europe".
 - March* 2 Cricket match against St. Henry's College. The match ends in a victory to our College. We defeat them by 90 runs.
 - 6 Senior Cambridge results are out. Eleven pass from our college. A very disappointing result.
 - 9 A cricket match is played against Cen-
 - & 10 tral College. We win.
 - Mar.* 10. — The Principal delivers an Easter sermon at the usual Sunday Evening Service.
 - 13 — Junior results are out. Twenty-nine pass. Four Honours. This 78% success makes up for one poor result in the Senior.
 - 14 — Mr. D. S. Sanders, B. A., speaks at the Y. M. C. A. on "Some Cities of India."
 - 16&17—Cricket Match against St. John's College. We win.
 - 18 Mr. E. Jeevaratnam Nilas speaks at the Sunday Evening Service.
 - 21 Mr. K. Sellaiah speaks at the Y. M. C. A. on the "Library in Modern Life."
- A. T.

PRINCIPAL'S NOTES

It seems that parachutes have to be folded very carefully or they may not open, which is most disastrous. So an expert in folding the parachute is in great demand. In Dayton, Ohio, U. S. A., was such an expert, an Irishman, who was doing a big business. Any army flier who was about to make his annual descent in a parachute would go to this man to get a folded parachute. With a grim sense of humour or with the proverbial propensity of his race to statements ludicrously inconsistent he always said to his customer as he departed: "If this one doesn't work, come back and I'll give you another." No one ever came back, for his failures, like those of the physician have been buried. We teachers are supposed to have as a part of our duty the folding of parachutes by which students may descend from the stratosphere of theory and idealism to the ground of practical affairs. Or, to put it more specifically to see that the pupils we teach get jobs after they finish their schooling. Unlike the Irishman we are not so easily relieved of the victims. They rise up to accuse us and in these days their name is legion. They bring us a very real challenge which we cannot meet under the weight of restrictions in places to be filled through the continued depression in business and the general tendency to cut down in the number of employees.

We have become so accustomed to good results in the Senior Cambridge that the shock of the many failures in the December examination of 1933 seemed to indicate that the seismic disturbances of Northern India had moved south even beyond Palk Strait. Eleven is the lowest number we have had since 1924 and the lowest percentage for some years longer. The average of 17 and a half for the past six years, spoken of in the last report of the principal, will be considerably reduced by this addition. Why this slump we may know better after the details arrive. That it is not due to a general let-down is evidenced by the Junior results that are as encouraging as are the Seniors discouraging.

29 is the largest number we have passed for a long time; perhaps the largest ever; and the percentage is the highest for very many years. This augurs well for the days to come.

The ranks of lawyers have been swollen to a considerable extent, of late, by Old Boys of Jaffna College. Now Mr. Handy Perinbanayagam has broken the ranks of our teachers and joined those who are delving into the ponderous volumes of the law. We are confident wherever he may be, that he will not lose his interest in the well-being of his fellows; an interest which has won him an enviable place in the hearts of his students and causes those of us who have worked with him for the past dozen years to miss him greatly.

CAMBRIDGE PASSES

Seniors

1. Balasingam N.
2. Arumainayagam S.
3. Chelliah V. S.
4. Ehamparam N.
5. Kandiah K. V.
6. Gnanamuttu S. V.
7. Rajah K. Subramaniam
8. Thurairajah A. V.
9. Sabapathypillai V. G.
10. Thambinayagam V.
11. Kandiah M.

Juniors

1. Rajasingam R.
2. Rasiah T. Senthunathan.
3. Mahesa N.
4. Kandasamy K.
5. Veerasingam N.

6. Balasingam C.
7. Abraham T. (Hons.)
8. Manickasingam S.
9. Kularatnam S.
10. Kantharatnam P.
11. Thillainather K.
12. Kandiah S. K. (Hons.)
13. Ratnasingam S. (Hons.)
14. Ramanathan K.
15. George Ayadurai
16. Victor Williams
17. Kulasingam A.
18. Selvarajah S.
19. Singarajah N.
20. Kandiah S. A.
21. Sanmuganathan E.
22. Patmanathan A.
23. Kanapathipillai C.
24. Thurairajah C.
25. Jeyaveerasingam E.
26. Nadarajah N.
27. Rajasundram A.
28. Sabanadasan M.
29. Soundrarani N. (Hons.)

THE STAFF

THE PRINCIPAL

Rev. John Bicknell, B. A., B. D., M. ED. (Logic and English.)

THE VICE-PRINCIPAL

Mr. J. V. Chelliah, M. A. (English and Latin.)

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„ *A. C. Sundrampillai*, B. sc. (Science.)

„ *C. O. Elias*, B. A. (Hygiene and History.)

„ *M. I. Thomas*, M. A. (Constitution and History.)

„ *K. A. Selliah*, B. sc. Physics.)

„ *I. P. Thurairatnam*, B. sc. (Mathematics).

- Mr. S. T. Jeevaratnam*, B. sc. (Chemistry.)
 „ *K. E. Mathiaparanam*, B. A. (Tamil and Latin.)
 „ *L. S. Kulathungam*, B. A. (Latin and English.)
 „ *K. A. George*, M. A. (Mathematics.)
 „ *L. Sountharam Williams*, B. sc. (Chemistry.)
 „ *A. L. Sitlinger*, B. A. (English and Bible.)
 „ *Porter French*, B. A. (English.)

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 „ *A. M. Brodie*, Trained.
 „ *A. T. Vethaparanam*, Trained.
 „ *C. R. Wadsworth*, Trained.
 „ *C. C. Kanapathippillai*, Trained. (Supervisor, Lower School.)
 „ *D. S. Devesagayam*, Trained.
 „ *C. A. Gnanasegaram*, Inter Arts.
 „ *S. S. Selvadurai*, Inter Science.
 „ *K. V. George*, Drawing and Second Class Certificate.
 „ *T. P. H. Arulampalam*, Manual Training Certificate.
 „ *E. Jeevaratnam Niles*, Trained.
 „ *C. S. Ponnudurai*, Trained.
 „ *S. A. Visvalingam*, Second Class Certificate.
 „ *P. W. Ariaratnam*, Trained.
Mrs. L. C. Williams.
 „ *E. G. David*.
Mr. S. S. Sanders, (Accountant.)
 „ *J. Simmappah* (Clerk.)
 „ *K. A. Sellaiah*, (Librarian).

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Secy: Mr. C. R. Wadsworth.

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Chairman : „ S. S. Selvadurai.
Study Circle Com.
Chairman „ E. J. Niles.
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The Miscellany

THE EDITORIAL BOARD

Mr. J. V. Chelliah.
„ A. L. Sitlinger.
„ L. S. Kulathungam.

EDITORIAL NOTES

The first news we heard on arriving in the College on the first day of this school year was about the death of Mr. W. E. Hitchcock, one of the former professors of Jaffna College. We are printing a photograph of Mr. Hitchcock and some reminiscences of him by one of his students, Mr. J. V. Chelliah. The latter, besides reminding all those who knew him of their master and friend, would introduce to the present students a personality who made an indelible impression on everyone with whom he came in contact and who has deservedly earned a special niche in the history of this institution. Mr. Hitchcock spent twenty three years for the College five of which he was in charge of the destinies of the College as its Acting Principal. During this time it was the privilege of the writer of these notes to be a member of a Bible Class of young men led by Mr. Hitchcock. The thoroughness and the clear, gentle way in which he expounded the deep truths of the Bible cannot be easily forgotten by this class. Someone has said: "He only is great who has the habit of greatness; who after performing what none in ten thousand could accomplish passes on like Sampson and tells neither father nor mother about it." That was Mr. Hitchcock.

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Another all familiar face has passed into the land beyond with the death of Henry, who was a servant of the College for quite a long time. Henry was a very popular figure in the campus with his interesting anecdotes of the 'glorious past.' He would draw a really happy picture of the mischievous still stalwart, noble youths and the kindly, yet strict disciplinarians of the good old days. He was thus a strong link between the past and the present. Anyone who knew Henry could not but be struck with his cheerful ways, genial temper, and his high sense of duty. There is no doubt that he will be missed by us but long remembered.

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With the close of last year. Mr. K. S. Stephen retired from the staff of the College after a period of thirty

years as a teacher. While at College most of his work was concerned with teaching Tamil at a time when the Mother Tongue had not come into its own. It was, therefore, a difficult task to make the students to take seriously to the study of Tamil Literature and Grammar. However, Mr. Stephen was successful to a great extent in instilling into the young minds a love for Tamil. Moreover the work he did as the caterer for our Boarding department was very much appreciated. Mr. Stephen has earned the affection of his fellow teachers and students. And now as he retires from active service and begins to enjoy a pension after his strenuous work, we wish him a long period of rest and usefulness.

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Some weeks ago there was a stir in the College when the news reached us that Dr. Hoft, the General Secretary of the World's Student Christian Federation, was expected to give an address at the College. Everybody was looking forward to seeing and listening to this world figure. But fates decreed it otherwise and we were informed that Kandy's alluring beauty had enticed him away from Jaffna. We have no grievance against Kandy. No visitor to the Island should miss a trip upcountry, but our grievance is against those who are in charge of arranging the programmes of such visitors as Dr. Hoft and specially against the geographical situation of the 'dry' peninsula. However, we are happy to introduce him to our readers and specially to the students that were disappointed at not seeing the distinguished visitor, through an article on "Youth 1934," condensed from 'The C. S. S. Review.

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This reminds us of the fiftieth year of its existence that the first Student Christian Association established in Asia has reached. It was in 1884 that our College Y. M. C. A. was started by the late Dr. Sanders and since then the Association, going through many vicissitudes, has kept its banner flying. We are very happy that its Jubilee is come. The celebrations will come off, it is expected, next term, when we hope to give in these Pages a resume of the work done by the Y. M. C. A. during the last fifty years. We also understand that the foundation of the long wished and

planned for building of the Y. M. C. A. will be laid then.

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We are very glad to note that our Scout Troop has again been resuscitated. Eighteen years ago when the Scout Movement was first introduced into Jaffna, our Troop was the second to be formed. But for some reason or other it had allowed itself to be sunk in oblivion for quite a time. That the Scout Movement has many a useful lesson to teach our youths is beyond any question. We hope, therefore, that the time will never again come when the Troop will once more be buried in a lethargic stupor, but that it will gain strength to strength and spread its beneficial influence on the College life.

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The Cricket season is just drawing to a close and will be over before the end of the term. As the results of the matches published elsewhere in this number would show, our team has had unprecedented success and today remains unbeaten. It is hoped that the spell of victories will remain unbroken.

HOW THE GOSPEL TRANSMUTES DEATH

(EASTER SERMON BY THE PRINCIPAL.)

“Christ Jesus who abolished death and brought life and immortality to light through the gospel”.

This verse of Paul in Timothy must have been most arresting to the people of his time. “Christ Jesus who abolished death that death, “which men fear as children fear to go in the dark”; death, “that veiled spectre at every feast”, abolished. No more heart rending separations, no more despairing souls looking out into that “eternal silence”. Soon they learned the great mystic did not mean that. “It is given unto all men once to die” they found to be as true then as in the years B. C. The proposition “All men are mortal” they found to be as reliable a major premiss for the conclusion that any man was mortal

as had Aristotle some five centuries before. Even before he finished this epistle they discovered he was himself, at that very time, looking into the face of death. In fact so near was it that he could say "the time of my departure is come". When he says "Christ Jesus abolished death" he means something other than that men are no longer to go through the experience of ceasing to live here on earth in these physical bodies.

Had he meant this it might have been equally arresting but not welcomed. The continuance of life here, unless it should be under some radical change from conditions now existing, would hardly be acceptable. The vision of an unending life with the infirmities of age is not attractive.

"Were death denied poor man would live in vain;
Were death denied to live would not be life;
Were death denied ev'n fools would wish to die"

The abolition of death means something other than the denial of the fact that like Adam all die.

What then does it mean when it says that Christ Jesus abolished death?

1. It must mean that death is no longer to be thought of as an abnormal penal experience. It is something that comes in the natural order of things. The fifteenth chapter of First Corinthians, that masterpiece of the great apostle on the resurrection is the best exposition we have of this. It is as natural for the body to decay as for the seed and as essential for the realization of its full glory, for only thus can it be raised an incorruptible, powerful, spiritual body.

2. It must mean that death does not close the door on the progress of the individual; does not put an end to man's aspirations. Tennyson makes Ulysses say,

"Death closes all; but something ere the end,
Some work of noble note, may yet be done,
Not unbecoming men that strove with Gods."

The only chance he would have for any achievement would be in the remaining few years of his earthly

existence. He felt pressed to do something during that period. Charlotte Bronte writing of her sister Emily, after the latter's death, spoke of her as "a tree in full bearing struck at the root." In the case of Ulysses there was weakness in body. He was not then possessed of the "Strength which in old days moved earth and heaven" but he was of "heroic heart," was "strong in will to strive, to seek, to find and not to yield." In the case of Emily Bronte there was "a strangely strong spirit in the frail body." There was the same urge in both and the same urge we have seen in many who have been taken from us. Sir Oliver Lodge was sure that his son Raymond was going on in the other world with the tasks he had here begun. He must be right as Matthew Arnold must be right when he writes of his father,

"Yes, in some far-shining sphere,
 Conscious or not of the past,
 Still thou performest the word
 Of the Spirit in whom thou dost live—
 Prompt, unwearied, as here.
 Still thou upraisest with zeal
 The humble good from the ground,
 Sternly represses the bad.
 Still like a trumpet dost rouse
 Those who with half-open eyes
 Tread the border land dim
 'Twixt vice and virtue; revivest,
 Succorest—this was thy work,
 This was thy life upon earth."

Here we have no shadowy spirit but a real person whose life purposes are holding within the confines of the undiscovered country.

3. It must mean that death does not permanently separate those who have been knit together here. The passage has meant sadness, as the passage to India has meant sadness for many a parent leaving children in Europe or America, but it is not a sadness that is without hope. There is a responsive heart there and there is the assurance of a re-union. James Whitcomb Riley could write of his small boy 'so early snatched away.'

"I cannot say, and I will not say
That he is dead. He is just away.
With a cheery smile and a wave of the hand,
He has wandered into an unknown land."

Abolished is none too strong a word to use then when we realize that Christ has shown us the transformation of this experience, and assures us it does not mean an end of our endeavours or our worldly attachments.

Death has been abolished through Christ's bringing life and immortality to light.

This seems to be the sense of the connection. The bringing of life and immortality to light has been the cause: the abolition of death the effect.

It was the great work of Jesus to reveal man to himself, to show him how near to grandeur was his dust and how close he was to God. Before his coming no one had realized what was in man: how he could love, how he could serve, how noble were the springs of action in his soul. No one had called upon him for such high endeavour as did Jesus in the Sermon on the Mount. No one had had the faith to believe it would be worthwhile to make such a call. Thus did Jesus bring life to light.

4. In thus bringing life to light Jesus abolished death because he showed that this life is too noble to perish. Mean beings with no great aspirations may pass out of existence but not man made in the image of God and called to fellowship with Jesus Christ. This would be inconsistent, as John Fiske has pointed out, with faith in the "reasonableness of God's work." And we may add the words of Frederick Robertson "the moments when we believed most strongly and mightily in our resurrection and immortality were the moments when we felt assured that human perfectibility was no dream, since we saw the evidence of goodness most like God's which could not be limited by death." What we see in our fellows we see most fully in Jesus, the Crystal Christ, and in this we have the strongest assurance of a continuance of life,

When we speak of life being brought to light we must think not only of the individual life. Jesus brought to light the life of man in society as he drew a picture of the Kingdom of Heaven. If there be something in the individual that is an earnest of a life to come there is still more in the life of the Kingdom. A society in which there is the spirit of the beatitudes, in which one loves his neighbour as himself, in which there is the second mile attitude is surely a society that should not perish from the universe. It cannot be that God is so improvident as to fulfil his ends by defeating the grand hopes of those who have joined themselves together in holy service.

But Jesus not only brought life to light, He brought immortality to light. He not only enriched our conception of the life that now is but of that which is to come. Not that he said so much directly descriptive of that life. His words are few on the subject. These few are illuminating. "They neither marry, nor are given in marriage;" this puts vividly before us the spiritual nature of that life. "In my Father's house are many mansions": this makes as clear the picture of fellowship.

The life the re, as he draws it, is a life fit for those who are the fullest expression of life here. It is a life for which one best fits himself by living the life to which Jesus called men. The fittest for the life in Christ's kingdom here will be the fittest for the life in "Abraham's bosom."

Jesus abolished death by bringing life and immortality to light: he brought life and immortality to light through the gospel.

We might have expected Paul to say "through his resurrection" rather than "through the gospel". To him the resurrection was crucial. "If Christ hath not been raised then is our preaching vain, your faith is vain." Why does he not use resurrection here? It must be because he wishes the wider word. He thinks of the resurrection as but a part of the gospel and here is seeking to show the Corinthians that immortality is brought to light and thus death abolished by the whole gospel.

It is worthwhile for us to stop and note this use of the word gospel in this verse. We sometimes are prone to separate out some feature of the life or work or teaching of Jesus and think of that as the whole. It is a tendency especially in evidence at this season, the Lenten season. It may be the cross that we take. We would know nothing except the passion of our Lord. Remember Paul did not say he had determined to know nothing except the crucifixion. He said, "I determined to know nothing among you save Christ and him crucified." The gospel does not stop there. If it stopped at the cross it would stop with a defeat. It goes on to the resurrection and the ascension to the right hand of God. It may be the resurrection alone we take. That is equally fatal. The resurrection has its full meaning because it is the resurrection of Christ Jesus. Unless we include his life with its teachings and its deeds, with its passion and its vision we do not know his resurrection and our faith if not vain is inadequate. It is through the whole gospel including the redemptive message "God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish but have eternal life."

This gives a new significance to our Easter celebration. We are celebrating a victory, not only over death, but over sin : a victory in which "mortality is swallowed up of life" and we are one with Christ in his kingdom of righteousness and truth.

The editor was busy setting up the type for his weekly paper. Suddenly a big angry man broke in on him and shouted, "What do you mean by libeling me in your paper?" and he doubled up his fists meaningly.

The editor said meekly, "I don't remember saying anything about you", and assumed a non-committal attitude.

"I'll read you just what you said", said the angry man and he pulled a clipping from his pocket. "It reads, 'If prizes were offered for the three meanest men in this town, there is a man here who would take all three prizes'."

"But", said the editor, "that article didn't mention you, did it?"

"No!" the big man exploded, "but who else is there in this town that answers that description?"

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CONTENTS

	Page
For the Youth — A way out -	1
Booth-Tucker—Sadhu and Saint -	5
Youth 1934 - -	8
“Henry” - -	11
“Adolf Hitler” - -	12
The College Library -	14
Inter-Collegiate Cricket Matches 1934 -	18
Jaffna College vs. Jaffna Central College-	22
Jaffna College Beats St. John's.	24
Reminiscences of Mr. Hitchcock -	27
Farewell to Mr. Handy S. Perinbanayagam	33
Calendar of Events - -	34
Principal's Notes - -	36
Cambridge Passes - -	37
The Staff -	38
Editorial Notes - -	42
How the Gospel Transmutes Death -	44

JAFFNA COLLEGE

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Almost entirely rebuilt during the last twenty years.

With a staff which is criticised for being too highly qualified.

With work from the kindergarten through the Inter Science and Arts.

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A new athletic field just being put in shape.

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