

# Jaffna College Miscellany

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No. 2

## FIRST ACQUAINTANCE WITH VADDUKODDAI BIRDS

BY E. G. NICHOLS B. A

A bird student in Jaffna has a few difficulties when he is getting started. He has no books to tell him exactly what to look for. He has no means of telling whether the names that he has decided upon for certain birds are the correct ones. But he has the real satisfaction of getting acquainted with the birds themselves, which after all is the aim of most bird-students.

To introduce you to the subject, I shall ask the reader to come with me on a short trip through the fields in May. Do not expect to get much exercise or to have a long tramp, for one cannot go rapidly when he is studying new birds, or when he is really learning their habits and mannerisms. And do not start after the sun is up. We must be on the move about quarter to six in order to see the birds when they are most active. Birds do not like the hot sun

any better than men do, and after nine o'clock they stay quiet or under cover of some bushes until after four in the afternoon.

"House Crow" is the first thing we must note down. (Of course, you have a piece of paper and a pencil with you, for memory is very deceptive, especially as to the numbers you saw of each kind.) The crows seem to be among the very earliest risers, for while we were lighting the lantern to dress by, we heard a few 'caws' outside in the grey semi-light. And unless I am mistaken, they will be the most numerous birds all day wherever we go. Wherever there is food for men, there the crows will gather, to pick up the crumbs that fall from the table, or to dash in and fly off with as much as they can carry from the table itself. The malicious sagacity of these grey-hooded varlets suggests to one that the crows may belong to some

order of friars that has fallen from grace and become a robber-caste, though retaining the dull clerical garb.

Next, we should note down the bird that is perhaps most typical of Jaffna, it is more numerous here than in any other place I have visited. You may know it by some other name, but I call it the Coucal, or Crow-Pheasant. The latter is more descriptive, for the bird walks in a dignified pheasant manner, and has the long tail of the pheasant. Its color, on the other hand, is all black except for the brown wings, and in this respect it suggests the crow. Its beady red eyes ever keep a sharp lookout for small snakes, and if we have good luck, we may see why.

Before we are out of the campus, the song of the Myna calls our attention to the top of a palmyra palm. It will not do much good to look up there for him, however, for the leaves usually conceal them from view. His vocal performance hardly deserves the title of a song, for it is only a rapid series of notes all on the same tone, and rather loud and harsh. Still, in the distance it rings across the fields clearly and cheerily, when he is announcing to the world that he has found a field where the gingili plants are freshly pulled and the insects conveniently lying on the surface.

Here under the trees is a little group of dust-coloured birds, about the size of mynas. They stay close together on the ground, and when we approach they fly together into a tree. They are call-

ed Seven Sisters from this habit of staying in small groups, but the name Babbler is also a good one. A noisy brook is quiet and sedate compared with the outrageous chorus of shrieks that come from a flock of babblers on the slightest provocation. If any birds may be accused of using profanity, I think the babblers may.

Before we get out of the village into the fields, let us keep our eyes open for the birds that frequent trees and bushes. There is the little Tailor-Bird, for instance, singing his two-syllabled song over and over again, until one wishes he would learn a new tune. He is a plain brownish bird, with a small red cap and the back tinged with green.

The Purple Honeysucker is smaller still, and is another bird we are sure to see near houses. It best merits the description "feathered gem" of any bird we have here. The head and throat are glossy black, and the throat shines blue in the sunlight. The back is a deep brown, and the underparts yellow. There is another bird of yellow and brown plumage with it, and this is the female. You can tell them whenever you see them by the long thin bill, curving gracefully downward.

Hear the Spotted Dove's call from that palmyra grove! "Cuck-coooo, coo, coo, coo", it says, in a mild yet penetrating tone. Notice that its wings are brown with white spots, although the general impression of the bird when it flies is that it is all gray.

Over across the road in the top of a big tamarind tree, watch for

a dash of flame. The Small Minivet has patches of orange-red in its wings and in front of the base of its tail. The under surface of the tail is also orange, so that the bird is conspicuous when in motion. Otherwise, it is a gray bird smaller than a myna.

You are likely to see a woodpecker in the churchyard. It may be the Golden-backed, whose name tells its chief feature. Or again you may see the Hoopoe, with the blazer-stripes of black and white in its wings. It seems to be on the ground more than in the trees, for its long bill is specially adapted for poking into ant-hills in search of food.

The open fields are now spread out before us, dotted here and there with the dark forms of people working,—weeding, pulling gingili, or watering gardens. Also scattered about over the scene are spots of white,—the Cattle Egrets. Most of the heron family are associated with water, but these egrets seem to thrive quite well in the dry fields after all the tanks have dried up and all the wells are low. They are entirely white except for a yellow bill and black legs.

While the Cattle Egrets move about slowly on their stilt-like legs, their relatives the Pond Herons are more sluggish. They pose for hours at a time by the side of a well, looking like weather-beaten gray stumps. When they finally do fly, they suddenly turn white, as if by a miracle. The under sides of the wings and other parts of the bird which did not show when it was still, are white.

There is a feeble chipping song, that seems to come from quite close by. Yes, there is a brown bird, with brown dots on a gray breast, sitting on the dike between two fields. Now he flies up into the air, fluttering his wings rapidly, and singing his absurdly weak song all the while. When he has reached a height of about thirty feet, he will set his wings and coast down to the ground again. One can recognize in this the lark habit of soaring, but it is not much like the real sky-lark. This is the Madras Bush-Lark, a humble representative of the famous family, but very numerous in Jaffna.

Another chirping, this time on a lower pitch, comes from the nearby hemp-field. There seems to be a flock of twenty or thirty small birds clinging to the tops of the stalks. They are dark brown above, grey below, and are distinguished from everything else by their wedge-shaped tails. They are Brown Munias, a kind of finch.

A Roller, with gray-brown body and wings striped with light-blue, dashes about the fields after large flying-insects, or sits on the telegraph wire which crosses the field, watching for game. Near the edge of the fields, too, sits his rival, the Black Drongo, or King-Crow, also ready to swoop out after an insect on the wing. Crows steer clear of this fellow, for though only one-fourth as large as a crow, he does not hesitate to attack any that venture near him.

What does that Kingfisher find to eat, now that the big tanks have melted away? He is probably



satisfied with the fish he can catch in the scattered wells, or perhaps we shall find him eating some land-food. This White-breasted Kingfisher is the most beautiful bird we have seen today. His back is a bright blue, shining like the back of a flying fish just out of water, his head a dark red-brown, and his throat pure white.

Two Paroquets go screaming across the fields, flying straight and rapidly. They seem to be always going somewhere, and always shouting about it. Yellow-green is their chief colour, but they have some black in the wings, a spot of yellow on the back, and a greyish head and red bill. If they make as much noise in captivity as they do in the wild, they must be undesirable cage-birds.

Kites soar about slowly over the fields, their eyes always bent on the ground. The Indian Kite is the plain brown kind. It is perhaps the bird that is found most widely distributed all over India. And it performs excellent service as a scavenger on the seacoast and in the mountains alike. The white-headed kind is the Brahminy Kite, a beautiful bird from a distance, but also an eater of dead flesh.

Here is a new kind to me. I mean that black and white bird skulking about the patch of hemp. We must describe it very carefully, so that we may be able to identify it later from a book. It is about the size of a dove, perhaps 12 inches long. Its bill and upper plumage are glossy black, and its underparts are so light a

gray as to appear white at first. It has a rather large crest on its head, and its bill is turned downward at the tip, reminding one of a shrike or cuckoo. When it flies there is a flash of white in the wing. We find out later that it is the Pied Crested Cuckoo. Every trip has something new and different like this, to prevent bird-study from becoming monotonous.

It is about time to turn back now, if we wish to get anything to eat this morning. But first, let us find out why that Coucal is hopping about in such a strange way. It dances on one foot or hops into the air or makes a sudden dash with its beak at something on the ground. Coming nearer, we find that it has a snake stretched out before it, still wriggling, but nearly subdued. The coucal picks it up to walk away into the nearby palmyra grove, but the snake squirms in protest. So the coucal drops it and takes several vicious jabs at it with its beak. Finally, the snake is carried, a few feet at a time, into the bushes out of our sight. It is fully two feet long, and I should like to see how the bird goes about the process of eating it.

On our return, the sun is beginning to be noticeably warm. So the Barbets have started singing their musical trill near the bungalow, for they are birds that sing almost all day, no matter how hot it is. The Black-headed Oriole whistles to us from the top of a whip-tree, and the little black-and-white Magpie-Robin sings his short sweet song from the top of a palmyra.

Thus we have spent an hour and a half in walking about a mile, but we have learned to know several kinds of birds, at least by name. We shall recognize them again when we have occasion to meet them along the road, and so we shall feel that we are closer to the great world of Nature, and to the God who watches a sparrow's fall.



## THE CONCENTRATION AND CORRELATION OF STUDIES

BY M. SABARATNASINGHAM B. A.

The advance of science has brought about a revolution in every department of human activity, and nowhere is it so markedly evident as in the field of education. The subject of pedagogy is making rapid strides. A body of scientific principles is rapidly being collected from the sciences of biology, psychology, anthropology, and sociology, all of which must be considered in the composite, applied science of education.

The first phase of pedagogy to receive discussion was that of methods. Method, it is assumed, should be determined by the laws of development of the child instead of by pure logic and the subject matter itself. Method means not only a logical arrangement of the materials in a given subject of instruction, but also the question of its adaptation to nascent growth periods of the child and his interests as determined by native instincts and environment. This involves not only pure method as such, but also the question whether in choosing what is to be taught in any one subject, the teacher is to be guided by considerations of what is being taught to the same

pupils in other subjects, and if so to what extent. Thus we are led to the consideration of what in modern pedagogy are known as the doctrines of "concentration of studies" and "correlation of studies."

The men that gave birth to these novel doctrines are the educationists of the Herbart-Ziller school. The term "concentration of studies" has been frequently used to designate an educational principle which has reference to a systematic unification of all instructional elements in the school curriculum. Its main feature is that in every class one special subject should be chosen as the "core of instruction" and all other subjects should be grouped round it and brought into as obvious relations as possible with it. For example, a favourite 'core' for children of nine years of age would be Jules Verne's story of "Round the World in Eighty Days." On this scheme, the children would read the book, write composition exercises based on it, connect their geography with the places visited by Phileas Fogg, work sums expressed in terms of time and dis-

tance covered by the traveller and so on.

Much might be said by way of criticism of this concentration scheme of the Herbartians which represents an erroneous application of some very sound educational and philosophical principles. It may suffice here to refer briefly to the artificiality of a plan which selects certain branches as primary to which all others are forcibly subordinated. To constrain the entire subject-matter of school instruction, geography, natural history, reading, writing, etc. into an unnatural dependence on ethico-historical topics which are supposed to represent eight different culture periods and as many different epochs in the child's development, or school grades, is mere pedantry. Each subject of instruction has, to some extent, an independent province, with laws, aims, and an individual life and organisation of its own which must be respected.

The principal danger in working out plans of this sort, consists in this,—that there will be an ever-present temptation to seek and establish artificial centres such as recommend themselves to the philosophising mind of the adult, while they may be foreign to the thought and interest of the child. Thus, where the story of Robinson Crusoe has been made the centre of work of a certain grade, all the exercises of that grade will for the time being be made to refer exclusively to that interesting figure until the child loathes to hear of him. The kindergar-

ten has especially suffered from this conception, and amusing examples of the absurd things that have been done in consequence of this attempt to force everything into the straight-jacket of the 'theme' might be quoted.

The doctrine of "correlation of studies" however, is gaining ground and there is every reason to believe that it has come to stay, for the simple reason that it aims at making prominent the real relation of fact with fact and of idea with idea. Knowledge should be not a multitude of isolated connections, but well-ordered groups of connections, related to each other in useful ways—should not be a hodge-podge of information, but a well-ordered system whose inner relationships correspond to those of the real world. It implies that lesson and lesson be brought into relations one with another in a larger unit of some general topic, that one topic be brought into relation with another in a still larger unit, and that one subject of study be taught with reference to the other subjects whenever the facts they present have important bearings one upon the other in the real world.

Co-ordination, as ordinarily understood, is based principally upon the real or assumed relationship of the subjects of instruction. This relationship may, of course, be very differently apprehended by different persons, in accordance with their individual idiosyncrasies. Everybody, for example, will appreciate the relation and interdependence of arithmetic, algebra,



and geometry; or of history and geography. Literature particularly offers many opportunities for correlation. A typical instance is found in "Julius Caesar" where Casca attending to the position of the sun raises a point of correlation to geography when he says:

"Here, . . . . . the sun arises,  
Which is a great way growing on the South,  
Weighing the youthful season of the year.  
Some two months hence, up high towards the  
North  
He first presents his fire. . . . ."

he really knows, for he does not 'know' anything—but by simply directing the child and creating such conditions for him that he can find the truth and the higher law, which is the same in the world of objects as it is in the field of others, by his own effort and activity. Self-activity of the child is the key-note of this scheme of co-ordination.



## THE CEYLON UNIVERSITY COLLEGE

BY D. S. SANDERS B. A.

This long expected College for higher education was opened in January last year to the greatest satisfaction of many in the Island. It was formally opened by the Governor. The Arts and Science students of the London University, and certain teachers in training who possessed sufficient academic qualifications, and the first year medical students, enrolled themselves in the College.

The two terms preceding October were probational. Young men who had long expected to pursue higher studies joined the College and were not slow to realise the opportunity and importance of the institution of which they were members. No sooner was the College opened than the University College Union Society which embodies in it the social and literary activities of the students of the College sprang into existence. The College House became the visiting place of distinguished visitors. How the College grew under the able and enthusiastic guidance of the Acting Principal in spite of his attachment to the Education Office as Acting

Director of Education was evident from the rapid popularity of the College. Mr. Evans was Acting Principal of University College by day and Director of Education by night. The temporary professors contributed much towards the development of the College and the success of their teaching is proved by the results of the London examinations. The Law-Varsity cricket match was the first local event which brought to the notice of the public, the worth of this institution.

In October, when the University College buildings were completed, and the Royal College moved over partly to its quarters, and Mr. Marrs arrived with additional professors, the College may be said to have really begun. His Excellency expressed his high hopes at the opening. The laboratory of Technical Schools was removed to the University buildings and the first year medical students became regular students of the University College. The number of students of both sexes increased. The new Principal soon understood the situation and did his



best to improve conditions and organise further the activities of the College. The students found in him an ardent worker who meant well in everything he did and was possessed of a heart that with every beat of it was throbbing with a strong devotion for higher education.

The want of hostels was a great hindrance, and this was felt by the staff as well as by the students. The students were "day scholars." However, a large part of the day between 8 A. M. and 5 P. M. was spent by the students in the College. The staff spent much time in helping the students to reach the ideals of "the smoking room of Oxford." The Union Society by the end of last year had done its best to fill up somewhat what was lost by the absence of hostels. Professors and students met in the playground and in clubs and exchanged opinions freely. The intimacy and companionship of the students would have been greater if there were hostels. The Principal was not slow to observe this. He made enquiries about the residence of each student in particular, and very much sympathised with the students who came to the city from distant homes. He counted himself as the champion of poor students and the guardian of young freshmen. The students approach the Principal freely and talk to him plainly of their difficulties, for they always found in him a great friend.

Objections have been raised to the site of the University on the

ground that no proper institution could be planted on a plot of  $18\frac{1}{4}$  acres of land, and that a city university was bound to be detrimental to the sound development of the students physically and mentally, and that further a University in Colombo would not achieve the culture of Nalanda and Taxila.  $18\frac{1}{4}$  acres of land is certainly not sufficient. But the greatest objection to the site is the existence of the College in the vicinity of the race-course. A request should be made to the government to hand over the race-course grounds and other lands sufficient for the full development of the institution. The comparison of the Ceylon University in Colombo to the crowded city Universities of Calcutta and Madras is over-drawn. In the last two cities the University grounds extended as they grew, and they have developed so much that they cannot further extend themselves. That is because no definite area was marked out separately for the Universities at the outset. Besides, a single University for over forty millions is no parallel to a University for  $4\frac{1}{2}$  millions. When a sufficient area is marked out, there will be no fear of over-crowding. There can be no comparison between Bambalapitiya and Thurstan Roads and the College Street in Calcutta in the matter of over-crowding.

While speaking of the University College one is reminded of the College Union Society. This is presided over by the College Principal, and the Secretary and Treasurer are elected by the whole

body of students. It is managed by a committee of representatives from each class. Cricket, Tennis, Rugger, Literary, Reading Room, and other clubs are also represented in the committee. The constitution of the Union Society is based on those of the British Universities. A change may be effected hereafter by limiting freshmen's representatives and by having the captains of the clubs chosen by the "colours".

No longer is the College a problem, nor is the starting of a University a distant fact. Far-sighted educationists of the Island should bring forward now their ideas of culture necessary for the inhabitants of the island. In the course of a few years, when the University will grow on Thurstan and Bampalapitya roads extending over the race-course and the present grounds, then Ceylon will celebrate a great event.



## THE LOWER SCHOOL

BY J. N. APPADURAI

It is generally thought that the work in the Lower School is more difficult, and tiresome to the teacher in some respects than that of the Upper School. It is partly due to the child's ignorance of things and his natural bent for play and inattention, and partly to the want of proper methods suited to the child's mind on the part of the teacher. In a Lower School boy we do not expect as much self-effort as in an Upper School boy. The teacher has to go with the boy step by step, until he covers the whole ground of his lesson, with much energy, patience and thoughtfulness. He has to explain, illustrate and repeat things over and over again.

Mere directions and lectures will not do in the Lower School. Therefore, the teacher should possess a high ideal of his work in the school.

The building may be a fine one, the class-room may be well-furnished and arranged, the time-table may be carefully and thoughtfully drawn by the Principal, but if the teacher is without a high ideal of his work, he cannot benefit the children much. The teacher who goes into a class room of even a preparatory class not having thought for a moment what he is to teach and how to teach it, does not have a high ideal of his work; nor he, who does not think that the time allotted in the time-table for a lesson should be wholly spent in teaching that lesson, but spends part of it otherwise. In teaching, especially a class of young children, keeping a cheerful spirit in the class, is a great thing. A teacher should avoid thinking about some trouble in the family, or of a loss in his transactions, or about

something else which robs his heart of its peace and joy, while he is in his class-room; for unless a teacher is happy he cannot do good work in the school.

If discipline holds a high place in school work, it is certainly indispensable in the work of the Lower School; for unless a teacher is capable of controlling and maintaining good discipline in a class (not merely with a rod), it would be impossible for him to teach anything effectively.

On the other hand, the school-authorities also should hold up a high ideal of the work in the Lower School, not only in theory but also in practice, as to the equipment of the school, the employment of the staff and its management. Sometimes any one who knows some English is considered to be fit to teach in the Lower School.

To help the teachers, specially the young and the in-experienced, there should be well-organized regular meetings in which different school-problems can be discussed, the up-to-date methods of teaching can be handled through the help of some educational magazines or papers, or model and helpful criticism lessons can be given.

The child's mind is alert on rewards. There should be annual prize-giving functions for the Lower School, even if they are not had for the Upper School.

Much can be achieved by gaining the co-operation of the parents or guardians of the children. One way of getting this is by inviting

them to the school on certain occasions such as prize-giving functions.

There may be parents who are illiterate and incapable of appreciating what is being done in the school for their children, but all are interested in the progress and welfare of their children for whom they spend and labour.

The authorities should devise some methods for recognizing and rewarding the teachers who put forth their best efforts in the school. Such a thing is done even in petty Government offices. A carpenter's skill is clearly seen from the table or chair he makes. A doctor's merits are known by the number of patients cured by him. A lawyer's ability is known from the number of cases he wins. But there is not the same sure test for determining a teacher's merits. So a good teacher is sometimes discouraged in thinking that he is put on a par with the weak and unfaithful, while the latter are hardened and have no inducements to make efforts to improve themselves thinking that they will not be easily found out.

The importance of the work in the Elementary Department is not as sufficiently felt in the East as it is in the West. Yet in some countries in the East, for example, the Straits Settlements, the F. M. S., and the Philippine Islands, much thought is being taken to improve the elementary education of the children. It is a happy sign that the spirit is growing here also. Let me quote here what Hon. Mr. L. Macrae, our Director of



Education has said lately in an educational function in Colombo: "The first thing that strikes a casual observer in Ceylon is the enormous amount of attention given to Secondary Education compared to that given to Elementary Education. Secondary Education, of course, demands a lot of care and study, but which is the more important part of a house, the roof, or the foundations? Elementary Education is the foundation stone of education, and I am at a loss to understand how some people look upon the Elementary teacher as a less important member of the society as compared to the teacher of Secondary Education. That is one of the root fallacies which has impeded education in many countries. The mistake is, however, now being realised."

So far in general. Now coming to ourselves, the Principal said in the *College Miscellany* No. II, 1919, that the new building for the Lower School, which was then to

be completed, as being favourably commented upon by Mr. Denham, the then Director of Education. The Inspector in his report for 1920 said: "The Elementary Department is housed in a commodious and well ventilated set of 7 class rooms standing by themselves across the road bounding the College grounds; there is however, no suitable hall for it for accommodating the pupils during the terminal and other tests." But this need is supplied now by the Principal by transfiguring the back part of the Church into a spacious hall for the use of the Lower School.

Concerning the work of the school let me quote the Principal's note in the *College Miscellany* of the same number: "Marked improvement in our Lower School is a happy augury for the days to come." The Inspector's reports for the last few years bear witness to the same fact. Yet there are many weak points still, and there is room for further improvement.



## EDITORIAL NOTES

We are glad to have a bird-lover in our midst. Considering the short time Mr.

**Our Contributions** Nichols has been here, his acquaintance with our birds is remarkable. His article besides serving the purpose of instruction, is an object lesson to our boys. How many of our boys know the birds that have been described and their habits? The article will, we hope, stimulate some of our boys to

make the study of birds a hobby.

Mr. Sabaratnasingham is one of our Old Boys, and we welcome his contribution, which is the fruit of his study at the University College. The writer has taken a sober view of the subject of concentration and correlation of studies, which may easily be made too much of to the detriment of the different lessons taught. There is another correlation of which, we are afraid, books on education are

generally silent, viz. the correlation of school studies to facts in actual experience. We hope to have an article on this subject in a future number.

Mr. Sanders, who writes enthusiastically of the University College, was there for a course of training last year.

Mr. Appathurai, who is in charge of the work of the lower school, very properly draws the attention of our readers to the importance of our elementary work.



We are keeping up the Students' Section. Ponnampalam's essay on the lines of Gray from his textbook was written as a class exercise. He seems to agree with the poet in thinking that young people should not be told prematurely about the troubles they have to undergo in their future life. The essays of Nalliah and Palanathan were written for the Rhetorical exercises. The former must be commended for his boldness in tackling the ancient history of Jaffna, which is to a great extent obscure. We hope that the latter's essay is evidence that he

repudiates the superstitions he describes.



### Our Cambridge Results

People say that we have done very well at the last Cambridge examinations. We must confess that we are unrelayed by this success, although we are happy that our boys have done well at the examinations. For a long time we had suffered (?) from a lack of under-age boys, and we had some of them this time. This partly accounts for a number of classes and distinctions this year. In addition to this we have begun to present boys mostly trained in our lower school. Formerly we had to be content mostly with material sent from village schools. We are glad to note that the College stood second in the Island in the matter of percentage of passes in the Senior Examination, and obtained a high place in the Junior Examination. It may be of some interest for our readers to know that several boys who were over age were found to hold higher places in the detailed list than some of those who gained honours.



# Jaffna College

Established in 1872

Jubilee Year 1922

## FACULTY

REV. JOHN BICKNELL, B. A., B. D., (Yale) (Principal)	1915
( <i>Constitutional History, Bible &amp; English</i> )	
ALLEN ABRAHAM, B. A. (Cal.) F. R. A. S.	1891
( <i>Mathematics &amp; Tamil</i> )	
JOHN V. CHELILIAH, M. A. (Cal.) (Secretary)	1895
( <i>English &amp; Latin</i> )	
LOUIS S. PONNIAH B. A. (Cal.)	1908
( <i>Latin &amp; English</i> )	
J. C. AMARASINGHAM, B. A. (Madras)	1917
( <i>Trained</i> ) <i>History &amp; English</i>	
MAX HUNTER HARRISON, B. A., S. T. M., (Harvard)	1919
( <i>English &amp; Latin</i> )	
DAVID S. SANDERS, B. A. (Cal.) (Trained)	1919
( <i>English &amp; Logic</i> )	
ALBERT SHINDRAPILLAY, B. SC. (Cal.)	1919
( <i>Science &amp; Mathematics</i> )	
E. G. NICHOLS, B. A. (Columbia)	1921
( <i>English &amp; History</i> )	
C. W. PHELPS, B. SC., (Mass. Inst. of Technology)	1921
( <i>Science</i> )	

## ADDITIONAL STAFF

### UPPER SCHOOL

- S. T. SEEVARANAM, (Inter-Science)  
 A. KATHIRAVALU (L. Matric.)  
 L. V. CHINNATAMBY (Trained L. Matric)

### LOWER SCHOOL

- J. APPADURAI (Norm. Cert. F. M. S.)  
 K. S. STEPIEN (Vern. Cert.)  
 S. T. SEEVARATNAM (III Class Cert.)  
 H. M. CHELLAPPAH (Cal. Ent. & III Class Cert.)  
 G. MEADOWS (III Class Cert.)  
 Mrs. P. DAVID  
 Mrs. L. C. WILLIAMS  
 K. T. GEORGE (I Class Drawing Cert.)  
 V. R. RAJARATNAM (Sen. Cert.)  
 S. J. HENSMAN  
 A. S. PAKIANATHAN (Vern. Cert.)



# The College

BY THE PRINCIPAL

## The Jubilee

Plans for the celebration of the Jubilee and the Centenary are ripening. The American Board is considering the advisability of sending a deputation from America and there is a possibility that one of the deputation will be Dr. Frank K. Sanders. Dr. J. J. Banninga of the Madura Mission has consented to come and preach the anniversary sermon on the opening day. Mr. K. Balasingham will be one of the speakers for the Historical Day, Monday. The Pageant Committee is at work on that feature of the celebration. From all quarters we hear of those who are planning to spend the three days here at their old college, and we are looking forward with high expectations to a stimulating time.

The Funds Committee has begun to stir up interest in the Jubilee Fund, with the result that we are becoming more and more confident that we shall realize the amount we have set out for, 50,000 rupees. We have only just made a beginning in collecting, and there is much to be done yet in getting subscriptions; in fact that has hardly commenced. But there is coming to be a new response to the appeal that is indicative of what will happen when the movement gets into full swing. There

have already been some encouraging promises. Several are to give 100 rupees apiece, one two hundred, and one family 2,500. One writer in the *Morning Star* suggested that 500 give 100 rupees each. That would be splendid. Will you be one of the 500?

## Buildings

Since the last issue of the *Miscellany* we have moved into the new Dining Hall which was the back of the church. It surely is an impressive hall. The new class room row of seven rooms is to be ready for occupancy in a short time. The foundations are laid for the 75 foot extension of the Hunt Building. If we can secure funds rapidly enough, this building will be finished before the Jubilee.

## The Inter Classes

We are taking in our new classes for Inter-Arts and Inter-Science and they promise to be of good size and quality. The equipment for the Chemistry and Physics of the Inter-Science has just arrived from England and work has begun in earnest in these subjects.

## Welcome News

It seems that Jaffna College cannot get on for a very long period without having some member of the Hastings family connected with it. Those who have been in the College during the days of Dr.

Hastings and Mr. Richard Hastings will be pleased at the prospect of the coming of the daughter and grand-daughter, Miss Minnie K. Hastings, to live at Vaddukoddai. Within a few months Miss Hastings is to be married to Rev. M. H. Harrison. This is most welcome not only because it brings

Miss Hastings here, but because it seems to be an assurance that Mr. Harrison is anchored here.

—Mr. and Mrs. Phelps have returned from Kodaikanal and taken up their abode in the College House, and Mr. Phelps is to take up the teaching of Inter-Science Chemistry along with his study of Tamil



## The Alumni

By C. H. COOKE

—Mr. P. Vythialingam, B. A. J. P. U. P. M. has been appointed to act as a Crown Counsel for the Island.

—Mr. N. S. Samuel, B. A., who was Head-master of the Girls' English Institution, Wesleyan Mission, Jaffna, has been appointed sub-Inspector of Schools.

Mr. M. C. Arumugam of the Provincial Office, Western Province, Survey Department, has been transferred to the Record Branch of the Department.

Drs. J. Somasundram and K. Rajah, have proceeded to England for higher qualifications.

Mr. E. T. Hitchcock of the Registrar General's Office, Colombo, has been transferred to Jaffna as Head Clerk of the Provincial Registrar's Office, Jaffna.

Mr. A. Sundrampillai has completed his course in the Ceylon Medical College.

Mr. S. W. Charles has been successful in the First Professional examination of the Ceylon Medical College passing in the first class.

Dr. K. A. Poothatamby has been transferred to Deltotta.

Dr. S. K. Chinniah has been transferred to the Leper Hospital, Mantive, Batticaloa.

Mr. T. V. Thamotheram has completed his course in the Agricultural school, Peradeniya and is engaged in rubber experiments.

Mr. A. S. Vanigasooriar has been successful in the last Advocates' examination.

Mr. A. S. Arulampalam has been appointed a member of the District School Committee, Jaffna.

**Matrimonial.** Mr. A. Selyadurai of the Land Office, F. M. S. was married to Miss Nakaratnammah Nagalingam on the 18th March, 1922.

The marriage of Mr. S. R. Arianayagam, Proctor S. C., Colombo to Miss Emily Ratnam, took place on the 8th May, 1922, at St. Stephen's Church, Negombo.

Mr. N. R. Manikkavasagam of the Railway Department, Kandy, was married to Miss Victoria Gnanaratnam Sabaratnam at the Sandilipay Church in May 1922.

Mr. G. S. Manian, Broker and Commission Agent, Colombo, was married to Miss Rajamani Sabaratnam at Araly North on the 17th May, 1922.

**Obituary.** Mr. T. Selvanayagam, Excise Inspector, expired in the General Hospital, Colombo.

The death occurred of Mr. S. Cartheesam of Manipay on the 7th April, 1922.

Mr. J. S. Appachippillai of Alaveddy passed away on the 18th March, 1922. He was a member of the first class when the College was started.

Mr. R. R. Suppiah of Agrapatna died at Tellippalai on the 24th May, 1922

Mr. S. Kanapathippillai of Vaddukoddai expired on the 22nd May, 1922,

## JAFFNA COLLEGE OLD BOYS' ASSOCIATION, MALAYAN BRANCH

The Annual meeting of the Jaffna College Old Boys' Association (Malayan Branch) was held on Saturday the 15th instant at the Selangor Ceylon Tamils' Association Hall, kindly lent by the S. C. T. A., at 4.30 p. m. Mr. A. Barnabas, a Vice President, introduced Mr. S. M. Thevathasan, M. A. in a few well chosen words, who gave a lecture on Tagore's "Gardiner" to an appreciative audience, and Dr. E. T. MacIntyre, M. D., J. P., followed with words of appreciation of the lecture and commended the cultivation of the high spiritual tastes as indicated in the lecture, pointing out that the East, specially India and China, never lacked in spiritual seers who through the cultivation of mysticism revealed to the world great divine truths. This was followed by the business part of the programme presided over by the President. Mr. D. K. Navaratnam read the minutes of the last meeting which were approved, and Mr. A. C. Lawton followed with a statement of accounts up to the end of December, 1921, which was certified as correct by Mr. S. Kanapathimuttu and B. C. Arunasalam, Auditors. Then Rev. J. A. Supramaniam moved and Mr. Naganather seconded that a Committee of three members be appointed to arrange to present a fitting souvenir to C. H. Cooke, Esq., on the occasion of the celebration of the Jubilee in view of his long and meritorious service to the College for over 10 years as Professor of History and Logic. This was carried. Messrs V. Ponnampalam, Naganather and D. V. Kandiah were duly elected as the members of the Committee. Then Mr. V. Thampoo moved and Mr. V. Ponnampalam seconded that a Committee of three be appointed to collect necessary funds to complete the Hudson Memorial Prize Fund already started by the parent Association. This was carried and Messrs V. Thampoo, A. C. Lawton, and K. Sivasambo, were duly elected to this Committee. Then the President Mr. S. M. Thevathasan, M. A. moved and Mr. H. V. Ponniah seconded that a special Committee be appointed to advise ways and means of showing the Association's active sympathy with the College in the celebration of the

Jubilee and in the new movements connected with it. This was carried and the following representative Committee was appointed: Dr. MacIntyre, M. D., J. P., (Chairman) Messrs J. A. Barnabas, P. W. Thambiah, H. M. Hoisington, R. A. Naganather, C. A. Clough, Dr. Cumarasamy and H. V. Ponniah (Secretary). The Committee on revision of the constitution proposed the following changes which were approved:—

- (i) That there be three Vice-Presidents.
- (ii) That there be an Assistant Secretary and an Assistant Treasurer,
- (iii) That the admission fee be \$ 1 and annual subscription be a flat rate of \$ 1.

Then the following were elected office-bearers of the Association for 1922:—

President: Mr. S. M. Thevathasan.

Vice-Presidents: Messrs Naganather, Barnabas, and Dr. Cumarasamy.

Secretary: Mr. D. K. Navaratnam,

Asst. Secretary: Mr. S. Kanapathimuttu.

Treasurer: Mr. A. C. Lawton.

Asst. Treasurer: Mr. Kulasingam.

Auditors: Messrs B. C. Arunasalam and S. Navaratnam.

Committee: Dr. E. T. MacIntyre, Messrs P. W. Thambiah, D. V. Kandiah, V. Thampoo, H. V. Ponniah and A. E. Clough.

It was decided that the next Annual Meeting should be held during the Chinese New Year holidays. The exact date to be determined by the Executive Committee. Suggestions were also made with regard to enlisting more subscribers to the Miscellany and ordering copies of the same through the Secretary and also arranging for literary and social meetings during the course of the year. The meeting came to a close at about 6.45 p. m. with the singing of the College Song and the National Anthem.

At 8.30 p. m. about 20 prominent Old Boys sat for a sumptuous dinner at the Prince's Hotel and Dr. E. T. MacIntyre, M. D., J. P., feelingly proposed the Royal Toast which was loyally drunk, and Mr. S. Sabaratnasingham, B. A., Headmaster, Hin-



du College, Jaffna, proposed the toast of the College, eulogising its past and referring to its present commanding position, and Mr. A. C. Sundrampillai B. Sc. of the tutorial staff of the Jaffna College responded, detailing the many changes that are taking place at present, all tending towards strengthening the College, and extending

its usefulness. A very pleasant evening function likely to be remembered for a long time thus came to a close with the singing of the National Anthem at about 10 o'clock.

D. K. NAVARATNAM,

Hon. Secretary.



## Events

March 1st 1922.	Y M. C. A. Business meeting.	May 14th "	Evening Service, Mr. A. A. Abraham, B. A., F. R. A. S., "I am the Way, the Truth, and the Light."
" 4th "	Met St. Patricks for a cricket match on our grounds and lost.	" 20th "	Volley Ball Match in Chavakacheri. Our team vs. Chavakacheri, and we won.
" 5th "	Evening Service, Mr. L. S. Ponniah, B. A. on "Success of Paul's life an example to us."	" 21st "	Evening Service, Rev. M. H. Harrison B. A. S. T. M. "The creation of the World."
" 10th "	Miss Strout addressed on the effect of Alcohol Met St. John's College for a cricket match on their grounds.	" 28th "	Evening Service, Revd. John Bicknel, B. A., B. D., "Godliness,"
" 10th "	The match ended in a discussion.	June 2nd "	Prof. R. K. Kulkarni, M. A. L. L. B. of the Allahabad University delivered a short speech.
" 12th "	Evening Service, Mr. J. C. Amarasingam, B. A. on Christ's last words "It is finished."	June 4th "	Evening Service, E. G. Nichols, B. A. "The Presence of God in our Daily life."
" 17th "	Met Hindu College for a cricket match on our grounds. We won.	" 11th "	Evening Service, Revd. M. H. Harrison "God's Universality."
" 18th "	Term closed for the Long Vacation.	" 12th "	The commencement of the London Matriculation Examination.
May 10th "	The 2nd Term of the College reopened. The Director of Education and the Inspectors of the Northern Division paid a flying visit to the College.	" 18th "	Evening Service, Mr. J. V. Chelliah, M. A. "Joy of Work."

# Students' Section

## Contributions

### "WHERE IGNORANCE IS BLISS 'TIS FOLLY TO BE WISE."

These are the concluding lines in which Gray draws the moral lesson of his poem on "The Distant Prospects of Eton College." The fact that these lines are very often quoted is enough to prove the truth of the statement contained in them. This means that ignorant people are happy, and for them it is foolishness to desire to be wise, because worldly wisdom brings care, misery, and sorrow, and chokes their happy and pleasant life.

Children are usually much happier than older people. This is simply because young people are lacking in sad experiences. They are ignorant of the world and its cares and sorrows. In simpler words, they do not know what life is. They have never felt life's burden, and they are always hopeful of the future, anticipating a golden life for themselves. But older people groan under the heavy weight of worldly cares and sorrows. They have to attend to business and earn their living, and they have still greater sorrows. They can no more roam about like a young fellow, along lakes and rivers, and among hills and cornfields, enjoying the pleasant sunrise the sweet breeze of incense breathing moon and Nature's scenery. This is why older people are moody and morose, while young children are ever gay and happy.

Wordsworth has given expression to this thought in his poem on "Youth and Age," and many other poets like Keats, Shelley and Gray have clothed the same thought in beautiful poems, when, in their manhood or old age, they thought of their glorious boyhood. All of them agree that youth is the bloom of life, and that life fades and becomes gloomy after that. No other explanation is possible except that knowledge and experience bring cares and sorrows.

Ignorant children, when they first come to know that there are dangerous germs in the water they drink, and in the air they breathe daily, feel quite uneasy. Then they try to protect themselves against these infectious germs; and in doing so they may have to undergo various difficulties. For instance, sometimes careful doctors do not drink any water whatever for comparatively long periods, though they may feel very thirsty, just because they want filtered or distilled water for fear of germs and fever. But it usually happens that the ordinary farmer, who drinks fresh water from the well is freer from fever than the precautionary doctor.

On the other hand, it should not be supposed that entire ignorance is perfect bliss. If so, what is the use of schools and colleges? What is the use of mathematics and science and hygiene? If ignorance is perfect bliss, why not shun knowledge and seek the forest becoming barbarians and savages once more? The primary object of man is to seek happiness; and for this end he seeks knowledge. Knowledge brings happiness. Science and Physiology teach us how to live comfortably, and consequently how to be happy. It is not bliss to remain in ignorance, but it is mere foolishness to disturb the happiness of ignorant young children by telling them all about the cares and woes of life. It is foolishness to be wise and melancholy in boyhood. Youth is the time for enjoyment. This great opportunity should not be missed, because misery is sure to over-cloud the life of the boy in manhood.

A. S. PONNAMPALAM,

(Senior A).

## THE STORY OF JAFFNA

Many of us, boys of the present day, do not care to study the history of Jaffna or of Ceylon. If we ask a boy what happened in Britain in a certain year, he may be able to tell it immediately; but if we ask him what happened in Ceylon or in Jaffna in that year he would not know it. It is pitiable that we study the history of a foreign country, while we do not know the history of our own place. The History of Jaffna may be treated under four divisions. The first one is the rule of the Tamils; the second is the rule of the Portuguese; the third is the rule of the Dutch; while the fourth is the rule of the English.

Tradition says that long, long ago many petty kings from South India came and dwelt here and returned. The most important of these kings was Ukkiramasingham. He lived at Keerimalai and ruled Jaffna for some time. It was during his days the 'Upparu', or Salt River was cut. They say that he cut this that he might take salt from Jaffna to India easily. After sometime Ukkiramasingham went back to India and during his absence a lady named Veehavally came with her followers and dwelt at the present Maviddapuram, and built some temples there. When Ukkiramasingham returned to Jaffna, he fell in love with Veehavally, and carried her away secretly. She was the mother of Narasinghan, who gave the Northern part of his kingdom to a blind musician who sang songs in his praise. This is the reason why Jaffna was called *Yalpanam*, the land given to a *Yalpadi* (a musician). At the death of this musician the Sinhalese came and conquered the Tamils and ruled over them tyrannically for a time.

After the rule of the Sinhalese a man named Singa Aryan ruled over Jaffna. Sangkily, the youngest son of Singa Aryan, played the most important part in the history of Jaffna under Tamil rule. He killed two of his elder brothers and became king, and ruled tyrannically. He killed about five hundred persons who had become Roman Catholics. It was during the days of Sangkily, that the Portuguese came to Jaffna. They adopted a cunning method of conquering the Peninsula. At

first they got permission from Sangkily to trade on land during day time and to go to their ship during night time. By and by they built a fort secretly. When Sangkily discovered the fort, he was very much irritated and asked the Portuguese to destroy it, but they would not do so. So he declared war against them. On the seventh day of battle the Tamils utterly defeated the Portuguese. So another army of the Portuguese from Tranquebar was sent. Fortunately for the Tamils, the cannon of the Portuguese would not work. So Sangkily killed their captain and one thousand and two hundred of their men, while the remaining fled. The Portuguese went to a certain Chief called Vannian, who had promised to help them secretly, and with his help they took away Sangkily by a stratagem, accused him of having killed his brothers unjustly, and executed him. Thus ended the rule of the Tamils.

The Portuguese took possession of Jaffna town and built the fort there. By and by they interfered with the religion of the people. They destroyed many Hindu temples and built Roman Catholic Churches. All the people were compelled to be Roman Catholics. They became Catholics outwardly, but inwardly remained Hindus. But their tyrannical rule ended with 1603.

In this year the Dutch came and sought the friendship of Ulakukavalar, who dwelt at Karadive. With his help the Dutch managed to get into the Jaffna fort one night and killed many who were sleeping there and hoisted their flag. The Portuguese were taken by surprise and were unable to help themselves. Jaffna then came under the rule of the Dutch. The Dutch, like the Portuguese held control over religion, and introduced Protestant Christianity. In the year 1796 the English came and conquered the Dutch. Thus ends the third division of Jaffna History.

The English have done many good things for Jaffna. It is they that have brought Jaffna to its present prosperous position. They have established courts, kachcheries, hospitals, dispensaries, roads, post and telegraph offices, and many other things too numerous to mention. Their work is well known to all. R. A. Dyke Esq., was the



second Government Agent of Jaffna. He was Agent from 1829 to 1867 and in the year 1850 he built a hospital in Jaffna. In 1877 there was cholera and famine in Jaffna. In 1879 a temple at Karavetti caught fire and hundreds of people died. The clock tower in Jaffna town was built to commemorate the visit to Ceylon of the then Prince of Wales, afterwards Edward VII. The clock was presented by Governor James R. Longden.

The American Missionaries have done much for the progress of Jaffna. Dr. Poor

established the Vaddukoddai Seminary in 1823. In 1824 the Uduvil school was established by Mrs. Winslow, after whom came Dr. and Mrs. Spaulding, Miss Agnew and Miss Howland. In 1819, Dr. Scudder taught Tamil students medicine. He was succeeded by Dr. Ward, and in 1874 by Dr. Green, who established a hospital at Manipay. The Jaffna College was established in the year 1872, as a successor to the Batticotta Seminary.

J. V. NALLIAH,  
(Senior A.)



## SOME SUPERSTITIONS OF JAFFNA

The history of the world shows us that the early stages of society were characterized by blind faith in supernatural things. Our country has not yet attained a high position in civilization, and it is no wonder that superstitious ideas yet exert a powerful influence upon the people of Jaffna.

Not only learned Hindus, but also Christians are subject to some of these ideas. A man might have, only the previous week, stormed from the public platform against superstition; but as to the marriage of his daughter, he is particular not to set it on an inauspicious day.

People believe in the existence of devils who are supposed to be midnight wanderers under a demon chief who regulates and directs their night work. They are not allowed to roam during day-time; any work entrusted to them should be completed by the break of day and they are said to perform herculean tasks. Certain diseases such as small-pox and chicken-pox are thought of as the result of the evil doings of *Kali* and *Ammal*.

The appearance of what is known as the Jack O' Lantern on certain nights, is looked upon with peculiar dread by the people of Jaffna. These fire-sparks are believed to come out through the mouths of peculiar devils called *Kollisalpay* (கல்லிசல்பை) who roam about the country. The people believe that like all other kinds these devils roam about only in the night time, and particularly on rainy or foggy

nights. They usually visit unfrequented and marshy places. It is curious to notice that they disappear at the sight of these fearing human beings of whom they are in perpetual dread.

It is popularly believed that it is unlucky to see the moon on a particular day of the year, called *Chathurthi*. Once upon a time, so tradition says, Pillaiyar, was returning home in the clear moonlight after a delicious banquet. The effect of this grand feast was such that his stomach bulged out so much, that he was unable to notice obstructions on the path. He was walking carelessly, and as a result of it he stumbled on a stone, fell down on the ground and received some physical injury. He looked round to see if anyone had noticed his fall; but there was no one present except the moon above, who, as soon as she saw the fall of the God, burst with a hearty laugh. This so irritated the god, that he pronounced a curse that those who chanced to see the moon on this particular day, would fare very badly in society. Many people to this day, take every possible care to avoid seeing the moon on this particular day.

Eclipses also have a curious tradition assigned to them in Jaffna. Tradition says that when an eclipse takes place, *Raku* (ராகு) and *Kathu* (கேது) the huge serpents, are said to devour the moon and the sun respectively. In the former case it is called the eclipse of the moon, and in the latter, the eclipse of the sun. When

the monster disgorges the body, the eclipse is over. Food and drink taken during the period of the eclipse are supposed to possess poisonous properties.

It is believed that those who listen to the reading of the Ramayana lying on their beds are to be born as blades of grass in the next birth.

There is a curious tradition as to the creation of the crow and the fowl. It is said that when these birds were created they were questioned as to whether they desired personal beauty or long life. The cunning crow desired the latter, and it is believed that the crow is the longest-lived of the bird species. But the proud fowl said that it would be much better to be possessed of personal beauty than to have an ugly appearance. So the fowl is the shortest lived of the birds.

There is a tradition which dates as far back as the Ramayana War about the three lines on the back of the squirrel. It is said that before the commencement of the war, Rama was building the dam, which is called Rameswaram at present, to the place of Ravana who had carried thither his beloved wife, Seetha. All the animals took part in this work and among them there was the little squirrel. Rama, as he was supervising the work saw the squirrel and sympathised with it. So he put his three middle fingers on the back and expressed his sympathy by drawing them slightly over its back. From that time this species possess these lines which darkened in colour gradually.

The hooting of an owl signifies a death or a birth in the family nearest to the place where the noise is made. If the cry comes from the southern part of the house then a birth is to take place in that house;

but on the contrary if the cry comes from the northern quarter, then death is said to be anticipated. The crow, too, possesses prophetic power. Its cry indicates the arrival of guests from the quarter to which its tail is turned.

The lizard is said to be a great prophet of future events. There are experts who claim to tell the significance of its noise when made in particular times and on particular directions.

The traditions connected with thunder, rain, and lightning are no less amusing. In the regions above the Earth, there are supposed to exist huge monsters called Kalamehathevar (காலமேகதேவர்) who are responsible for the supply of water to the Earth. The people imagine that they have two huge horns projecting upwards, large flashing eyes and other extraordinary features. All the summer they draw water into the mouth from the sea, rivers, tanks, etc., and empty it, as rain in the rainy season. The monsters usually work together and during their process of work, the huge horns sometimes come into violent collision with each other producing a loud noise. It is this noise that is spoken of as thunder; and the lightning is caused by the friction made by the horns, which is, however, more scientific than the other statements.

The Earth is believed to be a flat body which is supported on the back of a tortoise. Earthquakes are caused when this animal changes its position occasionally and thus causes the Earth it supports to shake. The various superstitious beliefs are too many, even to enumerate. As space does not permit me, I will stop here abruptly.

D. PALANATHAN,  
(Senior A.)



## WHAT BOYS SAY

"They say what they say, let them say"  
They say:

- That the change of place of the dining hall has placed them under many inconveniences, still they say that it has afforded them a good opportunity to prolong their chatting.
- That the cricket team is fast asleep resting on its laurel.

—That the reason is that those at the helm are busy otherwise.

—That reason is that certain schools had holidays when our college had already re-opened.

—That they are waking up now only to see their position like the hare.

—That they ought to have grand open-

- ing ceremony when the new block of building is completed.
- That the engagement of Rev. M. H. Harrison to Miss Hastings of Uduvil means a great deal to education in Jaffna.
  - That the wedding should be managed in the oriental fashion.
  - That Miss Hastings has a very great claim on the College and that is the meaning of her being a member in some of the committees of the Jubilee celebrations.
  - That a similar union in holy wedlock is to take place very soon, most probably before the Jubilee.
  - That the Inter-Arts and Inter-Science classes have begun work in earnest, which is a promising beginning. "Well begun is half-done"
  - That as some great things are the cause of popular songs, so is the national costume in our College.
  - That the Scout movement has been resurrected and that it is preparing a great show for the coming great events.
  - That the cricket net should be sold to the Karaiyoor people and that a net for tennis should be bought in exchange.
  - That there is plenty of room in the College quadrangle for a beautiful flower garden and two tennis courts and two volley ball courts.
  - That the coconut trees should be cut down, as it is apt to kill anyone passing by.
  - That the Brown's Green should be enlarged and made a park.
  - That the manual training class might supply the College with furniture.
  - That the Reading Room Committee is anxiously awaiting the completion of the new building.

R. C. S. C.



## LIST OF PASSES

## LONDON MATRICULATION

Sithamparapillai

## SENIOR CAMBRIDGE

(Candidates under 18)

Selliath K. (1st class Honours and Distinction in Mathematics)

Kanaganayagampillai S.

MuthuRajah W. W.

(Distinction in English)

Somasundram K.

Sathasivam P.

(Candidates above 18)

Arumynayagam C.

Cooke R. C. S.

Hensman P.

Kanagaratnam R.

Nadarajah T.

Rajadurai E.

Sabaratnam S.

Sinnathamby c.

## JUNIOR

(Candidates under 18)

Nalliah V. (Distinction in English and Mathematics.) } 1st class Honours

Kandasamy V. }  
Vijayaratnam S. } 2nd class Honours

Nadarajah A.

(Candidates above 18)

Bonney W. K.

Jeyarajah J. M. E.

Kulasakary S.

Kumarasamy K.

Meadows A.

Muttukumaru S.

Palanathan D.

Sabaratnam A.

Selvaratnam M.

Somasundram R.

Subramaniam K.

Subramaniam P.

Thuraiirajasingam C. R.





# Names of Students

June 1922.

## INTER-ARTS

- |                  |          |
|------------------|----------|
| 1. Handy P. S.   | Masilpav |
| 2. Kulatunnam I. | Udavi    |

## LONDON MATRICULATION

- |                         |                |
|-------------------------|----------------|
| 1. Chelvadurai A. J.    | Pandaterippu   |
| 2. Vethaparanam A.      | Vaddukodai     |
| 3. Cooke R. C. S.       | Chavakacheheri |
| 4. Thuraiatnam P.       | Vaddukodai     |
| 5. Sionathambay S.      | Karadive       |
| 6. Acumalayagam B.      | Kaddudai       |
| 7. Nadarajah S.         | Vaddukodai     |
| 8. Sabaratnam S.        | Araly          |
| 9. Kananayagampillai S. | Karadive       |
| 10. Supramaniam K.      | Analcottai     |
| 11. Sathasivam P.       | Tellippalai    |
| 12. Selliah C.          | Vaddukodai     |
| 13. Somasundram K.      | Tellippalai    |
| 14. Winslow A. M.       | India          |
| 15. Alalasundram S.     | Karadive       |
| 16. Vyrnattu S. V.      |                |
| 17. Kingsbury W. M.     |                |
| 18. Mutiah P.           |                |

## SENIOR CERTIFICATE A

- |                      |                |
|----------------------|----------------|
| 1. Thiravilagam T.   | Araly          |
| 2. Thuraiatnam A.    | Thunavy        |
| 3. Vijayaratham S.   | Vaddukodai     |
| 4. Eliah A.          | Araly          |
| 5. Thiruganam K.     | Atchevay       |
| 6. Jeyarajah M.      | Araly          |
| 7. Navaratnam S.     | Chavakacheheri |
| 8. Sabaratnam K.     | Araly          |
| 9. Ponnampalam S.    | Masilpav       |
| 10. Meselows A.      | Karadive       |
| 11. Velupillai N.    | Udavi          |
| 12. Ariaratnam P.    | Udavi          |
| 13. Palanathan D.    | Nalluppidi     |
| 14. Thuraiatnam C.   | Kaddudai       |
| 15. Rajaratnam B. C. | Erilai         |
| 16. Mathaparanam K.  | Mathagal       |
| 17. Nalliah V.       | Thunavy        |
| 18. Solvaratnam M.   | Tellippalai    |
| 19. Nadarajah A. W.  |                |
| 20. Vyrnattu R. A.   |                |

## SENIOR CERTIFICATE B.

- |                        |                |
|------------------------|----------------|
| 1. Mutiah S.           | Nunavi         |
| 2. Supramaniam K.      | Pangaduti      |
| 3. Danforth P.         | Sandilipai     |
| 4. Kumarasamy K.       | Chavakacheheri |
| 5. Somasundram K.      | Araly          |
| 6. Murugasapillai V.   | Vaddukodai     |
| 7. Thampiah A. P.      | Udavi          |
| 8. Chelliah M.         | Karadive       |
| 9. Muttukumaru S.      | Udavi          |
| 10. Rajayagam S.       | Saugaratai     |
| 11. Sinalah K. T.      | Velpai         |
| 12. Boazey W. K.       | Tellippalai    |
| 13. Kanasatani T.      | Kaddudai       |
| 14. Nadarajah A.       | Sittangeny     |
| 15. Nagalingam K.      | Vaddukodai     |
| 16. Rajendram V.       |                |
| 17. Sittampalam J. M.  | Thunavy        |
| 18. Rasiah V. E.       | Udappidi       |
| 19. Selvanayagam S. S. |                |

## JUNIOR CERTIFICATE

- |                       |                |
|-----------------------|----------------|
| 1. Kulasagaram A.     | Vaddukodai     |
| 2. Sabaratnam M.      |                |
| 3. Murugan N.         | Araly          |
| 4. Velupillai T.      | Vaddukodai     |
| 5. Balasubramanian T. | Araly          |
| 6. Jesuratham V.      | Chavakacheheri |
| 7. Krishnasamy A.     | Vaddukodai     |

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|-----------------------|-------------|
| 8. Selliah K.         | Talayakele  |
| 9. Ponniah A.         | Vaddukodai  |
| 10. Sivakurumathan T. | Araly       |
| 11. Kandiah K. A.     | Vaddukodai  |
| 12. Gnanamuttu E. T.  | Thunavy     |
| 13. Sathasivam S.     | Tellippalai |
| 14. Bonney T. P.      | Masilpav    |
| 15. Viliyarethnam P.  | Sittangeny  |
| 16. Ponnampalam K.    | Mallagam    |
| 17. Thuraiatnam C.    | Sangana     |
| 18. Paranasolkunam S. | Udappidi    |
| 19. Rajaratnam H.     |             |
| 20. Vyrnattu S.       | Karadive    |
| 21. Lutanasingam M.   | Usan        |
| 22. Selliah P.        | Moolai      |
| 23. Appadurai K.      | Tellippalai |
| 24. Balasingam S.     |             |

## FOURTH FORM A.

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|--------------------------|------------|
| 1. Dhevasagayam E.       | Sangavay   |
| 2. Chelvadurai M.        | Araly      |
| 3. Vyttilingam A.        | Vaddukodai |
| 4. Visuvallingam K.      | "          |
| 5. Kathiravelu M.        | Masilpav   |
| 6. Cooke P. V.           | Vaddukodai |
| 7. Vyrnathur K.          | Araly      |
| 8. Jacob V. S.           | Vaddukodai |
| 9. Sithamparamanther     | "          |
| 10. Thuraiatnam S.       | Karadive   |
| 11. Kananayagampillai K. | Vaddukodai |
| 12. Kandasamy V.         | "          |
| 13. Somasundram V.       | "          |
| 14. Ponnudurai K.        | Atchevay   |
| 15. Seervaratnam S. T.   | Moolai     |
| 16. Candiah S.           | Vaddukodai |
| 17. Candiah Canagaratnam | Karadive   |
| 18. Sangarapillai S.     | Tholpuram  |
| 19. Supper Sinnathamboo  | Moolai     |
| 20. Kathiravaloo S. S.   |            |

## FOURTH FORM B

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|-----------------------|------------|
| 1. Nagamany S.        | Araly      |
| 2. Eliveerasingham T. | Vaddukodai |
| 3. Ramalingam M.      |            |
| 4. Canagaratnam K.    | Araly      |
| 5. Ratnasabapathy M.  | "          |
| 6. Nadason C.         |            |
| 7. Curth K. T.        | Masilpav   |
| 8. Rajaratnam C.      | Mallagam   |
| 9. Supramaniam N.     | Karadive   |
| 10. Aralamparam C.    | Vaddukodai |
| 11. Nagarathnam S.    | Karadive   |
| 12. Candiah S.        | Udavi      |
| 13. Emerson R. W.     | Karadive   |
| 14. Subapathy S.      | Masilpav   |
| 15. Canagaratnam C.   | Moolai     |
| 16. Arumugam P.       | Moolai     |
| 17. Vyrnattu S.       | Moolai     |
| 18. Supramaniam S.    | Karadive   |
| 19. Kananayagam S.    |            |
| 20. Thambiah S.       | Udappidi   |
| 21. Mutiah J. R.      | Udappidi   |
| 22. David J. A.       | Erilai     |
| 23. Aservatham        |            |
| 24. Eliathamby K.     | Karadive   |
| 25. Sinnathamby N.    | Erilai     |

## THIRD FORM A.

- |                    |            |
|--------------------|------------|
| 1. Arumugam K. V.  | Vaddukodai |
| 2. Navaratnam C.   |            |
| 3. Ratnasagaram C. | Araly      |
| 4. Nallathambi M.  | "          |
| 5. Chelliah T.     | "          |
| 6. Amulavanar K.   | Vaddukodai |
| 7. Candiah S.      | "          |
| 8. Candiah V. S.   | "          |
| 9. Rajaratnam S.   | Araly      |
| 10. Balasingam N.  | Sangana    |

11. Ehamparam P.
12. Nadaraja S.
13. Vallipuram M.
14. Candiah Pararajah
15. Ananabarsah
16. Mutiah S. J.
17. Rajaratnam P.
18. Nadin arah J.
19. Gaspillai K.
20. Vyemutta R. V.
21. Samuel D. S.
22. Nathaniel R. J.
23. Nathaniel A. J.
24. Thangavaloo A.
25. Navaratnam T.
26. Ramonathan V.
27. Thambiah V. K.
28. Nagalingam S.
29. Rajaratnam S. P.
30. Duraisamy S.
31. Selliah M.
32. Ratnasingham C.

Vaddukodai  
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Karadive  
Urumpirai  
Vaddukodai  
Karadive  
Thunavy  
Tollippalai  
Uduvil  
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Karadive  
Vaddukodai  
Karadive  
Sandilipay  
Mallagam  
Tollippalai  
Tondaimannar  
Tholpuram  
Tollippalai

29. Ampalavanar M.
30. Sabaratnam K.
31. Sup. ramaniam C.
32. Vytillingam M.
33. Selvadurai K.
34. Supramaniam R.
35. Ponnampalam A.
36. Kanagasabai A.
37. Ratnasingham S.
38. Canapathipillai

Vaddukodai  
Punnalai  
Karadive  
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## SECOND FORM B.

1. Ratnasamy S.
2. Rajaratnam T.
3. Nagamany K.
4. Ponnampalam A.
5. Arunasalam Pillai V.
6. Canapathipillai S.
7. Candiah V.
8. Ampalavanar V.
9. Nadarajah K.
10. Ramalingam A.
11. Williams L. C.
12. Ayadurai
13. Arunasalam V.
14. Sivakurunathapillai
15. Aruliah A. K.
16. Vethaparanam A.
17. Guanamuttu A. D.
18. Ratnasingham M.
19. Sivacuru V.
20. Arumugam N.
21. Danforth J. A.
22. Aciaratnam S.
23. Ramalingam P.
24. Theakurajah V.
25. Candiah V.
26. Kanagaratnam D.
27. Sabaratnam M.
28. Jeyaratnam T.

Vaddukodai  
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Vaddukodai

## THIRD FORM B.

1. Vyramutta V.
2. Kanagasabai S.
3. Visuvalingam T.
4. Marnickam V.
5. Velupillai R.
6. Budhiran T.
7. Murugasapillai S.
8. Ponnampalam J.
9. Navaratnam S.
10. Navaratnam T.
11. Basilah A.
12. Ramalingam K.
13. Rajadurai R.
14. K. Navaratnam
15. Muttuwaloo W. M.
16. Vijayaratham R.
17. Mutiah A.
18. Canapathipillai K.
19. Navaratnam M.
20. Appadurai S.
21. Sandrasezaram
22. Pala udrampillai
23. Gunaratnam T.
24. Mahesvaran C.
25. Sukirtharatnam T.
26. Sivasubramanian M.
27. Abraham A. W.
28. Abraham S. K.
29. Krishnan N.
30. Chelvanayagam
31. Cathiravetpillai
32. Nagalingam A.

Vaddukodai  
Thunavy  
Araly  
Vaddukodai  
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Mallipay  
Vaddukodai  
Urumpirai  
Vaddukodai  
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Chavakacherri  
Tholpuram  
Uduvil  
Karadive  
Chavakacherri  
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Tondaimannar  
Vaddukodai  
Moodai

## FIRST FORM A.

1. Soma-undram A.
2. Nagalingam K.
3. Candiah P.
4. Ponnampalam S.
5. Gunavaratnam V.
6. Marnickavasagar S.
7. Sankarapillai R.
8. Ratnasamy S.
9. Peenayagamoorthy
10. Sinnappah T.
11. Solomon Peuban
12. Gunaratnam S.
13. Visuvanathan R.
14. Ratnasundaram C.
15. Canapathipillai K.
16. Supramaniam A.
17. Sivapupparaniam
18. Rejinald Francis
19. Candiah S.
20. Velupillai S.
21. Thampipillai K.
22. Tharairajalingam
23. Rajaratnam S.
24. Kandassamy M.
25. Paramanath S.
26. Velupillai C.
27. Ramalingam P.

Vaddukodai  
Araly  
Vaddukodai  
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Navaly  
Vaddukodai  
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Araly  
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Changanai  
Araly  
Vaddukodai  
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Karadive  
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## SECOND FORM A.

1. Chelvadurai R. A.
2. Sathapathy A.
3. Thuraiatnam P.
4. Alakeratnam T.
5. Kandassamy K.
6. Visuvanathan
7. Candiah M.
8. Ponniah S.
9. Tharmalingam P.
10. Canapath S.
11. Canasasundrampillai
12. Joseph Robert
13. Vytillingam S.
14. Supramaniam C.
15. Gunaratnam T.
16. Danforth J. S.
17. Murugau S.
18. Nadarajah S.
19. Thirunavakarasu
20. Rajadurai A.
21. Mohan A. R.
22. Mallivanam S.
23. Sivasithamserapillai
24. Gunaratnam E.
25. Ponnudurai A.
26. Marnickavasagar
27. Kirupatnayagam
28. Navaratnam K. E.

Araly  
Vaddukodai  
Araly  
Vaddukodai  
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Araly  
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Vaddukodai  
Changanai  
Vaddukodai  
Araly  
Sandilipay  
Vaddukodai  
"  
Pondat rripu  
Uduvil  
Vaddukodai  
"  
Achevely  
Panda erripu  
Vaddukodai  
Ertalai  
Alaveddy

## FIRST FORM B.

1. Arumugam B.
2. Candiah A.
3. Poopalasingam A.
4. Somasundram K.
5. Rajaratnam P.
6. Ramapathan S.
7. Nagalingam V.
8. Asbury J.
9. Ponnampalam A.
10. Candiah T.
11. Kanagaratnam A. E.
12. Ramesingham C. E.
13. Kalesapillai S.
14. Kanagasabai K.

Vaddukodai  
"  
Araly  
D lit  
Vaddukodai  
Karadive  
Vaddukodai  
Mallipay  
Vaddukodai  
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Karadive  
Tollippalai  
Karadive  
Punnalai

