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THE CONQUEST OF ANAIMUDI

(SEQUEL TO 'A TRAVANCORE ESCAPADE')

It was bright and early one morning when we four started from the little forest bungalow which we had called home for the previous four days. Our shadows stretched out down the west slope of the Palnis for twenty or thirty feet. We did not know much about the place we were heading for. We simply knew (or thought we knew) that Anaimudi was our destination, and that Anaimudi was three miles from Munaar. We did not care what there was at Munaar, for two coolies were carrying our bedding and a dress suitcase (!) full of food. The weather had been fine, and we rather fancied the idea of camping out in the open.

We all had light hearts until we struck the jungle. It was the very same 'shola' I wrote of before, and the leeches were waving about on the trail with the same eagerness. Two minutes of walking was a little too much. One had to stop every minute to knock off those on his shoes and stockings. But on the whole we fought them with fair success. Of the thousands we saw, only a hundred or so got on

our shoes, and only six or eight sawed through the skin. Think of the millions of disappointed leeches down in that jungle today! What do they all live on when we are not around? Do they 'sponge' on wild animals? Or do they turn vegetarian and eat the dead leaves among which they live?

Thanks to the leeches, we made much faster progress through the seven miles of jungle than we had expected to. They kept us on the move rapidly when we were moving. Emerging in the tea valley at length, we found we had two full hours to kill, and only two miles to walk to Top Station. There was plenty of time to eat lunch and buy our third-class tickets (there was no other class) before the engine started to wheeze.

The thirty-mile journey on the train (tramway, more properly), was most amusing for the first two or three hours. After that it began to grow tiresome. They had piled up a lot of Standard Oil boxes so as to separate off part of the open car for us. We placed our bed-rolls on the floor, which was not too clean, and rested our feet on the oil boxes in front of us. The back of the seat was the sheet-iron end of the car, which would have seemed softer if it had not been corrugated in imitation of ocean waves. The windows were a minus quantity and the only thing to hold us in was three horizontal bars of iron. I never saw more curves in a line. There was an ear-splitting creak about two-thirds of the time. The gauge is about 26 or 28 inches, and the

grade is all that the engines can handle.

Everyone took the thing as a joke. The lanky guard grinned apologetically whenever we stopped at a woodpile, and that was almost every furlong during one section of the trip. Even the train-hands joked with each other as they threw the chunks of wood onto the resonant roof of our car. It was a curious sight to watch the man oiling the engine while the train was moving at full speed. He trotted along one side with his oil-can, ran a few steps around the front, oiled the other side, and jumped aboard easily. No corridor is needed to walk from the back end of the train to the front; one just runs alongside. When we had got the empty cars and the engine and the flat roof of our car loaded with wood, we made better time, so that the whole thirty miles only took four and a half hours. Yet they say the C. G. R. is slow!

It rained for the last two hours of the way, and we began to notice the lack of windows. There was only one umbrella in the outfit, and every time the track curved, the side that had been the lee was suddenly flooded. The iron roof had been banged by many a load of wood on it, and so it leaked at every crack. However, we managed to keep fairly dry, and the rain stopped just before we reached Munaar.

The train runs right down the main street of Munaar, and all the inhabitants are out to see the newcomers who are peering through or

over the bars of the train. It is a busy little town, with a shop section as large as Jaffna's and the native houses all about half a mile down the valley out of sight. Motor-cycles carrying planters go roaring past every few minutes. More surprising, the streets are lighted by electricity. There is a water-power plant that supplies current for the dozen or so tea factories in the district.

Since we were venturing into unknown country, we carried a suitcase full of ready-cooked eatables, but when we went around to the Travellers' Bungalow, we decided that the cold and frugal fare we had prepared would be just as good the next day. The rest house had three beds, (and a comfortable floor for the fourth), and could supply us with a hot bath, a fireplace, and all we could eat. The dinner was quite a serious affair. To begin with, we shocked the butler by not putting on dinner clothes, or even clean clothes. Or course, there was a good reason, for we had not brought anything extra. Then, we began to fear lest there should be nothing to eat for tea in the morning, for the butler seemed to be bringing on one after another all the products of his establishment. I think there were seven courses, but I quite lost count when after two meat courses they served a kind of scrambled eggs on toast. And all the time we were afraid that the secret of the food in the innocent looking suitcase might somehow leak out. It might be compared to the coal imports of

Newcastle. We haven't had so many good laughs since that night.

The biggest joke of the evening was when we learned that Anaimudi Estate was three miles from Munaar, but Anaimudi Mountain was twelve miles off. No one seemed to know much about the mountain. A Travancore official who was staying at the rest house gave us our start, but the Tamil people in the estates along the way were unacquainted with the name, and were not even sure which mountain was the highest. Why should they, when all they talk about and think about is work and wages and the next festival?

After about three hours almost on the level, we were directed to a hunters' path which was said to lead to the top of Anaimudi. As a matter of fact, it led around the foot of it to a big lonely valley on the north side. We left the ladies in a pretty valley on one side of the mountain, where there were deep red orchids and lavender ones growing with the Spanish moss on the rhododendron trees. Then H. and I went up the rocky face of a hill near us. We could not make out from the valley which was the highest of the hills surrounding us, but when we had climbed about five hundred feet almost straight up, we could see over the first hill. With all the wind we had left, we gasped in unison, "There she is!" There was no doubt now. Just half a mile away over another ridge rose a great round head of stone.

At once we began to calculate what our chances of reaching it

were. We nearly kicked ourselves for a while, for we thought there was a deep valley between us and it. We had already done a good forenoon's work in gaining the top of the little hill we were on. There was a sort of deer or ibex trail along the crest of a knife-edge ridge, which I would not recommend to a very broad person. At one point the rock reared up on end and even leaned toward us, but by working carefully through a crevice in the stone we somehow pulled ourselves over the edge of nothingness and continued toward the mountain. When we finally stood on the nearest hill face to face with the old 'malai' we found the task before us long, but with no special difficulties. It was simply to go down five hundred feet, and then ascend about a thousand on a steep but even grassy slope that led to the rounded top.

After another hour of plugging with frequent pauses for breath, we were on top of the dome, with everything spread out before and below us. We could make out our old friends Table Mountain and the western Palnis to the east; to the northeast was a big valley down to the plains near Palni village, thirty miles away. To the west and northwest were lower hills, the Anaimalais, in irregular ridges, with deep valleys full of woods stretching off as far as we could see. To the west was the same kind of country, but it was too cloudy to see much on that side. Southward was the valley of plantations we had come up from Munnaar, and beyond that more hills,

the Cardamoms, mainly forest-covered. Seeing what a small proportion of the country was occupied by estates, we began to have some conception of the amount of game that must be in some of those huge 'sholas.' An elephant shot last year in that section of Travancore had tusks that set a new record for India, we were told. As we watched, five deer filed slowly along a bare hill-top a couple miles north of us, and we saw tracks in many places, but otherwise we felt that the whole region was ours.

It was noon, and we had left the lunch far below with the ladies, so we looked about for a path down. There must be one, but we did not find it. We made our biggest mistake then. We had come up a spur from the west. We should have returned the same way, but thought we could go down on the north side and skirt the base of the cliffs to the place where we had started up. We had to sit down and slide over bare rock in a few places going down the first pitch, and then we started to work around the sidehill. But sidehills are not as easy walking as hilltops. Even far below the base of the rocks, the slope was so precipitous and grassy that our shoes got all polished on the bottoms, and refused to let us proceed rapidly. And to add to the fun, the slope was furrowed with deep ravines, in each of which was a tangle of briery brush and rocks, lying athwart our route. We thought it rather strange we could not find so much as a cattle track along the sidehill, but kept going

until from the top of a good-sized rise we saw the reason. There in front of us was a deep cut that had not been visible before, and it led clear up to the base of the cliffs. Of course, no sensible bison would have clambered along as we had done. There was nothing to do but go down three or four hundred feet and then climb up the same distance on the other side. So we found ourselves in the bottom of the valley when our lunch was halfway up the mountain. It wasn't much fun under a midday sun plugging up that hill. Our water bottle became lighter very rapidly. But we found the rest of the party about two o'clock, and were none the worse.

The walk back to Munaar that afternoon was punctuated by two heavy showers, but we had the greatest luck imaginable. The first shower caught us just halfway between two tea-estates, but in the stone bank on the uphill side of the road a little cave had been hollowed out, and it was just exactly a fit for the four of us. We spent about an hour there, and when a couple of showers had passed we made our way down to the next tea-factory. There a big

storm would have struck us, but we ducked into a tea-drying shed and spent another hour there. That was the season when one might expect local rains every afternoon, but it seldom rained at night. So we got back to the hotel dry just after dark, and had another banquet. That night we surely did sleep, for we had had about twelve hours of walking, not much of it on the level.

Our conquest of Anaimudi was great fun, not so much for the view from the top, but because of the real mountain-climbing. We went up and down at all angles, and we found our own way over cliffs that any respectable mountain-goat would hesitate to attempt. And there is nothing higher south of the Himalayas, for Dodabetta in the Nilgiris falls short of Anaimudi by a hundred feet or more. The mountaineer who attempts strange peaks on his own, without guide or path, is very foolish; but what is the fun of a vacation if one cannot do foolish things? Still, my advice to anyone else attempting to do Anaimudi is this: Get a guide if you can find one, for the route we took was not ladylike, to say the least.



SNAKES OF CEYLON

Ophidia Taprobanica, or the Snakes of Ceylon. By Frank Wall, C. M. G., Colonel, Indian Medical Service. Colombo, H. R. Cottle, 1921. xxii+581 pp.

Ceylon is a notorious place for snake stories, and Jaffna has at least its share. Some missionaries of my acquaintance could fill quite a book with tales of snakes falling from the ceiling, perched on desks-tops, or dozing under pillows. So it is interesting to see that science tells stories almost if not quite as strange as those we hear from ordinary residents in the island.

One who has not studied zoology in some detail may be frightened at first by Colonel Wall's use of scientific words. The reader must not be too harsh on the scientist, however. For one who has spent a large part of his life in the study of snakes, the technical language comes naturally. And for a physician accustomed to very accurate observation, ordinary conversational words are too often ambiguous or uncertain in meaning. However I see little excuse for such words as 'ophitoxaemia' instead of 'poisoning by snake-bite.'

The voluminous nature of the work will deter many. There are five hundred and sixty-four pages of text dealing with the individual species, and no time is wasted in talking about snakes in general. For the ordinary reader, a short general chapter to introduce the whole subject would be a great boon. But if one looks for the sections headed 'Habits', 'Food,'

and 'Poison' under each species, he will find matter that is very readable. Of those species whose importance gains more than a dozen pages, we call especial attention to the python, the rat-snake, and the poisonous snakes. The old fable of snakes sucking the milk from cows is exploded, for their teeth are so arranged that they could not suck without piercing. But some of the facts about a snake's digestive system are just as marvellous as the fables. A python only fifteen feet long was once found to have swallowed a deer with horns seven inches long. Bones, the author assures us, are easily digested, though slowly, for the snake has no means of chewing. Only such hard substances as hair, feathers, quills, beaks, claws, and scales resist digestion. The idea of a snake with a porcupine inside excels that of goats which are said to eat tin cans and cloth.

A very practical part of the book is that which deals with poisonous snakes. The author goes into this with special thoroughness, and his detailed descriptions of symptoms and methods of cure should be of value to physicians. Out of the forty-seven different kinds of snakes that may occur in Jaffna, seven are slightly poisonous but not fatal to man, and eight species are deadly. Fortunately three of these species are rare, and two others are sea-snakes not likely to be met often, so that the number of dangerous snakes in the peninsula is reduced

to three. The cobra is well-known by its hood, though one should bear in mind that there are several harmless species which can flatten out the forebody to a less extent. The vipers may be known by the absence of any large shields on the head; the head is covered by small scales like those which cover the rest of the body.

Russell's viper (the *kanardi viriyan* or *tic polonga*) is distinguished by a rounded projection at the top of the snout, with very prominent nostrils. The saw-scaled viper has small nostrils, but its eyes are very large. Its name, *surattai pambu*, shows that it coils up when angry, raising the fore part of its body to an erect position, and producing a loud hissing sound, not with its mouth as the cobra does, but by rubbing the rough-edged scales of its sides against each other. To counteract the effects of the poison of the cobra or of Russell's viper, there is produced in India a serum called antivenene. This must be injected into a vein soon after the bite. Various other remedies are specified for the many effects of the poison on the human body, but one of the most important is a heart-stimulant. Death sometimes occurs even in the case of bites by non-poisonous snakes, because the patient's fear causes the heart to neglect its work.

Two great lessons one may learn from Colonel Wall's book are the need for scientific research in Ceylon and the method of doing it. When one sees, "Habits: Nothing known," in such a book, one can be sure that here is an opportunity for study and discovery. There are no new continents today, but there are whole new sections of Ceylon biology that need to be investigated. The material for this book comes from the work of a very few Europeans who have made snakes their hobby. When the time comes that many educated Ceylonese are interested enough in nature to collect facts in a systematic way, then a more helpful and illuminating book on the snakes of Ceylon will be written. As for the method, if any of our readers aspire to be naturalists, a study of this painstaking work on snakes will show them that there is no royal road. One may think it a waste of time to count endless scales and note the position of the shields on the heads of certain harmless species, but those are the only stones which can pave the road that leads to a mastery of the subject. And the subject is one which closely touches conditions of life and death here in Jaffna.



CEYLON HISTORY

A History of Ceylon for Schools, by L. E. Blazè, B. A. Christian Literature Society, Colombo, 1923. 252 pages.

This little history of Ceylon is a somewhat expanded form of the same author's "Story of Lanka," which has previously been the only comprehensive school history of the Island. It is better than its predecessor in being more complete, and containing less material that is obviously legendary. Still it has that great defect of all histories—the almost total lack of information about the people. Kings, ministers, generals, governors, parade on and off the scene, but the real people are rarely mentioned. The names of many kings are given with practically no information about them, a practice which would be excusable in a complete work on Ceylon history, but should not be followed in such a small book as the present one. It will tempt too many history teachers, we fear, to emphasize mere lists of names, the dry bones of the subject.

One notices at once a lack of proportion between the two halves of the book. The first 112 pages deal with the history of the island from 543 B. C. to 1505 A. D.; the last 116 pages tell the history of the 400 years since the coming of the Europeans. It may be argued with some force that modern history is the proper study of mankind, and that we in Ceylon are more influenced by the recent foreign invaders than by the long period of native rule that went

before. But it strikes the casual reader that Ceylonese history for schools ought to dwell more upon the deeds of the inhabitants of the country, especially in the days when their culture compared favourably with anything in the East. Probably, however, the author has done the best he could with the meager information available about the Sinhalese period. Compared with India, Ceylon is well off in history, for it has the "Mahavansa," one of the few real histories that have been written east of Persia. But even this source, in the words of Mr. Blazè, "says little about the social condition of the Sinhalese, while it gives too much attention to the superstitions of the Buddhist kings and to the successes and misfortunes of the Maha Vihara priests." As soon as the Portuguese era is reached, one feels at once the greater interest and accuracy of the history, for contemporary accounts of all the events exist.

What a series of invaders this little island has had! In fact, almost all its history is a record of foreigners who have come here for wealth, for dominion, or for homes. From the time of Vijaya and his band of ruffians from Behar, many other peoples have come in, so that one has to seek out the Veddahs in the remotest jungles to find the real natives of Ceylon. The Tamils first came a little over 2000 years ago. The great Pandya and Chola kingdoms of South India were by turns friendly, victorious, or vanquished

in their dealings with Ceylon. The last Kandyan kings were from Madura. Kalinga, farther north on the east coast, was in early times an ally of Ceylon. Malabar and Kanara on the west coast furnished invaders and settlers at times. Even from far-off Kashmir a king is said to have come to Ceylon 1900 years ago. The other great Buddhist countries—China, Siam, and Burma—have at times been closely connected with Ceylon, and Sinhalese Buddhism owes much to the priests sent from those countries. Malays seem to have been the commonest mercenary soldiers in Ceylon after the coming of the Portuguese. The relations with Persia, Arabia, and even with Greece and Rome, date from very early times when the Arabs were masters of the seas in the Indian Ocean. Then, since the beginning of the sixteenth century has come the imperialistic expansion of Europe. All of us know of the great part played in Ceylon history by Portugal, the Netherlands, and Great Britain, but how many know that the French twice captured Trincomalee, and that even peaceful little Denmark once sent soldiers

to Ceylon? But one can well afford to spend an afternoon reading through the book, for he will find out for himself more interesting things than I can suggest.

Two defects remain to be noted. First, the typography is a sad commentary on the printing trade in Ceylon. And second, there is very little about Jaffna in this book. Admitting that Jaffna has not cut a great figure in Ceylon history, we must also remember that the aim of history teaching in these days is to enable a child to understand his surroundings and to find his own place in them. To gain this, local history is taught first. Now, until the railway was completed eighteen years ago, Jaffna was more truly a part of South India than of Ceylon. Of course at present we are becoming each year more closely connected with Sinhalese Ceylon, but the question remains whether such a history as Blaze's should continue to be the first one taught in our schools. It seems as if a similar work ought to be written by a Jaffna man, telling how Jaffna and its people came to be as they are now. Who wants the task?



A SCRAP-BOOK OF HISTORY

Notes on Jaffna—Chronological, Historical, Biographical, etc., with an appendix, by John H. Martyn. A. C. M. Press, Tellippalai, 1923. 363 xxlvi pp.

Mr. Martyn has compiled a scrap-book of clippings and quota-

tions in regard to Jaffna history. It is well indexed, first chronologically and then alphabetically, and this is the only excuse for putting it into print. Perhaps the author had in mind a source-book for Jaffna history. Such a work, skill-

fully done, would be invaluable. But in the present instance it is not skilfully done. The authorities quoted are of very unequal value. Often their dates are centuries later than those of the events, so that they are only secondary sources. Some statements are made in the chronological table without reference to any authority. There is no complete list of works consulted. In the last half of the book, the quotations are mainly from the newspapers, and it is well-known how little interesting information our Jaffna newspapers give. There is no attempt to balance the importance of the various items or to throw out trivial things.

The Poothathamby story is rehashed at tremendous length in the appendix. It shows that the author has some critical powers, but he likes to talk too much. Nor does a historian gain our admiration by poking fun at a former historian's ignorance of science. The common dramatic form of the story makes Poothathamby a gulli-

ble innocent and Andrado a scheming villain. Whereas the best contemporary account by an eyewitness (Baldaeus) makes Poothathamby a traitor detected by the vigilance of Captain Andrado and justly executed. As a matter of fact, the two leading characters are usually thought of as fictitious rather than as historic persons, so all this fuss about the drama is needless. One defect in the popular version of the story needs to be corrected, however. This is, the Poothathamby affair occurred late in 1658, after the Dutch had captured Jaffna. The seafort at Kayts was not buliding at that time, but had been constructed by the Portuguese some years earlier. It is well to have this clear, and to remember that the popular story is far from historical.

With all its faults, Mr. Martyn's book is of some value in dealing with the Portuguese and Dutch periods. It is a handy reference volume, especially for Catholics, whose doings are the subject of the longest quotations.



THE MATITUDINAL PLANET

"Poverty exalteth a nation, but jewellery is a reproach to any people".

PANINSULAR NEWS

Cricket Match. Last Saturday's exhibition of what was supposed to be cricket, was about the worst we have seen for many moons. The fielders were so slow that the batsmen on either side were able to make more runs on short hits than on boundaries. We were dis-

gusted and went home before the close of the match, so are unable to tell the final score.

Medical. Dr. Q. C. Muttu, D. M. O., Poisanam, has been transferred to Wahu, where Dr. Kujuk can keep a closer watch on his private practice.

Teachers' Meeting. The Northern Sandaitive Anglo-Vernacular Teachers' Association was formed at a meeting held last Friday in St. Jam's College Hall. Sir N. Belliah, N. H., D. F., seized the chair at the beginning of the meeting, and held it in spite of opposition from the teacher present. The following officers were elected: Sir N. Belliah, N. H., D. F., President; S. Katspillai, Retired Porter, C. G. R., Vice-President; John X. Ema, Insanitary Inspector, N. P., Secretary-Treasurer. Those present were: Sir N. Belliah, N. H., D. F., Mr. S. Katspillai, Retired Porter, C. G. R., Mr. John X. Ema, Insanitary Inspector, N. P., and the master of the Sandaitive school. (We put in the titles because we hope it will please the gentlemen mentioned so that they will pay up their six years' back subscriptions to "The Planet".)

Farewell Function. Mr. K. K. K. Kandiah, 2nd Asst. Post Peon at Koduvaddai was tendered a touching farewell on the occasion of his transfer to Kodaikadu West. Several prominent members of the community who have watched the snails racing past Mr. Kandiah during the long hours he slept on the Post Office verandah, remarked on his speedy and efficient service to the inhabitants of Koduvaddai.

Law Examination. We congratulate Mudalfyar A. Nathan on the success of his son in the fifth-pre-professional examination, which he failed to pass for four years successively. This is, we believe, a record.

Review. We have received a copy of the "Ceylon Indignant Farmers' Journal", which we have carefully filed in the w. p. b. We trust the editor will find more useful employment before the time comes for another number.

Jaffna Zoological Society. The last meeting having been a failure because no one turned out to hear some of the local talent who were scheduled to speak, it is announced that at the next meeting His High and Mightiness the Governor of Behang will speak. The meeting will commence at 6 p. m. Monday, or as soon thereafter as the Secretary arrives.

Matrimonial. The Ponniah-Chelliah wedding which took place in St. Bridget's Church, Kazur, on the 12th instant was a very ordinary affair except for the presence of some of the missionaries from town. The officiating pastor, Rev. Noah, stumbled the usual number of times in reading the service. The bride's saree would have been more becoming if it had been of a lighter shade. The groom seemed thoroughly bored by the whole proceeding. After the ceremony, the best cigars and betel were enjoyed by all at the bride's residence, but this part of the afternoon was marred by some speeches of felicitation which attempted to be humorous.

An Anniversary. G. Gholly Ghosh, the well-known vendor of tea and appams in Main Street, is celebrating his nineteenth anniversary in business. When asked why he did not wait until next year, Mr. Ghosh replied that nineteen

was his lucky number ever since he was expelled from school on the 19th May, 1900. Our reporter visited the shop, and noted two new pictures on the walls, which patrons of the place are paying for by consuming less sugar in their tea.



A PRIZE (?) ESSAY

MY FAVOURITE NATION

(Jaffna excepted)

If I am not a Jaffna Tamil, I may be an Indian. India is the famous country noted for its Tamil Birth.

India consists of two languages known as Sanskrit and Tamil. Sanskrit is the mother of the Tamil language. If I am not a Jaffna Tamil, I may speak Sanskrit and Tamil. My pronunciations of my words may be different to the people of other countries.

In India there is one language was brought out newly, that is English.

On the whole India consists Sanskrit and Tamil. In any way India is a pleasant country. There are sacred places in India. Not only there are sacred places, but there are unsacred places also. On the whole India consists of sacred places and rivers, such as Benares, Ganges, Sithamparam, Sathu, etc.

Benares and Ganges are the two sacred rivers for the Indians and all the other Hindoos for washing their sins. Sithamparam and Sathu are the two sacred places in India consisting of temples.

In the above mentioned places I can see the people washing their sins continually.

So what may be the state of me if I am in India. If I am in India, I can study Tamil, Sanskrit, and English. I may be fair in colour. On the whole Jaffna people are black. If I am an Indian I may know some magics and good spells up to this time. I can play all sorts of Indian games.

I can find all sorts of animals and other things there. So at the end of my favourite essay on my favourite Nation, I give a hearty congratulations to all the other people outside India.

A few of the mistakes that one notices in the above :

- | | |
|---|--|
| 1. Contrary to fact condition in indicative mood. | 6. Past participle with a * personal ending. |
| 2. Definite article where meaning is "one." | 7. Fact wrong. |
| 3. Common noun with a capital letter. | 8. As no. 1. |
| 4. Ambiguity of two words (or three.) | 9. Pleonastic use of possessive adjective. |
| 5. Verb of wrong meaning. | 10. Abstract noun in plural. |
| | 11. Wrong preposition after "different." |

12. Omission of pronoun needed to complete the comparison.
 13. Omission of relative pronoun as subject.
 14. Use of past tense to describe action just completed.
 15. As no. 5, with omission of preposition.
 16. Fact wrong.
 17. Meaningless, unidiomatic, introductory phrase.
 18. Failure to invert verb and introductory adverb after "not only."
 19. Invented word.
 20. Statement too obvious.
 21. Needless repetition.
 22. As no. 17.
 23. As no. 5.
 24. Examples of two different things mixed up in the same series.
 25. Fact wrong.
 26. Wrong use of "Indians" or of "other." Meaning not clear.
 27. Wrong use of verb "wash."
 28. Use of definite article when the things mentioned are not the only ones of their kind.
 29. As no. 5.
 30. As no. 1.
 31. As no. 27.
 32. As no. 1, five times repeated in this paragraph.
 33. Prepositional phrase to show possession by a person.
 34. Capital letter at start of a clause.
 35. Full stop at end of interrogative sentence.
 36. Collective noun used in plural.
 37. Preposition of wrong meaning.
 38. As no. 1.
 39. Indefinite, meaningless phrase.
 40. Careless repetition of adjective in wrong place.
 41. As no. 3.
 42. Indefinite article with plural noun.
 43. Whole sentence meaningless.
- NOTE: If you can find any more mistakes please send them in to the editor.



ATHLETICS

The 1923 cricket team, under the leadership of P. Srischandara-jah, showed that Jaffna College is still to be reckoned with, and gave promise of better things next year. In the first term, the match with Central College was comfortably won. At the end of the term, we met defeat at the hands of St. Patrick's good bowlers. The second term started with renewed vitality when Mr. Phelps took over the coaching. Our fielding was noticeably improved in the St John's match, which we made a good fight for, but lost in the face of superior batting. The Hindu College match, the last on the

schedule, had to be postponed, unfortunately for us, for the team was in good form by that time. Next year, Mr. Phelps will probably take the team from the start of the season, and from his baseball experience ought to be able to teach the boys a lot about fielding and running.

A few years ago, the College policy was to make athletics compulsory for all boarders every day. The aim at present is to have enough attractive games going so that every boy will want to take part, and will have the opportunity. Quite a fair measure of success has been attained, though there

is still a group whose idea of a strenuous afternoon is to loaf in the shade.

In the volley-ball season that closed in August, there were two outside games with Chavakachcheri. Both of them resulted in defeats at the hands of the North Ceylon champions. But the inter-class matches created quite as much interest. The competition was between the six classes above the Fourth Form. Senior A and the Intermediates staged the final game, which the Seniors won, thereby capturing the A. K. R. K. shield won last year by the Matrics. The Seniors also hold the football championship, won last year.

The football team got in a week

or two of practice before the August vacation. Confronted with the need of building up almost an entire new team, Mr. Rajaratnam, the coach, is not very optimistic. Arulampalam and Kanagasabai are the only veterans, but there is no lack of candidates for the vacancies. There are some promising forwards who are showing the fighting spirit, and it steady backs can be developed, there seems to be at least a chance that we will do as well as in 1921. However, as the Supt. of Games emphasizes, it is a fighting chance. It will be only by strict, hard training and greater speed that we can hope to come out first.

THE 1923 SCHEDULE IS AS FOLLOWS :

Sept. 29th	Hartley	at Point Pedro
Oct. 6th	St. Patrick's	" St. Patrick's
Oct. 13th	Jaffna Central	" Vaddukoddai
Oct. 27th	Parameshwara	" Vaddukoddai
Nov. 3rd	Jaffna Hindu	" Vaddukoddai
Nov. 10th	St. John's	" St. John's
Nov. 17th	Manipay Hindu	" Vaddukoddai



ALUMNI NOTES

BY C. H. COOKE

Mr. A. Beadle, Postmaster, has retired from Government service after a period of thirty-two years.

Mr. G. C. Bartlett, Assistant Engineer, Irrigation Department, has been transferred from Madawachchi to Dedroya.

Mr. J. V. Lambert, who was for many years connected with a firm in the F. M. S. has been retired and is now residing at Arali, his native place.

Mr. K. V. Markandan, was elevated to the rank of Mudaliar on the King's Birthday.

Mr. Edward Venasithamby, long a colporteur under the Bible Society, has now retired.

Mr. R. M. Chinniah has joined the Agricultural Department, Jaffna District.

Mr. K. S. Kanagarayer, Proctor S. C., has been appointed a Notary Public to practise throughout the division of Jaffna in the English and Tamil languages.

Dr. W. S. Ratnavalu, Assistant Bacteriologist, has been appointed Judicial Medical Officer, Kandy.

Mr. S. Nagalingam, Proctor S. C., has been

appointed to be a Notary Public in Jaffna Division.

Mr. E. Ariam Williams, B. D., Warden of the Indian Students' Hostel, 5 Grosvenor Crescent, Edinburgh, is spending his holidays in South France.

Dr. Samuel Somasundram of the Sanitary Commissioner's Office has been transferred to the General Hospital, Colombo.

MATRIMONIAL

Mr. A. V. Chelvanayagam, Agricultural Instructor, Trincomalee, was married to Miss Sophia Manoomany. Kanapathippillai on the 30th of June.

Dr. E. T. McIntyre of Kuala Lumpur celebrated the twenty-fifth anniversary of his marriage on the 13th of July.

The marriage of *Mr. Albert Chellappah* of the General Treasury, Colombo, with

Miss Annaretnam Cooke was solemnized at St. Peter's Church, Jaffna, on the 29th August.

Mr. J. V. Gunaratnam of Jaffna College was married to Miss Sugirtha Ratnam Edward at the Wesleyan Church, Vannarponnai, on the 24th of August.

The wedding took place on the 24th of August of *Mr. V. Duraisingham*, Import Broker, Orient Co., Colombo, with Miss Chittampalam at Kangesanturai.

OBITUARY

Mr. Charles S. Lyman, Headmaster of Uduvil Girls' Tamil School, passed away on July 19th.

The deaths of Messrs. *V. Sinnathurai* and *V. Arulampalam* took place on August 19th at Vaddukodai.



ACTING PRINCIPAL'S NOTES

THE INTER CLASSES

In July our last year's Inter Arts and Science classes went to Colombo for their examination. Five took the examination in Science and four in Arts. The classes for the 1924 examination are well under way, and the enrolment for the two classes now totals fifteen. The subjects which are offered during the current year are English, Latin, Mathematics, Physics, Chemistry, British Constitution, Logic, and Tamil.

* * *

NEW BUILDINGS

The extension of the Hunt Building is complete, and the upstairs is now being used for a dormitory, while the lower floor furnishes a chemistry lecture room, and class rooms for the Inter Sci-

ence and Matriculation classes. The building which was formerly the dining hall has been remodelled and is approaching completion. It will provide a sick room, permanent quarters for the Manual Training department, and a godown.

* * *

THE ASSEMBLY MEETINGS

During the August holidays the General Assembly of the S. I. U. C. was held at Vaddukodai. Quarters were provided for the Indian delegates in our dormitories. The total number of delegates present was over a hundred, and at the meeting held on Sunday, August 26, the Vaddukodai church was crowded to its utmost capacity. About sixteen hundred people shared the breakfast which was provided by the Jaffna Council.

ADDITIONS TO STAFF

With the beginning of the new term, Mr. M. I. Thomas, M. A. joins our staff to take up the work in British Constitution for the Inter Arts during the absence of Mr. Bicknell on furlough, and to assist in the English work in the upper classes. Mr. Thomas received his M. A. from the University of Madras and comes to us

highly recommended. Mr. G. M. Kanagaratnam who has just finished his course at Serampore Theological College has taken up teaching work in the College temporarily. Mr. A. T. Vethaparanam who was formerly teaching with us, and who has further qualified himself in the Inter Arts is to resume his work of teaching, beginning with this term.



EDITORIAL

ADVICE TO AMATEUR LEGISLATORS

In listening to the Brotherhood's mock Legislative Council debate, we were ashamed of our boys' rudeness. A Tamil gentleman of good breeding, we said to ourselves, would never stand up and offer such a series of gratuitous insults to the Governor. The next day, we picked up a Colombo paper with an account of the doings of the real Legislative Council, and strange to say we noticed exactly the same kind of thrusts. It reminded one of a bull-fight. A swarm of little pins and goads were thrown by councillors, who promptly ran off under cover of a call to order, and sometimes jumped out of the arena with a lame apology. The official bull, in the presence of his tormentors, sometimes lost his head, bellowed, and rushed at fly-specks for revenge. The Council is sometimes discouragingly similar to a bull-fight.

ponents borders very closely on the form of hypocrisy mentioned at the beginning of the seventh chapter of Matthew. Here Jusus pointed out the abuse of criticism. To apply it to the present situation, the Government is not perfect, but has several kinds of motes in its eyes. Its critics, on the other hand, have just as many motes of other kinds, and some of these loom up as large as beams. Among these gross defects of vision is the habit of fluent talk about subjects (like Government) in which a day of experience outweighs a year of theory.

* * *

LOOK HERE, OLD BOY!

You remember, if you were in the College at any time since 1879, what a thrill it gave your young heart to be presented with a clean copy of "The Miscellany" on the last day of the term. What an appeal the magic smell of fresh

All this irresponsible talk of the shortcomings of one's political op-

printer's ink has for most boys! And perhaps you remember, too, how eagerly you ran through the pages to find the names of your classmates, suddenly advanced almost to the realm of divinities when they appeared in print. And then, greatest moment of all, don't you recall the time when the editor actually printed something with *your* name on it? There are few greater days in a schoolboy's life.

Surely you remember all these things, but you seem to have forgotten—some of you—with what reverence you read over all the hard words that the Old Boys used in their articles on learned things at the beginning of the magazine. Now that some of you can use long words and write on themes that are a little beyond even a lordly Senior's powers, why don't you do so? The Editors, the College, and even the lowliest Second Form boy will take more pride in their College and in the cause of learning if they see some more contributions coming from Old Boys.

* * *

A STUDENT'S PLEDGE

Every school-boy has high ideals. He wants to live a life that will count for good. His chief diffi-

culty is that he sometimes falls in with companions who make him forget his ideals for a time. The ability to decide quickly and definitely between right and wrong actions may be helped by making a promise. Many boys make such promises to their parents. Here is a fine form of promise which many Jaffna College boys may wish to use. Cut it out or copy it down, learn it prayerfully, and make it an aid to your conscience.

"I,, a student in Jaffna College, believing that through the practice of high ideals I can help create an atmosphere by which my school may always merit praise, do hereby pledge myself:

To think clean thoughts, to read good books, and to destroy any unclean literature that may fall into my hands;

To speak as pure language as I know, and to refrain from the use of rough slang;

To be true to myself, which means, among other things, to be honest in my class-room work as well as on examinations;

To conduct myself so as to be always worthy of big friendships; and to make myself a support and honour to my school, my home, and my glorious nation."



Save the date: Saturday, September 29th is

OLD BOYS' DAY

JAFFNA COLLEGE

Vaddukoddal, Ceylon.

Established in 1872.

FACULTY

REV. JOHN BICKNELL, B. A., B. D. (Yale) Principal, on furlough	1915
REV. MAX HUNTER HARRISON, B. A., S. T. M. (Harvard) Acting Principal	1919
<i>Latin and Logic</i>	
JOHN V. Chelliah, M. A. (Cal.) Vice-Principal	1895
<i>English</i>	
LOUIS S. PONNIAH, B. A. (Cal.)	1909
<i>Tamil and Latin</i>	
J. C. AMERASINGAM, B. A. (Madr.)	1917
<i>History and English</i>	
DAVID S. SANDERS, B. A. (Cal.)	1919
<i>Mathematics and English</i>	
ALBERT SUNDAMPILLAI, B. SC. (Cal.)	1919
<i>Science and Mathematics</i>	
EDWARD G. NICHOLS, B. A. (Columbia)	1921
<i>English and Science</i>	
CARL W. PHELPS, B. SC. (Mass. Inst. Technology)	1921
<i>Science</i>	
C. O. ELIAS, B. A. (Madr.)	1922
<i>History</i>	

ADDITIONAL STAFF

K. V. George (I class Drawing Cert.)	L. Kulatungam (Inter-Arts)
A. Kathiravelu (L. Matric.)	A. T. Vethaparanam (L. Matric.)
L. V. Chinnathambiy (Trained L. Matric.)	E. V. Rasiah (I class Trained)
T. P. H. Arulampalam (Manuel Tr. Cert.)	K. S. Saravanamuttu (I class Trained)
J. V. Gunaratnam (Senior Cert.)	
A. S. Pakianathan (Vern. Cert.)	G. M. Kanagaratnam (Senior Cert.)
M. V. Seevaratnam (III class Cert.)	M. I. Thomas, M. A. (Madr.)

LOWER SCHOOL STAFF

J. Appadurai (F. M. S. Normal Cert.)	P. Cheran
H. M. Chellappah (III class Cert.)	Mrs. Adams (Vern. Cert.)
K. S. Stephen (Vern. Cert.)	Mrs. Appadurai
Mrs. L. Williams (E. S. L. C.)	Mrs. Hunt
Mrs. E. T. David	M. Jacob
S. J. Hensman	Mrs. Selvaduray
V. R. Rajaratnam (Prov. Cert.)	I. Vairamuttu (Vern. Cert.)

JAFFNA COLLEGE MISCELLANY

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Students' Section

HONOUR ROLL

SECOND TERM 1923

Matric.	A. Meadows,	63	Ⅹ	III	A. Kalyanasundram,	71	Ⅹ
	R. C. Thuraiajah,	58	"		A. Ponnasampalam,	60	"
Sr. A.	A. Ponniah,	67	"	III	B. G. Vethaparanam,	70	"
	K. Kandiah,	62	"		G. Suppramaniam,	66	"
Sr. B.	P. Chelliah,	55	"	III	C. R. K. Suppramaniam,	64	"
	S. T. Poor,	55	"		S. Appiah,	60	"
V	A. S. Rajanayagam,	65	"	II	A. N. Sivasuppramaniam,	67	"
	S. Sangarapillai,	65	"		N. Visuvanathan,	60	"
V	B. A. Venayagasundram,	58	"	II	B. R. Krishnasamy,	64	"
	C. Sabapathipillai,	57	"		C. Arumugam,	63	"
IV	A. A. Nagalingam,	63	"	II	A. E. S. Jeyaratnam,	71	"
	A. Ratnasabapathy,	61	"		M. Seevaratnam,	57	"
IV	B. T. Navaratnarajah,	66	"	II			
	K. Kanapathipillai,	65	"				



ATTISUDI

Invocation.

Unceasingly praise and honour the God dear to Him who wears a garland of *all* flowers.

1. Desire to do virtuous acts.
2. Subdue thine anger.
3. Hide not thy means.
4. Prevent not alms-giving.
5. Boast not of thy possessions.
6. Lose not thy courage.
7. Neglect not Numbers* and Letters (Logic and Grammar).
8. Disgraceful is it to beg.
9. Give alms and then eat.
10. Live with right conduct.
11. Cease not learning.
12. Speak not enviously.
13. Raise not the price of life's necessities.
14. Seeing one thing, say not it is another.
15. Be of help to thy relations (as the consonant 'nga' leads its kindred letters and is of service to them).
16. Neglect not the (oil) bath of Saturdays.
17. Speak to beget profit and pleasure.
18. Build not a house beyond requirement.
19. Choose friends before forming friendship.
20. Protect thy father and mother.
21. Forget not kind acts.
22. Sow in due season.
23. Live not on others (by lands wrested from thy neighbours or by bribes)
24. Do no useless act.
25. Play not with snakes (i. e., with injurious objects).
26. Sleep on a silk-cotton mattress.
27. Speak not deceitfully.
28. Act not disgracefully.
29. Learn while thou art young.
30. Forget not thy duty.
31. Indulge not in sleep.
32. Avoid unkind words.
33. Non-killing be thy vow.
34. Live to be useful to others.
35. Act not basely.
36. Violate not good established customs.
37. Forsake not thy friend.
38. Injure not anyone.
39. Be ready to hear the learned.

40. Abandon not handicrafts (spinning.)
41. Desire not plunder.
42. Shun sinful amusements.
43. Submit to the rule of Law.
44. Keep company with the wise.
45. Speak not crafty lies.
46. Forget not the best of things.
47. Speak not to irritate others.
48. Love not gambling.
49. Do well what thou doest.
50. Think before thou visitest a place.
51. May thy conduct be such as not to be scorned by others.
52. Guard thine expressions.
53. Wander not in idleness.
54. Act so as to be considered a worthy person.
55. Bestow gifts.
56. Serve the Lord Vishnu.
57. Free thyself from sinful acts.
58. Give no room for troubles.
59. Think before thou actest.
60. Blaspheme not God.
61. Live as thy countrymen do.
62. Listen not to women's words.
63. Forget not thine old friends.
64. Undertake not vain hazards.
65. Cling to what is good.
66. Do what thy countrymen accept.
67. Keep to thy position.
68. Play not in deep water.
69. Eat not anything out of meals.
70. Study many books.
71. Cultivate paddy.
72. Walk in the right path.
73. Go not near dangerous things.
74. Refrain from mean words.
75. Give no room for disease.
76. Utter not reproachable words.
77. Join not with snake-like persons.
78. Speak not so as to be found faulty.
79. Try to be great.
80. Protect those who honour thee.
81. Till the soil and eat.
82. Seek the help of the great.
83. Dispel ignorance.
84. Associate not with the wicked.
85. Take care of thy possessions.
86. Love not war.
87. Confuse not thyself.
88. Give no room for thine enemy.
89. Talk not much.
90. Be not a glutton.
91. Face not stormy people.
92. Associate not with fools.
93. Embrace no woman but thy wife.
94. Listen to the advice of the noble.
95. Avoid the house of the unchaste.
96. Speak definitely.
97. Shun lustful desires.
98. Boast not of thine ability.
99. Engage not in controversies.
100. Love learning.
101. Work to obtain salvation.
102. Be perfect.
103. Live in harmony with thy countrymen.
104. Control thy temper.
105. Do no evil consciously.
106. Wake up early and meditate on God.
107. Associate not with false friends.
108. Act with impartiality.

Translated from the Tamil by
D. Palanathan, Matric,
S. Thurairajasingam, Sr.



THE BEARING OF THE BOY SCOUT MOVEMENT ON NATIONAL WELFARE

As I am convinced of the fact that many of you have an ill-conceived prejudice against the Scout movement, I wish to request you to be free from that prejudice at least for some time and understand as much as possible what Scouting means and what its bearing is towards the national welfare.

Now let us consider what the whole object of the Boy Scout movement is. Scouting is not a show where surface results are gained through payment in merit

badges and medals, which come from without. The Scout training all comes from within. Some of our mottoes are, 'Be prepared', 'Don't stand with your back to the sun', 'Smile awhile and make Ceylon a happy isle', and 'Do a good turn daily'. The object is to help to mould the boy's character, to teach the boy to become a useful member of the community, and to be of public service when required.

It is among the largest organizations of the world. It was organized by Sir Robert

Baden Powell in Africa during the Boer War. It is spreading like wildfire throughout the world, and now there are thousands of Scouts all the world over.

For the advancement of a country or nation, true citizenship is necessary. Scouting promotes true citizenship. A real Scout is a practical man. He does not go on merely speaking philosophy. He is a man of deeds and not of words. The world is full of men of words who do not put into practice even an atomic part of what they say. A Scout learns to be an independent man. He is a 'jack of all trades'. A real scout will be able to live alone without the help of any others whenever necessary. He knows how to cook. He is also taught the way of spending money. That is real independence. Most people are slaves in this respect.

A Scout has to live up to certain laws. There are ten laws. A Scout is trusty, loyal, helpful, kind, obedient, brotherly, courteous, smiling, thrifty, and pure as the rustling wind.

The greatest and the noblest thing in the world today is service. Service is the keynote of Scouting. A Scout prepares himself fully for this most important work, and then performs his task to the best of his ability, even if it costs him his life. Unless one learns to play football he cannot become a football player. He may just get in and partake in a game by running after the ball wherever it goes. But in order to be a footballer he must learn the different modes of receiving and sending the ball. More than this, he must learn the main principles* that are to be observed in order to play a good game. So also in order to do service, one ought to fit himself first by learning the necessary things. The boy that fits himself thus for service is called a Boy Scout.

You may say, 'What about those who fit themselves for service without actually joining any Scout troop?' They are also Scouts, just as those who are Christians and still members of no church, like Mahatma Gandhi.

There are hundreds of Boy Scouts in Ceylon, but this number is very small when compared with the other countries. In certain colleges in the F. M. S. there are more than 200 scouts. There are Scouts in every continent in the world.

Some of us may say that Scouting denationalizes us. I think that is never the case. Today if any of you go to the smallest boy in any troop and ask him what side he would take if there were some trouble between the King and his country, he will merely say, 'The side of my country, of course'. Or, he may say, 'Whichever side I think is the right side.'

A Scout makes a promise which is this: 'On my honour, I promise to do my best to do my duty to God, King, and country to help other people at all times, and to obey the Scout Law.' There is also one of the ten laws about which misunderstanding may arise: 'A Scout's duty is to be loyal to his King, country, parents, officers, and employers.' In both these, a Scout is expected to be loyal and true to more than one. So when it comes to a question of selection between two or more the Scout is at full liberty to serve his own country.

Then about saluting the flag, there is an objection to saluting the British flag. And one may ask why the King and the flag come in at all. The answer is that the King is one of the highest officers of this sacred movement, and the flag is the flag of the country where the movement was organized. So let us respect that country. Another answer is, 'Have we obtained swaraj, not to salute the British flag?'

About the uniform, it is a question of the least importance. The Scouts, in order to move about freely and do things smartly and quickly, must be in their shorts. You may say, 'Why not nationalize the movement by introducing things entirely our own?' Even if done, will it benefit us? It will be interesting to note here that all the Indian troops that nationalized the movement failed, and have come back to the B. P. movement.

'A Scout is a brother to every other Scout, no matter to what social class the other belongs' and he is 'a friend to all'. According to these laws all Boy Scouts are brothers, no matter to what nationality they belong. Scouting promotes internationalism, the great Brotherhood of all nations under the patronage of almighty God. Let us be liberal-minded enough to take all good things, whether from the men in the slums or from the men on the hill-tops, and not cast away really good

and precious things on account of racial or national prejudices and differences. For after all, all of us are members of the same household—the world—and children of the same almighty God.

One has no business to talk ill of somebody or something without finding out exactly the real cause. There are many in College who misunderstand our society simply because they do not know anything about its objects, aims, and doings. Sure-

ly, we do not want that to continue. And we also say they are not justified. Probably many are looking at the surface of the water for pearls. Also, we must remember that this movement is very young, and we must try to make it a success that it may do greater things.

Trusty, loyal, helpful, kind, obedient, brotherly, courteous, smiling, thrifty, and pure is the real Scout.

A. Nadarajah, Sr.



WHAT A PARIAH MIGHT SAY

O God, are not all men equal in thine eyes? Why should I be thus treated? If I am a pariah what of that? The people of the world have adopted an attitude of superiority over me and do not treat me as their blood brother. Is not the caste system merely a division of labour and not a system of inferiority or superiority? What was the motive of Manu, the great Hindu law-giver, when he divided Indian society? Have not the four divisions—the Brahmana, the Kshatriya, the Vaisya, and the Sudra—something to contribute to the advancement of mankind? Everyone has been born to serve God's creation. Everyone should learn the supreme law, "He who truly serves, truly rules." It is only on account of the failure to realize this law that our country is not progressing. The Brahmana with his knowledge had to learn the Shastras and teach them to others, the Kshatriya with his power had to protect the people and keep order, the Vaisya with his commercial tact and ability had to carry on the trade of the country, and the Sudra had to till the soil and do bodily labour. Thus, is not each class dependent on the others for the maintenance of society? There is a saying that the Brahmin was born from the mouth of God, the Kshatriya from the arms, the Vaisya from the thigh, and the Sudra from the feet. Is this not similar to the case of the human body? When one of its organs ceases to do work, there can be nothing done. In the same way is each caste dependent on the other, and

also one cannot be greater than another. But alas, this division of labour has degenerated into a system of inferiority and superiority. Thus the caste system in its origin was not a harmful institution but was for the progress of man. There is no question of inequality or equality in this.

Jesus Christ's Golden Rule of Life, "Do unto others as you would that they should do unto you," should be applied. Would those who treat me in such a miserable manner expect or like to be treated in the same way as I am treated? If this Golden Rule were put into practice in everyday life, the religion of the brotherhood of all men in the common fatherhood of God would not be an empty dream. I am an Indian, and India cannot be India to me, the land of the seers and sages if she holds me in subjection. How can political freedom be aspired for, when there is this social bondage? You who complain of being treated as slaves, first treat not us as slaves. Why try to take the mote from thy brother's eye when thou hast the beam in thine eye? The old order must change, yielding place to new. Look at what is happening in India. Mahatmaji put the removal of untouchability in the forefront of his programme because he found that the edifice of swaraj could not be built without this pillar. Therefore if you, O readers, no longer wish to be "hewers of wood and drawers of water" first banish the curse of untouchability. S. Thuraijasingam, Senior A

THE LYCEUM

In last number of "The Miscellany," the Lyceum was not described and now the contents must include both terms. The sixth anniversary of the association was celebrated last year. Under the able guidance of the patron and owing to the exertions of Mas. Aseervatham, the function was a success.

The following are some of the topics discussed during both the terms: "Vegetable diet is preferable to non-vegetable diet." The sides were led by Masters Thuraiswamy and Murugesu. The problem was hotly discussed and the motion was carried. "The caste system should be abolished," was a subject that was spiritedly debated. It was proposed by Mas. A. W. Abraham and opposed by Mas. Rajadurai and the proposition was carried. Another

topic was, "Ceylon is fit for swaraj" and the leaders were Masters S. K. Abraham and E. C. Navaratnam. Here again the proposition won. Another of our topics was, "Eastern civilization is preferable to Western civilization." Mas. Paramasamy proposed and Mas. Muthuveloe opposed, and the affirmative carried. One of the Tamil debates was over the question of cremation vs. burial. The sides were led by Masters Vallipuram and Muttiah. One of the arguments brought forward was that there would be no place for people to live if all corpses were buried and monuments built over the sites. Here also the proposition carried the day.

S. K. Abraham,
Hon'y Secretary.



RECORD OF EVENTS

Mr. S. Candiah, Notary Public, delivered a lecture in Tamil before the members of the Apirvirthy Sangam on the 23rd of May.

A cricket match took place on the 26th of May between Jaffna College and St. Patrick's, and ended in a victory for the former by an innings and 10 runs.

On Sunday, May 27th, Mr. J. V. Cheliah preached on "The Eye of Faith."

The Scientific Society was organized on May 29.

There was a holiday on May 31st for the Native Evangelical Society meeting.

The College held a sports meet on the 2nd of June in honour of the King's Birthday.

Mr. E. G. Nichols preached on June 2nd on the text: "Casting down their golden crowns."

There was a cricket match on the 9th of June in the College grounds with the St. John's team. After a hard struggle the game ended in a victory for the visitors by 2 wickets and 50 runs.

Mr. C. Brook Elliott, K. C., the Chief Scout Commissioner, paid a visit to the College troop on the same afternoon.

Mr. G. M. Kanagaratnam preached on "The Problem of Suffering" on June 10th.

Ten scouts attended the All-Ceylon Rally at Mutwal, Colombo, on the 15th and 16th.

On June 24th, Mr. M. H. Harrison spoke at the evening service on "Progress in Religion."

Mr. V. Ramalingam, B. A., delivered a lecture on "Some Personalities of Great Men of India," on the 27th of June.

July 2nd was the mid-term holiday.

The subject of Mr. Harrison's sermon on July 8th was "Paul's Speech at Athens."

Mr. M. H. Harrison preached on "Individual Responsibility" on July 15th.

A volley-ball match was played on July 1st at Chavakachcheri, and ended in a loss.

On July 2nd, Mr. C. A. Amerasingam spoke on the text: "Launch out into the deep."

Mr. H. S. Perera, the divisional inspector of schools, paid a visit to the College and examined the various classes in spelling.

Mr. S. R. Rajaratnam, Advocate, delivered a lecture in Tamil on the 25th of July.

On Friday the 27th July, the final volley ball championship match was played between the Inter and Senior A classes. The game ended in a victory for the latter, and they are the winners of the A. K. R. K. shield for this year.

Mr. Murray Brooks of the Colombo Y. M. C. A. paid a visit to the College on the 2nd of August, and in the afternoon he addressed the students on "Religion in Life."

Mr. P. T. Cash, Principal of Central College, delivered a lantern lecture to the College Scientific Society on "The Spiders of Ceylon," on the 7th of August.

On August 12th, Mr E. G. Nichols preached on "The Strenuous Life."

The 13th Anniversary of the Brotherhood was celebrated on Friday the 17th of August.

On the same day the College closed for the midsummer vacation, to re-open on the 11th of September.

The College buildings were occupied by the delegates, over eighty in number, to the Assembly of the South India United Church from August 24 to 28.

K. Selliah, Sr. A.



THE BROTHERHOOD

"Liberty, Equality, and Fraternity".

The report read at the 13th anniversary Celebration.

Regular meetings have been held either on Friday evenings or on Saturday mornings. This year there has been a series of notable changes in the Brotherhood. In the previous years all the students of this College from the Junior upwards were members of this association. This year we found it difficult to carry on owing to the heavy increase of members. So the Faculty deemed it wise that the number should be restricted in order that every member might have a good number of opportunities given to him to speak in the debates. So it was decided that only students from the Senior A upwards should be members of the Brotherhood, and a new literary and debating society, the Forum, was established for the Junior A, Junior B, and Senior B classes.

The Brotherhood presented a shield this year to the Jaffna College Athletic League for the inter-class volley ball competition to keep green the memory of the late Messrs. Alagaratnam, Kumarasingham, Rattasnan, and Kumaraswamy, who parted from our midst during the enteric epidemic in Jaffna College.

patron all these years, but this year the Brotherhood is under the patronage of Mr. J. V. Chelliah.

Formerly we had debates only in English but now we have debates both in English and in Tamil. Of all the items in our meetings, the debate is the most interesting. The following are some of the important subjects that were discussed in the house :

"Peace hath her victories no less renowned than war."

"The resignation of the unofficials in the Ceylon Legislative Council was justifiable".

"Higher co-education should be encouraged in Jaffna schools."

"A company railway in Ceylon would be better than the Government railway."

"War has a bad moral effect upon the world."

"The rule forbidding Hindu teachers on the Jaffna College staff should be amended."

"தற்போது அளிக்கப்பட்ட அரசின் திருத்தங்களிலிருந்து விளையும் தீவிரம், அவைகளிலிருந்து விளையும் கன்மையிலும்திகும்." "முற்பகலத்தில் பழக்கவழக்கங்கள் தற்காலத்தின திலும் மேலானவை."

The Principal of the College was the Aug. 17th, 1923. •

Selvarasu Cooke,
Hony. Secy.