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CHINA AND CEYLON

The re-establishment of cultural communications between India and China through the initiative of the Visvabharati Deputation of India's great son, Rabindranath Tagore, has begun. The reviving of Indological studies in China has also been started. Little do we Ceylonese know that China is the home of a large number of Buddhist and Sanskrit works that have been transcribed into Chinese. It would be good if we should try to know a bit of the cultural ties that exist between Ceylon and China, and gain the vision of that great Cey-

lonese culture which greatly influenced Chinese civilization.

The monumental works of the Chinese on Ceylon give evidence from their pages that Ceylon was known to them by several names. "Lang-kea" and "Langa-ya-seu" in Chinese characters denote Lanka, the name by which Ceylon was known from times immemorial. "Chih-too" (the Red Land) is equivalent to the Pali name "Tambapanni" (Copper Coloured), "Paouchoo" for the Sanskrit name "Ratnadwipa" (Island of Gems) and "Sengkia-lo" or "Sze-kseu-kwo" for the

Sinhalese "Sinhaldwipa" (Island of the Lion-Race). In accordance to the modern name Ceylon, she is known as "Tsihe-lan", "Seih-lan", and "Se-lung".

Chinese pilgrims and writers versed in Buddhist literature have given in their literature various accounts of great importance concerning India and Ceylon. The various works from which we could gather a large storehouse of knowledge concerning our island are the "Account of Island Foreigners" by Wang-Ta-Yuen, "History of the Leang Dynasty" by Liang Shoo, "Account of the Buddhist Kingdoms" by Chy-Fa-Hian, "Antiquarian Researches" by Ma-Twan-Lin, "The Ocean of Gems" by Wang-yang-lin, and a host of other great books.

From what the Sinhalese ambassadors that came to Rome told the Emperor Claudius, we know that, long before there were communications between the two nations by sea, they had gone to China by crossing India and the Himalayas. From Chinese annals the earliest embassy is recorded to have gone in the early part of the fifth century, and it took ten years for them to reach the Emperor by the overland route through India. There were other embassies also, the most important of which were the one that took the address of Raja Maha Nama, which also carried with it the "model of the shrine of the tooth" and the other that brought "the threefold image of the Buddha" to the Emperor, amongst whom was the great sculptor and priest Nante. Dalupiatissa sent a memorial and the

productions of the island, and we also find in Sinhalese historical annals that swords and musical instruments were sent by the Chinese for the native troops in the island. We also find Chinese engaged as soldiers in the reign of Prakrama III.

Thus we find that the Sinhalese monarchs and the Chinese emperors had mutual love and respect for each other, and interchange of courtesies was prevalent. Usually China sent either theologians or laymen to get images and relics of Gautama Buddha and to collect and transcribe books that gave an exposition of Buddhist doctrines; and the Ceylon kings in return sent deputations expressing their religious sympathies and paying homage to the Emperor.

Amongst the great Chinese travellers that came, Chy-Fa-Hian is of prime importance. This great Buddhist pilgrim came in about A. D. 412, and was for two years in the great city of Anuradhapura engaged in transcribing the sacred Buddhist writings. He has given a brilliant description of the city—the beautiful buildings of the Buddhists, the jewelled image of the Enlightened One, the dagobas. During his stay he found five thousand Buddhist monasteries, two thousand monks in a single monastery, and between fifty and seventy thousand in the whole island.

The close intimacy between China and Ceylon came in the main from ties of religion and partly from the mutual desire for the extension of commerce. The Chinese were greatly attracted by the

treasures and the natural riches of Ceylon, and they were resolved to carry on trade in spite of the difficulties of storm and weather. Their great trading port was Galle, or as they called it "Lo-le". The productions of the island as enumerated in their works are rice, sandal-wood, ebony, camphor, oil, drugs, arecanuts, sugar cane, coconuts, elephants, ivory, woven cotton, models of Buddhist shrines, pearls, corals, sapphires, rubies. In return the Chinese brought with them for exchange silks, copper weights, enamelled dishes, and blue porcelain. No mention is made of cinnamon.

The Chinese writers were conscious of the two races of the island — the Sinhalese and the Tamils — their manners, social customs, their lofty ideas of patriotism, and the active encouragement of the island's welfare by the kings. From Chinese records we find that in the sixth century the island's rulers paid homage to the Emperor.

In the beginning of the fifteenth century a band of Chinese pilgrims came with their offerings to the Tooth Shrine, but on their way they were insulted and escaped from the island. The Emperor was very furious and when he sent Ching-Ho with the mission to receive subservience to the Emperor, King Vijayabahu VI resisted with an army. But the

Chinese general carried him captive with the queen and children, together with spoils, amongst which was the sacred tooth of Buddha.

Though the Chinese insisted on execution, the Emperor pardoned them and set them free to return to Ceylon, making provision that a virtuous man of the royal family should succeed to the throne. After this event Ceylon gave allegiance to the Chinese Emperors and paid tribute, and this continued till 1459. When the Portuguese came to Ceylon, they found many traces of the influence of the Chinese, but as time went on every trace of Chinese presence disappeared. At the present day we can see an occasional appearance of a pedlar with fans or sweet-meats and China silk from this Flowery Land.

When Gurudev Tagore went to China, his main purpose was to cement once more the cultural ties that existed between China, India and Ceylon. There is at present a vast field for enquiry and research that would lead to great discoveries in the history and culture of the two nations, and the proposal for an exchange of scholars which has been well received in China will be responded to by the Ceylonese by sending two or three students to China to explore the vast field of Asian culture.

S. T. BHARATHANESAN.

Note.— This article is based mainly on facts obtained from Tennent's "Ceylon", and for further study "Indian Teachers in China" by Phanindranath Bose is of great help.)



JAFFNA COLLEGE OF 1975

The very last rays of Apollo's fire chariot had just disappeared into the Western horizon, and the innumerable lanterns of the blue canopy overhead announced that night was holding sway with a powerful sceptre over this part of the inhabited planet. My heart was heavy and with a yearning for sleep I sat down before my table and tried some morsels of the various delicacies set before me; but all of no avail. My mental and physical weakness, especially after a heated verbal combat with my fellow-members of our association over the topic, 'A University for Jaffna,' had increased to such an extent that sleep, I thought, was the only remedy.

I rested my head on a soft pillow and lay tossing about feverishly for sleep. As I lay, I could see through my window Phoebe, 'the Queen of Night, wading among the vapours which she has not the power to dispel, and which on their side are unable entirely to quench her lustre'. Soon my eyelids were gradually closing and a deep slumber stole across my face. I do not know how many hours had elapsed, when I saw myself strolling along the road of the village where this old and honoured institution stands. I ascertained from those around me that this was Vaddukoddai; but in my dream I saw that it was quite changed. Monstrous buildings on either side of the road, the bustle of a city, and the hurry and worry of the pedestrians, motorists, and cyclists on the road

made the peaceful and rural village of today quite unrecognisable in my dream.

When I knew that it was Vaddukoddai, the thought of attending to my College duties flashed across my mind, and I hurried forward with long strides to answer the roll. The men I saw on the road were almost naked except for a piece of coarse cloth woven by the *charka*, from the loins to the knees. They were walking quite busily, as if transacting some business. Enquiring about a certain fat man, dressed in the same coarse cloth which is today called *khaddar*, who drew the attention of many on the road, I found to my very great amazement that this was the millionaire of the place. When I saw this, I wondered at the sudden success of the *khaddar* movement. Coming in front of the College, I found that the pretty Lower School buildings were no longer, but the grand old church with its full maiden glory was standing unshaken by time and decay.

Entering the gate, I stood gazing at the same old banyan tree, the true biography of which is untraceable, standing with its outspread branches and green foliage. Looking further, I saw to my utter disappointment that the beautiful bungalow which had given protection to many a self-sacrificing missionary, had disappeared, and in its stead was erected a small house thatched with *cadjans*. My poor vocabulary is quite inadequate to describe the grief that overcame

me at this sight, and I stood there a few minutes awe-stricken. I thought that my College, of which every son is proud, had gone, and all those sweet associations were no more.

With greater courage in my young but sorrowful heart, I made my way with doubtful steps. On the football fields I could see huge trees whose thin foliage was impenetrable either by Sky's tears or by Apollo's powerful rays. All the other buildings except Ottley Hall, under whose protection many a son of Lanka was cherished, were no more. At this juncture, my gazing eyes sighted a group of stalwart youths sitting under a big tree. Before this youthful group sat a grand old man with a pair of spectacles on his prominent nose. Examining these closer I found that they were uniform in costume—like the one which I have described before—and this old man was the teacher or *guru* who taught these youths.

When I let my eyes wander, they alighted upon many more groups, and my sharp ears were able to hear them talking on a big problem of social reform. Pondering over this wonderful sight, I went to the Principal's Office to scrape out the cause for this catastrophe, as I regarded it, that had befallen my College. Peeping through the door of a small hut which stood in place of the office, I found a grey-bearded old man, an honoured father of my own race, lost in the book he was reading. This dignitary was sitting on the skin of a tiger instead

of reposing comfortably in a chair. At this sight, my grief became so uncontrollable that tears were the only remedy that could dispel my sorrow. Expecting more changes, I paced through the shady trees, and soon found a long hall instead of that gigantic structure, the two storeyed Hunt Dormitory. Near this building, I made my acquaintance with a student of this mysterious establishment, and he kindly undertook the task of showing me the place and explaining things to me.

My new companion took me to their dormitory, and instead of beds with blankets and sheets I found mats of palmyra leaves, and a pillow for each, and a piece of rough cloth to cover the bare body. When requested to explain what sort of a school this was, he began with these words: "We practise here plain living and high thinking." He also told me that they had no annual inspections nor any title to bestow on the graduates. After a few minutes of conversation with my friend, I found how cultured this youth was. He told me that they studied in this school all languages and classics, and tried to grasp the noblest and the best of these. To me, who could not even stand in comparison with these highly-cultured youths, these new methods of education seemed strange, and I doubted the success of an institution without annual inspections. My friend, knowing that I was still in the darkness, explained to me patiently, in the mellifluous eloquence of the vernacular, the ideals of this institution. At

last he said, "Does not this school represent the ideals of Visvabharati, which Rabindranath Tagore introduced fifty years ago?" Just as the last syllable of "ago" was pronounced by my friend, the sound of the rising bell awoke me, and jumping up from my bed I found myself in the Hunt Dormitory instead of in a Visvabharati for Jaffna.

When I recollected this dream on the morrow, I regarded it as a heaven-sent solution for the question

we had discussed on the previous day. I regard my dream as one that had come through the gate of horn, and the ideals which this school represented as the best for the Ceylon University. From the very day of my dream, I have been hoping to see my *alma mater* as a Visvabharati for Jaffna, representing the very noblest ideal of our dear fathers.

T. KANAGARATNAM CURTIS,
Fifth Form A.



"NO. 15"

It was on a dark and cloudy November day, the Church bell was pealing in sonorous tones the hour 8.30 a. m., and bow-legged Henry was giving the last tug to the rope. The little boys were rushing in for the roll-call, and just before entering the door looked behind at the road to see if their headmaster was in sight. They eagerly wished and faintly expected to see him come in such inclement weather.

This was the scene that met my eyes, as I was entering the College gate, on my way to Ottley Hall. But suddenly rain fell in

torrents, and I made a dash towards the Principal's bungalow. I stood there beneath the portico, waiting for the rain to cease. I was not alone there, but stood beside the old Metz car of the College. I was startled to hear baleful squeaks and groans proceed from the car. I instantly recollected that she had been pensioned off, and her place had been taken up by a new fine-looking Oakland, which just passed out, as I came in by the gate.

The weather was clearing up and I was about to go away, when I heard the old No. 15 mournfully address me thus:—

- * "The old car changeth, yielding place to new;
And the Metz has failed in many ways,
Lest one sharp turn should upset the whole.
Find comfort for thyself: What comfort is in me?
I have worn out my tires and that which I have torn,
May the chauffeur himself patch! but thou,
If thou shouldst never see my radiator again,
Forget my unlucky number. More troubles are wrought by it,
Than the 'Boss' thinks of. Wherefore, let thy hand

Erase my number night and day,
 For what are boys better than spanner or screws,
 That tighten nuts within their grips,
 If, remembering me, they lift not their hands for mischief,
 Both for themselves and for me in pain?
 For the whole of Jaffna through everyway,
 Have I rattled with cranks of old.
 But now farewell, I am going a long way
 With a 'sack' as thou seest—if indeed I go
 (For all my cylinders are clouded with dust)—
 "To the God-forsaken Go-down;
 Where falls dust and rain and many stones,
 And ever wind blows loudly; and it lies,
 Thickly crowded, gloomy, scattered with old typewriters,
 And rusting iron crowned with punctured tubes,
 There I will hide my mangled form."

I could not stay any longer, | a sigh and a tear for her, I
 since the classes had begun. With | went my way.

Koo

*With apologies to Tennyson's "The Passing of Arthur."



THE TRIP TO THE JAMBOREE

I need not describe the trip from Jaffna to Colombo and my stay for three days at North Camp, Mutwal. It is a very good camping ground situated at the northern extremity of Colombo harbour. Sixteen scouts with two officers represented Ceylon in the Jamboree. Five scouts with Mr. Thomas left the island a week earlier. The rest went with Major Waldo Sansoni, Scouter-in-charge of the Ceylon contingent. As the steamer had to sail at 4 p. m. on the 12th of June, we were asked to come to the jetty at 3 p. m. At about 2 p. m. we put our kit-bags in our new trek-cart and marched to the jetty, where we bade farewell to our friends and relations

got into a boat to go to the steamer. Some of our friends came, with us to the steamer, and ten minutes before 4 o'clock the deck steward came crying "Visitors off!" The anchor was taken up, and the final signal was given by the horn. All of us stood on the deck looking at those who were on the jetty, and as she moved slowly we saw the buildings of Colombo fading away little by little.

After an hour and a half the ship began to rock, and some of us began to do our good turns by feeding the fishes of the sea. We had the phrase, "Let the go", and as the weather was bad some of us had to "let the go" for a week. Whatever we ate, we had to "let the

go" after two or three minutes. I shall tell my experience on the seventh and eighth days, which were the last two days of my suffering. On the seventh day, that is, the 18th of June, I did not take anything, not even a cup of tea, and on the next morning I was very weak. I washed my face with the greatest difficulty, and lay down on my berth. I was very thirsty, and I asked Mahamooth to give me some water to drink. He brought a glass and a flaskful of water, and I drank four glasses of water and lay down. Mahamooth was sitting down, stitching on something, and I thanked him for giving me the water by "letting the go" on Mahamooth. He smiled, and then washed himself. A few minutes after I went up on deck, and at noon I took some rice and curry.

By this time we were in the Arabian Sea, and the sea was calm. In the evening we passed the sandy island of Sokotra. It is inhabited by cannibals (? Ed.) and belongs to the British. Passing out of the Arabian Sea we entered the Gulf of Aden, where we saw the African coast sometimes and the Arabian coast at other times. On entering the Red Sea we passed the Perim islands, where there is a good harbour with a coaling station. The Red Sea was very hot. The islands in the Red Sea are the Twelve Apostles, the Seven Sisters, and the Two Brothers. Two ships were wrecked near the Two Brothers on a Good Friday. Some sailors think that Jesus Christ lives there and ships having sinners will be wrecked if they go near these islands. All the foregoing islands

are uninhabited. When we were in the Gulf of Suez, we saw lands of two continents. We saw the Egyptian coast on one side and the mountains of Sinai on the other side. The first port we touched was Suez. After stopping for an hour, we entered the canal, which is about 120 feet wide and 80 miles long. As we entered the canal in the night, we could not see much but we got up early in the morning to see the fine new houses built by its side. People live near the canal only. Far away we saw burning sands. There is a cavalry camp at Elkantara with some vegetable gardens. During the great war it was a big camp for thousands of soldiers who guarded the canal. At the town of Kantara the Turks crossed the canal in aluminium boats. We stopped at Port Said for a day. I shall describe the ports we touched in the next *Miscellany*.

Leaving Port Said for Marseilles, we passed between Italy and Sicily. There are planting districts all along the shore of Italy, and Sicily is also a planting district. We saw the town of Roggio, built on a hill, and the ruins of another town, on the Italian coast. The planting districts with their factories and the sailing vessels made us think of our dear old Ceylon. In the Strait of Messina, the officers of the ship were very attentive, for there were currents and whirlpools on one side and rocky shoals on the other side. About three hours' journey from the strait, we passed Stromboli. It is a volcano, and we saw smoke coming out from the top. There are

people living in the north-eastern part of this island, and when the volcano erupts the people are taken to the neighbouring islands. After stopping at Marseilles for two days, the next interesting thing we saw was Gibraltar. The rock facing the sea was cemented, and there were gunholes in the bottom of the cemented place. Watch-houses were built on the African coast.

It was on the twenty-fifth day of our voyage that we saw the chalk cliffs of Devonshire. The next morning, that is, the 8th of July, we entered the Tilbury docks. Our eyes were turned towards the entrance to see the advance party of scouts. The Tilbury scouts and Sir Alfred Pickford came to receive us. From Tilbury we went to Sidcup, a town thirteen miles from London, where the other scouts were camping. There we camped for three weeks and from there we visited some of the important places of England.

One day we visited the Druids' caves. These caves form one of the most remarkable sights near London. They consist of a labyrinth of subterranean galleries driven into chalk cliffs. These underground passages are all artificial, having been cut by man some centuries ago. These are divided into three groups, the outer, middle, and inner workings. The outer workings are loftier and wider, and are lighted by electric lights. From here an S-shaped passage leads to the middle series. This is probably the oldest portion of the caves, and here the visitor is in a maze. Tunnels run in all directions, each resembling the

other. To know what absolute darkness is, one must go to these caves and put out the hand-lamp which he carries. I cannot think of it again. The inner workings extend for about twenty miles, and are the most difficult to traverse. These rooms are about 150 feet below the surface. There is a well 87 feet deep used by the Druids. There is also a hip-bone of an ichthyosaurus (fish-lizard), an animal which existed in (or before) the time of the Druids. The animal is said to have been forty feet long. The sacred altar was a prominent place where human bodies were sacrificed. The walls are so cut that they act as sound-magnifiers. There are heaps of flint stones broken up by the Druids. They made spear heads and arrow heads of these stones. The temperature of these caves never varies.

The first Sunday, we had Church parade with the Sidcup boy scouts. From the Church we marched to the garden of Lord Waring, in whose grounds we were camping, and there we were inspected by him. In the evening we were taken through the garden by Lord Waring, and then to his castle. It is about seven hundred years old. In the drawing-room there are paintings about three hundred years old. One of the paintings is that of Alexander the Great getting bags of gold from a defeated Persian chief. In front of the castle is a beech tree under which Queen Elizabeth sat, and we also had the privilege of sitting under the same tree.

On the 19th of July we visited Malvern College. It is one of the best public schools of England. Our Chief Commissioner, Mr. Elliott, is an old boy of this College. It is built at the foot of a hill, and the top of the hill commands a fine view. We went there on a Saturday, and the boys were playing inter-house matches. Each house had different caps, and the players for the first eleven were selected from the best of each house. One of the most remarkable things that I saw was the discipline of the boys. The bell for closing the game was given, and the next minute there was nobody in the field. I did not see any till the next morning. The next day being a Sunday, all of us went to their chapel. One of the most impressive things was the marching in and out of the church. The boys were dressed in the same uniform, and they took their respective seats according to their

classes. They sat in the two sections, one facing the other across the aisle, but when they repeated the prayer for those 457 loyal students who lost their lives in the late war, they turned and faced the altar, all turning at the same time without making the slightest noise. The Headmaster took us all around the college. We occupied the cricket pavilion, and there I was able to see the names of all the players from 1866 on. There we saw the photo of our Chief Commissioner when he was young, holding a ball in his hand. He got the bowling prize in 1894. In the hall we saw the names of the prize-winners in examinations, and there were two familiar names. One was the name of our chief, and the other was that of Mr. Denham, who was Director of Education a few years back.

S. S. SELVANAYAGAM

(to be continued)



ABOUT OUR SCOUTS

Eight scouts and the Acting Scoutmaster made the trip to Colombo for the All-Ceylon Rally in June. From the time of their arrival in Mutwal on Friday morning, until the Jaffna train pulled out on Sunday afternoon, there was hardly an idle five minutes. Eating and sleeping, guarding and displaying, travelling and sight-seeing, were all done in a thoroughly scoutlike manner, with special stress on the Eighth Law. The big thing we brought back from North Camp

was the spirit of the camp-fire, where song and dance, jollity with order, made us laugh ourselves into a closer brotherhood.

* * *

Troop Leader Selvanayagam is back in College after attending the Imperial Jamboree at Wembley, England, and the bigger International Jamboree in Denmark. He and the other three Jaffna scouts who were at the Jamborees explained to us the stereoptican pictures of their trip,

on October 30th in Ottley Hall. We as a College can be proud that we had a representative in this super-League of the Nations' boys, where character and ability are the things that count.

* * *

In Kent, we hear, almost every boy is a scout. In Jaffna College, sixty-five boys, a little over ten per cent, are in the movement either as scouts or cubs. Much of the recent increase in numbers is due to the appointment of Mr. C. O. Elias as Scoutmaster. He knows the game thoroughly, and his enthusiasm is catching. For proof of this, look at the scout garden, the biggest project of its kind ever attempted in Jaffna College, and entirely carried on by the work of the troop. The effi-

ciency of the troop is also fast increasing, and the Scoutmaster's goal is to have the best troop in the island by next June. We have the boys; we have the leader; we have the goal in sight. Let's go!

* * *

Mr. R. C. S. Cooke is expected to fill the long-vacant post of Cubmaster next year. He is to be congratulated on the formation of a new and live troop at Manipay Memorial School during his few months of teaching there. Mr. V. R. Rajaratnam, formerly our Scoutmaster, is now at the head of another new troop, in a school near Uduppiddi. The Jaffna College troop is now the oldest in Jaffna, and is doing its bit toward spreading the movement in new fields.



WEEK-END CAMP AT THIRUVADINILAI

Friday the 10th of October being a holiday on account of the S. I. U. C. meeting at Manipay, the Scoutmaster decided to hold a camp for the scouts at Thiruvadinilai. Accordingly, except those who wanted to go to the meeting, the rest, numbering twenty-four, were asked the previous evening to be prepared with all the necessities for a camp.

It was at about 7 A. M. that a whistle was sounded to rally, and all the scouts with their impedimenta rushed up before the Principal's bungalow. Exactly at 7.30 A. M., after finishing our meal, we

began our march. The weather was rather hot, yet all the scouts were cheerful. As we went along we were singing and dancing, the Scoutmaster playing the most comic part, so that, even to the youngest of the scouts, the journey did not seem at all wearisome. Of the several songs, the following camp-cheer was given at the top of our voices:

"Boomachacka boom, boomachacka boom,
Boomachacka rickachacka rickachacka
boom,

Sis boom bah,

Boy Scouts, Boy Scouts, Rah, Rah, Rah !"

Finally, however, we reached our destination at 10 A. M. After

giving rest for a short while to our fatigued limbs, three of us with the Scoutmaster put up our college flag. Then the S. M. blew the rally note from this spot, at which all assembled at the double. After saluting the flag, we dispersed, with duties assigned to each patrol. The Cuckoos were in charge of cooking the noon meal, and other patrols helped them with fire-wood and water. The food was ready by twelve o'clock sharp, and all of us, after a bath in the sea for about an hour, sat down to eat under the shade of palmyra palms. An hour was given for rest, which was largely used in preparing for tests. At 2 P. M. there was a regular class in signalling by the S. M. and the leaders. Then the tea was served, prepared by the Eagle Patrol, after which we dispersed to different activities. Two from the Cuckoo Patrol went on a journey of seven miles to Keerimalai, the Bulls were engaged in preparing the dinner, and the rest joined in helping. About this time, Mr. George arrived at the camp, and a little later the other A. S. M. with two more scouts came to camp from the meeting at Manipay.

At 7.30 P. M., dinner being ready, we all sat down to eat. During the course of our dinner, to our surprise Mr. Singhe paid a visit to us.

The next thing was, of course, the camp-fire, which is really the most enjoyable time in a camp. Exactly at 8 P. M., Mr. Nichols opened the camp-fire. Several items followed, of which the "Monkey Song," with action, by Mr. Nichols, V. R. Murugesu, M. Chelban, and

George, appealed to the hearts of many. Another item was the devil dance. Last was the inspiring speech of Mr. Singhe. He gave words of encouragement and praise to the troop. He emphasized this point, that we should reform scouting to suit our local situation. Then, with a word of prayer by the A. S. M., thanking God Almighty for giving us such a merry hour, we broke up to repose ourselves in slumber. We slept in the open air close to the sea-shore. Also, there was a night-watch for fear of being met by injurious living beings.

It was about 5.30 Saturday morning when a whistle was sounded, and we rolled up our bedding and ran towards the place from which the whistle was given. After a lapse of ten minutes, we fell in for physical drill. Next, the Eagles prepared *kanchi*. After enjoying a bath in the sea for about an hour and a half, all, except Mr. George who had gone shooting and the two patrol leaders of the Eagles and the Bulls who were to be examined in swimming and rescuing, came together for *kanchi*. After *kanchi* various tests for the Tenderfoot and Second Class were held by the A. S. M.

Next, the Eagles and the Lions set to work to prepare the noon meal, and at exactly twelve o'clock we assembled under the palmyra palms to eat. There was a compulsory rest for an hour. When this period of rest was over, we rallied round the flag, where a tenderfoot was initiated and several badges were presented.

After this, we packed all our things, each scout carrying something or other with him, and made our way homeward. Several scouts felt rather uncomfortable, partly due to the hardships of camp life, and partly because they had exerted themselves very much during the course of the day, but their spirits were enlivened by songs. We also sang songs of loyalty to our Alma Mater. About seven in the evening we reached our home, and giving three hearty cheers at the Principal's bungalow we dispersed.

M. CHELLIAH,
Eagle P. L.



THE THIRD ANNIVERSARY CELEBRATION OF THE H. D. S. D. B. U.

Young men often fail in their undertakings. They start an association today and they drop it off tomorrow. As the authorities of Jaffna College know, the Hunt Dormitory Seven Day Boarders' Union is not one of this type. The name and fame of this association are known throughout the length and breadth of Jaffna.

As a key rightly fits the keyhole, we are given a very good key by the honourable faculty to open the hearts of the "hundred mighty men," in the words of our Vice-Principal himself, namely, Mr. Mathiaparanam, the patron of our association, who is throwing into our hearts two worthy pearls day after day, namely, "Love and Unity," which are essential things for the uplift of man.

We must be thankful to the President of this Union, to the Vice-President Thuraisamy, and to the Secretary Jesuratnam (who acted for the Treasurer in his absence), along with the Executive Committee members, for bringing this celebration to success.

It was on the 25th of October at about 3.30 A. M. that we all started in a cart with the necessary things for Karadive, and reached Karadive at about 5.30 A. M. Now all were left free for an hour and a half to explore the island. At about seven o'clock, at the sound of the whistle from the Secretary, all of us met on the shore where we were served our morning meal. Now we sailed in a boat to Kayts, and made our way towards St. Anthony's School (Catholic), where we were gladly welcomed by the Rector of the school. Then some went out to have a sight of the different parts of Kayts. Some others amused themselves by playing a game of volley-ball against the Catholic school team, and some others went out boating. Since we did not take plantain leaves with us, I went to get plantain leaves. By chance I met the hospitable Vidan of the place, who not only gave me the number of plantain leaves I wanted, but was also willing to render me any help. While returning from

the Vidan's place, I heard the sound of the Secretary's whistle, and made haste to the school. I met all my brothers there and the Secretary handed me a volley-ball challenge sent to us by the Kayts Police team, which we did not accept owing to our other plans. Now the Secretary wanted us to go out for a sea-bath. We all, after taking a sea-bath, took our noon meal, prepared for us by the cook we took from college. After this we had a variety entertainment, which consisted of songs, dialogues, etc.

At about 12.30, after giving cheers to the hospitable Rector and his friends, we made our way towards the harbour, took our boat, and landed at Karadive. At about one,

we got up on our cart, and made our way to College.

We are very much obliged to Mas. P. W. Ariaratnam of the Exemption Class for the unexpected and faithful help he rendered to us willingly and gladly.

Thus half the programme of the anniversary ended. The next half of the programme, which consisted of songs, dialogues, interpretation exercises, English and Tamil papers, an oration, a short dramatization of "The Five Princes", etc., was carried on the next Saturday evening at about eight. Thus the third anniversary of this Union was brought to a successful close.

M. SEEVARATNAM,
President



A TRIP TO KAYTS

It was on September 20th that we, the Fourth Form A students of Jaffna College, enjoyed a very pleasant trip to Kayts by motor conveyance, accompanied by Mr. and Mrs. Harrison and Mr. Thomas, a member of the College staff. We started at about noon, and made two trips. In the first trip ten of us went to Karadive, and in the second the rest of the class came. We, eighteen of us in all, landed at Karadive and set sail for the fort on the sea. After half an hour we reached the fort. After reaching the fort we climbed up and down the fort to see the fine old building. After seeing the inside of the fort, we came out to catch some small fishes which were great in number. Having seen the

fort we got into the boat for Kayts to see the market as well as the court-house. On the way from the fort to Kayts, Mrs. Harrison supplied us with many different kinds of cakes with which we were all able to satisfy our hunger. At last she gave us lime-fruits by which we were able to satisfy our thirst. A short time after, we had reached the court-house and the market. In ten minutes' time we again got into the boat and made our way to Karadive light-house. After seeing the light-house we had a fine sea bath, and at last we made our way to College. On our way to College we divided ourselves into two groups and unfortunately I was left for the second trip. While we were coming in

the car near the Punnalai bridge, we saw a big packet in front of the car. The driver feared to take it, and asked the cleaner of the car to take it. He too refused. While they were talking I jumped out of the car and took the packet and placed it in the car. We came to College, and on opening the packet we saw brinjals and one

pumpkin in it. As we wanted to do justice to all, we shared the contents of the packet among ourselves. Of course a share of it was given to Mrs. Harrison. I hope that no boy of Karadive will inform the owner of this and thus make him claim his things.

A. RAJATHURAI, IV A.



THE ATHENAEUM

The Athenaeum is an association founded by Mr. Parinpanayagam, and it meets weekly in the junior Hunt Dormitory. The seven day boarders of this dormitory are its members, and the meeting is controlled by the boys themselves. But for the fact that the meeting is held in Tamil and English alternately, the Athenaeum is carried on like other associations.

The following are some of the topics discussed so far:—

“Ceylon is fit for Swaraj.” Mas. S. A. Selvaratnam supported and Mas. Palasundaram opposed. The affirmative won.

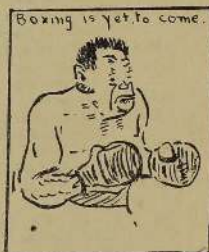
“இஸ்லாத்தின் இலம்பகம் திறவுதல் மேம்பட்டது” Mas. A. Thaliasingam supported and Mas. A. W. Abraham opposed. The negative carried.

“Faith-healing is possible.” Mas. J. E. Gunaratnam spoke for the affirmative, and Mas. R. Rajadurai for the negative; and the opposition won.

“திருவள்ளூர் கோவிலின் மீட்டிங் மேம்பட்டது” Mas. V. Sivapragasam supported and Mas. R. K. Subramaniam opposed; the proposition won.

S. K. ABRAHAM, V B.
Hon. Sec.





JAFFNA COLLEGE

Vaddukodai, Ceylon

Established in 1872

BOARD OF DIRECTORS

Mr. W. E. Hitchcock, <i>President</i>	Miss L. G. Bookwalter
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FACULTY

Rev. John Bicknell, B. A., B. D., (Yale), Ed. M. (Harvard) <i>Principal</i> <i>English and Bible.</i>	1915
John V. Chelliah, M. A. (Cal.) <i>Vice-Principal</i> <i>English.</i>	1895
Louis S. Ponniah, B. A. (Cal.) <i>Tamil and Latin.</i>	1909
J. Chelliah Amarasingham, B. A. (Madr.) <i>History and Tamil.</i>	1917
Max Hunter Harrison, B. A., S. T. M. (Harvard) <i>Latin and Logic.</i>	1919
David S. Sanders, B. A. (Cal.) <i>Mathematics.</i>	1919
Albert C. Sundrampillai, B. Sc., (Cal.) <i>Science and Mathematics.</i>	1919
Carl W. Phelps, B. Sc., (Massachusetts Inst. Technology) <i>Science and Athletics.</i>	1921
C. O. Elias, B. A. (Cal.) <i>History.</i>	1922
M. I. Thomas, M. A. (Madr.) <i>Constitution and History.</i>	1923

ADDITIONAL STAFF

T. P. H. Arulampalam (Manual Tr. Cert.)	S. H. Parinpanayagam, B. A. (Lond.)
A. M. Brodie (II Class Trained)	E. V. Rasiah (I Class Trained)
K. V. George (I Class Drawing Cert.)	K. S. Saravanamuttu (I Class Trained)
Mrs. M. H. Harrison, B. A. (Wellesley)	M. V. Seevaratnam (III Class Cert.)
A. Kathiravelu (Lond. Matric.)	K. S. Stephen (Vern. Cert.)
L. S. Kulatungam (Inter-Arts)	A. Vethaparanam (Lond. Matric.)

LOWER SCHOOL STAFF

J. N. Appadurai (Straits Normal Cert.)	K. Mathiaparanam (Lond. Matric.)
Mrs. J. N. Appadurai	P. W. Muttiah (Inter-Arts)
H. M. Chellappah (III Class Cert.)	A. S. Pakianathan (Vern. Cert.)
Mrs. E. T. David	S. A. Visuvalingam (III Class Cert.)
S. J. Hensman (Prelim. Cert.)	Mrs. L. Williams

ALUMNI NOTES

BY C. H. COOKE

Messrs. K. Balasingham and W. Duraiswamy have been returned to the new Legislative Council unopposed.

Dr. C. S. Ratnam, Provincial Surgeon, Anuradhapura, has been transferred to the Eastern Province.

Dr. K. Rajah, Medical Officer, Point Pedro, has been transferred to Batticaloa.

Dr. J. M. Somasundram, Medical Officer, Kalmunai, is transferred to Kayts, and Dr. R. Saravanamuttu, Medical Officer, Kayts, is to succeed him at Kalmunai.

Drs. J. P. Subramaniam, K. Poothatamby, and N. Ambalavanar, who proceeded to Great Britain for British qualifications have come out successful.

Mr. P. Valupillai, Headmaster, Hindu English School, Karainagar, has retired from the teaching profession after forty years of useful service.

Dr. H. P. Chelliah, has been appointed House Surgeon, General Hospital, Colombo.

Mr. E. T. Hitchcock, Head Clerk, Provincial Registrar's Department, Jaffna, has been appointed Secretary of the Jaffna Urban District Council.

Mr. A. V. Kulasingham, Proctor S. C., has been successful in the Advocate's final examination.

Mr. K. Vijayarajam has been successful in the Proctor's second examination.

Mr. and Mrs. M. H. Harrison were entertained at tea at the Union Hostel, Colombo, on Thursday the 23rd of October. The

hosts were all former students of Jaffna College now studying in the University College: P. Srikandarajah, I. Thurairatnam, W. Mutturajah, K. Selliah, S. Kanaganayagampillai, P. Sathasivam, A. S. Ponnambalam, S. Kulendram, R. Williams, and C. Selvadurai. Prof. Sunthiralingam, Warden of the Hostel, and Mrs. Sunthiralingam, Rev. E. C. Dewick, and others were also present. That evening, Mr. Harrison was the guest of the Warden at dinner.

Mr. E. Ariam Williams, B. D., B. ED., who went to America on a visit, has been detained there for a couple of months to lecture to students in Columbia University. He is also attending lectures in the University on Education.

Mr. S. H. Parinpanayagam has come out successful in the B. A. examination of London University.

Messrs. I. P. Thurairatnam and S. Sinnatamby have passed the Intermediate in Science examination of London University.

Mr. R. H. Paul came out in the first division of the B. Sc. examination of the same University.

Mr. S. Sabaratnam has joined the tutorial Staff of St. Anthony's College, Kandy.

Mr. J. C. Arumanayagam has joined the Irrigation Department, and is at present in Trincomalee.

Obituary. The death of Mr. R. Karthigesu, Vice Principal of the Methodist Boys' School, Kuala Lumpur, took place on Oct. 17th at Manipay.



COLLEGE NOTES

Our Principal's return from America has been long awaited. We will not promise, but we think he is to arrive on the Orient Liner "Osterley" on Dec. 27th. He left a College of about five hundred, three years ago. He returns to one of nearly six hundred. The staff has increased in proportion. He left a litter of building materials, which has been cleaned up

ready for him to begin afresh on some new building. Mr. Bicknell is never happy unless he sees something new in the College. Perhaps it will be something new in educational theories, or in athletics. Whatever news he is bringing back, Jaffna College will welcome him, for it is his 'punch' that has put J. C. on the map. The rest of us have not been napping

while he was away. The College has been very lucky to have had at its head a cool diplomat and tireless worker like Mr. Harrison. Scholars often make poor administrators, but the great variety and amount of College business has been carried on by our Acting Principal with a high degree of efficiency.

The College's record in the July Intermediate examination gives us pleasure to contemplate. I. P. Thurairatnam of the 1923 Inter class passed his referred subject after a year's work at University College. S. Kulendram and P. W. J. Mutiah of this year's class have passed, and A. Raheem and S. Kanaganayagampillai have been referred in Latin and Chemistry respectively. To the other three who tried the examination, we wish better luck next year. No science candidates were sent in this year, but a class is being groomed for the 1925 examination. One lesson seems apparent: It takes an exceptional student to

pass the Intermediate a year and a half after the Senior, and it would be much better for all candidates to plan for two years and a half.

In the June Matriculation examination, S. Vijayaratnam and K. Subramaniam passed. Mr. S. Handy Parinpanayagam is to be congratulated on passing the London B.A. examination after one year's study in the University College.

Among the changes in our staff, we note the absence of Mr. J. V. Gunaratnam, who intends to go to Calcutta for further study; Mr. V. R. Rajaratnam, who is teaching in an elementary school nearer his home; Mr. J. C. Arumainayagam, who is in the Government Survey Department; and Mr. A. J. Chelvadurai. Additions to the teaching force include Messrs. P. W. Mutiah and K. Mathiapparanam in the Lower School, and S. H. Parinpanayagam and A. T. Vethaparanam in the Upper School.



THE EDITOR'S PAGE

From the pen of the versatile 'Koo', we present this time some cartoons that are not exactly all we should like. For instance, the shoes on the football players are not in Jaffna style. But we print them as a spur to emulation. If you think you can do better, let the Editor see your best. In explanation of the caption, "Boxing is soon to come", it should be explained that the College was visited the other day by an old boy who is the amateur champion boxer of Malaya, and several of our alumni in Colombo are taking to the 'manly art'; so the prophecy may not be far afield.

* * *

Youth is to the fore. We are all looking forward to the Quadrennial Student Conference in Mad-

ras at the end of this month. Many young men are dissatisfied with the way 'those of old time' interpreted Jesus to India and Ceylon. There are experiments in India, such as the *ashrams*, or independent monasteries, which are worth studying. It is a most hopeful sign that even sacred institutions are being criticized. If our institutions have the right stuff in them, they will come out of the fire purified and stronger than ever. But after all, you who go to Madras, remember this. It is not the organization that counts so much as the spirit that is in its members. You know that is true in our College. Here we do not care two straws for all the rules that are framed in Ottery Hall, but we do care every-

thing for the desire to co-operate. Conversely, there was once upon a time a certain debating society with a very good constitution, but with a lot of members who were determined trouble-makers. You know the rest of that story. The same principle applies to Christianity. Our forms of worship and government may be Eastern, Western, Northern, or Southern. Or we may have no forms at all. But if we have not love—(see 1 Corinthians 13).

* * *

The boys are also to the fore in the *Miscellany* this time. If the teachers, preachers, and other gentlemen of leisure and scholarship are too lazy to write, the students are willing and some of them quite able. Keep it up, boys. Do not be discouraged if you do not burst into print at first, but keep on trying. You need not be able to follow all the sinuous

curves of the English idiom. The Editor will look out for that. But ideas, clearly thought out—what a rarity they are!

* * *

Speaking of editors, the present incumbent (a good word, by the way, since it may mean one who lies down on the job) ceases to hold his place with this issue. He feels he has fought a fairly good fight with the printers, and has never been beaten by more than a month. Before washing his hands of this miscellaneous quarterly, he pleads for a hearing from the mob. Here is his message to posterity: Pity the Editor. Remember that the *Miscellany* is due to appear in March, June, September, and December; and that material should be in the Editor's hands by February 15th, May 15th, August 15th, or November 1st.

VALETE



SNAP-SHOTS OF KASHMIR

A car, grey with the dust of 150 miles, from the sand of the Punjab to the rock-dust of the lower Himalayas, purrs through the great Kashmir valley. It is mid-April, too early in the season to get much shade from the rows of poplars. These tall, slender, white-barked trees take the place of the homely tulip-trees of the Jaffna roadside. They are planted shoulder to shoulder along every Kashmir road. The first tiny leaves of Spring are just appearing, still

shy of wintry winds. The grass in the pastures has the fresh delightful green of Spring, or of a Jaffna October. The first blue irises (the original *fleur de lis* of the Scout badge) appear from a clump of green bayonets on the summit of a knoll near a village. They mark a Mohammedan cemetery. Lifting one's eyes to the jagged rim of snow, over and beyond the nearer hills one sees the giant, Nanga Parbat, far in the north "where three empires meet".

The travellers in the car hide themselves as deeply as possible in coats and rugs, for a cutting wind sweeps down from the snowy peaks. But here, close at hand, equally oblivious to the wind around his bare feet and to the gathering clouds on Nanga Parbat, stands a shepherd boy, clad in the typical woolen robe of the country, once white, but now of a dull mud colour. The Kashmiri cannot hope to rival in cleanliness the snow-covered mountains that surround his home; so he does not try.

It is a week later, and we are walking along a poplar avenue in the village of Shalimar. Windowless houses, taller than they are broad, are set at random. Their boards run in any direction but vertical and horizontal. Yet, for all their shabbiness, almost every house has carved woodwork about the doorway or the balcony. Four or five men sit in one open balcony, working busily with needle and thread. They are doing embroidery that will decorate houses from India to Australia and America after this year's invasion of tourists has carried away all it can afford. The Kashmiri is artistic, but he cannot rival Nature. See, across the road, those masses of iris growing on the turf roof of an ordinary house—a common sight all over Kashmir.

A few minutes' walk farther on is a walled grove of huge plane-trees with soft, pinkish leaves. Step inside the gate, and you are in one of those earthly paradises which the Moguls built

wherever they went—a Persian garden. The lawns are studded with daisies, often as thick as stars on the Milky Way. The air is heavy with the scent of Persian lilacs. There are straight, smooth-paved walks that once felt the shuffle of silken slippers worn by pajama-clad queens. There is a long vista, where, through the axis of the garden, ran an artificial stream. Past smooth terraces, through rectangular pools, around miniature palaces, over well-ordered cascades lit up from behind by many-coloured candles, bursting out at intervals in dozens of fountains, flowed the stream which now an economical Hindu government can afford to run only one day in the week. Entering unchallenged the once-forbidden ladies' section of the garden, one sees an imposing pavilion, whose black marble pillars make a frame for the grey rocks and snowy peaks of Mahadeo, eight thousand feet above the garden. This is Siva's sacred mountain, which once frowned down upon the frivolity of the Mogul court, now looks coolly on the picnic parties of its Brahmin rulers and of its British overlords, and will—but that is too much to prophesy.

Another week has passed. April is almost over, and the sun shines down warm on the motionless waters of Wular Lake. One hears the scraping and knocking of poles against the sides of the house-boat. There is the soft 'swish' of the lotus leaves as the boat slides slowly over them. The picture of the mountain peaks and

blue sky hardly changes from hour to hour as the crossing is made. It takes all morning to reach the north side, for this is the largest lake in India. Golden fields of mustard reflect the sun. The hills look near enough to touch, yet their caps of snow and ice contrast strangely with the warmth of sun and mustard in the valley. Fat, lazy horses wade in the water, eating the juicy stems of the water-lilies, the chief fodder of the valley. The men hired to pole the boat are almost falling asleep over their work. Wherever you meet him, the Kashmiri has little work to do. And the Wular Lake furnishes a perfect setting for the hookah, the mat-covered boat, and the game of cards which accompany every Kashmiri holiday-party.

And now jump sixty miles to the upper Sind valley (canyon, we would call it in America) early in May. Snow! First, there are muddy little banks of it under the firs on northward-facing slopes.

Then, as the valley gets narrower and higher, isolated drifts of it stretch clear across the trail in glaring sheets. The cold, green water of the Sind has cut away much of it, leaving vertical banks thirty feet or more high. Farther up are snow-bridges, from whose dark caverns the river dashes with a roar of joy to be free. And here is Sonamarg itself, a world of white. Glaciers in glistening, step-like series, little rocky pinnacles too sharp to hold snow, and in the lower rows thousands of dark evergreen trees, are the spectators in this silvery amphitheatre. And what is the spectacle? If the onlookers were provided with opera-glasses, they might deign to notice a string of insignificant black dots—people and horses—picking their slow way over the expanse of white that covers the stage. But those dots are not the real show. They are more like the flies crawling over the screen on which shines the vision of God's own majesty. N.



THE FOOTBALL SEASON, 1924

The beginning of October witnessed the start of our football season. Unlike last year, the contest was well fought, and though we cannot boast of very great success yet we attained a high standard.

The first match was played on October 4th with the Centralites on their grounds. The game was well played on both sides, and ended in a win for the home team by three goals. Though defeated, the experience our players gained in this match was well exhibited by their winning all the three succeeding matches gloriously.

The first of these three was played against

Manipay Hindu College on their grounds, and ended in an easy victory for the visitors (3-2). The match against Parameshwara followed on the 18th of October. This game was played on our grounds, and ended in a victory for the home team (2-1). The evening of the 25th of October witnessed the match between Hartley and our team on our grounds. Our team, though it had to face a very heavy team, fought bravely till the very last, gaining a well-deserved victory by 2-0. This match crowned our series of victories.

The dawn of November witnessed our

contest with Jaffna Hindu College on their grounds. The weather till the hour of the match was very promising, but unfortunately the match had to be played amidst heavy showers of rain. The start was exciting and both teams seemed evenly matched. Our players had to put in their best energy to keep up the standard of playing over a strange ground. All went well till a few minutes before the first goal was shot by the home team, when a dispute over a hand-ball ended in a slight quarrel. The umpire did not follow up the game, which unfortunately resulted in many of the fouls and hand-balls being left unnoticed. Under such conditions and moreover in such a deciding game, such umpiring would naturally tend to make our players indisposed to continue the match. Owing to the genuine sportsman's spirit of our Supt. of Games, our players had to continue the game; yet, the spirit of our team had fallen low, and being unable to keep up the former standard of play the game had to end in a victory for the home team with the addition of a second goal.

The match that was to decide the North Ceylon Football Championship had yet to be played, between our team and the Johnnians. Our players tried their best to

preserve their long-standing record with the Johnnians. The team of the Johnnians was rather heavy, and after obtaining such glorious victories over the other colleges it was not a hard affair for them to put up a good game against us. Though our players did their best (?Ed.) the superiority of the visitors triumphed in the end (7-1).

Jaffna College could never boast of a more spirited and energetic Supt. of Games than the one it has found in Mr. C. W. Phelps. His spirit, which was shown in the darkest and the most critical moments of the games, won the admiration of not only the spectators but the players also. Our thanks are also due to the veteran players of other years in the College, whose contribution added greatly to the improvement of our team.

The following are the winners of the College colours in football for the year 1924:

Nagalingam (Captain)	Vallipuram
Arulampalam	Muttu
Ampalavanar	Vaithilingam
Kulasegaram	Poor
Devasagayam	Thurairajah
Somasundaram	Cooke (Manager)

P. THANGARAJAH COOKE.



RECORD OF EVENTS

SEPTEMBER

Dr. and Mrs. Calkins of Lucknow were in the College during the first week of the month. Dr. Calkins delivered three lectures in the Church, and he also spoke in the College Chapel on "Self Sacrifice" and "God First."

Mrs. Harrison and Mr. J. V. Chelliah attended the Christian Conference at Negombo.

Rev. M. H. Harrison conducted the Sunday evening service on the 7th, and the subject of his sermon was "The Church."

Mr. M. I. Thomas, M. A. entered the College Faculty on the 9th.

The staff of the College had a reception to Mr. and Mrs. S. R. Beadle on Wednesday the 10th.

Mr. C. O. Elias spoke in the Church on "The Eternal Call," on the 14th evening.

The English Association was addressed by Mr. E. G. Nichols, who spoke on Mark Twain and Sinclair Lewis.

On the 17th, Rev. Subramaniam of the F. M. S. spoke in the Y. M. C. A. meeting.

The Scout Troop visited Manipay on the 20th for a day with the new Memorial School Troop.

Mr. E. G. Nichols preached the Sunday evening sermon on "Behold the Man," on the 21st.

One of the prominent visitors during this term was Miss E. McDougall, M. A.,

Principal of Women's Christian College, Madras. She addressed the Y. M. C. A. on the 24th evening, on "The Aims of a University."

The first football match of the year was played on the 24th against a combined team captained by Mr. S. Sabaratnam, the leader of our champions of 1921. The game ended in a loss to us.

On the 26th, Mr. Winzer, the Inspector of Drawing, examined the Drawing classes and expressed himself as well pleased.

The evening service on the 28th was conducted by Mr. C. W. Phelps, and his subject was "Test Yourself."

On the 29th, our team met the Police team for a game of football at Jaffna. The game ended in a draw.

OCTOBER

The first intercollegiate match was played against Central College at Jaffna on the 4th, and we suffered a defeat by three goals.

The next day, Rev. M. H. Harrison took the evening service and read a sermon on, "Repent ye, for the Kingdom of Heaven is at hand."

The inspectors of the Northern Division paid their annual visit to the College on the 6th, and Mr. Perera delivered a lecture to the teachers on "The Four-steps Method of Teaching."

College was closed on the 10th for the S. I. U. C. meeting at Manipay.

Our football eleven defeated the Manipay Hindu College, on their grounds.

The Scout Troop camped at Thiruvadilsai for two days.

Mr. A. C. Sundrampillai conducted the Sunday evening service on the 12th.

School closed for the midterm on the 17th and re-opened on the 21st.

The Brotherhood celebrated its 14th anniversary on the 17th of October, by the presentation of a sham Indian National Congress, followed by a dinner.

Our team defeated the Parameshwara team on our grounds, by one goal.

Under the auspices of the Y. M. C. A., Mr. V. Rajagopal, M. A., of Parameshwara College, addressed the students on the 22nd on "Indian Nationalism."

On the 25th, our boys secured their third victory against Hartley, by defeating them by two to nil.

On the same evening, Mr. Matthew, B. A., B. L., of Hartley College, addressed the Y. M. C. A.

Sunday evening service on the 26th was conducted by Mr. D. S. Sanders. He spoke on "One's Attitude toward Life."

The second football team defeated Manipay Hindu's second team on the 31st.

Four of the Jaffna scouts who attended the Jamboree told of their experiences and showed stereoptican pictures of the trip.

NOVEMBER

In a match marred by interference from the sidelines and by inefficient refereeing, our team lost to Jaffna Hindu by two goals to nothing, Nov. 1st.

Mr. M. I. Thomas preached the Sunday evening sermon on "The Character and Spirit of Service of Nehemiah," on the 2nd.

On the 7th, the College team held the fast St. Patrick's team to a tie, one to one.

Mr. J. C. Amarasingham preached on "Nehemiah's Work," Nov. 9th.

Armistice Day was observed with two minutes' silence. K. S.

