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THE TROPICAL HEAVENS

BY ALLEN ABRAHAM, B. A., F. R. A. S.,

CHAPTER I

INTRODUCTORY

It is said that once a captain of a ship sailing in the river Amazon, the largest river in the world, made signals to another vessel, saying that he and his men were dying for want of water, only to be told that he was in the midst of an ocean of fresh water. We are living in a world of beauty, but few of us have eyes to see the beauties and wonders which are under our very eyes. Familiarity breeds indifference. It is because nature with all her

beauty is always with us that we do not see the wonders of plant and animal life, and of the starry heavens. Emerson, one of the great American writers, says: "If the stars should appear one night in a thousand years, how would men believe and adore and preserve for many generations the remembrance of the city of God which had been shown". Christ very often had to direct the attention of people to living nature, to teach them God's wisdom and

benevolence. We wait for Wordsworth, Kingsley and Darwin to point to us the beauties of nature.

"Nature never did betray
The heart that loved her: 'tis
her privilege

Through all the years of this
our life, to lead
From joy to joy." Wordsworth.

"Little flower, but if I could
understand

What you are, root and all,
and all in all

I should know what God and
man is." Tennyson.

"Nature
Does in the pomegranate close
Jewels more rare than Ormus
shews." Marvell.

"Beautiful is God's earth and
beautiful it is to be a man there-
on." Thayumanavar.

The starry heavens present the most fascinating of all the phenomena of nature. Seneca, one of the most ancient Roman writers, says "If a house were given you, bright with marble, its roof beautifully painted with colours and gilding, you would call it no small benefit. God has built for you a mansion that fears no fire or ruin covered with a roof which glitters in one fashion by day and in another by night."

Astronomy is the oldest of sciences. It is at the shrine of the stars that the human race first learned to worship. The ancient Greek poets, Homer, Hesiod and Aratus, refer to the constellations. Aratus (300 B. C.), referring to the zodiacal constellations says,

"The Virgin and the Claws, the
Scorpion,

The Archer and the Goat"

In the book of Job we read:

"Who hath hardened himself
against Him and prospered,

Him that maketh the Bear, Orion
and the Pleiades." Job. 9: 9.

"Canst thou guide Arcturus with
his sons?" Job. 38: 32.

There is no study more calculated than the study of the starry heavens, to deepen our reverence for the Omnipotent Being who has created the heavens and who controls their movements. "A man can hardly lift up his eyes toward the heavens without wonder and veneration, to see so many millions of radiant lights and to observe their courses and revolutions even without any respect to the common good of the universe," says Seneca.

"The heavens declare the glory
of God,

and the Firmament showeth His
handiwork" Ps. 19: 1.

"When I consider Thy heavens,
the work of Thy fingers.

The moon* and the stars which
Thou has ordained.

What is man that thou are
mindful of him,

Or the Son of man that Thou
visited him." Ps. 8: 3, 4.

To one who has not made a study of the starry heavens, these words of the Psalmist are meaningless. To a student of astronomy, the pregnant words of the Apostle Paul, "For one star differeth from another star in glory" will shine out with deep and suggestive

meaning. Napoleon Bonaparte, the greatest soldier of modern times, once said that one who continues to be without the fear of God even after studying the wonders of the heavens must be of unsound mind. Lord Tennyson, the poet laureate, was once taken by Sir Norman Lockyer, the government astronomer, to the observatory, and after seeing some of the wonders of the heavens through the telescope, he said, "If I continue to look at the glories of the heavens, I shall be obliged to give up the work of making verses praising the glories of this world."

The study of astronomy is the most delightful and the most instructive of all studies. Thomas Carlyle, in his old age, lamented, "Why did not somebody teach me the constellations and make me at home in the starry heavens?" In the heavens we see, as some one has said, a book of three hundred and sixty-five pages, always open before us. It never gets old, never torn, never dog-eared. All that have eyes to see and hearts to understand, without distinction of age or sex or wealth, can make a study of it and enjoy it. Even the babies in the mother's lap might be made to look at the starry heavens and lisp "Moo" and "Soo"! All the nations of the world can study this book in their own countries in their own vernaculars. Millions of luminous bodies with different brightness and different colour! Hosts after hosts, moving in regular order, in profound silence, never colliding with one another:—

"There is no speech no language
Where their voice is not heard".

Ps. 19: 3.

Many people have the practice of beguiling languid hours by making themselves familiar with the heavenly bodies. Not only men, but women and children also, make the study of the starry heavens a hobby and enjoy it. Almost every year we hear of new stars and comets being discovered. In the year 1918, a new star was discovered in the constellation Aquila. Among those that discovered it first, some were women, and one was Master Fernando Drummond Menezes, a young lad of fourteen of Portugal. At so young an age had he acquired the habit of surveying the heavens each evening. As he was conversant with all the known stars and constellations, he easily picked up the new-comer as soon as it arose above the very clear horizon of Lisbon. It was an amateur observer that first drew attention to the "Lady in the Moon". The dark portions appearing to the naked eye on the face of the moon resemble more the head of a fashionable girl looking upward than the figure of a "Man in the Moon" as generally remarked. It is indeed a great means of mental and moral development, and a great source of knowledge and pleasure for children and grown-up people to watch the sky at evening, going over the principal constellations and most brilliant stars; and to recognize the planets and their movements among the fixed stars. How many of our boys and girls are able to locate

the Pole Star at the tail end of the Little Bear, by extending the line of the Pointers in the Great Bear? How many of them have observed it to occupy the same position in the sky all through the night while all other heavenly bodies rise in the east, move upwards, reach the meridian, go downwards, and sink below the horizon? How many have observed the motions of the sun and the planets among the constellations of the zodiac? How many have observed the sun appearing larger in January and smaller in July? We commonly speak of the "unchanging heavens," but when we take into account the daily apparent motions of the starry heavens, the varying phases of the moon, the kaleidoscopic movements of the planets, the variable stars, the shooting stars and the wandering comets, it is equally true that the heavens are changing.

Some people think that the telescope and other astronomical

instruments are indispensable for the study of the starry heavens. This is a wrong notion. To be sure, the telescope is a valuable help. But the human eye is the astronomical instrument provided by nature. How great were its achievements before the invention of the telescope! In a glance it covers a widely extended field and in a few moments it surveys the whole dome of the sky. In giving a grasp of the whole field showing the relations and connections of the different parts of the heavens, it is superior to the telescope.

In the following pages we shall give a brief description of the starry heavens as seen in the Tropics for the benefit of those who wish to enjoy star-gazing. In doing so we shall first deal with the star to which we belong, the sun and the attendant planets, and then pass on to the stars and the constellations into which they are grouped.



WHEN SHALL WE BEGIN TO STARVE

BY W. P. AMIRTHAM COOKE.

Man is the only animal that does not have his food supply prepared for him. He is the only creature for whom nature has no adequate food. The cultivation of plants, the domestication of animals and the art of cooking are therefore ancient undertakings, which have played an important role in the development of man-

kind. When grasshoppers or buffaloes increase, their food supply decreases. When through lack of food or disease these animals decrease, their food supply increases, after which they again increase.

Man occupies a different status. If the persons of this world were to move to Mars, the amount of human food would soon become

negligible. If, after a forty months' sojourn, the population returned, not a tenth part of them would find food. The great bread grain, wheat, would probably have become extinct and lost to man forever; perhaps also, rice, barley and maize. In the case of animals other than man, the more there are the less food they have to eat. The more men there are, the more food there is.

The world's food problem is a simple one. It consists in maintaining the quantity per capita, and increasing the quality of the food supply. It is not possible to increase the food supply greatly beyond the immediate needs of the population, because many food products deteriorate rather rapidly, while for others the cost of storage is too great. It is possible, however, so to improve the efficiency that the proportion of people engaged in food production can be greatly reduced, and thus release the rest of the population for other essential and unessential activities. Great progress has already been made in this direction. A thousand years ago, nine-tenths of the people of the world were engaged in producing their daily bread and praying that they might obtain it. Perhaps, a quarter to one-half the people of the world, are now engaged in producing the world's daily bread and many of them have forgotten to pray for it. It is so incidental to their major activities that they scarcely realize its importance. A man may think of praying for his daily gas, his daily movie or his week-

ly golf, but bread is now too tame an article for prayer.

The population is increasing by leaps and bounds—in absolute number never so rapidly as in the last fifty years, although proportionately less rapidly. Malthus and his followers are greatly disturbed over this well-known fact. Some writers believe that the point of saturation in the United States may be reached within the life time of persons now living. The Malthusians would be more nearly within the realm of practical affairs if they placed their emphasis upon the future need of fuel and lumber. The Secretary of Agriculture of the U. S. A. tells us that they are consuming their forests four times as fast as they are growing them.

There never has been a period in history so far as we know when the variety, quality and regularity of the supply of food of the world has been as satisfactory as during the last half century. This is particularly true of the Occidental world, but I believe it is also true of the Oriental world. For every man, woman and child in the world there are eight acres of land, not counting the area perpetually under snow.

Somewhat less than one-half the land surface has been subject to careful statistical study. The half which has been studied includes all of Europe and North America, but great areas in Asia, Africa and South America are excluded. The known portion therefore, includes the greater part of the Occident, together with some parts

of the Orient such as India. In this region there are 15 acres per capita. About one acre of these fifteen is plowed each year. Only a part of this plowed area is used directly for human food. Much of it is used to produce meat, fats, milk, butter, cheese and eggs at the expense of a considerable part of its food energy. Some of the plowed area is used to produce fibers.

Incidentally, there is no danger of a permanent shortage of cotton. Compared to the area in the world on which cotton can be successfully cultivated the present area is almost negligible. Should the price of cotton remain around thirty cents a pound, the world will eventually be flooded with cotton. A non-perishable product worth thirty cents a pound justifies shipment from the four corners of the earth. This does not mean that cotton may not go to fifty cents a pound before it again goes to fifteen cents.

The situation with regard to wool is somewhat different. No one knows how much land is dedicated to sheep husbandry—it may be 600 million acres, while there are about 60 million acres in cotton. Other agricultural industries compete for the sheep land. Thus, wool production is at a standstill, or is gradually decreasing.

In addition to the one acre which is plowed each year, there are approximately three to five additional productive acres per capita. This unplowed area is chiefly in trees and grass, which make a real con-

tribution to human welfare. Generally speaking, countries such as France, having three productive acres per capita including forests and pastures, are self-contained so far as their food supply is concerned. That is, the value of the exports of food offsets the value of their imports of food.

Countries which have less than three productive acres generally import food or are subject to severe hunger at times, while countries that have more than three productive acres usually export food. If, therefore, three productive acres be taken as essential to the support of one individual and the productiveness of the land area be assumed to be equal to that of France, this globe would be capable of supporting more than 10 billion people, whereas now it sustains less than 2 billions. I do not know whether or not the rest of the land has an average productivity equal to that of France, but I do know that I would enjoy living in this world when it had 10 billion in place of its present paltry 2 billion. It would be a much more interesting place in which to live. The population of the United States has increased three times since the last 60 years. It is now in every way a better place in which to live than it was then.

What of the future? Is the earth a closed vessel, a copper kettle, or is it elastic—a rubber bag? Can we continue to beat the law of diminishing returns?

It is obvious that so long as the production of food per capita

increases, the people of the world are not in danger of starvation. Speaking of the Occidental world, since the beginning of the Christian era there has been an ever increasing standard of living. This standard has never been higher than in the past century during which time the population has increased three times. The increase in general welfare may be illustrated by Great Britain, of which, although it has increased in population more than three times, its per capita income in money has doubled and the purchasing power of the money has doubled, so that three times as many people each enjoy four times as many commodities as a century ago.

The population of Egypt increased four times in a century without in any way decreasing its well-being. It now has a population in its irrigated section of 1000 persons to the square mile. The United States has a population of 35 persons to the square mile. The Malthusians claim that when the United States has 70 persons per square mile it will be saturated.

The astonishing increase in population in Egypt was made possible in part through the introduction of Indian corn, cotton, Alexandria clover, and the water buffalo. The discovery of America, leading to the introduction of Indian corn and potatoes into the Old World, and the introduction of small grains and animals of draft into the New, made possible an enormous increase in the population of both continents. The

development in France and Germany of the sugar beet in the nineteenth century increased and improved the food supply of those countries. The substitution of a more valuable for a less valuable crop makes possible an increase in population; for example, the introduction of citrus culture for wheat in Sicily, where the population doubled during the nineteenth century. The substitution of one crop for another as economic necessity requires, brings about a similar result, as for example, the production of cereals or potatoes in place of pasture. The larger use of milk and pork in place of beef; the substitution of alfalfa growing and dairying for vineyards as in Brittany; the use of barley, rye and corn, either directly as food or after conversion by domestic animals, in place of producing alcohol, are some of the means by which the density of population is increased without decreasing its nutrition.

Every year the variety and quality of food increases and the danger of any one not getting enough to eat decreases. Will this optimistic situation continue? How long can we continue to beat the law of diminishing returns? No one has sufficient imagination to say. Two California instances will illustrate as well as any how impossible it is to predict the future. In 1919 when prices were at the peak, the asparagus produced in California was valued at 3 million dollars; in 1923, four years later, when prices of commodities generally had fallen markedly, the asparagus produced in that state was

not valued at 3 million dollars, but at 13 million dollars. Who is there who could have prophesied that certain refinements in canning would make such an enormous expansion of this industry?

In 1913 a certain 20,000 acres of land was mapped by the United States Department of Agriculture as "Tule marsh." In 1923, there were sold from that hitherto "tule marsh" well over 2.5 million dollars' worth of farm crops.

Three years before Malthus at Cambridge stated his quite correct thesis that "the human race will be constantly endeavouring to increase beyond the means of subsistence," Appert in France had discovered that food could be preserved for months with safety and without loss of nutritive value. A recent writer states that the people of the United States are the best fed of any of the peoples of the earth because they have succeeded in developing a canning industry larger in size than those of all other nations combined. Food preservation has practically driven scurvy from the face of the earth. Looking back upon it, this discovery, as most important discoveries, does not appear difficult. Similar discoveries may occur any day. Indeed, the earth may not be elastic; it may be a closed vessel, but there is no limit to creativeness. What is necessary to progress is creative genius. As some one has said, what is needed is "patient inquisitiveness."

There are two important aspects in the improvement of agricultural

processes. One is the maintenance of an abundance of food of ever increasing quality and variety. The other is the constant reduction in the percentage of the people required to produce that supply. The latter releases more people for essential industries. More commodities are produced for those who produce food as well as for all other people. A farmer is helped just as much by a ten percent reduction in the cost of his clothes as he is in an equal reduction in his farming expenses. A farmer is benefited as much by an increased efficiency in dentistry as he is in the increased efficiency in plowing. So are the individuals in all occupations within the influence of these improvements. While it is reasonably clear, therefore, that there are benefits to be derived from reducing the percentage of persons needed to create the world's food supply, is it equally clear that benefit is to be derived by increasing the abundance of food?

The question has been asked in all seriousness. "What is the justification for increasing the food supply?" The augmented food supply results in a denser population. "Look," demands the questioner, "at Japan, with its greatly overcrowded inhabitants seeking an outlet in other countries and creating an important political problem. Japan has a population of 56 millions on an area three fourths that of California, which has less than 5 millions. If it could produce more food, the population would be still further

augmented. What is the good of it all?"

The answer to this question depends upon the answer to another question. "Do you believe life is worth living?" If you do, there must be one answer. If you do not, there is then another answer. If you believe life is not worth living, then what follows is not pertinent. Assuming that you believe life is to be worth living, then the next question is, "Are the people of Japan better off or worse off than when that country had one-third of its present population?" The historic answer is that they are better off.

The present population of the North Atlantic States—equal in area to California—is about 30 millions. These people are better fed, better clothed and better housed and better educated than when there were only 3 million people—not necessarily because there are more people, but in spite of it. The same principle holds true for Great Britain, France or any other progressive country. Life is now more worth while. The real food problem, the real problem of the agriculturist is to make more lives worth living.

The engraving commemorating the American gift of seeds, was designed by Guido Reni and published in 1633. Guido Reni was not only one of the great artists of his time, but of all time. An artist of his reputation would not have drawn this work of art which has survived the centuries unless it contained a motif of importance,

unless it carried a lesson worthy of his great talents.

Here we see Father Neptune with his trident on the shores of the New World. His chariot is buffeted furiously by the ocean waves indicating the risks that have been involved. Supported by his trident, Neptune is leaning forward in the act of receiving from an American Indian a box of seeds, whose precious contents were destined to populate Europe. The scene is intended to signalize the Old World's gratitude to the New. Floating in the clouds with outstretched arms and uplifted hands, an angel expresses glory, praise and thanksgiving; thus, earth, sea and sky combine to speed Neptune on his successful journey.

It was this exchange of plants and animals between the Old and the New Worlds that has brought about the great expansion of the food supply. It made the renaissance of Europe following the middle ages possible. It not only populated America, but it greatly increased the inhabitants of Europe.

Of the two old bread grains—wheat and rye—Europe produces 465 pounds per capita, and of potatoes, 600 pounds. The food value per acre of potatoes in Europe is about four times that of the bread grains. Out of 400,000 tons of vegetable oils in Russia, 180,000 tons came from sunflower seeds. Among the cereals in Italy, maize now stands second only to wheat. Polenta—corn meal—is an extensive, in some sections an almost exclusive article of diet. The production of maize in pre-war Hun-

gary equalled the combined production of wheat and rye. These three plants were unknown to Europe before Columbus sought a new route to India.

While, during the past century the population of the United States has increased to 100 millions, the population of Europe has been increased to 300 millions. These new foods have been an important factor in making this increase in population possible. The importance to the human race of the New World with its new activities, its new food supply and its new

civilization, including an improved alimentation, a lessened severity of toil and better hygienic conditions, can not be easily over-estimated.

It is not necessary to get excited just yet about the over population of the world, although there may be spots where the bees should swarm and create new hives. It is, however, important constantly to improve all processes of production in order that the returns per capita may be increased, or at least, maintained. Quit worrying about numbers, but see to it that everybody gets busy.



AN OPEN LETTER TO ALL WHO WOULD BE REFORMERS

My Dear Friends:—

I take it for granted that every one of you possesses at least the one qualification without which one can never be a reformer. I mean that you have that modicum of vanity which makes you imagine that you are better than your fellows, and that you have your quota to contribute to the sum of human progress, in brief, that you possess that simple qualification in wanting to be a reformer. I want to make another simple assumption about you, which also I am sure that you will readily grant me. I take it that at least in some vague and indefinite manner you feel that this world of ours is not what it can be and much less what it ought to be, that you have faith in human nature and have realiz-

ed the infinite possibilities of perfection that are innate in man. I am not sure which of these assumptions is the more fundamental, but I know that they are both not without importance. If any of you who read this lack either of these essential traits of the reformer, you will do well to leave me and my words alone and go your way.

Bearing these two assumptions in mind, I shall endeavour to point out some other qualifications which also I think you ought to possess, if you really mean to do something in the world. In truth, some of the propositions I shall hereafter enunciate are contained in the assumptions that I have made the basis of my whole argument; they are corollaries derived from the basic propositions. My first

assumption, the one about personal vanity, I shall restate in another form. Of course, you cannot be a reformer by merely wanting to be one. Also, you *will* not be a reformer if you do not want to be one. It is a truism that you must want to be a reformer, before you can be a reformer, but the mere desire to be a reformer will not result in your being one, any more than the desire of a child who wants the moon for a playing results in its becoming the owner of that much coveted plaything. Although it is true that no man has ever achieved everything that he wanted, it is equally true that a man has never been anything or got anything without in some manner wanting to be it or to get it, however vague and undefined the wish might be. Granting that you want to be a reformer and that you think that the world in which we live needs reform, what further qualification do you need if you are to accomplish your purpose of reform? Here is my answer.

First, do you feel the evils and the wrongs which you want to set right with a personal intensity? Is it a passion, an agony, an all-absorbing religion with you? Does this religion transfuse every fibre of your being? Do you feel these wrongs as personal wrongs? For example, when you see an untouchable treated with inhuman callousness or cruelty, do you feel it as an insult to your own self, as an affront to the divinity in you? Do you feel the blow as if you have received it? Or, if you want to

emancipate this country from the foreign yoke, do you feel with all the strength of your being that the treatment meted out to the humblest of your brethren is a personal wrong to yourself? Is your desire for the liberation of your country from its cultural, political and economic bondage an all-consuming fire, which burns at a red heat in all your being? If you do not feel these things with the personal intensity which I have tried to picture very imperfectly you simply cannot be a reformer. Your imagination is enriched, your nature ennobled, and your sympathies intensified only if you feel the wrongs of others in your own person. Without a sympathetic imagination it is impossible for you to see the needs of the people whom you want to serve.

Second, do you know the forces which are arrayed against you? Do you know the abysmal depths of the innate and subconscious selfishness of human nature, and the tenacity with which mankind clings to traditions and customs merely because man refuses to think? Do you know the deep-seated blindness to other peoples' needs which you see in the so-called higher classes, whether it be the higher castes, or the potentates of the British empire, or the princes of capitalism? How naturally they think that their province is to enjoy privileges and comforts, which are theirs simply through the toil or perhaps the starvation or even the death of others among the children of God! Have you not seen a man seated

in a rickshaw, his nether parts protected from rain by a tarpaulin, flinging curses at the rickshaw coolie who runs as fast as he can through mud and rain? His Lordship, who is inside, is not satisfied with the speed of the rickshaw man; hence the shower of curses, as if the shower of rain were not sufficient annoyance to the poor coolie. How naturally and gracefully does the cursing become his Lordship inside the rickshaw! Also, have you not seen how meekly and how like a worm which has no right on this earth of immortals (like the occupant of this rickshaw) does the coolie increase his speed and splash through mud and through water, panting for his very breath? Do you not see that he thinks that his being drenched through and through, the mud bespattering his clothes and his person, and his Lordship sitting inside flinging eloquent curses, his boots, trousers, and person immune from the shower—that all these things are according to the disposition of a just and benign Providence? If ever you have the temerity to suggest that things could be otherwise and that they ought to be otherwise, he would laugh you to scorn, and perhaps would believe you more readily if you told him that from a certain day forward the sun would rise in the west and set in the east. To come nearer home, have you not noticed how naturally and unhesitatingly your high caste man kicks the pariah, and how naturally and with what unquestioning servility he submits himself to this treatment,

and how shocked the pariah would be if you told him that he was the equal of the high caste man, and that hence he ought to resent any violation of this sacred rights as a human being? To take another example, supposing you told one of your farmers that he has a right to be the free citizen of a free country, that he may be the pioneer of freedom in this country, that he may be a Washington or a Cromwell or Ghandi, that he can help to eliminate the *Durai* who is tyrannizing over him and for whose wine and tennis he pays his taxes, the man will forthwith declare you to be insane, or dismiss you with vague nothings and when you have turned your back on him will give the knowing nod and the discerning smile of the superior. In short, do you know the age-long servility and apathy of those whom you want to rouse to a realization of their own worth and of their rights?

Now, to state the other side, if his Lordship in the rickshaw, or the high-caste gentleman, or the British bureaucrat got an inkling of what you have said, what is your lot? The rickshaw lord may challenge you for a duel if he pays you this compliment. The Vellala gentleman will have you cudged by his retinue of ruffians, in some of whom, perhaps, you had tried to imbue a sense of their own worth. The British bureaucrat will have you arrested and perhaps deported or imprisoned for treason against His Majesty's government. So, then, to put the matter in a nut-shell, do you realize the abysmal selfish-

ness and egotism of the privileged classes against the battlements of whose special citadels you are directing your attack? Have you not seen the ape-like violence and ferocity with which they defend their privileges? Have you not seen the selfishness of these people express itself in all its lurid and ugly colours when the merest trifle of their privileges was in danger? On the other hand, I have drawn your attention to the indifference and servility of the people whom you want to help, be they the starving labourers, or the untouchables, or the people of the subject race whom you want to set free from the shackles which have been imposed upon them by man's diabolical lust for power. Intimately blended with this selfishness and egotism is another quality which I would describe as Pharisaism. I mean, a desire for respectability, a wish to be well thought of by others, an inclination to be angry with anyone who dares to differ from the rest of the world,—the hatred that normal animals have for freaks who do not conform to the natural types. I refer to the complex feeling of animosity, defiance, vindictiveness, malice, and wounded respectability that led the Pharisees to crucify Christ.

Third, do you know that the obstacles that you ought to fight are not material, but spiritual and intellectual, not physical and corporeal, but psychical and intangible, not men, but men's thoughts and impulses, not the illusion which we call matter, but the reality

which we call mind, the spirit, or whatever other name you may choose to give to the non-material essence of your being. The task before the reformer is not to change physical objects but to transform mental attitudes. You cannot do away with slavery unless you first do away with the slave-mentality of the slave, and the slave-owing mentality of the slave-owners. Likewise you cannot do away with the British bureaucracy unless you first change the bureaucratic mental attitude of the imperialistic Englishman and the servile mental attitude of your cringing countryman; or at least one of these complementary attitudes must be changed so that they cease to be complementary to one another but become mutually antagonistic until the stronger impulse prevails over the weaker. Our will to freedom and not our armaments, the zeal with which we want to be free and not the money which we squander on furnishing a navy and an army, the intensity of our wills and not the immensity of our physical and material resources are the things that count. The real question is, do we honestly wish to get rid of the evils against which we declaim vehemently? Do we not in addition to our reforming zeal have also a sneaking desire to derive some personal benefit from the very evils which we profess to eradicate? Whether the evil be a personal sin or a national sin, the reason for its persistence is our conscious and unconscious and subconscious compromise with the

ideal which we have in our minds. Do we not, like St. Augustine, pray to be saved from a sin, all the time reserving our right to commit that sin at least once more? Is not this compromising attitude at the bottom of all our failures? Do we honestly and sincerely *will* the things which we say that we do want? If so, nothing can stand in the way of achieving our aims. When you are sure of what you want, pursue it with all the energies of the conscious, unconscious, and sub-conscious parts of yourself. Have you never asked your friend for a loan, and even when he did not help you as desired, have you not gone away happy because in a silent conversation between your soul and his soul, your soul had come to know that he would have given you what you wanted if he could have? Or again, have you not got what you wanted and yet gone away unhappy because in some manner or other you felt that the spirit of the giver was not happy? In both these cases what really mattered was the spirit of the giver. That is what I mean by saying that, after all, the material is an illusion, and the eternally true is the spiritual and the non-material, your will and your soul? I do not, however, deny that material things have their role to play and have their reactions on the spirit of man, but in estimating their relative importance there is no doubt in my mind that the spirit of man is the more potent factor. So then, do you realize that what you want to effect is

not a change of things but a change in things—a change of attitude toward things.

Fourth, having realized that your task was to bring about a change of mind, how are you to do it? Whatever people may say about the supremacy of reason and intellect, do you know that the stronger part of your non-physical being is your emotional self and not your intellectual self, your feelings and not your thoughts? For example, do you not know in an intenser sense that sugar is sweet, that fire scalds your fingers, that your mother loves you, than that any one side of a triangle is less than the sum of the other two sides, or that the Meridian of Greenwich is the basis of some certain geographical calculations? Would you not die more willingly to vindicate the honour of your mother than to establish the truth that the three angles of a triangle are together equal to two right angles? The sweetness of sugar and the love which your mother has for you are parts of your personal experience. You have realized them, whereas you have simply understood certain facts concerning the Meridian of Greenwich and the properties of triangles. In short, do you know that realization and not demonstration is the supremest proof of reality, be the reality spiritual or economic, political or social? Your task as a reformer, then, is not merely to convince people, but to convert them, so that they themselves may carry on a further campaign on your side, to create

not merely an intellectual response but throbs of emotion? If your cause has an appeal only to the human intellect and not to the emotions and the imagination, you would do well to give up all idea of reform and take to something more sensible like farming or cattle-breeding. It is not my purpose to decry reason, but I know that its role is minor to that of the imagination and emotions. Of course, the perfect appeal is to man's entire nature, the imagination, the emotions, and the intellect. Your appeal must contain a subtle fusion of reason with passion.

Fifth, now that we know to what faculty in man the appeal must be made, there is another factor which ought not to be ignored; you know the extremely slow pace at which truth travels. Despite new methods of disseminating truth, such as the motor car, the printing press, and the thousand other contrivances of science, the spiritual progress of man is not a whit quickened. These contrivances undoubtedly help in making public several aspects of truth, but the publishing of truth is not the same thing as the growth of truth. The response to ideals in the human heart is as slow to-day as it was twenty centuries ago, when mankind crucified the Prince among idealists. Tides of idealism dash themselves against the rock of human selfishness and meet today with as many rebuffs as they did in the Middle Ages or even earlier. So, then, you must not expect that with modern

facilities of travelling and the advantages of advertisement you can better the world with your motor cars, printing presses, sky-writing, and other mechanical contrivances. If truth cannot be propagated in this manner, how then can it be propagated? My answer is, it can be done only through the spiritual force known as personality. Mankind, or at any rate, we of the East, have no loyalty to spare for institutions or committees. Our loyalty can be won only by a personality. A personality influences another by human contact and not through institutional red-tape. So, your duty, as a reformer, is to live with the people whom you want to help, and let them see you, feel your ideals, play with you, laugh with you, joke with you, and cease to fear you or to hero-worship you. Jesus of Nazareth did this, and the result is too well known to need any elaboration. One of these results anyway, is that all the disciples suffered martyrdom for that Supreme Person who loved them, and whom they loved. The stories of Ramakrishna, Paramahansa, and Vivekananda, of Gautama Buddha and Ananda are further illustrations of how personal contact was the impelling force in the lives of these men.

Sixth, do you expect to be thanked or recompensed for your loyalty to your ideals? If so, your folly is certainly to be pitied. The mountain in its serene height cares not to be thanked for the rains and rivers that flow from it and enrich the lowlands, filling

them with plenty. The mountain receives its treasure from above, and scatters it on the plain below. Similar is your function. You must give because you are rich and over-flowing, and not for the purpose of earning interest or public thanks or public memorials. The mountain expects and receives no thanks from the lowlands it gratuitously enriches. It is always being filled and refilled to overflowing from above. Likewise shall you do. You receive from above and scatter it abroad. You will then be filled from above. Even as it is impossible that high mountains should get any recompense from the plains and lowlands whose needs they serve, so also if you are really a bigger personality than those you help, it is impossible for them to recompense you for what you do. The higher the mountain, the greater is its usefulness, and the less is the possibility of its being recompensed. In like manner, the greater the man, the greater the service, and the less chance of his being rewarded.

Lastly, do you know that you cannot serve God and Mammon? You cannot serve your ideal, and at the same time conform to the vanities of the world. If you would be a reformer you must needs be a non-conformist. Do you know that it is just as impossible to serve God and Mammon, as it is to be in Colombo and Jaffna at the same time? You may be between God and Mammon, as you may be between Colombo and Jaffna, say at Anura-

dhapura. You may even be nearer God than Mammon, but under no circumstances can you serve God and Mammon at the same time. You must forsake one and cleave to the other. When you have once chosen your ideal, your life from henceforward must be a living sacrifice to your ideals. You must become a personality consecrated to the service of your fellow man. Your surrender must be complete and wholesale. If you want to save others, yourself you cannot save. "He saved others, Himself he could not save". These idle words, spoken by the jeering crowd around the cross, are perhaps the most concise expression of the Master's ideal of achievement. Incidentally, let me caution you not to commit the error of confusing existence with life, for we live in deeds, not in years. People argue that in order to be useful for a longer time we must not spend ourselves absolutely, and we should be careful about preserving our health and life. The only answer to such people is that the life that has meant most to mankind was lived during the brief span of three and a half years, and that He who lived this life could have extended His physical existence if only He were persuaded of the wisdom and usefulness of such a course of action. I have dwelt on the thorny side of a reformer's life, not because I fail to see the roses that grow on the thorns, but because I know that the full-blown flower of the perfected humanity can be grown only on a thorny plant; and whosoever would undertake

this task, let him not forget the thorns which are the indispensable part of the plant. Let him not imagine for a moment that this

blossom can blow on a thornless shrub.

S. H. PERINPANAYAGAM.



TWO RECENT BOOKS ON THE RIG-VEDA

BY M. H. HARRISON

Griswold: The Religion of the Rig-Veda

Macdonell: Hymns from the Rig-Veda.

India has the distinction of possessing the oldest literature of any Indo-European language. If we confine the term literature to what is characterized by beauty of form and expression, the Vedic literature is perhaps the oldest in the world. For although it is possible that some of the inscriptions of the Egyptian monuments, or some of the clay tablets which have been dug up in the plains of Mesopotamia, are older than the Veda, they cannot by any means compare with it in literary value. The fact is that the Rig-Veda is one of the greatest of the early accomplishments of mankind. But strangely enough, it seems to have received more attention in recent times at the hands of European than of Indian scholars. Max Muller, the editor of the Sanskrit text of the Rig-Veda, tells how when he was working upon his edition, he was advised by an Indian not to spend time on the Hymns, but, to pass on to the philosophic texts, the Upanishads, which he would find far more valuable. But however the Rig-Veda may compare in interest with the remainder of In-

dian literature, nothing else can give us a knowledge of things Indian at so early a date, or present to us a condition of society and religion when some of the great principles of later Indian thought and practice had not yet come into being. At that time, for instance, caste was not yet a definitely fixed system of society, and the principles of transmigration and karma appear to have been unknown.

There has been in the last half century a copious literature in Germany, England, and America devoted to the explanation and exposition of the Rig-Veda. Two recent books are of interest not only because of their intrinsic value, but because of the fact that they bring the results of recent research into a form which may be serviceable to the student who cannot afford either money or time for the more voluminous and expensive books.

The first of these books is Griswold's *Religion of the Rig-Veda*. Griswold is an American scholar who has been for many years a missionary in the Punjab, the district in which the people of the Rig-Veda lived. This fact is of special value for his study, because there are in the Veda many

references to conditions of climate and atmosphere which can be fully appreciated only by one who has been a resident of the place. The Punjab is characterized at certain seasons by violent storms of dust, thunder, and wind. These have been reflected in the thought of the Rig-Veda, and Griswold has been able to interpret these facts sympathetically as no investigator has done before him.

One of the points which is brought out in the early chapters of the books, though it is by no means a new discovery, is the community of culture and perhaps of race between the Rig-Vedic people and the peoples of the greater part of modern Europe. It is well-known that the people of the Rig-Veda were invaders of the plains of India from some district north or west of the Hindu-Kush mountains. Who were these people, the Aryas, as they called themselves? We may not be entirely sure of their race, but they speak of themselves as white, in contrast with the black-skinned races which they found already settled in Hindusthan. There can be no doubt, however, that their culture and civilization link them closely to the people of the Western world. The relation between the Sanskrit language and the principal languages of Europe, both in grammatical forms and in actual vocabulary, is most striking. Griswold gives a list of more than fifty words which are substantially the same in Sanskrit and six other languages of the Indo-European group. He points out that these are the names not of unusual or foreign things, but

just the words which are most fundamental in a people's culture,—the names of the members of the family, of the most important numerals, of the domestic animals, and the cultivated grains. So we are enabled not only to state that there was a common culture at the beginning of the Indo-European race before the separation of its various branches took place, but also to make a fairly accurate statement about how far that civilization had progressed. If it be true, then, that the culture of India is identical in its origin with the culture of Europe, this surely is of importance to us at present. It has been too often assumed that there is something necessarily hostile between the culture of India and that of the West. If it is true that these were originally one, and perhaps that the same blood flows in the veins of the Indian and the European, there surely should be less reason for this feeling of antagonism.

After another chapter on the literary problems of the Rig-Veda, Griswold enters upon the main subject of his book,—its religious contents. One of the peculiarities of early religion is that the gods are often represented as personifications of the powers of nature. This is nowhere more evident than in the Rig-Veda. The very names of the gods are for the most part the names of the objects which are personified. Among the most obvious of these are Agni, the personified sacrificial fire, Soma, a personified intoxicating drink used in the sacrificial ritual, Surya, the sun-god, Ushas, the god of

the dawn, and so on. There are others where the name is a less evident guide, as Indra or Varuna or the two Acvins; but the fact seems no less clear. Some of the Rig-Vedic gods were apparently the gods of the whole Indo-European race. The most conspicuous case is Dyaus, the over-spreading sky, who is known to us in the Greek form as Zeus, and in Latin, with the addition of the name for father, as Jupiter.

Perhaps the most significant God in the Rig-Veda is Varuna, whose name is apparently to be connected with the Greek *Ouranos*, the name for the sky, and the Latin *Uranus* which has been applied to a planet. The original meaning of the name is a matter of dispute, but it appears to have been the same as that of Dyaus. In the Rig-Veda, however, we find him as the God who watches over righteousness. He controls by his laws all that takes place in nature. He knows whatever happens among mankind, so that no secret sin can escape his all-seeing eye. It is to him that men offer up their prayers for forgiveness. Men who have sinned are prevented from having communion with Varuna. Thus some of the finest hymns to him resemble the penitential passages of the Old Testament.

"Against a friend, companion, or a brother,
A fellow-telbesman, or against a stranger,
Whatever trespass we have perpetrated,
Do Thou, O Varuna, from that release us.

If we, like those that play at dice, have
cheated,
Have really sinned or done aches unwitting,
Cast all these sins away, as from us loosened;
so may we, Varuna, be thine own beloved."

Here we seem to have a genuine foretaste of the Christian gospel, that God cares for the moral conduct of man and will forgive him. In the closing chapter of the book, Griswold collects a number of similar passages, and shows how the religious ideas of the Veda have been made more complete and have been perfected in the gospel of Christ.

The second book, *The Hymns of the Rig-Veda*, is not as recent as Griswold's, but it is one which is most valuable for the student of Vedic religion. The whole of the hymns of the Rig-Veda in English translation make up two bulky volumes, and since many of them deal with the same material, to read them through is a somewhat tedious task. Further, the inexperienced reader needs much in the way of commentary if he would understand as he reads. Such facts are kept in mind in Macdonell's *Hymns from the Rig-Veda*. The author is professor of Sanskrit at Oxford, and has written a number of books on Vedic subjects. With each hymn he gives notes upon the nature and qualities of the god who is addressed, and whatever else is necessary for the comprehension of the hymn.

A few quotations from the book will best show the high quality of his work. We give first his Hymn of Creation with which he opens his book,

"Non-being then existed not nor being;
There was no air, nor sky that is beyond it,
What was concealed? Wherein? In whose
protection?
And was there deep unfashionable water?"

Death then existed not nor life immortal;
Of neither night nor day was any token.
By its inherent force the One breathed
windless:
No other thing than that beyond existed.

Darkness there was at first by darkness
hidden:
Without distinctive marks, this all was water.
That which, becoming, by the void was
covered.
That One by force of heat came into being.

Desire entered the One in the beginning:
It was the earliest seed, of thought the
product.
The sages searching in their hearts with
wisdom,
Found out the bond of being in non-being.

Their ray extended light across the darkness:
But was the One above or was it under?
Creative force was there, and fertile power:
Below was energy, above was impulse.

Who knows for certain? Who shall here
declare it?
Whence was it born, and whence came this
creation?
The gods were born after this world's
creation:
Then who can know from whence it has
arisen?

Noas knoweth whence creation has arisen;
And whether he has or has not produced it;
He who surveys it in the highest heaven,
He only knows, or haply he may know not."

Then follow a number of hymns
addressed to various gods such
as the Varuna hymn, part of which
has been already given. We will
add here only part of a hymn to
Indra.

"He who just born as chief god full of spirit
Went far beyond the other gods in wisdom:
Before whose majesty and mighty manhood
The two worlds trembled: he, O men, is Indra.

Who made the widespread earth when quaking
steadfast.

Who set at rest the agitated mountains,
Who measured out air's middle space more
widely,

Who gave the sky support: he, men, is Indra.

Who slew the serpent, freed the seven rivers,
Who drove the cattle out of Vala's cavern,
Who lire between two rocks has generated,
A conqueror in fights: he, men, is Indra.

He, who has made all earthly things unstable,
Who humbled and dispersed the Dasa colour,
Who as the player's stake the winning
gambler

The foeman's fortune gains; he men, is Indra,

Of whom, the terrible, they ask "Where is he?"
Of him, indeed, they also say, "He is not."
The foeman's wealth, like players' stakes, he
lessens,

Believe him; for he, O men, is Indra."

We hope that the extracts which
we have given from Macdonell's
little book may prove of such in-
terest as to inspire our readers
with a desire to become more
closely acquainted with the Rig-
Veda. The classics of northern In-
dia should be better known to the
people of Ceylon who acknowledge
India as their mother country, and
now that they are available in a
cheap but excellent English trans-
lation the last obstacle to their
study should be removed.



PHYSICAL EDUCATION AS A PROFESSION

BY A. G. V. KADIRGAMAR

In Ceylon, with a system of edu-
cation full of defects, far too little
attention has been paid all these
years to physical training as a
cultural factor. The things of the

body have been ignored. It is true
there is much healthy rivalry on
the field of sport. But every boy
is not compelled to be a cricket-
er. Often the boy who shines in

the class room is encouraged solely along that line, and it is not thought that neglect of his physique is fatal to the real object of education. This leads to a top-sided development. *The consistent prize winner and the pride of the sixth often, very unfortunately breaks down just before, or in the midst of a clerical examination, and the result is a thwarted ambition and an interrupted career. The possible winner of the University scholarship has to drift into less creditable achievements, and has to go through life with the reputation of having been "a most brilliant scholar, but rather a failure."

All this must be changed and if I judge the tread of things aright, is going to be changed. The first fact to face is that physical training is not a mere haphazard indulgence in exercises that will make one's biceps bulge. It is a system—a most complex and difficult system, calling for close and strenuous study and full of the most far reaching possibilities. It may also be made a life work, and to it may be devoted every ounce of energy of a life well spent.

Before achieving anything worth while, it is necessary to begin by setting before one an ideal. It will then be possible to work towards its realization intelligently and thoroughly.

The great aim and ideal of physical training in the sense in which we are now beginning to understand the term, is to help to produce a man as nearly perfect as

nature intended him to be. Not a mere mass of muscles; but a strong man with a balanced mind, a keen eye, steady nerves, perfect control of his strength, and an intelligent interest in promoting his own and others' well-being—not merely physically, but morally, spiritually and intellectually. It seems a very lofty ideal; and it is just as well that it should be so. The sane and harmonious development of a man rather than over-emphasis of a few aggressive features, is the proper aim of physical education as understood today. Men are not trained and made strong to fight or oppress their neighbours, but to live peaceably, defend themselves against disease and get the most out of life. The joy of being alive is only fully realised by the physically fit. But fitness does not mean mere brute strength. It also implies a knowledge of hygienic laws, the will to live in accordance with them, and the moral power to overcome evil habits.

Having formed our ideal, how can the youth of the country be set on the right road towards its attainment? A guiding hand, and help and co-operation, are clearly needed. It is here that the field of physical education offers splendid opportunities for the right type of men, who are willing to devote their lives to a work as fundamentally important as that of any professor in the lecture hall, or other moulder of the minds of youth, or even any religious teacher.

I was once asked by a great Y. M. C. A. worker what our ideal, or "model, should be in this vital work of the physical train-

ing of young men. I replied, after some thought and a little hesitation "Christ." The reply pleased him for that was his ideal too. The greatness of the Master does not preclude the conception of a pure and self-controlled manliness. With so great a model before us, should we not realise the seriousness of our task?

Physical Education calls for carefully trained and capable leadership. The men who undertake to be leaders must be sincere responsible persons, and must set themselves a very high standard of personal efficiency. The Y. M. C. A. Physical Department, in India and other parts of the world, looks for men possessing such qualities as these: Christian character and religious leadership, executive ability, cultural and technical training, an attractive personality, athletic and gymnastic ability. Given a healthy, alert, optimistic young man with a deep spirit of friendliness and interest in men, the next step is to make the best of this raw material and train him to the highest pitch. His educational equipment must include such subjects in science as physics, anatomy, physiology, chemistry, mathematics and biology. He should be a bit of a public speaker, and an intelligent student of history, concentrating on the achievements of great men.

For this course of cultural and specialised training, the Y. M. C. A. in America provides ample opportunities. Nearer home there is a school of Physical Education in Madras to which many young men from all parts of India (and why

not from Ceylon?) come to receive the training that will fit them to be efficient physical Directors of schools. This is where Ceylon schools are sadly lacking at present. Every educational institution in the Island should have its Physical Director, a member of the staff, preferably a graduate (for it will have been seen that the standard of general culture for this important work is fairly high) and one whose services are always available to the boys, in their games and the regulation of their habits, in sickness and in health. The enforcement of the laws of hygiene in the school should be in his hands. He will be looked up to as a real friend of the boys, and at the same time not a mere gymnast without any scholastic pretensions. If need be, he could be second only to the principal. The money spent by the school on his training will be rewarded a hundredfold.

My appeal to all young men who possess the needed qualities of leadership is to strive earnestly to develop them, and to think seriously of the possibilities of Physical Education as a career. I trust the Managers and Principals of schools will devise means for enabling such men to obtain the special training they need and for making their task worth while. If England they are awaking to the fact that something more than sport is needed to build a healthy race. It is systematic physical training in which, not eleven or fifteen, but the whole school must join. This fact should also be faced in Ceylon and the earlier the better.

STUDENTS' SECTION

HOW TO UNITE DIFFERENT RACES IN CEYLON

It would be well if all the races in Ceylon were united. There are two main races of people in Ceylon, the Sinhalese and the Tamils. There are also Moors, but they are only a small part of the population. There are a few of many other races, also, but because they are few, we need not bother ourselves about them.

The late Sir Ponnampalam Arunasalam, some time ago, began a new council, called the Ceylon National Congress, which is not now in full swing. As time went on, it was neglected, and since his death it seems as if no one is very serious about it. He organised it just to bring about Tamil-Sinhalese unity. He was successful in it to some extent. Now, however, the two races do not co-operate, and there is no unity among us. It is a shame to allow other nations to know about this unbridged gulf, especially when most of them have unitedly fought and won their freedom. The necessity for uniting races has been seen by many nations, and they have succeeded in accomplishing union among themselves. If only there is one single person whose sole interest is to bring about unity in Ceylon and who is prepared to get into difficulty and dirt for this, it would be easy for us also to secure self-government.

There is also another way by which this may be accomplished. As English is the "lingua franca" of Ceylon now, a novel could be written in English by either a Tamil or a Sinhalese, ridiculing his own people for their distrust of the other race. Provided the mental capacity of the author is great enough, it is quite possible to produce the best kind of a novel, which would touch the feelings of all the people. Orators may give lectures both interesting and long, but these are apt to be forgotten, the moment the people get out of the hall. Conditions may seem to be bad as they listen, but they are very likely to be forgotten very soon. When a person reads a book, however, what he reads pricks his heart, and sticks in his mind. A book like "Uncle Tom's Cabin" may well be written for the purpose of arousing the desire for unity.

Jesus Christ has taught the life of service, which Mahatma Gandhi is following. A life lived in this spirit can bring about union. People should die for their country. They must suffer for it, like the "Happy Warrior". If great martyrs, like Jesus and Socrates, would sacrifice their lives for this cause, its triumph could be easily brought about. They are two great martyrs, known all over the world for their suffering for two great

causes. People may speak against these martyrs, but people are on the wrong side. It is untiring self-sacrifice, as Ruskin says, that we need very badly. There is a great lesson to be learned from the crucifixion of Jesus. People

must realize that everything can be done by faith and passive resistance, if a person will stop at nothing, not even at death.

C. Balasundrampillay,
Vith Form C



AN IDEAL SCHOOL LIBRARY

A library is a collection of books. An ideal school library should be made up of historical, scientific, and literary works, such as would help the students in all ways.

School libraries may be managed in many ways; the books may be issued to each class as is done in some schools, or the library may be put in charge of one person, and all who wish to draw books may go and get them from him. In some schools there are separate libraries for each class. In America and other places, there are "circulating libraries". In some places there are common libraries, like reading rooms, where books are not issued, but all have to go to the library and read them there.

The chief object of a library is to cherish the love of reading. Some people may not be able to buy books and thus they would not be able to read books were it not for the libraries. There are good writings of good and great men, and they are appreciated only through libraries except in rare cases. By reading books, students

increase their vocabularies. Generally, reading makes a person write good English, and even more than writing, it helps him to speak good English. Bacon says: "Reading maketh a full man".

There is no use of reading books without the thought of appreciating them. Those who read, especially students, should have a note book by their side and note down all the important phrases and sayings. Thus a student will be able to collect a list of phrases and idioms. When we write down good and useful passages and revise them, we are really learning them. These things stick in our memory and influence us in our own daily life.

The uses of a library are many. By reading a great man's book, we are really in his company and talking to him. We can be the best of friends with a person by reading his best books. When we read a person's book, we feel as if we were really in his presence.

P. Ramalingam,
IVth Form A

A TRIP TO URIKADU

It was a week before the term examination that the students began to melt candles. This made the shop-keepers increase their stocks of candles and boxes of matches! During the class time it was very difficult for our Mathematics teacher to continue his work, for the students began to doze. So, wishing to refresh his students' minds, he asked us how he could do so. One proposed that a trip would be the best remedy for the students' dullness. This was accepted by the class, and the master promised to accompany us.

The necessary arrangements were made for a trip to Urikadu. It was very early in the morning on the fifteenth of August, that we, the students of the Vth Form B went on a trip accompanied by Mr. Lyman, Mr. George, and Mr. Ariaratnam. On our way, many of our musicians sang songs to different tunes. The sweet voices were accompanied by a fine sea breeze and this made the journey very pleasant. We arrived at the Mission compound at Urikadu at six in the morning, and were welcomed by the long leaves of the coconut palms.

After a hearty breakfast we went to Sinbad's cave. The way leading to the cave from the Mission compound was very difficult because it was rocky and thorny; however, we managed to reach it. There are two caves in different places. When we got into one of them we found that there was a very bad

odour and so we did not stay long. We quickly got out of this cave and went to the other. This was larger than the first, and we were not able to reach the end of the cave because the darkness increased as we went farther and farther, and we were suffocating. After accomplishing our object in seeing the caves, we returned to the Mission compound.

After a short rest, permission was granted to us to plunge into the sea which was by the side of the house. After a pleasant bath, we returned for dinner. After this we divided into three troops under the three teachers who accompanied us. One troop enjoyed boating, another went to see the buildings of the town, and the third had a sing-song. In a few hours all returned to the same place for tea. After tea the boys carved their initials on an 'elumpuruki' tree which was to the south east of the house.

After this was over, all got into the bus and returned to the College by a different way. On our return journey, we had an opportunity to visit one of our retired professors and one of our present professors, to both of whom we give our best thanks for their kind welcome.

At last we reached our "College home" after all her children except ourselves had gone to bed. After bidding good-bye to the bus driver, we followed their example.

A. Ponnudurai,
Vth Form B.



A TRIP TO KAYTS

We boys of the Fourth Form A arose very early in the morning of August 18th and when we had finished our morning ablutions and taken our meal, we waited for the time when we were to start on our trip. The morning dragged on, and it seemed as if the expected time would not come at all. At last it did come, and when we had seated ourselves in the carts, we started out on our long expected trip. We

enjoyed the travelling, and to add to the enjoyment some boys sang songs. Mr. and Mrs. Harrison, coming in the car, overtook us on the Punnalai causeway. At last we arrived at Kayts where we saw Dr. Soma-sundram, one of our old boys, who was so good in helping us that day. Then after arranging a place to cook our food, we got into a boat which had been arranged for by Mr. Kathiravelu, and sailed toward

Fort Hamenheil. It was a swift vessel and we arrived at the Fort sooner than we had expected. We climbed up and down the Fort and when we came to one of the four sentry-houses, our superintendent told us how it was used. While we were in the boat as well as in the Fort, Mr. Harrison took a number of pictures. We cut our names on the banyan tree which was in the centre of the Fort. We went around the outside of the Fort where many boys made fruitless attempts to catch fish. Then our Superintendent told us that she would give a prize for the first boy who could throw a stone right into the peep-hole of the sentry house which we could see twenty-feet above us. S. A. Sinnathurai threw and succeeded, to his and the on-lookers' astonishment, at the first shot. Then we got into the boat and sailed towards the shore. For a time the sails flapped lazily but when the wind caught them one side of the boat sank so much into the water that we feared she would take in water, but soon she righted herself.

When we set sail from Kayts to the Fort, we had left three chickens without asking the cook to take them and cook them. Mr. Kathiravelu said that this would test the cook's intelligence, and so we called this an "intelligence test." After we landed the first thing we did was to see

whether the cook had passed the intelligence test. We found that he had taken the chickens and dressed them. While the food was cooking we went here and there to look about the place. Then, after taking a substantial meal, we proceeded to St. Anthony's school to see whether they could give us a game of volley ball. On arriving there we found that the school had been closed for holidays. Then we returned and played a volley ball match with the police team, which ended in their defeating us. Then we went to the Rest House on the invitation of Dr. Somasundram, and without waiting for formalities we helped ourselves to a generous tea. Next we returned to the Karainagar shore, from which we went to the light house, taking with us a Karaidive boy, as a guide. When we arrived there we went to a lovely place a few yards away from the light house to bathe. When we had done this, we returned and went to the top of the light-house. Then we came down, and after eating again of the cakes and the bread and jam which our superintendent offered us, we returned to College and went to bed. Thus was accomplished our trip for which we owe thanks to our superintendent.

GNANASEKARAM, C. A.,

IVth Form A.



IN MEMORIAM

PONNIAH RAMALINGAM

IVth Form A.

Another student of the College has been suddenly taken away from us during the holidays. P. Ramalingam of the Fourth Form A. developed pneumonia at the beginning of the vacation and died after only five days of illness on August 27th. He was a good student,—during the past year

he has been seventh in his class—an excellent monitor, and a boy of character and promise. Our hearts go out in sympathy to his father, brother and sister. His first short contribution to the Miscellany, given in at the end of last term, will have a special and sorrowful interest.

THE LOWER SCHOOL PRIZE-GIVING

The annual prize giving of the Lower School of Jaffna College took place in the College Dining Hall on Wednesday, August 12th, at five o'clock, with Miss L. K. Clark of the Lower Department of Udovil School in the chair. An entertaining programme of recitations, songs, and drills was presented by the children of the Lower School, and was followed by Mr. Appathurai's report and speeches by Miss Clark, Mr. Sabaratnasinghe, Headmaster of Jaffna Hin-

du College, and the Principal. Thanks to the efforts of the Lower School Staff, the whole occasion was enjoyable and interesting. We should especially like to comment on the decorations of the hall, which consisted largely of the children's own school work, and included a Jaffna College banner made by the First Year B. Class. Mr. Appathurai's report and a list of the prize-winners follows:—

THE REPORT

This prize giving ought to have taken place sometime in the beginning of this year, for, the work under consideration for prizes is last year's work, but owing to unavoidable circumstances, it has been put off until this day. Nevertheless, this short report, will not only include the work of last year, but also, will touch upon a little of this year's work.

The average enrollment for last year was about 245; for this year a little more than 250. The number of classes last year was 9, and for this year 10. There were 14 girls in the school last year, but there is an increase of 3 for this year.

Owing to want of room, two classes are being held in the Vernacular School building, and one in the dining hall.

There is provision made at present for teaching sewing to the girls, Mrs. Phelps being in charge.

Out of the 59 children of the first four classes, 49 were promoted to the IInd Form. As the standard of promotion was a little higher than that of the previous years, about one third of the class failed to obtain promotion.

In the absence of the Principal, Rev. J. Bicknell the Acting Principal, Rev. M. H. Harrison, did what he could to help the work of the Lower School. In the beginning of the year, the Principal arrived from America after his furlough. Together with his title of Master of Education he brought together many modern ideas of Education and books written on Education. Since that time the teachers have had a very busy time in reading those books and reporting

them in the weekly teachers' meetings and putting those new ideas into practical use in their daily work. As a result of this, six boys in the Lower School obtained rapid or double promotion within a year. The principle underlying this action is that as there are boys in almost every class who take more than the normal period of time to acquire a certain amount of studies, there must be some boys at least who can acquire the same amount of studies within the normal period of time. The fact that these boys who are thus promoted are doing satisfactorily in their different classes proves the wisdom of our experiment.

There is an addition of two young men namely, Messrs. Ariaratnam and Bonney to the staff of the Lower School at present and so there are six men teachers who have their full time work in the school and four others who work partly in the Upper School and partly in the Lower School besides four lady Teachers.

PRIZE FOR GENERAL EFFICIENCY

Leela Williams	I Form A.
Alexander	I Form B
Thirunavetkarasu	II Year A.
Sinniah S.	II " B.
Jeyaveerasingam	I " A.
Thangamma	I " B.
Theivanthiram	I " C.
Jeyamany	I " D.
Sivapackiam	I " E.

PRIZE FOR ENGLISH

Nadarajah V. M.	I Form	B.
Velupillai M.	II Year	A.
Vinasithamby S.	II "	B.
Jeganathan	I "	A.
Joseph A.	I "	B.
Chelliah V.	I "	C.
Ratnasabapathy C.	I "	D.
Kamalachiamma	I "	E.

PRIZE FOR ARITHMETIC

Saravanamuttu	I Form	B.
Sellathurai K.	II Year	B.
Rutnam T.	I "	A.
Visuvanathar S.	I "	B.

SCRIPTURE PRIZE

Backus R.	I Form	A.
Alexander	I "	B.
Balasingam	II Year	A.
Selvaratnam E.	II "	B.
Mathiaparanam	I "	A.
Gunasingam N.	I "	B.
Ponnuthurai M.	I "	C.
Ratnasingham	I "	D.
Vijyaladchimy	I "	E.

DRAWING

S. Subramaniam	I Form	A.
S. Subramaniam	II Year	B.
Thiruchitampalam	I "	A.

MONITORS' PRIZE

N. Balasingam	II Year	A.
Arunasalam T.	II "	B.
Jeyaveerasingham	I "	A.
Joseph A.	I "	B.
Nagalingam	I "	C.
Murugasu	I "	D.
Sundrampillai N.	I "	E.

TAMIL

Nadarajah M.	I Form	A.
Muttiah V.	II Year	A.

SPORTS

Kandasamy	I Form	A.
Thangarajah	II Year	A.
Sivapatham	I Year	B.

$\frac{1}{4}$ mile race and high jump,
 100 yards race.
 Long jump.

PERFECT ATTENDANCE

Balasingam N.	II Year	A.
Kanapathipillai S. N.	II "	A.
Arunasalam S. T.	II "	B.
Rajathurai V.	I "	B.

THE FIELD DAY

The general competition for the Championship in sports among the ten squads formed under the new system of Physical Education came off on the first of August. This was indeed a red letter day in the annals of Jaffna College. I should be wanting in justice if I did not point out the extraordinary ability of our superintendent who so arranged that even the smallest boy might compete with the grown-up boys. His enterprise proved to be a success, because of the two who proved themselves to be the best of all, one was from the Junior group and the other from the Senior. Each team had to send ten representatives under a captain and so the

ten teams there were one hundred boys. Each team was known by the colour of the ribbon which it had, and whenever two teams met together, they looked like the armies in the wars of the Roses.

At seven in the morning the sports began, the opening scene being the hundred yards dash. Strings were nailed down on the Brown's Green to mark the cause of each of the competitors, and there were altogether ten heats before the final took place. As was mentioned before, it is surprising to note that the first runner was a Junior boy. This was followed, by the tug-of-war. The scene was so exciting that hundreds of people flocked to witness the

events. Teams composed of 'Gullivers' being allowed to compete with 'Lilliputians' was certainly a very noteworthy event. It will not be surprising to know that there was every possibility of the small boys taking the first place in this also; but as the Senior boys held their breath and just like weather-beaten men held to the very last, being already fatigued, the small boys gave way, and the big boys managed to take first place.

To add to the excitement and the hard labour of the day, the news of the breaking out of a fire in the neighbourhood spread like wild fire among the students. Every boy was soon near the fire. It was too late for them to save the house from burning, but they were able to save a great many things from destruction. The fire was put out with hard labour within about half an hour, and the boys must be congratulated for the special care which they took to keep the fire from spreading. It will be very interesting to know that the fire was started by a crow, and it ended in the death of another crow which flew

over the roof of the burning house, perhaps with the motive of enjoying the fun which was made by its own kind.

The boys returned home, and the competitions lasted until noon. After an interval of two hours, the sports began again. At three o'clock came the volley ball match between the Jaffna Hindu College team and our team. Though the home team was defeated, yet it deserved praise for the splendid fight that it put up against its opponents in spite of the hard day's labour.

When the volley ball match was over, there was a garden party when all the visitors and the team members were entertained by Mr. and Mrs. Phelps. Then came the exhibition game of base ball. One of the two teams was captained by our superintendent himself. This ended the events of the day, and after such strenuous work, the night was welcomed by every boy very gladly, and was spent in sweet dreams of the past day.

S. S. SELVANAYAGAM,
With Form A.

THE 1925 VOLLEYBALL SEASON

Volleyball has been very enthusiastically played for the most part of the last term, and most of the matches which we played show that with some better training we can hope to defeat all other teams in Jaffna. Thanks to the invaluable services of Messrs. Saravanamuttu, Bonney, and Kanagasabai we have been able to hold our own in all the matches.

Our boys have been constantly practicing volleyball since June. The practice has often been held in the scorching sun, with little complaint, thus enabling our team to reach its present position. On July first the members who were to represent our College were selected, and the next day we met the Centralites on their ground. When we reached their grounds, we were surprised to find that their posts were not planted, and that they were altogether un-

prepared for the match. So we helped them to plant their posts, and then played the match which ended in a victory for us. Our second inter-collegiate match was played with Jaffna Hindu College on their grounds on the eleventh of July. Here, although we fought hard and tried our best to win, we were defeated.

On July 18 we met our brothers from Drieberg School on our own grounds. In this match we gained a double victory by breaking their record of defeating us for many years. This match was the most interesting one that we played, not only because of our victory, but for the pluck and spirit which our boys displayed. Our opponents won the first game, but without losing heart, as on other occasions, our boys succeeded in winning all the other games. Then we fought against the nine

of St. Patrick's on the 25th on their grounds, and as time was insufficient to finish the match, it ended in a draw of two games each.

On the memorable first of August, which was our Field Day, we played a second match with the Jaffna Hindu College team as a part of our Field Day program. The game was hard fought but again ended in a defeat for us.

The season was, on the whole, an encouraging one. We believe that this year's team has shown a marked improvement over that of last year. The playing was steadier, and the volleying more accurate. There still appears to be room for further improvement, however, and so we took forward to developing a still stronger team in 1926.

The following boys represented Jaffna College in Volleyball this season,—the first five in the list having played in each match of the season:

Jesuratnam, S. V (Capt.)
 Devasagayam, E. H.
 Arulampalam, J. C.
 Muttu Murugesu
 Duraisamy, S.
 Arumugam, C.
 Thalaisingam, A.
 Murugesu, V.
 Swaminathan, T.
 Arumanayagam, T.
 Rasiyah, V. E.
 Nadarajah, S.

S. J. JESURATNAM

THE NEXT GROUP A TESTS

When our number of Group A athletes (See the June number of the Miscellany) has increased sufficiently, the teams representing the College in intercollegiate athletics will be chosen entirely from this group. At present, after only one set of tests (held last June), Group A numbers only ten boys, as follows:

	Points won in tests.
Kandiah, N. V.	91½
Arulampalam, J. C.	86½
Rajaratnam, P.	86
Kanagasabai, T.	84
Kanagaratnam, T. C.	84
Visvalingam, T.	81½
Ampalavanar, A.	80¾
Muttu, M.	77
Jeyaratnam, H. K.	76
Rajadurai, R.	75¾

It may be regarded as something of a privilege as well as an honour to have one's name on the Group A list. For such

boys have earned the privilege of choosing for themselves, from the athletic sports and activities offered each term, the one which they prefer to enter. The results of the last Field Day show that there are many boys who have a good prospect of passing these tests who have not yet tried them. Further more, the records made in June may be beaten on second trial by the present members of the group. So that by the beginning of the new year at least, the number of Group A athletes should reach forty, or more; and some one might be able to boost the College record—now held by N. V. Kandiah—to over one hundred points. As previously announced, these tests will be held hereafter during the second week of each term—the next tests to be held during the week of September 14th to 18th.

C. W. PHELPS

ALUMNI NOTES

BY C. H. COOKE

The Alumni Meeting. The annual meeting of the Alumni Association will take place during the current month. The exact date will be announced later.

Messrs. P. Vylilingam, A. R. Supramaniam, S. Kanagasabai, and Crossette Tanbyah have been acting as judges in the Jaffna Courts.

Dr. H. P. Chelliah, of the General Hospital, Colombo, has been appointed District Medical Officer, Maha Oya.

Mr. K. S. Kumaraswamy, has been appointed sub Post Master, Delft, in addition to his duties as Village Tribunal Clerk, and Oath Confirming Officer.

Mr. E. V. Nathaniel, Station Master, Talawakelle, has been transferred to Kalutara South.

Mr. C. T. Chelliah has completed the Third Professional Examination in the Ceylon Medical College.

Mr. R. H. Paul, B. Sc. has left for England to qualify himself as an engineer.

Mr. J. S. Amerasingham has passed the L. R. C. P. and examination of Edinburgh, and L. F. P. and S. of Glasgow.

Mr. J. R. Thuraisingham, M. I. C. E., the Sanitary Engineer of the Madras Presidency, has translated the Bhagavad Gita into simple and beautiful Tamil with a lengthy and valuable introduction, a copy of which can be seen among the productions of the Old Boys kept in the Jaffna College Library.

Mr. Winslow Mutturajah, who appeared for the London B. A. examination from the University College in June, has joined Parameshwara College as a teacher.

Mr. E. J. Jeyarajah has been appointed as a draftsman in P. W. D. office, Jaffna.

The following Old Boys have visited Jaffna lately: *Mr. William S. John*, M. A. Professor of English in Forman Christian College, Lahore, *Mr. S. Ramalingam*, Teacher in the Government School in Singapore, *Mr. S. K. Rajakarier* teacher in the Anglo-Chinese School, Klang, *Mr. C. Arumana-yagam* of the Irrigation Department, Anuradhapura, *C. T. Chelliah* of the Ceylon Medical School, and *Dr. N. Ampalavaner* of the Government Medical Service.

Mr. K. Subramaniam has joined the staff of the Hindu English Institute, Vaddukudai.

Mr. R. C. Thurairajasingham has joined the Irrigation Department, Trincomalee.

Mr. N. S. Sanders, of the Excise Department has been transferred from Jaffna.

Mr. S. Ponnampalam has passed the L. M. S. of the Ceylon Medical College, held in July last.

Messrs. A. Ponniah, K. Mathiaparanam, and A. Nadarajah have joined the University College.

Mr. J. V. Nalliah has joined the Clerical Service, and is at present working in the Colonial Secretary's Office in Colombo.

Mr. B. C. Rajaratnam is a clerk with Hoare and Co. in Colombo.

Mr. A. Kanagasabai has joined the Postal Department and is at present in Colombo.

Mr. R. N. Asirvatham, Proctor S. C. and Notary Public, Ratnapura, has passed as Advocate of the Supreme Court.

PRINCIPAL'S NOTES

We are happy to be able to announce that after his long illness Mr. L. S. Ponniah has now recovered sufficiently to return to work, though he is at present not

in the College but in the English School at Atchuvelli where it is possible for him to teach and enjoy the comforts of his own home.

Additions to our staff the past term include, in the Upper School, K. Selliah and I. Thurairatnam both of whom after studying at the University College sat for the B. Sc. examination; and, in the Lower School, P. Ariaratnam and W. P. Bonney who have passed the Cambridge Senior. All four are from Jaffna College.

We wish to congratulate Mr. Nichols on the scholarship he has won at Union Theological Seminary where he is, as he writes, deep in Greek, Systematic Theology, Introduction to the Old and New Testaments etc. We are glad to learn that he does not find the great metropolis driving away all the enchantment of Jaffna.

Mr. Hieb is on his way and may be in

Ceylon by the time this Magazine is in your hands.

The new Sanitary Block on the Lane Lot (so named because of its location on the Lane to the west of the Hunt Building.) is nearly completed. It will, unless we fail in what is our earnest purpose, live up to its name.

Two of our Old Boys, Mr. Arian Williams and Mr. W. P. A. Cooke, have been visiting us the past term. Mr. Williams is fresh from Great Britain and a trip through America, Canada, and the Far East. Mr. Cooke is fresh from America and a trip through Great Britain. Both come with a message and with a training that should mean some real efficient service for their people.

JAFFNA COLLEGE Y. M. C. A.

We had the term-end business meeting of our Y. M. C. A. on the 20th of August, and the Chairmen of the various committees gave their reports concerning the work done during the second term. Some of the reports were encouraging and some were below our expectation.

Beside the Moratuwa conference which was mentioned in the last issue of the Miscellany, we have had two other conferences in Jaffna. The North Ceylon Student Christian Association had its annual camp at Nallur from the 3rd to the 6th of July, and six delegates and a teacher attended it from our association. We had several speakers the chief of whom were Messrs. Manilal Parekh, P. T. Cash, J. V. Chelliah, and R. H. Whelan.

Mr. Parekh, the joint author of the life of Mahatma Ghandi, gave three inspiring lectures on "A Life of Faith", "A Life of Prayer", and "A Life of Victory". It was arranged that two biographical subjects should be taken, and Mr. Cash spoke on the life of Marshall Feng, and Mr. Chelliah spoke on the life of Joseph Hardy Neesima. Rev. Whelan spoke on "Practical Christianity".*

We were fortunate in having had Mr. Parekh in Jaffna. After the Camp he gave three public lectures at the Central College Hall and visited the various institutions.

A conference for the benefit of the Sunday School teachers of Jaffna was held at the Central College Hall on the 11th and 12th of July, and Mr. Vincent Mendis, the Secretary of the Sunday School Union, was the chief speaker. This was attended by members from our Sunday School Committee.

These conferences are a benefit to the members of our Association and the Association is much strengthened as well. Also, we are enabled to meet the members of the different Christian Associations of the peninsula, and as a result we are able to increase the Christian brotherliness of our students.

We have been carrying on the other activities of the Y. M. C. A. as usual during the term, and we hope to do better work next term, having faith in Christ.

S. T. ASEERVATHAM,
Secretary.

THE ANNUAL REPORT OF THE JAFFNA COLLEGE BROTHERHOOD

Unlike last year, when the Brotherhood underwent a quiet and solemn yet highly intellectual development, this year it has gone through a stage of boisterous enthusiasm without in the least ignoring the manifold helps which may be derived through this association for the mastery of the art of debating and speaking.

The Brotherhood made a distinct advance in various respects, conspicuous among which is the increase of the numbers. The total strength is now seventy.

As usual, we had our regular meetings and the Tamil monthly meetings. There were altogether thirty English meetings and seven Tamil meetings. The chief item in the programme of an ordinary meeting is the debate. The discussions usually reached a high standard of excellence, and were in keeping with our best traditions.

The subjects were of an absorbing nature, many of them involving issues which are agitating either Ceylon or the world at the present moment. I gave a few specimens here below:

1. Inter caste dining will contribute much to the social emancipation of the depressed classes.
2. The best way to avoid war is to be prepared for it.
3. The League of Nations has failed in its objects.
4. Ghandi's non-co-operation movement is more successful than the Swarajist policy of Das.
5. Democracy is the best form for Government.

As usual the Brotherhood activities culminated in the celebration of the anniversary, this year the fifteenth. The members of the Brotherhood threw themselves heart and soul into the celebration to make it a success. The celebration went through on a very well drawn up programme. The chief item was the staging of the Ceylon National Congress. Although the students did not receive substantial help from their superiors, yet the staging was a real accomplishment, and by all means

the honour goes to the boys. The climax of the evening was the presentation of a tie-pin to the patron, Mr. J. V. Chelliah, and the pin was placed upon his tie amid loud cheers.

The audience was so much absorbed in the general procedure of the evening that they were unwilling to leave the hall, but on our promising them some other entertainment, they did so reluctantly, and betook themselves to the dinner which was awaiting them.

The dinner was the outcome of strenuous work, and it was conducted on a great scale. *Mensis remotis* the painful task of speech-making began.

The patron, who was the toast master of the day, rose with loud applause and drank the health of the King. This was quickly followed by the toast of the College, introduced by Mr. Crossette, an illustrious old boy, and responded to by the Principal. The next toast was for the sister-colleges which was proposed by the Secretary, and was responded to by Mr. Jehoratum of St. John's College.

Miss Paul of the Uduvil Girl's School proposed the toast for the Brotherhood, to which the President suitably responded.

Mr. C. T. Chelliah, also an alumnus of the College, responded to the toast proposed by Mr. Chinniah for the Old Boys.

The last of the toasts which was more or less the summing up of the preceding toasts, was the toast for the guests, which was proposed by Mr. Thurairajasingham, and was warmly responded to by the budding Swarajist, Mr. Nadesan.

After an evening of mirth and merriment, the dinner broke up late at night.

Before closing my report, I should say that the Brotherhood expresses its deep sense of appreciation for the untiring energy of Messrs. J. V. Chelliah and Handy Perinpanayagam, and also for the invaluable aid rendered by Mrs. Harrison.

E. A. DEVARAGAYAM,
Honorary Secretary.



SCOUTING

When looking back over the events of the sextant, it must be readily confessed that our progress has been very little. It may be that, just as every industrious man goes to rest after a hard day's labour, we also have been taking a rest for a long time. But it must also be said that since most of our leading Scouts are in the Senior classes, they hardly found any time to devote to the training of other Scouts, owing to the strenuous work which they had to do during the second term in their studies.

There are, however, two events which because of our little work, seem to be very prominent. The first one would not have been of any importance had it not been for the general agitation over an article which appeared in the "*Morning Star*" not very long ago. In the description given of the breaking out of a fire at Vaddukoddai, the writer emphasized the assistance rendered by the Scouts. We know that it was because of the interest of the writer in us that we were praised so highly, but we take this opportunity to tell the general public that every College student was a Scout on that day. Even the ardent nationalists and the national socialists proved to be first class Scouts all of a sudden, by the fine help they

gave in putting out the fire. We feel that not only the Scouts but all the students of the College should receive credit for their help on this occasion.

The next event was the farewell meeting to Mr. Brooke-Elliott, Scout Commissioner for the Island. Our representative at this meeting was C. Rajaratnam of the Sixth B. The Departure of Mr. Elliott from us is certainly a great loss to all Scouts. There is no doubt that it was due to him that we Ceylonese had the privilege of sending eighteen Scouts to the Wembley Exhibition. The annual North Camp would be an impossibility had it not been for him. This camp has been the only place where the North and the South, and the East and the West of the island, meet once a year for the better acquaintance with one another. We hope that Mr. Elliott's successor will be just as much the real friend of us all.

Let me add just a few words about our garden. Almost all the plantain trees are laden with bunches now. The tapioca is very promising, and we hope to plant some more next term. We do not have many varieties of plants at present, but what we have are doing well.

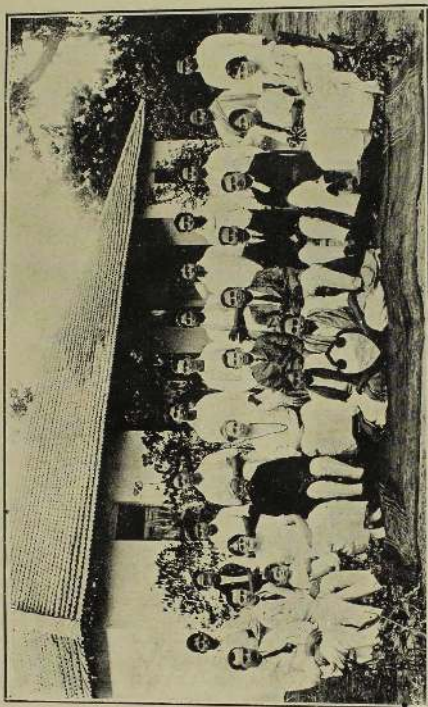
V. R. MURUGESU, B. P. Leader.

THE EDITOR'S PAGE

Our readers will notice that one of the articles in this number of the *Miscellany* is written by our former beloved teacher, Prof. Allen Abraham. Mr. Abraham, who as most of us know, was a Fellow of the Royal Astronomical Society, left in the hands of the College some time before his death, the text of an elementary book on astronomy which he hoped to publish for the benefit of Jaffna students. This book, it is our intention to publish, chapter by chapter, in this and succeeding issues of the *Miscellany*. We feel sure that all Old Boys of the College will be glad to see here the final work of one so greatly beloved and respected. The different chapters will probably be bound together in book form after their appearance in the *Miscellany*.

Since our last number went to press the results of the January Matriculation examination have been received. A. W. Nadarajah, S. Thurairajasingham, and S. Ramalingam have passed. Moreover, P. Ariaratnam, S. Rajanayagam, and S. Ramalingam have received exemption from the Matriculation on the results of their Senior examination in December. Of these five students, three have joined the Intermediate classes, one, P. Ariaratnam is teaching in the lower school of the College, and one, S. Thurairajasingham, is seeking "pastures new" in Singapore.

Our staff has been variously engaged during the August holidays. Mr. Bicknell was one of the principal speakers at the annual convention of the Christian community of Jaffna in the Fort Church. He



THE INTERMEDIATE CLASS AND HOSTEL.