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JAFFNA COLLEGE MISCELLANY



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No. 1

THE CEYLON EDUCATION COMMISSION

BY REV. J. BICKNELL, B. A., B. D., M. ED.,

Last July His Excellency the Governor of the Island of Ceylon appointed a Commission on Education. It is very probable that this Commission's work will have a decided influence upon the future of education in this Island, and thus it is of great interest to all who are concerned with education here. For this reason it has seemed good to give, for the benefit of our Miscellany readers, some information as to the Commission and what it is seeking to do.

The members of this commission are:—the Director of Education, the Assistant Director, the Hon. Sir P. Ramanathan, the Hon. W. Duraisamy, the Hon. Mr. C. W. Kannangara, the Hon. Mr. A. Canagaratnam, the Hon. Mr. T. B. Jayah, the Hon. Mr. J. B. Jayatilaka, the Hon. G. A. Wille, the Hon. Mr. W. A. de Silva, the Hon. Mr. F. B. Rambukvela, the Principal of the Training College, Mr. de S. Kularatne, Rev. Father J. B. Meary, and Rev. J. Bicknell. It will be seen by those familiar with the schools of the

Island, that we have here a body representative of the various organizations now carrying on schools.

This Commission has been appointed with the following terms of reference: "To enquire into and report upon the present system of education in Ceylon, particularly with reference to the questions:

- (a) What measures should be adopted in order to extend the scope of education in the Vernacular schools
- (b) How far it is practicable to make Sinhalese and Tamil the media of instruction in the schools of Ceylon
- (c) What steps should be taken to improve the teaching of Oriental languages in the English schools."

At its first meeting the Commission came to the conclusion that these terms of reference, in spite of their singling out the three questions above for particular consideration, involved a thorough sifting of the whole problem of education, as there was no hope of un-

derstanding these questions or settling them without such a general survey. That this interpretation of the Commission is agreed to by the Legislative Council is evidenced by the referring to the Commission of a resolution brought before the Council regarding the duty of the Government to see that provision is made for the instruction of pupils in all schools in the religion of their parents

The Commission has met six times, up to the time of writing, and has covered a wide field in its discussion. This field has included:

- (1) A survey of the present educational system of the Island.
- (2) Discussions of the aims and scope of education.
- (3) Consideration of the position of schools with regard to factors affecting social and economic conditions in Ceylon.

Under the first head the commission has been provided with an illuminating chart, which we cannot reproduce here exactly as given, but will give in a modified form, showing the school system of the Island through the secondary schools.

| ENGLISH SCHOOLS | | VERNACULAR SCHOOLS | | ANGLO-VERN. SCHOOLS | |
|---------------------|---------------------|-----------------------------|---------------------|--|--|
| A | B | C | D | E | |
| 1. K. G. (Lower) | 1 K. G. (Lower) | 1. K. G. (Lower) | 1. K. G. (Lower) | 1. K. G. (Lower) | |
| 2. K. G. (Upper) | 2. K. G. (Upper) | 2. K. G. (Upper) | 2. K. G. (Upper) | 2. K. G. (Upper) | |
| 3. Std. II | 3. Std. II | 3. Std. II | 3. Std. II | 3. Std. II | |
| 4. Std. III | 4. Std. III | 4. Std. III | 4. Std. III | 4. Std. III | |
| 5. Std. IV | 5. Std. IV | 5. Ist. Yr. | 5. Std. IV | and Stage I (Eng.) 5. Std. IV | |
| 6. Form I | 6. Std. V | 6. 2nd. Yr. | 6. Std. V | and Stage II (Eng.) 6. Std. V | |
| 7. Form II | 7. Std. VI | 7. Form I or Std. V | 7. Std. VI | and Stage III (Eng.) 7. Std. IV | |
| 8. Form III | 8. Std. VII | 8. Form II or Std. VI | 8. Std. VII | and Stage IV (Eng.) 8. Std. VII | |
| 9. Form IV | 9. Std. VIII | 9. Form III or Std. VII | 9. Std. VIII | and Stage V (Eng.) 9. Std. VIII | |
| 10. Form V | | 10. Form IV. or Std VIII | | and Stage VI (Eng.) 10. Stage VII (Eng.) | |
| 11. Form VI | | 11. Form V 12. Form VI. | | 11. Stage VIII (Eng.) | |

NOTES ON THE CHART

K. G. Signifies Kindergarten

A represents a Secondary, B an Elementary School. These may be run on the first syllabus (English) or the second syllabus (Bi-lingual.)

C represents either a Secondary or an Elementary School. This is on the Third Syllabus which through standard III is in the vernacular.

In A and B. the Primary department extends through Standard IV; in C through the Second year; in the Vernacular School through standard V.

In the Vernacular Schools Standards six, seven, and eight are called the Middle School...

...In the Anglo-Vernacular Schools a school with all the classes is called a Grade I school, and a school going up to standard VI is called a grade II school.

The chart as given shows to what fields an education in these different types of schools leads. The English Schools lead to the

University, the Professions, the Technical Fields, and Teaching; the Anglo-Vernacular schools to Industrial Fields, Technical fields, and Teaching; the Vernacular schools to Teaching and Industrial fields.

This brings before us the problem of the language to be used in our schools and the problem of whether Vernacular schools can be so remodelled as to fit pupils for walks of life beyond those for which they now fit them. These problems will involve careful study of the possibility of giving instruction in the Vernaculars that will fit for the life of to-day. Can suitable text books be provided for this? For how many is it adequate?

This problem of the medium of instruction has been complicated by the coming of compulsory education which has increased the number studying in the Vernacular and the number unable for one reason or another to take up the course of study beyond the Primary grades. Figures have been given that will help to an understanding of this problem.

| YEAR | ENGLISH SCHOOLS | | ANGLO-VERN. | | VERNACULAR | |
|-------|-----------------|--------|-------------|--------|------------|--------|
| | GOVT. | ASSTD. | GOVT. | ASSTD. | GOVT. | ASSTD. |
| 1880 | 1671 | 7264 | 1871 | 4978 | 17752 | 47309 |
| 1885 | 348 | 8145 | 2424 | 3968 | 23820 | 46805 |
| 1890. | 1925 | 10269 | | 994 | 38365 | 62435 |
| 1895 | 2107 | 14149 | | 1123 | 42145 | 74957 |
| 1900 | 2840 | 18372 | | | 45802 | 102779 |
| 1905 | 438 | 24732 | 4929 | 1728 | 65198 | 129580 |
| 1910 | 519 | 28260 | 4963 | 4213 | 90909 | 170547 |
| 1915 | 604 | 35525 | 5351 | 5824 | 109123 | 199071 |
| 1920 | 1203 | 36981 | 5390 | 4353 | 124477 | 197640 |
| 1925 | 2784 | 44779 | 6425 | 5134 | 171357 | 204769 |

These figures indicate the number of pupils in attendance on schools. The compulsory attendance ordinance has been responsible, no doubt, for the increase in the numbers in the Government Vernacular schools. The Assisted school enrolment has been at about a standstill for the past ten years. Evidently it has reached its high mark. The total of the pupils in English and Anglo-Vernacular schools in comparison with those in Vernacular schools is as one to six. The Commission will have to bear this in mind in its findings. They will also have to consider whether we have as yet reached that extension of education we should be getting. Should Ceylon with a population of 4,926,609 have only 406,979 pupils in the roll of Primary, Elementary, and Secondary schools? Should we provide for the education in the Northern Province of the 25,000 pupils of school going age now out of school? Should we provide for double the pupils now in school in the schools of the Island? In the Island one out of two children of school going age is out of school. In the Northern Province one out of three children of school-going age is out of school. In the province of Uva this ratio becomes one in five.

Under the head of the aims and scope of education the Commission has been fortunate in hearing from Prof. Kilpatrick of Columbia Teachers' College, who spoke and answered questions for two sessions. He said we should see what kind of civilization we want; then get the school system that would give us

that. In India he found that they had taken over from Great Britain the schools of that land without adapting them. These schools were an addenda to the church, the home, and the community. The work done by the English home, church, and community was not being done by those agencies in India. Therefore this school system was a misfit. Moreover, India was still keeping the old style school discarded by England herself.

He urged Ceylon to adopt a system of education that would teach the pupils to think for themselves, to become resourceful, to learn co-operation, and prepare for the experiences life is sure to bring them. He would have them develop a moral character that would stand the strain. Morality should be taught by having the children practice morality. Ordinary doctrinal religion is of very little use in the development of character. It means, usually, the teaching of prejudices. There should be no making of the children into slaves. They should be given the opportunity for choice.

He deprecated the tendency he saw in India and Ceylon to divide into groups suspicious and antagonistic, each group self-conscious as to its schools. "We don't want non-co-operating groups."

Under the third head of social and economic conditions it has been pointed out that there are four main factors affecting social and economic conditions here. (1) Communal differences, (2) Religious differences, (3) Language differences, (4) Differences in occupation.

A fundamental question we have here is whether the school should be a means of uniting or of dividing a community. At present we have in some schools a division in treatment according to caste, and we have some schools where certain castes are excluded, though there is a law they shall not be. There is a two-fold division: the division within and the division without. The division coming from a discrimination between students in a school, and the division drawn between schools. This division does not exist with regard to race: it does to some extent with regard to caste, and there are those who are proposing to have it exist with regard to religion. This would be the effect of the resolution introduced into the Council and referred to the Commission: "That in the opinion of this Council provision should be made for a training in their religion for all children attending Government and Assisted schools where compulsory attendance is enforced." The idea is to have the Hindu children taught in school their Hindu religion by a Hindu teacher: the Buddhists by a Buddhist, etc. This is a very vital problem. Shall schools divide or unite?

Following close on this is the problem of whether we should have religious education at all in our schools: whether we should recognize it as one of the functions of the school to teach religion. Some say education has nothing to do with religion and should be regarded as something secular. They would put up over the door of the chapel: "No Religion Ad-

mitted Here." Others would say that it would be most disastrous to thus divorce education and religion. They feel it would be teaching the growing youth an entirely wrong conception of religion were they to shut it out of schools, or attempt to do so. It would give the impression that religion and education are in separate thought-tight compartments, whereas they are so commingled that we cannot separate them one from the other.

But if there is to be religion in the school, and if the school is to be a means of uniting and not dividing the community, how can you manage it? Is it possible to teach religion and not each the divisive dogmas of religion? Is there religion that is not one of the religions? Might it be possible to teach that which is common to all our faiths? Could we say that we would teach the pupils their relation to the Universe and to their fellow men as we find that relation set forth by the great seers and saints of mankind? Shall we shut up the child to the faith of his father, or shall we follow Prof. Kilpatrick and leave the child freedom of choice? Shall we say that the real function of the school is not to teach religion in the sense of teaching dogma or even of teaching any philosophic theory of one's true relation to the universe, but to lead through right practice to the right life?

In our part of Ceylon, Jaffna, or the Northern Province, we can see this problem better if we get before us the situation with

regard to the distribution of pupils according to their faiths. Out of the 49,198 pupils in school in the Northern Province 38,646 are Hindus. The figures for the number of Hindu children in Hindu schools are not at hand, but these figures are at hand for Ceylon as a whole. There are in Ceylon 60,739 Hindu children in school. Of these 15,499 are in Hindu schools. A large per cent of the pupils of Hindu parents in the Northern Province are in schools other than Hindu. This means that they are in Christian schools. We have here very few Government schools or schools other than Christian. Out of the 305,409 Buddhist children 44,881 are in Buddhist schools. How many of these 250,000 are in Christian schools the writer cannot determine.

With regard to the problems of race and caste the Government position at present, set forth in the ordinances and the Code is that there shall be no recognition of the distinctions of race or caste in the schools. There is little ground for difference of view, in theory, on this matter. With regard to religious differences, the Government seeks to be neutral. In carrying out this policy it has today the following regulations. In government schools there is a definite prohibition of the teaching of religion by any teacher, but "any minister or teacher of religion authorized by the Director of Education in writing may give religious instruction to the children of the religious denomination to which he belongs at such times

and places as may be agreed upon." Assisted schools are permitted to have religious teaching with the limitations that this shall be given in the first or last period of any session of the school, and that parents may withdraw their children from this teaching." Shall the Commission recommend any alteration in this attitude?

The tendency today in Ceylon to carry the religious stratification over into the educational or school world, makes this problem much more difficult of solution than it would otherwise be. There is a temptation to consider the interests of some faith rather than the interests of the system of education: to think of the ultimate effect of the adoption of any principle or plan upon the interests of the religious sect with which one is connected, rather than its effect upon the school system.

The tendency also to think of the school question from the patriotic or nationalistic point of view is clouding the vision of some. They are not quite ready to say we have one thing only in view: the making of the very best school system possible for Ceylon.

In spite of these difficulties there are not wanting signs that the Commission will arrive at some conclusions that will mark some step in advance. A full and free discussion of all these matters by those who are interested vitally in the matter will surely lead to some clearer understanding and thus bring hope of a more intelligent settlement of the questions.

DR. KILPATRICK'S MESSAGE

7

BY REV. S. P. HIEB, M. A.

The visit of Dr. W. H. Kilpatrick, Professor of Education at Teachers College, Columbia University, has stirred many of the teachers and others of Jaffna who are interested in education to think more deeply and fearlessly about what sort of an education we want and how we can get it. While it is always impossible for one person to give exactly the message of another, it has seemed good to us to try to put together some of the main points of his message so that all may have the best possible opportunity of giving it the full consideration that it well deserves. In doing so we have taken the liberty of quoting quite extensively from Dr. Kilpatrick's writings as he himself has quoted them in his "Source Book in the Philosophy of Education." (Hereafter referred to as Source Book)

One of the bases of Dr. Kilpatrick's philosophy which he stressed quite strongly on his visit to Ceylon, is the notion that we are in a world of "inherent and unending change." Let us consider his own exposition of this matter:

"Change is inherent in the very process of civilization, and, so far as it concerns human institutions, practically all embracing. It is only too true that many among us have been hoping and praying that affairs will at last quiet down and let civilization catch its breath. It is not improbable that the war has acted temporarily to hasten the process of change; but taking centuries together change will never cease. On the contrary, it

will almost certainly become increasingly rapid. What, do you ask, can be the justification for so disquieting a prophecy? Consider the facts. Civilization takes its character from, or better finds it character in, the fabric of human achievement known to us as tools, machines, and the like, and the correlative customs, institutions, and systems of thought. See what the single invention of the steam engine has done to change the affairs of men, or the telegraph, or the germ theory of disease. Every first class invention makes far-reaching demands for changes in human behavior and relationships. The increasing aggregation of human affairs hastens the spread of change. More first-class inventions have been made in the past two hundred years than in the two thousand years before. We have every reason to expect, unless civilization goes to pieces, that the next two hundred years will show even more invention, because thought begets thought, and tested thought begets fruitful thought. If this be so, more change will come, and so *ad infinitum*. As inevitable as civilization continues to exist and thought continues to be itself, just so inevitably will changes come. We face, then, a world of inherent and unending change. What the changes will be, whither they will carry us, we know not. The only thing we can assert with certainty is that we face rapidly changing forces which are shaping an unknown future." (Source Book pp, 258-259.)

However, while on the whole Dr. Kilpatrick holds that our only certainty in the future is ceaseless change, he does foresee one very important thing about the direction of that change. That is that it will be in the direction of bringing all the people of the earth together into ever increasing co-operative unity.

"I would have our teachers understand the inevitably continuing character of social integration. The industrial revolution began on a new scale the bringing together of people in larger and larger aggregates. As the home and the workshop gave way to the factory, so this, in turn, is being joined with others in greater combinations. These enlarging agencies of production sell over wider and wider areas to ever larger and larger numbers. An increasing stream of inventions brings to consciousness an ever increasing number of wants. Means of communication and transportation keep pace so that the morning's paper gives us the news from all quarters of the globe, while the daily life is increasingly dependent on distant parts of the earth for the products that are to sustain it. Men are thus brought together in ever greater and greater aggregates by a process which at the same time increases the number of respects in which each is dependent upon others for the satisfaction of ever increasing wants. Integration and aggregation go hand in hand. And the tendency is ever growing. Unless civilization goes to pieces, we face an inevitable and unending process of integration. As the

seven little kingdoms of earlier Britain had to unite in time into the Heptarchy; as Scotland must in time unite her warring clans into one harmonious whole; as increased travel and exchange of goods and means of communication must make one nation of thirteen struggling, suspicious colonies; so we may say with certainty that the round world is bound in time to return upon itself. Let the integration continue, and sooner or later the ties that bind will outgrow the forces that separate; and the separate nations of the earth will realize that the united welfare of all demands the united action of all. The beginning of formal joint action may be small; but the beginning is the most difficult. Continuing inevitable integration will at length see one joint compact strong enough to ensure order even in the face of sporadic and local selfish antagonisms." (Source Book pp. 49-50.)

On the basis of this conviction, Dr. Kilpatrick favored the advance of English Education in Ceylon as a means of ensuring Ceylon's continued vital connection with the outside world. He also advocated a complete government system of education in order that racial, religious, and sectarian differences may not be allowed to hinder the unification of the people of Ceylon.

This, however, gives perhaps undue prominence to the background of Dr. Kilpatrick's philosophy. He was far more concerned in dealing with the problem of the sort of education we must give children to fit them for such a changing

world. The point is that we have to fit children for meeting problems the like of which we cannot to any large degree foretell. We cannot merely hand on to the child the solutions which we and others have worked out for the present problems,—if indeed we have any such solutions for some present problems. We have a far more difficult task than that; we must prepare the child to meet problems that are utterly unknown to us. That means that we must teach the child to make his own solutions to problems in life.

Dr. Kilpatrick went at length into the problem of the sort of education we must give if we are going to, thus prepare the child to meet the new problems of the future. From one view-point he stated that the sort of changes that were being made with this end in view might be described as bringing the whole of the child into action. While it may be of value to abstract the mental, moral and physical aspects of the child for the purpose of analysis, we must remember that the child is essentially a whole and acts as such always. The trouble with much educational procedure is that it attempts to enlist only a part of the child at once; the rest of his nature, not being anaesthetized, often makes trouble. In connection with this Dr. Kilpatrick put great emphasis upon the psychological fact that we never learn only one thing at a time.

"In considering educational outcomes the usual view has been in the case of any one activity to

fix exclusive attention upon the one primary outcome, the knowledge or skill immediately sought; for instance, a given list of spelling words, a given lesson in grammar, or a given event described in history. It has been assumed that one thing and only one thing could be learned at a time; that the proper business of the school was to fix such a list of things in a desirable order and see that they were learned. Children have usually been promoted or not according as they have or have not learned the quota prescribed for the term or year; and teachers are often judged upon the success of their classes in this respect.

"The advocates of the point of view here under consideration challenge the assumption that one thing and only one thing can be learned at a time. They believe contrariwise that no child can learn just one thing at once. Whether we like it or not, whether we know it or not, a child learning the multiplication combinations is also at the same time learning something about dawdling. The way he studies his multiplication fixes or tends to fix him somewhere on the dawdling-alert-manner-of-learning scale; and his position on this scale is sometimes just as important as the thing which he and his teacher, both with a curious narrowness of vision, thought he was learning singly and alone. There are, moreover, many other scales on which he is simultaneously registering himself: the scale of liking or disliking school and teacher (How many of our children leave school

as soon as the law allows?); the scale of self-respect; the scale of a just or unjust estimate of one's powers; the scale of believing that it does or does not pay to try; the scale of believing that books and schools have nothing or something to do with life as I and my family know and believe in it; the scale of believing that I succeed in the degree that I have "put it over" the teacher; the scale of believing that teachers, principals and the whole tribe of law-givers and law-enforcers wherever found do or do not represent a tyrannical effort to suppress real living.

"There are, to be sure, many questions regarding these various scales and the transfer of the attitudes so built to other situations. But who can question that there are many such learnings going on in each child all the time, and that the sum of the concomitant, incidental, or by-product learnings may and often does vastly overshadow the specific school learnings, and may in the end determine whether the child shall continue in school?" (Source Book, pp. 288-289.)

Describing the changes now being made in education to better fit the child for the uncertain future, but adopting a slightly different viewpoint, Dr. Kilpatrick stated that the newer methods caused the child to learn things in use and for use. Dr. Kilpatrick gave numerous instances of the success of this sort of education in all parts of the world. In Jaffna, we have notable examples of it at Udupiddi and Nelliadi.

This method in education has been advocated and experimented upon by Dr. Kilpatrick for several years, and is better known as the project method, because each of the pieces of work that the child engages in is called a project. It is the idea of the project to enlist the whole of the child in an activity, and thus cause him to learn things in use and for use. But let us close by considering that Dr. Kilpatrick writes about the project.

"The particular word, project (as here used), is of small consequence; the idea or point of view back of the word is the important element. We understand the term project to refer to any unit of purposeful experience, any instance of purposeful activity where the dominating purpose, as an inner urge, (1) fixes the aim of the action, (2) guides its process, and (3) furnishes its drive, its inner motivation.

"The project thus may refer to any kind or variety of life experience which is in fact actuated by a dominating purpose. I myself distinguish four types which in their border cases merge to be sure, into each other. Moreover, an example of any type might conceivably appear as a subordinate purpose under any other of the four types or under another instance of its own type. Let us consider the four types in turn.

"The first type represents those experiences in which the dominating purpose is to do, to make, or to effect; to embody an idea or aspiration in material form. The material of which the thing, is

made, in which the idea is to be embodied, may vary from clay, wood, cloth and the like, through marble or pigment to the words, and thoughts and aspirations of a letter, a speech, a poem, a symphony, or a prayer The criterion for judging is the character of the purpose. Is there an idea to be embodied? Is there an animating purpose to realize the idea? Is there consequent effortful action dominated by this purpose? If 'yes' is the answer to all these questions, then the project is of the first type.

"The second type of project may be defined as one which involves purposeful enjoying or appropriation of an experience. A boy will see and enjoy fireworks, or a circus, or a parade of soldiers. He will watch and enjoy watching a bee-martin drive off a hawk, or a spider spin a web and catch a fly in it. . . . Experiences of this type are, in comparison with those of the first type, relatively passive. . . . The criterion again is the presence of a purpose. If the experience were in fact an entirely passive one, then purpose would have no place. But in all such experiences there is much activity. So again we ask: is there a purpose for engaging in, and appropriating, and enjoying the experience? Does the purpose guide the action of seeing or hearing as the case may be? If there is this purpose, then the experience described is a project of the second type. . .

"The third kind of project is one in which the dominating purpose is to solve a problem, to unravel, and so compose some intellectual

entanglement or difficulty. The problem has its natural setting and origin, at least in the race history, in the pursuit of some end. Thus it begins, both for the individual and for the race, as a subordinate part of a project of the first type. Probably for most people thinking is limited largely to such practical situations as arise in ordinary life: a difficulty arises; thinking is necessary to surmount it. If this were all, it would probably have been wise not to set off this purposive problem-solving as a separate type. But with intellectual growth there comes the possibility of relatively separated problems. To the intellectually-minded a problem has a grip of its own. The solution of problems has technique of its own, varying, to be sure, with the field of enquiry. The essential part which ideas play in effective intelligence affords sufficient justification for encouraging our pupils to work much with problems. In no other way can ideas be better clarified or better organized. So far, all are agreed. There are some, however, who profess difficulty in distinguishing a problem from a project. The criterion is as elsewhere, the presence or absence of dominating purpose. I may be confronted now with an axe, now a problem. I may recognize them both, the one as an axe, the other as a problem; but so far there is no project. If further I decline to wield the one or solve the other, there is still no project. A project for me begins exactly where my purpose arises. . . . A project of the third type implies first a

felt difficulty, a problem; second a purpose to solve the problem. The use of problems being granted, the part that purpose plays in solving them, especially the more complex ones, is so clear and definite that none will question the proper inclusion of this as a third type of project.

"The fourth type includes experiences in which the purpose is to acquire some item or degree of knowledge or skill, or more generally, experiences in which a person purposes his own education at a specific point. The difference between this and other kinds of drill is exactly one of attitude. Here the child purposes to learn the thing at hand, an attitude which makes a great difference in the efficiency of learning. A parti-

cularly valuable purpose in the realm of school work is one in which the person purposes to organize a point of view already more or less in hand, and to fix it in his memory for effective use later. . . . The dominating purpose to learn is the essence of projects of Type IV.

"We may further distinguish group projects from individual projects. In the latter, one person alone is considered as feeling the dominating purpose. In the former several unite in a common purpose and pursue co-operatively, by a more or less clearly marked division of labor, the end held jointly in view. The social value of such co-operative pursuit of joint purposes needs no discussion here." (Source Book, pp. 318-321.)



College Section

ATHLETICS DURING THE FIRST TERM 1927

Athletics during the first term of this year have been more varied in character than for some years. The sports engaged in have been five in number, including basketball, track and field athletics, cricket, volleyball, and last year's new game, paddle tennis. Competition with other colleges and outside clubs has already taken place in some of these sports, and other matches are already arranged,—in fact practically every weekend date from January 29th to the end of the term has been filled with some event or other.

The first fixture of special interest during the present term was the visit of the party of Y. M. C. A. athletes who came to us chiefly for basketball. Their visit has been described at some length elsewhere in this issue, so little need be said about it here. Our boys had rather the better of the play throughout. But in the last game of the series of three played, the reserve team which started the game proved unable to stop the Y. attack, and the visitors rolled up a score of 12 to 2 by the end of the first half. The first team was then sent in to the rescue, and they brought the score up to 12 to 16 at the end of the third quarter, with the Y. still leading, and finally tied the score, at 16 all, in the last quarter. The rest of the game saw-sawed back and forth and ended with our guests in the lead by

one point, 20 to 19. All of which gave the spectators a taste of some of the thrills which accompany a close finish in a basketball match.

On February 5th, the annual Inter-Form Athletic Competition was ushered in by a track and field meet between the Junior Division Teams in the competition,—that is, the boys below a certain age, or physical ability level, throughout the College made up these Junior Division Teams. The meet was arranged according to the Zone Plan and scored accordingly. The events being the 50 yd. Dash, the Running High Touch, the Rope Climb, the Cricket Ball Throw, the Running High Jump, and the Running Long Jump. The meet was won by the 4th Form Team after close competition with the other five teams.

On the following Saturday, February 12th, a track and field meet for the Senior Division Teams in the Inter-Form Competition was held. This meet was of the ordinary type, with C. A. A. rules governing it, and many of the usual Intercollegiate events. The 6th Form Team won this meet, their 6th Form Junior Division Team having placed third in the meet of the previous Saturday.

The Annual Inter-Form Competition in cricket, volley-ball, and paddle tennis began on February 14th and will continue for the rest of the term. The plan this year being to award the championship in

any single sport to the Form whose total score of matches won by both its Junior and Senior Division Teams is higher than the score of any other Form in the same sport. At the time this goes to press it is, of course, too early to predict the outcome of the Competition in any sport, but it looks as though the 4th Form is out to make a hard fight for championship honors with the 6th Form.

Parameshvara College Teams in cricket and volleyball were our guests on February 26, and on the same afternoon we sent another team to town to meet the Jaffna Central College Team in volleyball,—making three matches and for the most part using three different teams to represent Jaffna College during the afternoon. Our boys lost the volleyball match with Parameshvara, but won the other two matches played that day.

A new experiment is to be tried on the coming Saturday, a triangular competition with St. John's College, and with St. Patrick's College, in cricket and volleyball. Each College is to send a

team for cricket and a team for volleyball to one of the other two Colleges, and keep a team at home in each sport, making a total of four matches (two in cricket and two in volleyball) for each College during the afternoon. St. John's for example, is to play Jaffna College at Vaddukoddai in both volleyball and cricket, while Jaffna College sends teams in both sports to play St. Patrick's on their grounds, while the latter also sends teams to St. John's. The aim of the plan is to increase the opportunities for friendly intercourse between the players of the colleges participating, by bringing more athletes into the play at a time.

The last item of Intercollegiate interest this term will be the Dual Athletic Meet with St. John's College on the 19th of March, on the latter's grounds. Last year's meet resulted in a victory for Jaffna College. Our team has lost some good runners since last year, but it has also gained some, so that this meet should be a very interesting one.

C. W. PHELPS





Inter-class Football.



Inter-class Thatchi.

CENTRAL Y. M. C. A. PARTY VISIT JAFFNA

We of Jaffna College look back with very pleasant recollection to the recent visit of the party from the Central Y. M. C. A. This party, twelve in number, and headed by Secretary V. E. Saravanamuttu reached the college on Wednesday morning, February 26th and were our guests for the rest of that week, when duty again called them back to their several tasks in Colombo. The party was almost wholly made up of athletes, chiefly basketball players, for they had come in acceptance of our invitation to play our college team in a series of basketball games here. On Wednesday, Thursday, and Friday evenings basketball games were played, and after each game we were treated to exhibitions of gymnastics and boxing by several of the "Y" men, notably Mr. Atkinson, whose splendid gymnastic form was very much appreciated. And on Saturday morning we were all up early for a one inning cricket match with our guests. The one innings play ended in time for a volleyball match to cap the round of sports for the week.

Since the basketball games were perhaps the primary object of the visit, perhaps a word about this series of games might be of interest. Our courts here being both outdoor courts, the difference between a hard dirt surface and a wooden floor operated to the decided disadvantage of our guests who had been used to playing entirely on a wooden floor. More than this it was soon evident that the Jaffna College team was used

to playing much more closely in accord with the present rules of the game than were the visitors, so that when these rules were applied the latter were considerably handicapped in their defensive play. However, in spite of these circumstances, this series of games gave several representatives from other Jaffna Colleges a chance to see what a live game of basketball is like, so that at present one college besides our own, already has a court, and two others have announced their intention to take up the sport. I have no doubt whatever that when once the game has once secured a foothold it will rapidly gain in popularity.

But we do not count the playing of so many games as the best part of the visit, interesting as these were to the players and spectators. Much more valuable and a rarer feature was the fine example of aggressive, but always good hearted, sportsmanship set us by our guests, every man of them. I am sure our boys noted and appreciated this example in no small measure, and that it will not be forgotten. And the jolly companionship between the members of the "Y" party attracted attention too, so much so that our boys wanted to enter into their good times along with their guests, and did join them before their departure in two rousing "sing songs." Unfortunately we could not break away from our college routine to join our guests in all their good times,— as for example their trip to Kayts, and

their bath at Keerimalai. But those of us who accompanied them for an evening good time at Mr. A. M. Brodie's home will not soon forget the jolly evening we spent together there. Perhaps I might explain that Mr. Brito and Mr. Brodie have become very special friends. Certainly the "Y" group

was not dead that evening, or on any other occasion.

All this was perhaps in the nature of an experiment, but it has proved so much worth while that we hope it will prepare the way for more of the same thing.

C. W. Phelps



COLLEGE DAY CELEBRATION, JAFFNA COLLEGE

The College Day celebration of Jaffna College took place on the 12th instant. The day began with a cricket match between the old and the new boys.

After breakfast the Old Boys assembled at Ottley Hall, where the oratorical contest took place. Three of the Old Boys acted as judges. Four prizes were given for English declamation and one for Tamil. One of the Inter-Arts students delivered an address on the last Tamil Sangam. Proctor T. C. Rajaratnam, who presided at the contest, commended two of the contestants as having done remarkably well. In the afternoon the Athletic Meet took place, when various events were gone through.

The business meeting took place at 6.30 p. m. with the Principal in the chair. The following officers were elected for the ensuing year: President *ex-officio*,—The Principal; Vice-Presidents—Hon. K. Balasingham, Messrs. J. V. Chelliah M. A., C. H. Cooke, J. P., and J. K. Chanmugam B. A. Secretary—Mr. D. S. Sanders B. A.; Treasurer—Proctor T. Arumainayagam; Additional Members of the Committee—Advocate A. R. Subramaniam, B. A., Rev. J. K. Sinnatamby, B. A., Proctor T. C. Rajaratnam, and Mr. A. Kathiravala.

The Public Meeting followed presided over by the Vice-Principal. The meeting opened with Prayer by Rev. Wm. Joseph. The photo of the late Mr. J. R. Arnold, Professor of Tamil Literature, was pre-

sented by his son, Mr. S. C. Arnold. The Principal received it making a few remarks about the services of the late Mr. Arnold to the cause of Tamil education. Messrs. J. K. Chanmugam, A. R. Subramaniam, and the Chairman spoke of the greatness of Mr. Arnold as teacher, poet, and author.

Mr. Turner, the American Consul, who had come from Colombo, then presented the pictures of Lincoln, Washington, and Roosevelt to the College. In presenting them he said that he began to take a deep interest in the work done by the American Mission when he visited Jaffna a year ago. He had great pleasure in presenting the small gift in token of his appreciation of the work done in the College. He was indebted to Mr. Bicknell for thoughtfully arranging that he might come on Lincoln's birthday.

Hon. K. Balasingham was the next speaker. He began his address by paying a tribute to the late Mr. J. R. Arnold as a scholar and teacher. He especially commended Mr. Arnold's style, which was simple and clear unlike the artificial, Pundit Tamil. He then spoke a few words in appreciation of the character of the three great American Presidents whose pictures had been presented by Mr. Turner. These great men had kept cool under the most trying situations. He regretted very much that there was trouble in Jaffna owing to

religious strife. History taught us that many wars had been fought in the name of religion. It was absurd to fight over mere dogmas which did not contribute to the religious progress of mankind. The real trouble that divided Jaffna into two camps was due to the generosity of Government in giving large grants to schools. As it is easy to maintain schools with Government money, many schools had sprung up competing with one another. Mr. Balasingham was of opinion that the question of religious education in schools was complicated by the fact that pupils belonged to different religions. The idea of having different schools for pupils of different religions was impracticable. Again, it was absurd for a manager to attempt to teach different religions in the same school. The best way, then, was to leave out religious instruction altogether from the school curriculum. In his opinion the best place for such instruction was the home, the temple, the church, or the Sunday School. He was glad to know that in 1905 Protestant Missions had been willing that vernacular schools should be handed over to the state. The Roman Catholics only stood out against it. In concluding Mr. Balasingham said:—

"Before I sit down I should like to speak a few words for those who are in the College today. It is often said that you are taught culture in schools; but it is not enough to make you cultured men alone. It is true that in these schools we make it possible for you to become cultured. But there is another great object for which the schools are built. It is the object of

making you to get on in this world. Therefore it seems necessary that you should study the subjects which would make you to get on in this world. There has been much talk that we must become a commercial and industrial nation. We must chalk out new lines for the present generation. There is one training which is more paying than anything else. It is the training of competent men to take up places in the commercial houses of Colombo and under the Government. For a person to go to Colombo with a very limited knowledge and to be employed as a clerk and finally to get a salary of almost Rs. 250 is not a thing to be despised. What we are neglecting now are the subjects which are really paying. I advise you to study the subjects of shorthand, book-keeping, and so forth along with your secondary course. These are subjects which are more useful than Virgil or Mathematics. I am sure that if you make an effort, opportunities will be provided for sufficient training on these lines. Do not learn the habit of being contented with what you are. It is a high philosophy which you may practise later on in your life. Get the spirit of discontentment for the present. While you are at school you must equip yourselves to be prepared for the struggle of life. There is one more advice I can give you. If you want to be serviceable to Jaffna, leave Jaffna, and go out of it."

The public meeting was followed by the Old Boys' Dinner. About 90 were present. After the Dinner the following spoke: Advocate A. R. Subramaniam, the Vice-Principal, Mr. J. K. Chanmugam, and the Principal.



THE REPORT OF THE INTER UNION

In this report I have to give the reader a survey of our work not only of this term, but also of last term, since the secretary who was appointed for the last term, owing to some unavoidable circumstances departed from our midst.

Our work during these two terms consisted not only of discussions among ourselves,

but also of lectures delivered from time to time by outsiders as well as by our professors. We have been having our meetings regularly, and every member has taken a great deal of interest in the "Union" and tried to preserve its old traditions. It was decided by the members that once in a month we ought to have a Tamil

meeting in which the whole business must be conducted in Tamil, and this has greatly benefitted us.

The following were elected as office-bearers for the last term:—

Patron, Rev. John Bicknell, B. A., B. D.,
M. ED.

President, Mr. K. Subramaniam.

Vice-President, Mr. M. Selvadurai.

Secretary, Mr. E. J. N. Jeevaretnam.

Treasurer, Mr. S. Canagasabai.

Additional Member of the Executive Committee, Mr. K. Sabanathan.

Auditor, Mr. P. Nagalingam.

The subjects discussed that term were as follows:—

A Lecture, "Development and Growth of the Legislative Council" Mr. A. M. Brodie.

A Paper, "Broad-Casting" Mr. R. M. Gunaretnam.

A Paper, "The Position of Women in Eastern Society," Mr. P. Nagalingam

A Discussion, "Total Prohibition is Necessary for the Progress of Humanity." Speakers, Messrs. S. T. Seevaretnam and V. Sivagurunather.

A Discussion, "Married Life is Better than Celibacy." Speakers, Messrs. M. Arunasalem and S. Canagasabai.

A discussion, "பொருட்டுக்கொள்க அக்கிரம சைவத்திற்கும் சம்பந்தம்" Speakers, Messrs K. Subramaniam and K. Sabanathan.

The most important event that took place during that term was a Lecture in Tamil, by Mr. S. Natesapillai, Principal, Parameshwara College, on "செவ்வாய்க்கிழமை". The meeting was held in Ottley Hall. On that occasion, Mr. J. V. Chelliah presided. The lecture was full of thought and weighty arguments, and was delivered in an easy, flowing style. It centered around the book called "Silapadikaram," and it created in us a taste for the cultivation of our mother tongue.

The following were elected as office bearers for this term:—

Patron, Rev. John Bicknell, B. A., B. D.,
M. ED.,

President, Mr. D. T. Balanathan.

Vice-President, Mr. K. Sabanathan,

Secretary, Mr. S. A. Ganesha Iyer.

Treasurer, Mr. M. Arunasalem.

Additional Member of the Executive Committee, Mr. K. Subramaniam.

Auditor, Mr. P. Nagalingam.

The subjects discussed this term were as follows:—

A Lecture, "Tennyson as a Spiritual Poet," Mr. J. V. Chelliah.

A Lecture, "உலக சமூகத்தின் இயல்புகள்" Mr. K. Subramaniam.

A Discussion, "Latin and Greek should be abolished from our Secondary Schools in favour of the Oriental Languages" Speakers, Messrs. S. Sangarapillai and M. Arunasalem.

A Discussion, "Ceylon should and must be united with India," Speakers, Messrs M. Ratnasabapathy and D. K. Perinpanayagam.

The most important event that took place during this term was a Lecture by Mudaliar, Mr. C. Rajanayagam, on "Outlines of Jaffna History." The meeting was held in Ottley Hall and all teachers and students were invited. The meeting began with the singing of a Thevaram by Mr. K. Subramaniam, with Mr. J. V. Chelliah presiding. The Chairman gave a fine introductory speech, and when he called upon the lecturer to speak, he delivered his lecture in a scholarly accomplished manner. It was very interesting and inspiring for the subject was such that it appealed to our patriotic feelings very much. Many facts which were unknown to us were revealed, especially the history connected with some interesting and familiar places of Jaffna. As a matter of fact, he created within us a thirst for studying the history of our own country. At the end of the lecture, Rev. John Bicknell, the Principal, passed a few remarks and said that he would be very much pleased to have documents or books on Jaffna History in the College Library even at considerable cost.

Then the Chairman, after parsing some remarks, thanked the lecturer on behalf of the members of the "Union", after which the meeting came to an end. When the "History of Jaffna" written by the

lecturer is published, many of us will be eager to read it.

We are advancing, not only on the literary side, but also on the athletic side. A new spirit has entered the minds of

all the members and we have made up our minds to join in the inter-class athletic competition.

S. A. GANESHA IYER, Hony. Secy.



REPORT OF THE JAFFNA COLLEGE LITERARY CIRCLE

In this report of our association, we shall give a general survey of the work we are doing for the improvement of our knowledge of literature during this term.

We had for the most part lectures and papers by our own members and by our professors. We also have discussions among ourselves. On the whole, the subjects we heard and discussed were indeed useful ones. Some of the subjects we dealt with in our society were:—

"Tagore's Gardener," Mr. P. Nagalingam.

"Tragedies of Shakespeare," Mr. K. Subramaniam.

"Modern Writers," Mr. S. H. Perinpanayagam, B. A.

"Historical Plays of Shakespeare."

"English Sonnets," Mr. T. Selvaratnam.

Our numbers are steadily increasing. The members are taking a keen interest in the discussions and thoroughly enjoying the meetings. The Inter students take a great

interest in the association. They contribute to the welfare of the association not only by giving lectures and reading papers but also in a pecuniary way, especially when we are to celebrate our anniversary. In this connection I cannot refrain from mentioning the name of one who is taking a very great interest in the welfare of our association, and the success of our anniversary celebration. Mr. S. Kanagasabai is not only an ardent member of our association, but he is mainly responsible for the success of our first anniversary celebration which is to be held at the end of this term. We hope to do much to bring our celebration to a success. All the members, with the help of our kind patrons, will do their best for this function. Long life and prosperity to our dear "Literary Circle."

S' H. WINSLOW, HONY. SECY.



REPORT OF THE ATHENAEUM FOR THE YEAR 1926.

The Athenaeum is not altogether a literary union as most of the readers might naturally expect. It is one of the most social and democratic associations of its kind. Though it was founded at first as a literary association, later it developed in-

to something greater and more ideal. Candidly speaking, the most important achievements of our association were the moonlight walks and social evenings. Frankness of speech and settling of differences of opinion have been marked results of such

occasions. Master and student lose themselves in the discussion of the problems of the land and automatically a bond of good feeling between the various members ensues.

In athletics we have succeeded fairly well. In basketball we have proved ourselves invincible and in spite of our strength having been divided, we were able to give our opponents a good fight. You can imagine our ability when we were able to produce a basketball team, a *thatchie* team, and a football eleven out of a number of thirty.

We are really proud of our intellectual ability too. Last year we produced the only honours man in the Senior Cambridge Examination, and a Matriculate of London University. This year, ten of our members sat for the Senior, of whom five were underaged. A good number of them are expected to come out with honours and exemptions. You might say that we are blowing our own trumpet, but this is a true statement of facts and figures.

Our old patron, Mr. Handy S. Perinpanayagam, B. A. bade us goodbye curly last year, and has been very ably replaced by our present patron, Mr. I. P. ThuraiRatnam, B. Sc. His paternal affection for us and his frank and kind guidance have drawn us all closer to him, and we have in him one of our best friends.

Mr. Chelliah, the friend and room mate of the patron, whom we regard with equal esteem, is so much loved by the boys for his candour that we confide to him the deepest of our hearts' secrets.

Finally let me not forget to tell you of our co-operative store. We, the boys of

the dormitory, collected together a capital of about fifty rupees and carried on the business for some time, though not on a grand scale, with great profits. This created great enthusiasm and passionate ardor in our minds. Then we began the business on a large scale and stocked every article necessary for a student and various other funny things. Later on, after the unpleasant departure of some of our leading members, the store was quite forgotten. Anyway, let us hope that the present occupants of the dormitory will keep up the traditions of their predecessors.

THE ANNIVERSARY

First it should be mentioned that our anniversary celebrations were due last year. Since most of our members were preparing for the Cambridge examinations, the Committee thought it an injustice to disturb their studies and consequently postponed the celebration to this year. It was finally celebrated on the 28th of January, 1927. The function was carried on excellently in Otley Hall, beginning at 6.30 p. m. The most important item was the English farce, "Quo Tendimus." Last of all, but not the least, was the oriental dinner at 8 p. m. It was indeed a grand and sumptuous one though it gave displeasure to some of those who were not practiced to sit with legs folded. Here let me not forget to thank Mr. P. W. Ariaratnam who was very helpful to us in bringing this to a success.

Finally, we are proud of the glorious success of the day and also of the kind response and activities of the members of the Colombo Y. M. C. A., which no other association can ever dream of.

A. THALIASINGAM, HONY. SECY.



HUNT DORMITORY ANNIVERSARY CELEBRATION, 1926

Saturday the fourth of December 1926 was an eventful day in the history of Hunt Dormitory, being the fourth Anniversary Celebration. When the boys of the Dormitory woke in the morning of this day, the plain large dormitory turned into

a magnificent pandal was an object of amazement and they could not but think it was due to some Aladdin amongst them who had some Genii at his call. The decorations elicited such applause from the visitors and friends that one of them, car-

ried away by his enthusiasm, compared it to the palace of Indra. The Celebration started at noon and the visitors began to pour in at an early hour. The boys amused themselves by listening to records of the gramophone. A band of native musicians was also in attendance throughout the evening.

The celebrations proper began with the public meeting in Ottley Hall presided over by our Patron, Mr. Lyman S. Kulathungam. There were a few songs and a short scene from "The Hunchback." Mr. M. Sundram read a very interesting report of the Dormitory, the chief event of note being the winning of the universal athletic championship of the dormitories. Messrs. C. A. Gnanasegaram and V. Ponnampalam read the English and Tamil papers respectively. The speakers on the occasion were Mr. Gibbon and Rev. Thorne of Central College. Mr. Gibbon gave a very interesting talk, "Some Tales by an Old Soldier." Our

thanks are due to these friends for their kind presence, for to them we owe not a little of the success of the function.

After the meeting was over those present repaired to the Dormitory to take part in the sumptuous dinner arranged for them in oriental style. We had the unique privilege of having with us for dinner an Indian lady, Mrs. C. O. Elias. We thank her and hope that more ladies will grace our dinners in the future. At the close of the dinner Messrs. K. Subramaniam, K. H. Jeyaratnam and S. K. Abraham brought the greeting of the Inter Hostel, Ottley Hall, and the Athenaeum respectively. Messrs. Bicknell, J. V. Chelliah and Kulathungam also spoke. The proceedings came to a close with the Secretary thanking those present for their presence and patronage. The end made the boys regret that it was so short and wished that they had more celebrations in the year.

A. AMPALAVANAR, HON. SECY



A DESCRIPTION OF TRINCOMALIE

Many people have a curiosity to know something about a country, especially when they are new to the place. As I am sure that many of you know very little of Trincomalie, I take this opportunity to tell you about my native place.

All of us know that Trincomalie is situated in the Eastern Province and that it stands second in importance in that Province. Besides this, let me tell you that it has a very fine harbour, a residence for the Admirals of the East India Squadron, a Naval Dock Yard to support the Militia men, a wonderful place for mineral water, a fort which was the residence of the forty-ninth Highlanders, a small hill called Fox Hill, a railway station, a library, a police station, a Kachcheri, a Post Office, a Public Works Department Office, a War Office, and many other offices and buildings of minor importance. Now let me tell you a few interesting things about each of the above mentioned.

Trincomalie harbour is situated on the western side of the city. It is numbered

among the five finest harbours in the world. This harbour is never boisterous and any ship, man-of-war, schooner or catamaran can anchor in it without any difficulty at any time of the year. This harbour is well protected by a man-of-war because of the eighteen oil tanks which were built by the side of the harbour to supply the British men-of-war. Fearing that enemies might enter the harbour by stealth and bombard the oil tanks, the British Government sets out at least one man-of-war day and night on the look out for enemies. In the early part of October, 1920, the man-of-war, H. M. S. "Renown", with the Prince of Wales on board, entered the harbour without any difficulty and anchored within a quarter of a mile from the coast. At Colombo, the harbour was dug deeper to welcome this ship but in spite of this hard labour, the man-of-war had difficulty in coming into the harbour. On March 22nd, 1922, the world famous, gigantic man-of-war, H. M. S. "Hood" entered this harbour

without any difficulty whatsoever and anchored at an easy distance from the coast.

To the right of this harbour are the Admiralties and the Naval Dockyard. The Admiralties, as mentioned before, are the quarters of the Admiral of the East Indian Squadron. There is a flag-staff in this compound where a flag is hoisted whenever he is in his quarters, and lowered when he quits the town. This building is of course a magnificent one, where sailors wait on the Admiral as cooks, stewards, signallers, messengers, private secretaries, and so forth.

Farther west of the Admiralties lies the "Royal Naval Yard," where one can see hundreds of natives employed as clerks, checkers, and coolies. This yard supplies the marines and sailors especially with clothing and food. At times we can also see ships repaired at the dock, but this rarely happens. At the entrance there stands a clock tower on which is carved a big crown. Under this is written "No admittance except on duty." There is a gate keeper who allows to enter the yard only those people that work in the dock and those that possess a pass.

Now, coming farther east, we see the fort, known as "Fort Auston Burg." This fort was built by the Dutch on a peninsula-like promontory. When the British conquered Ceylon, this was occupied by two thousand soldiers of the forty-ninth Highlanders. But now there are only two hundred men using a few of the buildings while others are being used by the Irrigation Department and the Malarial Campaign. Besides these, a few of the buildings are used as private houses by the European officials of the Irrigation Department. There is also a place for calculating the annual rainfall of this district.

Turning back a few steps we come to a place where there is a flagstaff about seventy-five feet high. Here we can see men on the alert ever eager to send signals and receive messages from any ship which calls at the foul point. This is the most important point in the Indian Ocean. Ships call to take their points in any direction that they have to go. I must say that this flagstaff is one of the beauties of Trincomalie. From this flagstaff, going a little to the west we come to a place

that the natives call "Ravanan Dettu." Here we see a rock cloven in two, and if we peep through this chasm, we see the water of the sea coloured dark blue, dark as ink. In the fort there is a canon fired at twelve noon sharp by the sun dial. When this canon is fired the citizens regulate their chimes. Day and night we can hear the sweet music of the bands playing different tunes, also the notes of the buglers blowing the different naval and military calls. Wherever we move in the forest we can see deer in great numbers which lead a tamed life because no one molests them. When we come out of the fort, at the entrance we see an inscription on the left hand pillar of the gate. It reads thus:—

“புனைக்கண் புனைக்கண், செங்கண்
கண் ஆண்டின், மனே கண்முத்தியடி”
The wall that surrounds this fort is about six yards in width.

Opposite this fort stands Fox's Hill where there is a bungalow which was formerly used by the Commander-in-Chief of the forty-ninth Highlanders. Now this bungalow is used as the residence of the Assistant Government Agent of Trincomalie. This hill is about twenty-five feet high, and here too we can see a flagstaff where flags are hoisted on the notable days of the British Empire. As the hill adjoins the forest it is often molested by elephants, leopards, and such wild animals.

Five miles away from town there is a place known as "Kannial". At this place there are seven springs standing within an area of fifty yards square. The most wonderful thing connected with this is that although the seven wells stand within such a small area, each of them possesses water of a different temperature. One has water in a boiling condition. If an egg be let down there it can be taken out boiled. Each well is about two feet square and three feet deep.

At Trincomalie we see also a maidan about three-fourths of a mile in diameter. This ground is occupied by the cattle from early in the morning until late in the noon. After these retrace their steps homewards, they are succeeded by the sailors, soldiers, children, veterans and the like who play different sorts of games,

both European and native. There is no season set apart for any game and thus we can daily see all kinds of games played. Unlike Jaffna practice, it is not necessary that a Trinco team player should be within his teens.

Leaving all these things aside, let me tell you something about the agriculture. As regards vegetables or curries, Trinco is in great need of them, and I am proud to say that Jaffna supplies these to a great extent. Secondly consider the paddy cultivation. This is the most tedious and troublesome occupation that a Trincoite can find. Each has to fence the plot of land that belongs to him on all sides. If one breaks this law he is heavily fined. Secondly he should be careful to watch his field day and night to keep it from being molested by wild boars and other such wild beasts, for almost all the fields adjoin the forest. The farmer makes a rough bell like thing out of a kerosene tin, and fixing it in the middle of his fields, rings it to drive away the birds which are believed to destroy the crops by eating the ears of corn. Day and night the Trinco farmer has to keep watch over his field, for if he dozes a little he has to pay his penalty in two different ways. One way is by paying a fine to the Government, the other, by his crops being destroyed by wild beasts. These farmers have a fairly good chance of shooting people when they are on bad terms with

them. In the night they shoot the man watching the adjoining field, drag him to his own field and lay him down. If question is raised, they simply give the plain answer: "I heard a noise there in the field. Thinking it to be beasts, I shot at the spot where I heard the noise". The Trinco farmer is well supplied with water from tanks, and if it were not for that he would find it very hard to carry out his work. But in Jaffna, the farmer sows and goes to his field only for reaping. He knows not how the crops grow.

Let me now tell you about the climatic conditions of Trincomalie. The climate is awfully hot and the temperature rises even to ninety-nine degrees. In spite of this awful heat, the natives being used to it, lead a very pleasant life.

It will not be fair if I do not tell you something about the inhabitants, though this is the worst subject I could touch. These inhabitants hate one another more bitterly than enemies, and each looks upon the other more hatefully than Shylock the Jew looked upon Antonio. Surely Trinco, in spite of its natural beauty, does not advance much on account of the peoples' hatred towards each other. In conclusion I say that Trincomalie will advance and prosper well if each and every individual loves the others as a real Christian and possesses the spirit that a real Christian ought to possess.

S. H. K. MORRISON, V. A.



ON MYSELF or THE PRODIGAL'S REMORSE

Time has gone
And years have flown
And my youth has swiftly sped.
Ring my knell
With brazen bell;
My lovely youth is gone, is dead.

My years are spent
In foolish mirth
My life is rent;
I live on earth
In stinging woe.
I am a fool
The obedient tool
Of slothfulness I fully know.

I live on earth to die and rot,
'Twere better I had ne'er been born;

Then burdened earth
Might have had
A stupid lad
Or rotter less,
But why
Should I
Cast the blame
Without sense
On Providence
And blow aflame
His terrible wrath?

I should, I guess, accept my lot
And just live on to die, to rot.

K. S. SINGARATNAM, IV. A.

JAFFNA BARBERS

The Jaffna barber, like the dhoby of whom I wrote last time, is a very interesting figure. He is an indispensable figure in village society.

First let me say a few things of his tonsorial art. As one looks at him, the Jaffna barber is of medium stature with a beaming clean-shaven face, and has his verty tied high above his knees and a shawl wrapped round his waist. He has about half a dozen razors, from the German "Kropp" to the American "Pyramid" and all these razors are of varying degrees of sharpness. A blunt pair of scissors and a comb with all its teeth gone, complete the list of his tools.

The Jaffna barber is an early riser and has a big circuit to go round in his daily work. Among his patrons are men with shaggy beards and shining bald heads and polished young men with their hair brushed after the fashion of Oxford and their faces clean shaven.

To see the Jaffna barber at work is a rare sight which a visitor should not fail to witness. He makes his patron squat on the ground and he himself sits before him. Then after a careful survey of his patron's face he decides what razor with a particular degree of sharpness is required for that face. He slowly pulls out the razor needed and begins to strop it on a small piece of leather held in his palm. But all this while he is not silent. Though his mind is deeply occupied in his work, he keeps his patron busy by relating to

him the gossip of the village. After his razor has been stropped, he gets ready to shave. There is no powder or soap that may be applied on his patron's face, but dipping his bare fingers in cold water contained in a coconut shell, he wets the face of his patron, and then shaves him neatly. The whole process takes him from five to thirty minutes. It all depends on the barber's mood and his razor. There are some barbers who, with their bare razors and water shave one so neatly and well that it is a better shave than one gets at one of the fashionable saloons at Colombo, where all the modern cosmetics and perfumes are brought into play.

Besides his daily routine of work, the Jaffna barber is a familiar figure at weddings and funerals. He has his place there among the ceremonies and various rites.

The Jaffna barber is paid in paddy as well as in cash. He finds life tolerably easy to bear and is more punctual in his work than the dhoby. He does his work well and in his own small way helps us to be neat and punctual in our work too.

But there is one thing that he views with dread today. It is the advent of cheap German razors and safety razors, and also the dexterity with which the young men at colleges use them. He fears he may be left on the street starving for want of work and food.

S. KANAGASABAI VI. A



THE PERAHERA

The Kandy Esala Perahera is the most ancient and most looked forward to of the Buddhist festivals. The Ceylonese like this festival very much. It celebrates the great victory of Gaja Bahu II over the Cholians who had in previous years defeated the Sinhalese and captured two thousand prisoners.

In August, the casual visitor is surprised to see huge crowds in the quiet,

village-like town of Kandy. If he makes inquiries he will learn that it is the time of the Perahera, a period of extravagant enjoyment, when Kandy is a fabulous El Dorado, containing an unlimited number of people from all parts of Ceylon. The "villagers", ignorant tillers of the soil, offer wide opportunity to the swarms of pick-pockets, thieves and other such gentry. Hotels are uncomfortably filled by many

clerks, shop keepers and merchants, differing in both religion and station in life; a motley gathering from all parts, determined to view the Perahera.

Crowds line the streets which have been marked as the route. Craning heads jut out of every possible angle and from windows much too small for the number of heads. The tinkling of bells is heard. This signals the approach of the Perahera.

A dancing in stately procession, amidst fiendish noise caused by innumerable tom-toms beaten by herculean figures, each of whom strives to out-do the other in causing an uproar, come the elephants. The first one bears a Sinhalese chief who carries some manuscripts referring to this festival. After him come the elephants, three abreast. All are richly caparisoned, but the Maligawa elephant who carries the tooth of Buddha, is the most richly decorated animal in the procession.

The elephants, come at intervals of a few yards. The dancers, lithe and graceful, contracting, bending, springing, waving in an alarming manner, fill the places between the elephants.

But in the middle of the whole procession comes the elephant, commonly known as "Maligawa atta", who bears the relic of Buddha, his tooth. It is covered by a golden howdah which is strapped to the body of the elephant. Several coloured electric lights surround the shrine furnishing an incredibly beautiful sight. The elephant passes on among a few "Saddhus", earnest, eager Buddhists who follow the prompting of their hearts.

The last elephant passes. The crowds go behind the procession. The din becomes fainter and fainter until no sound is heard.

D. A. THAVANAYAGAM III A.



THE LAST WEEK OF JANUARY IN JAFFNA COLLEGE

The last week of January was the time when the Colombo Y. M. C. A. people were here.

Many an ardent lover of athletics looked forward with pleasure and yearning for the day when the Colombo Y. M. C. A. people would be here. This expectation of enjoying a thrilling and busy week had been raised in the minds of the boys by a notice put up at the notice board before the Vice-principal's office by our physical director Mr. Phelps, intimating that the Colombo Y. M. C. A. people would be here and play a series of games with the college basket-ball team.

Moreover, many an imaginative and curious minded boy might have tried to picture for himself what the Colombo Y. M. C. A. men would look like,—whether they would come down in state and in glittering garments and what new fashioned coats they might wear. The boy might have even made a strong determination to go to town at the earliest moment and get for himself a coat of that type modelled after the same fashion. To these boys it must have

been a great disappointment when one day looking out from the study room, they saw a car driven up into the quadrangle and from it alight fashionable young men of no foreign breed dressed as people here in Jaffna dress themselves, with a cigarette in each one's mouth. They walked up to the baby dormitory to be lodged there during their stay at Jaffna College.

Many boys did not go and speak to the Y. M. C. A. men because they were afraid of their English and even when they were talked to they evinced a great difficulty in answering and took advantage of the first opportunity that offered itself to slip away unnoticed and thus free themselves from the great trouble of having to speak in English. Moreover our visitors spoke with such an easy fluency, that when our boys answered them it seemed deeply contrasted with their easiness of expression.

A basket ball match was played on the afternoon of the day of their arrival. Seats were arranged, and all around sweet and merry faces were to be seen. When the match began it was not a very interesting match, for we were far superior to them

in the play and the match ended in a victory for us with the score of 48-9. On the second day also the play dragged on in the same way and ended in a victory for us with the score of 31-12. On the third day many girls came from Uduvil to witness the match which was played with something like martial music provided by "the band of expert musicians" (as it was called in the programme of the Athenæum celebration.) Suddenly the play took another turn, so much so that when the first half was over they were in the lead with the score of 12-2. Then came in our first team and scored 17 points while they got 8. Thus the match ended in a victory for them with a score of 26-19. During the play the Uduvil girls evinced a great interest in our winning the game as was seen in the clapping of their hands and the raising of their legs etc., and we are really sorry we were unable to reward them for their great interest in us by making them see Jaffna college come out as victors. Then followed a boxing exhibition and a show of some feats of strength and after that the pole vault.

Finally there came the Athenæum celebrations. The hall was filled and it was suffocating to sit there. Moreover the girls staying to see the celebration created a jealousy in the minds of the dormitory sleepers other than those of the Athenæum. For even though numerous invitation cards

have been sent to them they never condescended to enliven our company with their sweet presence. It was obvious that they came not for the sake of the celebration but for the sake of the basket ball game; this is the only consolation we can find. After some other items there followed a speech by one of the Y. M. C. A. men who made it highly interesting on account of his quick wit and seriousness of countenance whenever he made a joke. He launched his shafts at poor Mr. Brodie to that gentleman's utter inconvenience and discomfiture. The celebration ended with some more items of that sort and then followed an oriental dinner. I am sure almost all of those present there did ample justice to the viands provided, if I may be pardoned for touching on such a delicate point.

Thus ended the week which is of so great an importance in the career of every boy studying here now. The first thing that was brought home to us by the Y. M. C. A. men was the spirit of sportsmanship displayed by them in any game they undertook. Though many of us did not have the privilege of talking to them, yet we found them quite sociable. Another thing about the Y. M. C. A. men is that each one is a good athlete and had a well developed, muscular body.

S. J. JESURATNAM. VI C.



WISE AND OTHERWISE

Mr. Britto said that he first thought Jaffna food must be very nourishing when he began noting Mr. Brodie and Mr. Elias. However he began to doubt the correctness of this inference when he got acquainted with Mr. Thurairatnam.

* * *

Mr. Elias has given further evidence that he believes that there is milk in coconuts.

* * *

Teacher: "What is the meaning of 'sex'?"

First student: "There are two sexes, male and female."

Second student: "There is another also."

Teacher: "What is that?"

Second student: "Insects."

* * *

We hope the young ladies from Uduvil have gotten over the fright that Mr. Atkinson gave them by walking at them upside-down.

* * *

Some of the other dormitories will have to find a means of getting these ladies

to attend their celebrations in order to catch up with the Athenaeum. "Faint heart ne'er won fair lady."

* * *

However, fellows, it is wise to observe with Mohammed that if the mountain will not come to you, you may go to the mountain.

* * *

When our friend that claims such close connections with the German Kaiser was in our midst last, we missed an oppor-

tunity. We should have told him how we have none other than Napoleon in our midst; nay, we should have introduced him to that worthy.

* * *

There was a sage teacher named Handy

Who grew out a moustache quite dandy;-

Though he will not confess, *

Its purpose we guess

Is to strain Jaffna air when it's sandy.

* * *



ALUMNI NOTES

Dr. W. S. Ratnavale recently *J. M. O. Kandy* has been successful in the C. P. M. Examination of Great Britain and Ireland in addition to the special course of lectures he attended on nervous diseases.

Dr. S. W. Charles Ratnesar has returned to Ceylon after obtaining L. R. C. P. (Edin.) L. R. F. P. & S. (Glas.)

Mr. G. Crosette Thambiah has been appointed D. J. Trincomalie.

Mr. C. Arupalavanarphillai has been appointed Udayar of Vaddukoddai in addition to being Udayar of Araly.

Rev. L. N. Hitchcock has assumed duties as Tamil Minister in the Wolfendhal Dutch Reformed Church Colombo.

Rev. James Mather was transferred from Mannar to Jampettah Church and *Rev. McLelland* from Jaffna to Mannar.

Mr. A. Muttukumarasamy of M. H. Office has been promoted from Class II to class I of Postal Clerical Service.

Mr. M. Savundram Joseph has been successful in the M. A. examination of Calcutta University.

D. S. SANDERS, SECY.



RECORD OF COLLEGE EVENTS

NOVEMBER

28th, Mr. D. S. Sanders preached at the Sunday evening service.

DECEMBER

3rd, Miss Pettman of Uduvil addressed the Y. M. C. A.

4th, The Hunt Dormitory Boarders' Union celebrated their 5th anniversary.

10th, The members of the fifth Form class celebrated their Basket ball championship.

17th, College closed for the X'mas vacation.

JANUARY

5th, College reopened.

9th, Mr. J. C. Amerasingham conducted the evening service.

13th, The presentation of class shields took place.

16th, The preacher at the evening service was Mr. J. V. Chelliah.

26th, About fifteen members of the Central Y. M. C. A. arrived as guests of the College.

27th, Basketball match J. C. Vs. Central Y. M. C. A.

28th, Boxing Exhibition.

" The Athenaeum celebrated its second anniversary.

29th, Cricket match J. C. Vs. Central Y. M. C. A.

FEB.

5th, Junior Athletic meet.

6th, Rev. S. P. Hieb took charge of the evening service.

14th, Rev. Bookwater preached a sermon on "Doing Duty"

17th, Under the auspices of the Union Mudaliyar Rasanayagam delivered a lecture on "The outlines of the History of Jaffna."

18th, Sextant Holiday.

26th, Cricket match J. C. Vs. P. C.

" Volleyball match J. C. Vs. P. C.

" Do. Do. J. C. Vs. J. C. C.

(in town)

27th, Mr. S. H. Perinpanayagam was the speaker at the Sunday evening service.



JAFFNA COLLEGE STAFF

FACULTY

Rev. John Bicknell, B. A., B. D., (Yale), Ed. M. (Harvard)—Principal
(Logic and Bible).

John V. Chelliah, M. A. (Calcutta)—Vice-Principal.
(English).

J. C. Amarasingham, B. A. (Madras) Trained.
(History and Tamil).

David S. Sanders, B. A. (Calcutta. Trained).
(Mathematics).

Albert C. Sundrampillai, B. sc. (Calcutta).
(Mathematics and Science).

C. W. Phelps, B. sc. (Mass. Inst. of Technology)—Physical Director
(Science).

C. O. Elias, B. A. (Calcutta).
(Nature Study and History).

M. I. Thomas, M. A. (Madras).
(Constitution and History)

S. H. Perinpanayagam, B. A. (London).
(Latin and English).

K. A. Chelliah, B. S., (London).
(Mathematics and Science).

I. P. Thurairatnam, B. Sc. (London).
(Mathematics and Science).

Rev. S. P. Hieb. M. A. (Nebraska).
(English and Bible)

ADDITIONAL STAFF

29

UPPER SCHOOL

- C. H. Kadiravatepillai (Tamil).
- A. Kathiravelu (London Matric.)
- L. S. Kulatungam (Inter Arts.)
- K. Saravanamuttu (Trained).
- A. M. Brodie (Trained).
- P. W. J. Muttiiah (Inter Arts).
- J. N. Appadurai (Senior Normal).
- R. C. S. Cooke (Lond. Matric.)
- K. V. George (Drawing Certificate).
- T. P. H. Arulampalam (Manual Training).

LOWER SCHOOL

- C. C. Kanapathypillay (Trained) Supervisor.
- S. A. Visuvalingam (Second Class Certificate.)
- H. M. Chellappah (Third " ")
- G. S. Wadsworth (Trained).
- P. W. Ariaratnam (Senior Exemption.)
- W. K. Bonney (Senior).
- K. S. Stephen (Vernacular Certificate).
- S. J. K. Hensman (Third Class Preliminary).
- Mrs. L. C. Williams.
- " E. G. David.
- " E. Hunt.
- " J. H. Appadurai.

CLASS:—INTERMEDIATE IN ARTS, SENIORS

- | | |
|-------------------------|-----------------------|
| 1. Suppramaniam K. | Araly, Vaddukoddai. |
| 2. Ratnasababathy M. | " " |
| 3. Sangarapillai S. | Karadive. |
| 4. Arunasalam M. | Vaddukoddai |
| 5. Ganesha Iyer S. A. | Vannarponnai, Jaffna. |
| 6. Sivagurunather V. | Vaddukoddai. |
| 7. Perinpanayagam D. | Jaffna Town. |
| 8. Kanagasabai S. | Alaveddy. |
| 9. Nagalingam P. | Tellippalai. |
| 10. Sivasuppramaniam M. | Navatkuly. |
| 11. Selvaratnam S. | Jaffna Town. |

CLASS:—JUNIOR INTER ARTS

- | | |
|------------------------|----------------|
| 1. Kandasamy V. | Vaddukoddai |
| 2. Kanagaratnam Curtis | Manepay |
| 3. Abraham S. K. | Chavakachcheri |
| 4. Gunanayagam A. | Karadive |

CLASS:—INTERMEDIATE IN SCIENCE, SENIORS

- | | |
|----------------------|--------------------------|
| 1. Chelvadurai M. | Koddaikadu, Vaddukoddai. |
| 2. Palanathan D. | Navaly. |
| 3. Seevaratnam S. T. | Atchuvally. |
| 4. Abraham A. W. | Chavakachcheri. |

- | | |
|---------------------|--------------------------|
| 5. Gunaratnam R. M. | Alvay, |
| 6. Nadarajah K. | Kaddaively. |
| 7. Sebanathan K. | Naranthanai. |
| 8. Selvathamby S. | Jaffna Town. |
| 9. Anketell E. B. | Uduvil. |
| 10. Rajaratnam T. | Nunavil, Chavakachcheri. |

CLASS:—JUNIOR INTER SCIENCE

- | | |
|---------------------|--------------|
| 1. Jeyaratnam K. | Araly. |
| 2. Sangarapillai M. | Vaddukoddai. |
| 3. Poor S. T. | Sanganai. |

SIXTH FORM A.

- | | | | |
|--------------------------|--------------|-----------------------------|-----------------|
| 1. Sivasingham E. | Araly. | 18. Ariaratnam S. | Uduvil. |
| 2. Vytelingam A. | Vaddukoddai. | 19. Gunaratnam T. | Atchuvally. |
| 3. Appiah S. | Araly. | 20. Duraisamy S. | Tondaimannar. |
| 4. Kanagasabai S. | Thunavy. | 21. Rathasingam C. | Uduvil. |
| 5. Visuvalingam T. | Araly. | 22. Ponnampalam A. | Karadive. |
| 6. Curtis K. T. | Manepay. | 23. Murugasu V. | Erlalay. |
| 7. Nadaraja K. | Araly. | 24. Selvarajah T. | Vaddukoddai. |
| 8. Alexander S. R. | Araly. | 25. Supramaniam R. K. | Valvetiturai. |
| 9. Kaliasundrampillai A. | Vaddukoddai | 26. Thaliasingham A. | Chavakachcheri. |
| 10. Visuvanathan M. | Koddaikadu. | 27. Selvaratnam A. S. | Nallur. |
| 11. Vethabaranam G. | Vaddukoddai | 28. Jeyaratnam E. S. | Urumpirai. |
| 12. Rajaratnam C. | Mallakam | 29. Gnanasegaram C. A. | Alaveddy. |
| 13. Somasundram V. | Vaddukoddai. | 30. Chellappah K. | Chavakachcheri. |
| 14. Nagaratnam S. | Vaddukoddai. | 31. Tharmakulasingham S. M. | Urumpirai. |
| 15. Gnanamuttu A. D. | Vaddukoddai. | 32. Thambiah S. | Karadive. |
| 16. Muttiah I. R. | Urumpirai. | 33. Kanabathypillai K. | Vaddukoddai. |
| 17. Palasundrampillai P. | Vaddukoddai. | 34. Mather F. W. D. | Navaly. |

SIXTH FORM B.

- | | | | |
|---------------------------|-----------------|-----------------------|-----------------|
| 1. Vyranttu M. | Koddaikadu. | 17. Nagalingam V. | Vaddukoddai |
| 2. Marnicaum V. | Vaddukoddai. | 18. Ponnudurai A. | Pandaterrippu. |
| 3. William L. C. | " | 19. Suppramaniam P. | Karadive. |
| 4. Nagalingam K. | " | 20. Vytelingam M. | " |
| 5. Ayadurai N. | Araly | 21. Selvadurai V. K. | " |
| 6. Rajasingham N. | Vaddukoddai. | 22. Ampalavanar A. | Sandilipai. |
| 7. Sivagurunathapillai S. | " | 23. Ponnampalam V. | Thaiyiddy. |
| 8. Aruliah A. K. | Karadive. | 24. Sivappiragasam V. | Tondaimannar. |
| 9. Supramaniam V. | Koddaikadu Ary. | 25. Arumianayagam C. | Tellippalai. |
| 10. Sivasuppramaniam M. | Araly. | 26. Seevaratnam M. | Karadive. |
| 11. Kandiah S. | Vaddukoddai | 27. Sebanandam C. | Pandaterrippu |
| 12. Ed. Navaratnam | Uduppidi. | 28. Rajaratnam S. | Vaddukoddai |
| 13. Nathaniel R. A. | Manepay | 29. Pulandran K. | Navaly. |
| 14. Sukirtharatnam T. | Uduvil | 30. Venayagam K. | Chavakachcheri. |
| 15. Paramanathy S. | Karadive. | 31. Patnanathan T. | Vaddukoddai. |
| 16. Tharmalingham S. M. | Vaddukoddai. | 32. Rudra T. | " |

SIXTH FORM C.

| | | | |
|-----------------------|--------------|---------------------------|----------------|
| 1. Chelvadurai R. A. | Araly. | 11. Seevaratnam V. | Sandilipai. |
| 2. Sabaratnam S. K. | " | 12. Thirusittampalam T. | Thaiyiddy. |
| 3. Jesuratnam J. S. | Manepay. | 13. Velupillai Selvadurai | Atchuvally. |
| 4. Gunaratnam S. | Vaddukoddai. | 14. Mathiaparanam A. | Karadive. |
| 5. Rajaratnam S. | " | 15. Sundram M. | Kandy. |
| 6. Samuel D. S. | Uduvil. | 16. Ratnasamy A. E. | Kaddudai. |
| 7. Rajaratnam P. S. | " | 17. Thamboo P. | Chavakachcheri |
| 8. Sabaratnam M. | Varany. | 18. Saravanaimuttu S. | " |
| 9. Muttu Murugasu V. | Atchuvally. | 19. Selvanayagam S. | Uduvil. |
| 10. Kirupainayagam T. | Erlarlai. | 20. Sundrakumaran C. | Valvettiturai. |

FIFTH FORM A.

| | | | |
|---------------------|--------------|-----------------------|----------------|
| 1. Alagaratnam T. | Araly | 13. Arunasalam S. K. | Araly. |
| 2. Nagamany K. | Koddaikkadu. | 14. Rajaratnam A. | Karadive. |
| 3. Rajadurai T. | Vaddukoddai. | 25. Selvadurai S. | Uduppidi. |
| 4. Murugasu V. | Navaly. | 16. Nadarajah S. | Tondaimannar. |
| 5. Selvaratnam T. | Sandilippai. | 17. Chelliah N. | Atchuvally. |
| 6. Sinnappa T. | Koddaikkadu. | 18. Vijayaratnam C. | Araly. |
| 7. Gunanayagam A. | Vaddukoddai. | 19. Morrison S. H. K. | Trincomalee. |
| 8. Danforth J. B. | Uduvil. | 20. Sittampalam K. | Moolay. |
| 9. Mann A. R. | " | 21. Vijayadharm N. | Karadive. |
| 10. Alexander G. B. | Anaikkoddai. | 22. Balasundram P. | Tondaimannar. |
| 11. Thambiratnam P. | Atchuvally. | 23. Kandasamy T. | Mathagal. |
| 12. Ramanathan T. | Karadive. | 24. Ratnasingham K | Valvettiturai. |

FIFTH FORM B.

| | | | |
|--------------------------|--------------|--------------------------|----------------|
| 1. Arumugam K. | Koddaikkadu. | 14. Jeyaratnam M. | Atchuvally. |
| 2. Arunasampillai V. | Vaddukoddai | 15. Jebaratnam S. | Nallur. |
| 3. Somasundram K. | Araly. | 16. Somasundram M. B. | Sandilippai. |
| 4. Thurairajah J. | Manepay. | 17. Velupillai C. | Karadive. |
| 5. Venayagamoorthy T. | Koddaikkadu. | 18. Sinnadurai A. | Chavakachcheri |
| 6. Kanabathypillai K. | " | 19. Tharmalingasamy P. | " |
| 7. Arumugam S. | " | 20. Thamotharampillai K. | " |
| 8. Somasundram M. K. | Vaddukoddai | 21. Ramachchandran N. | Manepay. |
| 9. Villavarasaratnam S. | " | 22. Thevathasan K. | Erlarlai. |
| 10. Rajasingam C. E. | Uduvil. | 23. Ampalavanar C. | Vaddukondai. |
| 11. Chelliah M. | Karadive. | 24. Oulagasegaram H. G. | Navaly. |
| 12. Thillianayagampillai | Vaddukoddai | 25. Saravanaimuttu K. | Chavakachcheri |
| 13. Rajendra P. R. | Uduvil. | 26. Suppramaniam S. | Atchuvally |

FOURTH FORM A.

| | | | |
|-----------------------|--------------|------------------------|--------------|
| 1. Kanabathypillai V. | Araly. | 7. Thirunavakarasu M. | Vaddukoddai |
| 2. Ponnampalam S. | Vaddukoddai. | 8. Saravanaimuttu A. | Koddaikadu. |
| 3. Solomon Reuben | " | 9. Alexander S. N. | Araly. |
| 4. Rajendram S. | Araly | 10. Kanagandram A. | Karadive. |
| 5. Thuraisingam A. | Vaddukoddai. | 11. Thirunavakarasu S. | Vaddukoddai. |
| 6. Gunaratnam M. | " | 12. Valauther C. | Koddaikadu . |

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|----------------------|------------------|------------------------|--------------|
| 13. Ariaratnam K. | Atchuvally. | 20. Eliathamby S. | Navaly. |
| 14. Gnanarajah R. A. | Sanganai Alavedy | 21. Kanagaratnam R. | Uduvil. |
| 15. Suppramaniam S. | Vaddukoddai. | 22. Ratnam Woodhul | Thunavy |
| 16. Kandiah R. | Changanai. | 23. Kandasamy V. | Vaddukoddai. |
| 17. Kanaganayagam N. | Karadive. | 24. Vettivalu P. | Karadive. |
| 18. Rajanayagam A. | Kaddudai. | 25. Samuel Singaratnam | Tellippalai. |
| 19. Ponnudurai A. | Atchuvally. | 26. Velayuthapillai V. | Araly. |

FOURTH FORM B.

| | | | |
|-------------------------|--------------|-----------------------|------------------|
| 1. Sangarapillai K. | Koddaikadu | 14. Chelliah T. | Vaddukoddai |
| 2. Rajasingam S. | " | 15. Arasaratnam P. | Uduvil. |
| 3. Velupillai M. | Vaddukoddai. | 16. Nadarajah J.K. | Vaddukoddai. |
| 4. Vyravanather T. | " | 17. Chinniah S. | Sandilippai. |
| 5. Velupillai A. | " | 18. Ponnampalam S. | Kaddudai. |
| 6. Kandiah N. | " | 19. Chinniah Benjamin | Araly. |
| 7. Nadarajah V. M. | Koddaikadu. | 20. Jeyasingam S. | Chavakachcheri. |
| 8. Navaratnam K. | Araly. | 21. Thambapillai S. | Karadive. |
| 9. Rajaratnam K. | " | 22. Nadarajah S. | Vaddukoddai. |
| 10. Thiagarajah V. | Vaddukoddai. | 23. Thirunavakrasu S. | V. Pandaterrippu |
| 11. Palany K. | Araly. | 24. Jeyaratnam P. | Chavakachcheri. |
| 12. Thaliyasingam T. | " | 25. Kurukularatnam K. | Tondaimannar. |
| 13. Sithambarapillai S. | Koddaikadu. | 26. Thevanandam C. | Pandaterrippu. |
| | | 27. Nagalingam E. | Alaveddy. |

THIRD FORM A.

| | | | |
|------------------------|--------------|-------------------------|--------------|
| 1. Navaratnam S. | Koddaikadu. | 15. Vijayatheivanthira | Koddaikadu. |
| 2. Arunugam K. | Vaddukoddai. | 17. Nadarajah N. | Karadive. |
| 3. Kanagaratnam S. M. | Thunavy. | 18. Selvadurai C. | " |
| 4. Sivagnanam V. | Vaddukoddai. | 19. Rajasundram M. | Uduvil. |
| 5. Kanagaratnam S. | " | 20. Kanagasabai S. O. | Kandy. |
| 6. Nadarajah E. | Sittangony. | 21. Muttuthamby T. | Mathagal. |
| 7. Nadarajah M. | Vaddukoddai. | 22. Vallipuram S. | Vaddukodeai. |
| 8. Balasingam N. | " | 23. Sithambarapillai A. | Araly. |
| 9. Ellaretnam S. | Thunavy. | 24. Thevanayagam D. A. | " |
| 10. Selvaratnam E. | Tholpuram. | 25. Ariadurai S. | " |
| 11. Kandasamy S. | Thunavy. | 26. Kumarasamy K. | Vaddukoddai. |
| 12. Kanabathypillai A. | Delft. | 27. Arasaratnam Joshua | Uduvil. |
| 13. Rajah S. | Vaddukoddai. | 28. Kandiah P. | Vaddukoddai. |
| 14. Kandappu S. | Araly. | 29. Ponniah V. | Erlalai. |
| 15. Sivasambu S. | Vaddukoddai. | | |

THIRD FORM B.

| | | | |
|-----------------------|--------------|------------------------|--------------|
| 1. Nagaratnam C. | Vaddukoddai. | 6. Selvadurai S. K. | Vaddukoddai. |
| 2. Kanabathypillai S. | Vaddukoddai. | 7. Sithamparapillai A. | " |
| 3. Sathasivam A. | Thunavy. | 8. Selvadurai V. | Araly. |
| 4. Ponnudurai K. | Vaddukoddai | 9. Gunaratnam A. | Vaddukoddai |
| 5. Murugupillai K. | Araly. | 10. Suppramaniam V. | Araly. |

| | | | |
|------------------------|---------------|-------------------------|-----------------|
| 11. Suppramaniam S. | Thunavy. | 23. Danforth J. S. | Uduvil. |
| 12. Kanabathypillai N. | Vaddukoddai. | 24. Arunasalam S. T. | Vaddukodai. |
| 13. Thamalingam M. | Tholpuram. | 25. Sinniah S. | Araly. |
| 14. Sinnadurai N. | Araly. | 26. Rajanayagam S. | Sandilippai. |
| 15. Kovintha K. | Tholpuram. | 27. Veluppillai M. | Vaddukoddai. |
| 16. Ponnampalam S. | Vaddukoddai. | 28. Ehambaram N. | " |
| 17. Thambyah V. | " | 29. Muttukumarasamy C. | Sanganai Vaddu. |
| 18. Nadarajah T. | " | 30. Markandu N. | Vaddukoddai. |
| 19. Thambinayggam V. | " | 31. Tharmalingam A. | Karadive. |
| 20. Gunaratnam N. | " | 32. Supramaniam R. | Vaddukoddai. |
| 21. Muttiah N. | Araly. | 33. Samuel Alfred. | Araly. |
| 22. Suppramaniam K. | Moolay Vaddu. | 34. Kanagakulasingam R. | Sanganai. |

THIRD FORM C.

| | | | |
|---------------------------|-----------------|----------------------------|------------------|
| 1. Kanagasababathy A. | Vaddukoddai. | 18. Navaratnam K. | Vaddukoddai |
| 2. Ponnudurai V. | Koddaikadu. | 19. Kanagasabai M. V. | " |
| 3. Rajadurai C. | Vaddukoddai. | 20. Thirusittampalam A. | " |
| 4. Vytlingam V. | " | 21. Ponnusemy K. | Uduvil. |
| 5. Sangarapillai A. | Araly. | 22. Muthalithamby N. | Vaddukoddai |
| 6. Vijayaratnam T. | " | 23. Kanabathypillai Wesley | Vathiri, Uduppi. |
| 7. Gnanapiragasam S. | Nachchandy Vad. | 24. Paul S. V. | " |
| 8. Vinasisithamby S. M. | Vaddukoddai. | 25. Arunasalam C. | SittangenyVadu |
| 9. Nadarajah V. | " | 26. Rajaratnam K | Atchuvaly. |
| 10. Kanabathypillai V. | Araly. | 27. Kasiah C. | Karadive. |
| 11. Winslow A. S. | Vaddukoddai. | 28. Balasingam. | Tondaimannar. |
| 12. Kanabathypillai S. N. | Araly. | 29. Kanabathypillai S. | Navatkuly. |
| 13. Selvadurai Sup. | Koddaikadu. | 30. Rasiah S. | Chavakachcheri |
| 14. Ramanathan K. | Vaddukoddai. | 31. Navaratnam J. | " |
| 15. Kanagasabai V. T. | " | 32. Thevananthakumaran C. | Pandaterrippu. |
| 16. Tharmalingam K. | Araly. | 33. Aseervatham S. A. | Urumpirai. |
| 17. Venasisithamby S. V. | Vaddukoddai. | 34. Ariaratnam H. | Chavakachcheri |

SECOND FORM A.

| | | | |
|-------------------------|--------------|----------------------|-----------------|
| 1. Nadarajah A. | Vaddukoddai. | 16. Gunasingam T. | Alaveddy |
| 2. Sivasamboe S. | Araly | 17. Vytlingam A. | Vaddukoddai. |
| 3. Theagarajah A. | Koddaikadu. | 18. William Hunt | " |
| 4. Visuvanathan K. | " | 19. Joseph Alfred | Araly. |
| 5. Sivanadian K. | Araly | 20. Sabaratnam T. | " |
| 6. Thangarajah A. W. | Thunavy. | 21. Rajakone Winslow | Vaddukoddai |
| 7. George S. T. | Araly. | 22. Jeganathan S. | Araly. |
| 8. Somalingam K. | " | 23. Chelliah V. | Vaddukoddai. |
| 9. Theagarajapillai | Vaddukoddai. | 24. Kandasamy S. | " |
| 10. Sithamberanathar P. | " | 25. Sivagnanam S. | Araly |
| 11. Mathiaparanam L. | " | 26. Nadarajah C. | Kaddudai. |
| 12. Chelliah V. S. | " | 27. Devasagayam S. | Sanguvaly, Uduv |
| 13. Thurairatnam A. | Araly. | 28. Selvaratnam N. | Karadive. |
| 14. Puraviapillai T. | Vaddukoddai. | 29. Mahesan R. | Vaddukoddai. |
| 15. Ponnudurai M. | Koddukkadu. | | |

SECOND FORM B.

| | | | |
|----------------------|--------------|------------------------|--------------|
| 1. Sivasambu M. | Vaddukoddai. | 16. Williams D. S. | Vaddukoddai. |
| 2. Paramakurusamy R. | " | 17. Kandavanam L. | Uduvil |
| 3. Vyraanather M. | " | 18. Kanagasabai V. | Sanganai. |
| 4. Sundramoorthy S. | Araly. | 19. Thirunavakuru D. | Sandilippai |
| 5. Kumarasamy K. | " | 20. Markandu T. | Vaddukoddai. |
| 6. Visuvanathan S. | Vaddukoddai. | 21. Ampalavanar A. | Koddaikkadu. |
| 7. Selvadurai K. | " | 22. Murnickam M. | " |
| 8. Rajadurai V. | " | 23. Somasundram K. | Vaddukoddai. |
| 9. John Rajaratnam | " | 24. Sebanadasan M. | Araly. |
| 10. Nadarajah N. | Araly. | 25. Muttukumaru M. | Sandilippai |
| 11. Kandasamy V. | Vaddukoddai | 26. Kanabathypillai S. | Araly. |
| 12. Kandasamy M. | " | 27. Thambidurai S. | Uduvil. |
| 13. Sundrampillai S. | " | 28. Rajadurai U. | Uduppidai |
| 14. Stephen S. M. | Araly. | 29. Rasiah S. | Erlarlai. |
| 15. Eramboo S. | " | 30. Rajadurai K. S. | Mathagal. |

FIRST FORM A.

| | | | |
|-------------------------|--------------|------------------------|--------------|
| 1. Kandiah A. V. | Araly. | 14. Thuraisingam M. | Vaddukoddai |
| 2. Roslin S. | Vaddukoddai | 15. Krishnar K. | " |
| 3. John Selvarajah | Sanganai. | 16. Visuvalingam K. | " |
| 4. Vytelingam M. | Vaddukoddai. | 17. Ponniah S | Thunavy |
| 5. Arumugam N. | " | 18. Sinnathamby K. | Vaddukoddai. |
| 6. Visuvanathapillai M. | " | 19. Kamaladchiammah T. | " |
| 7. Sebaratnam C. | " | 20. Vijayaledchumy K. | " |
| 8. Aramboo E. | Araly. | 21. Rasammah S. | " |
| 9. Nagalingam R. | " | 22. Thevamanya T. | " |
| 10. Sivappiragasam V. | " | 23. Somasundram K. | " |
| 11. Arumugam K. | Vaddukoddai | 24. Arianayagam K. | Araly. |
| 12. Veluppillai K. | " | 25. Sittalingam M. | Kandy. |
| 13. Samuel Beadle | " | 26. Annapuranam R. | Thunavy. |

FIRST FORM B.

| | | | |
|-----------------------------|--------------|------------------------|--------------|
| 1. Arunasalam T. | Araly. | 11. Muttukumarasamy V. | " |
| 2. Sivabathasundram C. | " | 12. Veluppillai K. | Ketpaly. |
| 3. Rajendram K. | Vaddukoddai. | 13. Kumarasamy C. | Sanguvaly. |
| 4. Thangarajah S. | " | 14. Jacob Seenivasagam | Kandy. |
| 5. Ratnasingam C. | Thunavy. | 15. Seevaratnam M. K. | Vannarponnai |
| 6. Ramanathan A. | Vaddukoddai. | 16. Veluppillai M. | Vaddukoddai |
| 7. Sittampalam T. | Araly | 17. Kadirgamatamby S. | " |
| 8. Devarajah A. | " | 18. Sundarmpillai N. | " |
| 9. Gnanapiragasam I. F. | " | 19. Canesan R. | " |
| 10. Thiruguanasambanther R. | Vaddukoddai | | |

SECOND YEAR A.

| | | | |
|--------------------------|--------------|--------------------------|--------------|
| 1 Thambiah Nadarajah | Araly. | 14. Veluppillai K | Vaddukoddai. |
| 2. Seevaratnam M. | Vaddukoddai. | 15. Potkody M | " |
| 3. Ramanathan V. | " | 16. Ratnam Chellappah | Thunavy |
| 4. Visuvanathan V. | " | 17. Kanabathypillai V. | Vaddukoddai |
| 5. Solomon S. | " | 18. Selvarajah S. | " |
| 6. Sellammah V. | " | 19. Thuraisingam A. N. | " |
| 7. Sivagnanam V. N. | " | 20. Samuel Arumainayagam | Kandy. |
| 8. Katheravatepillai K. | Araly. | 21. Ruby Muttumany David | Vaddukoddai |
| 9. Vaiduriam N. | " | 22. Marjerie Appadurai | " |
| 10. Rajasingam B. | Thunavy | 23. Soundrami N. | " |
| 11. Maheswary A. | Vaddukoddai. | 24. Soundrarajah W. | " |
| 12. Rasiah Thalajasingam | " | 25. Kandiah V. | " |
| 13. Arulanandam K. | Araly. | | |

SECOND YEAR B

| | | | |
|---------------------|--------------|-----------------------|--------------|
| 1. Sabanayagam S. | Araly. | 12. Ethirnayagam S. | Vaddukoddai. |
| 2. Nadasar N | Vaddukoddei. | 13. Thurairajah K. | " |
| 3. Venasithamby N. | " | 14. Vytelingam S. | Araly. |
| 4. Rajadurai S. | " | 15. Mailvaganam A. | Vaddukoddai. |
| 5. Thambiah K. | Araly. | 16. Sivapakiam S. | " |
| 6. Ratnavathy R. M. | Vaddukoddai. | 17. Jayaratnam S. | " |
| 7. Ratnasingam S. | " | 18. Mahesan N. | Araly. |
| 8. Kasippillai K. | " | 19. Kanagasabai A. | Vaddukoddai |
| 9. Rajaratnam P. | " | 20. Sannugam S. | " |
| 10. Sabanayam A. | " | 21. Kandasamy K. | " |
| 11. Nagalingam A. | " | 22. Marnickasingam S. | Kopay. |

SECOND YEAR C.

| | | | |
|-------------------------|--------------|---------------------------|--------------|
| 1. Balasingam R. | Thunavy. | 10. Singarajah N. | Araly |
| 2. Veluppillai A. | Vaddukoddai. | 11. Marimuttu S. | " |
| 3. Thuraisingam Woodhul | Thunavy. | 12. Saagarapillai K. | Sittangany |
| 4. Nadarajah K. | Araly. | 13. Maheswaram A. | " |
| 5. Rasiah K. | Navaly. | 14. Ratnam C. | Araly. |
| 6. Kanagasababathy A. | Vaddukoddai. | 15. Periathamby A. | Vaddukoddai. |
| 7. Kandiah V. | " | 16. Sabanayagam S. | Thunavy |
| 8. Sinniah P. | Araly. | 17. Ratnasinge Rajaratnam | Uduvil. |
| 9. Kanabathypillai V. | " | 18. Nagalingam M. | Vaddukoddai |

FIRST YEAR A.

| | | | |
|-------------------------|--------------|--------------------|--------------|
| 1. Jane Kamalapai C. | India. | 9. Visuvalingam V. | Thunavy. |
| 2. James Christopher C. | " | 10. Ampalavanar M. | Vaddukoddai. |
| 3. Maheswary R. | Vaddukoddai. | 11. Veerasingam N. | " |
| 4. Navaratnarajah T. | " | 12. Sornamalar V. | " |
| 5. Theivanthiram T. | " | 13. Balasingam C. | " |
| 6. Nadarajah S. | " | 14. Ragunather R. | " |
| 7. Nalliah E. | " | 15. Velayutham S. | " |
| 8. Selvaratnam S. | " | 16. Markandu K. | " |

