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"TO ALL MANKIND"

In U. S. A. the sleighbells ring,
In every church the children sing,
For Christmas joy's a merry thing,
And Christmas time's for mirth.
In every window wreathes are hung,
By chimes sweet carols loudly rung
And echoing in each heart are sung,
"Good will and peace on earth!"

In warm Ceylon the paddy's green,
The airs are balmy, sleighs ne'er
seen;

The mangoes ripen well, I ween,
At Christmas time of year,
The carol boys go out at night,
In bullock carts, with clothes of
white;

In bursting crackers they delight,
To show their Christmas cheer.

From North to South, from East to
West,
O'er all the earth great joy's ex-
pressed;

The trembling air can find no rest,
From sounds of joyous mirth,
For all men share their brothers'
joys,

All children have their gifts of toys,
And all thank God with joyful noise
That Christ was born on earth.
S. P. H.



THE HINDU CASTE SYSTEM

By S. P. HIEB, M. A.

PART II. THE PRESENT CONDITION OF CASTE

The present condition of caste can be ascertained with much greater fullness and accuracy than its history. We shall, however, be able only to take a somewhat cursory glance at some of the main features of the system.

The Census of 1901 (Vol I, Part I, page 581) gives a list of over eighty of the chief castes of India with the number each included. Only one of these included less than half a million, and most of them had over a million each. These,

however, are only the larger castes; there are many smaller ones. Some of these larger castes are found all over India; others only in certain provinces and districts. The smaller castes are mostly restricted to very limited areas.

But what are the degrees of social rank that these castes represent? These are set forth in some detail in the same census (pages 560-569) and as the Gazetteer says about them, (p 325) "As no stereotyped scheme of classification was drawn up, but every Province was left to adopt its own system in consultation with local experts and representative men, it is clearly impossible to draw up any general scheme for the whole of India. One might as well try to construct a table of social precedence for Europe which would bring together Spanish Grandees, Swiss hotel-keepers, Turkish Pashas, and Stock Exchange millionaires, and should indicate the precise degree of relative social distinction attaching to each." It was necessary to adopt different schemes of classification for nearly every district. In Bombay, Baroda and Coorg, it was possible to classify the Hindus as Brahmans, Kshatriyas, Vaisyas Sudras, and Untouchables, but in that district alone. In the United Provinces and Bihar the following classes of castes were recognized: Brahmans, castes allied to the Brahmans who are considered to be of high social standing, Kshatriyas, castes allied to the Kshatriyas though their claim is not universally admitted, Vaisyas, castes allied to the Vaisyas although their claim is not universally admitted

castes of good social position superior to that of the remaining castes, castes from whom the twice born will take water, castes from whom some of the twice-born will take water and others will not, castes from whom the twice-born cannot take water but are yet not untouchable, untouchables who do not eat beef, lowest castes eating beef and vermin. In Bengal the classes of castes were as follows: Brahmans, castes ranking above Clean Sudras, Clean Sudras, clean castes with degraded Brahmans, castes whose water is not taken, low castes abstaining from beef, pork and fowls, and unclean feeders. In the district of Madras, Mysore, Hyderabad, Cochin and Travancore the lower castes were divided into ten different groups by various distinctions. In the other districts of India, various other similar schemes were used.

Taking all of these classifications together it is soon evident that the Brahmans are the only one of the four traditional castes that can be clearly recognized throughout India. And even then, as the Gazetteer puts it, (page 326) "As everyone knows, there are Brahmans and Brahmans of status varying from the Rarhi, who claim to have been imported by Asidura from Kanauj, to the Barna Brahmans who serve the lower castes, from whose hands pure Brahmans will not take water, and to the Vyasokta Brahmans who serve the Chasi Kaibartta caste and rank so low that even their own clients will not touch food in their houses."

The study of measurements of physical traits seems to show fairly

conclusively that while the amount of Aryan blood in the different sections of India differs immensely, in any one province the social status of a caste varies directly with the relative proportion of Aryan blood. The Gazetteer points out (p 290) "If we take a series of castes in Bengal, Bihar, the United Provinces, or Madras, and arrange them in the order of the nasal index, so that the caste with the finest nose will be at the top, and that with the coarsest nose will be at the bottom of the list it will be found that this order substantially corresponds with the accepted order of social precedence." The finer nose is one of the surest signs of the Aryan as compared with the Dravidian. Thus it appears that the present social status of most castes is due to the degree of purity of Aryan blood that they have been able to maintain.

The ultimate weapon of caste, the thing upon which it depends to keep its rules unbroken, is the power of exclusion from caste. In 1896 Professor Battacharya wrote "The only acts which now lead to exclusion from caste are the following:—

1. Embracing Christianity or Mohamedanism.
2. Going to Europe or America.
3. Marrying a widow.
4. Publicly throwing away the sacred thread.
5. Publicly eating beef, pork, or fowl.
6. Publicly eating kachi food cooked by a Mahomedan, a Christian or a low caste Hindu.

7. Officiating as a priest in the house of a very low caste Sudra.

8. By a female going away from home for an immoral purpose.

9. By a widow becoming pregnant." (Hindu Castes and Sects, p 19).

But of these items listed, the fifth and sixth do not apply to many of the lower castes; the third does not apply to the lower castes in some part of India; the second has been largely broken down since Professor Battacharya wrote; and the first is not very rigidly enforced in Jaffna today. "Viewed at any given moment of time, caste appears fixed and immovable, but this is by no means the case. The process of change is slow and imperceptible, like the movement of the hour hand of a watch, but it is nevertheless always going on." (Census of 1911 Vol. I, p. 371) The nature of these changes may be the alteration of caste rules and customs as instanced above, or the formation of new caste divisions, or the rise or fall of a caste in the social scheme. And instance of this last is seen in the fact that the Chandals endeavoured to get the government to discard their opprobrious name, and finally succeeded in being referred to as "Namasudras". Other castes, on becoming wealthy, hire learned pundits to find for them some basis to claim that their caste had been originally of higher status. In some places it is possible for an individual, because of his wealth or influence, to be actually admitted into castes above

his own. Such procedure is mentioned in the Mahabharata. (Karna Parva 44.45. Census of 1911. Vol. I, p 377) But of course such change is interesting chiefly because it is so exceptional. Entry into a lower caste sometimes occurs when a young man falls in love and insists on marrying into the lower caste. The lowest castes also receive those excluded from the higher ones.

The changes in caste mentioned above are due partly to the forces of which we took note in considering the development of the caste system. Most of the factors which made the caste system the complicated affair that it now is are continuing to act upon it to complicate it further. But some of the other changes that are now taking place are due to India's contact with western life. This contact with the west has brought to bear upon the caste system a number of factors which are bringing about radical changes in it. One of these factors is the government. The government is more and more making unnecessary the regulation of the individual by his group because it is setting up order on other bases. Furthermore the government tends not to take account of caste in the administration of justice and the appointment of civil servants. Another factor is the increase of modern conveniences. The railway compartment receives all castes alike, and the Brahman buys soda water of the man from whom he could not receive pure water. Then there is education, which sometimes lifts the lower caste man to places of

wealth or distinctions, and always saturates the young minds with the ideals of equality and brotherhood that abound in English and American literature. The growth of the Christian movement, with its many institutions fighting caste by spreading the ideals of brotherhood and the supreme worth of the lowest man, also has great influence. Finally there are the movements in Hinduism like the Brahmo-samaj, and the individuals like Gandhi who are doing their best to remove the curse of untouchability. These factors, working continually upon caste, are bound to alter it greatly, if not to completely do away with it, in the course of a few generations.

PART III. AN EVALUATION OF CASTE

Before considering those results of caste by which we ought to judge it, it is interesting to note what attitude is taken toward it by modern orthodox Hindu leaders. We have already noted that some of the more advanced sects and men are attacking caste; let us see what the orthodox religious leaders say. This can be fairly well incertained by reading the "Sanathana Dharma, Advanced Text Book of Religion and Ethics", which is published by the Central Hindu College at Benares. In the chapter on caste it is explained that the fourfold system was designed to give the jivatma the same development as the four stages in life described by Manu. "It is the system which Manu considered best for the . . . Aryan race. . . . and in its early days ensured order, progress, and general

happiness, as no other system has done. It has fallen into decay under those most disintegrating forces in human society—pride, exclusiveness, selfishness, the evil brood of Ahamkara wedded to the personal self instead of to the supreme Self." (pp. 254-255) "Unless the abuses which are interwoven with it can be eliminated, its doom is certain; but equally certain is it, that if those abuses could be destroyed, and the system itself maintained, Hinduism could solve some of the social problems which threaten to undermine Western civilization, and would set an example to the world of an ideal social state." That the writer of this paper would disagree with the last part of this statement as not being supported by the history of the system is of little importance. The important thing is that these orthodox Hindu leaders wish to purge caste of its pride, exclusiveness and selfishness. When that is done, the end desired by those who wish to destroy caste will have been accomplished and each of us can decide for himself the question as to whether the result can or cannot be called caste.

The best thing that can be said for the caste system is that it gave India a social organization that made it a civilized place when the present people of Europe were savages roaming the forests. Certain aspects of the matter are to be noted with especial approval.

- a. It provided governmental enforcement of morals and protection of the weak within each caste.

- b. It promoted cleanliness among all the higher castes.
- c. It produced a feeling of social solidarity, often resulting in aid to the poor within each caste.
- d. It enlisted pride of birth in support of ideals, even among the poor castes.
- e. It provided for the division of labour and the passing on of a man's skill and experience to his sons.
- f. It kept together in Hinduism a tremendous variety of contradictory beliefs and practices that would have otherwise split apart and lost the values of crossfertilization and the common heritage.

But even when one gives full credit to the caste system for its achievements in the past, he should not forget that most of these things which it did formerly are now being done, or may be done, by other means. For there are numerous outstanding bad effects from the caste system which make it desirable to seek other means. Some of these are as follows:

- a. Continual inbreeding within a restricted group produces physical degeneracy.
- b. Child marriage, whereby the marriage of the girl within the caste is assured, also produces degeneracy from too early parenthood, as well as much other misery.
- c. Material progress is hindered by the following factors:
 1. The methods of each profession tend to become fixed and unchangeable, because hereditary.

2. Interexchange of progressive ideas between professions is largely prevented.
3. Labour and professional service is demeaned by the scriptural accounts of caste.
- d. Intellectual progress is hindered by the following:—
 1. The idea that the Brahmans alone should know.
 2. The tendency to prevent the education of the lower castes, a tendency easily observed in Jaffna at present.
 3. Child marriage prevents female education.
- e. Individuality of all sorts tends to be crushed into the mold of the caste.
- f. Both of the conditions for self-government are prevented by caste. With caste we cannot have either consciousness of national unity or co-operation to maintain the rights of all.
- g. A large portion of society is degraded and held in that degradation as if by right.
- h. The upper castes are given

arrogance which shuts them off from the finer virtues of life.

- i. Caste has effectually prevented the rise within Hinduism of the idea that religion should give one a vision of a better social order, and thereby has kept it from becoming a truly ethical religion. Hinduism must break from the domination of caste if it is to become truly ethical.

When we consider these effects, as well as the fact that the caste system is based on the ideas that the ideal solidarity is that of small fractions of the community and nation, and that certain people ought to have a better life than others because of the way they happened to be born, we can hardly wonder that the judgment of the common conscience of mankind is becoming increasingly clear that the caste system must go.

(The writer is preparing part IV, "Means of Combatting Caste," for the next number of the *Miscellany*.)



JAFFNA COLLEGE ATHLETIC RECORDS, 1927.

Jaffna College Athletic Records published in the Miscellany in December, 1926, have been raised in five events during 1927, namely, in the High Jump; the Standing Long Jump; the Cricket Ball Throw; Shot Put; and Pole Vault. In four of these events new marks were set by former record holders, while in the standing Long Jump the former record holder was displaced by T. Visuvalingam, this year's Track Captain. As will be noted below, this makes the third

College record now held by Visuvalingam. V. Muttu's new record of 110 yards in the Cricket Ball Throw was made in this year's All-Ceylon Annual Championship Meet held in Colombo in September. And the performance was noteworthy as it was the best throw in any C. A. A. A. Meet for several years.

The up-to-date list of Athletic Records for Jaffna College is given below:—

EVENT	RECORD	RECORD HOLDER	DATE
100 yds. Dash	11. 0 secs.	J. C. Arulampalam	Mar. 27, 1926
220 yds. Dash	25. 0 s.	J. C. Arulampalam	June 3, 1926
440 yds. Run	55. 4. s	J. C. Arulampalam	Mar. 27, 1926
Half Mile Run	2. m., 12 s.	T. Visuvalingam	June 3, 1926
Mile Run	5. m., 22 s.	E. T. Gunaratnam	Mar. 20, 1926
120 yds. Hurdles (3 ft.)	18. 0 s.	V. Muttu	June 3, 1927
70 yds. Hurdles (Five, 30")	10. 6 s.	K. Arumugam	Feb. 12, 1927
Half Mile Relay (Mixed)	1 m., 50. 2 s.	1926] Relay Team	June 3, 1926
Pole Vault	9 ft., 10 ins. (Made in practice)	V. Muttu	Aug. 1927
Running High Jump	5 ft., 1 in.	V. Muttu	Mar. 24, 1927
Running Long Jump	18 ft., 1 in.	H. K. Jeyaratnam	Mar. 24, 1927
Standing Long Jump	8 ft., 11 ins.	V. Muttu	May 29, 1926
Cricket Ball Throw	110 yds.	T. Visuvalingam	Mar. 24, 1927
Shot Put (12 lbs.)	31 ft., 9 ins.	V. Muttu	Sept. 16, 1927
Pull Ups	20 times	T. Visuvalingam	May 28, 1927
"A" Test *	117 points	M. Sundram	Aug. 1, 1925.
Sargent Test †	27 ins.	J. C. Arulampalam	May, 1925
Hexathlon * †	415 points	T. Kandasamy	Oct. 1926
		IP. S. Rajaratnam	Mar. 25, 1927

* An Athletic Test was made up of events numbered 1, 10, 12, 15.

† A vertical jump striking a drum with the head, the drum being suspended the given number of inches above the person's head when standing flat footed.

* † A test of All-Round athletic ability, scored by totalling the points made in events numbered 1, 4, 10, 12, 14, 15.

C. W. P.



ATHLETICS DURING THE FALL TERM

The same program of athletic activities as has been usual for the fall team for the past three years was again arranged for the present term, now drawing to a close. This programme included football practice and intercollegiate matches for the College Football Team, under the leadership of V. Muttu as captain, and the usual fall competition in football, basketball, and thatchie between the various Class Teams. In some directions we have made distinct gains, while in others I am afraid we shall have to plead guilty of standing still. But on the whole I think we may feel encouraged by the advances made over the previous seasons. Let us look first to the football season of the College Team, and then to the Inter-Class Competition results.

Mr. K. V. George as head coach of the College Football team faced the problem of having to remake practically the whole of the forward line, and to find or develop a successor to Devasagayam, full-back of last year's strong team. And this latter was no easy task, as Devasagayam was at least as good a full-back as any college in the peninsula has possessed for several years. Making over the forward line proved a slow process, but gradually a line was evolved which showed promise of quite creditable play by next season. Co-operation on the part of the members of the squad was rather feeble at times, partly owing to the distracting effect of inter-class matches which were

played simultaneously with the first team practice. So that the carrying on of regular practice was at times difficult. The writer convinced, however, that earnest, regular daily practice maintained throughout the season, and whole hearted concentration on the development of the play on the part of players and coach will assuredly result in the annual building of a football team for this College which would be practically unbeatable. Anything short of this is not worthy of the efforts either of our coaching staff, or of the members of the squad. For this result is available if we are ready to pay the price.

The color winners of this year's Football Team are as follows:
V. Muttu; Captain, A. Sangarapillai, E. Sivasingam;

Manager, S. Kandasamy,
Navaratnam E. C. K. Nadarajah,
C. Vijayaratnam, M. Seevaratnam,
R.K. Supramaniam, R. Solomon.

And the following played in nearly but not quite enough matches to win their colors for this season: T. Visuvalingom, a veteran of last year's team; and two new players this season,— V. Kumarasamy, and S. Thambapillai.

The Inter-Class competition this term was of interest for several reasons. The competition was just as keen as ever in all the sports. Basketball in particular showed a marked development in the spread of the ability to play this sport during this season. Three of the upper Forms were practically tied for the championship. And even

the Lower School boys learned to play a very creditable game. Furthermore, the arrangement of the competition this year in senior and junior divisions brought into the play many boys who would not have been selected to represent their Forms if only one team of the best boys had been entered from each Class. And so under the plan carried out this year, the older or better athletes were directly interested in encouraging the play of their smaller, or less skilful classmates.

There was very encouraging advance in the general readiness of those taking part in these inter class contests to abide by the decisions of the referees in charge of the matches. No case of serious dispute came up for settlement during the entire competition. And when we have reached the point where we can engage in vigorous competition with our fellows, and take our victories and reverses without crying out for joy or in protest, as the case may be, we have certainly gone far on the way toward learning a lesson which many of our elders have either forgotten or never learned.

Another very encouraging step forward was made in the direction of better refereeing during this competition, particularly in football. It was felt at the start that a large share of the responsibility for injuries incurred during our inter-class matches of past years (in which fractured arms or other injuries were all too numerous) could be charged up to slack refereeing. And this feeling

has been justified by the experience of the present season,—experience gained from the inter-class matches and from several of our inter-collegiate matches. At the beginning of the present season the attention of the students as a whole, and that of the student referees selected for the football matches in particular was called sharply to the disgraceful number of injuries of the past season, and the suggestion half seriously made that the hospital bills for any injuries would be charged in part at least to the account of the referee in charge of any game in which an injury should occur. And throughout the entire season, referees were coached and directed so as to be alert to check any sort of offense within the rules. The result of this effort was the creditable record of no serious injuries of any sort during the entire season, either in the inter class matches (30 matches played,) or in our intercollegiate matches. And the personal experience of the writer in refereeing inter-collegiate and other football matches during the present season has thoroughly convinced him that the one and only reason for the rough play which is so commonly seen in our intercollegiate football matches throughout Jaffna is inefficient and slack refereeing.

As this article goes to press, the 4th Form and 5th Form are tied for the championship in the Inter-Form Basketball competition, with little probability that the tie will be broken. The championships in the other branches of the Inter-

Form competition have already been decided, as follows: the 4th form has won the Football Championship, and the All-Round Championship for the year in the Junior

Division; the 6th Form has won the Thatchie Championship, and the All-Round Championship for the year in the Senior Division.

C. W. PHELPS.



THE NECESSITY FOR PHYSICAL EDUCATION IN SCHOOLS AND COLLEGES

BY J. C. ARULAMPALAM.

The necessity of educating the child physically as well as mentally during his school life has been advocated and recognized by many prominent educators of ancient and modern times, in this and other countries. The ancient people that stood highest in education, art and culture were the Greeks, and of these, the best were the Athenians who combined the mental with the physical training of the young long before the Christian era, and achieved results that stand before us today as models in physical development, literature and art. The original Olympic games, started in the seventh century before Christ, embraced not only contests in the physical superiority of man against man, but at the same time competitions in such activities as music, poetry, dramatic art, painting, sculpture, etc.; and the winners of these contests were crowned with a laurel wreath by one of the prominent maidens of the country, and were as highly honoured as any great man.

Coming to the consideration of modern conditions of life, we find that the physical education of the

child, especially of the city child, becomes more necessary than ever. Censuses taken in various countries show the massing of the people in large and closely populated cities. The rural life, with its many and varied opportunities for the physical activity and play necessary and beneficial to a clean and healthy life is often looked upon with contempt. The modern inventions—motor cars, other vehicles, electricity, gas, machines for lifting, digging, ploughing, etc. the living and working in overcrowded and unsanitary houses; the lack of pure air and places to play—all these help to reduce the vitality of the child and it becomes the absolute duty of the school to substitute other means for keeping him in good health and to develop him to full manhood or womanhood for a successful battle with the strenuous life of the present day.

But aside from the reasons stated above, there are a number of others why a modern education must demand physical training in all schools and colleges. I mention these reasons under the following heads:— I. Physiological,

II. Hygienic, III. Disciplinary, IV. Ethical.

I. Physiological Reasons. The boys and girls are kept in warm and oftentimes overheated rooms for four to five hours a day. They are asked to sit still on seats often not adjusted to their size. In some schools a good number of them sit in one seat like sheep, and when questioned stand on all fours, resting their hands on the table, or raising one foot like a horse while munching. Improper black-boards, insufficient light, reading with the book close or away from the eyes, all overstrain the eyes. We can readily see what effects are produced upon the health of the pupils when such conditions are prolonged and not counteracted. Here is where the physical training lesson becomes a necessity and a blessing. When correctly arranged and graded to suit the ability of the pupil, it not only counteracts the adverse conditions mentioned above but at the same time acts as a stimulant to the pupil's mental work.

II. Hygienic Reasons. Many class rooms are poorly ventilated, and in some cases the windows are kept shut lest the air disturb the the nicely combed curly hair of both the teacher and the students. Next to proper ventilation comes cleanliness. "Cleanliness is next to Godliness," say many, but they seldom put it into practice. I know of many school boys who use the same dress throughout the day and the night. They go to bed with the same dress which they used while they were playing. Further more, some do not clean

their bodies after exercises. The unchanged dress and unclean body give out an irritating smell and are some of the probable causes of the suffering of many school boys and girls with itch and other skin diseases. So the student should be instructed both by the class teachers and the physical directors to observe the rules of hygiene for retaining good health, fortifying the body to resist diseases and making it more efficient and responsive to the will.

III. Disciplinary Reasons. For the benefit and information of teachers without much experience in physical training, I wish to name a few points which should be noted in regard to the disciplinary quality of physical training.

(a) The strict attention necessary for quick response to commands, or "*Doing things when told.*"

(b) The prompt and uniform execution of the same movement by all at one time, teaching obedience and co-operation. "*Learning to do things together,*" with justice to all and favouritism to none.

(c) The immediate subordination of the wills of all pupils to that of the teacher.

IV. The Ethical Reasons. The ethical qualities in physical training are varied and numerous and I shall here refer only to such as can be brought out in work like the above mentioned.

(a) Pride in deportment and self-respect achieved through the daily repetition of correct standing, sitting and carriage of body.

(b) Class spirit aroused through the uniformity of class work,

every student making the greatest effort for the success of the class and the school.

(c) Confidence in physical ability, acquired through gymnastic work, athletics and contest games. This is a splendid character builder, making for manliness and laying the foundation for the sense of justice and fair play to others.

(d) The ready and willing subordination in class work.

(e) Confidence and courage in being placed before unusual obstacles which have to be overcome such as the gymnastic apparatus, pole vault, high jump, etc.

In closing my argument for the necessity of physical training in our schools and colleges, permit me to say a few words to show the necessity of teaching physiology and hygiene in our institutions. Many think that these sub-

jects are unnecessary and they take the time and energy that can be more profitably spent on Latin or Mathematics. What is the use of studying Latin and Mathematics? Can they add a few more years of service to your life time? I doubt it very much. But on the other hand I strongly believe that the study of physiology and hygiene—the study of the structure, function, laws of health and prevention of diseases of the human body is bound to add quite a number of years of healthy life. So the authorities of such institutions as have not introduced these subjects into their curriculum will make it a point to include them in the near future. The work of teaching these subjects * can be handed over to the Physical Director if available, or if not, to any experienced teacher who takes some interest in the physical training of the boys and girls.



PRINCIPAL'S NOTES

Since the last issue of the *Miscellany* we have lost from our staff Mr. R. C. S. Cooke who has been appointed an inspector of Co-operative Credit Societies and is now in India studying to fit himself for that task. During his short term of service here Mr. Cooke has entered wholeheartedly into the work and shown an unusual amount of initiative in his teaching. We had hoped the connection of the Cooke family with the staff of the college would be perpetuated in him for many years.

Now we can but wish him success in his chosen field.

The note in the last issue regarding the return of the Harrisons has been confirmed by a letter but with certain disconcerting modifications. If they return here it may be only for a period of one or two years. Then they may go to a position in India.

As we have the tri-ennial inspection system now, there has been no thorough looking over of the college by the inspectors this term. We have, however, been

subjected to an examination in the Tamil classes. Tamil is a favoured subject (Or shall we say the opposite.) and Rs. 5 is given for each pass therein. The report says the work has been fair.

It has been definitely settled that we are not to receive the grant of Rs. 50,000 that was recommended by the government. This is a profound disappointment to us and will delay the building that is urgently required to adequately equip us for our task. Cannot we expect our Old Boys to pay up their subscriptions to the Jubilee Fund so that we may, to some extent, at least, make up for this serious loss?

Returns from the Inter examination of July last are distressingly bad. The best we could do was to get one only referred in Che-

mistry, on the Science side, and not even so much as that in Arts. It seems clear that the time which is given in preparing for this examination is not long enough. It is really a two year course from Cambridge Senior exemption to the Inter and one year is quite inadequate to cover the ground. It is planned to require students to take a two year course, hereafter.

Three former students of the Inter classes succeeded in passing this year as private students. They are K. Kandiah, S. Sivasuppramaniam, and S. Pooranasatkunam. The Inter classes now number 25, 15 Arts and 10 Science students.

Mr. S. T. Jeevaratnam, B. Sc. at one time teacher in the college, is expected to rejoin the staff in January, 1928.



REPORT OF THE JAFFNA COLLEGE LYCEUM

During the last part of this year we have adopted a new feature which was not allowed in the previous years. That was a student chairman. Our President granted permission to elect a chairman among the boys. When our patron was absent we elected a chairman from among the boys and carried on the meeting with perfect silence. Some of the boys took great interest in these meetings and were elected chairman. Among these were Thalayasingham S., Nadarajah S., Thambapillai S. and Thirunavakarasoo, S.

Now and then we had hot arguments in debating. Some of the subjects chosen for discussion this term were:

Latin should not be taught in Jaffna College. Affirmative carried.

கமத் தாழில் மற்றெல்லாப்பலிகளிலும் மேல்

படிப்பது. Affirmative carried.

The Caste System should be abolished. Affirmative carried.

Railways are more important than motor cars. Affirmative carried.

Drink should be abolished in Jaffna. Affirmative carried.

Hindu teachers should be employed in Jaffna College. Affirmative carried.

To be a boarder is better than to be a day scholar. Negative carried.

Instruction should be given in the open air in shady places during the hot season. Affirmative carried.

சங்கராட்டு கிச்சுக் கமலி லுக்கு நிகழவேண்டும் அமையும். Affirmative carried.

English education has done good to Jaffna. Negative carried.

THE REPORT OF THE JUNIOR Y. M. C. A. FOR 1927

Before giving my report, I wish to express my thanks for the privilege that was afforded to me to serve the Junior Y. M. C. A.

As to the work done, Wednesday meetings were held regularly and speakers were arranged specially to talk to these younger members of the Y. M. C. A. who are from Fourth Form downwards.

I should not fail to show my gratitude to the committee of seven members, who rendered very useful services to the garden committee chairman in his work in the garden.

Attempts were made in the form of sing-songs and excursions to make the week end life in college more lively and enjoyable than it used to be.

The most enjoyable time we had was at Lulu Harbour, where, under the auspices of the Junior Y. M. C. A. all the seven day boarders were assembled for a fine sea bath, a hearty meal and a pleasant and interesting conversation. We could not organise any more excursions of the kind to out stations owing to the lack of funds during the middle term, and the keen football contests during the last term.

At the initiative of the members of this association, a prayer room has been arranged with matting accommodation and the necessary books and tracts.

Although the Principal has been kind enough to give us this room, for which owe our thanks, there are others who threaten to drive us out, if we read our Bibles aloud in the room. So please practise silent reading and comprehension so as to secure this room for us.

Will you, friend come forward and help us financially to put a carpet in this room so that all the teachers and the taught may converse in secret and in peace with their Father in Heaven?

And will you, brother, supply us with some pictures which, when hung on the walls of the room, would help those that go in for meditation to be more solemn for the Lord says,

"Be still and known that I am God".

We regret very much that—as we originally planned—we were unable to run a co-operative store, entirely financed and managed by the members which would be of use both to the students and to the Association, because of the boutique run by an outsider within the compound with the permission of the College authorities. We commend this and other new projects to the vice president of 1927.

That this Association may prosper and do more useful work is the earnest and sincere desire of,

ED. NAVARATNASINGHAM,
Vice - President (Y. M. C. A.)



FOLK-LORE

Folk-lore is a modern expression meaning "the knowledge or learning of a people". Each one of the many nations living in the various parts of the world, has its own folk-lore. But all of them differ among themselves in the chief characteristics of their folk lore, although there are some common types.

It is within the scope of every person's experience to enjoy the tales told by grand old dames. There is hardly anyone, either in the East or in the West, who does not recall with fond attachment those delightful home associations, those innocent, sweet

and simple pleasures whence we first started into life's long race. Often does a stealthy smile of exultation shape one lips as one recalls those cold nights when he heard tales from the "Panchatantra"; or those chilly evenings around the fire or family hearth when Aesop's Fables were reiterated. No less rapturous does the Arabian the German, the Frenchman, or the Red Indian feel as he recalls those delightful times when he listened to his own tales.

While thus the listless and unthinking mind is satisfied with just hearing these grandmother's tales as such, the thinking

and teachable mind goes a step further and endeavours to gather knowledge from these tales of childhood. In these tales one finds the world presented in its true colours with all its faults and shortcomings; one finds here and there vice predominating and virtue down-trodden, but there is no determined disregard for good morals. In fine folk tales wonderfully expound the problems of daily life, rewarding the various characters according to their deserts.

But, literally considered, these narratives and sayings are but mere fabrications. All are myths, legends, fables, folk-tales, or fairy tales, none of which are true, none real, nay, none possible, all improbable. They are the productions of witty minds and are meant only to teach certain lessons of conduct.

Folk-lore appears in different forms in different countries. As do a major part of Indians at present, the ancient Greeks and Romans had several superstitious beliefs and customs. As infants we have had the experience of being frightened at Aivai in the moon and some fearful monster in the darkness or by the well-side. The screech of an owl is often the evidence given by our grandmothers to show the presence such a monster.

Much is often said of ghosts and goblins accompanying men and women, especially those women who are pregnant. These evils, we are told, are gotten rid of by the dexterity of the practitioners of witchcraft. There is also much animal superstition in India, and one can hear from an old woman that bulls and cows could talk years ago and that they were deprived of such a gift because they misused it. If the hearer lends his ears for a longer time, she tells him that once, of old, horses wished to be equipped with horns and so they begged the Almighty to grant them the boon. In spite of all their prayers, the Almighty would not grant it because of their ferocity even without horns.

As to customs, superstitious customs were no less prevalent in the West than in the East. The observance of omens as fore-runners of success or failure in business was extant almost everywhere for centuries until, at length, the West abjured it, declaring it a superstition. The traditional customs, such as festivals and ceremonials, are still observed in these places. There is also extant here the custom of setting apart certain affairs, social, religious, and otherwise to be begun or performed at certain hours of certain days which are considered to be more auspicious than the rest. This was observed by Roman agriculturists, and the Indians and Jaffnese even now observe it though it seems queer to the eye of one accustomed to the present civilization.

It is very curious indeed to note that those singularly odd dances which are fitter practiced by the savage races, have not yet been wholly abandoned by the civilized nations.

Lastly, folk-lore appears in the forms of ballads, rhymes, and riddles. It is not commonly found in India in this form, although there may be some obscure ballads and rhymes. Such forms are generally found among the English, the Irish, the Scots and the Arabs. We hear and read through many an English ballad while we are as yet novices in the study of the language.

There are a good many who scoff at folk-lore in blissful ignorance. To these, familiarity breeds contempt, but the curiosity of the ethnologist cannot fail to regard folk-lore as a necessary part of one's education, for, although folk-lore is a neglected branch of study, it sometimes—mostly when there are no historical records—throws a world of light on the customs, manners, religion and social condition of the people whose lore it was.

K. SITTAMBALAM, V. A.



AN IDEAL VILLAGE

These are days of reconstruction when young men dream dreams and see visions. I think you will not be much surprised if I confess that I have my own visions. In truth one vision haunts my mind so often that I feel sure that I will not forget it at any time in my life. This is the vision of an ideal village.

We are told that man consists of body, mind and spirit. It is also believed to be true that these three, and these alone, can bring fame or shame to humanity. That is, any person—man or woman—is praised or dispraised, considered famous or infamous, according to his or her own physical, mental and Spiritual faculties. This is true not only of individuals, but also of classes of people, or even of a village.

First let us look at the physical status of the people of the village. The village is self contained and the villagers strong, robust and healthy. Within the confines of the village are extensive fields which belong to no particular person but remain everybody's property. The villagers there, in spite of the fact that the fields are not their own, have a sense of responsibility and pay as much care to these fields as they do to their own. Each one of them works in the fields, not because he does not have food for himself, but because work is necessary for human well-being. The people of the village, on agreeable terms, divide themselves into sections and share all the labour. One section grows rice in one part of the field while another grows spices and a third cotton. In their leisure hours the women occupy themselves making yarn on the spinning-wheel while the men busy themselves at the weaving machine.

In due time all the produce of every kind is brought to one place, evidently a shop, whence it is distributed equally to the people. But no one here can doubt that such a village will produce more than is needed for the maintenance to the villagers. The residue is duly gotten together at the only shop of the village, transported to other parts, and sold. It has been spoken of as the only shop because

in the ideal village there is no other shop in competition with it. All the profits gained in this trade are divided equally amongst the villagers. How happy these villagers ought to be for they have all the facilities for a happy and contented life—good food, pure air, (hence good health) and regular rains. In this village no one is poor or wretched for there is no reason to be so.

In regard to the mental status of the people of the ideal village surely it is no exaggeration to say that it is admirable. There, near the heart of the village, stands the village school, a pretty building containing two departments. Instruction is given in one of the departments to all the village boys of school-going age and in the other to all the girls. The boys are usually entrusted to the teachers at the school until they finish their school-course. Every teacher takes charge of a limited number of boys who are placed under him until they have learnt enough to meet the battle of life bravely. Along with the mental training they have, the boys are given some physical training too, not necessarily in games, but in agriculture and such work as will be of some service to them in their adult life. As to the school exercises of the girls, it can be said that in addition to the elementary education they receive, they also gather a good deal of knowledge of religion and of God. It must not be forgotten, however, that the religious training is the most important of all the training that the boys have at schools. Moreover, the girls of this village, unlike the boys, are kept going to school every day.

Then in the ideal village one finds the ideal of co-operation. The people of the village join together in social groups like the co-operative societies to talk over political and religious affairs. These societies are the chief places where a sentiment of fraternity and respectability is created.

Now must needs be mentioned the spiritual or the religious heritage of the ideal villagers. There in the village, the ideal of tolerance is largely practised. People may have their own notions about religion

and God. They are not bigoted and no faith is imposed upon them by compulsion. But they leave their doors open for everyone who has a message to give, for theirs is a vast hospitality. With regard to their theology, unfortunately, the people of the ideal village seem to differ among themselves, for of God, the Infinite, no man can receive the perfect vision. But this difference does not in the least affect their unity in other matters.

One more fact of paramount importance needs mention here. That is about the administration of the village. The village is ruled by

a chief who is elected by the unanimous verdict of the villagers. He is removable on suspicion of designs to enslave his people.

Such is the vision of the ideal village which haunts my mind. Each one can aspire to make his village an ideal one, and each could do it if it were not for the bitter adversary called sin. Sin is of various sorts such as pride, ambition and envy. Sin is the root cause of all ruin. When sin is once for all overcome, the path lies open for the building up of an ideal village.

K. SITTAMBALAM, V. A.



PADDY CULTIVATION IN THE EASTERN PROVINCE

Of all agriculture, paddy cultivation is considered to be the most essential for human beings; for if ever the crops fail, or if ever the cultivation is not carried on, the effects produced are great. Yet this cultivation requires a great amount of labour and attention.

First the fields are ploughed, then irrigated and the water is left to remain there for a fortnight or so. The thirsty soil, which has not seen the rain for days and days together, absorbs the water within the two weeks and leaves not a trace of it. The farmer now shoulders his plough, handles his pair of buffaloes, walks slowly but steadily to his field where he yokes them and commences his early morning toil. He ploughs the whole day till late in the evening. When evening begins to draw her dark veil he plods his weary way towards his home, leaving the earth and his fields to utter darkness and perfect silence. For a few days the farmers are seen busily ploughing their fields. One thing is to be remembered at this time and that is that the paddy fields of the eastern province are measured in acres and roods and cover a vast area. Unlike the Jaffnese, the farmers there never divide their fields into different sections or parts. So the farmer takes a couple of days or more to plough a field.

Then a fortnight later a third ploughing takes place. This is often done to make the manure that was scattered over the field to get deep into the ground.

The ploughings are now over, the manuring is now done; what follows? The thought of fencing round his fields strikes his mind, so the farmer commences working on the task. He needs to do this for two main reasons. First, if he left the fields unfenced, the Government would approach and would fine him very heavily for his negligence or indifference. Secondly, we must remember that the fields there adjoin the sylvan vegetation where there is no trace of human beings. These forest abound with wild boars, leopards, deer and the like, all of which would destroy the crops. The farmer, who has had many an experience in such things, never allows his fields, to be unfenced, for if the wild beasts should enter into one field, it is not only one's own field that would be destroyed, but also one's neighbours'. This he fears.

The ploughings are all over; the fencing is already done: now comes the second irrigation. The water is gotten from the Government which supplies the different fields with a certain amount of water for each acre.

We find a peculiarity again in the sowing of the seeds. The paddy to be sown is tied tight in big sacks and these are left to remain there in water for three days, within which the paddy sends forth its tiny, slender, white shoots.

By now the fields are dry from the attacks of the scorching rays of the sun and are ready to be sown. The farmer

sows the germinated seeds and leaves them to grow for a month or two.

When the plants have grown to the height of a foot, the farmer erects a small hut to watch over the fields and to prevent the crops from being destroyed by the beasts, which are likely to enter the field by breaking open the fence made of sticks. These huts resemble those of the Eskimoes, being built on high posts. The farmer also erects a pole in the center of the field to which is attached a rough bell made out of a kerosene oil tin. This he rings whenever he sees birds fall on the crops.

Really it is not an exaggeration to say that if one looks at the fields at this time of the year, it is a glorious sight to behold. One day I had the opportunity to behold the fields when the crop was grown to a foot high. To my great astonishment, wonder and surprise, I saw the fields as green as could be and very pleasing to the eye. The sylvan vegetation which adjoins the fields and the heads of the different flowers made me admire the beauty of the scene. When I saw this I said to

myself that earth has not anything of show more fair than this scenery. If a man would pass by and not appreciate this sight which is so touching in its majesty, he would be dull of soul, one who has lost all powers of admiration. The paddy fields wear the beauty of the forest like a garment, adorned and decked with the different hued flowers seen all along the fields and in the forest.

Hours pass into days, days into weeks, and the weeks into months. At the end of four months, the crops may be seen to be ready for harvest to the great satisfaction of the farmer. Then the grain is reaped and we get our paddy.

Paddy cultivation is carried on twice and even three times a year. Unlike the Jaffna farmer, the farmer in the Eastern Province need not look out for the rain to sow his seed. The irrigation scheme helps him a great deal. In fact, Easterners have not known a year when they were in need of water nor a year when the crops failed on account of the scanty supply of water to the fields.

S. H. K. Morrison, V. A



CONCERNING A READING ROOM

I desire to prove that a reading room should be established in my village.

One of the English men of letters says, 'Dost thou love life? If so do not squander time, for that is the stuff life is made of.' So also time is precious to every man. But we, at this age when we should read and gather more knowledge, try to spend time in vain pleasures and talks. So if there is a reading room in my village I can read anything I come across and not only make the best use of my time, but also improve in knowledge and character.

Bacon, the great essayist, says, "Reading maketh a full man." So, if I read book after book, and, in my reading, note down the sayings and phrases of those great men who have sacrificed their whole time for the betterment of humanity, I can become an able writer and speaker by using them frequently in my daily life.

Longfellow, in one of his poems says, 'Lives of great men all remind us, we can

make our lives sublime." So when we read the life histories of great men who died for the sake of the poor and for the betterment of humanity, a new spirit enters our minds and urges us at every possible moment to do likewise. For example, the life of St. Telemachus, who by his strong will put away the evil custom of man murdering man in Rome, may make any man feel that every evil custom can be put down if we are only prepared to do it.

When we happen to read the life of Gandhi who has fasted and prayed to put away some evil manners of his countrymen and has taken various important steps to support the poor and enrich his Motherland, we also, at least in some cases, try to improve our country and countrymen.

So numerous are the printing presses and eminent men today that numberless newspapers and magazines are circulated all over the world, and through these

papers and magazines we are able to know all that has occurred in far off places within a couple of days.

In most of these papers and magazines there have been articles as to why the University should not be located in Colombo, and why India should not be given self rule. At once we too, as our poor knowledge permits us, try to discuss these matters both alone and in our debating societies and thus strengthen our own reasoning faculties.

So numerous are the magazines and newspapers that are circulated today that

the great and weighty arguments of great speakers are printed and sent all over. Speeches on topics like superstition are circulated to all the readers of the various papers and they too begin to hate these things.

The new inventions and the good manners and customs of foreign nations are easily known to us through the reading of the magazines and papers. At once we too try to introduce all the good customs possible in our country and improve our country-men.

R. K. Ariaratnam IV A.



SUNSET

Nature has many things to teach and only those who are keen, observant and serious appreciate and understand its beauty.

It is really wonderful to watch the setting sun. It has some effect on all living beings. It is very strange that there are many people who do not care to watch the sunset. It is perhaps due to the fact that the rising and setting of the sun are daily occurrences. It is a pity that there are so many people who know very little about nature. There are others who go anxiously to suitable places from which they can command the best view of the setting sun.

The observers' minds at the time of sunset are suddenly turned to solemn thoughts. Some admire the majestic sight and there are still others who go deeper into it and begin to contemplate the still greater majesty of the Creator.

The setting sun has the charm which kindles inspiration and poetic feeling in some great minds so as to make them write about the beauty and the glory of God. Today, the world's greatest artist goes daily to watch the sunset so that he may paint nature as it is.

It is really a pleasant experience to watch the setting sun. There are three good positions to watch it from, and these positions give the three best, but different views of the sunset. First we can watch it by taking a position on one side of a vast plain, facing the western horizon. Secondly it can be viewed from the top of a

mountain. The third way, which gives the best view of the sunset, is to observe it across the sea.

One evening I found myself walking briskly through the meandering lanes of my village. I came to a junction where roads ran in three different directions. As I was tired of the scenery of my village, I wished to get into an open space, and so I took the road that ran along the sea shore. When I emerged from the groves of palmyra, I turned my face towards the western horizon.

The sight that met my eyes arrested my step and held me spell bound. The sun was low on the horizon, going as if to quench its unquenchable fire in the sea, which stretched between it and myself. The western sky seemed to be all aglow with crimson light. Little patches of clouds, fleeting across the sky, caught the rays from the setting sun and glowed like pieces of burning coal. Silence was prevailing over the whole scene except for the tiny splashing caused by the fish and the occasional noise made by the invisible skylark as it towered far above me. The great ball of fire now began to dip into the sea little by little till at last it disappeared altogether. Only a few streaks of light stretched right across the sky from west to east, remained to show that the sun had set a little before. Only the gentle lap of the tiny waves against the shore reached my ears as with a sigh, I turned and retraced my step home.

S. C. Vijayaratnam, V. A.

TO . . .

Oh thou whom first I learnt to love, respect, adore,
 From whose mild eyes shot forth that gentle fire
 That captive held my infant heart forevermore;
 I fain would not offend thee, for thine ire,
 Though mild, I fear'd to wake: and when full stark and still,
 Thy spirit fled, thou lay'st in deepest peace,
 Me thought thou wert asleep; that thou hadst crossed yon rill
 Of death to Paradise, thy life's short lease expired,
 Ne'er crossed my mind, and hence the life long day
 In mirth I spent and was both bright and gay.

But now that o'er thy grave twelve years have passed away,
 I know, sweet angel of mine infancy,
 That thou art dead; but still I think and mourn for thee.
 Farewell! thou woman meek and pure withal;
 Farewell, until we meet again in ghostly guise
 Within yon distant land of Paradise.
 Then mayest thou unfold, pure woman, saintly soul.
 Unto my listening ear of yonder shore
 Of which, full earnestly, thou spak'st to me of yore.

K. S. SINGARATNAM, IV A.



TO THE MOTHER OF A SUBJECT RACE

A stranger revels now in every hall and bower
 That once was thine. Thy bravest, best do cower
 Before the alien race. Thy fairest daughters, 'dorn
 Their bed and board and thou, with sullied fame,
 (A captive and a slave) dost wail, unheard, forlorn.
 Thine eyes o'er flow with scalding tears of shame
 And from thy swelling bursting breast is rent a groan

Of righteous rage. Unheeded falls thy moan
 Upon thy children's ears; though they love liberty
 They love their lives o'er much. In slavery
 They therefore chose to live. 'Tis vain to fight alone.
 It ill becomes thy dignity to moan.
 Mourn not; in patience bide thy time;
 in silence pray:
 Bear all thy woes; for thou shalt have thy day.

K. S. SINGARATNAM IV A.



MODERATION

Ye friends of moderation
 Who think a reformation
 Would benefit our nation,
 Who deem intoxication
 With all its dissipation
 In every rank and station
 The cause of degradation,—
 To which your observation
 Gives daily confirmation,—
 Who see the ruination,
 Distress and desolation,

The open violation
 Of moral obligation,
 The wretched habitation
 Without accommodation
 Or any regulation
 For common sustenance,
 A scene of deprivation
 Unequalled in creation,
 The frequent desecration
 Of sabbath ordination,
 The crime and depredation

Defying legislation.
Of all inebriation
Why sanction the duration?
No, show disapprobation
Of any combination
Producing stimulation!
To this determination

We call consideration
And without hesitation
Invite co-operation,—
Not doubting imitation,
And by continuation
Afford your consultation.

A. RAJANAYAGAM, IV A.



CROSS WORD PUZZLE

1	2	3	4		5	6	7	8	9	10
11					12			13		
14			15	16		17			18	
19		20		21	22		23		24	
25			26		27			28		
		29		30		31	32			
	33						34			
35		36			37	38				39
40	41				42	43		44	45	
46				47			48		49	
50			51				52	53		54
55		56			57			58	59	
60							61			

Horizontal.

1. A foreign fruit.
6. The ruler of a city.
11. Likewise.
12. A weapon.
13. A knot or knob.
14. A conditional conjunction.

15. A preposition.
17. At the side.
18. Above and touching.
19. To deliver from a nuisance.
21. The place of a smith's fire.
24. Mirthful joy.

25. Sufficient. (Obsolescent)
27. To employ.
28. A tiny hole.
29. Giving full attention with delight.
31. Second person singular.
33. A Mohammedan prince or chief.
34. A bone of the arm.
36. Smooth.
40. A kind of weed.
42. A small venomous snake.
44. One division of a religion.
46. A possessive pronoun.

Vertical.

1. Arranged by twos.
2. Pertaining to fairies.
3. Since.
4. A small bed.
5. Roundabout journeys.
7. An opposite of none.
8. A sailor's exclamation.
9. What one smells.
10. Membrane of a calf's stomach used to curdle milk.
16. A preposition
17. A common copulative verb.
20. A kind of window. (plural).
22. Not in.
23. To acquire.
24. To fill and sink.
26. To give up something one is entitled to.
28. Long slender pieces of wood.
30. A prefix meaning before.

47. To completely frighten.
49. To be very sorry for something past.
50. A common copulative verb.
51. A preposition.
52. A conjunction.
54. A musical note.
55. A tribe having a common ancestor.
57. To prohibit.
58. To declare.
60. A plant used as a purgative.
61. Wrong.

32. Colour.
35. The science of conduct.
37. A short sleep.
38. A mineral spring.
39. What the pilot does.
41. A passage-way between seats.
43. A common European fish.
45. What a good doctor does
47. Indefinite article.
48. A poetic exclamation.
51. A hotel.
53. A male sheep.
56. Indefinite article.
59. Six.

S. H. K. Morrison B. V.

(Note: The editor of the Miscellany will give a prize of Rs. 3 for the first complete solution of this puzzle handed or sent to him by a Jaffna College student.)



RECORD OF COLLEGE EVENTS

Sept. 12th. College re-opened for the third term.

" 13th. Dr. A. N. Kumarasamy, Medical Inspector of Schools, delivered a lantern lecture on "Malaria."

" 18th Mr. M. I. Thomas preached at the Sunday Evening on "St. Augustine."

" 21st. Mr. J. C. Amerasingham addressed the Y. M. C. A. on "The Glory of Woman hood," (பெண்ணின் பெருமையினை).

" 25th. Rev. John Bicknell was the Sunday Evening preacher and his subject was "Labels."

" 30th. The members of the College staff entertained Mr. R. C. S. Cooke at

breakfast on the eve of his departure to Peradeniya as Inspector of Co-operative Credit Societies.

Oct. 1st. Our Soccer team played the first match for this season against a team from Ilavalai.

" 2nd. Mr. J. C. Amerasingham, who conducted the Evening Service spoke on "Visions."

" 7th. The Brotherhood celebrated its 17th Anniversary.

" 9th. Mr. I. P. Thurairatnam read a paper on "The Cost of Religion" at the evening service.

- " 15th. Soccer match J. C. Vs. Hartley.
 Oct. 21st. Sextant Break.
 " 22nd. Soccer match J. C. Vs. J. C. C.
 " 24th. Theevapaly Day, Full Holiday.
 " 28th. Soccer match J. C. Vs. St. P. C.
 ■ " 30th. Mr. C. O. Elias preached a sermon on "The Two Ways of Life."
 Nov. 2nd. Soccer match J. C. Vs. J. H. C.
 " 6th. "The Problem of Evil" was the subject of Rev. Hieb's sermon.
 " 8th. Under the auspices of the Y. M. C. A. Swami Vipulananda delivered an interesting lecture in Tamil on "The Dance of Siva."
 " 12th. Soccer match J. C. Vs. St. J. C.
 " 13th. Mr. Ariam Williams, one of our old boys, delivered a lantern lecture on "Santaniketan"
 " 16th. Dr. S. Rajanayagam of the Malayan Medical Service addressed the Y. M. C. A. on Public Health."
 " 20th. Mr. J. C. Amerasingham took charge of the Evening Service



