

Two palm trees are positioned on either side of the title, their trunks extending from the bottom of the page towards the top. The fronds of the palm trees are detailed with fine lines.

# JAFFNA COLLEGE MISCELLANY





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# Jaffna College Miscellany

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## THE TAMIL LANGUAGE

The Tamil is a Dravidian language. The Dravidian people have from very ancient times occupied South India. Their speech has been divided into four principal languages, viz., Telugu, Kanarese, Malayalam and Tamil. "Telugu", says Prof. Krishnaswami Aiyangar of the University of Madras, "does not take its available literature much anterior to the eleventh century A. D., and this literature seems to be modelled upon Sanskrit entirely. Kanarese has certainly a more ancient literature. A work of the ninth century undoubtedly is the Kavirajamarga of Nripatunga. . . . Malayalam seems to have grown out of Tamil in the early centuries of the Christian era. But Tamil which, according to some, is the mother of these three, goes back to a far greater antiquity."

Tamil is an agglutinative language. Such a language is defined by the late M. Srinivasa Aiyangar in his book "Tamil Studies" as one in which "when two roots join together to form a word, one of them loses its independence subjecting itself to phonetic corruption". Whitney says of agglutinative languages that they "attach their formative elements somewhat loosely

to a root which is not liable to variation".

Early in the Christian era Tamil literature flourished. According to Prof Krishnaswami Aiyangar, "Learning went in search of patronage. There must have been a very considerable output of literature. It was doubtless to check the growth of the weed of learning that a body of censors called the Sangam was instituted". He concludes therefore that the second century of the Christian era was an age of great literary activity in Tamil, that it warranted the existence of a body like the traditional Sangam, and that this was the period of the greatest Sangam activity.

The Tamil alphabet of those early days was not the same as that which is familiar to us. Nine miles northeast of Madura is Elephant Rock, a shaft of bare rock two miles long. In the western flank of the Elephant there is a cave, on the wall of which has been cut an inscription in the old Tamil alphabet. It is called the Vatteluttu or Tamil archaic alphabet. The meaning of the name is Round-lettered Alphabet, from the shapes of its letters. The date ascribed to the cave-inscription is

A. D. 770. This must have been the alphabet used in the introduction of writing in South India some centuries before the Christian era.

In the eighth century A. D., with Vatteluttu inscriptions were inscriptions in another script, called the Grantha-Tamil alphabet. Within a few centuries this new alphabet supplanted the Vatteluttu because of the large influx of Sanskrit words and phrases in consequence of the importation of the Aryan religion and philosophy among the Tamils. The Tamil alphabet now in use is said to have reached its present stereotyped condition about the fourteenth century.

Tamil literature is mainly ethical, devotional, or epic. Not much of it is original. Tamil Studies says, "The bulk of its literature comprises metrical translations from Sanskrit *itihasas* and *puranas*.... There was no prose literature before the last century, if the prose commentaries on ancient authors be excepted." One of the oldest works, the Kural, was composed by a Sangam poet, Tiruvalluvar. It is very popular, as it is called the Bible of the agricultural community.

The best Tamil Dictionary is Winslow's which was begun in Jaffna and finished in Madras. That was 67 years ago. Winslow's Dictionary contains 67,000 words.

In 1913 work was begun in Madura on a new Tamil Lexicon, and that work is still going on in Madras. It is under the supervision of the University of Madras, though it was started under the auspices of the Madras Govern-

ment. The Madras Government gave a lakh of rupees toward it. The material for the new Lexicon was collected from many sources in addition to the dictionaries already in existence.

About 3,000 words, marked by Winslow as peculiar to Jaffna, were referred to a committee in Uduvil consisting of Messrs. Kumarasamy Pillai, Mootootamby Pillai and Prof. Hudson of Jaffna College. 97 per cent of these words were accepted by this committee as still current. They have been accepted in the new Lexicon.

Nautical terms were studied with a group of pilots and tindals gathered together by the Port Officer in the small harbor of Pamban. They met on the deck of a native brig and listed the names of every part of the ship. It was found that only the names of the smaller craft were Tamil names. When the Indian seamen bought from the East Indian Company their sailing craft, they kept in use the names of the larger craft, such as brig, barque, brigantine, etc.

Botanical terms have been supplied in large measure by Lushington's "Trees and Plants and Climbing Shrubs," which was issued shortly after the new Lexicon was started. Other books also were of assistance, such as one in French and Tamil describing 1500 plants in the botanical gardens of Pondicherry.

Altogether there will be 83,000 or 84,000 words in the new Tamil Lexicon. Three volumes have already been issued. These bring the words down to *tampanakarah*.



Jaffna Tamil has preserved its purity better than Madras Tamil. Madras Tamil, on the other hand, has become more voluminous by Tamilising many words from Sanskrit and other languages that are not accepted in Jaffna. Sanskrit sounds are also admitted more freely in the spelling of Tamil words in Madras.

Continental prose Tamil has different forms for the pronoun of

the first person in the plural number, according as it includes or excludes the person addressed. Jaffna Tamil uses both forms indiscriminately, as does Tamil poetry in general.

Tamil is the home language of more than twenty millions of people. No wonder that they love it and cherish it.

J. S. CHANDLER



## A NATIONAL SCHOOL FOR GIRLS

We have arrived at a critical stage in the history of the movement for women's uplift in India. Its people are everywhere awakening to the importance of furnishing women with educational opportunities similar to those which have been enjoyed for generations by men. The ready response which the opening of two Women's Colleges in Madras has received and the prominent part which Indian ladies are taking in public bodies and movements justify the hope that a new day is dawning for our women. With half the population kept in more or less complete ignorance, without adequate knowledge of the laws of health, or opportunities of developing what is best in them, the country may be said to have made a fair measure of progress. What it can do, if every girl as well as boy, could study, and take advantage of the immense opportunities available at the present day, no one can foretell. The time has come, it was

felt, to plan new institutions more specially adapted for the use or training of Indian girls along lines which will appeal to modern mind.

Vidyodaya, a new type of Residential School for girls, which was originally commenced as an experiment in 1924 in Pallavaram, was transferred to Madras city two years later. It was started with new ideals, and may be said to have fully justified the hopes of those who were responsible for its initiation. It undoubtedly fills a definite existing need, and is meeting with increased acceptance from the general public. It started with 3 boarders in February 1924. It has now 26 residential pupils, and 58 day pupils.

The first and foremost aim of the new School is to arrange for individual attention being paid to each pupil. When girls are herded together in large classes, a certain average of improvement may be expected in each pupil, but it scarcely ever happens that the

teacher gets a chance of studying the mind of each pupil, developing her individuality and bringing out the best that is in her. It is one of the aims of our School that the classes should be kept small, so that each girl may have a chance of expressing herself freely, and the teacher may likewise have an opportunity of watching the growth of her pupil's mind, with a view to give her the fullest possible scope. If there is one characteristic more than another, which may be said to have distinguished the School during the last five years of its existence, it is this, that the teacher can give a clear account of the mind and character of each pupil; every girl is allowed to develop along her natural bent, study subjects in which she feels interested, ask all the questions which occur to her, and develop her own individuality.

Another important aim of the school is to train the children to be good home-makers. Time and again, warnings have been administered by older people, notably by Sir P. S. Sivaswamy Iyer at our last prize-giving, that girls in India are being drilled far too much on lines originally laid down for boys, and are made to study the same subjects in the same way, though their functions, both according to the arrangements of Nature and the requirements of society are quite different from those of boys. If 90 per cent of the girls that are now being educated are eventually destined to play their part as wives, mothers and daughters in their several homes, it does not seem very wise to load their brains

with subjects which are likely to be of little or no use to them in after-life, and which they must perforce eventually forget. It seems much wiser to concentrate on those subjects which may be of permanent interest and value to them during the rest of their lives, and which will enable them to live refined and useful lives and make cheerful homes. A working knowledge of the laws of health and hygiene, interest in and acquaintance with the flowers and plants and the material generally of the world around them, music and the arts which brighten and enliven the home, and training in manners and deportment and in practical arts like sewing, cooking, gardening are more likely to be useful to them and to be appreciated by their parents and the general public, than knowledge of subjects which may have at the best a mere academic interest. It is in these that the school has aimed at specialising.

It is one of the ideas underlying the scheme that no girl can be considered properly educated till she learns to read, think and study for herself. We have aimed at giving a much higher standard of English education than is provided in other schools, so that the girls may learn by themselves at an early age the subjects in which they feel interested out of English books and keep up the same interest in after-lives. An attempt is also made to form in them habits of inquiry, of research and individual study, instead of merely spoon-feeding pupils with a certain number of facts which are forgotten after examinations are over.



We make a specialty of physical education. A complaint one constantly hears against the type of schooling that is given to girls is that the courses are so grinding and so little attention is paid to physical training that the girls, instead of benefiting by their time at school, often suffer in after life owing to weakened physique. We find it undoubtedly difficult to conquer the agelong prejudice of our people against girls taking exercises in the open air or in public, but a definite attempt has been made in the school to provide systematic exercises of different kinds meant to develop agility and endurance and build up the body as a whole. The teachers join the girls in their games, both for the purpose of keeping up their interest in them, and also in order to make them more orderly and systematic.

Above all, a definite attempt is made to build up the character of the girls during the most impressionable years of their lives. In the ordinary school, where the teacher meets a large number of pupils in a class, and does not see much of them afterwards, there is scarcely any possibility of real character training being imparted. To avoid this defect, the teachers live in the school along with their pupils. They join them at their meals and games, go out together for walks and excursions and are constantly meeting each other as friends and playmates in the course of the day, with the result that the teach-

ers are not only able to train them in such outward matters as carrying themselves gracefully, but also in behaving with politeness and courtesy to those that they meet, and serving and entertaining their guests or one another at the table. The teachers are thus able to find out where the girls require training or curbing and where, on the other hand, they stand in need of encouragement and stimulus to go forward. The friendship or fellowship between teacher and pupil in the school has proved so effective that even when holidays are granted, the pupils prefer to stay in the school rather than go home, in order to enjoy the company of their fellow pupils and teachers.

We also try to inculcate in our young pupils love of their country and its peoples, and a desire to serve them according to the best of their ability. Moral training or general dharma, and social service, which do not conflict with the beliefs associated with any of the creeds in this land, but serve to bring out the ethical basis common to all forms of faith, is steadily kept in view. A good many Hindu girls of all castes are now living as boarders in the school. The School caters for all communities in the belief that in India we must find out unity in diversity. It is serving a very useful purpose in bringing girls of different sections to live together, and has helped to create better understanding and feelings between them.

MRS. PAUL APPASAMY.



## VILLAGE LIFE IN THE NORTH CENTRAL PROVINCE

Many would have paid a visit to Anuradhapura and seen the relics of its past glories and would have perhaps formed a good impression of its present state but it is only a few that would have seen the struggles and difficulties in the life of the villagers. Here I wish to say something about village life in the N. C. P. as I know the conditions through my four years' continuous stay in this backward Province. The nature of my duty made me go to the most interior villages and I was able to see for myself the habits, nature and the difficulties of these people who have not seen or heard of civilisation but are happy in their own but primitive ways of living.

The North Central Province is one of the biggest Provinces in this Island of ours; but more than fifty percent of its area is covered with forest and the population is small and the health of the inhabitants is far from satisfactory. There are about ten thousand tanks both restored and unrestored, and over five thousand villages. The village is situated at the bottom of the tank bunds unlike the villages in Jaffna. Each village consists of a few houses, generally not exceeding fifteen. I know of a village where there are only two houses; two men, three women and two children form the entire population of the village; out of these two men one is the village headman.

Their occupation is cultivation. Their paddy fields are watered by the tanks and they have two

crops in the year. People are found working in the fields only during the time they sow and reap, and when once the field is sown the farmers are not seen anywhere near the fields till the reaping time comes. They don't worry about manuring, weeding or transplanting as we in Jaffna do; consequently the produce is about a quarter of what Jaffna lands produce; but for the attention that is paid to the fields, the yield though poor, must be considered very satisfactory. Another mode of cultivation that is in existence is the chena cultivation which makes the people more lazy, and which if carried on at the rate it is being done, will, I am afraid, make the Island run short of timber in another few years, time when the whole forest will be cleared and timber for building as well as for other purposes will have to be imported from other countries. Chenas are cultivated only during the rainy season, and in these chenans, beside paddy, kurakkan, gingely, and vegetables are grown. An acre or two of crown jungle is leased out by the villager and he clears the forest and cultivates whatever he wants paddy, kurakkan or gingely. The chena once cultivated is not cultivated again and a fresh portion of the forest is again cleared for these purposes. Cultivating chena is much easier than cultivating paddy fields as far as labour is concerned and for this reason the villager cultivates chenans in preference to his fields. The only

worry they suffer is caused by the wild animals ; to protect their chenas from this pest they have to keep watch during the night. In spite of the numerous tanks and the vast extent of lands at the disposal of the villager, the people are poor because of their laziness which is characteristic of the N. C. P. villager. If he finds that he has enough to eat, he will not cultivate his land or do any other work.

The other source of income is the buffalo. There are many cows in these parts but they are not much cared for. Buffaloes are used for ploughing, treading paddy and are the chief source of milk and ghee.

The life that is led by these people is very miserable and no doubt deserves the sympathy and attention of all enlightened people. Their houses, compounds, their dress, their food, and every other item in life in their not easily approached forest-villages invite the whole band of social workers in this land to their midst. Sanitation is conspicuous by its absence : whether they are clean or not in their habits is a matter of supreme indifference to them ; a talk on Hygiene tickles them to laughter ; and they consider the theory of germs and mosquitoes as superstitious. To them water is the same whether it is in the tank, or in a well, or in a filter ; they will not make use of their wells of which there are a few, till the tanks go dry to the very last drop. Tank water is used for drinking, cooking, bathing and washing. It is in those tanks, their

buffaloes go to cool themselves when the sun is hot or to rest their wearied limbs when they are tired. They attribute the cause of sickness which is very common in their villages to the wrath of the devil. Though there are many Dispensaries distributed all over the Province yet the ceremony of driving away the devil is gone through first, before a patient is taken to a dispensary. There are many cases, especially of child birth, where it is the only treatment that is given to a patient ; they have such faith in it that they bring charmers from distant places ; at times two or three to drive the devil away, which in 99% of cases turns out to be the life of the patient. Malaria and Parangi are the most common diseases. All are attacked by the former and a very high percentage by the latter.

Kurakkan is their staple food and rice is used for their dinner only. The paddy they cultivate goes out especially to Jaffna. Almost in every village, however remote, there is a boutique of a Jaffna man on whom the villagers depend for all their needs. They have their paddy and kurakkan; their chenas supply them with vegetables, the tank with fish, they have meat in plenty which they get by killing wild animals such as deer, elk, and wild-boar. Everything else is supplied to them by the boutique keepers whose charges are very high and who drain the whole wealth of those poor villagers. Money is very little used in buying things, the system that is in existence is "Barter." For a measure of salt the villager gives in return



a measure of rice or three measures of paddy or kurakkan. The boutique keepers are the Jews of these places and they advance money to the villagers whenever they are in need, and then in return they get paddy at half the value. In this way their whole paddy finds its way out.

The village woman is active, and does most of the work both in the field and in the house. These poverty stricken villages will be poorer still if not for the woman. The villager gets up from his sleep usually not earlier than 8. a. m. and after his morning tea is over (until then his wife attends on him) goes out and does some work in his paddy field or chena assisted by his wife. By about two or three in the afternoon his work for the day is over. His pastime is sending petitions to the Government Agent about the headmen and other Government Officials, but he never takes the trouble to prove his allegations against the officers concerned. When the inquiry by the G. A. is over he goes home mightily pleased with

himself thinking that he has done some signal service to his country. There are instances when petitions have been sent direct to the Governor. Though they are lazy they are not without ambition. Every villager's ambition is to become a minor headman. He spends all his wealth in trying to get a minor headmanship. This he thinks is an honour to his family and descendants as his name will be used by his posterity. Every villager is a descendant of some headman or other and when he writes his full name, his name is preceded by the headman's name who might have lived three or four generations ago.

This province is receiving the attention of the Government now, and many vernacular schools are established; now many village boys when they finish their vernacular education go to Anuradhapura to proceed with their English education, and it is to be hoped that this province which is just beginning to bestir itself, will not lapse into slumber once again.

J. P. HENSMAN



## Students' Section

### A PARABLE

Listen, Lords and Ladies gay  
 To the tale I tell, I pray.  
 There was once a rich man and a poor  
 In a famous land of times afore.  
 One winter morning in days now long past  
 When, as still, gratitude was held not to last,  
 The poor man stood abegging at the rich man's gate  
 Crying out in beggarly accents the cruelties of fate.  
 The rich man took compassion on the man at the door  
 And "sold all he had and gave it to the poor".  
 A year had passed and it was winter once again  
 When a poor man sought the rich man's domain.  
 It was but the same pair but the order was reverse,  
 As makes a fitting story to be told in verse.  
 The once rich but now poor sought a night's lodging  
 And was bid abruptly depart with doors banging.  
 "Beggars" the once poor man said, "were Earth's ban".  
 He had but forgotten, poor man!

### A CYNIC INTERMEDIATE CLASS



## TWO TAMIL POETS

### I. THAYUMANAVAR

Among the religious poets of the happy land of India, Thayumanavar was one. He was born about 250 years ago in the country of king Chola, and was well educated. He proved to be a clever student. He then was working in the king's office like his father. When he was young, he had a knowledge of God, and fulfilled all that a strict Hindu should do. He had a desire to become a religious person and to serve God. So he searched for a religious teacher. Accordingly he came across a teacher who advised him not to become a religious person at that time, but to get into family life. Then Thayumanavar married according to the advice of his teacher, and began his family life. As years went on



his wife gave birth to a son who was equal to his father in all respects. Although Thayumanavar had a son and got into family life he did not forget God. Thus he became a great saint and did many things. He composed many poems. His poems were very sweet and good. The poems were about God. He was very good at composing poems. All the people of his time loved him. He searched for God, and succeeded in going to heaven. He has left his fame to us so that we are all at liberty to boast of our country's one great saint and poet.

V. VY TALINGAM

Third Form A.

## II. THIRUVALLUVAR

Thiruvalluvar was one of the Tamil poets who lived in India. He was born hundreds of years ago, in the town of Majilapur in Thondamandalam. He was brought up by a farmer until he was five years old because his father and mother left him. Then he went into the mountains where some monks lived and he began to pray. In this way he became a "Pandithar". After some time, he married a learned woman named Vasuki. She did everything that her husband asked her to do. For example, one day his wife put the old rice and curry on a leaf, and asked her husband to take his food. He came and said that

it was hot. So she ran for a fan and fanned the old rice. She did that because her husband said that it was hot.

Thiruvallavar was pious and he would not get angry at anything. For example, the poet earned his food by weaving cloth and selling it in the market. One day he went to sell a cloth and a boy asked the price. The poet said that it cost six cents. The boy tore that cloth into two, and asked the price again. The poet said that it cost three cents; then the boy tore that into two and asked the price. He said that it cost a cent and a half, without any anger or sorrow. The boy was surprised that he did not get angry.

I should like to write about his best poem. He composed a poem called Thirukural. It is the best poem in Tamil. There are about 1330 verses in it. It was so good that it was translated into English. All the religions believe in it. They act as it is mentioned there. Because it is composed by Thiruvallavar, it is called Thirukural. In the town of Madura there was a Tamil council. There Thiruvalluvar went to show his poem. When they saw it, they praised his poem. His book is called Thiruvallavarmalai.

E. PONNIAH,

Third Form A.



## WHEN THE CIRCUS COMES TO TOWN

Before a circus comes to a town the people of the town somehow or other know that a circus is coming. In the same way, the Jaffnese knew that Handy's circus was coming before it actually came.

On a Friday, Handy's circus came to Jaffna town. This news spread like wild fire to every part of Jaffna. There was a big crowd on that day in the Jaffna esplanade who wished to have a sight of the wild animals and horses, which were many in number.

I went to see the circus on the next day after its arrival. I went to town at about eight o'clock at night, and there I saw a large crowd near the place where tickets were sold. I was waiting near that place patiently for a long time, expecting that the crowd would disperse, but the crowd was there till a bell was rung. By good luck, someone sold his ticket to me. After thanking him, I entered the tent where the animals were. I went around looking at every animal until some of the other Jaffna College students

asked me to enter the big tent so that we might occupy a good place.

I got into the tent where I saw people who were in the gallery crying out and hooting. All of us occupied a good place, and after a short time, the bell rang.

All those who took part in the circus came in a procession and then went out. Four clowns with their funny dress came in exchanging their caps. The next item after this was a lady who walked on a wire. The lady came in and danced on the wire, and rode a bicycle on the wire.

The most interesting item, which was the last, was "The Kings of the Air." Three men came in and went up high by means of ladders. When they had gone to the place where they ought to stop, they jumped from the ladders on three moving bars. There they were turning somersaults, and swinging.

After this, the circus came to an end, and I went home.

R. K. NAVARATNAM.  
Junior A.



## ALUMNI NOTES

*Mr Robert H. Paul* passed out brilliantly in the Mechanical Science Tripos. Part II with First Class honours and is now taking up a practical course at Manchester.

*Mr. W. H. Bartolotta*, Superintendent of Surveys, Colombo, has been transferred to Jaffna.

*Mr. J. R. Thuraisingham*, A. K. C. C. E., Deputy Sanitary Engineer, Trichinopoly, has been transferred to Madras to act as Chief Sanitary Engineer for the Presidency.

*Dr. W. S. Ratnavale*, Medical Officer, Priam Hospital, has been appointed to act as J. M. O., Colombo.

Mr. P. Vytilingam, B. A. has accepted the post of Police Magistrate and Commissioner of Requests, Panadure.

Mr. E. T. Joseph, a graduate of the Veterinary College, Bombay, has joined the Veterinary Dept, Singapore, as Inspector.

Mr. S. Alalasundram has come out successful at the final examination of the Veterinary College, Bombay.

Mr. P. T. Bonney has passed the final examination of the Jaffna Farm School and placed in the first division.

Mr. Edward Mather, Managing Director, Commercial Corporation, and a member of the College Board of Directors has been appointed a Justice of the Peace.

Mr. I. I. Mudl Nagalingam has been made a Justice of the Peace by the Governor of Singapore.

Mr. R. C. Selvarasanayagam Cooke has left for England for the Scout Jamboree to be held at Birkenhead.

### Matrimonial

Among the many marriages that have taken place since January of this year we notice the following relating to our Old Boys. Our congratulations to the several parties.

Mr L. V. Chinnalamby, with Miss Mercy Muttutambay at Uduvil Church on 17th January.

Mr T. Kuralakulasingham (who was for some time on the Staff of the College) with Miss Faith Rasamaikali Samuel at St. Peter's Chapel, Jaffna, on the 24th January.

Dr. J. T. Amarasingham with Miss Grace Raneimalar Wadsworth at the Wesleyan Chapel, Colpetty, on the 26th January.

Mr. S. V. Muttiah with Miss Grace Manomany Chittampalam at St. Peter's Church, Jaffna on the morning of the 1st February.

Mr. K. E. ThambyRajah with Miss Elizabeth Selvapooranam Valupillai, B. A. at Tellippalai Church on 11th February.

Rev. S. P. Hesh of the staff of the College with Miss B. I. Reid of the McLeod Hospital, Inuvil, at Vaddukoddai Church on 1st March.

Mr. J. P. Thuraratnam of the staff of the College with Miss Rose Hitchcock at

Chavakachcheri Church on the morning of the 17th April.

Mr. K. C. Selvarasanayagam Cooke with Miss Maheshpariyammah Ariakuddy at Changanai Church on the 25th May.

Mr. M. Kathiravelu with Miss Thairai-nagagi Murugesu at Vaddukoddai on the 3rd June.

Mr. V. Vyavanather with Miss Ponniah at Vaddukoddai in April.

Mr. S. S. Muttiah with Miss Muthaiah of Nellore at St. James' Church, Nellore on the 21st June.

The engagement is announced of Mr. K. A. Selliah of the staff of the College with Miss R. R. Sinnathamby of the staff of the Uduvil Girls' School.

### Obituary

The remains of Mr. S. C. K. Ratnam, M. A., founder and first principal, Central College, Colombo, were removed for interment to the General Cemetery Borella, on the 12th February.

The death took place on the 19th February of Mr. Sithamperanathanpillai, Notary Public, and Village Committee President, Vaddukoddai, at his residence.

The death occurred on Tuesday, June 14th, at his residence in Uduvil of Mr. Ratnanagagam Snell of Manipay Memorial School.

The untimely death of Mr. K. A. Veerasingham, Retired Chief Clerk P. W. D., Kajang, occurred on the 1st July.

It is with much regret that the public of Jaffna learned the news of the death of Mr. Taylor T. Thuraiappahpillai, Principal, Mahajana English High School, Tellippalai.

### Visitors

The following Old Boys from the F. M. S. have lately visited the College: F. W. Thambiah, Esq., Government School, Malacca, H. V. Ponniah Esq. Victoria Institution, Kuala Lumpur, Chinnah Barnabas, Esq. Chief Draftsman, Telukanson, S. Chelliah, Retired Survey, Kuala Lipis, K. Sittamparapillai, Sanitary Inspector, Rawang.

### Old Boys' Day.

The fiftieth anniversary of the founding of the Alumni Association, will be celebrated on August 3rd. As usual the programme will occupy the entire day. We confidently expect a large gathering.

## COLLEGE SOCIETIES

## THE INTER UNION.

The "Inter Union" originated in October, 1925, at the suggestion of the Principal who himself was and continues still to be the patron, since he considers that the students of the Intermediate classes require an association of a better status than the Brotherhood. To quote the first clause of its constitution the aim of the union is "To promote our knowledge of subjects social, political, literary and scientific, and to improve in public speaking." From the time it germinated, improvements went by leaps and bounds. But its last academic year found the members improved to an indisputable degree of excellence. Meetings are held regularly on every Friday except when impeded by unforeseen circumstances. The main item in our programme is generally a debate and sometimes lectures by distinguished men. Discussions are vehemently hot and at times rise to boiling point, so much so that the chairman finds it a difficult matter to maintain order, in spite of his being thoroughly versed in parliamentary procedure. The following subjects were discussed in the meetings:-

- (1) The Indians are justified in boycotting the Simon Commission.
- (2) Women should be given the same status as men in politics.
- (3) Money influences actions of man more than morality.

- (4) No nation is good enough to rule another.
- (5) Marriage as an institution is a failure.
- (6) Punishment as a corrective is a failure.
- (7) Civilization tends to enervate mankind.
- (8) More harm than good has accrued from religion
- (9) Advancement of science has done more harm than good.

We were also fortunate enough in getting the following distinguished men to speak: Mr. M. Balasundaram on "Public speaking," Mr. J.V. Chelliah on "Donoughmore Commission," Mr. Seenivasagam on "The factors that go to make a popular government successful" and Mr. Wishard of the Colombo Y. M. C. A. on "Henry Ford."

The Inter Union on the whole can be considered as training ground for public speakers. Many of the speakers and orators that Jaffna College has turned out were modelled on such training ground. And many a lawyer might say in the future that his case was won on the field of the "Inter Union." The spirit our union displays is laudable in the fact that the members prepare the subjects put for debate with a serious attitude and deliver learned lectures.

T. SOCKALINGAM

Hony. Secy.



## THE REPORT OF THE JAFFNA COLLEGE BROTHERHOOD 1929

Nineteen years ago, when as yet there was no literary Association for the Senior boys, when as yet the spirited eloquence of the rising young generation was let to lie dormant without the generous effusion of wordy combat that now characterises the meetings whenever two or three young men are gathered together under whatsoever name, the growing need for an association wherein they might vent forth the ardour of their young breasts, was felt. The Brotherhood was started, and ever since that time the Brotherhood has been known far and wide for its avowed nationalistic and democratic tendencies.

Many are the verbal battles that have been fought in the Brotherhood, and many are the propositions that have been thrashed threadbare by their impassioned supporters and by their equally bigoted opponents.

One of the subjects recently for debate was: "The age restriction as regards Cambridge Examinations is unjust." This subject was perhaps argued with more fervour than usual because there was talk just then of a restriction as regards the age of the candidates for the Cambridge Examinations and almost all the members being prejudiced against this restriction, it is no wonder that there was a unanimous cry against the restriction. Another was: "The wearing of national costume should be allowed in Jaffna College". Feeling as the young men do, on all things that touch their national

well-being, it can be imagined with what enthusiasm this oft debated subject would have been discussed.

Among the other subjects discussed were: "Science is on the whole detrimental to the progress of humanity." "The play Julius Caesar is rightly named." "Books influence more than friends, the formation of character."

Once a month comes the Tamil meeting in which all things are carried on in our dear mother tongue. If one were to visit the Brotherhood on this day, one would deplore the miserable condition into which the Tamil of Kamber (கம்பர்) and Oddakoother (ஒட்டகூதர்) has degenerated, which is obvious from the Tamil that the boys speak. It is a shame and the boys consider it a shame and do not hesitate to call anything unnatural that makes them unable to express their ideas decently in their fabled Tamil of old. There is now a growing discontent and a general revolt against the existing order of things in this matter and people are beginning eagerly to return to their old mother tongue and to try to be proficient in it, as could be seen from the subjects put down for debate, on these days, for example: "கல்வியை கற்றில் லட்சத்தின் பானைக்குப் பதிலாக சுவை இரத்தம் கற்பிக்கப்படவேண்டும்." Another subject was: கம்மாட்டில் கூடும்பேதம் முற்றும் ஆற்றப்பெடுக்கவேண்டும். This pronouncement also illustrates another topic on which the young men of to-day feel very much and unanimously advocate.

EDDIE A. RATNASAMY

Hony. Secy.



## THE REPORT OF THE JAFFNA COLLEGE FORUM

The Forum designed for the younger students took its origin seven years ago and is one of the many associations meant for literary and debating purposes, but it is one of the very, very few, where the sole management is in the hands of the students. Though it is loathsome to me to blow our own trumpet, yet it would not be out of place for me to say that the members of the Forum enjoy a good deal of liberty and control of their own affairs so far as is consistent with the discipline of the College.

The Forum enjoys democracy to the utmost and follows parliamentary procedure, and has liberty of speech to its brimful. It is an association of no small degree of importance and as such extends to its members every possible opportunity of developing their powers of speech. There has been a distinct advance in various respects, since its origin, and we dare say that it is able to stand firmly on its own legs at present.

The order of the day of an ordinary programme is always a debate. The discussion usually reaches a high standard of excellence, though at times we have been carried to extremes which could only be quieted by the stern voice of the chair.

On the days when the Tamil debates are tabled, the discussions are hot and vehement since the speakers are quite at home in their mother tongue. The debates discussed this year were

1. "It is better to be a boarder than to be a day scholar."
2. "Town life is better than country life."
3. "Votes for women should be granted."
4. "Liquor should be prohibited in Ceylon".
5. "We are better than our forefathers."
6. "Application tests should be abolished."

The Tamil debates were:

1. "தேவதவாழ்க்கை துறவதவாழ்க்கையினும் மேம்பட்டது"
2. "மேல்காந்தி நாசரிடம் கீழ்காந்தி நாசரிடமிடம் மேம்பட்டது"

It is often the "new business" which puts the whole machinery into motion. There are a few enthusiastic and inflammable individuals who hurl thunder bolts at the President, Secretary or some other unfortunate victim for "gross misdemeanours" which exist only in their imagination.

No meeting ends without having the cry of "Mr. Chairman, I propose that he should apologise." Even trivial mistakes committed by a member make the house rise against him and the member is now at the mercy of the house. The seas are quiet when the winds have blown over, and we usually come out of the meeting all the more friendly. The procedure on the whole is satisfactory for an association composed of students entirely managed by themselves.

S. JEYASINGAM  
Hony. Secy.

## THE REPORT OF THE JAFFNA COLLEGE LYCEUM 1929

The Lyceum is an association composed of the second, third and fourth forms of the College, and started with the object of promoting effective public speaking and facility of expression both in English and in Tamil in the boys.

Meetings are held regularly on Saturday mornings with the patron Mr. A. M. Brodie in the chair. The order of the day in an ordinary programme is a debate and the discussions usually reach a high standard of excellence, owing to the fact that the members take an active interest in the subjects discussed and pour out their thoughts in torrential eloquence.

A few of the topics discussed this year were:—

1. "Instruction should be given under shady trees."
2. "The Caste System should be abolished."
3. "Jaffna College should not have been built at Vaddukoddai."
4. "Modern Ceylon is greater than ancient Lanka."
5. "Equal rights and privileges should be given to the untouchables of our country."
6. "Liquor should be abolished."

The Tamil debates were:—

1. "தலைமைக்குச் சம்பாத்தியம் அவியம் வேண்டும்."

2. "யாழ்ப்பாணம் கல்லூரியில் இருபாலரும் கந்தம் அறியப்படுத்தப்படவேண்டும்."

It is the new business which is usually the most interesting and exciting part of the day's proceedings. There are a few unreasonable, but eloquent members, who in words of learned length pronounce sentence on all and sundry and clamour for an apology.

The discussions are carried on in the right spirit, as fiery individuals become reconciled to each other as soon as the meeting is over, forgetful of the war they had waged but half an hour ago. We hear that in Parliament, members are sometimes very unruly and in days gone by at least, called into play such physical force as they possessed, namely holding the speaker down in his chair and even going to blows with each other. We are glad that no such disorderly and foolish frenzy happens in our Lyceum which therefore is in a way even better than the British Parliament.

S. SITTAMPALAM,

Hqn. Secy.



## IN MEMORIAM

V. Ponniah received his education from 2nd Form to Junior at Jaffna College. He was a very bright student and bore all the marks of a gentle and refined youth. It is a sad thing that his life should have been cut short at the very prime of his life.

Our sympathies are with his sorrowing parents, brothers and sisters.

Junior A Class.



## Y. M. C. A. NOTES

The election of office-bearers for the year 1929 was held during the latter part of 1928 and resulted as follows:—

President	Mr. I. P. Thurairatnam
Vice-President	„ C. A. Gnanasegaram
Secretary	„ P. R. Rajendra
Treasurer	„ A. Aruliah
Corresponding Sec.	„ W. B. Kanagathungam

The following were appointed chairmen of the various committees:—

Missionary Committee	Mr. P. W. Ariaratnam
Sunday School	„ S. Selvadurai
Personal Piety	„ K. E. Mathiapparanam
Study Circles	„ S. V. Vairamuttu
Social Service	„ J. Thurairajah
Garden	„ E. T. Kirupainayagam
Programme	„ K. A. Chelliah
Publicity	„ S. H. Perinpanayagam
Membership	„ G. R. Olagasegaram

The expedition to the island of Eluvitive, which looms large in the annals of the Jaffna College Y. M. C. A. came off in the early part of March. About eighty from our number went to the island

this year. A special event in this year's Expedition was laying the foundation for a new school building to suit the requirements of the Government.

The next event of importance was the All Ceylon Students' Mixed Camp, held at Kingswood College, Kandy. Six delegates were sent from our association who on their return shared their experiences with us.

Coming nearer home and to recent times, the Fellowship meeting held at Uduvil in which we also participated proved to be of some benefit. Almost every Christian College was represented and the attendance was unprecedentedly large.

Wednesday meetings were held regularly and as a rule our teachers addressed the association. Occasionally, if any personage of

merit came our way, we availed ourselves of the opportunity. Miss Seabury, one of the Secretaries of the American Board for Foreign Missions, Mr. Nicotin, Secretary of the Christian Movement of Bulgaria and Mr. Pussyfoot Johnson of Anti-Liquor fame, were among our most distinguished visitors.

As regards the number of our Committees it has often been said that they were a bit too many. Judging from the amount of work that is done every year by these committees, we are led to believe that they are absolutely necessary.

On the whole we have been doing satisfactory work so far and we hope that the rest of the year would not find us lagging behind.

P. R. RAJENDRA,

Secy. Jaffna College Y. M. C. A.



## ATHLETIC NOTES

The first term of this year was taken up with Track and Field Athletics and Cricket. After forsaking the latter game for four years, the boys returned to it with a good deal of enthusiasm and our attempt to revive it was crowned with success. We met a strong team from St. Patrick's on our grounds on the 16th. of March. The play was uniformly good on both sides and was vested with interest from start to finish. We won the toss and elected to field. The visitors

put up a score of 124 to which our boys replied with 150 thus establishing a lead of 26 runs. Our boys were at the wickets for a fairly long time and played cautious cricket. St. Patrick's fared better in their second innings, putting up 144 for six wickets at which stage they declared giving us 80 minutes for 119 runs. The time was hardly enough and our boys were able to put up only 84 runs for 4 wickets, when stumps were drawn. Thus the match end-



ed in a draw in our favour. Special mention must be made of Ratnarajah of St. Patrick's College who played delightful cricket and the following from Jaffna College:—Reuben 42, Sabaratnam 42, Rajendra 40 and Rajaratnam 26.

Our second match was a half-day one with the Government Service Sports Club on the Central College grounds. The scores were low on both sides, the Government Service putting up 78 and Jaffna College 88 for 8 wickets, so that we won the match, though not very creditably.

The match with St. John's our old-time rivals is to take place on their grounds on the 13th inst. Our boys are determined to play the game and the match will be a great one whether we win or lose. We hope it will be possible to publish the results of the match in the Stop Press Column! (Editor's Note: We were beaten by eight wickets).

The annual Inter-Collegiate Sports Meet came off on the 3rd. of June as usual. We were handicapped by the loss of two of our outstanding athletes who had left us during the Easter holidays and by

the fact that we reopened so late as the 21st. of May with the consequence that we had hardly any time for serious practice prior to the Meet. The competitors were entirely off colour and they had to be satisfied with whatever they could do without much training. It must be gratifying to our readers to hear that in spite of these misfortunes we managed to get the third place. Manipay Hindu College was in a class by itself and won the Championship for the third time in succession. Theirs was a well-deserved victory and we take this chance to offer them our congratulations. St. John's got second place, the feature of their performance being the Tug-of War. We came third with 31½ points, a good part of which was contributed by Thurairajah, our Track Captain for this year. He secured first place in the 100 yards, Quarter Mile and Half-Mile, a rather unusual combination of events. He also got the Senior Individual Championship.

The results of the St. Patrick's cricket match and the Sports Meet were as follows:—

## ST. PATRICK'S 1ST INNINGS

Ariapushanam	b	Vijayaratnam	0
Muttucumaru	ct.	Reuben, b Vijayaratnam	55
Jayawickreme	ct.	Vijayaratnam, b, Ratnas- singam	20
Ratnarajah	st	Sabaratnam, b, Patma- nathan	37
Francispillai	ct	Reuben, b, Patmanathan	6
Ayadurai		Not out	31
Sivagurunathan		b, Patmanathan	0
James	ct.	Sabaratnam, b, Patma- nathan	1
Johnpillai	ct.	Rajaratnam, b, Patma- nathan	15

## SECOND INNINGS

run out, b, Ratnasingam	1
ct. Sabaratnam, b, Vijayaratnam	6
ct. Patmanathan, b, -	2
ct. Patmanathan, b, Vijanaratnam	65
ct. Ratnasingam, b, Vijayaratnam	65
ct. Sabaratnam, b, Patmanathan	4
Not out	



Keil	ct.	Kandasamy b, Patmanathan	5		
Kandiah	b,	Kandasamy	0		
	Byes		1	Wide.	1
			124.	Total for 6 wks.	144

JAFFNA COLLEGE 1st. INNINGS				SECOND INNINGS	
Patmanathan	ct.	Annapushanam,			
		b, Ratnarajah,	6	Run out.	1
Sabaratnam	ct.	Ratnarajah, b, Johnpillai,	0	Not out	42
Navaratnam	b,	Johnpillai,	14	ct. James, b, Ayadurai	17
Rajaratnam	ct	ct. Muttucumaru, b, John-			
		pillai	26		
Vijayaratham	b.,	Johnpillai	0		
Thurairatham	b,	Johnpillai	0		
Rajendra	ct.	and b, Ayadurai	40	b, Francispillai	13
en	ct.	Ratnarajah, b, Johnpillai	42	b, Ratnarajah,	0
Kandasamy	l. b. w.	Francispillai	0		
Ratnasingham	ct.	Ratnarajah, b, Ayadurai	12		
Alexander		Not out	2		
	Byes		7	Byes	4
	Wide		1		
			150	Total for 4 wks.	82

## INTER-COLLEGIATE SPORTS MEET, HELD ON 3RD. JUNE 1929

NAME	EVENT	PLACE
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*Senior Division.*

Thurairajah, J.	100 Yards,	First.
"	440 "	"
"	880 "	"
Ratnasamy, A. E.	220 "	"
Jaffna College	Relay Race.	Third.

*Intermediate Division.*

Sellathurai, C.	440 Yards,	Third
Jaffna College	Relay Race.	"

*Junior Division.*

Jaffna College	Relay Race.	Second
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## COLLEGE EVENTS

*Visitors.* On the 29th of January Mr. Nikitin of the Student Christian Movement of Bulgaria spent two days at the College and spoke at the Chapel and at the College Y. M. C. A. on "The Russia of Today". He dwelt on three aspects of communism,—economic, philosophical, and political. Mr. T. Simons of the University College of Jerusalem gave a lantern lecture on the History of Palestine on the 12th February. On the 13th of February Miss

Seabury of the American Board and a member of the Deputation appointed to visit Ceylon spoke on the problem of youth the world over. Miss Emerson also spoke at the Sunday evening service.

Mr. Pussyfoot Johnson, the world-renowned prohibitionist of the United States spoke to the students on the 26th February. We did not see much of his "pussy feet", but still remember his occasional outbursts on intemperance and his remarks on prohibition in America and imagine the hoary mane of the lion.

One of the most enjoyable events of last term at the College was the visit of about a dozen members of the Colombo Y. M. C. A.,—a visit which has become an annual event. Our visitors were with us four days,—days full of fun and good fellowship for us all. Every afternoon there was a basket ball game, each of which, rather unfortunately, was won by our college team. But after every game, our visitors gave us an exhibition of athletic and humorous feats, and in those lines they had everything to teach us. On Friday evening they gave us a very enjoyable concert, and on Saturday we finished up their visit with an all day Cricket game. We hope they enjoyed their visit as much as we enjoyed our visitors.

March 1st 1929 was galaday for the college for on this date, Mr S. R. Hieb, an American member of the College staff, was married in Vaddukoddai church to Miss B. I. Reid of Inuvil Hospital. The week before the wedding, the staff of

the college gave Mr. Hieb a very pleasant dinner out of doors near the library, at which speeches were made by various members, wishing Mr. Hieb and his bride all happiness, and regretting his departure. On March 1st, the college students held a reception and public meeting in honor of Mr. Hieb, at which he was presented with a framed farewell address, beautifully illuminated, and also with a large brass bowl mounted on elephants, of Kandyan design. Mr. Hieb was then conducted in procession with native music to his room in the Mission House. Several of the younger members of the staff helped to decorate the Vaddukkoddai Church with oleanders on the next day, and served as ushers both at the church and at the reception held behind the Principal's House. The music at the wedding reception was furnished by the student body, who also decorated the car which took the bridal pair to the Jaffna station. The "Miscellany" wishes its former editor every success in his new field of service in the Bombay Presidency, India.

Mr. Edward G. Nichols, another former editor of the "Miscellany" is to be congratulated on the birth, in America, of a daughter, Josephine Clark Nichols born on April 2nd. It will be remembered that Mr. Nichols married Miss Grace Vining, formerly of Uduvil School, in 1928.

The College holidays extended from March 28th to May 20th. During this period, many of our students and staff were busy in making preparations for attend-

ing and taking part in the Annual Students' Congress which was held this year at Keerimalai. Moreover, our Principal and Vice-Principal took part in the South Indian Conference on Church Union held at Pasumalai in the middle of April. Mr. Bicknell also, as usual, was one of the team representing America against the British Empire at the annual Tennis matches in Kodaikanal. Many of our students and staff went far a-field during these long holidays, and returned from all parts of the Island when the holidays were over.

All friends of the college will rejoice at our success in the Cambridge examinations of 1928. Our

results in the Senior were particularly good; in fact, we passed the highest percentage of Senior candidates of any school in the Island—twenty two out of thirty. Since 1923, our Senior passes year by year show a steady rate of gain. Of these twenty two, sixteen gained exemption from the London Matriculation standard, and four boys gained honors. In the Junior, our percentage of passes was even higher, since eighteen out of twenty-four of our candidates succeeded. But here we gained no honours. We hope that our results in the Inter and the B. A. will be equally good. A list showing the detailed results of the successful Junior and Senior candidates follows on the next page.



## SENIOR ACCORDING TO THE ORDER OF MERIT

1. Selvadurai S.	(H.) B c H; a; Ec; T a; M g; C c; D c.
2. Sivanayanam bihai	(H.) B c; E c; H g; L g; T a M c; C c.
3. Sittampalam K.	(H.) B f; E c; H g; L c; T a; M c; C c.
4. Rasanaya- gam O. W. G.	(H) B c; E c; H g; T a; M c; C c; D c.
5. Visuvalingam T.	B c; E c; H c; T g; M c; C c; $\frac{1}{2}$
6. Rajasingam N.	B c; E c; H c; T a; M g; C c.
7. Visuvarather M.	B c; E c; H a; L c; T a; A f; M f; C c.
8. Arumainaya- gam H. J. S.	B c; E c; H g; T g; M c; C c; D c;
9. Sivagurunatha- pillai S.	B c; E c; H c; L c; T g; M c; C c;
10. Thalasingam A	B c; E c; H c; T g; M g; C c; D c.
11. Durairatnam S. S.	B c; E c; H c; T g; M c; C c; D c.
12. Veluppillai V (Mahesan V)	B c; E c; T g; M g; C g; C g; D c; A M f.
13. Arianesan MA.	B c; E c; G c; T c; M g; C c; AMI c; AMII f.
14. Sivasubramaniam M.	B f; E c; H c; L c; T c; M c; C c.
15. Patnanathan T.	B c; E c; H g; T a; M c; C c.
16. Ramayan K. (Thamo- tharampillai)	B c; E c; H c; T a; M c; C c.
17. Ratnasingam C. R.	B c; E c; H c; L c; T g; A f; M f; C c.
18. Chelvarajan L. P. W	B c; E c; H c; T c; M c; C c.
19. Rajadurai M.	B c; E c; H g; L f; T a; M c.
20. Aruliah A. K.	E c; H g; T g; M c; C c.
21. Subramaniam R. K.	B c; E c; H c; T g; A b; M f; C c.
22. Kirupainayagam T. E.	B c; E c; H c; T g; A c; M f; C c.

Symbols indicating subjects.

B : Religious Knowledge ; E : English; H : Eng. History ;  
 L : Latin ; T : Tamil A : Arithmetic ;  
 M : Mathematics Elem. C : Chemistry D : Drawing ;  
 G : Geography.

Symbols indicating the standard reached in individual subjects.

a : very good ; g : good ; c : pass with credit ; f : failure ; b : bad failure,  
 (H) indicates honours.

## JUNIOR ACCORDING TO THE ORDER OF MERIT

1. Nallararatnam Alexander A c ; B pc ; E ppp ; H g ; L f ; T c M cc ; S c ; Hy p.
2. Kooyat Thirunavakarasu A c ; B ff ; E ppc ; H p ; L c ; T p ; M cg ; S p ; Hy f.
3. Sinnappah T. A c ; B pg ; E ppp ; H a ; L c ; T c ; M pp ; S b ; H f.
4. Velupillai A. A c ; B cg ; E pcp ; H c ; L c ; T p ; M fp ; S f ; Tr. b
5. Eliathamby C.J. A c ; B pc ; E fpc ; H p ; L p ; T g ; M cc ; S f.
6. Kurukularatnam K. A c ; B fc ; E fpp ; H p ; T g ; M cc ; S p ; Hy p.
7. Subramaniam K. Ramaschchandran N. A c ; B fc ; E fep ; H g ; T g ; M pc ; S p ; Hy c.
9. Jeyaratnam M. W. A p ; B pg ; E fgp ; H c ; T c ; M cp ; S f ; Tr. p ;
10. Kanabathypillai K. A p ; B pc ; E fgp ; H c ; T g ; S p ; Hy p.
11. Ratnasamy A. E. A c ; B fb ; E pcp ; T p ; M cc ; Tr. f ; S cc ; Hy. p ;
12. Velayuthampillai V. A p ; B fc ; E ppp ; H c ; T. p ; M pc ; S p ; Hy. f.
13. Chelliah T. A c ; B pp ; E pcp ; H c ; T g ; M pc ; S f ; Hy p.
14. Kandasamy V. A g ; B ff ; E pgf ; H c ; L p ; T f ; M ca ; S f ;  
Tr. P ; Hy. f.
15. Ponnudurai A. A. A p ; B fp ; E ppf ; T g ; M cc ; Tr. p ; S pb ; Hy. p.
16. Kandiah R. A p ; B ff ; E fpp ; H b ; T p ; M cp ; S c ; Hy. p
17. Vijayaratnam Woodhul A p ; B fp ; E pfp ; H c ; L c ; M cc ; S f ;
18. Vaithianather Benjamin A p ; B pc ; E fpp ; H p ; M cp ; S p ;

Symbols indicating subjects.

A: Arithmetic ; B: Gospel and Acts ; S: Ex. Science  
H: History ; L: Latin ; Hy. Hygiene M. Algebra and Geometry ;  
T. Tamil ; Tr. Trigonometry. E: Composition Merchant of Venice.  
Authors.

Symbols indicating the standard reached in individual subjects. •a: very good ; g: good ; c: moderately good ; p: pass ; f: failure ; b: bad failure.





## PRINCIPAL'S NOTES

A wit has said that if a man were to fall out a window once it would be an accident: if he fell out the same window again it would be a coincidence: but were he to fall out a third time it would be a habit. Our good results in the Cambridge examinations of 1928 following on the good results in 1927 would indicate that we have gotten at least to the 'coincident' stage. We trust that the results of 1929 will show the habit well formed. Elsewhere is the list of passes for the December 1928 examination. The best feature of the success in these examinations is the spirit of the students who rejoice that they have thus brought honour to the college.

Old students of Mr. Hitchcock and all who have been in any way associated with this sterling man will be pleased to read the letter from him printed in this magazine. This letter was sent in response to a request for some messages for the Jubilee celebration of the founding of the Alumni Association. It seems that this year is the 50th anniversary of the graduation of the class in Amherst to which Mr. Hitchcock belonged: an auspicious conjunction surely. Please note one sentence in this letter, "Unless one revisits his college or hears from it frequently his interest in it is likely to fade away." This should be a stimulus to every Old Boy to get back on this occasion. Come, if possible. If you can't come, write.

The Governor has not visited us on this year's trip to Jaffna but has assured us that he will try to be present for the dedication of the Ottley Hall next year. Just when this event will take place we cannot with certainty prophesy. As the mason work on the building is nearly completed, and most of the roof timbers are on the grounds and in shape, we hope the work may be completed early in 1930.

Mr. Wishard of the Colombo Y. M. C. A. packed much into the short time he was with us early in July. During the day and a half he spoke four times giving the whole student body lectures on "Be ye perfect," "What are you afraid of?", and "America" (illustrated by the stereopticon); and in the Inter-Class Union an address on "The Business Principles of Henry Ford." All were much appreciated.

Since the last issue of the *Miscellany* its editor for the past two years, Mr. Hieb, has left Jaffna and taken with him as his wife, Miss Reid of the Inuvil Hospital. They are now located in Sholapur and connected with the Marathi Mission. It is expected their work will be with the Criminal Tribes Settlement.

To the Alumni Association of  
Jaffna College

Dear Friends:

A letter from D. S. Sanders reminds me that your Association is to celebrate its Jubi-

lee in July this year. I am glad to send my salutations and congratulations. Fifty years is a good long period of time and reaches back to a time before I first set foot in Jaffna. The starting of the Association was due, I understand, chiefly to Mr. R. O. D. Asbury, one of the first teachers in the College along with Rev. T. P. Hunt. Very few of the present members studied under his teaching, in fact only the first four classes. Yet if he had not taken the first step, who knows when the Alumni Association would have been born. So the highest honours should be given to Mr. Asbury at your celebration.

I was a member of the Association from 1880 to 1886 and again from 1891 to 1908, and I always enjoyed the meetings and often took part in the exercises. And I am sure that many of the members were very glad to attend the meeting and greet their former schoolmates. I hope that they gained not only pleasure but also profit from their connection with the College in this way. Of course, unless one revisits the College or hears from it frequently his interest in it is likely to fade away. But a constant attendance at the meetings of the Association will be sure to serve to keep him interested and give him a knowledge of what the College is trying to accomplish for the benefit of the students and so for the good of the country. Accordingly, my best wishes for the Alumni Association are that it may continue to flourish and its meetings be well attended, and pro-

fitable both to the members and to the College.

Perhaps a little personal history may be of interest to some of you. When we came back to America in 1925 we lived for about two years at the Missionary Home at Auburndale, Massachusetts. There we met with missionaries coming home on furlough from many different countries. It is quite a delightful place in which to stay. But, owing to the death of my oldest brother, in order to be with his daughter and my sister who had been living with him, we came to this small village of West Medway, Massachusetts, in July 1927, and have settled down here. We have joined the Congregational Church here and have made the acquaintance of many good people. This year is the fiftieth anniversary of my graduation from Amherst College and our class are planning a re-union at the time of the College commencement with a class supper on June 15th. I hope that Mrs. Hitchcock will accompany me and that our two younger sons will also be there. Before we came home John had entered the Newton High School, but in 1926 he went to Mr. Warner's farm in Pleasantville, New York, where Lewis Ward was, and he finished his High School work there, and last September he entered the Massachusetts Agricultural College, intending to specialize in entomology. Richard came back from teaching in the Philippines when we came in 1925 and with the aid of Mr. Nichols' father secured a position in the Public Library in New York City.

Henry, our oldest, married in 1922 and lives in the City of Baltimore, Maryland. He is still in the Government Service in the War Department.

A short time ago I met Mr. Frank Sanders, who was for about four years in Jaffna College whom I had not seen for a good while. He has a home in Rockport, Massachusetts but his work recently is in connection with the negotia-

tions for union of the Congregational Churches with other denominations. When in Jaffna he was the founder of the Jaffna College Y. M. C. A.

Wishing your Association continued prosperity and usefulness,  
I remain,

Cordially yours,

W. E. HITCHCOCK.

West Medway, Mass,  
May 30th, 1929.



## THE EDITOR'S PAGE

We are sure our readers will be interested in knowing a little about the contributors to this issue of the "Miscellany". Dr. Chandler is a veteran missionary of the American Madura Mission, now in retirement at Kodaikanal, S. India. The Madras Government asked him while he was still in active service, to form one of a Committee which was to publish a new Tamil Dictionary, the first attempt at such a Dictionary on a large scale since Dr. Myron T. Winslow published his in about 1860. The new dictionary is being undertaken by a Committee of Tamil scholars, both Indian and European, all of whom are in the employ of the Madras Government. Four volumes of this dictionary, have been published, but the work is not yet completed although the Committee has been steadily at work for fifteen years. Of this Committee, Dr. Chandler has been one, and in this capacity, he has

visited Jaffna often, where he has been in consultation with various Tamil scholars here, of whom our late Professor, Allen Abraham, was one. We are sure our readers will read with great interest this contribution by Dr. Chandler on "The Tamil Language."

Mrs. Paul Appasamy, who writes on a "National School for Girls", was the recipient of the Kaiser-I-Hind medal on June 3rd of this year given in honour of her self-sacrificing work for women and girls. She belongs to a distinguished Madras Christian family, the Cornelius family, but is now the wife of Judge Appasamy of Madras. Her national school is a brave experiment, and here in Jaffna, where we are so interested in all ashrams and other experiments along national lines, we shall be glad to read what she has to say, even though we are primarily interested, being a

boys' school, in the education of boys.

Mr. Hensman is an old boy of the College who left us in 1922. In the backward and jungle districts where he has been situated, Mr. Hensman has often found opportunities for social service even in his career as a forester.

And speaking of social service we wonder whether we as a College, are doing in that line all we ought and might. Our yearly expeditions to Eluvative,—yes—our Sunday schools and our Sunday school yearly prize giving,—yes—but is there nothing else we can do? Out here in the country we are not near enough the prisons and jails to be of any service to the prisoners but are there not others near at hand with whom we could share our

opportunities? Are we passing on what we know of hygiene and sanitation to those who yearly suffer from long unnecessary illnesses because they do not know those principles? How many of us know that one fourth of the babies born in Jaffna die while they are still infants? What about passing on our knowledge of English? We used to have a free night school which was well attended;—can this not be revived? In our College days, we need to get the habit of seeing the needs of the poor and unfortunate near at hand, that we may not lose this vision later on when, as men, our opportunities of serving them, will be greater. Our eyes, at least, may be trained to see while we are young, and our hands to help, last in some small measure.

