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RELIGION AND LIFE

BY

S. KULENDRAN Esq., B. A., B. D.

How are Religion and Life related? Very vitally. First, because without a God, Life will cease to have any meaning. To the poet Gray, the stately old towers and lawns of Eton had no meaning when his school friends, who had once made them so dear to him, had died. So will the Universe be without a God. The planets may revolve in their orbits. The sun may shine during day and the stars twinkle at night. Men and women may live, and love, and hope, and die. All the beauty and the glory of the world, its loves, and hopes, and fears—what do they mean, if there is no God? The whole drama of existence looks aimless and stupid, if you do not feel that at the back of it all there is an eternal mind. The whole show may just as well not take place, may vanish into nothing for all you care. What surely does it mean? What is your place and mine in it, and why the whole bother of existence, animate and inanimate? God alone rationalises

the Universe and the doings in it. Dr. William Temple gives a vivid illustration on the point. Across the hills of Cumberland the way is often marked by white stones, placed at short intervals. He imagines a simple-minded person happening to come upon them and asking how they could come there or what natural law could explain their position. Then he hears that men had placed them there to guide wayfarers in the dark. The white stones have become rationalised. So that, God gives a meaning to life and experience, and rationalises the Universe.

It is common to read in newspapers of persons who, having lost their faith in God, have taken their own lives. A rather sensible thing to do, it has seemed to me. When a person is firmly and beyond doubt convinced that there is no God, why should he, if he is a reasonable being, want to live at all? Is there anything more ridiculous than trying to live for oneself? One naturally wonders after

some time why it should be done, and gives up. There must be some reason why a man should want to live or go on living. That reason he will not have, if he believes that there is no God. A general atheism would have made the human race die out, through sheer listlessness, very early in its history. The idea of immortality is now common and is believed to be an essential factor in any effective religious system. It may therefore cause some surprise that the idea of personal immortality came very late in the history of Jewish thought and that for a long time the Jews managed to lead a very high-souled, God fearing and ethical lives without it. The fact of there being a God was enough. God gives a motive to life. Imagine a great castle with much land adjoining. Why should any one spend the live-long day toiling on the building for the land if there is no owner. What a different aspect would the task wear if there is an owner; and what a stimulus the labourer will get if he has a place in the scheme of things that included the castle and land, and if the owner bore him some relationship and was keenly interested in him. How different still, and what a joy the task would be if the labourer knows that he is about his father's business. God therefore gives a motive to Life.

A hypothesis may give a meaning and a motive to live; that does not however lift it out of the sphere of controversy. There are two important problems that a the-

istic hypothesis ought to face before it can be useful to us. One is the age long problem of evil. A God who means well by man, and the presence of evil and sorrow and ugliness in the world seem irreconcilable. The latter facts are within the experience of our senses and are obvious. The former is a postulate. Is it to be dropped? Every religion must give an answer to this. Often within one religion more than one answer is given. I shall not within the brief space of a magazine article attempt to pass in review all such answers and judge which comes nearest to being right. All that I want to say here is, if there is much that is evil and painful and ugly in the world, there is also much that is great, and good, and beautiful, and heroic, and noble in the world. If the evil and the ugly makes us go away from God, the good and the beautiful makes us come back. If you cannot get away from the former neither can you get away from the latter. The problem of good, how can you explain it away? The late G. A. Studdert Kennedy says, "When my soul gives up the fight for faith and tries to sneer at life, God hoists again the flag of dawn, or blows his trumpet from the hills, and brings me humbly back again."

The other problem is a comparatively recent one. It is the unimportance of man in the Universe as revealed by science. The mind shrinks back at the immensities of astronomical space, now made known. What is man amidst

all this? Surely nothing. He ought to be something, if he is to have some relation with God! Man's diffidence however in this matter is groundless. All this material vastness has come to be, and has a meaning, because of its relation to human, rational consciousness. The Universe is vast and orderly beyond belief. But who has read this vastness and orderliness into the Universe? Man. These conceptions are categories of the human mind through which it sees and interprets its experience. The person who receives and interprets an experience is greater than that experience. As has been said, "The universe is so vast for man, and can so threaten to crush his spirit, only because that spirit is mentally larger in compass than that which it knows." Man therefore has a place in the Universe and religion can mean something to him.

Religion, as we have seen, gives a meaning and a motive to life. It can do so, in spite of doubts and fears—some old and some new. Religion ought also to govern life. There are two factors to whom man must react and adjust himself, God and his fellow-men. His reaction and adjustment to God is his Religion. It is natural that his adjustment to man should be influenced by the way that he has adjusted himself to God. The man, whose whole personality has reacted in a certain way to God, can react only in a certain definite way to his fellow-men. He is not now

what he was before. His whole being has been changed by his attitude towards God. It is this changed and transformed person who reacts now to others. "That a man should keep his religion to his place of worship, and not allow it to interfere with his business or politics" is a contention made often but nevertheless a strange and unintelligible contention. The business and the politics of the Christian must be different in quality from the business and politics of the Scribe and the Pharisee because the important element in each case is the person, is different. A Christian whose business or politics or social relationship is not influenced by his Christianity is really not a Christian at all. Life must be governed by religion according as the liver is governed by it. There is a fallacy, difficult to kill, because it is very old, but nevertheless a fallacy. According to this fallacy it is enough if religion is applied to individual relationships. We should be shocked at murder, but War is outside the province of Religion. Love and justice are to be between individuals, not necessarily between groups of individuals, classes or nations. This attitude if persisted in, as civilization grows more complex and individuals tend to identify themselves more and more with groups, will only serve—as already to a large extent in the West—to turn men away from such a fatuous influence as Religion. Religion must govern life, the whole of it.



MATHEMATICS AND LIFE

BY

K. A. GEORGE ESQ., M. A.

'What is the use of Mathematics?' is a question which every teacher and student of Mathematics must answer. To those who know of its uses, this question is as puerile as 'What is the use of the sun'? But to those who do not recognise the various forms in which Mathematics enters our daily life, the question and any answer to it have some value. Some of the thoughts of great thinkers on the topic are collected in what follows.

What is Mathematics? It is not merely the skilful manipulation of signs, symbols and numbers. In its widest aspect it has been defined as the science of necessary conclusions from given conditions. If some things are true, then some others must be true. This is the essence of Mathematics.

Now what is life with its delicate social, political, and religious adjustments if it is not a matter of necessary actions under given circumstances? How many times do we hear it said of persons regarding their difficulties and failures, 'He should have foreseen its consequences'? It is only another way of saying 'He should have known a bit of Mathematics.' None of us struts about with our coat on our lower limbs and trousers on the upper. If it is done, then something would follow, and who would dare to face that something! In short, given circumstances, Ma-

thematics helps us to live the best life under them. The riddle of life is best solved as a Mathematical problem. Goethe called a cathedral 'frozen music.' It might be aptly said that the best life is a bit of 'frozen Mathematics.'

The study of Mathematics gives us an idea of the permanency of things. Every other branch of knowledge changes its aspect as time progresses. They have no permanency of truth in them. But Mathematics, properly so called, does not change with time. Nobody can prove tomorrow that the Pythagorean theorem is wrong. And evidently an idea of some things which have a permanency of value is a great consolation in this world of perpetual change. It gives us a glimpse of the eternal. A perception of eternity is a great help towards the right understanding of life.

Again, a knowledge of Mathematics gives us the proper perspective for our relation to the universe around us. Astronomy tells us that some of the stars are so distant from us that light from them has to travel hundreds of years to reach us. What a tremendous distance! What is man, an infinitesimal being on an infinitesimal globe, the earth! Truly did the Psalmist sing 'What is man, that Thou art mindful of him'? Mathematics is the best corrective to our arrogance and our pride. A Mathematician never can pre-

tend to be at the centre of the amphitheatre of the universe. He is necessarily humble.

Mathematics gives us conceptions of infinity, and thus it enables us to understand the attributes of God. Perhaps most of us are not aware that when we say that God is infinitely merciful, we are not having any sufficiently clear idea of the conception of infinity involved therein. Our perceptions of things beyond a certain stage are surprisingly vague. Hundred miles and thousand miles are both not much over ten miles for us, if we can have a clear idea of this distance of ten miles at all. Mathematics helps us to understand the idea of infinity a little more clearly by successive reasoning. If a and b are two numbers then $\frac{a}{b}$ is a quotient. Now as b decreases $\frac{a}{b}$ increases. By successively decreasing b and consequently increasing $\frac{a}{b}$, we can have a conception of the tremendously huge quantity $\frac{a}{0}$. This huge quantity is what we term infinity. Thus the idea of infinity is best understood in Mathematics. Hence Mathematics gives us an idea of the personality of God.

Calculus the most powerful branch of Mathematics, is a study of the universe as it goes. The universe is changing from moment to moment. And Calculus deals with the variation of quantities. Hence Calculus even in its technical aspect is a study of the universe as it presents itself to us.

An interest in the highest branches of Mathematics develops in us disinterested devotion to things. For one who can appreciate the high-

est parts of abstruse Mathematics, it is but a short step to altruistic and selfless social activities. Their hard reasoning, leading to no immediate selfish utility, prepares us for disinterested service to the world.

Mathematics trains the power of concentration as no other branch of study does. It develops in us a sense of accuracy and truth. It gives us a sense of beauty through its forms of symmetry and simplicity.

Finally Mathematics is the backbone of every other branch of study. Without its help no branch of knowledge could be properly developed.

The following words from two writers would form the best conclusion.

"Are you to be a lawyer? How can you learn to analyse a complicated legal case if you cannot learn to analyse a simple proposition of geometry? Are you a student of history? How can you determine the influence of Napoleon on the world's development, if you are incapable of determining the influence of a coefficient in a simple relation of Algebra? Are you a linguist? How will you translate a master-piece with its myriad shades of meaning from one language to another, if you cannot learn to translate a trifling "reading problem" into the corresponding mathematical symbols? Are you to be a physician? How will you diagnose and eliminate a disease, with its complicated ambiguous and obscure symptoms if you lack the faculties needed to diagnose and eliminate an unknown quantity out of an elementary ques-

tion?" *Young* Mathematics increases the faith of a man who has faith; it shows him his finite nature with respect to the infinite; it puts him in touch with immorta-

lity in the form of Mathematical laws that are eternal and it shows him the futility of setting up his childish arrogance of disbelief in that which he cannot see". *Smith*.



ANCIENT HINDU MATHEMATICS

BY

S. R. MUTTUKUMARU,

(Retired Head Clerk, Batticaloa Kachcheri, Jaffna)

It is a well-known fact that the ancient Hindus were the ablest Mathematicians of their age in the East, if not in the world. They had their arithmetic (அங்க கணிதம் or *Lilavati*), their Algebra (அட்சர கணிதம் or *Bhija Ganita*), their Geometry (கேதங்கணிதம் or *Kshetra Ganita* and *Sulva Sutras*), their Trigonometry (திரிகோணமிதி— *Trigona Mithi*), and their Geometry of Conico (கோளமித்தாந்தம்— *Kagola Siddhanta*). The extent of their knowledge of Mathematics may be easily gauged from their remarkable proficiency in navigation, commerce and currency.

Originality

Cajori in his *History of Mathematics* says:—"It is remarkable to what extent Indian Mathematics enters into the science of our time. Both the form and the spirit of the Arithmetic and Algebra of modern times are essentially Indian and not Grecian". De Morgan in the *Penny Cyclopaedia* speaks of:—"An Algebra which no other nation ever had, except those who derived it from the Hindus." *Herner* in the *Imperial Gazetteer of*

India writes:—"They attained the greatest eminence in Algebra, which they developed to a degree beyond anything ever achieved by the Greeks." Professor *Whitney*, the editor of *Surya Siddhanta*, is of opinion that the ancient Hindus "had Geometry enough"; for, we find that Geometry forms a part of almost all the Hindu *Arcauses* on Astronomy. *Professeor Rouse Ball* in his *history of Mathematics* says:—"In India a school of Mathematics of a considerable power was developed by the Aryan conquerors. Their Geometry was probably derived to a large extent from Greek sources (sic) but their Arithmetic, Algebra and perhaps Trigonometry were largely their own creation. Among their earliest teachers, the names of *Arya Bhata*, circ. 500, and *Brahma Gupta*, circ. 630, are pre-eminent. The school to which these writers belonged introduced the decimal numeration, created a rhetorical Algebra, applied it to the solution of equations and various problems; and made use of Trigonometry as an adjunct to Astronomy."

It will thus be seen that the originality of the Mathematics of the ancient Hindus is established beyond all doubt. Reasons for this assertion will be adduced in special articles on the Arithmetic, Algebra, Geometry and Trigonometry of the ancient Hindus.

•Antiquity

The Mathematics of the ancient Hindus is as old as their Vedas. In fact, it is a portion of Jyotisha Shastra (Science of the Stars), which is one of the "angas" or limbs of the Vedas, the other five being, 1. Siksa, (Mantras), 2. Kalpa, (Vocabulary) 3. Viyakarana (grammar), 4. Chanda (prosody) and 5. Nirukta (explanation of mystic words).

The earliest treatise on Jyotisha Shastra is the Jyotisha Vedanga. Colebrooke is of opinion that each Veda had a Jyotisha attached to it, but Max Muller thinks that these are but more or less different copies of one and the same original work. Whatever it may be, we find that Jyotisha Vedanga comprised five different volumes, namely, 1. Ayanacyanadi Ganita, 2. Tithicakara, 3. Thithicandrika, 4. Tithicintamani, and 5. Vedanga Jyotisha. At present, there is no trace of the first work, but manuscripts of the other pair are said to be in some of the libraries in South India.

The Jyotisha Vedanga treats of many different subjects, but consists principally of three sections, viz.—1. Tantra Shastra (Astronomy), 2. Hora Shastra (Horoscopy), and 3. Atgavinischiya (Samhita) or natural Astrology. It is the

first named that contains the germs of many later discoveries in the field of Mathematics.

Bibliography

As stated the Professor Rouse Ball, the Mathematics of the ancient Hindus was but an adjunct to their Astronomy. Every one of the Hindu works on Astronomy contains a chapter or two on Mathematics. A review of their astronomical books will therefore apply equally to their Mathematics. A detailed account of these books will appear in a separate article on the Astronomy of the ancient Hindus.

In the meantime I may say that during the 5th century A. D., the science of Mathematics assumed a more definite form. Aryabhata (476 A. D.) Arjabakr of the Arabs and Andubarius or Ardubarius of the Romans, who was known as *αὐτομαθὸς* (Preceptor of the Greeks), and whose fame as a Mathematician spread far and wide both in the East and the West, compiled a separate treatise on Mathematics known as Laghu Arya Siddhanta. This work is now lost, but his other work on Astronomy, Arya Siddhanta, is still extant.

Rev. Bentley, who seems to have been in possession of both the copies has the following in his Hindu Astronomy:—"In the fifteenth chapter, Aryabhata treats of the several rules of Arithmetic, as addition, subtraction, multiplication, division, squares and cubes of numbers, and their roots, progressions, and other matters relating to the doctrine of numbers, after which he treats on Geome-

trical problems; the whole of which appears to be the same, or very nearly so, and in the same order as given in the Lilavati of Bhaskarachariya, with this difference, that Aryabhata only gives the problems and rules of solution generally and without numbers, whereas in the Lilavati they are exemplified by figures and numerical solutions, so that the latter may be taken as a perpetual commentary on this part of the Arya Siddhanta; but in the problems relating to the circle, of which there are about eighteen in the Arya Siddhanta, Bhaskarachariya differs from him, particularly in the proportion of the diameter to the circumference."

"Aryabhata next proceeds to the doctrine of excavations and the contents of solids, but unfortunately, after proceeding as far as Chiti (triles and stacks), the remainder of the chapter is lost, together with the whole of the sixteenth, which contained his Algebra, and a few stanzas of the seventeenth—a loss the more to be regretted, as I fear it cannot be restored. If we had this part, we should have been able to ascertain what improvements were introduced by Bhaskara Acharya".

Among the later works on Hindu Mathematics, the following deserve special mention; 1. *Ganita Sara Sangraha* compiled by Mahavirachariya during the ninth century A. D., 2. *Lilavati* (Arithmetic), 3. *Bhija Ganita*, (Algebra), both composed by Bhaskarachariya during the twelfth century A.

D., and 4. the *Sulva Śūtras* (Geometry) translated by Dr. Thibant and published in the Journal of the Royal Asiatic Society, Bengal.

Excellence of Mathematics

That the ancient Hindus held Mathematics in high esteem is evident from their writings. The Tamil word, Kanakkān, originally meant a person versed in Mathematics. Later, it came to denote an accountant, who was given the honorific title of Kanakkapillai, and who in every concern, business and otherwise, was always the second in command to the Mudali, the owner or proprietor.

The old classical writers give the first place to Mathematics, and the second to their classics. Avveyar, the veteran Tamil poetess who wrote her ethical works about the beginning of the first century A. D. says:—

“எண்ணும் எழுத்தும்
கண்ணெனச் சரும்”.

Meaning:—Numbers and letters are like unto the two eyes.

Her brother, the world-famed Tiruvalluvar, admits the same, when he says:—

“எண்ணென்ப சேவனை எழுத்தென்ப விவ
விரண்டித்
கண்ணென்ப வாழு முயிர்க்கு.”

Sudamani Nighantu, the ancient Tamil Dictionary, supports the above view by saying:—

“தூயகவ. வெண்ணலுள் பெருந்தலே யிலை
மைக்கினால்
மலந்தொந்தித்திலே யாழ் வந்தித்த குழி
லைத்தாகு.”

This means that among the five accomplishments mathematics occupies the first place.

Tirunavukarasu Nayanar, one of the four reputed Tamil saints, expresses a similar view of Mathematics in one of his "Dewarams" (Divine hymns), which reads as follows:—

“எவ்ஹுடு பெயர்ஹுடுக் கொடுநமுத்துவாடி
எழுந்தகடாய் எப்படிவளின் றவாழே”

said to have put up a notice board in front of his academy with the inscription:—“Let no one ignorant of Geometry enter here.” This inscription has been translated in Tamil thus:—

“கொத்திர வளிநக் கொள்கியில் வாதேதான்
புந்திர வளவாய்ப் பள்ளியிற் புகுவே.”

Moreover, Garga, a Hindu Astronomer and Mathematician, who is reputed to have lived about 165 B. C. says:—

“The Yavanas (Greeks) are Mlechhas (non-Hindus or barbarians), but amongst them this science is well established. Therefore, they are honoured as Rishis (saints). How much more then is an Astronomer who is a Brahman.” (Dutt.)

The above equally applies to Mathematics, since it is but a portion of Astronomy.

In this connection, it is interesting to note that Mathematics was equally esteemed in the West. Plato, the Greek philosopher, is

From the above it will be seen that the science of Mathematics held a very high place in the estimation of all civilized nations of the old world. Dr. D. E. Smith, Professor of Mathematics, Columbia University New York, says:—“Rather than assert that the Oriental Algebra was influenced by the Occidental we should say that the reverse was the case. Bagdad subjected to the influence of both the East and the West, transmitted more to Europe than to India. Leonardo Fibonacci, for example shows much more of Oriental influence than Bhaskara, who was practically his contemporary, shows of the Occidental’.



PRINCIPAL'S NOTES

We are glad to have the definite information that Mr. and Mrs. Bicknell will leave America on November 1st., and will arrive in Ceylon before the Christmas Holidays.

The name of the American teacher who will accompany Mr. Bicknell is Porter French. He is a graduate of whom Mr. Bicknell has written highly.

We have been favoured with a visit from Mr. C. W. W. Kannagara, Minister of Education. He was very highly pleased with what he saw. We are expecting him to speak at our Prize-giving at the end of this term.

The meeting of the Board of Directors was held in June. The only change in the Directorate is that Mr. Sitlinger joins the Board as a representative of the American Mission. Mr. A. S. Arulampalam was elected Secretary of the

Board, and Mr. R. C. P. Welch was elected member of the Executive Committee.

The question of the Inter classes is still a perplexing one. Is it worth while developing this department of the College making more suitable arrangements for instruction, accommodation, etc.? A number of our best boys go to the University College, and of those who come here a number do not stay throughout the course. And then, from time to time Inter Classes are started in one or two other Colleges with the result that the numbers in our classes vary considerably at different times. The problem of College department is again complicated by the uncertainty that hangs over the Ceylon University College. We are trying to do our best in these circumstances.

EDITORIAL NOTES

FAREWELL.

During the early part of the term we had to bid farewell to Mr. Alexander, who was for some years the Post master at Vaddukoddai. Mr. Alexander was a very popular figure in the College and was very warmly loved by the teachers and the students. He was a member of our Tennis Club, which he represented in a number of Tournaments. He threw himself so warm

heartedly and enthusiastically into all our activities that we always considered him one of us. All of us found in him a man of lovable personality and sportsmanlike spirit. It is, therefore, that the whole College felt very sad at his departure. We still feel, rather keenly, his wrench. However, we wish him and his family, a happy stay at Chenkaladi and assure him that he will ever continue to occupy a warm corner in our hearts.

Needless to say that we wish that he may come back to us.

ELUVAITIVU JUBILEE.

The Jubilee of the founding of the school at Eluvaitivu was celebrated with great eclat on the 22nd of July. Quite a number of teachers and students took part in the celebrations. It was a pleasure to have with us a number of lady visitors, our Old Boys, two of the founders of the school and the old teacher, Mr. Arulampalam and his wife, both of whom had been teachers there for over 25 years. A full report of the celebrations appears elsewhere. We are also publishing the story of the first expedition by Mr. Lambert Kandiah, one of the pioneers, the impressions of a distinguished Old Boy, Mr. Lewis Subramaniam, and the address presented to us by the people of the island.

The work which was started by a small prayer band fifty years ago has gone on apace and the College Y. M. C. A., true to the traditions handed down to them, has continued the work in the face of discouragement sometimes and in the midst of trouble at other times. The success of the work is due to the optimism of youth and it is hoped that this work will always be carried on as long as young men are there to put their shoulders to the wheel. May our school at Eluvaitivu grow from strength and strength and shed the light of knowledge to the whole island for ever!

IN MEMORIAM.

Within a year the Jaffna Council of the S. I. U. C. has lost an-

other of its pastors by the death of the Rev. K. E. Thambyrajah, Rev. Thambyrajah was an Old Boy of the College and it was while here that he heard the call for service in His ministry and it was while here that he trained himself from his young age for this work. The deceased was no ordinary young man. He was a person of strong determinations, of noble visions and of sterling character. Our church is very much the poorer because of his death. But his life is a bugle call to all young men for Service in our Lord's ministry.

AN OMISSION.

We regret we omitted to state in our last issue, in recording the successes of our Old Boys in their various examinations, that Mr. A. Kathirvelu came out first in the Advocates' second examination and carried away the scholarship of Rs. 480. Our congratulations to Mr. Kathiravelu.

CONGRATULATIONS.

News comes to us from England that one of our Old Boys, Mr. S. Rajanayagam, B. Sc., (Lond.), the University Engineering scholar, has obtained a first class in B. Sc. Engineering of the London University. Our congratulations to him.

Our congratulations to another Old Boy, Mr. S. ThuraiRajasingam of the Government English School, Pekan, F. M. S. on the pamphlet got up recently by him, entitled, "In the Land of my Birth." The booklet is attractively got up with a foreword by Mr. L. R. Wheeler, B. A., B. Sc. (Lond.) of the

Malayan Education Service and treats about the cultural debt of Malaya to India. We thank the author for the copy sent to us.

OUR CONTRIBUTORS.

We are glad we are able to publish three contributions by three of our Old Boys, Messrs Lambert Kandiah, Lewis Subramaniam, and S. Kulendran. It is hoped that we will always have the co-operation of our Old Boys in making this Magazine attractive and to serve a useful purpose. We are also very happy to publish an article from Mr. S. Muttucumaru of Jaffna. He has promised to write a few more articles on "Ancient Hindu Mathematics." We are obliged to him for this.

SPORTS CHAMPIONSHIP.

As we go to press comes the happy news that our Athletic and

Track team has won the championship of the Jaffna Inter-collegiate Sports Meet. This news does not come to us unexpected, after the encouragement given to our boys by our Principal and the enthusiasm inspired by a most successful sports meet held a few days previous to this Inter-collegiate meet. We are indebted for this success to our well-organised Physical Department, consisting of our energetic Physical Director and his able lieutenants. Not a little of the success is due to our Tug-of-war team of stalwarts, who, in turn, owed their success to the good example set up by the team of married teachers, experts in Tug-of-war. Our warmest congratulations to the team, especially to William Hunt, and P. Brodie, the Inter and Junior champions.



HOPE

i

Dark is the night, and bitter;
Slipp'ry the path, and wetter;
"Forward:" the cry; we stutter;
"Lord, is there hope no better?"

ii

Life is not here, but fetter;
Broke is the lute, - O litter;
Shattered the tune so utter;
Lord, is there hope no better?

iii

How is the path now brighter?
Why is the load thus lighter?
Praise to the Lord, He's Master!
True, there is hope and greater!

CHAS. R. WADSWORTH.



STUDENTS' CONTRIBUTIONS

LITERATURE AND LIFE

I

Literature arises in all its various aspects from man's experience and is as much a product of the human heart as of the human intellect.

"Love made me poet.
And this I writ
My heart did do yt,
And not my wit."

Literature gives us "deepest emotion and far reaching thought; stars and flowers abounding; the world of the heart's desire; the world also of human experience; glimpses through magic casements of other worldly wonders as remote and inaccessible as the moon; the wit of our own age and the wisdom of all ages; love and death, pathos and pang; a patterned ecstasy of musical speech, the purging sense of world sorrow suggested in Virgil's 'Sunt Lacrimae rerum' and above and before all else a sweet comely usefulness for the needs of mankind." But first and foremost each work of art is an epitome of the man who wrought it, and the civilization from which both the man and his work took shape and form. And by how much the work brings us nearer the workman and his times, by so much is it more abiding, and soul stirring. Herein lies that ineffable charm of all true art. Literature is indeed "a thing of beauty," and it is by reason of its spirituality, its irresistible appeal to the soul, that it remains "a joy for ever."

Who has not felt delighted on reading Dicken's *Pickwick Papers*, that "treasure house of sparkling wit and hu-

mour?" And Falstaff, "the inimitable Falstaff," with his empty vauntings and his barefaced lies! But there is also a serious side to literature. If the *Pickwick Papers* are a never failing source of delight, and Falstaff leaves you in an uncontrollable fit of laughter, the crook-back Richard, the bloody Macbeth, Antony and Cleopatra, and indeed all the historical plays of Shakespeare are a warning to the criminal. They are full of that "Nemesis that waits upon crime." "It seeth everywhere and marketh all: Do right—it recompenseth! do one wrong—The equal retribution must be made, Though Dharma tarry long."

Literature is not merely a fountain of delight, but is also a school of profound instruction; and as such it is meant to improve and to better our ways of life in the light of lofty and progressive ideals.

"The saying that beauty is skin deep is itself a skin deep saying," wrote Herbert Spencer; and that heaven born beauty which is the very quintessence of all great art neither decays with age nor taints with time.

"I arise from dreams of thee
In the first sweet sleep of night,
When the winds are breathing low,
And the stars are shining bright";

wrote Shelley in "Lines to an Indian Air;" and "the fluidity and sweet ease," the divine delicacy of the lines linger in one's ears. What sad reminiscences of other days is held in these lines of Byron!

"When we two parted
In silence and tears
Half broken hearted
To sever for years,"

Or again in these lines of W. R. Spencer:
"Too late I stayed—forgive the crime;
Unheeded flew the hours;
How noiseless falls the foot of time,
That only treads on flowers!"

What abhorrence of mankind, what suppressed hate is in these lines from "Timon of Athens!"

"Tell my friends,
Tell Athens, in the sequence of degree,
From high to low throughout, that whoso please,

To stop affliction, let him take his haste,
Come hither, ere my tree hath felt the
axe,
And hang himself."

Hark! Faustus awaits his doom; and in those last moments of anguish and terror, in the the frenzy of despair cries:
"Ah, Faustus,

Now hast thou but one bare hour to live,
And then must be damned perpetually,
Stand still, you ever moving spheres of
heaven,

That time may cease and midnight never
come;

Fair Nature's eye, rise, rise again and
make

Perpetual day; or let this hour be but
A year, a month, a week, a natural day,
That Faustus may repent and save his
soul!"

Too late! Too late! The powers of
heaven are deaf unto his prayers. The
hour strikes. Faustus hears "the crack of
doom," and rends the air with his futile
groans:

"O, it strikes, it strikes! Now, body, turn
to air,

Or Lucifer will bear thee quick to hell!
O soul, be changed into little water drops,
And fall into the ocean never to be found!
My God, my God, look not so fierce on
me!

Adders and serpents, let me breathe awhile
Ugly hell, gape not! Come not Lucifer!
I will bury my books! — Ah, Mephisto-
philes!"

How different, how full of a God-like
compassion for the sufferings of humanity
are the lines that Edwin Arnold puts into
the mouth of Buddha.

"Oh! suffering world;
Oh! known and unknown of my common
flesh,
Caught in the common net of death and
woe,
And life which binds to both! I see, I
feel

The vastness of the agony of earth,
The vainness of its joys, the mockery
Of all its best, the anguish of its worst;
Since pleasures end in pain, and youth in
age,
And love in loss, and life in hateful death,
And death in unknown lives, which all but
yoke

Men to their wheel again to whirl the
round
Of false delights and woes that are not
false."

How elevating is this that a Greek or-
ator has to say on patriotism:

"Your country has the right to demand
of you, not merely the laying down of
your life (which some have called the
supreme sacrifice) but a sacrifice far more
difficult—that you shall at all costs to
yourself, develop the individual within you,
and make the utmost of him, training
every instinct, every innate faculty, until
in any sphere. Art, Literature, Politics, Re-
ligion, you can make to your fellow men
the contribution of the best and soundest
judgment and the best and greatest
achievement."

The spirit of emulation is in each one
of us. But in some it is more marked
than in others. However, he that has
never abandoned himself to hero-worship
can hardly be called a man. Wherein is
he more exalted than the birds of the air
and the beasts of the field that scarcely
think of anything else but what they shall
eat and drink? Hero-worship is the
real beginning of all greatness whether the
hero be real or legendary, ancient or
modern. The study of biography helps to
visualize the hero. But this is not all. It
sets before you concrete examples and
volumes might be written on the force of
example. The example of one great life is

worth all the treasures] of Peru. Beside it all the moral codes, all the religions, all the system of philosophy that the world has known from the dawn of historic times to the present day are as naught. But I do not seek to belittle the study of Religion, and Philosophy. A diligent study of these subjects is by no means unprofitable. They are essentially connected with the things of the soul. They are best adapted to spiritual edification. They foster "right doctrine, right purpose, right discourse, right behaviour, right purity, right thought, right loneliness, right rapture." They create the love of Truth. But the field is too vast and time and space and my own resources are too limited; for me to hope to do justice to the subject. Suffice it to say that literature and life are intimately connected, the former being but the expression whether considered or spontaneous of the latter. And books with a suggestion of immorality, books with an air

of inviting and scandalous frankness, are as injurious to moral life, and debasing, as the study of truly great literature is both elevating and ennobling. Each book that one reads generates thoughts of a certain kind, forms ideal of a definite type, and tends to produce a certain attitude towards life. And if we only remember that we become what we think ourselves into being, we cannot fail to realize the full significance of these thoughts, these ideas this attitude towards life. Ideas rule the world. "Whatever gets your attention finally gets you." And therefore it was that Paul in his Epistle to the Corinthians wrote, "Finally brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

G. S. SINGARATNAM,
(Inter Arts)

II

"Literature is the vital record of what men have seen or felt or experienced in life." The existence of literature would be impossible if not for life. The tragedies and comedies, the romances, the poetry and the prose of life are expressed in literature. Shakespeare's plays, both tragedies and comedies, would not have been so much appreciated if not for his dealings with the daily life of the people. His plays were the result of his careful observation of humanity enriched by his imagination. Thus literature is ennobled by life.

Again, life is very much ennobled by literature. Our life would be dull and monotonous without it. We derive pleasure in revelling in the land of literature, especially in the lovely lawns of poetry. When we are deeply worried, the reading of poems of some great men drives away our worries and raises us to a lofty height and awards us with the greatest of

enjoyment. Sometimes books serve as friends who would never abandon us, as Soutchey puts it:—

"My never failing friends are they
With whom I converse day by day."

Books are the best society to enable us to advance in life.

Our life is made richer and nobler by literature. The noble characters such as Rassendal in "Prisoner of Zenda" or Ramish in the "Wreck" or Jean Valjean in "Les Miserables" serve as a model for our imitation, whereas some despicable characters like Iago in "Othello" or Macbeth or Varney in "Kenilworth" give us warning against the evils of life. Thus we are able to improve our lives.

The biographies and autobiographies of great men are examples for us to follow. By reading them we are able to follow their good qualities and we try to raise our standard of life to theirs.

"Lives of great men all remind us,
 We can make our lives sublime
 And departing, leave behind us
 Foot prints on the sands of time"
 "Literature is fundamentally an express-

ion of life through the medium of
 language."

D. S. WILLIAMS,
 Senior B.

III

Literature is the greatest revolutionary force in the history of human development and progress. It moulded man from a state of barbaric ignorance to that of sublime enlightenment. Without it human progress would have been at a standstill. It perfected man and is being perfected by him. Literature is a factor of man's thinking and is the instrument of thought as book-keeping is the instrument of business. The greatest possession of a nation is its refined Literature, and no nation is rich that does not possess sound Literature. Wealth, fame, and all other possessions and acquirements, dearly prized by humanity, come into insignificance when compared with this mighty lore of learned wisdom. It is the thought of man depicted in words.

The effect of Literature on humanity is very remarkable. In the early pre historic period man was little better than the beasts. He did not even have the faculty of speech and he conveyed his ideas to others by mute actions. As he progressed, he found that he was unable to convey all his ideas by actions. He invented words and transmitted ideas through conversation. As knowledge increased, the mere power of colloquy was unable to serve his purpose, and he invented letters and wrote down his thoughts. Thus began the early foundation of Literature.

Civilization made rapid strides with cultural development. Literature changed the whole aspect of life. It enlightened man and enabled him to judge between actions that are good and bad, to perceive truth, and to do things that are right.

Literature touches every aspect of life. Society, for example, to a certain degree, judges man, according to his literary ability and accomplishments.

The culture and progress of a nation in certain periods of history reflected in the Literature of the period. Take the case of the Victorian era. Some of the greatest literary personages of Britain lived during that period, and it is clearly evident that England was in a state of high intellectual advancement during that period. The moral of a nation is often reflected in its literature. At present there are no great geniusses in England, and the result is that there are no great literary performances presented to the public, worthy of comparison with those of the Victorian era. It is hard to conjecture the causes for this gradual decline of literature.

Some individuals have literature as their sole pursuit in life. Take the case of the great satirist Johnathan Swift. When he was neglected by the political party to which he attached himself, and was leading a life of sorrow and privation, he embraced Literature as his only help and deliverer.

Let us trace the effect of Literature on man from remote ages. In the days of Confucius, China was a great seat of learning and culture. About 2000 years before the Christian era, the people of China built a great wall, one of the wonders of the world, to protect their country from invaders, while at that time, the present "enlightened" nations of Europe were in a state of semi-barbaric condition. The philosophy of Confucius moulded the intellect of the people, and a trace of it can still be found among the various antiquarian things they have left to posterity.

Another great seat of learning was ancient Egypt. Egypt is mentioned in the Old Testament as a land of great intellectual advancement. Their past glory can now be seen in the various monuments and signs, used as letters, they have left.

The Greeks acquired their knowledge from Egypt. The works of Homer, the first known poet of the world, are even now admired for the beauty of the diction, and their all-absorbing interest. The Romans acquired their knowledge from the Greeks and by the help of it founded the "Great Roman Empire". The decline of the morals of the people was the cause of the destruction of the Roman Empire, and contemporary historians have pointed out to the world the destructive results of immorality.

With the advent of Christianity the foundation stone for the progress of Europe was laid.

The ramifications of literature are diverse and their singular effect on human progress is very profound. Philosophy perfects correct thinking power and aspires to solve mystical and theological problems

which are the products of genuine thinkers. Great minds make mistake in it; silly minds try to disprove it; and foolish minds condemn it. A nation's zeal for truth and orthodox doctrines and enlightenment can only be correctly perceived through its philosophical writers and intense thinkers.

History traces the human development and progress, from the primal state to the so-called enlightened age of the present. It is an account of the work of God on man. It informs us with a vivid idea of the pre-eminence of our forefathers, of their fortitude and undaunted bravery in moments of great affliction and war. It even exceeds beyond the limit of a narrative and puts on the garb of a prophet and gives us a faint idea of the future.

A. V. THURAIRAJAH,
(Pre-Senior A.)



DR. JOHNSON—THE MAN.

Wonder springs in the heart of the readers of Boswell's Johnson, after listening to endless grumbings and watching the clumsy actions of the hero, why he should end his reading with a profound respect for this "Old bear," who is the object of Boswell's grovelling attention. Here is a man who was certainly not the greatest writer of his age, perhaps not even a great writer at all, but who was nevertheless the dictator of English letters, who still looms across the centuries of a magnificent literature as its most striking and original figure. His huge uncouth figure negligently dressed, his face scarred with scarofula, his blinking eyes and his strange grimaces and gesticulations, his abrupt or assertive bearing, and his unaccountable outbursts of temper—all these make a sum of external defects singularly repulsive. Yet, he was popular. The fact is that he had one talent which won all men to him. All the man's "oddities" were forgotten the moment he began to talk. His rare conversational powers attracted all hearers, and his conversation revealed his character. His personality conquered all those whom he met.

for it shone through his every word and action. Everyone who came in contact with him, though repelled at first by his exterior, was fascinated by the genuineness of the man. His honesty and independence and strong common sense made an immediate impression. He was "A National Institution" as John Bailey calls him—a typical Englishman embodying in himself all that is best in the national character. Now, as then, not his word, but he himself—Johnson, The Man—wins the admiration and homage of all who come to know him.

The traits which call forth most admiration and respect are Johnson's sturdy independence, honesty, and sound common sense.

That independence which showed itself so unmistakably when Johnson, a poor scholar at Oxford, threw away a well-meant pair of shoes tactfully presented to him, manifested itself throughout his long and painful struggle as a writer and finally appeared most strikingly in the Chesterfield incident. Johnson, at work on the Dictionary, had hoped for Lord Chesterfield's patronage. The great lord neglect-

ed him until the dictionary was about to be published, when he wrote flatteringly of him, in the "World." Johnson replied to him in a powerful letter which was at once a monument to his independence.

Linked with his independence is his honesty. He loved truth and spoke it always even at the risk of giving offence by being too blunt or rude. "Clear your mind of cant," was his advice to Boswell, advice which he himself ever put into practice. He made no secret of his broad views on Catholicism, his dread of death, or his solicitude for his "belly" . . . "He that does not mind his belly will hardly mind anything else." Whether great men were against him or the conventionalities of etiquette, he fought for truth stoutly.

The strength and wisdom of his conversation arose chiefly from his common sense. He did not believe, in far-fetched theories, but loved to come down to every day matter-of-fact realities. His views on the equality of man, the dangers of luxury, the felicity of the savage state, the importance of religion, the care of health, and on all the details of life, were based on solid common sense. Moreover his sound views were couched in language well within the grasp of ignorant men, and were seasoned with pointed wit and humour.

His benevolence was another trait which made for his popularity. His apparent roughness drew from Goldsmith the saying "Johnson has nothing of the bear but his skin." Throughout his life, incidents, great and small, illustrate a warmth of heart and a tenderness that did not stop at feelings but expressed themselves in deeds. Although he counted many friends among the great and wealthy and learned, he frequented the company of the poor and always treated them with kindness and consideration.

Johnson's charity was not a matter of sentiment but based on Religion. His piety was not a thing of dreams and feelings but a matter of fact. He worked for the next life as seriously as he lived the present. He practised prayer earnestly and tried to serve God. True indeed it is that Johnson was a true Christian Gentleman. Great moral courage was a counterpart of

his independence. True, this kind of courage won the hearts of a people who admired high spirit, but the courage, which was most warmly appreciated because more obvious, was physical courage. He was as bold as a lion and was ready to take and receive blows.

A sketch of Johnson as a strong man fighting his way through life in the face of disease and hardships and mental troubles, and yet remaining deeply religious and sympathetic and kind, would be incomplete without a mention of some of the blemishes in his character. He was decidedly obstinate at times; too often he domineered over his "adversary" in conversation, or treated him harshly or rudely. At times the smallest provocation threw him into fits of the most undignified rage. But certain it is that whenever he was aware of his shortcomings, he honestly strove against them.

The rough and defective side of Johnson's character was more than compensated for by his sterling qualities. Genuine honesty, sturdy independence, true sympathy and kindness for all men won him lasting popularity. He maintained a high and independent standard of criticism in literature and in life, crushing falsehood, folly and pretension by the heavy battery of wit, scorn and invective. This is the greatness of Johnson, that he is greater than his works. He thought of himself as a man, not as an author, and of Literature as a means, not as an end in itself. There are some authors who exhaust themselves in the effort to endow posterity and distil all their virtue in a book. Yet their masterpieces have something inhuman about them, like those jewelled idols, the work of men's hands, which are worshipped by the sacrifice of man's flesh and blood. There is more of comfort and dignity in the view of Literature to which Johnson has given large utterance. "Books without the knowledge of life are useless; for what should books teach but the art of living?" Among the great men of the 18th century—and there were many—none stand out so prominently as he, and in Boswell's book, we see him still, a brave, honest, practical and benevolent man and a true Christian Gen-

tieman So intense is the charm of his person, "A Mass of genuine manhood," as Carlyle calls him, that if it were in the power of mortals to change themselves into some other person, I would unhesitatingly and unflinchingly choose Dr. Johnson for my purpose, although Boswell would with unbounded anxiety and extreme delight seize the opportunity. His friend and guardian angel, Boswell, in writing his life has created many after his own fashion. The names of many great writers are inscribed upon the walls of Westminster Abbey; but scarcely anyone

lies there whose heart was more acutely responsive during life to the deepest and tenderest of human emotions than Johnson's. In visiting that strange repository of departed heroes, and statesmen, and philanthropists, and poets, there are many whose words and deeds have a far greater influence upon our imaginations but there are very few whom, when all has been said, we can love so heartily as Samuel Johnson.

N SABARATNAM

Inter Arts.



SCIENCE IN LIFE

The world today has progressed rapidly in all spheres of scientific development, and this has been instrumental for a higher standard of intellectual training to the present generation, by enlightening through practical procedure the relationship of one thing to the other. We are conscious of the fact that science is the embodiment of the present age. The thrill of delight, the animation of sensation, when we pause for a moment, and admire the spectacular phenomena of a city, causes one to form a high conception of the science of architecture. The professional life of a doctor in his quest to analyse the anatomy of human lives, the skill of the surgeon in the operating theatre, the research work of a physician to invent a treatment in solving the mystery of a new disease have established in the minds of humanity the pre-dominance of medical science. The astronomer in his deep study of the heavenly bodies, the mathematician on his desk in deep thought over a problem, the chemist in the laboratory with his test tube to find the reaction of an acid, show us the different branches of science that are occupying the minds and energy of man. It is not an exaggeration or a hasty conclusion to state that science is the ultimate in the life of a polished

man. In the moulding of a noble life, character is influenced to a great extent by the atmospheric encampment of literature. The virtues, goodness, love, beauty have been enlightened to the mind of man by the high ideals and optimistic descriptions through literature. The peace, tranquility and harmony of an ordered life are crowned by the jewel character, which is brought to perfection through the noble influence of science. The scientific mind has the power of reasoning and to control conscience in times of chaos and adversity.

Science has annihilated time and space. The invention of motor-cars, trains, steamers, airships has been a blessing to humanity. By these comfortable conveyances, look at the precious time that is saved, and the speed with which distance is covered without our knowledge. Cranes, electric lifts have been very useful in order to have lessened human toil, and thus a consolation to man. We owe an appreciation of gratitude to the men of science for our modern homes, where fans, lights, stoves add to the comfort and care of living. The increase of wealth in the world is due to the scientific inventions. Henry Ford is a millionaire because of his profession as a car manufacturer. Science

has made a rapid transformation in the lives of man in establishing freedom of thought and action.

On the other hand science has its negative results. It is the cause of unemployment due to over production of manufacturers. Look at the machines that have taken the place of man and thus created unemployment. The amount of danger that scientific inventions, like cannons and poison

gases, caused on human lives, during the great war, makes one mind reel and shudder with fear to acknowledge the destruction of human lives by scientific implements.

Science has come to such a stage of perfection that it has ultimately induced man to doubt whether there is a God.

S. R SUPRAMANIAM,

Pre-Senior A



MY IDEA OF A HAPPY LIFE

I

"Life is real, life is earnest,
And the grave is not its goal."

Happiness is more or less the ultimate thing that a man strives for. This happiness may be looked at in various aspects. For one individual it may mean one thing and to the other, another. It may be grouped into two kinds: temporary and everlasting happiness. All of us living on this wide world of ours have experienced the first kind of happiness some time or other. We know what it is, and how long it remains with us. It does not remain with us for months, neither for days, nor yet even for a couple of hours. Is this the happiness that we are after? No, it is the other — that everlasting happiness which is partly hidden from us. Let us strive hard till we get it. Most of us are satisfied with the first kind of happiness. No, let us not rest content with this, but journey onwards till the other is reached.

Here we see the poet buried in thoughts, seated on the slope of the purple mountain, casting his eyes down on the river as it flows below him with a tinkling music. He now and then turns from right to left enjoying the beautiful green pastures, the golden grains stooping down and looking like a field of gold. He hears the songs of the pretty coloured birds and the

busy hum of the bees. He feels happy, and it inspires him to compose a beautiful poem on nature. There we see the painter's eye, being cast on the blue heavens, picturing the firmament but often he is deceived. Is it not happiness that inspires him to picture it?

Again we see a father enjoying the prattling of his baby. A mother putting on a proud air about her to see her grown up daughter dressed in a pretty coloured saree, and looking charming. All these cause happiness. We see love and happiness existing between a pair of youthful lovers. They feel that they are the happiest beings on the earth. Yes, they are right, and this is the happiness that leads to everlasting happiness. The happiness of the poet, painter, father, mother, and the two young lovers is nothing when compared to the happiness derived from the vast love existing between God and man. It is true that the happiness of these people is temporary, but it leads to the making up of the everlasting happiness. This great love that leads to the everlasting happiness may be defined as the strongest link connecting God and man.

STANLEY S. THEYAKARAJAH,

Pre. Senior B.

My idea of a happy life is a life full of adventures. A certain writer says,

"Eat, drink and be merry

For tomorrow we die."

In my opinion an adventurous life is full of thrills and hairbreadth escapes. Such things as travelling round the world, big game hunting and flying in aeroplane through great uninhabited countries would bring enough happiness to me.

To tour the world by motor car alone would provide me with much thrill. While travelling by cars one encounters great perils in long journeys. For instance if the car runs short of petrol, then we would have to wait for another car or would have to walk a long distance to get petrol. Sometimes we would meet some wild animals such as elephants on the road. Then we would have to wait far off for them to pass.

In my opinion big game hunting is the one thing which provides great thrill. But it is full of dangers. Shooting lions, tigers and elephants is full of danger. It would be quite thrilling to go with a pack of hounds and some hunters to hunt lions in the African wilds. It would also be quite a thrilling experience to ride on elephants with double rifles and "shikaris" to shoot Bengal tigers in the wilds of North India. Sometimes the tigers lie in long grasses and are not easily seen. When hunters go into the long grass they pounce on the elephants but the hunters

are prompt enough to shoot them down. When hunters go to shoot elephants they sometimes lie in ambush near watering places to shoot them. When the elephants are a long way off the hunters are able to detect them by their peculiar smell. It is very dangerous to hunt elephants, for when they see the hunters they try to chase them even though they cannot run fast.

Flying in aeroplanes is also full of adventure. I think that we can see much by travelling in aeroplanes. It would be a very wonderful experience to fly through immense forests abounding in wild animals. As we fly along, the animals would emerge from their wild lairs to find out the cause of the roaring noise, not knowing that it is caused by the aeroplane flying above. Sometimes if we fly very low some wild animal may try to jump at the plane. For, once I read in a newspaper that a lion by jumping at an aeroplane flying near the ground damaged its wings. It would be quite a novel experience to fly in big cities. Below can be seen smoke going forth from the factory chimney and the spires of churches, shooting into the sky. The people and the motor vehicles in the streets would look like tiny dots in the streets. Besides these many other interesting things can be seen in flying in an aeroplane.

A. KULASINGAM,
Junior, A.



AN EVENTFUL DAY IN MY LIFE

It happened once that since my parents had to go to Colombo very urgently, they started at once and left us, my brothers and myself, with our Grandmother. As usual after our evening prayers we had our dinner and having amused ourselves for some

time went to bed. In a short time all were fast asleep, but I was worried by my youngest brother from time to time and so I could not sleep.

Time passed on and I felt restless and even the slightest noise disturbed me. I

felt very lonesome and distracted. Just as I was dozing, I heard the fall of something beside me. At first I hesitated to see what it was, but, then, I felt so unutterable astonishment I found a snake crawling on the neck of my brother I felt the blood thrill to my heart. Just then I screamed out with great fear and did not know what to do. But Providence helped me and I got some sort of strength and I at once pulled my two brothers out of bed with great force, having placed the lamp near the venomous serpent. The light dazzled the eyes of the serpent. At once it slipped down from the bed and when it was killed it was found to be extremely venomous. After thanking God for this fortunate escape, all went to bed but I could not make up my mind even to close my eyes. All the time it seemed as though I heard the fall again and this recollection made me more and more miserable. Hour after hour passed on and every hour seemed as though a year but I could not sleep. I began to count the ticking of the clock. The night seemed so long and dreary that sleeplessness made

me almost frantic with fright. "Misfortune never comes single handed." Another accident awaited us. At about 2 o'clock when I was just dozing, I heard a peculiar kind of noise at the window. I listened to it breathlessly and at first I heard it at one window then at another and at last at the door. I became so frightened that I woke my brother and told him of my fear. He scolded me for my fear and having said that it was all my imagination he went to sleep. To my surprise, all of a sudden the door opened ajar. A robust man with a chisel in his hand stood at the door gazing at us intently. The blood rushed to my heart and screaming with fear I jumped out of bed. He stood firm and my brother forgetting that my father was not at home began to call for him. At once he began to run away and having jumped over the fence vanished. This event left a mark on my brother's health as well as on mine. At length the day dawned after such a miserable night and we all came out with heavy eyelids to see the rising sun.

MARJORIE APPADURAI,

Junior A.



WHAT A MAN'S ATTITUDE TOWARDS LIFE SHOULD BE.

Shakespeare says, "Man is but an ass." This is true when we think clearly about the ways of the man of the world. Shakespeare said this, because people are bound to worldly pleasures, and they do not do what is acceptable to God Almighty. It is rather a difficult thing for a man to lead a pure life, but if a man leads such a life, then, he is the greatest man in the world.

The people of the world are mad for money. There is a common saying in Tamil "பணமென்றால் பிணமுடையாய் திறக்கும்". Usually people think that the wealthy are the greatest men in the world. This is quite a mistake, because the wealthy are not men of character.

maketh a man." If a man does not possess character he will not be numbered among good men. Martial says:—

"In all thy humours, whether grave or mellow,

Thou art such a touchy, testy pleasant fellow,

Hast so much wit and mirth and spleen about thee,

There's no living with thee nor without thee."

A good character is "a coat of triple steel, giving security to the weaver, protection to the oppressed, and inspiring the oppressor with awe". A wealthy man does not have such a character, for the desire for hoarding money takes possession of him. At last a son, or some

other heir, or the man himself as the result of an unforeseen circumstance spends the money for himself. How easier it is for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God!

According to the Hindus there are three things which influence a worldly man's life;—the love of land, the love of money, and the love of woman. A man may possess one of these loves or all of them or any two of them. But one must admit that these are not the highest things in life. The great Tamil saint Thayumanavar says "உயர்வென்றென் னுரை சூளுக் துடன் இயல்வகின் கண் கச்சியேகம் படுவென்". These things are wanted only for a short time of pleasure. But they will be extinct as soon as lightening.

Loyalty is the highest thing in the life of a worldly man. We may consider three kinds of loyalties;—loyalty to God, loyalty to our country and loyalty to our fellow men. We find in history that many people, who

are remembered for ever, are those who were actuated by the above motives. Of these the first and foremost must be loyalty to God. For without this, life is bound to be narrow, selfish, and fruitless. Cowper says;—

"In His favour life is found
All bless beside—a shadow or a sound."

We find that many people are loyal to their own country. They can even sacrifice their blood for the sake of their country. Lord Jesus says "Love thy neighbour as thyself" But these people are selfish, because they look after themselves only, but do not care for others. A man, who allows himself to be completely guided by God, has chosen the highest thing in life. Why has Mahatma Gandhi become the world beloved man? His loyalty to God made him rise to this height.

V. G. SAMPANTHAPILAI,
Pre-Senior B.



இயற்கை வனப்பு

காரே ரெஞ்சுரண் ககைத் திவிநிர்வன
 தே ரே றுதுமேற் பாணுவெ பிரபை
 விசிபியல் வடமுடாக் கிளிநெ னி கரல்நால்
 வரைமேல் வெள்ளி யுருதிப பாய்த்தற்று
 விவரவீற் தரைமேல் வளைத்த குரைந்து
 விரைதல் விப்பபை விளைக்கு மன்றே?
 பாரகு தரணம் கர்த்தவில் பொலவ
 சிவாரு நித்தன் தினைவை யுட்கிம
 அச்சமே நகிமோகை குல்லி தனகமினென்
 தச்சித வுன்னவ னெச்சரிடபன்றே?
 கறைநீத் தர்க்க ளுவசிப ன் தமித்தல்
 குறைநீத் தற்குதோர்க் குறுவி னென்ற்துத்.
 பார்விகை மோலபா தபத்தாரன் பதநாமதைப்
 பேரினை யுட்கவீச காற்றகை யே சையம்,
 மஞ்ஞை பஞ்ச வர்ணக் கிளிமுத
 வெஞ்சு பறவைதஞ்சு சநுசொ லோகையம்,

கானகம் காரினுள் தனுச்செய் யினமதோ
 தேனை விலங்கின மேரு நீ ரகுத்தலுஞ்,
 செஞ்செல் வயல்பிகழ செய்வன வற்றைச்
 செஞ்சை யிடுஞ்சுர்ப்பா சையலை மோப்பபுண்
 பவையத தருகோ கணையத் தருமோ?
 மறைபர மாந்தம் மயசகம் நீர்க்கு
 பரிமளம் கமழும் தொன்மலர்ப் பொதும், சி
 வெரியிறை யேத்துகிலார் மலர்சிக் குகத்தலும்
 செய்வது வெறிதலு மேற்குடி பரம்பையர்
 கற்பகர் காவிலு னியக்கல யெ ச்கும்,
 தெறியிரு மருங்குள வழகுற காபி
 வெறிகநிர் மலர்பய பறியின விதரும்
 வெறுமற் பேயுறை விபுச்செய் வுலைய
 ரியபூ திற் கை வனப்பை யீர்ஞர்
 கிஞ்சி வயத்துடன் கிளியிதெ வனம்மே'

J. THEVASAGAYAM,
Senior A.



யாழ்ப்பாண மாணவரும் ஆங்கிலக் கல்வியும்

ஒரு காட்டினரின் சிந்திருத்தம், பொரு ளாதாரம், அரசியல்விலை இன்னவற்றுக்கு அக்காட்டினரின் கல்வியே ஆதாரமாகும். இச்சினை காம் கிரோப்பசு, அபிரிந்தா முதலிய லேற்றிசை காடுகளின் வயிலாக அனுபா வளிக்கலாம். சதேசியக்கல்வி பூரணமாகக் கற் றல் அத்தியாவசியமாகும். அதனோடு ஒரு சிறிதளவு பாடேசியக்கல்வியுக் கற்றல் கன்று. ஆணமையின் யாழ்ப்பாணத்தச் சிறுமைய யாரம் வக்கல்வி கற்றல் ஆவசியம் என ஆராய்தல் நக்கதே. யாது காரணத்தால் ஆராயவேண்டுமெல், இற்றைக்குச்சில்லாண்டு களாக கம்மவரிற் கடிய பகுதியினர் ஆக் கிலக்கல்வியே உயிர் என அபிப்பிராயமுடையாயிருத்த, சற்போது அவ்வயிப்பிராயம் மாறுகின்ற சருணமாகையினாலேயே.

முன்னகாலில் தொண்டைகாட்டினரின் றும் வந்த கவிவீரராகசன் என்னும் யாழ்ப்பாடி கண்டியிலிருந்தரசரண்ட பாலசிக்க மாராசாலின் சலையல் யாழ்வாசித்த இக் காட்டைப் பரிசாகப்பெற்றமையின் யாழ்ப்பாணம் என்ற புனைத்துரைப்பெயர் அமைய வானதென்பது வறும் மலைவிளக்குப்பேரல் அறிந்ததே. இக்கமைய காட்டினர்,

“கைப்பொருள் கொடுத்தல் கற்றல்

சுற்றியின் கண்ணாசும்” என்பகினை

இனிதறிந்தம் சுயவேலி சீர்த்தாக்கக்களிற் றுக்குண்டு கரைசேர்ந்து துறையாட்ட ஆக் கிலக்கல்வியைக்கற்றும், அக்கல்வி கண்ணுக் கட்டக்கூடாதி மலாய்காட்டி காட்டிறும். சற்போது அடுக்குக்கண்ணுடி அணிகிலும் அக்காடு சென்பரிசிலைது யாது செய்வோம்; மலாய்காட்டினுக்குச் செல்வாரும் ஆக்குச் சென்று யாது செய்கின்றனர். தாம் இக்கிர போகம் அனுபவிப்பார் போன்று அவ்வூர்ப் பிறத்த மலாய்காட்டி வாடுகளை அடிமைச ளென கீணத்து, ஓவசியர், கிளைக் இன்னோ ரன்ன சேவைக்குப் பதிலாகச் சிலவேளை களில் பொலிஸ்வேலியையார்க்க முன்வரு கின்றார்கள். இஃது எவ்வகையோரியானை, மலாய்காட்டிறுக்குச் செல்வாணாக் கிலர் அதி ர்வட்டசாலிகளெனவுர், கிலர் அவர்க்குப் பாதாமிடத்தில் விய முக்கிரகமிருப்பதனால் செனைபலியை விட்டிக் கிளம்பி வேற்றுத் தேயம் கைப்படுத்தினும் அனுபாணிக்கின் றனர். உண்மை ஆராய்வாய்வேற்றே.

சற்போது இராசபாவையாக இருப்பத னும் அவ்வாக்கிலக்கல்வியையும் கற்கலாம். ஆனால் சதேசகல்வியாம் தொட்டாற்கையும், சொன்னால் வாயும், கிளைக்கால் மனமும், கேட்டால் செவியும் பரிமளிர்க்கின்ற கம் தமிழ்க்கல்வியை அலட்சியம்செய்து கற்கின்ற கம் சகோதரர்க்கு யாது கூறுவேன் சம்மை அரிதிற்பெற்ற உளர்த்த அன்னையைத் தெரியும் என்று சொல்வார் போன்று தமிழிலே எமாருப பேசத்தெரியாதென் றும், அவ்வாறு பேசினும் வெட்கமென்றும் செ ல முன்வருகின்றனர். இயர்கள் கல்வி யேற்றம். இருத்தவாதென்னே

இன்னும் இவர்கள் தாம் கற்ற ஆங்கிலக் கல்வியை உலகமென கம்பி அன்னகடை கடக்கப்போய்த் தன்னடையுக்கெட்ட காகம் போல் கீழ்வேண்டியவராகின்றார், அந்த ஆங்கிலக்கல்வியில் எவ்வளவோ கவ கவமான சாத்திரவிற்பன்னங்கள் உண்டு. அதனை ஞர் ஆங்கிலெயும் சற்பானுகில் கல்வியின் பெறு பெறுகனாவனவாகும் சிலம், அடக்கம், பொறை, அன்பு, அருள் என்பன வாய்க்கப் பெறுவன் கத்தமிழ் மக்களோ அக்கல்வி, மற்ற்கேகரை எமாற்ற மாத்திரம் உதவுவ தான தென்றென்று விபீர்தரினைவுகொண்டி “கட்டகுடிய பிரமாத சியாய” பிரமாணத் துக்கு இவ்வியமாகின்றனர். எப்படியெனில் கல்வ கீரவழியிருப்ப ஒரு வண்டிக்காரன் ஆயமிதக்காது ஆபக்காரனை அனுப்பரினை த்து, சுற்றவழியாக இராவிரிவாக வண்டி யைச் செலுத்திக்கொண்டும், விடிய ஆயத் துக்குமுன் வண்டி சென்றதாகவும், போன்று தாமே தயாருக்குள்ளாகின்றனர், அன்பர் களே, யாம் கற்றும் இலக்கு இக்கணமாகாது விழிமின்! காயின்!

கம்மவர் ஜெக்ஸ்பியர் (Shakespeare) மகா கவியை கங்கறியோம். ஆயின் கம்பெக் மகா கவியை யாரென அறியோம். எக்கல்லூரி யிறுள்ள Y. M. C. A., ஆதரவில் திரு சாம சாமி (Mr. Ramaswamy) அவர்களால்சீகழ் த்தப்பயாற்ற “கம்பர் கவியத்தல்” அவர் எரி த்துக்கூறிய தமிழில் கவையை என்னென் தெரித்தியம்புவேன்! ஆலே யாம் “சுற்பவை சுற்றும் சுற்றுகொழுவுவோமாக.”

M. K. VELUPPILLAI
Pre, Senior B.



MY IMPRESSIONS OF THE N. C. S. C. U. CAMP, 1932.

On Thursday the 7th of July, at about 4.30 P. M. a bus was standing under the college banyan tree, and soon afterwards, the delegation, about a dozen in number, representing our college at the North Ceylon Students' Christian Union Camp, at Keerimalai, loaded it with parcels of things needed. All were very boisterous and happy, because we felt as if we were going on a picnic party, and on our way, we were singing songs. When we arrived at Keerimalai, there was some time before dinner, to spend as we liked, and we climbed over the crags of Keerimalai. The Keerimalai atmosphere had some effect on us. We felt as though we were lifted high towards God and there was a vast difference in our mood while starting from the college and on our arrival there. Then we went to the tank, at that time filled with fresh and cooling water, and this again filled us with calmness. The sea on one side was boisterous and flowing at full tide, and the waves were beating upon the shores; whereas on the other side, there was the tank, very calm and fresh. This was a picture of our very selves, as we were there called to spend three days in communion with God, away from the noisy world.

After a long tour over the crags of Keerimalai, we had our dinner. Some of our girl friends, we are told, had to go to bed that night, with very little food, because they were not able to eat much, sitting at the same table as we. In the first meeting, opened by the president of the association, we introduced ourselves to others

Of the programme, the items that impressed me most were the discussion groups

and the lectures delivered at every sunset meeting. The topic of our discussion groups was "The conflicting loyalties." I am glad that I was able to exchange my ideas with the other members of my group. The lectures in the sunset meetings have been very helpful to me. In the first meeting, Mr. J. V. Chelliah, M. A., gave a stirring address on "Stillness." At that time of that calm and beautiful evening, I thought that I was lifted up high by some divine power. The next lecture was by Mr. S. Kulendran, B. A., B. D. on "Christ and Country." This made me question about my loyalty to my country. There was a lecture by Miss Veeravagu, in Tamil, on "Practical Christianity." In the last meeting, Mr. A. M. K. Kumarasamy, B. Sc., gave an interesting lecture on "Christ and Church."

Another thing that impressed me was the way in which we mixed with our fellow campites from other colleges. We have made many fair friends and on the last day we had to bid adieu to many friends with heavy hearts.

The last day arrived, and we were busy packing our things, and at the same time, bidding good-bye to our friends. Three days of real good work done and of great inspiration to serve came to an end, and we were soon on our way to our College, to put into practise what we had learnt there. This camp was undoubtedly a successful one. Its success is greatly due to our popular Secretary, Mr. K. S. Jeyasingam. Jaffna College.

W. D. ABRAHAM,

Senior B



ELUVAITIVU

THE STORY OF THE FIRST EXPEDITION TO THE ISLANDS

BY

J. V. LAMBERT, ESQ.

In the year 1881, there was a great revival during the prayer week which had never been experienced before. Some of the students felt the need of telling others the truth of the Gospel they had known. It was impossible to suppress this religious wave. The prayer rooms, which were closed for years, were thrown open. The enthusiasm was marvellous. Yet they were afraid to unfold their ideas either to the resident missionary or the pastor of the church lest they should throw cold water on this idea. Then they communicated it through the late Edwin Fitch to the Misses Leitch who, as is well known, fervent in the true missionary spirit promised all help required but the services of the Joel Fitch, their preacher and gave them a magic lantern. The following long vacation was fixed for the expedition. Immediately the school closed, Joel Fitch, his son, Edwin Fitch, the brothers Samuel and George Lees, Jacob Muttiah, Bonney, and Lambert Kandiah, marched out. In those days it was no easy thing for young fellows, who were most of them in their teens, to take leave of parents to be away from home. Everything was packed for the eventful journey and with the cooked rice for the noon they jammed themselves and their luggage in two bullock carts. The bullocks fired with the chorus of the boys needed no whipping from the carters. At 10 o'clock we reached the end of our journey and our boat men, impatient as they were of long waiting, shoved us and our things into the boat. We landed at 1 o'clock at Eluvaitivu. Needless to say, it was as hot as it could be. Most of us had no shoes and we had no friends expecting us on the shore. Nobody knew us and we knew nobody. Everyone loaded himself with as

great a load as he could carry, and our cook had to carry our leader as he was a cripple. We had no house to go and rest. A banyan tree, which, we are glad to say, perpetuates its memory by its descendants, rendered us shade and we finished our breakfast in less time than it takes to mention. Our leader divided us in pairs after a short prayer and sent us to the village bidding us to be sure to come back in time to resume our journey to the next island, Analaitive. All the 30 or 32 houses there were visited. All of us were intoxicated with joy that we were welcomed and listened to and the only request of the people of the island was that they must have a school. Their request impressed us and we hurried to the boat. At dusk we reached our destination Analaitivu "Kondodi Muthar" and family gave us a warm welcome and showed us a part of the school house for our sojourn as they were occupying the other part.

We repeated our daily task as the previous day and requested everyone to attend the Magic Lantern show. One or two girls in the island wished to study in Uduvil, a matter which we successfully negotiated afterwards.

Then we set sail to Nainative famous for the Nagammal kovil or the temple of the Naga serpent. One was more anxious than others to visit this place and the temple. He was said to have been taken there when he was eighteen months old. One of the boats, on returning to Aralyturai, capsized and a baby was drowned. This news spread like wild fire and his relations flocked to the shore waiting for him. Thank God he was saved and has lived to be present at the Jubilee of the

Eluvaitivu school. Here one of our company chased a Naga-serpent, which act estranged the feelings of the inhabitants because they held that serpent sacred, but soon we managed to win them to our side. Revs. Smith and Richard Hastings visited us. The fishermen did roaring trade with sharks, the heaps of which fish on the shore resembled heaps of straw.

We then passed off to Pungudutive, the only place that had a church where Mr. Barnabas was the preacher.

Our next place of visit was Velani. Mr. and Mrs. Jacob Sinnathamby were doing the gospel work and here was a good Anglo-Vernacular school. A Tamil lady, mother of two children, and the wife, a proctor was convinced of the truth of Christianity even against the opposition of her husband. We were greatly interested in her and helped her to be strong in her conviction.

I must hurry on to give you the real start of the Eluvaitivu school and bring you to its Jubilee.

At last we landed at Kayts where Mr. Wyman was the magistrate. Then no sooner did he hear of our arrival, he sent a messenger to call one of us to the court house and requested us to have breakfast in his house. While we were eating with

him we narrated the events of our trip with which he was greatly pleased as he was a Christian.

From there we returned home and to College with greater enthusiasm for the work.

We met again to deliberate on our future work and decided to open a school at Eluvaitivu. This school was later opened with Mr. Arulampalam as teacher. The pioneers have left College for different parts of the world, but the College Y. M. C. A. has managed the school successfully to see the Jubilee. One of the pioneers happened to be in Jaffna and was invited to the Jubilee. His joy was the greatest of all those present, for the change in the children in their features, cleanliness, and dress and in the parents in their dress, houses, and manners was more striking to him than to those who visited them often.

His joy is the boundless joy of a father who on returning home after wandering for fifty years away from his family sees his son, whom he left then an infant in the arms of the mother, now grown to a grey haired man, strong and steady.

May all praise be to Him, the author and finisher of our faith, and congratulations to the Y. M. C. A. ! May God instil into them fresh vigour to continue this noble work they have undertaken!



ELUVAITIVU EXPEDITION

BY

(J. LEWIS SUBRAMANIAM, Esq)

Eluvaitivu now and thirty years ago! What a difference! 'Progress' is written deep in the face of this little island. A steam boat took some of us to the island, the general appearance of which has not changed at all. Looking at it from our boat it was a forest of palmyrah palms and that was all. But when we went to the island we were able to see progress on all sides. A public road, though not metalled, from end to end is now the real back-bone of the island. The houses

look neater and bigger too. Young coconut palms and plantain trees now make the sights and scenes more pleasant to the eye, though they are not very productive. A church, a temple and two other stone buildings stand out as evidence of progress. Nationalism, Co-operative Credit movement and rival Schools, as in the mainland, are also reflected here. It does not appear that the trade depression is felt here for the people are industrious and happy in their humble way.

The progress one found in the school, the pivot of the Y. M. C. A. activities, was more marked than outside. The children, boys and girls, moved about with joyful faces and intelligent look and impressed us as keen students. The drills, songs, dialogues and other exercises of these children were certainly of a higher standard than in the past. The result of fifty years work is reflected in these children and the progressive evolution of the body, mind and spirit needs no other proof. These children have certainly better home training and nobler heritage than those of thirty years ago. So all of us who went to take part in the Jubilee celebrations were filled with praise and thankfulness to God and the joy in our hearts found expression in some of the speeches and prayers offered on that occasion. One worthy gentleman said that his joy was more than the sum of all the joys of those present at the meeting. I thought many of us felt the same way. Thank God the seed sown is now bringing forth fruits.

Moreover, the women folk moved about more freely and took active part in mak-

ing the celebrations a success. They were not dumb spectators of by-gone days with a queer feeling at the inroads of civilisation. Now they are dressed more neatly and try to give a better account of themselves so that they might not be considered backward. If this is not "progress," what is it?

The house visits helped us to study the man in his home. The men are acquainted with Christ and his teaching. They are glad that they were students of our school there. They love to talk about the Christian message. The question may be asked why many of these islanders have not become Christian. My answer is "Christians are not made to order."

I believe that Jaffna College Y. M. C. A. has helped to impart sufficient knowledge of God to these people during these fifty years. What is needed now is Christian lives to be lived so that the people may be helped to live the Christ-like life. It is by living a beautiful life that we bless the world. May the Lord raise such lives in and from their beautiful island!



THE ELUVAITIVU EXPEDITION AND JUBILEE CELEBRATIONS

The annual expedition to the Island of Eluvaitivu, which usually comes off in February, took place in July in order to celebrate the Jubilee of the founding of the school in the island by the Y. M. C. A.

On Friday afternoon, the 22nd of July, a party of 80 including students, teachers and visitors left by boat towards the island. We were welcomed on the shores by the school children, who were lined up there awaiting our arrival. Rev. G. D. Thomas offered prayer after which all marched towards the school. A beautifully decorated pandal had been erected by the side of the school in order to provide suitable accommodation for a large number of people.

By 7.30 P. M. the school hall was crowded with men, women and children, and Mr. J. C. Stickney related to them the story of the life of Christ, illustrating his talk with lantern slides.

On Saturday morning Mr. S. S. Selvaratnam led us in intercession before we formed ourselves into different groups for the purpose of house visiting. In the meantime the island children had assembled in the school where they were examined in their different subjects for the purpose of awarding special prizes.

The usual Gospel meeting and prize-distribution took place at 10 A. M. with Mr. A. T. Vethaparanam, the President, in the chair. The school children contributed interesting items including songs, recitations, and dialogues. Short but impressive talks were given by Messrs Louis C. Subramaniam and S. A. Aseervatham, Dr. Ponnampalam and Rev. G. D. Thomas at this meeting. Prizes were then distributed to all the school children by Mrs. Aru-kampalam, who had been a teacher there for over 25 years and rendered faithful service to the people of the island. Bags

of sweets and biscuits were also distributed to the children and their parents. At our invitation, all the men, women and children present joined us in the Grand Jubilee breakfast.

As the evening approached, the people assembled in the school, as in the morning, for the Jubilee celebrations. Light refreshments were lavishly served to all present and native music was in attendance throughout the function.

The Jubilee meeting began at 5 P. M. with J. V. Chelliah, Esq., M. A., the Principal, in the chair. One of the old boys of the school presented an address of welcome to the College Y. M. C. A. The Jubilee song, which was sung by two of our College boys, was followed by the head teacher's report in which he reviewed the work of the school for the last 15 years. An old boy of the school then delivered a short address on "Tamil". Messrs A. S. Arulampalam and Lambert Kandiah, who were among the founders of this school in 1882, told us of their small beginnings, and their experiences in establishing and running this school in the past. Mr S. H. Perinpanayagam, speaking for the present, emphasised our aim in running the school. He also explained the difficulties that confronted him in managing the school and appealed for funds to erect a school building which will meet with the present educational requirements.

The meeting came to a close with the Chairman's remarks. This was soon followed by sports for the school children. Mr. J. C. Stickney gave away the prizes.

At 6.30 P. M. Mr. J. C. Stickney talked to the people on some of the parables of Jesus Christ with the help of the magic lantern slides.

We observed Sunday as a day of Thanksgiving. Early morning Mr. S. S. Selvaratnam again led us in intercession. The school children soon assembled in the hall and Mr. J. C. Stickney conducted the Children's service. The children contributed short items at this service. At 10 A. M. a special thanksgiving service was conducted by Rev. G. D. Thomas.

The party left the Island after breakfast on Sunday and reached College by 4.30 P. M.

We are thankful to the lady visitors and Messrs A. S. Arulampalam, Lambert Kandiah, J. C. Stickney, Dr. C. Ponnampalam and Rev. G. D. Thomas for having encouraged us by taking an active part in our celebrations.

We also wish to thank Mr. R. C. S. Cooke for all the help he rendered in connection with our expedition.

The Chairman's personal thanks are due to all those have worked with him and helped him in every possible way to make the celebrations a success.

P. W. ARIARATNAM,
Chairman, Missionary Committee.



WHAT THE BANYAN TREE AT ELUVAITIVU TOLD ME

"For I have learned to look on Nature
... and I felt a presence that disturbs
me with the joy elevated thoughts."

(W. WORDSWORTH)

It was four o'clock in the afternoon. All day long our feet had gladly trod the sandy soil of Eluvaitivu, to proclaim the "Glad Tidings" to our island friends. And I, fatigued after the day's "Tramping," had sought repose under the embowering foliage of the huge banyan tree, we knew so well.

My "Good Blade" had just carved on the limbs of the tree my name when there came a low moan "Ooh, ou, ooh, hi." I started up in consternation.

"How dare you wound my arm, with your silly carvings?" I heard a voice thunder out. To my amazement I realized that the tree was speaking to me.

Not knowing what to say I crouched at its feet muttering, "Mercy, Mercy," to myself. For a long time there was silence,

and regaining courage I looked up. The tree beamed into my face. "For the last half a century, I have been longing to speak to one of you," it said, "but I never had the chance to do so. Now that you are here, and all alone, I shall tell you some thing which may interest you.

A hundred and twenty summers ere this I was but a tiny seed belike a speck of sand floating and dancing about in the air, and by some good fortune managed to take root in this island, instead of ending my life in a watery grave. I grew steadily in sun and shower "as tall oak from little acorns grows," till at last in pride and place I was second to none.

Look on me, learn of me, and be wise.

A century ago I was but a small seed, but behold me now! I am taller than the tallest, broader than the broadest, and more magnificent of foliage than the most luxuriant tree in this fair isle.

I stand here as a living example of how you, who are like the tiny seed I was, could grow into great and good men, if only your hearts are true. Many are the sweet melodies that have been wafted to me through the ether, from the silvery throats of nature's own choristers that noost in my arms, when with weary limbs, they sought shelter from the sun's scorching rays, and the rain's icy chill. And behold the result.

Two score and ten years ago came some little boys to this isle. They came here with a definite purpose in view: to spread the "Good News" and enlighten the hearts and minds of hundreds of people here. It seems to me only yesterdays that with the pathway of feet and chattering of tongues the noisy crowd sat at my feet for their morning meals, after having thanked their Creator for having been so merciful unto them.

Where are they now? A few of them are long since dead, but the others are yet in the land of the living, some holding positions of trust in Ceylon and elsewhere, while others are enjoying the fruits of their labours, with a smile of content. Having bestowed their whole life for the service of others, they have returned in their old age to enjoy the rest they so well deserve, and are watching you and your efforts to follow their lead with the same throeb of pleasure in their weary hearts."

Suddenly, a cold hand smote my shoulders, not a little too gently.

"Ha, Ha," a voice laughed in my ears, "You have had a pretty long nap, my lad, now hurry up, if you don't want to miss your dinner". I rose as if in a dream and followed him in silence.

Dan. S. NAVARATNAM,
Pre Senior A.



எழுவைதீவு

கிராமப் பாடசாலை யை நடாத்தும் யாழ்ப்பாணக்கல்லூரி

வாணிப் சங்கத்துக்கு அளிக்கும்

வந்தனோபசாரப் பத்திரம்.

இவ்வகாதலிப்பதின் கிராமென விளங்கும் யாழ்ப்பாணகாட்டில் தாழ்வரைப் சபாதிவு கரு நொன்றாய எம் மெழுவைதீவில் வத்யும் பெரியோர் சிறியோர் அனைவரும் துக்கு காண்கிறாடி இப் பாடசாலை யை நடாத்தும் யாழ்ப்பாணக்கல்லூரி வாணிபாசகம் தலைவரவர்களும், அதன்க்கத்தவர்களும், இவ்வீடம் வதிந்திருக்கும் அனையோராகிய பெரியோர்க்கும்

கும் எங்கள் மனமார்த்த நன்றியறிதலைக்கூறு கின்றோம்.

எங்கள் கிராமத்தில் இப்பாடசாலை யை ஸ்தாபித்த பீழ்ப்பது ஆண்டுகளாக யாதும் குறைவன்றி க்ரைவாய் நடாத்தவருதற்கும்; எங்கள் பாலர் பாலினைக்கட்டு வெண்கிம் பாடசாலை உபகரணங்கள் மற்றும் பணி முட்டிகள் யாவுமீந்த உதவிபுரித்தற்கும்;

கிராமபோதனை விஷயமாய் வேண்டிய உதவி ஒத்தவைகளைப் புரிந்து கிராமக்கல்வியை வளர்க்க எடுத்திக்கொண்ட பெருமுயற்சிக்கும்;

மதவிலக்கு விஷயமாய் எங்களுடைய உண்டாகக்கூடிய டல தீமைகளையும் கோரக் களைந்த கன்றிக்கும்;

பெரியர், சிறியர், செல்வார், வறியர் எனும் பேதல் பாராட்டாது யார்க்கும் ஒருபடித்தாய் உதவி புரித்ததற்கும்;

உயர்ந்தப் பட்டச் சைனாளுக்கு எங்கள் சிறுவர் சிறுவர்களையனுப்பி அன்புடன் அவர்க்கு வேண்டியன அளித்த ஆசாவுசெய்து கல்வி கற்பித்த அவர்களே மேளிகையுறச் செய்யும் பெருகணையக்கும்;

வருடாவருடம் எங்களுயர்ச்சியை கெட்டுகிற நாமும் நஞ்சிரமம் கொக்காது தீயவீடம்

வந்து எங்களுக்கு வேண்டுமென்ற ஆத்தம கண்ணை ஒருக்கே தந்துபோகும் பெருந்தலைக்கும்;

எங்கள் பாடசாலைவீர கல்விக்கும் பாஷர் பாலினைகட்டு வேண்டியனவாய் பற்பல உபகாரணங்களையும் சமயொசிமாயளித்து ஊக்கப்படுத்தும் உதாரணத்துக்கும்;

கல்வி கற்பிக்கும் ஆதி உர்க்குறும் குறைகளை நீக்கி அவர்க்கு உதவியுரித்து அன்புடன் பாதுகாக்கும் பெருந்தலைமைக்கும்;

இன்னும் எம் பாடசாலைக் கட்டிடம் பழுதுற்றமை கண்டு என்மும் திடீர்ப்பாடின்றி கருகிறார் கல்வியியல்கவேண்டுமென்றுமெண்ணத்தடசு கிணையானகோர் கட்டிடமமைத்து எங்கட்டுதவிபுரியவியற்குக்கும் கன்னோக்கத்திற்காசவும் இன்னோரணை பற்பல கல்மைக்காசவும், எங்கள் மனமாரக்க கன்றியறிதலைக்கூறி வந்தமைகளிக்கின்றும்



THE LIBRARY

The following new books have been added to the Library since the last issue of the 'Miscellany':

- (1). Velupillai, C. D. A History of the American Ceylon Mission.
- (2). Wells, H. G. The open Conspiracy.
- (3). Kipling, R. A. Kipling Anthology, Prose.
- (4). Boas Frederic, S. An Introduction to the Reading of Shakespearc.
- (5). Nicklin, T. Standard English Pronunciation; etc.
- (6). Velupillai, K யாழ்ப்பாண வைபவ செழுதி (presented by Mr. K. V R. Nainar.)
- (7). An Eleven Year Review of the League of Nations (Presented by the League of Nations' Association, New York.)
- (8). Perera, Father S. G. A History of Ceylon for Schools, 1505-1911.

- (9). Huntington, E. etc., Living Geography, Books 1 & 2.
- (10). Shaw, Bernard, The Apple Cart, A Political Extravaganza.
- (11). Jones, E. Stanley. The Christ of the Mount: A Working Philosophy of Life.
- (12). குலாசாமிப்புலவர், Ed தண்டியலக் காரம், மூன்றாம் உரையும்.
- (13). காந்தவிராசகம்பி, அப்பொருள் விடைக் கம், மூன்றாம் உரையும்.
- (14). ஸீமனாசிதனார், புறப்பொருள் வெண்பொழை, மூன்றாம் உரையும்.
- (15). சாமிநாவையர், சங்கத்தமிழும் பிற வாவத் தமிழும்.
- (16). கீலாப்பினை அம்மை. ஆராய்ந்தேற்ற அழகைய பழமொழிகளும், அயற்றித்தேற்ற ஆதிவைப பழமொழிகளும்.

K. S.



SPORTS SECTION

CRICKET IN JAFFNA COLLEGE

The cricket season in Jaffna College has come to a close and we cannot quite confidently say whether we have got what we deserved. This season started with promising hopes for the championship and these hopes were strengthened by our glorious achievements against the Centralites and the Patricians. We beat the Centralites by an innings and followed up this performance for a small extent with the Patricians by defeating them by wickets. On the other hand we should add with sorrow our defeat at the hands of the Johnians who were only too quick to seize their chance at our very unfortunate collapse. Scarcely recovering from this shock we met St. Henry's and in spite of the shock under which we were labouring we

were able to obtain an innings victory quite easily.

Unlike in the previous years we have organised a second team and in spite of the inadequate practise given to them they were able to give a good game to the Patricians. Most of our first team number will be over-aged next year and the second team which was started only this season will provide enough material for a good first team.

We should also not fail to express our sincere thanks to Mr. V. Kanagasabai who ungrudgingly spent most of his evenings in instructing us. Although we were not able to come up to his expectations we can assure him that his very valuable coaching will soon be fruitful.

Jaffna College vs. Jaffna Central College
Jaffna College won by an innings and 58 runs
Jaffna College 1st Innings

Thalayasingam	run out	53
Navaratnam	L. B. W. Rajasurier	16
Pathmanathan	Bowled Thevanayagam	14
Rajendra	B. Thevanayagam	12
Alexander	C. Thevanayagam B. Rajasurier	32
Ariaratnam	L. B. W. Thevanayagam	2
Rajaratnam	B. Rajanayagam	16
Thambapillai	C. Selvadurai B. Rajasingam	4
Arumugam	C. Rajendra B. Navaratnam	0
Ratnam	not out	0
Winslow	did not bat	—
	Extras	19

Total for 9 wkts. 168

1 for 45. 2 for 85. 3 for 107. 4 for 121. 5 for 133. 6 for 150. 7 for 153. 8 for 166.
9 for 168

Jaffna Central College. 1st Innings.

Thevanayagam	B. Winslow	16
Rajasurier	B. Winslow	2
Rajendra	B. Navaratnam	9
Navaratnam	ct. Pathmanathan	0
Selvadurai	C. and B. Navaratnam	0

Rajanayagam	L. B. W. Navaratnam	4
Perinpanayagam	B. Navaratnam	5
Kandiah	C. Winslow B. Navaratnam	0
Selvanayagam	B. Ariaratnam	1
Jeyaratnam	C. O. B.	4
Thamotheram	run out	0
	Extras	9

57

1 for 5. 2 for 20. 3 for 34. 4 for 35. 5 for 35. 6 for 43. 7 for 43. 8 for 53.
9 for 55. 10 for 57.

Jaffna Central College 2nd Innings

Perinpanayagam	B. Navaratnam	11
Rajanayagam	B. Navaratnam	0
Rajendra	C. Alexander B. Navaratnam	2
Navaratnam	B. Winslow	0
Thavanayagam	ct. Ariaratnam B. Navaratnam	5
Selvadurai	B. Winslow	11
Kandiah	B. Navaratnam	2
Rajasuriter	L. B. W. Thambapillai	17
Jeyaratnam	ct. Pathmanathan B. Ariaratnam	4
Thamotheram	C. Navaratnam B. Pathmanathan	2
Selvanayagam	C. O. B.	8
	Extras	1

63

1 for 0. 2 for 2. 3 for 7. 4 for 12. 5 for 25. 6 for 29. 7 for 31. 8 for 46. 9 for 54.
10 for 63.

Jaffna College vs. St. Patrick's College

Jaffna College won by 3 wickets and 1 run

Jaffna College 1st Innings

Thalayasingam	ct. Selvadurai B. Ascervatham	0
Navaratnam	C. Selvadurai B. Joseph	18
Ariapooshanam	C. Rajaratnam B. Thuranyagam	10
Rajendra	B. James	8
Pathmanathan	B. Aseervatham	10
Alexander	B. Ascervatham	1
Ariaratnam	L. B. W. Joseph	0
Rajaratnam	run out	26
Thambapillai	run out	24
Woodhul	B. Aseervatham	4
Winslow	not out	0
	Extras	14

115

1 for 0. 2 for 14. 3 for 35. 4 for 37. 5 for 49. 6 for 49. 7 for 51. 8 for 111.
9 for 111. 10 for 115.

Jaffna College 2nd Innings

Thalayasingam	C. Rajapakse B. Aseervatham	9
Navaratnam	C. Thuranyagam B. Aseervatham	4
Ariapooshanam	B. Ascervatham	14
Rajendra	B. Joseph	0
Alexander	ct. Silva B. Aseervatham	28
Pathmanathan	B. Thuranyagam	

Jaffna College Miscellany

Ariaratnam	did not bat	0
Rajaratnam	B. Thuramayagam	1
Thambapillai	did not bat	0
Woodhul	" " "	0
Winslow	" " " Extras	8

Total 75

1 for 9. 2 for 22. 3 for 27. 4 for 27. 5 for 74. 6 for 74. 7 for 75.

St. Patrick's College 1st Innings

Sivaramalingam	B. Winslow	3
Thambipillai	B. Winslow	0
V. T. James	ct. Ariapooshanam B. Winslow	0
Sivasambo	L. B. W. Thambapillai	34
Selvaratnam	B Winslow	5
S. de Silva	C. & B. Navaratnam	13
B. Rajaratnam	B. Winslow	4
Thuramayagam	run out	9
Aseervatham	ct. Navaratnam B. Thambapillai	9
Rajapakse	L. B. W. Winslow	0
S. Joseph	C. O. B.	15
	Extras	3

95

1 for 0. 2 for 0.3 for 23. 4 for 38. 5 for 57. 6 for 61. 7 for 61. 8 for 72. 9 for 73. 10 for 95.

St. Patrick's College 2nd Innings

Sivaramalingam	B. Winslow	*9
Thambippillai	B. Winslow	13
Rajaratnam	B. Navaratnam	25
Sivasambo	C. Navaratnam B. Winslow	0
James C. Winslow	B. Thambippillai	5
Selvaratnam	B. Navaratnam	2
De Silva	B. Navaratnam	8
Thuramayagam	C. Patmanathan B. Navaratnam	19
Aseervatham	B. Winslow	1
Joseph.	C. O. B.	5
Rajapakse	L. B. W. B. Winslow	1
	Extras	7

95

1 for 14. 2 for 25. 3 for 33. 4 for 41. 5 for 59. 6 for 62. 7 for 79. 8 for 82. 9 for 94. 10 for 95.

Jaffna College vs. St. John's College

St. John's College won by 9 wickets and 5 runs.

Jaffna College 1st Innings

Thalayasingam	B. Vandendriesen	13
Navaratnam	B. Vandendriesen	14
Ariapooshanam	B. Vandendriesen	5
Rajendra	B. Vandendriesen	4
Alexander	B. Vandendriesen	0
Patmanathan	run out	0

Ariaratnam	B. Perampalam	0
Rajaratnam	ct. E. Vandendriesen B. Vandendriesen	6
Thambapillai	ct. E. Vandendriesen B. Perumal	7
Arumugam	ct. Lipton B. Perumal	0
Winslow	C. O. B.	0
	Extras	6

55

1 for 26. 2 for 29. 3 for 37. 4 for 37. 5 for 37. 6 for 37. 7 for 44. 8 for 55.
9 for 55. 10 for 55

Jaffna College 2nd Innings

Thalayasingam	run out	32
Ariapooshanam	B. Perampalam	4
Rajendra	B. Perampalam	2
Navaratnam	B. C. Vandendriesen	7
Alexander	B. Belligodapitiya	15
Patmanathan	ct. Alagakone B. Belligodapitiya	0
Ariaratnam	ct. E. Vandendriesen B. Belligodapitiya	0
Rajaratnam	B. Perumal	10
Thambapillai	B. Perampalam	0
Arumugam	B. Perumal	0
Winslow	C. O. B.	0
	Extras	5

75

1 for 8. 2 for 10. 3 for 40. 4 for 58. 5 for 58. 6 for 60. 7 for 71. 8 for 75. 9 for 75.
10 for 75.

St. John's 1st Innings

Lipton	B. Ariaratnam	7
Perampalam	ct. Patmanathan B. Winslow	0
C. Vandendriesen	ct. Ariaratnam B. Thambapillai	74
Belligodapitiya	ct. Thalayasingam B. Navaratnam	3
Kanagasabai	L. B. W. B. Navaratnam	0
Edwards	run out	0
Perumal	B. Thambapillai	8
Sabaratnam	ct. Alexander B. Thambapillai	4
E. Vandendriesen	ct. Rajendram B. Navaratnam	7
Rajanayagam	ct. Winslow B. Thambapillai	1
Alagakone	C. O. B.	2
	Extras	6

112

1 for 1. 2 for 38. 3 for 56. 5 for 70. 6 for 95. 7 for 100. 8 for 100. 9 for 104.
10 for 112.

St. John's 2nd Innings

Lipton	not out	3
Perampalam	C. Navaratnam B. Patmanathan	15
	Extras	5

Total for 1 wkt. 23

Jaffna College Miscellany

Jaffna College vs. St. Henry's College

Jaffna College won by an innings and 37 runs.

Jaffna College 1st Innings

Thalayasingam	C. and B. Savarimuthu	39
Alexander	B. Savarimuthu	5
Navaratnam	L. B. W. B. C. S. M. Joseph	12
Rajendra	B. James Mary	9
Pathmanathan	C. Thyriar B. Saravanamuttu	8
Ariaratnam	B. Thyriar	41
Thurairatnam	run out	0
Arumugam	B. Saravanamuttu	13
Winslow	B. James	16
Kandasamy	C. O. B.	0
Evarts	C. Mary B. Thyriar	0
	Extras	1
		144

1 for 22. 2 for 47. 3 for 56. 4 for 71. 5 for 76. 6 for 76. 7 for 106. 8 for 144. 9 for 144. 10 for 144

St. Henry's College 1st Innings

V. K. James Mary	B. Winslow	8
Joseph Lowe	B. Navaratnam	19
Joseph Santiago	C. Thurairatnam B. Winslow	2
V. Savarimuttu	C. O. A.	26
Joseph Thyriar	B. Winslow	0
C. S. M. Joseph	ct. Rajendra B. Ariaratnam	1
J. R. Janes	Run out	1
Victor Moses	B. Navaratnam	6
Flavran	B. Winslow	3
Pararajasingam	L. B. W. B. Navaratnam	0
Xaviour	L. B. W. B. Navaratnam	0
	Extras	6
		72

for 28. 2 for 28. 3 for 34. 4 for 34. 5 for 35. 6 for 39. 7 for 51. 8 for 67. 9 for 72. 10 for 72.

St. Henry's College 2nd Innings

Y. K. James Mary	C. Evarts B. Navaratnam	0
Joseph Lowe	Run out	0
Joseph Santiago	B. Navaratnam	2
V. Savarimuttu	B. Navaratnam	0
Joseph Thyriar	L. B. W. B. Ariaratnam	12
C. S. M. Joseph	B. Ariaratnam	4
J. R. Janes	C. Pathmanathan B. Navaratnam	3
Victor Moses	C. and B. Navaratnam	1
Flarrau	C. Thalayasingam B. Navaratnam	2
Pararajasingam	B. Navaratnam	4
Saviour	C. O. B.	0
	Extras	7
		35

1 for 0. 2 for 2. 3 for 2. 4 for 11. 5 for 15. 6 for 19. 7 for 25. 8 for 29. 9 for 34. 10 for 35.

Jaffna College Second eleven vs. St. Patrick's College Second eleven

St. Patrick's College won by 16 runs.

St. Peter's College 1st. Innings

Edgar de Silva		Aseervatham	18
Sambavadas	Caught	Brodie Thuraiampam	3
Arunasalam	L. B. W.	Aseervatham	1
Lovell	Bowled	Kandasamy	3
A. Santiago	Caught	Aseervatham	13
R. de Silva	Caught	Hunt	1
J. Armstrong	Bowled	Beadle	5
S. F. Sebastiampillai	Bowled	M. Thuraisingham	7
Sivasubramaniam	Caught Hunt	Thuraisingham	17
C. X. Cole	Caught	Balasingham Aseervatham	0
C. Kanagaratnam	Not out		0
		Extras	1
		Total	68
1 for 8, 2 for 17, 3 for 23, 4 for 36, 5 for 39, 6 for 44. 7 for 53, 8 for 55, 9 for 65, 10 for 69.			

Jaffna College 2nd Innings

Hunt	Caught	Silva E. B. Silva E.	10
Brodie	Bowled	Armstrong	7
Beadle	Stumped	Arunasalam B. Santiago	15
Senthunathan	Bowled	Armstrong	0
Arianayagam	"	E. de Silva	0
Kandasamy	"	Armstrong	7
Everts	"	Armstrong	0
Aseervatham	Caught	Lovell B. Armstrong	24
Balasingam	Not out		2
Rajalingham	Run out		0
Thuraisingham	Bowled	Armstrong	9
		Extras	2
		Total	76
1 for 15, 2 for 17, 3 for 17, 4 for 18, 5 for 25, 6 for 25, 7 for 63, 8 for 65, 9 for 65, 10 for 76.			

St. Patrick's College 2nd Innings

E. de Silva	Caught	Beadle	Kandasamy	0
Sambavadas	Bowled		Kandasamy	0
Arunasalam	Run out			30
Santiago	Bowled		Aseervatham	1
Lovell	Caught	Hunt	Beadle	8
Sivasubramaniam	Caught	Hunt	Beadle	12
Q. De Silva	Bowled		Kandasamy	7
Armstrong	Bowled		Kandasamy	0
Sebastiampillai	Bowled		Kandasamy	14
F. X. Cole	Not out			11
Kanagaratnam	Bowled		Kandasamy	2
			Extras	7
			Total	92
1 for 0, 2 for 4, 3 for 5, 4 for 26, 5 for 47, 6 for 57, 7 for 59, 8 for 65, 9 for 80, 10 for 92				

Jaffna College 2nd Innings

Hunt	Bowled	Santiago	1
Brodie	Bowled	G. Silva	21
Beadle	Hit wicket	G Silva	4
Senthunathan	Caught Lovell	Lovell	11
Kandasamy	Run out		4
Thuraisingham	Bowled	Armstrong	0
Aseervatham	Bowled	Lovell	8
Aryanayagam	Bowled	Lovell	2
Evarts	Not out		
Balasingham	Caught Canagaratnam	Lovell	0
Rayalingam	Bowled	Armstrong	1
		Extra	9
		Total	69

1 for 19, 2 for 27, 3 for 32, 4 for 42, 5 for 42, 6 for 50, 2 for 52, 8 for 58, 9 for 58, 10 for 69



FIELD DAY AT COLLEGE

Enthusiasm has rightly been remarked to be contagious. The speech of our Principal on the 10th of July, immediately after the chapel exercises, urging the students to make the Field Day a success kindled the enthusiasm necessary for success and the contagion began to spread from the enthusiastic to the indifferent.

On the 11th of July, the Heats day, the school closed at 2.45. In less than ten minutes we all streamed into the field in sporting attire. The teachers were no less punctual and nearly the whole staff was present.

The first event was the Long Jump. In the Senior division, Rajadurai was the first and Hunt, in the Intermediate division. Mutucumaru became the first in the Junior division, though encumbered by a number of bandages on his legs. The next event was 'Putting the Shot.' Though many a 'sandow' of the College competed, yet Manikavasara was easily the first and it was said that he might have done much better, if he had done it scientifically. Then came the High Jump. Rajadurai was the first in the Senior division but did not do as much as we expected owing to a pain

in his thigh. The Heats for the races and dashes took place later on that day.

The 12th of July was the Field Day when the finals of the races were run. The school closed at 3.20 and sports began at 4. P. M. sharp. The first event was the 100 yds. The Starting of the race was delayed by the appearance of a few coloured 'sarees.' The starter was dazed by the rainbow colours of the 'sarees', and the finger that pulled the trigger refused to execute the orders of the brain. Rajadurai got a good start and finished first, leaving the rest of the competitors far behind to scramble at each other's heels. In the Intermediate division Senthunathan and Hunt had a good fight, Senthunathan finishing first. In the Junior division, Brodie with his long legs was an easy first. In the 440 yds. Seniors, Rajadurai showed great hopes at first, but he was overtaken by Thevanathan who had followed the former at close quarters. Hunt was the first in the Intermediate division. In the Junior division, Brodie, whom we expected to be the first, ran a thorn, while negotiating a corner and thus lost his pace. It must be said to his credit that he was

sporting enough to finish the race, though he was second to Muthucumar. Selvajeyan, the tiniest of the lot, thought it his duty to run the race to the end and not drop off as many other grown up boys did when left far behind by the other competitors. Then came the Mile Race. Sethukarvalar started at a fairly fast trot and kept it up till the fast and it seemed difficult to make him slow down even when he had crossed the tape. He often looked back to see where his opponent was, though he was far ahead of him. We can safely recommend him for the 'Marathan' race, and hope he would do the same in the Jaffna Schools meet. The last and the most interesting event was the Tug-of-War. The teams chosen for the finals were the Inter-Science and the Pre-Senior B. The teams were well matched. The teams urged by the desire of getting the cake offered to the victors used all their energy in pulling. The timers for both the teams, who were new to the business of timing, afforded only amusement to the spectators and did not in any-way, help their teams. For the final pull, one of the bulwarks of the Pre Senior B was disabled and they had to pull one less. The Inter-Science was victorious.

The teachers who were present, roused by the great enthusiasm for sports, wanted to exhibit their strength in the Tug-of-

War. The line of division was made between the married and the unmarried. The unmarried were no match to the married who showed that they were well-fed and carefully looked after. Our Principal was very happy when the married proved their worth.

We flocked to the place where the prizes were kept. Here Mr. ThuraiRatnam, our Physical Director, by whose untiring energy and keenness in sports, this Meet was brought to a success, thanked the audience, especially the ladies, whose presence had graced the meet. He also thanked the teachers who had readily contributed to meet the expenses. Mrs. Chelliah who had kindly consented to distribute the prizes, gave them away, with a mother's tender ness.

My description would be incomplete, if I don't mention that the comical element of the whole show was provided by our call-steward, who now applied the microphone to his mouth, then put it on his head reminding one of the clown's cap in the Shakespearean Dramas.

On the strength of this performance, it is rumoured that he has been offered the same position in the Inter Collegiate Sports meet to be held shortly. We wish him all success.

WINSTON RAJAKONE,
Senior B.

THE FOLLOWING ARE THE RESULTS AT OUR SPORTS' MEET

SENIORS			
<i>High Jump:</i>		2. Namasivayam	Inter.
1. Rajadurai U.	Sr. B.	3. Thevanandakumarau	P. Sr. A.
2. Namasivayam	Inter.		
3. Rajakone W.	Sr. B.	<i>Mile Race:</i>	
<i>Long Jump:</i>		1. Sethukavalar	Inter.
1. Rajadurai U	Sr. B.	2. Thevanandakumaran	P. Sr. A.
2. Nalliah E.	III. B.	3. NayaRatnam	Sr. P.
3. Eliathamby	Inter	<i>Hurdles:</i>	
<i>Put Shot:</i>		1. T. Thaliasingam	P. Sr. A.
1. Manikavasagar	Inter.	2. Rajakone W.	Sr. B.
2. Thaliasingam T.	P. Sr. A*	<i>Half Mile:</i>	
3. Eliathamby	Inter.	1. Thavanandakumaran	P. Sr. A.
<i>100 Yds.†</i>		2. SelvaRajah	P. Sr. B.
1. Rajadurai U.	Sr. B.	<i>220 Yds:</i>	
		1. Thaliasingam T.	P. Sr. B.
		2. Rajadurai U.	Sr. B.

THE FOLLOWING ARE OUR RESULTS THAT WON FOR US THE CHAMPIONSHIP AT THE JAFFNA INTER-COLLEGIATE AMATEUR SPORTS MEET, 1932

(Held on the Jaffna Esplanade on the 5th, and 6th August, 1932.)

SENIOR :

<i>U. Rajadurai.</i>	High Jump 3rd., Long Jump 2nd., 100 Yds. 3rd., Hurdles 1st., 220 Yds. 3rd., Relay.	11 points
<i>E. Nalliah.</i>	Long Jump 3rd.	3 "
<i>P. Manickavasagar.</i>	Shot/Put 1st., Tug-of-war 1st.	2 "
<i>W. Rajahon.</i>	Pole Vault 3rd.	3 "
<i>T. Thalasingam</i>	Relay 1st., Tug-of-War 1st.	1 "
<i>V. Namasiwayam.</i>	Relay 1st.	
<i>P. Jeyaratnam.</i>	Relay 1st.	
<i>V. Namasiwayam.</i>	} Relay 1st.	7 "
<i>T. Thalasingam.</i>		
<i>P. Jeyaratnam.</i>		
<i>U. Rajadurai</i>		
<i>P. Manickavasagar</i>	} Tug-of-War 1st.	5 "
<i>M. Somagundaram</i>		
<i>Anandakumarasamy</i>		
<i>T. Thalasingam</i>		
<i>P. R. Rajendra</i>		
<i>V. S. Ghelliah</i>		
<i>V. Nadarajah</i>		
<i>K. Kartigesapillai</i>		
<i>C. C. W. Thuraiatnam</i>		

INTERMEDIATE

<i>William Hunt</i>	High Jump 1st., Long Jump 3rd., Hurdles 1st. '440 Yds. 2nd.	14 "
<i>P. Senthunathan</i>	High Jump 2nd.	3 "

JUNIOR

<i>P. Brodie</i>	Long Jump 1st., 100 Yds. 1st., 220 Yds. 1st., Relay 1st.	15 "
<i>P. Brodie</i>	} Relay 1st.	7 "
<i>Muttukumaru</i>		
<i>P. Thuraiajah</i>		
<i>M. Sabaratnam</i>		



OUR OLD BOYS

Mr. S. Rajanayagam, B. Sc. (Lond.) the University Telegraph Engineering Scholar, has obtained a First Class in the B. Sc. Engineering examination of the London University.

Mr. A. Nadarajah has obtained the degree of B. Sc. of the Calcutta University.

Mr. S. V. Vyramuttu has obtained the B. A. degree of the Calcutta University.

Messrs S. A. Aseervatham and *B. C. D. Mather* have been successful in the B. D. examination of Serampore held recently.

Messrs S. Kanagasabai and *Wijeyaratnam Winslow* have passed the Proctors' First examination.

Dr. T. Kulnayagam of the Ceylon Medical Service, who returned to Ceylon recently after obtaining British qualifications, has been appointed officer in charge of the hospital at Agrapatna.

Mr. Avuliah Barnabas, the well-known Architect of Kuala Lumpur, F. M. S. has been honoured with the title of "Licentiate of the Royal Institute of British Architects." He is the first Asiatic on whom this Diploma has been conferred.

Mr. J. K. Thuraiasingam, Sanitary Engineer, Madras, has retired from service.

Mr. V. Thambiyah, Surveyor, F. M. S.

has retired from service and is residing at Nallur.

Dr. Kanapathipillai of the F. M. S. Medical Service has retired from service and is residing at Kaddudai, Manipay

Mr. K. H. Jeyaratnam of Labour Office Colombo has been transferred to Jaffna and is attached to the Co-operative Credit Society Office.

WEDDING BELLS

Mr. C. S. Pennudurai of the Staff was married to *Miss Violet Jeyapakiam Aseer-*

vatham of the Sacred Heart Convent, Galle, on the 7th of May.

The engagement is announced and the marriage is to take place during the second week of September, of *Mr. P. W. Ariaratnam* of the Staff and *Miss Cecile Sornamalar Beadle*.

Mr. E. V. Ponnudurai of the Agricultural Department, Ceylon, was married to *Miss Laura Nesamalar Alexander*.



EVENTS

May 23—College re-opens after the long Vacation.

May 29—Rev. Angus, Principal of the Serampore Theological College, speaks at the Sunday Evening Service.

May 30—The Tennis Club entertains the Postmaster. Mr. Alexander who was a member of the club, at a 'Social' in view of his departure on transfer to Chenkaladi.

May 31—The public expresses their gratitude and appreciation of the services of the Postmaster at a Farewell function in the Otley Hall. The Principal of the College presides. After the welcome song, specially composed for the occasion and reading of the address, short speeches are made by Dr. Ponnampalam, Mr. Kandiah, Mr. C. H. Cadiravetpillai, Mr. C. H. Cooke and the Principal. The function comes to close with 'cheers' for the Postmaster and his family by the students of the College.

June 3—College is vacated in honour of the King's birthday. A special service is held in the morning.

June 5—Rev. Williams speaks at the Sunday Evening Service.

June 10—College is closed in order to enable the teachers and students to attend the J. N. E. S. meeting at Navaly. The College Choir contributes an item.

June 12—Mr. L. S. Kulathungam speaks at the Sunday Evening Service.

June 18—Mr. K. A. George speaks at the Sunday Evening Service.

June 26—Mr. S. Selvaratnam, Pastor, Araly Church, speaks at the Sunday Evening Service.

July 3—Sextant Break.

July 6—The Russian circus company holds a show in the Otley Hall.

July 10—Children's Sunday. A special service is held in the morning where Mr. Louis Suppramaniam speaks to the children. In the evening all the Sunday School children assemble in the Otley Hall where various items are gone through. Mr. C. C. Kanapathipillai speaks a few words to the children and this is followed by the staging of a play, "The Fourth Wise Man" by the Araly Group.

July 11—Field Day in the College.

July 12—Finals, in the Sports connected with the Field Day are gone through and the prizes are distributed by Mrs. J. V. Chelliah.

July 14—The Uduvil and the Vaddukodai Church children stage their plays in connection with the children's week activities, in the Otley Hall.

July 16—Children's Rally at Tellippalai. Most of our boys attend.

July 17—Mr. A. C. Sundarampillai speaks at the Sunday Evening Service.

July 22—*July 24*—Annual expedition to the Island of Eluvaitivu and Jubilee Celebrations.

July 29—College is closed early in the afternoon as a mark of respect to the late Rev. K. E. Thambi,ajah.

July 31—Mr. D. S. Sanders speaks at the Sunday Evening Service.

August 15—Inter-Collegiate Sports Meet commences at the Central College grounds.

August 16—Finals of the Inter-collegiate Sports. Jaffna College comes first. A procession of torches along the streets adjoining the college with frequent shouts of Hurrah, and cheers which are all significant of the fact that Jaffna College, at last, has come into its own.

August 17—Mr. Sittlinger speaks at the Sunday Evening Service.

August 18—Holiday in honour of the victory achieved by the College in the inter-collegiate Sports. At about 12.30 P. M. all those who are connected with the Col-

lege assemble at a grand feast. The evening sees a fancy dress Football match. A band of expert musicians in attendance.

August 19—A band of young men from Colombo hold a display of physical feats in the Otley Hall.

August 22—Term Examinations begin.

August 25—Semi-Finals of the Oratorical and Singing contests.

August 26—College Day Celebrations. Prize-giving in the evening. Mr. K. Balasingam presides. Dr. S. C. Paul chief speaker. Mrs. Paul distributes the prizes. College closes for the holidays.

C. E. R.

IN MEMORIAM

MAS. WALTER APPADURAI

(Fifth Standard)

Died: Aug. 26, 1932.

IN MEMORIAM

REV. K. E. THAMBIRAJAH

Died: July 28, 1932.



REPORT OF THE PRINCIPAL

(READ AT THE PRIZE-GIVING ON AUGUST 26TH 1932)

Mr. Chairman,

In asking you to preside over this function I am only reviving a former custom of asking the President of the Board of Directors to take the chair at Prize functions. Many of us remember the venerable and majestic figure of Sir William Twynam taking the chair year after year as the President of the College Board. We welcome you, Sir, here not only in your official capacity, but also as a distinguished Old Boy of the College. Your services to the country as a member both of the Legislative and Executive Councils for a long time have been recognised all over the Island. Your interest in the economic welfare of the Island and the educative work you have done in this direction are worthy of our warm gratitude. You are just now, if I may say so, in the "wilderness"—I mean outside the Council—and it may be that in some of your economic theories you may appear to be "a voice crying in the wilderness," but the time is soon coming when your warnings will be taken to heart by your countrymen, and Ceylon will be self-sufficient economically.

It is a matter of very great pleasure to us to have two distinguished sons of two former distinguished Directors of the College taking a prominent part in today's function. The names of Wyman Kathiravetpillay—the father of our Chairman—and William Paul—the father of our principal speaker tonight—were at one time household words in Jaffna. Both of them were Directors of the College for a long period and took a warm interest in its welfare. Dr. William Paul it was that urged Dr. Hastings to have the College affiliated to a university, and, although he failed to persuade that masterful man, he succeeded in his efforts after Dr. Howland took the reins. I have it on unimpeachable authority that had Dr. Hastings yielded to the urging of Dr. Paul, his son would now be sitting here as an Old Boy of Jaffna College. We Tamils are proud of the fact that the two eminent surgeons whose fame has passed beyond the shores of this Island to Western countries, are sons of Jaffna. Dr. S. C. Paul is not only an eminent surgeon, but one who has given thought to the various problems of our Island, and when he speaks on Education tonight we will listen to him with great profit and pleasure. We welcome you, Sir, and Mrs. Paul in our midst and thank you both heartily for the help you are rendering to us at this function.

Ladies and Gentlemen, pardon me for striking a personal note. I am proud of the honour conferred on me by the Board of Directors in appointing me to act as Principal and Treasurer, and Manager of eight affiliated schools. No doubt the task has been very heavy, and at times beyond my strength, but I must say that the pleasure of rounding off my

ong career as a teacher by presiding over the affairs of my Alma Mater, has more than counterbalanced the difficulty of the work. Mr. Bicknell will be back just before the Christmas holidays, and will, I hope, bring a fresh mind to bear upon the many problems before us, and a wider vision for advancing the cause of education in general, and that of the College in particular.

I am thankful that the work of the College has gone on without the slightest hitch. The heartiest co-operation that the teaching staff has given to me has been even beyond my expectations. Without their timely help and advice, and their voluntary sharing in my burdens I could not have carried on the work which cannot normally be done by one man. I must also pay a tribute to the administrative staff who have rendered loyal service. I must make special mention of the Accountant, Mr. S. S. Sanders, who has given me, a novice in financial intricacies, invaluable help.

Teaching Staff. The staff consists of 15 Graduates, four of whom hold the Master's degree, six are Bachelors of Arts, and five Bachelors of Science. Eight are Trained Teachers. The rest, excepting two lady teachers, are certificated. The changes in the staff during 1931 were: the retirement of Mr. Stephen after long and faithful service in the Lower School, the transfer of Mr. K. Saravanamuttu to the Dricberg English school as Headmaster, and the addition of Mr. A. S. Sitlinger from America. Mr. Stephen in his retirement continues to serve the College as a stopgap. Mr. Saravanamuttu is proving himself as an efficient Headmaster. Mr. Sitlinger teaches Logic and English in the higher classes and is acting as the Warden of the Inter Hostel. At the beginning of this year Mr. P. W. Ariaratnam who had been in the Training College, graduated in the first division, and returned to us in January. Mr. C. W. Phelps, our Science Professor, left us during the middle of the first term of 1932 to become Principal of the Missionary school at Kodaikanal. Two distinctive services should be placed to his credit. He put the Science Department on a very efficient basis and created a Physical Department which can vie with any in the Island. His most distinctive trait was his utter devotion to his duties in the College, sometimes even to the exclusion of social duties. He also made a contribution to sports in Jaffna by raising the standard of sportsmanship in the Inter-collegiate matches. Mrs. Phelps made herself very popular among teachers and students by her sociable and kindly ways. The loss of Jafna College is the gain of Kodaikanal school.

Mr. Bicknell is bringing out with him another American teacher, Mr. Porter French. This will make our American staff three, which is the normal number. The question has sometimes been raised whether it is necessary to continue the importation of foreign teachers. My answer is an emphatic Yes. If education is merely the preparation of students to pass examinations, perhaps local talent would be sufficient. But education implies much more than that. There is a great value in the contact of minds of different

cultures. To my mind the education of our young men would be incomplete without a contact with teachers coming from the great Universities of England and America. I am not theorising. I am speaking from personal experience, as student and teacher for four decades, with English and American teachers. On my theory that the commingling of different cultures is of great educational value it would be a decided gain to have at least one professor from one of the English Universities on our staff.

In this connection I may speak of the dangers of inbreeding — to use a metaphor from Eugenics. There is a growing tendency in Jaffna to clamour against the employment of outsiders in our schools. This may be justified on economic grounds, but is thoroughly without justification from an educational point of view. There is also the allied idea that, as far as possible, the Old Boys of a college should be employed as teachers in it. The danger, I need not say, lies in the perpetuation of the same methods and ideas from generation to generation without a chance for other and new ideals to enlarge our educational vision. I fully agree that in these days of unemployment we must not allow outsiders to take the bread out of the mouths of our young men, and yet we should not lose sight of the value of outside talent leavening our educational ideals and methods.

One of the most unpleasant tasks that I had to undertake was the reduction of staffs in our affiliated schools. The raising of the number of units per teacher, and the requirement of at least 20 hours' work for every teacher, have created this problem. We have not, however, touched the College staff although it is somewhat overstaffed. There is a rumour that educational grants are going to be cut down, and consequently the scales of salaries of teachers may be reduced. We are sorry to note that the Retrenchment Commission is taking the view that teachers' scales have in recent years been extravagantly raised. What has really taken place is that a bare living wage is now being paid to a class of people who are engaged in national service, and who before served on starvation salaries. A great American statesman, being asked what the chief industry of the United States was, said that it was education. "We stake every thing on education," said another American statesman in connection with the development of the Phillipine Islands. We hope that the notion of the Retrenchment Commission that the Education Department is the Cinderella of the Public Service will find no countenance with the powers-that-be or the public.

Students. The number on the rolls at the end of 1931 was 588, of whom 60 were students of the Intermediate classes. The number at present is 481, of whom 36 are in the Intermediate classes. During the latter part of last year there were 36 new admissions, and even supposing that we would have the same number this year, the number on our rolls will be smaller. It is a notable fact that our increase in numbers during the past few years has been in our highest classes, London Intermediate and

Cambridge classes; while the number in the Lower School has steadily decreased owing to Anglo-vernacular instruction being given in vernacular schools. There are other reasons why there is a fall in the enrolment. There is a growing tendency among parents to keep boys in the village English schools till they pass the E. S. L. C. Examination which gives them a short cut to the Cambridge Senior. Another and widespread cause is that people have begun to realise that an English education is not a passport to employment, as it has been hitherto.

I must say frankly that I am not disturbed by the reduction in numbers. One of my educational heresies--I hold a number of them--is that a College, in order to function efficiently should not have more than 300 pupils on its rolls. If I were armed with the powers of a Mussolini, I would absolutely limit the enrolment to that figure. Proper supervision of the work, and the personal contact of teachers and pupils, matters of great importance in education, would be difficult when this number is exceeded. I would reduce numbers to this figure for another reason also. There are boys in Jaffna schools who stagnate in their classes unable to pass any public examination. These should be encouraged to leave and betake themselves to some occupation to earn their living. The statement has been made in the Board of Education that this situation exists more in Jaffna than in other parts of the Island. But then, such a reduction does not come within the range of practical politics. We are suffering from the tyranny of numbers. Our age is obsessed with the bigness of things, and people judge the efficiency of an institution by the numbers on its rolls.

It will be surprising for some of you to know that we have been unconsciously led into an experiment in co-education. There are 41 girls on our rolls, 33 in the lower school, 8 in the upper school, three being in the Cambridge classes, and one in the London Intermediate class. You will be glad to know that our boys behave like gentlemen towards these girls, and nothing has happened to discourage us in admitting them. On the other hand, their presence has conduced to better order and discipline. However, I must say that a boys' school is not the best place where girls should be educated. I recognise, however, that we will be rendering a service if we provide for the education of girls in the university classes, and I may say here that we are ready to make adequate provision for girls who wish to join the Intermediate classes.

There is at present a great deal of unemployment among educated youth. Should schools attempt to solve the problem? There is a tendency among many to lay every ill at the door of schools. Is crime on the increase? The teacher is responsible. Do children disobey parents and show no respect to elders? The teacher has not done his duty in inculcating good manners. Are educated young men walking the streets and getting into mischief for want of suitable employment? The schools have not

given them a suitable education. Some people suggest that we should give in our schools vocational instruction. This brings me to my second educational heresy. I maintain that we should attempt no such thing, but should, like the cobbler, stick to our last. The giving of a general education and the development of character are all that schools can manage to do. By all means let vocational schools be established in abundance; indeed, if it comes to that, let some of the money spent in general education be diverted for vocational training. But our present schools should not be asked to do what is a well-nigh impossible task. First, because such instruction would divert us from our main aim, and secondly, because we cannot do justice to such work. The aim of a school, no doubt, is preparing youth for life, but then life is larger than living. However, the school can do one thing. It can give the necessary bent towards the earning of one's livelihood. There are two ways in which this could be done. First, we can instil into the minds of our students a sense of the dignity of labour. I was astonished when I visited the West at the way in which respectable people did what we here consider menial work. What struck me most was the full realisation of this sense among young men. At Yale, for instance, even young men whose parents were well-to-do did all kinds of manual work in term time and vacation to earn their way through College. One of the former teachers of Jaffna College, a young Indian, who was about to take a Doctor's degree, was earning his way by waiting at table and washing dishes. I myself received a dose of this sense by having had to carry my luggage at railway stations. It will be interesting for you to know that I made an attempt in teaching boys the sense of the dignity of labour during harvest time by letting the boys free a part of the morning either to help their parents in reaping, to earn a little money, or to do social service by helping the poor in reaping. About 150 boys responded gladly, and, what is more, the gangs were led by some of the younger members of the staff who themselves joined in the reaping. The boys thoroughly enjoyed their work. We have a College garden where vegetables are raised by the students. Mr. Elias, our Garden Superintendent, proposes to set the boys to cultivate the College paddy fields also. The second way in which we can give the necessary bent is by giving the boys opportunity to use their hands. Our Manual Training Department does not aim at producing carpenters, but, besides being a factor in intellectual development, gives boys a readiness and willingness to do manual labour. The present state of unemployment is, I consider, a blessing in disguise to our young people. They are beginning to realise that driving a pair of bulls across a paddy field is at least as good as driving a goose quill across a sheet of foolscap. Some years ago when I visited schools in Malaya I asked the pupils in the highest classes what occupation they intended to adopt in life. The invariable reply of the Tamil lads was, Government Service, and the unanimous wish of Chinese boys was, Business. We Tamils have no doubt a spirit of adventure in going to distant places for work, but I am afraid we are reluctant to take risks and

prefer safe cushy jobs. Now that these coat-and-trouser appointments are difficult to secure, I hope that some of our young men will betake themselves to business where their powers of originality and initiative could come into play. Schools can certainly help in developing the right kind of attitude and spirit so that our lads may find fresh woods and pastures new.

Examinations. I now come to the subject of examinations, the be-all and end-all, according to popular notion, of our educational existence. We did very well in the Cambridge Senior Examination, and were, in fact, second in the Island in numbers. In percentage of passes too we stood high among the secondary schools gaining 56%, and much above the average of passes in the whole Island, which was 37. Of the 25 that passed, four came out in the Honours division. 21 of these were exempted from the London Matriculation Examination. In as many as 17 subjects the candidates were marked as Very Good, and Good. This is a high achievement. But our joy was somewhat marred by the massacre of the innocents in the Junior Examination. There are fat years and lean years, and this was our lean year as regards our Juniors. Various causes seem to have brought about this. Perhaps intoxicated with the success achieved during the previous year we swept into the examination receptacle all sorts of boys good, bad, and indifferent. We certainly gave an opportunity for a number of old stagers for a last throw of the dice in the examination gamble. We do not mean to do this again.

Although I cannot agree with those who consider that the efficiency of a school should be judged by the percentage of passes in public examinations—another heresy of mine—yet I fully realise that our master, the public, judges us by this criterion alone. I know that we can improve our passes by what I may call the examination mind. But there is a better way which will serve the ends of both education and examination. In comparing the extraordinary good results of the first decade of University Examinations with those in more recent years, I am driven to the conclusion that the difference lies in the emphasis laid on the self-reliance of the student in the preparation of his work. Study hours were then carefully planned and supervised by teachers, who saw to it that the boys prepared their work carefully. Boys were helped to help themselves. Of course this was possible in an institution which was entirely residential. When day students were admitted, the spoon-feeding practised in other schools began to be adopted here also. I must confess with regret that the emphasis on the preparation of lessons has now been considerably weakened, and both the teacher and the student rely to a great extent on the work in the class periods alone. A third educational heresy of mine is that at least 75 per cent of the work in the education of a student lies with himself, and only 25 per cent, if not less, with the teacher. Again, if I were a Dictator, I would revert to the residential system, a little more elastic than in olden days, and make the study period to come into its own again.

A word on examinations in general. Examinations are a test to ascertain the efficiency of the instruction given. In other words, examinations should be adapted to the instruction given and not *vice versa*. But in Ceylon the instruction given is determined by a body of examiners thousands of miles away. We are examination ridden and have to trim our sails to the changing wind of outside examinations. A most deplorable result of this is the massacre that occurs year after year. What is this due to? It is all very well for people to put the blame on teachers, but, in my opinion, the poor results are mainly due to there being no correspondence between the education imparted and the examinations. Another objection to outside examination is an economic one. Last year Rs. 750,000 were sent out of the country to benefit tutors at Cambridge to enable them to earn a little pocket money during their vacations. Here is a hint for our Retrenchment Commission. Why cannot our School-Leaving examinations be held by a body of examiners in Ceylon? We have in the Civil Service, in the professions, in the Colleges, and in the Education Department, scores of men who could very well do the work of examining school boys. We are glad to know that the Cambridge Junior Examination will soon be replaced by a Ceylon examination, but why delay the replacement of the Senior Examination? The fact of the matter is that people are obsessed with the superiority of things "made in England." By the way, some people are mad after wigs in this hot climate and even want to have a sergeant-at-arms in a State Council composed of gentlemen, because they do so in England! What we have to aspire for is not superiority but suitability.

We have also a complaint to make about the one public school examination held by the Education Department. The E. S. L. C. Examination does not command the confidence of the people. This is largely due to the Education Department monopolising the work of this examination. If there ought to be a correspondence between education and examination, not only should examinations be conducted locally, but the teaching profession should have a share in it.

Another aspect of examinations also deserve our attention. To judge a boy's achievement by one throw of the dice at the end of a year's work is manifestly unjust. The class tests, term tests, and teacher's estimate of the pupil's progress go for nothing. In western countries these are taken into account along with the final examination to estimate the work of a pupil. Even in the neighbouring continent of India, which is usually spoken of as examination-ridden, the School Leaving Certificate Examination results depend partly on the marks in school records. Reform in this direction is a crying need.

Speaking of examinations conducted locally one thinks of that tantalising vision, the Ceylon University. The battle of the sites has delayed the scheme, and financial depression has indefinitely postponed its fruition. Modern universities are being established in metropolitan centres and the idea of imparting education in cloistered seclusion has given way to the idea that education should be given where the stream of life flows with

its full current in large centres. Let those who oppose the Colombo site at least make a virtue of our financial necessity and join hands with their opponents in establishing the university in Colombo without further delay. When we have a university of our own many of the problems with which we are faced as regards examinations will be solved.

London Intermediate Classes. We presented last year 13 students for the Intermediate examinations of whom 3 passed in full and two were "referred" in one subject. This year we have presented 31 students, and hope to have better success. The problem of the Intermediate classes is a perplexing one. The number in the classes is constantly changing. The very best boys in our College and in other Colleges in Jaffna go to the University College. Mostly the second and third rate boys come here, and a number of these stay here for a preliminary training before they enter the University College. Others mark time here as they do not know what to do. The number of those who remain with us throughout the course is therefore small. The teachers here work with them under great hardship as they have to put in at least twenty hours of work every week, the greater part of which is in the school department, whereas the lecturers at the University College work only half the time. We require separate buildings, additional equipment, and a separate staff to do the work properly and attract the right kind of students. To increase our difficulties one or two colleges in Jaffna come from time to time into the field as rivals. I am not arguing against the continuance of these classes. I am only trying to present to you our difficult situation.

Literary Activities. Saturday mornings are devoted to the meetings of the Literary Societies. The various societies are: The Inter Union (Undergraduates), the Brotherhood (Seniors), the Forum (Juniors), and the Lyceum (the Forms). These are self-governing societies with teachers acting as Censors. Discussions on various subjects are carried on mostly in English and sometimes in Tamil. Under the auspices of the Y. M. C. A. a series of lectures have been delivered by prominent people, and have been eagerly attended by day students as well as by boarders.

Physical Department. This Department is being worked very efficiently, and Mr. I. P. Thurairatnam as the successor of Mr. Phelps has been maintaining the high standard set. I am glad to report that our boys have won the Athletic Championship this year, wresting the laurels from Manipay Hindu College which has retained the premier place for a number of years. The credit of this victory is largely due to Mr. Thurairatnam who put our boys through a systematic training. Even more than the splendid victory achieved, I am pleased with what modern educationists call concomitant learning. This achievement has taught our boys the value of doing a thing systematically and to the best of their ability. Secondly, it has considerably increased their *esprit de corps*, the College Spirit. I am also glad to report that our cricket has reached a higher standard than ever before

and the College Eleven did exceedingly well in the Intercollegiate cricket matches beating all the colleges except the champions, the St. John's College. We have continued to maintain our high standard in Football. The games played are: Tennis, Volley-ball, Basket-ball, Ping-pong, and—we give a place to indigenous games also—*Thatchie*.

The health of the boys has been on the whole good, and we have not been visited by any serious epidemic, although now and then fever and dysentery have disturbed the studies of some of our boys. Our defect in regard to the care of the sick boys has been remedied by the appointment of a retired teacher who looks after the sick and attends to the sanitation of the premises.

Boarding. The number of boarders last year was 165 and at present there are 150 boarders. There are twenty in the Baby Boarding. A Burgher Matron has been lately appointed to look after this boarding. She is proving herself efficient in looking after the health and comforts of the boarders. I am glad to see that she is careful in training the boys in good manners and clean habits, and helps them to use English well. We have more room in the boarding and can undertake to look after the small boys sent to us.

Discipline. It is difficult for me to speak of the discipline of the College, but the teachers and parents assure me that there has been improvement in this direction and in school attendance. I hope this is not mere flattery. The school Council, which was under my charge before Mr. Bicknell left, could not be carried on by me with my increased duties, and as others did not seem to have the necessary enthusiasm, it is at present in a state of suspended animation.

Buildings. A new professor's quarters was begun but is left unfinished because of Mr. Phelps's departure. The work will be resumed when Mr. Bicknell returns. The Vice Principal's residence has been renovated and enlarged and repairs have been effected in the houses of other teachers. The College has, besides those of the American teachers, six houses for teachers, but these, we find, are inadequate, as a number of married teachers are anxious to live near the College. However, a few have managed to hire houses in the neighbourhood.

Religious Activities. We are continuing to maintain the Christian atmosphere of the College by Scripture lessons, Bible classes, the morning Chapel at which religious addresses are given, Sunday services, and Y. M. C. A. meetings. The outstanding event of the Y. M. C. A. was the Jubilee celebration of the Eluvaitive school which was founded by the Y. M. C. A. fifty years ago. It was very cheering to have two of the founders, Mr. A. S. Arulampalam and Mr. K. Lambert, and two of the original teachers, Mr. and Mrs. Arulampalam, taking part in the celebrations.

We glory in the fact that we are a Christian institution. Our distinctive contribution to education may be said to be the imparting of Christian culture. Perfection of human nature is the ultimate goal of education, and for a Christian College the ideal of human perfection is Jesus Christ. To send forth men who are imbued with Christian ideals of life and service will ever be the aim of Jaffna College. In the words of the College Song,

"The Light of Life" is on her seal
And may this College be,
A place where all her sons shall feel
That they the true Light see."