

*Jaffna College Miscellany*



VOL. XLIII.

No. 2.





*The College.*





## CALVARY'S CROSS

*On Calvary's Cross, bowed low with pain,  
Behixt the heavens and earth doth hang  
The Pure made sin, that sinful man  
From guilt be freed from pain and death,*

*The Father's plan fulfilling He,  
In humble accents soft and low,  
Yet firm, He said, "Thy will, not mine,  
This day be done, O Father God!"*

*The sun, himself, he hid as though  
The piteous sight to scan were sin;  
The earth convulsed as though in pain  
To see her Maker suffer shame.*

*The Father hid His glorious face;  
For, sin, He could not ever view.  
In anguish doth the Saviour cry,  
"My God, why dost forsake me thus?"*

*'Tis done; the price for sin is paid:  
The Lamb of God His blood has shed.  
No more will wrath of God be laid  
On man that's purged with Godly blood.*

*O, cruel death, where is thy sting?  
O, grave, where is thy victory?  
I triumph by my Saviour's aid,  
For dying thus He death destroyed.*

CHAS. R. WABSWORTH.

## THOMAS HARDY

The Poet, Shelley, says that "man is an instrument, over which a series of external and internal impressions are driven like the alternations of an ever-changing wind over an aeolian lyre, which move it by their motion to ever-changing melody". Thomas Hardy is one of those great English men of letters who set to depict the ever-changing, tragicomic melody of common human life. Perhaps no other writer of modern times has more convincingly explained the passions and prejudices that animate the work-a-day world. The literary output of Hardy is a delicately chiselled, attempt to illustrate the realities of life by a penetrating analysis of the mainsprings of human emotions and actions. He brings into his work a sure touch of the finished artist, a correct and comprehensive understanding of man in all his weakness and worth, striving not always blindly, achieving not infrequently something positive, but with his ultimate destiny preordained by a relentless fate.

Hardy postulates that happiness is not due to goodness or badness but to one's adjustment to environment; heredity, upbringing, natural background and social environment contribute to the development of Character; but the fate of an individual is determined more often than not by chance and insignificant events lead to important and vital consequences. Many will find that these reflections of Hardy square with their personal experiences.

Hardy's philosophy of chance and fate is oriental rather than occidental. It was perhaps induced in him by the failure of early Victorian literature which was more romantic and idealistic than real, to satisfy the growing demand for faithful representation of actual life and for an explanation of the inequalities and disparities between man and fellow man. The early Victorian times were only too full of the hum of the wheel of 'progress' (thanks to the Industrial Revolution and the inventions) in all fields of human activity that people desired to have a literature to transport them from the cankering cares of daily life, the perplexities and confusions of their philosophies, the weariness of their haunting thoughts, to some

new fields of existence, to some place of rest, to some 'clear walled city of the sea' where they could draw "a serene air undimmed by the clouds and smoke which infest ordinary existence." The literature they had in response to their yearnings did not bring that solace they needed. At last a large number of people felt outraged by the artificial and unconventional representation of life. And the growing industrialisation of the placid, country life of England rudely reminded them that

"Life like a Dome of many coloured glass  
Stains the white radiance of eternity  
Until death tramples it to fragments."

The turning-back from pure, untranslatable Idealism and Sentimentation to the rude realities of life sent forth a peal for real life pictures, illustrating the under currents of life, individual and social. The time was ripe for Hardy to deliver his message. He answered the cry with beautiful pen-pictures (a) A Pair of Blue Eyes (b) The Return of the Native (c) Jude, the Obscure and other novels of great beauty. In these novels Hardy reproduces life in all accuracy and with all the grim-ness of reality that is hard to beat. He explains the Storms and Stresses of life as perhaps no other English writer does, not excluding even Shakespeare and Dickens. In all these writings one would note that Hardy emphasises chance in fate. It is these elements of chance and fate in his novels and Hardy's belief in them that constitute the greatest fascination for Indian Students of Hardy. Hardy in his mind tenure is essentially Eastern. Though his poetry is valuable and contains sparks of soul-fire Hardy will be more remembered for his prose.

S. A. NATHAN

## COLLEGE CUSTOMS.

Colleges are places where peculiar customs prevail. And that is to be expected. The growth of new ideas, the youthful enthusiasm, the keen competition between student groups—all contribute toward the stimulation of strange and unusual actions and customs, unheard of in other places.

Of the strange customs, the American colleges have their share. Every college freshman wears his "class cap". This cap is a very small affair, of brilliant hue, and marked conspicuously with the numerals of his class. He must wear this cap at all times, and under no circumstances may he be seen on the college campus without it, lest he suffer punishment of one kind or another.

At one American university there was observed, until recently, an annual event known as "Cap Day." On this august occasion, the students assembled at the chosen spot on the campus and from among the members of the junior class, sixty men were selected to be the "chosen men" of the university during their senior year. A slap between the shoulders conferred the honor upon each eager, bareheaded junior who was fortunate enough to be chosen.

For nearly seventy-five years, there stood on one of the college campuses a very ordinary-looking fence, but which was regarded by the students as a sacred object. Only sophomores, juniors and seniors were allowed to perch upon the fence, and they only on the sections allotted their respective classes. And woe to the freshman who was apprehended in sitting upon the sacred perch.

At many colleges there is still observed what is known as the "class rush" in which the sophomores defend a certain territory or building from the general stampede of the freshmen. One who participates in the class rush does so at no small risk of limb; clothes, of course, are in tatters when the rush is over. Yet the students participate in the activity with the greatest of enthusiasm, and would loudly protest if efforts were made to abolish the custom.

One college observes what is known as "Poverty Day". On this occasion, all the freshmen appear in the most "poverty-stricken" garb that they can find. And if a belligerent freshman should appear in complete apparel and respectability, the upper classmen proceed to remove him from his high station by removing his clothes, then and there!

These are strange customs, the origin of which, in many cases, is lost in antiquity, and the original purpose of which is forgotten. Still they persist, and provide centers for the intense emotional interest of the students. They seem to be unnecessary, useless, ridiculous. Yet they indicate the existence of one thing: the student's consciousness of the fact that he is a part of the college itself. Colleges are large institutions. Many students come and go. It would seem that one student would not mean much in the life of an organization so firmly established. But in the final analysis an institution is what its students are, and the intense feeling toward such peculiar customs shows that each student feels himself to be a part of the college and of its destiny.

Do we feel that we are a part of the destiny of our college?

PORTER FRENCH.





## IMPRESSIONS

## III

## BACK TO ENGLAND

*A word of apology for the late appearance of the third instalment of "Impressions." Many of our readers will understand that owing to heavy work it was impossible for me to write up the subject. I thought it best not to attempt a third instalment, but many of our Old Boys and friends have been constantly asking for it, and so I am venturing to write on a subject which is not very fresh in my mind. However, this intervening period has enabled me to look at things with a better perspective and a better a sense of proportion.*

After a stay of about four weeks in America, during which I had been constantly on the run, I embarked for England with about a thousand people who were going to the World's Congregational Council to be held in Bournemouth, England, which was my destination also. The White Star Liner, 'Adriatic', the same vessel that took me to America, was chartered by the Pilgrims, as the delegates of the Council were called, for the special purpose of conveying them to England. In one way it was fortunate that I returned by the same boat, as the officer who gave me a separate cabin on the way out consented to make the same arrangement on my return. I can say without hesitation that the week and a half I spent in the boat is among the most pleasant and profitable days of my life. During those ten days I learned more of the intimate thoughts and ways of Western people than from all my reading all these years. Being the only Asiatic on board ship, I was much sought after, and some time was spent in signing autograph albums, and in facing numerous kodaks. There were sectional conferences every day, and a number of lectures were delivered on various subjects. I had the privilege of being called upon to deliver one on India. Dr. James L. Barton, the veteran missionary statesman and ex-Secretary of the American Board, presided. He opened with a glowing account of Jaffna College. Although the large dining room of the ship was crowd-

ed to its utmost capacity, there were still many that were unable to hear me. Consequently, there was a clamour for a repetition of the lecture, and I had the unique experience of repeating a lecture with only an interval of less than five minutes. I mention this to show the amount of interest taken by Americans in matters Indian. I delivered also another lecture on Women of India to the Rotarian passengers. I had met some of the leaders when I was touring in America in conventions and conferences, but a large majority of them were unknown to me. So it was a great privilege to me to come in intimate contact with so many of them. I was especially struck with the tolerant views and the broad outlook of the younger Congregational ministers. From the dances and entertainments held during the voyage, I formed the impression that the pendulum was swinging from the Puritan extreme, and it is my hope that it will not swing too far in the opposite direction.

The reception that was accorded to the American contingent can only be described as royal. A prominent Congregational leader had crossed over to America to escort the delegates from New York, and another boarded the ship at Greenock, the port of Glasgow. Then the visitors were escorted all the way from Liverpool to London, where they were sent to different homes to be entertained. I need not say that, having been officially recognised as a member of the American contingent, I enjoyed all the privileges accorded to these visitors. After the Bournemouth Conference was over, the delegates were treated to a number of banquets, receptions, and entertainments. The most memorable of which was the Guildhall Banquet given by the Lord Mayor of London. I must confess that I did not in the wildest of my imagination conceive the possibility of such an experience. Sir John Simon and Lord Arnold, Cabinet Ministers, were among the speakers at the banquet. Another banquet was held in Bournemouth itself, at which Mr. Lloyd George the great Prime Minister, and his daughter, Megan, M. P., were the chief guests. The place allotted to me was opposite to that great man, and I must confess that I suffered from an attack of inferiority complex in being in such close proximity to the man that bore the burden of the Great War, and who, in a sense, was largely responsible for its successful conclusion

Seeing an Indian before him, he asked me from what part of India I went. As I was an Indian representative, I said that I went from South India. He praised the South Indians for their moderation and good sense. He then asked me about the state of India at that time, and I had to say that I did not know more than what was in the papers, having left the East two months previous. When I further explained that I was a native of Ceylon, he said with a laugh, "Ah, the people over there are sane." I could see that he had a lively interest in Ceylon, and my impression has been strengthened by his subsequent visit to Ceylon, which he is reported to have called 'a paradise on earth.' I very much longed to hear a great orator, and it was indeed a great treat to hear Mr. Lloyd George speak. The drift of his speech was that the nations were preparing for another world war, that the statesmen had failed in their efforts to abolish war, and that the only people who could succeed in this task were the leaders of the churches. Great as was Mr. Lloyd George's speech, he was excelled, in my opinion, by an old American minister, Dr. Boynton. While the former's was the new style of oratory, the latter's was characterised by finished periods and epigrammatic sentences and phrases, which reminded me of the style of Burke and Macaulay. By the way, Mr. Bicknell tells me that he was at one time his pastor, and could very well understand my estimate. In my opinion, Dr. Boynton struck a higher note in that he expressed his faith in human nature and in the consummation of 'the Parliament of Man and the Federation of the World.' At another entertainment the principal speaker was Col. Seely, ex-Cabinet Minister of War. He too spoke of the probability of another war. My visit along with other delegates to the Windsor Castle immediately followed by a trip down the Thames will always be remembered by me as among the pleasantest experiences of my visit to the West. This pleasure was increased by the presence with us of Dr. and Mrs. Sanders. Dr. Sanders looked forward to a visit to Jaffna, and particularly to Jaffna College, where he had taught during the early days of the College. It is very sad to think that this could not be, for we had the sorrowful news that he had passed on to another life some months ago.



As I have already said, my chief destination was the Bournemouth Conference, and so I cannot but say something about it. The International Council of Congregational Churches consists mainly of representatives of England and America, and its fifth sessions were held in Bournemouth, England. Bournemouth is one of the most delightful sea-coast towns of England and is called a garden city. The place is delightful especially in summer, and thousands flock to enjoy the bright sunshine of its beach. We were fortunate in having fine weather during the meetings, and I felt quite at home, as the sunshine during the day and the coolness of the night resembled the weather in Jaffna during December and January. The citizens of Bournemouth vied with one another to make us happy and comfortable. The Mayor of the City, a good Congregationalist, and the Corporation helped us in various ways, and left the Town Hall at our disposal for our use as offices, etc. The meetings were held in the Richmond Hill Church, and its Pastor, Dr. J. D. Jones, the great Congregational Minister, was chosen the Moderator of the Council. Besides the American and English delegates there was a sprinkling of representatives from Canada, Australia, and South Africa. I was the only Indian delegate, while Japan was represented by two delegates and China by one. The general subject of the Conference was 'The Living Church.' The various topics were handled with great ability, and each topic was as a rule treated by one Britisher and one American. Among the speakers were such veterans as Drs. Garvie, Selbie, Bartlett, and Horton on the British side, and Drs. Barton, B. Smith and Palmer on the American side. My general impression was that while the British speakers dwelt more on the theoretical aspects of the topics, the Americans touched on the practical problems involved. I made my humble contribution by speaking on the proposed Church Union in South India. Although the American delegates showed great sympathy with the movement, some at least of the English leaders were sceptical about it. I have no doubt that this was due to a lack of a careful study of the scheme, for I was able to change the views of some subsequently by private talks.

It is with some trepidation that I offer some criticism on the speeches made at the meetings. I was

surprised at the amount of attention paid by the speakers to the views of Humanists—I prefer to call them Neo-Pagans. My visit to America no doubt had prepared my mind about the danger from these men, but what I could not understand was the apologetic tone of some of the speakers. In one or two instances some young ministers spoke with some sympathy with Humanism, and one of them, an American, wondered whether men like Bertrand Russel, Walter Lippman, and Julian Huxley could not be included in the Christian Church. This brought Dr. Selbie, and Head of Mansfield College, Oxford, to his feet, and the following are some of his trenchant words: "I have been recently to America, and it seems to me that America has too little background and no perspective. Our dear brothers across the Atlantic have still a lot to learn. Theologically speaking, they are young and immature. There is nothing in Humanism that has not been said over and over again, and the Christian Church has thought its way through that sort of thing over and over more than once in its history. Our job is not to take in all that Lippman, Krutch, and Dewey say. We have something more than Humanism to give the world today, and I venture to suggest to Americans who do such a lot of quick thinking that it is the straight way to the bottomless pit!!" This hit delivered straight from the shoulder, instead of provoking resentment, was received with a peal of laughter by the American delegates. However, one of the Americans delivered the neat retort that Humanism had a British background in that its gospel was preached by such Britishers as Russell and Huxley.

After the Conference I remained in England for about two months and did 'deputation' work for the London Missionary Society, which partly financed my tour and whose field in South India is included in the S. I. U. C. area. I made London my headquarters and went all over the country. This meant a good deal of travelling and meeting all kinds of people. I must have stayed in about a score of Christian homes in different parts of the country.

I will first speak about my impressions of London. After the sky-scrapers of New York, London seemed to me a modest but a more sane city. I really could not tell where London began and ended, for

the buildings and houses stretched for miles and miles. Technically speaking, 'the City' is only a very small part of London and is governed by the Lord Mayor and the Corporation, while the larger London is governed by the County Council. As I have already pointed out, the lack of skyscrapers in London is partly due to the fact that a rocky foundation is not available, as in New York, and partly to there being no need for vertical expansion as in the American city. However, I noticed that a few tall buildings were being constructed. The traffic of the City seemed to be more congested than that of New York, because the streets are not so wide and so straight as in the latter. Although one may be afraid of being lost in the labyrinthine streets of the City, it is very easy to travel all over London. In fact, I was able to go to the different parts of it easily without a guide. This is due to the fact that trams and buses, some of them two-deckers, travel everywhere, and the conductors are always ready to help passengers. And then, the London policeman! This brings me to that marvel of London life, I had read of the London policeman and his efficiency, but what I saw of him personally far exceeded what I had heard of him. He is the king of the streets. At a signal traffic stops and flows again. No one dare disobey him. And he is so kind and accommodating! If you have lost your way or are in need of information, there is the policeman ready to help you. He seems to be a walking encyclopaedia, and can tell you accurately and in detail many things pertaining to the City. And this in a very pleasant, and friendly way. I shall here relate two incidents illustrative of the helpfulness of these officers—by the way these men are addressed as 'officers'. The day after my arrival in London I was standing in front of Westminster Abbey watching the procession of vehicles of all kinds, when to my horror I saw a nurse wheeling a perambulator with a baby in it in the midst of this tremendous traffic. I felt certain that the pram would be run over, and such was my conviction that I closed my eyes in order not to see the accident. When I opened them I saw that the traffic had come to a stop, and the policeman on duty was wheeling the pram across the road to a place of safety. I felt sure that the nurse would get a severe scolding or would be even arrested. But on the other hand, the officer left her

with a smile and a salute. The other concerns myself. After watching one day a debate in the House of Commons I went to find my overcoat which I had left in one of the cloak-rooms. I could not locate it for some time, and a policeman seeing my plight came to my rescue. He went so far as to give me a chair while he went all over the precincts of the House to find it. He telephoned to the different parts of the House and at last succeeded in finding it. Would a policeman do this service in Ceylon? The fact of the matter is that, while the policeman in Ceylon feels that he is master, his brother in London feels that he is a servant of the public. I am told that the London policeman is a much better educated man, is drawn from a better class, and is carefully chosen with particular reference to his character and temper. And I may also say that, judging from the officers I have seen, they seem to choose tall, well-built, and good-looking men. May I interject here that in this time of depression and unemployment it is easy to choose young men of character and education for such posts, if the pay and status are raised.

Among the places I visited in London the first place must be given to the House of Commons. The first time I attempted to get to the gallery I was unsuccessful, as preference was given to those who had tickets furnished by members of the House. After this I took care to obtain such tickets. On one occasion I was accompanied by a member himself, who was a brother of my hostess. Mr. Wilson very kindly sat with me in the gallery for some time explaining the procedure of the House and pointing out its distinguished members. There was Mr. (now Lord) Snowden rigid and immovable; there was Mr. Ramsay MacDonald with handsome and serious face; there again was the familiar face of Dr. Drummond Shiels in the Government Benches. Among the members of the Opposition, Mr. Stanley Baldwin, Mr. Winston Churchill, and Sir Austin Chamberlain with his unmistakable monocle, were conspicuous. There were also Sir John Simon, Mr. Maxton, with his long and unkempt hair, and his friend who had been suspended from the House only a few days before for running away with the Mace. Among the lady members I saw Lady Astor, and Miss Margaret Bondfield. I cannot say that I was interest-



ed in the discussion, My friend kindly took me to lunch at the members' dining room, and before, we were half way through, we saw the electric flash on a panel the statement, 'Mr. Winston Churchill speaks,' The members who were dining rushed out to the House, and we too went. I was very glad to have the opportunity of hearing such a famous speaker. I was not disappointed. Mr. Churchill was launching a spirited attack on his successor in the Chancery, Mr. Snowden, sarcastically referring to him as "Your Iron Chancellor" evidently taking up a Labour Member's statement earlier, "Our Chancellor is an iron Chancellor while his predecessor is made of lath." While Winston was delivering his broadsides, I noticed that not a muscle of Mr. Snowden's face moved. The whole House rocked with laughter at the sallies of the speaker, but at the same time there were tumultuous shouts from the Labour ranks of, 'withdraw,' 'shut up,' 'that is a falsehood', and counter crises from the Opposition. But these did not divert the speaker from his attack, and the torrent of his eloquence flowed on uninterrupted. When he sat down, I wondered what his opponent was going to say. But Mr. Snowden with a shrug of his shoulder left the reply to one of his lieutenants. What was interesting to me was the good humour with which Mr. Churchill took the attacks made on him before and after his speech. The Mother of Parliaments seemed to me to be far from being an orderly, serious assembly. If the epithets flung about in the House were used in our local legislature, those who utter them would be called upon to withdraw them at once, or be suspended. All that is done when the tumult and uproar is at its highest is that the Speaker of the House rises and very gently warns the culprits to be more orderly. When the Speaker rises, those who are on their feet collapse into their seats immediately and the uproar ceases utterly. I do not think that they could behave better if His Majesty himself were administering the warning. As in the case of the policeman, the English people have developed a sense of respect for the majesty of Law, and they give implicit obedience to the one who happens to represent it. Another peculiarity I noticed in the House was that only a small part of the members were present. However, when an important vote is to be taken, or when a prominent member rises to speak, the House fills rapidly. Otherwise you will find a large number of

members in different parts of the Parliament buildings dining, reading, conversing, etc. I had also the great privilege of having a glimpse of the House of Lords. I was told that admission could not be had to the Upper House, except to members of the House of Commons, but my M. P. friend managed to take me with him, and we *stood* at the Bar—not even M. P. s are allowed to sit—for five minutes. It is indeed a sleepy chamber. There were not more than a dozen members in it, and one of them was speaking in a very low tone, while the others were sitting listlessly. What interested me most were the three thrones in the chamber: one for the King, another for the Queen, and a smaller one for the Prince of Wales. Of course these are used only on ceremonial occasions. I had also a peep into a Privy Council Appeal Court in which the well-known judge, Justice Darling, was presiding. The large hall in which many trials had been held brought to my memory vividly the trial of Warren Hastings. I always think with regret that I was not able to see the Prime Minister, although my friend made an appointment with him on my behalf, as he had to leave suddenly to go to the Passion Play at Oberammergau.

For want of space I will not describe at length my visit to other places of interest in London. The historic Tower of London was very interesting. The chamber from which the young princes were hurled down into the Thames, the spot in which Ann Boleyn was executed, the rooms occupied by Henry VIII for a time, the underground dungeons into which political prisoners were cast, the prison room in which Sir Walter Raleigh spent his last days, on the walls of which he had scratched his name, the Gothic church in which Queen Elizabeth used to worship: are a few spots of interest that come uppermost to my mind. The British Museum is such a vast place, that all I could do was to walk around the place noting a few interesting things. I spent a little time looking at rare books in the Tamil section. It took a good part of a day to go round the Zoo. Westminster Abbey claimed a good deal of my attention. I managed to go up the dome of St. Paul's Cathedral, and noted the marvel of the 'whispering gallery'. The Cathedral had just then been renovated, and the opening ceremony

was presided over by the King. On that day thousands thronged the streets to see his Majesty driveby, and I went quite early to get a good place in the crowd. The enthusiasm with which the people greeted their Sovereign showed what a great hold monarchy had on their minds. My hostess that morning seeing the sun shining brightly, declared that it was 'the King's weather.' The King looked rather pale, but the Queen looked every inch a queen sitting upright and bowing to the crowd tight and left. What struck me most was the orderliness of the crowd. I was prepared for some jostling and noise, but the people simply took their places as in a meeting, and waited for hours quietly. The paintings of the old Masters in the National Gallery and modern paintings in the Tate Gallery were so many that I could really enjoy only a few of them. I had an outside view of the Buckingham Palace, and heard a few mob orators holding forth in the Hyde Park.

I will stop here and reserve for another instalment my impressions of a few interesting country places and my estimate of the Englishman in his own country.

J. V. C.

*In the name of God Glorious and Almighty. He that will passe over the sea to go to the city of Hierusalem, he may go many wayes both by sea and by lande, after the countreys that he cometh from, and many of them cometh to one ende:*

MANDEVILLE.

# STUDENTS' SECTION

## HARNESSING THE FORCES OF NATURE.

I wonder what the world would be like had there been no source of any power except that of our own muscles. We would still be clinging to the ideas and habits of our good old days. We would be travelling by bullock carts and horse carriages. We would be living in houses built of clay and sticks as in the old-fashioned days. Perhaps we might not be able to understand anything outside our own country, and our knowledge would be limited like that of a frog in a well, which thinks that there is nothing in the world outside the well. Our little world would seem to be a very unpleasant place to live in and many of us would say "life is not worth living." Fortunately there is little possibility of this unpleasant state of affairs coming about, for a return to natural conditions would now be quite impracticable. In time to come it is likely that inventors will give us more power and enable us to use it to better purpose. Every school boy knows that in air, the sea, the rivers, lightning and the sun we have an inexhaustible supply of energy.

We cannot successfully produce heat or electrical energy without the help of some form of mechanism. At present some rivers are already harnessed for electrical works. The River Shannon in Ireland is harnessed to provide power for dynamos. This river has a fall of 100 feet and the power has been used to drive turbines generating 90,000 horse-power. In order to obtain the fall of the river a canal has been cut, and, although the cost of the undertaking exceeded five million pounds, yet it has brought electricity at a very small cost to any house from the villagers' hut to the King's Palace. It is on account of such valuable purposes for which water-falls can be used that all the water-falls in the world are worth many millions sterling.

I am sure that every student in our institution, who has a little knowledge of science, knows that



the sun's rays are a form of energy. But so far there have not come any inventors who have succeeded in making a machine that can use them. Perhaps in the near future, or even after some years of toil, they may be successful. By the help of the sun's rays, water is pumped out at the rate of one thousand four hundred gallons per hour in the Pasadena Ostrich farm in America. But the machine used for this purpose is merely an experimental one. If this machine could only be improved, we may then be able to turn the vast sandy Sahara and other like deserts into fertile lands! Even in the desert land there is water in the earth, down at a depth where it may so procured. This water, then, can be brought up to the surface by suitable machines and used for cultivation and a thousand other useful purposes.

All of us have very often seen the lightning in the sky, more especially during the rainy days. Annually lightning causes many hundreds of rupees worth of damage to buildings and property. We all know that during the last storm which occurred in South India and Ceylon, many fine houses were struck by lightning, and as a result, they were tumbled down and ruined. In spite of the many damages done by it, we may come to regard a thunderstorm as a blessing; because if used in the proper way it will reduce our electrical bills. The difficulty in making use of lightning for power is that it does not occur when wanted. So if methods are invented for storage and for transmitting the power from those parts of the world where thunderstorms are common, then there will be a very cheap source of power. It is calculated that a single flash of lightning, if harnessed, would light the whole of London for eight minutes, and over the whole world there are ten flashes of lightning a second. Hence if this could be achieved the cost of electricity would be very much lower than it is now. In places where the rainfall is heavy not only lightning, but the rain itself can be converted to give sufficient power to light the neighbouring countries. But man has not yet been successful in making perfect "rain machines." There may be a time, and it will not be long, when places like Cherra Punji will be supplied with electricity at a minimum rate.

None of us are ignorant of the fact that the tide rises many feet twice a day and it is said that the energy produced by its fall is equivalent to many horse power. It is not impossible to have engines worked by tidal power in the course of time. Another great source of power that has not yet been made use of is the heat in the centre of our "Mother Earth." We all know that the higher we ascend above sea-level, the colder it becomes, and the farther we descend into the earth, the hotter it becomes. It is very probable that one day we or our children, or our grand-children, will make use of this great store of heat.

There is nothing impossible for man and in the scientists' vocabulary there is no such word as "impossible". So the time will not be long when some budding scientists from our institution, or some other inventors, will devise means of harnessing some or all the forces of nature.

V. C. PARINPANAYAGAM,  
Intermediate in Science,

## TIME AND MONEY

As I sit down to write this article a feeling of suspicion creeps into my mind. I may be accused of being a pessimist. I may be dubbed with some ridiculous title for daring to write on a subject of which I am no authority. But none of these things shall stir me from my opinions. I repeat what a great author once said: "They say. What say they? Let them say."

"You are wasting your time and money, my boy." For the past twelve years I have heard this repeated time and again. Teachers and parents, friends and relations, all alike seem to derive a pleasure by constantly repeating these words. I am weary of hearing them. Recently, however, they gave me some very amusing thoughts. And here I propose to set them down.

Today we hear of depression and unemployment, of bank failures and trade stagnations. After some thought as to the cause of these I have come to the conclusion that money is responsible for all this present confusion. Time merely aids money to do its havoc. Time limits the action of man while money controls his needs. Is not this a very piteous state? Will not man feel ashamed when he is told that he is the slave of his own inventions?

But this fact can never be denied. Man invented both time and money to aid him to manage the affairs of his life. At first he welcomed the introduction of these rather nervously. He influenced his control over them. But as time went on he became so used to them, that he let them go their own way. It was indeed a cursed day when man allowed time and money to manage his affairs of life without any interference whatsoever from him. It was the day when his own creations enslaved him.

Even with such shortcomings in life, he unceasingly boasts of a civilization. He considers himself to be on a higher level of life than his predecessors. He insists that he leads a happier life than his ancestors. I am not desirous of running down the present generation. I admit that it is on a higher level of life than the one that has gone before it. But certainly it does not lead a happier life.

How can man be happy when he is robbed of his freedom? Such things as convention, time and money, tie down his freedom. He is too weak to defy these. When he introduced such things into his life he was thoughtless. Hence he goes blundering on in life, awaiting death to receive him with open arms. Such is his boasted civilization. And are not time and money the products of civilization?

Crimes and vices, of different shades are committed daily. If we just pause and consider the cause of these, we would undoubtedly condemn the introduction of time and money into this world. But today man is too much pre-occupied to pause and think twice before he does anything. Time simply hurries him on in life.

I can now safely conclude that man has with incredible folly allowed time and money to abuse his freedom and liberty. Either he is not conscious of this cold fact, or else he carelessly neglects to notice it. In any case he has failed to see his mistakes.

But the funny aspect of the ridiculous situation is this. With an air of genuine seriousness he advises his fellow men "not to waste time and money." With real earnestness, he attaches great importance to time and money. Hence he makes what is already a ridiculous situation, more ridiculous. He adds folly to what is already foolish and childish. His present position appears to be an utterly perilous and helpless one.

But nevertheless, if he exhibits patience and courage in trying to remedy this situation, he will ultimately be crowned with success. He is, however, too weak to do any such thing. He shudders at the mere thought of falling into chaos and confusion in attempting to change for the better. Hence he rests contented with his present position in life.

Instead of balancing the scale of civilization by bringing his happiness to the same level as his progress, he would turn round and sharply rebuke me for discussing this subject in this Miscellany. Possibly I might be given the very same unpleasant pill that I am now ardently trying to reject. To put it more bluntly, I would be accused of "wasting my time and money." I leave the reader to form his own opinions about this accusation.

But I am interested in only one thing, which perhaps might be of vital importance to you. With the hope of getting a wise and thoughtful answer, I put this simple and straightforward question, with all my apologies :

"Have I wasted your time and money, dear reader?"

K. KATHIRTHAMBY,

Senior B.



## THE IDEALS OF A STUDENT

The age of superstitions, the age of taking things for granted, the age of following blindly after man-made idols, and the age of taking for granted that man is governed by fates and destinies, have all evaporated into thin air, yielding place to new ideals and new theories owing to the development of Civilization and Science. Science and Civilization have altered the face of the world and this is an age in which young men are seeing visions and old men are dreaming dreams for the betterment of humanity. Now the time is ripe for the youths of the world to act their part by putting on the glittering armour of ideals for the improvement of their lands.

It is highly essential that ideals ought to be the dominating factor in our lives for the glory of our land and for the achievement of its higher aspirations. Now for the achievement of these benefits students should practise certain outstanding ideals which shall carry them successfully through the turmoils and tempests of life.

The greatest essential for a student is the formation of ideal friendships. Students have many different notions of love and friendship and it is very essential that they should acquaint themselves with the noble and elevating ideals of love and friendship in the higher sense. The conception of ideal love and friendship in this world, and especially in institutions among students, is often very narrow. So an ideal friendship and perfect love should be free from all sorts of dissimulation and hypocrisy, giving place to the formation of sincere love for our fellowmen in spirit and in truth.

Then again there is the ideal of living a life of truth. It seems very difficult to speak the truth at all times in schools, in business or, perhaps, especially in politics. The only way to achieve this ideal is to practise telling the truth and to daily determine in our hearts to speak the truth even in the most perplexing situations.

On these ideals as a firm foundation, we can build yet another ideal, namely, the ideal of service and self-sacrifice. The outstanding personalities of this world have gained inward peace and immortal glory

and fame because of their sincere readiness for service and self-sacrifice. The greatest personality, Jesus Christ, is indeed an embodiment of service and sacrifice and finally, his death on the cross has won the admiration, love, respect and devotion of the whole world. The same thing is true of Sadhu Sundar Singh. In like manner in the field of politics the search after ideal service has bestowed everlasting fame and honour upon statesmen like Gladstone, George Washington, Abraham Lincoln and upon Gandhi, perhaps the greatest personality of the present day.

For the attainment of these ideals and for the growth of the ideal character which is a compound of all these, the attainment of a fine intellect is of the utmost necessity. To arrive at perfection in the field of knowledge is ever an impossible thing, but anyway one ought to aspire with all one's might to gather vast knowledge in the realm of science, in the realm of literature, in the field of politics and finally, in everything around us.

Apart from these ideals, the ideal of preservation of perfect health, which is the life-giver to all these ideals, should be sought after by all, and especially by students, to a very great extent. The aim of preserving health and strength is not meant for strife and vain glory but for "fighting the good fight" and for making the home, the school, and the society in which we live and move, the haunts of perpetual bliss.

The world, especially the student world, will say that these ideals are beyond their power to practise; but surely the cultivation of such ideals is within the reach of all of us, if we only determine to fight for them giving heed to what we think, utter, and do.

If only we follow these ideals we shall attain what seemed before unattainable, for the age of miracles is not indeed past nor buried with Christ and his apostles but is to the present day, and as there is a close relationship between cause and effect, so also we being conceived in the likeness and image of God, however imperfect or impure we may be, can at least rise to a conception of the supreme and perfect personality of God.

S. ARUMANAYAGAM

Senior A

## ஓர் நண்பர் கடிதம்

ஆருயிர் நண்ப அருளே! அன்ப!  
 வரைந்ததுந் நயின்றதுந் நன்று நன்று  
 ஆனா லொன்று அடையுந் நானே  
 நாக்கடிப்பாக வாய்ப்பறை யறைந்து  
 சாற்றக் கெண்மோ சக்கதி யதனை  
 நாரினுங் கடையே னாகிய வென்னைப்  
 பென்னு னியன்ற பொருளென மதித்துக்  
 கடிதம் வரைந்தீர் காரன் மிகுதியால்  
 அவைசுட் கெல்லாம் பதிலுரை யாமல்  
 மெனனியா யிருந்தேன் மானிலந் தனிலே  
 குற்றமென் றதனை யெண்ணுநீ ரன்பே  
 பைத்தியக் கார னாகிய வென்னைச்  
 சூழும் கஷ்டம் வரம்பில வாதலின்  
 ஈசன் சோதனை யென்றிஓ தெல்லாம்  
 பொறுத்தே வருவே னென்னுயள் ளளவும்  
 ஸ்ரீமுந் வருடம் வைசாசி மாதம்  
 இருபத்து மூன்றாம் தேதியி லன்று  
 பண்டை கோயெனைச் சூழ்ந்ததே மையோ  
 அன்னை தந்தை தீவினைப் பயனோ  
 அடியேன் விதைத்த தீவினைப் பயனோ  
 மலமதை யுண்ணுங் குக்கனைப் போலவும்  
 மயக்கம் பிடித்த மயரிமைப் போலவும்  
 ஓரிடந் தங்கா தலைந்தே னெங்கும்  
 ஆத லாலென்னு ருயிர் மருந்தே  
 சோகம் வேண்டா மென்னையிட்டுனக்கு  
 மறவே னுனைநா னிரகியுள் ளளவும்  
 சத்திபஞ் சத்தியக் கிடமாய் கம்பு  
 கெட்ட கேண்மை யறவே யொதுக்கி  
 கல்லார் கேண்மை தாவிப் பற்றி  
 கவனமாய்க் சுற்று ஈசனு தனியால்  
 சோதனை யெல்லாஞ் சித்தி யெய்துவீர்  
 நாளிரு நாளாய்ப் பருத்தித் துறையில்  
 பற்பல கஷ்ட முற்றே னன்ப!  
 அவ்விடம் விட்டு மானிப் பாய்க்கு  
 வல்லே யேகினைன் பாலியேன் நானும்  
 ஏழிரு காட்க ளாண்டுநா னிருந்து

சுகமாயேகினே னில்லிடத் திற்கு  
 இல்லிடந் தனிலு மூவ்வொரு வாரம்  
 எல்லாம் வல்ல கடவு ளருளால்  
 நென்ன லிடையான் பள்ளிக் கேசினேன்,  
 மாண்புடன் மாயை சாற்றக் கேண்மின்  
 சித்த நோயாளி யாய்விட்டே னன்ப  
 பாரிலுள் ளோர்க்குப் பகைவனாப் பிட்டுடன்  
 படிமிசை யிருந்து பயனேது மில்லை  
 இறப்பதே கருமந் தர்மமு மிதுதான்  
 எனினும் மானிலத் தவரெல் லோரும்  
 ஆண்மை யில்லா னெனநகைப் பாரே  
 செய்த நன்றி கொன்ற மகற்கு  
 உய்க்கில்லை யென்பதை கீரறி யிரோ  
 ஆதலால் யாணிப் புக்கியிலுள் ளளவும்  
 உனக்கே யடிமை சக்தியந் சத்தியம்  
 படிமிசை பாவல ரோத்தும் மொழியில்  
 வரைந்தே னென்று கோபம் வேண்டாம்  
 அன்பின் சமூகந் தந்து முடிக்கிறேன்.

இங்ஙனம்

தங்களன்பு மிக்க நண்பன்.

## FRIENDSHIP

Friendship increases happiness and diminishes misery by doubling happiness and halving griefs. This tie is often formed between two persons of the same age, same class, same country, similar natures, tastes and pursuits. The tie of friendship is once formed for life and death. No person can be called a friend until he shall prove himself to be a friend. A friend can be proven to be false or true when a person is in adversity. It is God who gives a friend. This gift the Almighty confers upon those whom he loves.

No blessing in the life of a person is so great as a friend. The person who finds a true friend finds a



'Hidden Treasure' or a 'Pearl of Great Price.' Oh! how happy is a man who finds a hidden treasure! In like manner a person who finds a friend in another is joyful. A faithful friend is the medicine and key of life. "Friendship," says Lord Clarendon, "has the skill of observation of the best physician, the diligence and vigilance of the best nurse, and tenderness and patience of the best mother." Really life without a friend is as lonely as a desert and as gloomy as the mid-night. It is, of course, a friend, that brings a person from the dark and the gloom into the light. Our earthly lives are full of troubles and temptations. Misfortunes and other ills of life face us every movement of our lives; so we need a brave stand in misfortune and badly need some one's help, counsel and comfort. This can be got from no one in so full a measure as from a friend. A friend confirms us in our good resolutions and debars us from doing what is evil and bad, strengthening in us the love of truth and honour; he wants us not to stray from the right path. He encourages us in our old age and helps us to lead a life of nobility.

The heavy and unbearable burden of mortal life is greatly enlightened by a friend. By him it is cheered and sweetened. He rejoices with us if we meet with any good fortune and grieves with us if we meet with adversity. Thus our joys are increased and our griefs lessened by his participating in them. There is no one except a friend to whom we most readily and safely lay open our secrets, and it is to him that we impart our joys, sorrows, hopes, ambitions and fears. A faithful friend never deserts us; he abides and stays with us both in our prosperity and adversity. He is prepared to surrender his life for our sake. The story of the friendship which existed between Pythias and Damon is well-known. Pythias was condemned to death by the cruel and brutal tyrant Dionysius of Syracuse. He begged that leave might be granted to him to go home and settle affairs there and return within a specified time. But this request of his was laughed to scorn. When Damon, his friend, offered to stand security for him and to suffer death in case of Pythias's failure to return, the tyrant granted the permission solicited. This is a case of firm and devoted friendship. So strong is the tie of

friendship that it is said that the love Jonathan had for David exceeded "the love of women."

A great deal of care should be taken in the choice of friends. The best way to make friendship that will last long is to be long in making it. True friends are not plentiful as buses at the Grand Bazaar. As a good friend is a blessing, a bad one is curse. A person who is a friend to everybody is a friend to nobody. Nothing is apt to untie the knot of friendship as the betrayal of a secret. A friend's secrets should be locked up in the heart as the treasure of a miser is locked up in an iron box. One cannot be a good friend who is not possessed of constancy, faithfulness, virtue, knowledge, discretion and suavity of temper.

G. S. K. KULARATNAM,  
Junior A.

## TEACHERS WHOM THE BOYS LIKE BEST

Every one knows that the success of a school or a College depends upon the good relationship that exists between the teacher and the taught, and that it is essential for every teacher, if he is to do his work effectively, to command the respect and esteem of his students. The nature and temperament of all students are not alike and one student may respect a teacher whom another hates; still there are certain qualities which make a teacher popular among all kinds of students. Some teachers have an idea that if they mix with students and take part in their games, they lose their respect. Such teachers are those who come to the class with a serious, solemn face, and try to command respect by being harsh with the boys. They very often use their cane, and think that by fear alone the boys will respect them. But the harshness of the teachers only makes the boys pass irritating remarks at every possible opportunity. This kind of teacher is disliked by the students.

There is another class of teachers who do not have the patience to explain the difficulties of a backward student, but try to exhibit their ability by using bombastic words and idioms that are too hard for the class to understand. They consider every pupil to know as much as themselves; and any attempt on the part of the pupils to ask a question would annoy them. A slight mistake of the students makes them wild and they never realize that the students are young and inexperienced. Such kind of proud teachers can never expect to be popular among students.

Some teachers form, at the out-set, an impression of every boy in their classes. This impression takes such a deep root in their minds that the unfortunate student whom the teacher rightly or wrongly considers a bad fellow, is always a villain at the sight of the teacher. Whatever he does appears to the teacher as a heinous sin. On the other hand, when teachers form a good impression about a boy, he becomes their favourite, and they cannot but be partial towards him. These teachers are considered unworthy of respect even by their own favourites.

But there are teachers who are respected by the whole school, whom even the very wicked and naughty students are unconsciously led to honour and obey. Such teachers may be strict and use their cane often, yet if they be men who take real interest in the welfare of the students, the latter respect and obey them. If they in addition to their interest in the students, possess the ability to teach, a good moral character, and patience with their students, for them respect is enhanced a hundred fold and they become the objects of the love and veneration of the whole school. They are the supreme rulers who govern every one, not by fear, but by love.

Small children are the best judges to find out the merits and demerits of a teacher. They quickly find out to whom their respect is due. They quickly judge whether their teacher is able to teach, whether he is a man of good character, and whether he really loves them. Therefore an able teacher who loves his pupils and has the welfare of the students at heart, is liked best by his students whatever defects he may have in other respects.

S. BALASINGAM,  
Junior A.

## WHAT IS PRIDE?

"Dust are our frames; and, gilded dust, our pride  
 Looks only for a moment whole and sound;  
 Like that long-buried body of the king,  
 Found lying with his urns and ornaments,  
 Which at a touch of light, an air of heaven,  
 Slipt into ashes, and was found no more."

Tennyson, the poet of simplicity and humbleness, shows in his story of Aylmer's Field, a scene which makes one clearly understand what is meant by pride. He takes Aylmer, the hero of the story, and a man of extreme pride, and shows that it brings him nothing. Those who read this story will not only find it very interesting, but also come to understand well what is the benefit achieved by being proud.

A great many people have this disease which becomes worse and worse if allowed to grow. If it is matured, it is very difficult for one to get rid of, for it becomes more a part of one's nature. There are only a very few men who are free from pride, and there are also some who were once very proud, but now having overcome it, lead a humble life.

People are proud of many things: rank, position, knowledge, intelligence, wealth and title. Proud men are selfish, for they do not care what befalls their brethren. They take very particular care about themselves. A man, who is proud of his rank, avoids mixing with others who are below him; one who is in high office, does not care for others, but regards other officers who are below him as low beings; one who is wealthy shows his pride in many ways. If one who is poor does not pay proper humility, or does a little harm by mistake, he spends a great amount of money to do him some harm in turn; and one who is intelligent and possesses a title, speaks of himself highly wherever he goes and rebukes others who do not recognise his qualification.

We need not go to far-off places to see these things, but we can see them in our own villages daily.



When a man of high caste and great position happens to meet a low caste man (a pariah) who does not respect him, he curses the latter, and tries to do some harm to him, because of his pride. Why should people of high caste be proud of their rank, and regard others who are equal in the eyes of God, as very low beings?

Some people exhibit their pride to others thinking that they are the only actors and others are all spectators in the gallery of the earth to see them. We can see them while walking put their heads up in the air, where-ever they go, take first seats, and try to conduct everything as some Lord of all, and also try to display their little knowledge, dress themselves in good suits, and talk in such a style that it is impossible to express.

These people do not realize what is going to happen in the future. Perhaps, they might think that pride exists for ever. Ah! what a pity it is, to see them when they are deprived of this! Where does their pride go to at this hour? What is the gain it brings to them? Nothing except what they had before, sometimes even less. Then only they feel that it is a dust fame, and not a permanent, a vain and gilded pride which looks for a moment sound and whole.

V. G. SAMPANTHAPILLAI,  
Pre Senior.

## MY IMPRESSION OF THE ALL CEYLON STUDENTS' CHRISTIAN CAMP

The camp started on the evening of the 19th of April. We spent the 19th morning and a part of the afternoon at Colombo, visiting a few chief places. It would not be out of place for me to mention one of the many incidents that took place on that day. Having an appetite for ice-cream we got into a hotel and ordered some. While eating our ice-cream one of the boys exclaimed, "By Jove! How warm this ice-cream feels."

We indeed could do nothing for the poor fellow but laugh till our sides ached.

At 2.55 p. m. our train steamed forth from the Maradana Station towards Richmond Hill. Unfortunately for us we were just in time for the train and so were locked up in one compartment all alone. We reached Richmond Hill that same evening and were met by Mr. Lanarolle, the Secretary of the Camp. He led us up a hill, and at every step we took, we felt as if we were nearing God. Indeed it was an ideal spot to hold converse with God.

Seventy were present at Camp, fifty men delegates and twenty women delegates. We were divided into several groups with a leader for each group. We had our Bible Study at 8 A. M. In fact we derived much from our discussions, for we were able to share with others the different shades of opinions. Of course, at first a few were silent, but by and by they themselves broke their silence. We could not really find enough time to discuss all the questions set before us. We sometimes found it difficult to settle with one question itself. At 9.45. A. M. we had our Forum discussion. To tell you the truth nothing much was got from our discussions, for most of our group leaders were orthodox Christians. The following were the subjects discussed:

- (1) "The Age we Live in"
- (2) "The Problems that confront us"
- (3) "The message of Jesus Christ for Ceylon"
- (4) "The Immediate Task".

The two who made the camp lively were Dr. Mill and Mr. Buell. They always made fun of each other at table, thus causing the rest to roar with laughter. In fact we never expected so much from Mr. Mill, for we thought that all Pastors were serious minded people. There was a rule at Camp enforcing a fine of 5 cents on those who received more than three letters a day. Mr. Buell had the misfortune of getting caught once, for he received one from his barber, one from his dhoby, one from his latrine cooly, and the last one from his baker.

Galle is two miles away from Richmond Hill. We went there almost every day. We managed to

engage some one to show us the whole Town. We were shown the dome of a church on which there was an artificial flame, which they say was one of the three flames which came down on the day of Pentecost. We were shown a pool of stagnant water. It is said to possess healing properties.

On the last day of the Camp there was a business meeting held, in which officers for the ensuing year were elected. At this meeting we raised a question as to why they should not hold the camp at least once in ten years in Jaffna. They have taken this suggestion into consideration. On the morning of the 23rd after tea the Camp broke up. We left for Colombo that very same day.

STANLEY S. THİYAKARAJAH,  
Senior C.

---

## MY FIRST DAY AT JAFFNA COLLEGE

My first day at Jaffna College was full of surprises. It is usual with all to be surprised when they come across something which they do not expect and when they do not come across something which they expect.

When I entered the Senior A class in Jaffna College the thing that struck me most was the relationship that existed between the boys and the teacher. I found these boys more at liberty to talk to a teacher on any topic than we Malayan boys were. What else do you think I noticed? I found them to be a happy lot with "all smiles" and more willing to be with a teacher than be without him. In the Malayan schools boys thought the teacher to be a heavenly being and would observe "pin drop" silence in his presence whereas here it mattered not much whether the teacher was in or out except in the case of some serious looking teachers.

When I went into the class the teacher turned a smiling face and asked me details as to my former residence and school. I said that I was residing in Penang and studied in the Penang Free School. "Does it mean that you are taught free there?" inquired he. I cleared his doubt by saying to him that it got the name "Free school" as students of all nationalities were once given free tuition. A certain boy, finding the teacher busy writing something, whispered to me, "I say, are you a boarder?" I replied in the affirmative. He then with a serious tone said, "Well, you have got to memorize the 'College song' before you can become a member of the senior boarders." Another boy supported him by saying "You have to!" I said to myself "I would see about this in the boarding."

In the boarding I found the boys at my entrance all getting together in a group and busy murmuring something. I heard a whisper, "Is he an F. M. S. boy? If so we will ask him to memorize the College song." A boy walked up to me and said "Do you know anything about the college song?" I said, "Yes". Then he went and returned with a book of poetry. But while he was returning the boys burst into a laughter which gave me a clue for their trick. So when he brought the book and wanted to show me a passage, I said, "What? you have the College song given in a book of poetry?" This remark of mine gave him sufficient proof of my discovery of their trick and he dared not ask me any more about the "College song." They said to me afterwards that in some cases they succeeded in making the new boarders commit to memory a few lines of poetry as the "College song." It is a very fine way of testing new boarders as to their fitness to stand jokes.

In the dining hall there was a babel of noises. I was surprised to see the boys chatting and laughing during their meal. It is good to be merry while eating but some of them misused the liberty given to them. Boys who were dining with me at my table opened a conversation in which the topic was, "The Retrenchment of the F. M. S. boys." A boy asked another, "Why are many of the boys in Malaya returning to Jaffna?" "I think they are also retrenched just as the Jaffnese employed there, are retrenched", remarked another. Then another supported him and said, "It must be so!"



I smiled at their humorous conversation while they enjoyed their joke with a hearty laughter. They asked me whether what they thought was true. I said that they were wrong and told them that the students from F. M. S. came here in order to study Science or Latin and go for higher education. Then they were pleased with me and thanked me for my explanation.

At about four in the evening, I visited the Library. Oh! What a palatial building it was! Books in shelves, magazines and newspapers on the table and pictures on the wall are the things which make up this library. It is not only these that attract the attention of one but the way everything is arranged and kept and the impression they create on the newcomer.

I discovered from the boys' conversations that they were inquisitive, nevertheless a happy and hospitable lot. The college is an institution full of joy and activity.

V. SUBRAMANIAM,  
Senior A.

## AN AUTOBIOGRAPHY OF A JAFFNA COLLEGE DOOR

One of the forests of Ceylon, the home of many valuable trees, the haunt of wild beasts, was my home. It was at the dawn of a day, at 5 o'clock, the chilly hour of the morning, when the birds were chirping and singing in unison on my branches, that some hunters came into the forest. I thought they were travellers, for I saw this sort of men passing by me very often. In a few minutes these men came boldly to me. When they came to me they raised their heavy axes on my strong and well-built body. Many a painful stroke did I receive. I am ashamed to say that as a result of the torture I began to shed tears. My friends in the forest could not bear the pain of heart, when they saw me in this miserable condition.

The men felled me and having cut me into pieces they took me out of my home. This was an unhappy sight to my friends. They cried when I was carried out, as human beings do at a funeral. The monsters of cruelty who cut me down sent me in a train to Jaffna. When I came here I saw the place flooded. I was left carelessly by the porters to float about on the flood with some others of my kind. The flood was the result of a heavy rain which kept on pouring for three days successively.

After having undergone a cleansing I was sent in a bullock cart to the carpenter's shop at Vaddukoddai. Here these men cut me into pieces, nailed me, and put me into the proper shape for a door. They fixed me as a door for the Third Form A class room in Jaffna College. The students here in this class were very kind to me. They liked the brand new door very much. It was a great surprise to me to see such kindness in these people. I thought that they were as cruel as those devils—I should call them—who cut me when I was an excellent tree. I think I guessed aright, for hardly a fortnight had passed when the boys began their usual mischief. They tortured me in every manner possible. They kicked me; they banged at me; they spat and spit ink on me; they wrote all sorts of nonsense with chalk on me and many other tortures were put on me. I had none to tell about my misery. At 12 o'clock Moses, who, I thought, was Caesar's ghost, came and locked me so that I might prevent the boys from getting into the room. But this made me suffer. The boys, when they returned, sat leaning against me and read some books. I had to bear a great load of five or six boys.

One day one of the boys being happy at the end of the sixth week of the term—the sextant break—kicked and banged at me because of joy. My friend Moses scolded the boys and then, having fixed the broken piece, fixed me as door for the Senior A. classroom. What a pain did I receive when they did all these things to me!

In my original home I had many of my friends and relations with whom I lived very happily. But my present home is more or less like a jail for

me. I have a few friends and they are set far apart. I cannot bear the intense heat of the April sun nor the extreme cold at the beginning of the year.

But I am proud of this—I have become popular in Jaffna College. Inspectors and high officers pass me very often. Before I had to use gas lights but now the room is illuminated with electric bulbs. I go to bed at 9 p. m. when the electric lights are all put out. Then silence reigns supreme around me. I am also glad to think of this—that I am in one of the most famous Colleges in Jaffna.

D. T. WIJANATHAN.

III Form A.

## REPORT OF THE Y. M. C. A.

FOR THE II<sup>ND</sup> TERM 1933

This term being a very busy term we were not able to do much of the regular work as we had done last term. Only six meetings were held so far. At the first meeting, some of the delegates who attended the All Ceylon Students' Christian Union Camp held at Richmond College, Galle, gave their experiences at the conference. The other speakers were:

*Mr. Bahavathar Samuel*, B. A.—Lyrical preaching.

*Mr. S. S. Selvaratnam*, B. D.—A general talk.

*Mr. J. V. Mendis*—His experience at South America.

*Mr. J. Wilkinson*, M. A., C. C. S.—Books you enjoy most.

*Mr. K. E. Mathiaparanam*, B. A.—Marnicavasagar.

Sunday Schools were held in four of the surrounding villages. A united Sunday School Teachers' meeting was held at Uduvil on the 22nd of July and about 8 Sunday School teachers attended it. The annual Children's Rally was held at Pandaterruppu on the 5th of August and about 60 children and 10 teachers attended it. We are indeed proud to say that our Sunday School, for the first term in its history, car

ried away the banner presented for the first in the singing competition in the 2nd division.

Study circles were held regularly on Sunday mornings. Owing to other activities at College, we were not able to have night schools regularly. So far only three night schools were held at Kannavakai. The Publicity Committee has been regularly bringing to the attention of the students the articles that were worth reading.

The annual expedition to the Island of Eluvaitivu came off on the 14th of July, and 40 students and teachers visited the Island. It is indeed a matter of great regret that the school which was run by our union in the Island was burnt to ashes. But it is very encouraging that in spite of this, such a number of students were willing to go to the Island. There is no doubt that the expedition was a successful one. The Missionary Committee also had a lantern lecture at Kannavakai. Our thanks are due to Mr J. C. Stickney for the pains he took to come over here and deliver a lantern lecture to the people at Kannavakai.

The Entertainment Committee has been doing regular work and, somehow or other, it provided entertainment to the students on Saturday evenings. To balance the budget of this association for this year, the Entertainment Committee has arranged for a Variety Entertainment on Saturday the 12th of Aug. The proceeds of this go to the Y. M. C. A. and we hope that all the students will try their best to make the concert a successful one.

Prayer meetings were held on Sunday nights on the terrace but the number of students attending the prayer meetings has decreased. We hope that as many students as possible will make use of this time on Sunday nights.

The All-Ceylon Students' Christian Camp was held at Richmond College, Galle, from the 19th to the 24th of April and 9 delegates (8 students and 1 teacher) represented our Union at the above Camp. The North Ceylon Students' Christian Camp was held at Keerimalai from the 29th of June to the 2nd of July and about



19 students attended it. In both cases we sent the largest delegation.

Our thanks are due to the members of the Executive Committee and others who have helped us to bring all the activities of the association to a success. Thanks to the Almighty who has helped and guided us in all our work during this term.

W. D. ABRAHAM,

Hony. Secy. (J. C. Y. M. C. A.)

## THE 51ST ANNUAL EXPEDITION TO THE ISLAND OF ELUVAITIVE

On Friday the 14th, at about 12. P. M. a band of forty students with a few teachers and visitors left the Araly ferry for the island of Eluvaitive. We felt we were all going to meet our own relatives. We reached the island at about 6. P. M. where we were welcomed by the children, and after a short prayer by Rev. Williams, we were led by the children into a beautifully decorated pandal.

In the pandal everyone of us renewed our relationship with the islanders, by speaking with them, exchanging thoughts, eating together, and giving them presents, as we would do to our brothers and sisters. The pandal represented a family whose members had come for a reunion. We felt that we were all one.

Four groups under the leadership of Rev. E. T. Williams, Rev. G. M. Kanagaratnam, Messrs D. S. Sanders and S. Selvaratnam visited almost all the houses. The experience of the groups was very encouraging. The groups were warmly welcomed by the islanders who placed their difficulties before them and the groups did their best to help and cheer them.

Amidst all those rejoicings, there was one thing the created sorrow in the heart of every student, and that was to see our beloved school, which has

been managed by the Y. M. C. A. for the last fifty years and which has taught many men and women of the island to read and write, lying on the ground burned by some cruel-hearted, pernicious islander. But we must never be discouraged for it has given an opportunity to the present students, old boys and well wishers of the College to rally round the Y. M. C. A. and give their ardent support to put up a new school in the island and carry on the noble work.

My generous thanks are due to all those who did their best to bring the expedition to a success. I must not fail to make special mention of our energetic and enthusiastic president, Mr. P. W. Ariaratnam, who has put his life and soul into the work that is being done in the island.

Once again, I appeal to the present students and Old Boys of Jaffna College to remember the island in their prayers and do their best towards its advancement.

K. S. JEYASINGAM,  
Chairman,  
Missionary Committee.

## SPORTS.

### FIELD-DAY AT JAFFNA COLLEGE.

The Annual Field-Day and Interclass Sports Meet was held on the 11th, and 12th of July with the usual eclat. The number of classes that entered for the Meet as well as the number of individual entries reached a record figure, not less than 16 classes from the Inter-Arts and Science down to the Second Year taking part.

On the first day, the afternoon session closed at 3 and the Meet started at 3-10. Almost all the teachers were present and helped as officials. A heavy programme was gone through without a hitch. The finals were run on the second day commencing at 4-15

p. m. A large crowd of spectators including a fair number of ladies were present. Adequate arrangements had been made for their comfort and light refreshments were served.

Keen rivalry was evinced between the classes. Sr. B and 3 A ran neck to neck throughout. A high standard was attained and one was able to get a fair indication of what our boys might do in the Inter-Collegiate Sports Meet. It was with gratification that the crowd saw 3 A emerging as Champions, disproving the common belief that the higher classes held a monopoly for the Championship. Sr. C. worked hard for the cake and deserves special congratulations.

At the end of the Meet, Mrs. Bicknell distributed the prizes to the winners. The Physical Director thanked all those present for their kind cooperation, the teachers for their contributions, cheerfully given, and for their help in running the Meet, the Principal for his never-failing support, the Vice-Principal for his sympathetic interest in the affairs of the Sports Department, Mrs. Bicknell for kindly distributing the prizes and Messrs. Diana and Co. for the offer of the cups.

The following are the results:—

### High Jump.

#### SENIOR.

- |               |               |
|---------------|---------------|
| 1. Manickam   | Inter-Arts    |
| 2. Sabaratnam | Inter-Arts    |
| 3. Rajakone   | Inter-Science |

#### INTERMEDIATE.

- |                 |           |
|-----------------|-----------|
| 1. Hunt         | Sr. B.    |
| 2. Senthunathan | Jr. A.    |
| 3. Ponnambalam  | P. Sr. A. |
| Navaratnarajah  | 2. A.     |

#### JUNIOR.

- |                  |       |
|------------------|-------|
| 1. George        | 3. A. |
| 2. Victor        | 3. A. |
| 3. Sabaratnam S. | 1. A. |

**Long Jump.****SENIOR.**

- |               |               |
|---------------|---------------|
| 1. Manikam    | Inter-Arts    |
| 2. Sabaratnam | Inter-Arts    |
| 3. Rajakone   | Inter-Science |

**INTERMEDIATE**

- |                 |        |
|-----------------|--------|
| 1. Brodie       | 3. A.  |
| 2. Senthunathan | Jr. A. |
| 3. Hunt         | Sr. B. |

**JUNIOR.**

- |           |       |
|-----------|-------|
| 1. George | 3. A. |
| 2. Victor | 3. A. |
| 3. Jacob  | L. S. |

**Shot Put.****SENIOR.**

- |                   |             |
|-------------------|-------------|
| 1. Thalaiasingam  | Sr. B.      |
| 2. Gnanapiragasam | Sr. C.      |
| 3. Wesley         | Inter-Arts. |

**Pole Vault.****SENIOR**

- |                     |                |
|---------------------|----------------|
| 1. Rajakone         | Inter-Science. |
| 2. Navaratnam S. R. | Sr. B.         |
| 3. George, Ayadurai | Jr. A.         |

**100 Yds Dash.****SENIOR.**

- |                |            |
|----------------|------------|
| 1. Rajanayagam | Sr. B.     |
| 2. Manikam     | Inter-Arts |
| 3. Aseervatham | Sr. B.     |

**INTERMEDIATE**

- |                 |        |
|-----------------|--------|
| 1. Senthunathan | Jr. A. |
| 2. Hunt         | Sr. B. |
| 3. Muttukumar   | 2. A.  |

**JUNIOR.**

- |              |       |
|--------------|-------|
| 1. Victor    | 3. A. |
| 2. George    | 3. A. |
| 3. Nadarajah | 3. A. |



**Hurdles.**

## SENIOR

- |                  |               |
|------------------|---------------|
| 1. Rajanayagam   | Sr. B.        |
| 2. Thalaiasingam | Sr. B.        |
| 3. Rajakone      | Inter-Science |

## INTERMEDIATE

- |                   |        |
|-------------------|--------|
| 1. Hunt           | Sr. B. |
| 2. Senthunathan   | Jr. A. |
| 3. Navaratnarajah | 2. A.  |

**Half Mile.**

## SENIOR

- |                |            |
|----------------|------------|
| 1. Rajanayagam | Sr. B.     |
| 2. Nagamany    | Sr. A.     |
| 3. Sabaratnam  | Inter-Arts |

## INTERMEDIATE

- |                   |        |
|-------------------|--------|
| 1. Brodie         | 3. A.  |
| 2. Navaratnarajah | 2. A.  |
| 3. Balasundaram   | Jr. C. |

**220 Yds Dash.**

## SENIOR

- |                |            |
|----------------|------------|
| 1. Manickam    | Inter-Arts |
| 2. Rajanayagam | Sr. B.     |

## INTERMEDIATE

- |                 |           |
|-----------------|-----------|
| 1. Senthunathan | Jr. A.    |
| 2. Hunt         | Sr. B.    |
| 3. Ponnampalam  | P. Sr. A. |

## JUNIOR

- |               |       |
|---------------|-------|
| 1. Victor     | 3. A. |
| 2. George     | 3. A. |
| 3. Sabaratnam | 1. A. |

**440 Yds Race.**

## SENIOR

- |                |             |
|----------------|-------------|
| 1. Aseervatham | Sr. C.      |
| 2. Rajanayagam | Sr. B.      |
| 3. Selvaratnam | Inter-Arts. |

## INTERMEDIATE

- |                 |        |
|-----------------|--------|
| 1. Hunt         | Sr. B. |
| 2. Senthunathan | Jr. A. |
| 3. Brodie       | 3. A.  |

## JUNIOR

- |               |       |
|---------------|-------|
| 1. Victor     | 3. A. |
| 2. George     | 3. A. |
| 3. Raju Cooke | 1. A. |

## Mile Race

## SENIOR

- |                  |           |
|------------------|-----------|
| 1. Nagamany      | Sr. A.    |
| 2. Narayanaswamy | P. Sr. A. |
| 3. Arumainayagam | Sr. A.    |

## Relay Race

## SENIOR

- Senior B.
- Inter-Arts.
- Senior C.

## INTERMEDIATE

3. A.
2. A.

## JUNIOR

3. A.
1. A.
- L. S.

## Tug-of-War

## • SENIOR C

## RANKING

Classes		Individuals	
1. 3. A.	65 pts.	Senior	
2. Sr. B.	60		
3. Inter-Arts	32	1. G. C. T. Rajanayagam	21 pts.
4. Jr. A.	24	2. Rajakone	9
5. Sr. C.	16	3. Nagamany	8

6. 2. A.	10½	„			
7. Inter-Science	9		<b>Intermediate</b>		
Sr. A.	9	„			
1. A.	9	„	1. T. Senthunathan	23	„
			2. W. T. Huut	21	„
10. P. Sr. A	4½	„	3. P. Brodie	11	„
11. L. S.	4	„	<b>Junior</b>		
12. Jr. C.	1	„	1. Victor Jesudason	20	„
13. Jr. B, III B, } II B, I B. }	2 3	„ „	2. K. G. George	19	„
			3. S. Sabaratnam	3	„

## JAFFNA INTER-COLLEGIATE AMATEUR ATHLETIC SPORTS MEET

WE WIN THE CHAMPIONSHIP FOR THE  
SECOND TIME IN SUCCESSION

The many readers of the Miscellany will be gratified to hear that we won the Athletic Championship again this year. Ten schools took part in the Meet and very keen rivalry was evinced. The competition proved far more severe than last year, four schools grimly contesting the issue till the end. The last event of the day, the Tug-of-War, came to our rescue once again. The situation was so intriguing that if we won the Tug we were getting the championship, and if we lost it, we were to be pushed down to the third place. Then the Tug-of-War Team rose to the occasion and won in convincing style. Our boys have made a science or an art, I don't know, of the thing and pulled a much heavier team than themselves. It might be mentioned that this is the third year in succession we have won this event. This description will not be fair if I don't mention the fact that Manepay Hindu who entered favourites met with two mishaps in the course of the Meet which handicapped them rather badly. St. Patrick's and Central did extremely well and gave us many an anxious moment.

Among the performances of our boys special mention must be made of the following.—

## Senior.

1. Rajanayagam's Hurdles Race (120 Yds.) which he finished in  $16\frac{1}{2}$  seconds, and Half Mile which he finished in 2 minutes and 19 seconds.
2. Rajakone's Pole-Vault in which he cleared 9 ft. 5 in.
3. Thalaisingam's Shot-Put in which he came first with a throw of 33 ft.
4. Narayanasamy's Mile Race in which he finished second.

## Intermediate.

1. Hunt's Hurdles Race (100 Yds.) which he finished in 15 seconds,

## Junior.

1. George's High Jump in which he cleared 4 ft  $5\frac{1}{2}$  in. great style.
3. Victor Yesudason's Relay Finish which turned the tide in our favour.

The following are the results that won for us the Championship at the meet:

## SENIOR

<i>G. C. T. Rajanayagam,</i>	Half mile 1st., Hurdles 1st. 10 pts.	
<i>T. Thalaisingam</i>	Shot Put 1st., Tug of	
	War 1st.	5 "
<i>W. Rajakone</i>	Pole Vault, 2nd.	3 "
<i>P. Narayanasamy</i>	Mile 2nd.	3 "
<i>T. Thalaisingham</i>	} Tug of War 1st.	5 "
<i>N. Markandu</i>		
<i>V. Nadarajah</i>		
<i>S. Kanagarayar</i>		
<i>V. S. Chelliah</i>		
<i>K. Karthigesapillai</i>		
<i>M. Somalingam</i>		
<i>S. Gnanapragasam</i>		
<i>S. A. Aseervatham</i>		



## INTERMEDIATE

<i>William Hunt.</i>	High Jump 1st., 100 yds. 2nd	
	Hurdles 1st. 13 pts.	
<i>T. Senthunathan</i>	High Jump 3rd	1 "
<b>JUNIOR</b>		
<i>K. G. George</i>	High Jump 1st. Long Jump	
	3rd. Relay 2nd,	6 "
<i>Victor Jesudasan</i>	Long Jump 2nd. 440 2nd.	
	Relay 2nd.	6 "
<i>K. G. George</i>	} Relay 2nd.	5 "
<i>Victor Jesudasan</i>		
<i>S. Subramaniam</i>		
<i>A. Coomarasamy</i>		
	Total	57 pts.

## DIARY OF EVENTS

- May 23rd.* Colloge re-opens after long vacation.
- May 28th.* Our principal speaks at Sunday evening service.
- June 4th.* Mr J. V. Chelliah speaks at the Sunday evening service.
- June 7th.* The delegates who went to the all Ceylon Student X'tian Movement Camp at Galle relate their experience in the Y. M. C. A. meeting.
- June 9th.* Colloge closes for the J. N. E. S. meeting held at the Vaddukoddai Church.
- June 11th.* Mr. Porter French speaks at the evening service on "The Spirit of Adventure."
- June 13th.* Musical entertainment under the auspices of the Y. M. C. A. by Bahavadar Samuel.
- June 16th.* The wedding of Mr. Saundram Williams with Miss Lily Alagamalar Rice.
- June 17th.* Second Eleven cricket match against St. Patrick's eleven on their ground; we lose.

- June 18th.* Mr. Sitlinger speaks at the Sunday evening service.
- June 20th.* Application test begins.
- June 21st.* Rev. J. Bicknell speaks at the Y. M. C. A. on "Abraham Lincoln."
- June 25th.* Mr. Louis Subramaniam speaks on Sadhu Sunder Singh at the Sunday evening service.
- June 30th.* North Ceylon Students' X'tian Movement Camp begins at Keerimalai under the presidency of Mr. A. T. Vethaparam.
- July 2nd.* The camp breaks up.
- " " Mr. K. A. George speaks at the evening service.
- July 7th.* Sextant closes.
- July 13th.* Mr. Selvaratnam, Pastor, Araly, addresses the Y. M. C. A. Ingathering of the Vaddukoddai Church.
- " "
- July 14th.* Eluvative Expedition.
- July 16th.* Mr. L. S. Kulatungam speaks at the Sunday evening service.

### PRINCIPAL'S NOTES

The Electric Lighting Plant is to be the next addition to our material advancement and we hope the lights may be turned on by the end of this term, the latter part of August. The work is being done by an Old Boy of the college, Mr. R. T. Chelliah of Jaffna, who is taking a real pride in doing a first class job. The system is to extend to the teachers' houses and across the road to the church and Baby Boarding. There will be lights for the compound as well as the buildings, and in time the current will be used for pumping water. Ottley Hall is already decorated with the fixtures and the fans which will help to keep the air stirring when it is filled with its crowds for a Prize-giving or a dramatic presentation.

The Cooke lot, which was originally paddy fields, is being filled with earth taken from the neighbouring fields, so will, in the near future, be ready for some games. When completed it will be adequate for cricket or foot ball and leave a margin for a number of other games like thatchi, volley ball and basket ball.

Times have changed and one in charge of a school no longer is compelled to look about for teachers. They come 'knocking, knocking' at his office door. If he has any heart it is heavy when he has to reply "There is no position vacant", and knows they must return to their homes without prospect of any position for some time to come. The period of waiting is a trying time, especially when there is need they contribute to the support of the family, but it may not be altogether without wholesome effect if faced with philosophic resignation and an active mind.

Our Inter class is no longer an experiment. In fact it has not been for some time but now those who have been uncertain as to its future no longer doubt. It has come to stay. The numbers are good and the quality also. We have this year a number from other colleges who are the pick of their graduates. The principal can bear testimony to this from his teaching and his personal contacts.

The Board of Directors of the college did not decide, at their annual meeting in March, to join the new A. C. M. Central Board which is the successor of the old American Ceylon Mission. They wish to consider the question longer feeling that such an institution need not be so linked with the other work of the Mission.

## EDITORIAL NOTES

We are glad to publish in this issue a contribution from one of our Old Boys, Mr. Nathan, who is working in one of our affiliated schools. We thank him for his article and his promise to write for the future numbers of the Miscellany too. In this connection, may we once again repeat the appeal we made in our previous issues to the Old Boys for their co-operation by sending us articles for publication, by giving us news about themselves, and by supporting us financially with their subscriptions. Old Boys will certainly miss in this number the usual "Old Boys' Corner." It has not been possible to get their news together this time. The Christmas Number, we assure our readers, will contain the year's record of the doings of our Old Boys.

\* \* \*

All the Alumni and the friends of the College will, we are sure, be filled with joy at the success we have had in Sports this year. It is becoming a habit with us to do well not only studies and examinations, but in sports and games too. Two things helped our Athletic team to retain the title of the Athletic Champions amongst the schools in North Ceylon, which we gained last year. They are; a happy team-work and an efficient training. May we congratulate the Physical Director and his lieutenants on the solid work they put in and the team on their splendid achievement.

## FOUND IN EXERCISE BOOKS

"Long ago, George Stevenson discovered the railroad train and he took a great interest in it."

"If your eye offend you pluck it out, means: if you have a bad member on your committee, take him off."

"Laughter, if done too much, does no good but harm. It merely shakes the intestines. If you laugh too much your body will be ruined."

"I saw this palm tree growing beside the road, and I wondered why it was so tall. Then suddenly



I remembered that our science teacher had told us that plants take in carbon dioxide and I knew that this palm tree had gotten carbon dioxide from the people who passed along the road."

"Stephen was taken before the members of Sand Heaven."

"The rule is to paste the postage stamp on the upper right hand corner of the envelope, but I paste it on the back".

### SEEN AND HEARD

For some reason or other, Sambanthapillai of the Pre Senior A class has recently given up his habit of loitering on the veranda every day at the beginning of the school sessions.

The tennis club had an election the other night.

We seem to be making rapid strides in this matter of field meets.

The Inters have been cultivating "that spirit of adventure."

Now Oliver began to love Orlando dearly.

Sweat are the uses of adversity.

With a protractor we can measure an angel.

The River Volga is 28,000 miles long.

The opposite of sunshine is moonshine.

Idiom is the feminine of idiot.

One day while Jesus was dining in a Pharisee's house an out-caste woman came and washed His feet with her tears, and then she whipped it with her hair. Then she supplied some precious ointment to the feet of Jesus.

Jesus and "Your sins are forgiven. Go and live in peace."

Gratiano said that the quarrel was about a poultry guilt ring.

Do Your Shopping at  
**V. L. FERNANDO & Co.**  
 The Leading Firm in Jaffna.  
**Smart Tailoring**

Our Tailoring Department can give you every satisfaction on Suitings, of our newly arrived Tweeds, Serge, China Silk and other various materials.

All the best in the line of Drapery:

**Millinery, Perfumery, and Confectionery.**

Bridal and other fancy goods can be had at  
 Moderate Prices.

Please pay a visit before you go elsewhere.

Telegrams.

"THANAMONY"  
 Jaffna.

For High Class Photography

Go To

**E. KNIGHT & CO.**

**Photographers and Artists**

Awarded Medals

and

Certificates

for

**Best Photographic**

**Production in North**

**Ready and reliable Service**

Free Advice to Customers.

ARTS STUDIO,  
 Main Street,  
 Jaffna.

## TABLE OF CONTENTS

---

	PAGE
Calvary's Cross	1
Thomas Hardy	2
College Customs	4
Impressions III	6
Students' Section	
Harnessing the Force of Nature	16
Time and Money	18
The Ideals of a Student	21
ஐஸ் நண்பர்கள் சிறந்த	23
Friendship	24
Teachers whom the boys like best	26
What is Pride	28
My Impression of the All-Ceylon Students' Christian Camp	29
My first day at Jaffna College	31
An Autobiography of a Jaffna College Door	33
Report of the Y. M. C. A.	35
The 51st Annual Expedition to the Island of Eluvaitive	37
Sports	
Field Day at Jaffna College	38
Jaffna Inter-collegiate Amateur Athletic Sports Meet	43
Diary of Events	45
Principal's Notes	46
Editorial Notes	48
Found in Exercise books	48
Advertisements	50

---

